



**Universiteit Utrecht**

**NOISE EUROPEAN SUMMER SCHOOL IN WOMEN'S STUDIES FROM  
MULTICULTURAL AND INTERDISCIPLINARY PERSPECTIVES**

***Moving Boundaries in Feminist Theory:  
Postcoloniality and Posthumanity***

***Utrecht 2009***

- **PROGRAMME**
- **COMPULSORY TEXTS**
- **ASSIGNMENTS**

## INTRODUCTION

### CLUSTERS

This advanced training course offers a diversified, but coherent programme of study from an interdisciplinary perspective. It is meant for MA students and PhD students and it will provide special and separate seminars to these two groups. The school consists of two clusters, which focus on the following themes:

*Themes / Clusters*

1. **Feminist Perspectives on Postcolonial Europe**
2. **Posthuman Tropes in Feminist Theory**

### FORMAT

- 2 lectures in the morning
- Tutor groups in the afternoon
- Social programme
- All participants are expected to participate in the entire programme during the two weeks.

### PREPARATION

- Working language will be English
- Participants are expected to prepare the course before the summer school starts by
  1. Having read the compulsory texts with the help of the guidelines (see relevant sections in this workbook) and being able to participate in discussions.
  2. Having done the preparatory activities described in the programme of each day and being able to participate actively in the tutor groups. Please read all instructions carefully.

The preparation for the course is estimated to take 15 working days.

### REQUIREMENTS FOR THE NOISE CERTIFICATE

In order to receive the NOISE Certificate and 9 ECTS, students need to deliver a written essay (6000 to 8000 words) on a topic of their own choice within the framework of the summer school programme. The essay - MA or PhD level - needs to be written and handed in after the end of the course. The deadline for the paper is **Friday October 2<sup>nd</sup>**. You can send your paper to **NOISE@uu.nl**. Please indicate the **reference teacher of your preference** when sending in your essay. During the course, students can discuss specific questions concerning the topic of their choice with a teacher.

## GRADING

The procedure is as follows:

1. Students prepare the course before the start of the summer school:
  - Please read the compulsory texts with the help of the 'guidelines for reading' in this workbook;
  - Please do the preparatory activities described in the programme.
2. Students attend the full programme of the summer school and participate actively in the programme.
3. Furthermore, after the end of the course, students are expected to deliver an essay (6000 to 8000 words) concerning a topic and readings of their own choice, which were taught during the summer school.
4. Students are expected to use 50% of the compulsory texts in their essay.
5. The teachers of the different subjects who have participated in the course will grade the essay. Please indicate when handing in your paper which teachers should grade your paper. The teachers will grade the essay with a grade from 1 to 10 and will comment on the work of the student.
6. The students will receive the assessment forms of the teachers and the NOISE Certificate with an academic record from the NOISE co-ordination in Utrecht.
7. The Certificate can be used for receiving an equivalence of credits (9 ECTS) for the course at the home university of the students.

Students who do not hand in the essay for the course will only receive a Certificate of Attendance. This cannot be used to get any credit equivalent at your home university, but can be used for your CV.

## EVALUATION OF THE COURSE

At the end of each cluster a short oral evaluation of the course will be organised for students and teachers. At the end of the course a final written evaluation of the whole programme takes place in order to suggest ideas to improve the quality of the course in the future. Evaluation forms are distributed during the course to students and teachers. The purpose of the evaluations is also to engage in a continuous reflection on how things evolve. Therefore students are advised to keep a personal notebook before and during the course.

## WORKLOAD

240 hours of work, equalling 9 ECTS credits.

## SOCIAL PROGRAMME

A social programme is integrated in the course programme.

## TUTORS

In the afternoon, students are subdivided into smaller PhD and MA tutor groups. Each tutor group has two tutors, who are responsible for an effective running of the afternoon programme. Tutors will receive a special training during the Tutor Training Day. The tutors are supported by the Head Tutors.

## THE HEAD TUTORS

The head tutors during this summer school in Utrecht are Sonia Fernández Hoyos and Katharina Karcher (both Research Master students at the Graduate Gender Programme, Utrecht University). Their role is to support the tutors; to communicate with the teachers on behalf of the tutors (communication with teachers in general goes through the NOISE coordinator Renée Frissen); and to organise the 15 minute tutor steam-offs at the end of the afternoon plenary. Furthermore, the head tutors will attend the tutor groups as observers, and mediate if necessary. Additionally, Sonia and Katharina are responsible for designing and organising the social programme and activities, together with Renée Frissen.

You find more detailed information about the organisational structure of NOISE 2009 in the Information Booklet which you will receive upon arrival.

## PRACTICAL INFORMATION

Upon arrival in Utrecht, all participants will receive a bag with information about Utrecht, a map, flyers and the Information Booklet with practical information about the city and the summer school (social) programme.

## TIME SCHEDULE

### Morning programme

Lecture 1:	09.30 - 10.15
Discussion:	10.15 - 10.45
Break:	10.45 - 11.00
Lecture 2:	11.00 - 11.45
Discussion:	11.45 - 12.15
Concluding remarks:	12.15 - 12.30
Lunch break:	12.30 - 14.00

### Afternoon programme

Tutor groups (MA~PhD):	14.00 - 16.00
Plenary discussion:	16.00 - 17.00

## SCHEDULE

	Saturday 15 August	Tutors arrive
	Sunday 16 August	Tutor Training Day & arrival students
Day 1	Monday 17 August	Day 1 Cluster 1 – welcome drinks in the afternoon
Day 2	Tuesday 18 August	Day 2 Cluster 1
Day 3	Wednesday 19 August	Day 3 Cluster 1
Day 4	Thursday 20 August	Day 4 Cluster 1
Day 5	Friday 21 August	Day 5 Cluster 1 – evaluation cluster 1
Day 6	Saturday 22 August	Day off
Day 7	Sunday 23 August	Day off
Day 8	Monday 24 August	Day 1 Cluster 2
Day 9	Tuesday 25 August	Day 2 Cluster 2
Day 10	Wednesday 26 August	Day 3 Cluster 2
Day 11	Thursday 27 August	Day 4 Cluster 2
Day 12	Friday 28 August	Day 5 Cluster 2 – evaluation cluster 2 – evaluation full programme

## LOCATIONS

All plenary sessions and tutor groups are held at the following university buildings: Kromme Nieuwegracht 80 and Drift 23. These locations are in the city centre of Utrecht.

## READING MATERIAL

Besides the reading material you will find in the reader, the book *Doing Gender in Media, Art and Culture* edited by Rosemarie Buikema and Iris van der Tuin (Routledge 2009) is compulsory study material. This book introduces the two clusters and can therefore be seen as a general introduction to the NOISE Summer School 2009.

## WEEK 1

### CLUSTER ONE

## Feminist Perspectives on Postcolonial Europe

**Dates:** August 17 – August 21

**Coordinators:** Ass. Prof. Sandra Ponzanesi and Dr. Marsha Henry

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### INTRODUCTION TO THE CLUSTER

Postcolonial critique aims to account for structures of domination and resistance, which are present in our globalized world. In this cluster we engage with the field of postcolonial critique by mapping out some of its major contentions and paradoxes. For example, we will expand the field to minor and removed colonial legacies (i.e. Dutch, French, Italian, Nordic, Soviet, or Austro-Hungarian) and address the problems of postcolonialism as an all-encompassing buzzword, which has also turned into a fashionable commodity.

The scope of this cluster is therefore to apply the tools of postcolonial feminist critique to specific historical and geo-political formations in Europe, which has remained a blind spot in postcolonial critique. We will discuss what makes Europe postcolonial and why the notion of Europe is more contested than ever, both internally (through the proliferations of ethnic, religious, regional differences) and externally (Europe expanding its boundaries but closing its borders).

We will do so by exploring major debates in contemporary Europe on citizenship, migration, secularism and multiculturalism both at the level of representation and of socio-cultural formations through the analysis of different media, genres and strategies.

### THE PRINCIPAL GOALS OF THIS CLUSTER ARE:

- To acquaint you with the state of the arts of postcolonial theories in relation to a variety of multidisciplinary approaches within gender studies, elaborating on their limits, complexities and implications.
- To help you elaborate theoretical and methodological tools to critically analyse various forms of colonial memories and postcolonial legacies and account for how they still determine the multicultural policies of Postcolonial Europe.
- To guide you further into the application of postcolonial feminist approaches to cultural and historical critique, social and political issues, media and visual studies.

### FORMAT:

The cluster consists of 5 full teaching days, including a concluding session for evaluation.

## CLUSTER COORDINATORS:

- Ass. Prof. Sandra Ponzanesi, Gender Studies in the Humanities, Utrecht University, The Netherlands  
E-mail: s.ponzanesi@uu.nl
- Dr. Marsha Henry, Gender Institute, London School of Economics, United Kingdom  
Email: M.G.Henry@lse.ac.uk

## TEACHERS:

- Ass. Prof. Sandra Ponzanesi, Gender Studies in the Humanities, Utrecht University, The Netherlands
- Dr. Marsha Henry, Gender Institute, London School of Economics, United Kingdom
- Dr. Kristín Loftsdóttir, Cultural Anthropology, University of Iceland, Iceland.
- Prof. dr. Frances Gouda, Political Science, University of Amsterdam, The Netherlands
- Prof. dr. Marguerite Waller, Women's Studies Department, University of California, Riverside, United States
- Dr. Ruba Salih, Gender and Middle East Studies, University of Exeter, United Kingdom

## SCHEDULE CLUSTER ONE:

Morning programme:	09.30 - 12.30
Afternoon programme:	14.00 - 17.00
Tutor groups:	14.00 - 16.00
Plenary:	16.00 - 17.00

The afternoon tutor groups will be devoted to working through the readings of that morning, also in the light of the lectures, and discussions of the assignments. The last plenary of the first cluster, on Friday 21 August, also includes an evaluation of the first week.

## COMPULSORY READING MATERIAL:

As an introduction to this cluster, participants are expected to have read Chapters 4, 5 and 6 of *Doing Gender in Media, Art and Culture* edited by Rosemarie Buikema and Iris van der Tuin (Routledge 2009).

**CLUSTER 1 - DAY 1**  
**MONDAY AUGUST 17**  
**POSTCOLONIAL FEMINIST PERSPECTIVES**

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■ **MORNING** ■

**OPENING WORDS BY PROF. ROSEMARIE BUIKEMA, DIRECTOR NOISE**

**LECTURE 1**

**Dr. Sandra Ponzanesi, Utrecht University, Gender Graduate Programme**  
***In the Name of Europe: Postcolonial Feminist Perspectives***

The field of postcolonialism is highly interdisciplinary and calls for the utilisation of different methodological traditions creating spaces for comparative and transnational exchanges. In this opening lecture we will briefly outline the origin and development of postcolonial theory and its entanglement with feminist theories. The scope is twofold: on the one hand to apply and situate the success story of postcolonial critique, originally of Anglo-Saxon matrix, to the specificities of Europe, in order to account for the diversity of European colonial legacies which shape European multicultural policies in specific ways; on the other to explore the extent to which feminist postcolonial theories help to *unthink* Europe, both as an idea and as an ideology, at the crossroads with global dynamics. We will particularly focus on how gender plays a crucial role in all the major debates in contemporary Europe both at the level of representation, and of socio-cultural formations, in the interaction with issues such as migration, citizenship, religion and health.

**COMPULSORY READING**

- Sandra Ponzanesi, "Diasporic Subjects and Migration." In: Gabriele Griffin and Rosi Braidotti (eds.), *Thinking Differently. A Reader in European Women's Studies*. London, Zed Books, 2002, p. 205-220.

**RECOMMENDED READING**

- Gail Lewis, "Imaginarities of Europe, Technologies of Gender, Economies of Power." In: *European Journal of Women's Studies*, Vol.13, 2006, p. 87-102.
- Selected key terms from Bill Ashcroft et al (eds.), *Key Concepts in Post-Colonial Studies*. London and New York, Routledge, 1998 and from Gina Wisker, *Key-concepts in Postcolonial Literature*. Houndmills, Palgrave, 2007.

**GUIDELINES FOR READING AND DISCUSSION**

- Is postcolonial theory still equipped to account for the processes of globalization? What are the points of intersection and of divergence?
- What is postcolonial Europe and how does the notion help us to rethink structures of domination and resistance?
- How does gender play a role in the construction of postcolonial Europe?

- How can we apply the tools of postcolonial feminist criticism to the specificities of Europe? Is there a coherent relation between Europe's diverse colonial legacies and the different brands of European multiculturalisms?

## LECTURE 2

**Dr. Marsha Henry, Gender Institute, London School of Economics**

### ***The Uses and Abuses of Postcolonialism: Gender, 'Culture' and Europe Part 1***

In the first lecture, I will consider some of the advantages and disadvantages of using postcolonial (and specifically postcolonial feminist) approaches to a range of issues labelled as 'cultural', 'religious' or 'immigrant'. These issues include forced marriage, honour violence and veiling. Approaching these issues, there is no precise starting point. They are all embedded in complex and intertwined histories of colonialism and domination in and outside of Europe. However, I will begin by exploring the issue of forced marriage, through the lens of postcolonial feminist theory in the context of Scandinavia as I believe that it raises some interesting questions, especially as Scandinavia is not traditionally seen as having a colonial history.

#### **COMPULSORY READING**

- Sherene Razack, "Imperiled Muslim Women, Dangerous Muslim Men and Civilised Europeans: Legal and Social Responses to Forced Marriages". In: *Feminist Legal Studies*, 12, 2004, p. 129-174.

#### **RECOMMENDED READING**

- Suruchi Thapar-Björkert, *State policy, strategies and implementation in combating patriarchal violence, focusing on "honour related" violence*. Integrationsverkets stencilserie: 04, 2007.

#### **GUIDELINES FOR READING AND DISCUSSION**

- What can postcolonial theory offer these issues within the context of Europe?
- What does postcolonial feminism have to offer?
- What is foreclosed by using postcolonial approaches?

#### **■ AFTERNOON ■**

#### **TUTOR GROUPS**

Discuss the guidelines for reading.

#### **■ PLENARY ■**

#### **■ LATE AFTERNOON ■**

#### **WELCOME DRINKS !**

During the informal event of the welcome drinks, we'll raise a glass to an inspiring summer school.

#### **THE PERFECT CHANCE TO GET TO KNOW EACH OTHER!**

**CLUSTER 1 - DAY 2**  
**TUESDAY AUGUST 18**  
**COLONIAL MEMORIES/POSTCOLONIAL LEGACIES**

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■ **MORNING** ■

**LECTURE 1**

**Dr. Kristín Loftsdóttir, University of Iceland, Iceland.**

***Colonial Memory and Contemporary Issues of Whiteness, Gender and Subjectivity in European Context***

In this lecture I discuss the importance of a historical and self-reflexive perspective in analyzing contemporary multiculturalism and South-North relations in an European context.

Referring to the dual project of Europeans in the 19<sup>th</sup> century where distinct European national entities were emphasized while simultaneously locating Europeans as a whole as racially separated from the colonized others, I outline the interwoven racial, gendered and nationalistic ideologies associated with Europe's colonial and imperial projects. As stressed by scholars, these European gendered and white identities were shaped by racial policies and ideologies in the overseas colonies. The lecture simultaneously traces scholars' emphasis on the instability of whiteness and the intersection of different identities as stressed by feminists. I critically connect these theoretical insights into contemporary issues of multiculturalism and how these relics of the past continue to inform and make contemporary praxes, debates and subjectivities meaningful.

**COMPULSORY READING**

- Radika Mohanram, "Introduction: Post-colonial, Non-Victorian Nonwhite" and "The Whiteness of Women". In: *Imperial White: Race, Diaspora, and the British Empire*. Minneapolis: University of Minnesota Press, 2007, p. xi - xxvi and p. 26-56.

**RECOMMENDED READING**

- Kristín Loftsdóttir, "Pure Manliness: The Colonial Project and Africa's Image in 19th Century Iceland". In: *Identities: Global Studies in Culture and Power*. Forthcoming 2009.

**GUIDELINES FOR READING AND DISCUSSION**

- Why have whiteness studies developed differently in Europe from the USA and how is that significant for future development of this field?
- In what way does the process of racialization happen differently for men or women and how does it intersect with other identities and subjectivities?
- In what way can we generalize about the postcolonial and the colonial past of Europe and to what extent do we have to take into account different geopolitical realities and construction of subjectivities?
- How do different colonial experiences and realities construct different subjectivities in the present?

## LECTURE 2

**Prof. dr. Frances Gouda, Department of Political Science, University of Amsterdam**

### ***Recycling (Post)colonial Historical Memories: The Dutch East Indies/Indonesia***

Historical memories of the colonial past, whether at an individual or collective level, are inherently contested as well as transient. Competing groups of postcolonial stakeholders make distinct albeit shifting claims to a particular version of historical memory. Such incongruous processes of remembering and forgetting (aphasia, as Ann Stoler has recently labelled it) are forged within a set of rhetorical frames that are molded not only by gender and ethnicity but also by more generic cultural practices and religious injunctions. In this lecture, I will examine the case of postcolonial remembrance in the contemporary Netherlands by juxtaposing the memory practices of different interests groups in the post-World War II era, such as white European women versus Indo-Dutch female immigrants, or former colonial civil servants versus postcolonial critics on the political left. Issues of semantic and episodic memory, or the argument that 'all memory is individual and unreproducible', will also be discussed in the context of Dutch debates about the fluctuating meanings of the colonial past.

#### **COMPULSORY READING**

- Frances Gouda, "The Unbearable Lightness of Memory: Fragmentations of Cultural Memory and Recycling the Dutch Colonial Past". In: *Groniek Historisch Tijdschrift*, No. 174, Vol. 40, 2007: p. 9-29.

#### **RECOMMENDED READING**

- Frances Gouda, "Gender, Race and Sexuality: Citizenship and Colonial Culture in the Dutch East Indies". In: *Dutch Culture Overseas: Colonial Practice in the Netherlands Indies, 1900-1942* (1995; reprint, Jakarta: Equinox Publishers, 2008), p. 157-193.

#### **GUIDELINES FOR READING AND DISCUSSION**

- What did Susan Sontag imply when she observed that individual memory can't be shared and that collective memory, therefore, is not 'a remembering but a stipulating'?
- In which manner are individual and collective memory formations shaped by 'social frames' (Halbwachs) or guided and limited by prevailing cultural, national and religious rhetorics?
- How does the notion of fragmentation and 'collected remembrances' influence the interpretation of meaning of the colonial past?

#### **■ AFTERNOON ■**

#### **TUTOR GROUPS**

- The MA tutor groups discuss the guidelines for reading.
- The PhD's have a separate seminar with one of the professors.

#### **■ PLENARY ■**

**CLUSTER 1 - DAY 3**  
**WEDNESDAY AUGUST 19**  
**GLOBAL ENTANGLEMENTS AND GENDER DILEMMAS**

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■ **MORNING** ■

**LECTURE 1**

**Dr. Marsha Henry, Gender Institute, London School of Economics**

***The Uses and Abuses of Postcolonialism: Gender, 'Culture' and Europe Part 2***

Having set the theoretical ground for analysing 'cultural' issues such as forced marriage, honour violence and veiling, I now want to take the analysis further, exploring additional examples from Britain and France. Using a feminist postcolonial lens to understand how these issues come to be, as well as how they come to be resisted and challenged, I will explore the role of 'race' and racism, historical and contemporary relations of colonialism, and the thorny concept of culture, as they contribute to the problematic framings of women and men in Europe.

**COMPULSORY READING**

- Pnina Werbner, "Veiled Interventions in Pure Space: Honour, Shame and Embodied Struggles Among Muslims in Britain and France". In: *Theory, Culture and Society*, Vol. 24 (2), 2007, p. 161-186.

**RECOMMENDED READING**

- V. Meeto and H. Safia-Mirza, "There is nothing 'honourable' about honour killings: Gender, violence and the limits of multiculturalism". In: *Women's Studies International Forum* 30, 2007, p. 187-200.

**GUIDELINES FOR READING AND DISCUSSION**

- What is the nature of the practice? How can it be understood?
- What discourses create and recreate particular identities, borders and forms of surveillance and regulation?

**LECTURE 2**

**Prof. dr. Marguerite Waller, University of California, Riverside**

***Sovereignty, Migration, and the Conundrum of Human Rights in Postcolonial Europe***

Although the International Criminal Court, whose Statutes were signed in Rome in 2002, aims to address the "unimaginable atrocities" waged against children, women, and men over the past hundred years, instances of atrocities categorized in the ICC Statutes as "crimes against humanity" are dramatically increasing in Europe and around the world. In some cases, notably immigration, both the policies and the personnel of national governments, the E.U, the U.N. and NATO are implicated in the deportation,

enslavement, forcible transfer, rape, torture, and death of populations “by reason of the identity of the group or collectivity.” “Peacekeepers” charged with protecting human rights run brothels in post-conflict zones. Boatloads of refugees, many of them women, are intercepted by various European agencies on the high seas and rerouted to Libya where they are transported in containers to remote desert camps funded by the E.U. where they are abusively treated. This lecture will analyze such situations and their media representations to investigate the inadequacies of both current notions of human rights and current practices of state sovereignty.

### COMPULSORY READING

- Wendy Brown, “Porous Sovereignty/Walled Democracy.” 2008

### RECOMMENDED READING

- Marguerite Waller, “Vertigo in the Balkans: Karin Jurschick’s ‘The Peacekeepers and the Women.’” In: *Visions of Struggle in Women’s Filmmaking in the Mediterranean*. Ed. Flavia Laviosa, with an Introduction by Laura Mulvey. New York and London: Palgrave Publishing. Forthcoming 2010.

### GUIDELINES FOR READING AND DISCUSSION

- What are some of the effects of neoliberal economic policies on the ways in which the boundaries of the E.U., and national borders within the E.U., are conceptualized, crossed, and defended?
- Who is responsible for enforcing human rights and whose human rights are most at risk in contemporary Europe?
- How do issues of representation, stereotyping, and the classification of people by race, gender, ethnicity, nationality, and religion present challenges to the principles of human rights?
- How do the recent histories and perspectives of citizens and emerging nations in Southern and Central Europe enrich our understandings of postcoloniality? Note the operation of intersecting and overlapping imperialisms and the intense specificity of the circumstances in these regions.

## ■ AFTERNOON ■

### TUTOR GROUPS

Discuss the guidelines for reading.

## ■ PLENARY ■

**CLUSTER 1 - DAY 4**  
**THURSDAY AUGUST 20**  
**MEDIA AND MIGRATION: QUESTIONING REPRESENTATION**

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■ **MORNING** ■

**LECTURE 1**

**Dr. Ruba Salih, University of Exeter, United Kingdom**

***“Muslim Women” in colonial and post-colonial times: between Orientalism and resistance***

This lecture aims at underlying the continuities and discontinuities between past and current gendered Orientalist discourses. Feminist scholars have shown how the Orientalist gaze on the Orient was not simply a Western gaze: it was very often a male gaze. “Women” and “gender relations” were keys in the construction of the backwardness of oriental, Islamic societies. The “Orient” was feminised, exotic and veiled. Muslim women’s imprisonment was constructed as the quintessential evidence of the need to modernize women in order to modernize the “Orient”. The Orient was its women, and unveiling and thereby modernizing the woman of the orient signified the transformation of the Orient itself.

In colonial times, women represented as secluded within harems and veils were seen as the concrete embodiment of the Islamic tradition, which had to be abandoned if the orient had to become modern. The harem, polygamy and the veil were the central symbolic locus of the incommensurability and temporal gap between the European and the colonized.

In particular, veiling/unveiling became in colonial (and, as we will see, also in post-colonial, and nationalist) discourses the symbolic and material tropes for assessing tradition/modernity. The Orient was to be unveiled and exposed to modern technologies of power and control. New emerging disciplines such as geography, anthropology were crucial in the process of rendering the orient knowable and controllable.

Tackling this gendered dimension of orientalism is particularly crucial at a very moment in which the representation of the “oriental” women is re-proposed at the very core of the East-West confrontation. The lecture will address the extent to which these dominant forms of representations are still relevant in the postcolonial context or whether the rhetoric accompanying the “production” and consumption of “Muslim Women” in Europe and the Middle East has taken on new meanings.

**ASSIGNMENT**

Students will be asked to find and bring to class past and present images and representations of Oriental and Muslim women and discuss them in the light of the readings. Students will be asked to think about the legacy between the colonial and the post-colonial politics of representations.

**COMPULSORY READING**

- Meyda Yeğenoğlu, “Sartorial fabrications: the Enlightenment and Western Feminism”. In: M. Yeğenoğlu, *Colonial Fantasies: Towards a Feminist Reading of Orientalism*, Cambridge: Cambridge University Press, 1998, p. 95-120.

### RECOMMENDED READING

- Lila Abu Lughod, "Do Muslim women really need saving? Anthropological reflections on cultural relativism and its others". In: *American Anthropologist*, vol. 104, no 3, 2002, p. 783-790.

### OTHER READING

- M. Moallem, "Muslim Women and the politics of Representation". In: *Journal of Feminist Studies in Religion*, Volume 24, Number 1, Spring 2008, p. 106-110.
- Miriam Cooke, "Deploying the Muslim Woman". In: *Journal of Feminist Studies in Religion*, Volume 24, Number 1, Spring 2008, p. 91-99.
- M. Lazreg, "Feminism and Difference; The Perils of Writing as a Woman on Women in Algeria". In: *Feminist Studies* 14, n. 1, 1998, p. 81-107.

### GUIDELINES FOR READING AND DISCUSSION

- How is Orientalism gendered?
- What are the continuities between colonial and post-colonial Orientalist representations?
- Why did the veil become the symbol of the incommensurability between East and West?
- How are the tropes of authenticity, tradition, modernity used in representing women and gender?
- What are the spaces left for "Muslim women" to speak?

### LECTURE 2

#### **Dr. Sandra Ponzanesi, Utrecht University, Gender Graduate Programme** ***The Politics of Encounter in European Migrant Cinema***

This lecture focuses on the contested notion of the New Europe from the vantage point of migrant cinema. It intends to explore how cinematic language offers alternative modalities of representation and subjectification in relation to migration, gender and identity. In this lecture we will particularly focus on how women refugees are represented by analysing some of the features which characterize migrant cinema such as accents and plurilinguism, the notion of non-places, and the politics of encounter. The latter refers to how migrants and refugees become figurations of the strangers, while also embodying the material practices of exclusion in Europe. These issues are explored in some recent films made by European filmmakers which raise feminist questions about religious agency, the refugee's state of exceptionalism and prostitution as a strategy for mobility in postcolonial Europe.

### COMPULSORY READING

- Imogen Tyler, "'Welcome to Britain' the cultural politics of asylum". In: *European Journal of Cultural Studies*, Vol. 9, No. 2, 2006, p. 185-202.

### RECOMMENDED READING

- Sandra Ponzanesi, "Outlandish Cinema. Screening the Other in Italy". In: Sandra Ponzanesi and Daniela Merolla (eds.), *Migrant Cartographies. New Cultural and Literary Spaces in Post-colonial Europe*. Lexington, MA; 2005, p. 267-280.

## **GUIDELINES FOR READING AND DISCUSSION**

- What is migrant cinema and how does it relate to postcolonial Europe?
- What are the advantages and disadvantages of using cinema to discuss the representation of migration, gender and identity?
- What is the role of the so called 'strangers' for rethinking Europe outside of the Eurocentric paradigm?
- Has multiculturalism failed according to the visions offered in these movies?
- How do you think these films are received by European and non-European audiences?
- Can you list some of the migrant films made in your own country? How do they relate or differ to the migrant movies discussed in the texts?

## **■ AFTERNOON ■**

### **TUTOR GROUPS**

- The MA tutor groups discuss the guidelines for reading.
- The PhD's have a separate seminar with one of the professors.

## **■ PLENARY ■**

**CLUSTER 1 - DAY 5**  
**FRIDAY AUGUST 21**  
**AT THE BORDERS OF EUROPE**

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■ **MORNING** ■

**FILM SCREENING AND DISCUSSION**

**GUEST: KARIN JURSCHICK**

**The Peacekeepers and the Women**

A film by Karin Jurschick  
Germany, 2003, 80 minutes.

Winner of the Arte-Documentary Award for Best German Documentary, this chilling investigation examines the booming sex-trafficking industry in Bosnia and Kosovo, and boldly explores the disturbing role of the UN peacekeeping forces and the local military in perpetuating this tragic situation.

In 1995, the UN set up a free trade zone in Bosnia, hoping to bring peace to the troubled region. Instead it lured the thriving business of human trade—where women from villages in Moldova, the Ukraine and Romania are sold by the hundreds into prostitution. In a shocking indictment, the film reveals that affluent peacekeeping forces have been some of the burgeoning industry's most solvent customers, allowing the sex trade to get a foothold in the region and paving the way for its expansion. Jurschick confronts UN officials and aid workers, goes on a raid with international police, and reveals the tragic stories of the trafficked women themselves to unravel the many layers of this complicated crime scene

■ **AFTERNOON** ■

**13.30 – 14.30 TUTOR GROUPS**

Prepare the final plenary, instructions will follow.

■ **PLENARY** ■

**14.30 – 16.30**

**16.30 – 17.00 EVALUATION OF CLUSTER ONE**

**17.00 – 17.30 FROM CLUSTER ONE TO CLUSTER TWO**

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**SATURDAY AUGUST 22**

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Day off!

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**SUNDAY AUGUST 23**

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Day off!

## WEEK 2

### CLUSTER TWO

## Posthuman Tropes in Feminist Theory

**Dates:** August 24 – August 28

**Coordinators:** Prof. Dr. Maureen McNeil and Dr. Jami Weinstein

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### INTRODUCTION TO THE CLUSTER

This cluster will interrogate the effects posthuman theories have been having on feminist theories in recent years. Posthuman theories aim to overturn the Enlightenment construction of the human as autonomous, self-identical, rational, static, and distinct from animals, artifacts, and nature. Since these notions of the human are essential to what it means to be human under the humanist paradigm, if we repudiate them, the resulting “human” would be unrecognizable to us as such, hence the term “posthuman”. Posthuman theories thus seek to re-imagine the human beyond humanism and they do so in a variety of (inter-)disciplines: technoscience studies, media studies, animal studies, and queer theory, among others.

In light of posthuman theoretical insights, we are compelled to revisit and call into question many key issues in feminist theory, for example: questions of sexual difference, the sex-gender distinction, notions of embodiment, and understandings of sexuality, subjectivity, and identity. We will use posthuman interpretative techniques as analytical tools to reconceptualize feminist strategies and theories. We will thus explore what it means to be a sexed/raced/ gendered/sexual body in light of the shifting, leaky, fluid, moving boundaries advocated by posthuman theories.

### THE PRINCIPAL GOALS OF THIS CLUSTER ARE:

- To acquaint you with the concept of the posthuman and its advantages, limits, complexities, and implications for feminist theory.
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### FORMAT:

The cluster consists of 5 full teaching days, including a concluding session for evaluation.

### CLUSTER COORDINATORS:

- Dr. Jami Weinstein, Gender Studies in the Humanities, Utrecht University, the Netherlands  
Email: j.weinstein@uu.nl
- Prof. Dr. Maureen McNeil, Centre for Gender and Women's Studies Department of Sociology, Lancaster University, United Kingdom  
Email: m.mcneil@lancaster.ac.uk

### TEACHERS:

- Prof.dr. Lynda Birke, University of Chester, United Kingdom
- Dr. Amade M'Charek, University of Amsterdam, The Netherlands
- Prof. dr. Maureen McNeil, Lancaster University, United Kingdom
- Dr. Kerstin Sandell, Lund University, Sweden
- Dr. Jenny Sundén, Royal Institute of Technology (KTH), Sweden
- Dr. Jami Weinstein, Utrecht University, The Netherlands
- Doro Wiese, MA, Utrecht University, The Netherlands

### SCHEDULE CLUSTER TWO:

Morning programme:	09.30 - 12.30
Afternoon programme:	14.00 - 17.00
Tutor groups:	14.00 - 16.00
Plenary:	16.00 - 17.00

The afternoon tutor groups will be devoted to working through the readings of that morning, also in the light of the lectures, and discussions of the assignments. The last plenary of the second cluster, on Friday August 28, also includes an evaluation of the second week and a final evaluation of the course programme.

### COMPULSORY READING MATERIAL:

As an introduction to this cluster, participants are expected to have read Chapters 1, 2, 3, and 7 of *Doing Gender in Media, Art and Culture* edited by Rosemarie Buikema and Iris van der Tuin (Routledge 2009).

**CLUSTER 2 - DAY 1**  
**MONDAY AUGUST 24**  
**THE POSTHUMAN LANDSCAPE: BACKGROUND AND ORIGIN STORIES**

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■ **MORNING** ■

**LECTURE 1**

**Dr. Jami Weinstein, Utrecht University, The Netherlands**

**“What is Posthumanism Anyway?”**

This session will orient our study for the week. Posthumanism is a word which, on the one hand, seems to designate too many areas of study or even nothing at all, and which, on the other hand, can be defined more specifically. This talk will spell out the three parameters we will be working under in this course: science and technology studies, animal studies, and queer theory. It will contrast posthumanism to humanism and transhumanism and demonstrate why it is important that feminist theory takes seriously the insights of animal studies, science and technology studies, and queer theory. In that vein, we will also discuss postmodern theory, identity politics, speciesism, sexual difference theory, and the pernicious binary effects of Enlightenment Humanism.

**COMPULSORY READING**

- Bruce Clarke, “Introduction” and “Posthuman Viability”. In: *Posthuman Metamorphosis: Narrative and Systems*. New York: Fordham University Press, 2008, p. 1-12 and 158-192.

**RECOMMENDED READING**

- Donna Haraway, “A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century”. In: *Simians, Cyborgs and Women: The Reinvention of Nature*. New York: Routledge, 1991, p. 149-181.

**GUIDELINES FOR READING AND DISCUSSION**

- In what ways has Enlightenment Humanism generated the oppressively hierarchical binary politics of mind/body, woman/man, human/animal, culture/nature, norm/deviance?
- How are identity politics, speciesism, and an essentialized view of sexual difference symptoms of that humanist problem?
- How can posthumanism show us a way through this problem or set of problems?

## LECTURE 2

**Prof. dr. Maureen McNeil, Lancaster University, UK**

### ***Thinking With and Beyond the Manifesto for Cyborgs: Technoscience Studies and Posthumanism***

This session will explore how developments in and around science and technology studies have contributed to the posthumanist turn. This will involve considering a wide range of trails which have constituted recent technoscience studies and which have drawn feminists towards posthumanism, including (to mention but a few of these): the revolt against binaries, research on developments in computing and information technology, and conceptualizations of matter.

#### **COMPULSORY READING**

- N. Katherine Hayles, "Computing the human". In: *Theory, Culture & Society* 22(1), 2005: 131-51.

#### **RECOMMENDED READING**

- Karen Barad, "Posthumanist performativity: toward an understanding of how matter comes to matter". In: *Signs: Journal of Women in Culture and Society* 28 (3), 2003: 801-31.

#### **GUIDELINES FOR READING AND DISCUSSION**

- Why are these commentators (Hayles and Barad) so dissatisfied with humanist frameworks?
- What developments and evidence do they mobilise in constructing their posthumanist visions?
- What are the key terms in their analyses?

### ■ AFTERNOON ■

#### **TUTOR GROUPS**

Discuss the guidelines for reading and prepare the plenary in your tutor group.

### ■ PLENARY ■

The first plenary is devoted to a discussion of the key concepts of this cluster. Participants compare notes regarding the first outcomes of the tutor groups regarding the shift from humanist feminist theories to posthuman feminist theories and what, if anything, posthuman theory can offer feminist theory.

**CLUSTER 2 - DAY 2**  
**TUESDAY AUGUST 25**  
**MACHINES AND ANIMALS**

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■ **MORNING** ■

**LECTURE 1**

**Dr. Jenny Sundén, Assistant, Royal Institute of Technology (KTH), Sweden**  
***Posthuman Ethnography: Online Games as Desiring Machines***

This lecture is about embodiment, post-human subjectivity and queer desire in affective encounters with new media technologies. It uses examples from an ongoing ethnographic study of the MMOG (Massively Multiplayer Online Game) World of Warcraft. As opposed to the kind of fieldwork where being, living, and staying in the field is the only option, new media ethnography brings with it the possibility of moving through different locations and bodies to the point where the borders between them may start to blur. The lecture positions itself within this very uncertainty—an uncertainty that has everything to do with posthuman subjectivity—to investigate its consequences for ways of knowing online game cultures.

Drawing on auto-ethnography, as well as the body of ethnographic work interrogating erotic subjectivity and desire in the field, the discussion makes use of personal experiences as potentially valuable sources of knowledge. Within this work, it has not been very clear which body it is more precisely that is acting and reacting, moving and feeling (of protein or of silicon?), or how these multiple bodies are imbricated in or relate to one another. Set against the backdrop of 'the affective turn' in cultural theory, and in making visible how desire and emotion may circulate through game spaces, the lecture argues for an articulation of desire as intimately related to technology—as well as a way of rethinking the posthuman through affect.

**COMPULSORY READING**

- Elizabeth Grosz, "Refiguring Lesbian Desire". In: E. Grosz, *Space, Time, and Perversion: Essays on the Politics of Bodies*. New York and London: Routledge, 1995, p. 173-185

**RECOMMENDED READING**

- Felicity J. Colman, "Affective Game Topologies: Any-Space-Whatever". In: *Refractory: a Journal of Entertainment Media*, vol. 13, 2008.

**GUIDELINES FOR READING AND DISCUSSION**

- What is affect?
- What are the boundaries of the body? How does our idea of these boundaries mutate when we consider embodiment and online gaming? Can our understanding of embodiment be translated from the gaming world to "outside" the gaming world, to "real" life?
- How can the notions of desire and erotic subjectivity be reshaped if we take into account affect and we blur boundaries of the body and location?

## LECTURE 2

**Prof. dr. Lynda Birke, University of Chester, UK**

### ***What Species Are You? Feminist Thoughts On Animal Relatings***

What does it mean to transgress human/animal boundaries? Feminist theory has traditionally paid little heed to our relationships with other animals; but recent calls to 'bring animals in' to all kinds of academic inquiries have helped to challenge human centrality. In this lecture, I will look at the benefits of challenging that long-standing human/animal divide – but also at the limitations. What are the implications for feminism, and for animals, of transgressing the divide?

To cross the boundary, however, entails shifting the focus from humans and/or nonhumans to examine instead the relationships between the two – their day-to-day shared lives and co-creation of meanings. But this is not only a theoretical point, it also raises the question of how we might explore such relatings: so, I will also look at methodological responses to that question – what would it mean to focus on interspecies relatings?

#### **COMPULSORY READING**

- Lynda Birke, Mette Bryld and Nina Lykke, "Animal performances: an exploration of intersections between feminist science studies and studies of human/animal relationships". In: *Feminist Theory* 5(2), 2004, p. 167-184.

#### **RECOMMENDED READING**

- Adrian Franklin, Michael Emmison, Donna Haraway and Max Travers, "Investigating the therapeutic benefits of companion animals: Problems and challenges." In: *Qualitative Sociology Review*, Vol. III Issue 1, 2007, p. 42-58.

#### **GUIDELINES FOR READING AND DISCUSSION**

- What does it mean to 'bring animals in' to social sciences? To feminism?
- What are the merits and limitations of the posthumanist challenge to our understanding of human/nonhuman animal boundaries?
- How does transgressing these boundaries pose methodological challenges?

#### **■ AFTERNOON ■**

#### **TUTOR GROUPS**

→ The MA tutor groups discuss the guidelines for reading and prepare the plenary.

→ The PhD's have a separate seminar with one of the professors.

#### **■ PLENARY ■**

The focus of this plenary is on the way in which online gaming and animality help us understand our posthuman nature-cultures.

**CLUSTER 2 - DAY 3**  
**WEDNESDAY AUGUST 26**  
**TROPES OF IDENTITY: GENDER, RACE, AND MEDICO-SCIENTIFIC NORMS**

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■ **MORNING** ■

**LECTURE 1**

**Dr. Kerstin Sandell, Lund University, Sweden**

***Revisiting the Making of Boundaries Between the Normal and the Pathological in Medicine***

In this lecture I will explore the making of the boundaries between the normal and the pathological in medicine while posing the questions who is out, who is in, what kind of bodies and subjects are produced in the process and what are the connections between diagnosis, treatment and results. Assuming that medicine is still central to constructions of bodies and subjects, at the same time as acknowledging that medicine is a complex and local practice, I will explore specific sites in medicine through ethnographic fieldwork data. I will especially problematize the tension between medicine as claiming to be general/universal, and the constant gendering and racialisation that is taking place, as well as how bodies in these processes are gendered and racialised.

**COMPULSORY READING**

- Kerstin Sandell, "Stories without significance in the discourse of breast reconstruction." In: *Science, Technology and Human Values*, 33(3), 2008, p. 326-344.

**RECOMMENDED READING**

- Nikolas Rose, "Neurochemical Selves". In: *Society* 41(1), 2003, p. 46-59.

**GUIDELINES FOR READING AND DISCUSSION**

- Think through a case of boundary making between the normal and the pathological in medicine, from your research, your experience or which you have come across elsewhere.
- What kind of exclusions and inclusions are produced?
- How are the bodies and subjectivities racialised and gendered in the process?

## LECTURE 2

**Dr. Amade M'charek, University of Amsterdam, The Netherlands**

### ***Fragile differences: stories about identities and the body***

In my lecture I will present two short and distinct stories/cases about race, sex and the body. These stories share the same genre namely ethnography and the same analytical focus. However whereas one story is about how we do identities in every day life (based on an auto ethnography) the other is about identities in genes and genealogy (Dutchness in the genes). In the lecture I would like to explore the politics of the different technologies (whether low or high-tech) involved in identity making.

#### **COMPULSORY READING**

- Ingunn Moser, "Sociotechnical Practices and Differences: On the Interferences between Disability, Gender, and Class". In: *Science, Technology and Human Value*, 31(5), 2006, p. 537-564.

#### **RECOMMENDED READING**

- A. M'charek, & G. Keller, "Parenthood and kinship in IVF for Humans and Animals: On travelling bits of life in the age of genetics". In: N. Lykke & A. Smelik (eds), *Bits of Life: Feminism at the intersections of media, bioscience, and technology*. Seattle, London: University of Washington Press, 2007, p. 61-79.

#### **GUIDELINES FOR READING AND DISCUSSION**

- How does the notion of interference, as a mode of how identities are made, relate to the notion of intersectionality?
- What are the consequences of this notion (and the idea that identities are made and unmade) for our thinking about the materiality of the body?
- Moser concludes her paper with a discussion on power and politics, how does that relate to our area of research (or a topic that currently interests you)?

#### **■ AFTERNOON ■**

#### **TUTOR GROUPS**

Discuss the guidelines for reading.

#### **■ PLENARY ■**

During the plenary session the themes of the morning lectures are discussed further. Accordingly, students can present a preliminary analysis of the ways in which medicine and science help to constitute our identities.

**CLUSTER 2 - DAY 4**  
**THURSDAY AUGUST 27**  
**LANGUAGE, LITERATURE, AND TRANSLATION: RACE, GENDER, AND SPECIES REVISITED**  
**IN A POSTHUMAN LIGHT**

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■ **MORNING** ■

**LECTURE 1**

**Doro Wiese, MA, Utrecht University, The Netherlands**

***Down to the Sharkbone Quill & The Very Sepia Ink: Becoming-fish with Gould's Book of Fish***

Recent revisionist debates in Australia show how difficult it is for the Australian society to acknowledge its guilt for the decease of the Aboriginal society, brought about not only by direct violence, but also by occupation of traditional hunting grounds, starvation, and diseases. In my lecture, I will show how a novel like *Gould's Book of Fish* (Richard Flanagan, 2003) intervenes in its own way into the debate. Set during Britain's early colonialisation of Tasmania in the 1820s, it renders the cruelty of the Tasmanian prison system and the colony's racialized order perceptible. It thereby uses, as I want to discuss, the forces of the literary machine – a machine which is, according to the philosophers Gilles Deleuze and Félix Guattari, an outcome of an encounter with 'chaos', the 'unthought', the 'outside', or even with a 'beyond life' through which the unregistered can be perceived. It is my thesis that literature is therefore par excellence a machine for becoming post-human, a machine in which even 'I speak' is an utterance that can be taken up by anyone. Yet furthermore, I also want to show how Gould's *Book of Fish* trespasses the threshold between (hu)man and fish. The convict and principle narrator William Buelow Gould is unable to create truthful replicas of his appointed work, namely to draw fish, since his object turns out to be not only a slippery, ungraspable material to write about, but also a constantly metamorphosing subject. The narration thereby performs a becoming that displays neither fish nor people, but rather creates something entirely different: a becoming-fish, whose function I want to scrutinize in my lecture.

**COMPULSORY READING**

- Rosi Braidotti, "Transplants: Transposing Nature". In: *Transpositions: On Nomadic Ethics*, Polity Press: UK/USA, 2006, p. 96-144.

**RECOMMENDED READING**

- Gilles Deleuze, "Literature and Life". In: *Critical Inquiry*, Vol. 23, No. 2 (Winter, 1997), p. 225-230.
- Richard Flanagan, "The Porcupine Fish". In: R. Flanagan, *Gould's Book of Fish: A Novel in Twelve Fish*. London: Atlantic Books, 2003, p. 103-152.

**GUIDELINES FOR READING AND DISCUSSION**

- Literature as a post-human machine
- Becoming-fish as metaphor/as process
- Colonial history and the powers of fiction to render a subaltern view
- The post-human and (feminist) ethics

## LECTURE 2

**Dr. Jami Weinstein, Utrecht University, The Netherlands**

### ***Transgenre: A Cross-pollinating Translation Project For Rethinking (Trans)Gender***

This lecture will suggest a new way to reconceptualize and broaden our understanding of gender in light of a play on the French translation of the English “transgender” as “transgenre”. This multiply reflexive translation project takes up posthuman insights and embeds them into the discourse of a formerly limited binary notion of gender. Doing so allows for the possibility of gender being viewed with a much wider in scope such that it becomes more inclusive of categories like Dandy, Femme, transspecies, and cyborg. As we will see, (trans)genre provides us with greater explanatory power than (trans)gender and propels the discussion of gender into the register of multiplicity and force and the posthuman feminist strategy of *becoming-imperceptible*.

#### **COMPULSORY READING**

- Gilles Deleuze and Felix Guattari, “1730: Becoming-Intense, Becoming-Animal, Becoming-Imperceptible...”. In: G. Deleuze and F. Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*. Minneapolis, MN: University of Minnesota Press, 1987, p. 232-309.

#### **RECOMMENDED READING**

- Elizabeth Grosz, “(Inhuman) Forces: Power, Pleasure, and Desire”. In: *Time Travels: Feminism, Nature, Power*. NSW, Australia: Allen and Unwin, 2005, p. 185-195.

#### **GUIDELINES FOR READING AND DISCUSSION**

- Is Dandy or Femme a transgendered identity?
- What would identity look like if it were not caste in the light of recognition?
- How do becoming-animal and becoming-woman lead to a revised understanding of feminist strategies?

#### **■ AFTERNOON ■**

#### **TUTOR GROUPS**

→ The MA tutor groups discuss the guidelines for reading and prepare the plenary.

→ The PhD’s have a separate seminar with one of the professors.

#### **■ PLENARY ■**

In this session, we reflect on issues of literature and language. We will also consider the Deleuze and Guattari’s notion of becoming-animal as it relates to antiracist, postcolonial, and gender theory. We will mobilize the concepts of the “unthought” and “chaos” and think through the merits of feminists deploying a strategy of imperceptibility.

**CLUSTER 2 - DAY 5**  
**FRIDAY AUGUST 28**  
**POSTSCRIPT ON THE POSTHUMAN**

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■ **MORNING** ■

**LECTURE 1**

**Prof. dr. Maureen McNeil, Lancaster University, United Kingdom**

***A Post-script on Posthumanism: Some Critical Concerns***

Many feminists have welcomed and endorsed posthumanism as offering a set of ontological, epistemological, ethical and political challenges to the assumptions and limitations of Western liberal thought. However, some have felt uneasy about aspects of the posthumanist turn and have expressed concern about some of the political consequences of investment in the concept. In this session we will consider some of the reservations, misgivings and objections that have been raised about the concept of and the focus on posthumanism. This will entail returning to the issue of 'human exceptionalism' and raising questions about consciousness, human responsibility, ethics and politics.

**COMPULSORY READING**

- Donna Haraway, "1. When Species Meet: Introductions". In: D. Haraway, *When Species Meet*, Minneapolis: University of Minnesota Press, 2008, p. 3-42.

**RECOMMENDED READING**

- Lucy A. Suchman, "Demystifications and Reenchantments of the Humanlike Machine" and "Reconfigurations". In: L. Suchman, *Human-Machine Reconfigurations: Plans and Situated Actions*, Cambridge: Cambridge University Press, 2007, p. 241-258 and 259-271.

**GUIDELINES FOR READING AND DISCUSSION**

- Why do you think Haraway declares 'I am not a posthumanist' (p. 19) in this chapter?
- Are there dangers in what Lucy Suchman calls 'too easy elisions of difference' (p. 242) that should be addressed in relation to posthumanism?
- What are the political stakes and key issues in the debates about posthumanism?

**11.00 – 12.00 TUTOR GROUPS**

**12.00 – 12.30 PLENARY**

Oral evaluation Cluster Two

■ **AFTERNOON** ■

**14.00 – 15.00 TUTOR GROUPS**

Written evaluation entire Summer School

**15.00 – 16.00 PLENARY**

Distribution of Certificates of Attendance and closing words

■ **EVENING** ■

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