

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

### Format:

Workshop/Panel

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

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

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

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

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