

22ND-24TH MAY

Sutherland Building, University College
Dublin,
www.thinkinggenderjustice.com

THINKING GENDER JUSTICE

CGFS CONFERENCE
UCD



CENTRE FOR
G E N D E R
F E M I N I S M S &
S E X U A L I T I E S

**BIOGRAPHIES AND
ABSTRACTS**

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KEYNOTE SPEAKERS

KEYNOTE ADDRESS 1 (Tuesday 22nd May, 2.00-3.30pm, Sutherland)

INDERPAL GREWAL: 'Feminist theories of the Security State: Rethinking Exceptionalism and Neoliberalism from the Global South'

Introduction: Sharae Deckard; Chair: Jorie Lagerwey

In this talk I argue for the importance of feminist research for examining the logics of security and securitization that are increasingly used to oppose migration and multiculturalism in Europe and North America. I suggest that feminist research in postcolonial, transnational and critical race studies offers theoretical resources for understanding the security state. In particular, concepts such as "corruption" and "patriarchy" that have been used most often for the Global South could be useful in understanding the state in the West as well.

Inderpal Grewal is Chair and Professor in Women's, Gender and Sexuality Studies Program, Faculty in the South Asia Council, Ethnicity, Race and Migration Studies Program, and Affiliate faculty in American Studies and Anthropology at Yale University. She is author of Home and Harem: Nation, Gender, Empire and Cultures of Travel (Duke, 1996), Transnational America: Feminisms, Diasporas, Neoliberalisms (Duke, 2005), and Saving the Security State: Exceptional Citizens in Neoliberal America (forthcoming 2017). She is co-editor (with Caren Kaplan) of Scattered Hegemonies: Postmodernity and Transnational Feminist Practices (University of Minnesota Press, 1995), Introduction to Women's Studies: Gender in a Transnational World (Mc-Graw Hill, 2001, 2005) and Theorizing NGO's: Feminism, Neoliberalism and the State (with Victoria Bernal) Duke University Press, 2014. Her areas of research include feminist theory, cultural studies of South Asia and its diasporas, British and U.S. imperialism, and contemporary feminist transnationalisms.

KEYNOTE ADDRESS 2 (Wednesday 23rd, 6.30-8.00pm, Newman Building, Theatre L)

HARSHA WALIA: 'Anti-Oppressive Feminisms and Solidarities'

Introduction: Donnah Vuma & Jane Xavier

Chair: Anne Mulhall

Anti-racist and feminist author and activist Harsha Walia will be reflecting on the state of the feminist movement. What are strategies to strengthen our understandings of liberatory feminisms while interrogating anti-feminist feminism? How can feminism become a movement of expansive solidarities that centres on the experiences of women of colour, low-income women and migrant women resisting state violence and capitalism? Harsha will discuss feminisms - as a multitude - that is relevant and engaging towards transformation.

Harsha Walia is an activist and award-winning author of Undoing Border Imperialism. She is currently the project coordinator at Vancouver's Downtown Eastside Women's Centre and a member of No One Is Illegal, February 14th Women's Memorial March Committee, Defenders of the Land network, and South Asian Network for Secularism and Democracy. Trained in the law, she has been active in grassroots anti-racist, feminist, migrant justice,

Indigenous and anti-capitalist movements for almost two decades. Harsha sits on the editorial collectives for Feminist Wire and Abolition Journal. She has made numerous presentations on race, immigration, gender, and poverty to the United Nations and across campuses and media outlets in North America and Europe. Harsha is a recipient of the Canadian Centre for Policy Alternatives' Power of Youth Award, Westender's Best of the City in Activism Award, and named "one of Canada's most brilliant and effective organizers" by Naomi Klein.

KEYNOTE ADDRESS 3 (Thursday 24th May, Sutherland, 2.00-3.30)

BRIGID QUILLIGAN

Chair: Mary McAuliffe

PLENARY PANELS

PLENARY PANEL 1 (Tuesday 22nd, 4.00-5.30pm, Sutherland)

Media, Censorship, Repeal the 8th and Reproductive Justice

Chair: Ursula Barry

Panellists (Writers, journalists, broadcasters and activists):

Kitty Holland

Justine McCarthy

Susan McKay

Una Mulally

Dil Wickremasinghe

Ireland is on the frontline of the struggle for reproductive justice and abortions rights globally. All eyes are on Ireland as this country is - at this moment very moment - subjected to a referendum on abortion – a popular vote to decide whether the Constitutional clause should be repealed which deems *foetal rights to be equivalent to the rights of pregnant women*.

Censorship has always been a key political strategy used in Ireland, primarily against women, campaign activists and militant republicans. Banning of information on contraception - and more recently abortion - has played a strategic role in repressing dissent since the Irish Free State was established in the early 1920s. Publishing phone numbers of abortion services in Britain was successfully used by the Society for the Protection of the Unborn Child (SPUC) to bring members of students unions to court in 1986, in 1992 parliamentary privilege had to be used to provide the phone number of an Irish Women's Abortion Support Group in Britain and providing any kind of information on abortion was sufficient reason to have books banned until the late 1990s. Some particular examples of censorship characterised the early 1990s: Easons (the largest Irish national distributor of newspapers) refused to circulate almost the entire supply of the British newspaper *The Guardian* keeping it locked in Dublin airport because they carried an advertisement for a British abortion clinic and *Cosmopolitan magazine* printed a separate Irish edition in which they left blank the page with information on British abortion services.

This panel will bring together women journalists from a selection of traditional print and broadcasting media that have written from a feminist and gender perspective on the issue

of abortion and contributed significantly to highlighting the consequences for women of the 8th Amendment (foetal rights clause) to the Irish Constitution. Reflecting on the way discourses and counter-discourses around abortion have changed this panel will look at the way in which misinformation has been a constant feature of the anti-abortion campaign rhetoric. How fear of the Broadcasting Act 2009 has fuelled different forms of censorship and self-censorship, and acted as a constraint on the media in Ireland preventing fuller and more informed debates, will be explored. The role of the international media will also be looked at and the strategies of the anti-abortion campaign towards the traditional media (in Ireland and globally) will be explored.

PLENARY PANEL 2 (Wednesday 23rd, 2.15-3.45pm, Sutherland)

Feminist Activism, Repeal the 8th and Reproductive Justice in Ireland

Chair: Aideen Quilty

Panellists:

Claire Brophy (Strike 4 Repeal; founding member of ARC – Abortion Rights Campaign)

Anna Cosgrave (Founder, The REPEAL Project)

Mairéad Enright (Lawyers For Choice)

Eileen Flynn (Traveller Activist; People Before Profit)

Goretti Horgan (Alliance for Choice, Derry)

Sinéad Kennedy (Together For Yes; Coalition to Repeal the 8th)

Tina Kinsella (Artists' Campaign to Repeal the 8th; Parents for Choice)

Donnah Vuma (MASI – Movement of Asylum Seekers in Ireland)

Emily Waszak (MERJ – Migrant and Ethnic Minorities for Reproductive Justice; Strike 4 Repeal)

The campaign to repeal the 8th amendment has finally arrived at the point where people in Ireland, and particularly those who could not vote in 1983, have a chance to have their say on women's, girls' and pregnant people's access to abortion and proper healthcare. Others who are particularly affected by the 8th – migrants and others denied citizenship, people seeking asylum, people who are undocumented - have no such right to vote. With the day of the vote imminent, it is a good time to take stock of what we mean by 'reproductive justice' and the issues that are inimical to us achieving it – economic issues, class issues, systemic racism and racialisation, embedded misogyny, the ongoing outrages of the migration and asylum management regimes, to name a few.

In the clear hope that the 8th is repealed, it is an appropriate moment to consider the legacies of the long campaign to get to this point, and to consider where we go to next? In thinking of full reproductive justice, how do we address systemically embedded privileges of race, ethnicity, class, (cis)gender and citizenship and other power structures in the broader society and within feminist movements, feminist institutions and feminist organising in Ireland as we move forward? How do we galvanise an inclusive movement across generations of feminists that addresses education, consent, rape culture, and sexual violence, as well as the inequalities perpetuated in the law and by the legal system, in policing and other institutions of the state that affect women's access to support, safety and justice?

SCREENINGS

SCREENING 1 (Tuesday 22nd, 5.30pm, Sutherland [during Reception])

Zrazy, 'Women of '16' (Alternative Irish National Anthem) and 'Repeal the 8th'

This video is a feminist re-write of the Irish National Anthem re-arranged to a modern 'electro swing jazz' dance beat retrieving the names of the women erased from the history books to celebrate the 2016 Centenary. Zrazy go back in time to celebrate the forgotten women of the Easter Rising. The lyrics were inspired by a 2015 History degree undertaken in UCD where the syllabus was found sadly lacking in female content.

SCREENING 1 (Tuesday 22nd, 1pm, Sutherland)

Ger Moane (director) and Sonya Mulligan (producer), excerpts from *Outitude: A Documentary on the Irish Lesbian Community*

Undertaking a documentary about the history of Irish lesbian community is a complex task, not least of which is selecting each word in the title and description of the documentary itself. Documentary, unlike much oral history or social science-based research, can be a personal and artistic journey, one that is more likely to raise questions than provide answers. By posing questions about identity, coming out, community, homophobia and activism to diverse individuals who identified as lesbian or queer, we aim, along with artistic, historical and archival material, to give expression to the richness of Irish lesbian herstories across the island.

Ger Moane is a former academic who has been an activist in feminist and LGBT+ politics for over 30 years. As an academic she published in the areas of human rights, feminism and psychology, and also wrote about the development of lesbian politics and community in Ireland. She was among the group who started the programme in Women's Studies in UCD in 1990 and the Lesbian Lives conference in 1993, and she has delivered modules in the Women's/Gender Studies programmes in UCD since. Her activism began in the 1970s as a member of Irish Women United, and later focused on the intersections of lesbian and feminist activism through Lesbians Organizing Together (LOT), community education, pornography and reproductive rights. She is currently Professor Emeritus and also enrolled in the MFA programme in creative writing in UCD.

*Sonya Mulligan is a film-maker and writer who has been active in the Arts and in feminist and LGBT+ politics for more than 20 years. Her short films include *Into the Wild* (GAZE 2011) and *Staged* (winner of IDSFMF best score 2015) and she has just completed the pro-choice music video *Pope with the Artist BeRn* and *Double Blink Media*. She was director of the one woman show *Live, Love Laugh* (IDGTF, winner of Doric Wilson award, 2012) and Writer/Director of the short play *A Dying Shame* (IDGTF, 2013). She has been active in *Dublin Pride*, *Lesbians Organizing Together* and *Outwrite*, and was a founding member of *Dublin Lesbian Avengers*. She co-produced the feminist magazine *MsChief* and has exhibited and performed poetry at *Lesbian Lives* conferences, *Dublin Pride*, *ALAF*, the *Irish Writer's Centre* and numerous other venues.*

SCREENING 3 (Wednesday 23rd, 1pm, Newman Building)

Sarah Browne, *Report to an Academy*

Report to an Academy is an adaptation of the Kafka story of the same title, exploring the contemporary academic environment as a neoliberal workplace. Where in Kafka's story, an ape delivers an address to a gathering on his transition into human life, this film-essay features an octopus who speaks of her motivation to escape and transform herself from human material in search of new forms of articulacy and agility, developed as an auto-ethnography of the institution where she works.

2016, HD video, 28 minutes

Written, directed and edited by Sarah Browne

Adapted from *Report to an Academy* by Franz Kafka

Voice: Fiona for Apple OSX 10.10.5

Composition: Alma Kelliher

Camera: Colum O'Dwyer, Sarah Browne

Movement devised in collaboration with performers: Saoirse Wall & Liv O'Donoghue

Close-up footage of cephalopod skin courtesy Roger Hanlon at MBL, Massachusetts, USA

Commissioned for *Manual Labours: The Complaining Body*, the second stage of the practice-based research project *Manual Labours* initiated by Sophie Hope and Jenny Richards that explores people's physical relationships to work.

Sarah Browne is an artist based in Ireland concerned with non-verbal, bodily experiences of knowledge and justice. This practice involves sculpture, film, performance and public projects, as well as forms of writing and publishing in diverse contexts. She has had recent solo exhibitions at Marabouparken, Stockholm (2017), CCA Derry~Londonderry & Institute of Modern Art, Brisbane (both 2014). In 2016 with Jesse Jones she made *In the Shadow of the State*, a major collaborative co-commission for Artangel and Create that involved close collaboration with women in the fields of law, music, material culture and midwifery, and addressed the position of the female body as the focus of repressed histories and political desires under the regulation of the nation State. In 2009 she co-represented Ireland at the 53rd Venice Biennale. She is currently artist in residence with University College Dublin College of Social Sciences and Law.

PARALLEL SESSIONS

All parallel sessions are in the Sutherland Building

PARALLEL PANELS, SESSION A: Tuesday 22nd May, 11.30-1.00pm

PANEL 1

Sexualities, Methodologies and Feminism: Lesbians Queer Research

MARTA OLASIK (University of Warsaw): Towards Lesbian Research in Poland

The presentation will explore the possibilities and limitations of doing lesbian-centred research in the Polish social and academic reality. While feminism has been a poorly developed and recently contentious issue here—and a separate lesbian component has been non-existent—mine is an attempt at establishing a conceptual and empirical lesbian-

studies discourse in the Polish academia. Using the interdisciplinary approach, I have been trying to encourage a social-sciences space dedicated to exploring specifically lesbian lives, where the reconciliation of the lesbian with the queer is the point of departure. With queer understood as a linguistic intervention, I therefore encourage the implementation of feminist epistemologies into social-sciences discourses. This, I believe, has to come through the introduction of human geography to relevant Polish departments and academic bodies, as well as the overall re-evaluation of the conceptual chaos around the notion of identity. This presentation will therefore focus on all the theoretical intricacies and institutional lacks that require fast solutions in order for non-heterosexual women in general, and lesbians in particular, to be acknowledged as subjects rather than objects. Above all, a suggestion will be made as to the prospective beginnings of proper empirical research and methods that would aim at developing the idea—and praxis—of a plurality of lesbian subjectivities and citizenships.

My area of expertise is lesbian studies, but spans across various fields, including sociology of sexuality, geographies of sexualities, and feminist epistemologies. My PhD dissertation is a pioneering interdisciplinary conceptualisation of lesbian subjectivities and aims at introducing a proper separate lesbian-studies discourse into the Polish academia. I am also interested in reclaiming a plurality of lesbian feminisms. My general objective is to promote an intertextual attitude, where the lesbian is an open field of possibilities for emotional and sexual self-creation.

CHRISTIANE CARRI (Protestant University of Applied Sciences Berlin/ Humboldt University Berlin): Demarginalizing Lesbian Parenthood in Germany

This paper examines the difficulties of doing research with socially and legally marginalized individuals by focussing on my current work on lesbian parenthood in Germany. Legal and shared parenthood of lesbians is not envisioned in the German legal system. Therefore, lesbian parenthood is only possible after lengthy process through court and child protection services. During these proceedings, lesbian parents find themselves under constant surveillance and in a painfully vulnerable position. I will focus on the challenges of doing interviews with subjects in legal proceedings and on the vulnerability in the research process. Despite the fear of losing/ not gaining their parental rights through the ongoing legal processes, the anger at the invisibility of the specific discrimination of lesbian parents by the state, within their extended families and by LGBT institutions became the underlying motivation for my research participants, on which I will focus this paper.

Christiane Carri is a visiting professor of social work and diversity at the Protestant University of Applied Sciences Berlin. She holds a PhD in Cultural Studies from Humboldt University Berlin for which she received the Alice Salomon University of Applied Sciences & Doctoral Scholarship. Her thesis explored conceptualisations of madness and femininity in mental incapacity cases against women between 1900 and 1933 and has been published in German by Springer VS. As a trained social worker, she has worked at the Runaway House Berlin, a shelter for victims of compulsory psychiatric treatment. Her publications have dealt with anti-psychiatric alternatives to reformist psychiatry, psychiatrization and the history of sexuality. Christiane's research interests include queer theory, queer pedagogy and gay and lesbian studies. Her current research project explores adoption psychological evaluations of lesbian parents in Germany.

OLU JENSEN (University of Brighton): NSFW and feminist research in online spaces

Today's LGBTQ youth grew up with the internet and online LGBTQ resources and spaces are important to these communities. This paper explores aspects of methodological challenges when researching social media and online LGBTQ cultures. These include aspects that challenge the usability of longstanding terminology such as LGBTQ such as community formations and/or clustering of expressions around completely different terms, not rooted in identity categories or a history of a social movement based on gender and sexuality rights, including internet nomenclature such as NSFW (not safe for work). This new term opens up both possibilities for rethinking sexual politics and gender norms whilst at the same time proving problematic from a feminist research point of view as it is steeped in hetero patriarchal discourse of private and public as well as serving to identify outputs of sexist and racist nature. This enquiry stems from my research with LGBTQ youth collecting both ethnographic data about their engagements with both LGBTQ social media counterpublics and the wider web, and their movement between these spheres. My research also includes close readings of online material identified as salient by the participants. NSFW stands for 'Not Safe for Work', implying (visual or textual) content that someone would not want to be seen viewing in place such as an office. Mostly, it simply refers to sexually explicit material, but is also used to label political views that are deemed non-mainstream. On the other hand the NSFW label may also serve to create spaces where it is possible (and safe-ish if not safe) to perform non-normative subjectivities (cf. Hodkinson, 2015; Tiidenberg and Gómez Cruz, 2015; Robards, 2018; Seko and Lewis 2018) and on social media platforms such as Tumblr (favoured by many of my research participants) signifies an online environment conducive for new community formations (Cho, 2015; Fink and Miller, 2013) beyond the LGBTQ categories. The paper raises questions about navigating NSFW discourses as a feminist researcher.

Dr Olu Jensen is Principal Lecturer in Media Studies at the University of Brighton, UK. Her research ranges over different contemporary themes in Media Studies and Critical Theory with a particular interest in the politics of aesthetic form and the aesthetics of protest; and in popular culture as it intersects with debates of gender and sexualities, activism, marginalized communities, heritage, and social media. Current projects include an AHRC funded project on the Aesthetics of Protest and a University of Brighton funded social engagement award about the activist lives of young LGBTQ people.

STEFANIE BOULILA (University of Goettingen): Relationality and Queer Critique

Relationality has been lauded as a promising approach to move beyond universalist understandings of phenomena (Goldberg 2009, Lentin 2017), symptomatic to the liberal rights paradigm in LGBT politics (Biswas et al. 2016, Browne et al. 2015). This paper will evaluate the potential of relationality as a basis for a queer material critique. It will do so by querying how relationality, as a queer method, can solve some of the pressing theoretical and methodological issues, flagged up by recent queer of colour and postcolonial queer interventions (Rao 2004a, 2004b, Dhawan 2013). The paper will depart from Judith Butler's (2004a, 2004b, 2009) notions of normative violence and 'liveable lives' to explore how relationality could be theorized as an alternative to comparative human rights approaches.

Stefanie Boulila is a postdoctoral researcher in the gender studies programme at the University of Goettingen (Germany). Before joining Göttingen she wrote her AHRC-funded PhD at the University of Leeds. She is currently finishing up her first monograph entitled; Race in Post-racial Europe: An Intersectional Analysis; which will come out with

Rowman & Littlefield International and which explores how race unfolds its power within contemporary European gender and sexuality discourses. In 2017, Stefanie was elected to the board of ATGENDER, the European Association for Gender Research, Education and Documentation. Stefanie is also an associated expert at the Center for Intersectional Justice, a Berlin-based nonprofit organisation that combats intersecting forms of structural inequality and discrimination in Europe. Her work has appeared in the European Journal of Women's Studies, the Journal Leisure Studies and several edited collections, including 'Lesbian Geographies Gender, Place and Power' (eds. Kath Browne, Eduarda Ferreira)

KATH BROWNE (Maynooth University) and CATHERINE NASH (Brock University): Reflections on Researching Heteroactivism: Journeys through Privilege and Vulnerability

This paper will reflect on our positionalities in relation our research on heteroactivism in the UK and Canada. This research brings us into contact with individuals and groups that object to the impact or implementation of Lesbian, Gay, Bi and Trans (LGBT) rights in these countries. In most cases, we are reading material or are overtly or covertly present at meetings and events where LGBT people and their families are criticized, maligned or denigrated. This research, constitutes a particular challenge for us as researchers, not only in professional terms but at a very personal and emotional level. In this paper, we explore the intersections of privilege (as tenured, white, professors, cisgendered, lesbian, and homonormative) and vulnerabilities (attacked or marginalized) in conducting this research. We examine the ways in which our privilege enables us to undertake the research but also consider the potential and actual emotional toll such work can take. In doing so, we seek to complicate current methodological concerns about the nature of the identity of the researcher and the marginalised/privileged dichotomies that have framed these debates. Geographically, conference spaces such as these remain central as affirming spaces that can help rebuild the reserves drained from such bruising heteroactivism experiences, highlighting how privilege and vulnerabilities are spatial. Thus, at different moments we are affirmed through conferences and other moments of solidarity, within and beyond the research team, and challenged in dealing with people and material the contests our very existence. We also note our precariousness in terms of the academy, does this work reaffirm that which we seek to contest? Should the focus be on only those affected by heteroactivisms?

Kath Browne: Kath Browne is a Professor in Geographies of Sexualities and Genders at Maynooth University. Her research interests lie in sexualities, genders and spatialities. She is the lead researcher on the Making Lives Liveable: Rethinking Social Exclusion' research project and has worked on LGBT equalities, lesbian geographies, gender transgressions and women's spaces. She works with Catherine Nash and Andrew Gorman Murray on understanding transnational resistances to LGBT equalities. She has authored a number of journal publications, co-wrote with Leela Bakshi Ordinary in Brighton: LGBT, activisms and the City (Ashgate, 2013), and Queer Spiritual Spaces (Ashgate, 2010), and co-edited The Routledge Companion to Geographies of Sex and Sexualities (Routledge, 2016) and Lesbian Geographies (Routledge, 2015).

Catherine Jean Nash is a Professor of Geography at Brock University, St. Catharines, Ontario, Canada. Her current research interests include changing urban sexual and gendered landscapes in Toronto; a focus on digital technologies and sexuality in everyday life; new LGBT mobilities; and a consideration of international resistances to LGBT equalities in Canada, the UK and Australia. She has a number of journal publications and

her books include *Queer Methods and Methodologies (2010)* with K. Browne and *An Introduction to Human Geography (Canadian Edition) (2015)* with E. Fouberg, A. Murphy and H. de Blij. For more information see <http://www.catherinejeannash.ca/>

PANEL 2

Rape, Justice and the Law

REBECCA HELMAN (University of South Africa): Why are all rapes not grievable?

In a South African government health facility a few years ago, a nurse failed to recognise me as a 'rape victim' and instead asked who I was bringing for an appointment. I suspect this is because this facility, like many others targeted at survivors of sexual violence in South Africa, receives predominantly (poor) 'black' clients and I am 'white' and middle-class. This incident, both deeply uncomfortable and complex, has facilitated an interrogation of the ways in which current understandings and responses to sexual violence are deeply enmeshed with racialised constructions of personhood. The notion of whose rapes are recognised as shocking and horrific, and therefore grievable, is central to understanding how high rates of violence, including sexual violence, against women persist in post-1994 South Africa, despite the enshrinement of gender equality in our constitution. Neoliberal discourses of equality, freedom and choice mask the way in which colonial parameters of humanness, which cast both black men and womxn as not-human, shape contemporary access to freedom from violence. In situating my own experience of rape at the centre of my PhD I attempt to explore how individual experiences of rape are shaped by these inequitable discursive and material politics. This project is an attempt to deconstruct the processes by which certain instances of sexual violence come to be regarded as more damaging and abhorrent than others, and therefore the processes by which some 'rape victims' are positioned as more deserving of care and support.

Rebecca Helman is a PhD candidate at the University of South Africa (UNISA's). She is also a researcher at UNISA's Institute for Social and Health Sciences and the South African Medical Research Council-UNISA's Violence, Injury and Peace Research Unit. Rebecca's research interests include gender, violence and sexualities within post-colonial contexts. Her PhD, entitled 'post-rape subjectivities', which draws on on both autoethnographic and interview data, examines the ways in which those who have 'survived' sexual violence are able to make sense of their experiences in a context where dominant discourses construct survivors of sexual assault in destructive and unequal ways. Rebecca is currently a visiting researcher at the University of Edinburgh, sponsored by the Commonwealth Scholarship Committee.

ANANT PRAKASH NARAYAN (Jawaharlal Nehru University, New Delhi): The Criminal Amendment Laws in India: An Analysis

One of the major demands of feminist movements in India and elsewhere in the world has been the reform of anti-rape laws. The demands articulated during movements reflect departures in attitude from the traditional ways of thinking about sexual violence. India experienced one of its most popular mass movements on the question of women's rights during December- January 2012-2013, particularly against sexual violence. The impact of the movement was so powerful that it finally led to the amendment of the rape law and other related laws. It all started on the night of 16 December 2012, when a young woman boarded a bus and was brutally gang-raped by six men. The feminist movement in India challenges both social and political disorders inherent in the notion of sexual violence time to time. These movements challenge foundational patriarchal notions around women, sexism and sexual.

violence. This movement once again opens the debate on the nature of rape laws in India who has even now carried the old colonial values and notion about the rape survivor. The understanding is that Indian women faced a twofold challenge in colonial courtrooms. Not only were they subjected to British legal presumptions about false charges, but they also had to contend with specifically colonial ideas about the unreliability of native witnesses and other prejudicial ideas about Indian culture. In this paper, I will try to analyse the politics of rape law reform in India, and I will try to establish even after many amendments in the criminal laws related to the rape, the amendments and its interpretations are not ready to challenge the patriarchal understanding about the rape. The aims of paper is to prove that even after these amendments, the law has failed to recognise the sexual autonomy & freedom of the woman and how the patriarchal underpinnings remain intact in law that refuses to change the mindset about a rapist, a violator or a perpetrator.

Anant Prakash Narayan is a PhD Research Fellow at Centre for the Study of Law and Governance, Jawaharlal Nehru University, New Delhi, India.

ELIAS WALKER VITULLI (Grinnell College, USA) ‘Designed to Abuse’: Crip Trans Epistemologies of US Carceral Sexual Violence’

In 2012, the US Department of Justice published the National Standards to Prevent, Detect, and Respond to Prison Rape, which were an outcome of the 2003 Prison Rape Elimination Act (PREA). Over the past ten years, state department of corrections also developed their own standards in response to PREA. The National Standards and many state standards identify trans prisoners as particularly vulnerable to sexual violence, offering unprecedented public policy recommendations for addressing this vulnerability. Meanwhile, trans prisoners and their advocates have reported that some prison administrators have used PREA to target trans prisoners for punishment and violence. Using a crip trans analytic—a critical reading practice that brings together crip theory and trans theory, with women of color feminist and queer of color critique’s epistemological frameworks—this talk will analyze PREA standards regarding trans prisoners alongside currently and formerly incarcerated trans people’s analysis of sexual violence within US penal institutions that articulate what I call carceral sexual violence as an institutionalized tool of control against bodyminds deemed abnormal and dangerous. While PREA standards articulate sexual violence within US penal institutions as a crisis of individual behavior and/or bad management practices, current and formerly incarcerated trans people articulate sexual violence as a normalized aspect of US carceral structures, logics, and control mechanisms. I will examine how crip trans epistemologies, especially those produced by currently and formerly incarcerated trans people, have critically examined and responded to US carceral power, producing important ways of knowing about US social formation and social change.

Elias Walker Vitulli is a Consortium for Faculty Diversity Postdoctoral Fellow and Visiting Assistant Professor of Gender, Women’s, and Sexuality Studies and History at Grinnell College, USA. His book project examines the history of US penal policies and practices regarding the management of gender nonconforming and trans prisoners. His work has appeared in GLQ, Social Justice, Sexuality Research and Social Policy, and Feminist Formations.

LOUISE ROONEY (University College Dublin): Gendered Perceptions and the ‘Ultimate Taboo’

A strong debate exists in the criminological literature as to whether males and females receive differential treatment from the criminal justice system. Some theorists claim that

women are treated more leniently than men as a result of chivalrous/paternalistic attitudes, whilst others argue that a policy shift towards gender equality has resulted in similar treatment across offender gender. Alternatively, some theorists contend that women receive harsher treatment than men because they have not only broken the law but have breached the gender code of conduct and are perceived as doubly deviant. Research investigating the role of offender gender in criminal justice decision-making has produced mixed results, leaving unanswered the question of whether offenders are differentially treated across gender. A small body of research also reveals that women who contravene traditional gender-role norms by committing sexual crime toward children are treated more leniently than their male counterparts. Such lenience has been explained by some scholars in terms of the 'denial' thesis, which suggests that traditional sexual scripts regarding masculine and feminine norms influence how society reacts to particular kinds of behaviour. The present study explored whether gender-role stereotypes impact how male and female child sexual abusers are perceived and treated within the Irish context. This was achieved by implementing an innovative mixed-methods design with a sample of criminal justice practitioners and a sample of the general public. The focus of this presentation is to discuss the key findings yielded by the present research investigation and to deliberate possible implications for future research, policy and practice.

Louise is currently a Post-Doctoral Research Fellow at Applied Research for Connected Health (ARCH). She holds a PhD in Law from the Sutherland Law School, UCD and a Master of Science degree in Applied Forensic Psychology from the University of Leicester, UK. Her PhD research investigated the influence of gender-role stereotypes on criminal justice professionals' perceptions of male and female offenders. Louise is a mixed-methodological researcher and has taught research methods to both undergraduate and postgraduate students in the Sutherland School of Law, UCD and in Dublin Institute of Technology. She also has a background in applied behavioural analysis and has spent a number of years working with individuals on the Autistic Spectrum. Finally, Louise is a member of the Association of Criminal Justice Research and Development (ACJRD) and the European Society of Criminology's working group on Gender, Crime & Justice.

PANEL 3

The Ethics and Politics of Education

KIKI MARTIRE (University College Dublin): Trauma-Awareness in the Classroom: Establishing a Baseline of Care in Learning

This paper integrates the established field of education and the affective domain with trauma-informed responses to care ethic in the classroom. The previous absence of trauma in discussions of education, especially everyday forms of insidious trauma and micro-aggressions/oppressions, are particularly lacking in educational research and discussions. One of the greatest unmet needs in education is the acknowledgment and treatment of trauma and its effects. This paper begins from a baseline of understanding that a sufficient educational environment, and especially an emancipatory educational environment, must not only be led by an ethic of care, but also be trauma informed. If educational environments do not provide an understanding of the effects of trauma and of structural oppressions, they are failing learners by continuing the persistent silence around traumatic experiences and their effects on the mind and body. Such a response perpetuates unjust harms, and the message that oppressed groups are to blame for their suffering and responsible for their recovery.

By drawing on a wide range of academic disciplines and scholars, this paper argues that a truly emancipatory education must be trauma informed and trauma centred, in its approach. This includes problematising insidious forms of oppression that take root in the mind and body through state enacted biopower. This is a bare minimum response to breaking cycles of violence and complicity that encourage the idea that trauma is rare rather than habitual. For years writers and activists have politicised and publicised traumas historically relegated to the private domain, but what role does, and indeed should, education have to play in such a feat?

Kiki Martire is a writer and activist originally from Baltimore, Maryland and currently based in Dublin, Ireland. They received a Masters of Science in Equality Studies from University College Dublin and have a Bachelor degree in English, Women's and Gender Studies, and International Immersion. They currently are Outreach and Training Officer for SpunOut.ie where they design and facilitate educational workshops for youth and youth workers on various topics concerning the holistic wellbeing of young people and the de-stigmatisation of historically stigmatised mental and physical health concerns. Kiki's previous activist interests include work in 'toxic masculinity' awareness, consent education, bystander intervention, and other approaches to primary prevention of gender based violence. Their academic research explores themes of trauma-informed responses to systemic violence and abuse, therapeutic cultures, queer safety and healing, radical care ethic, and politicized vulnerability.

VASILENA VASILEVA: The state of the early childhood education sector as a feminist issue

The state of the Early Childhood education sector needs to be recognised as a feminist issue, which impacts not only the nearly 20 000 women who work in early childhood settings but the life choices of the mothers of 187 000 children enrolled in these settings (Pobal, 2017). The provision, quality and affordability of care for young children impacts profoundly the opportunities women can have once they become mothers. In 2016 there were 40 times more women who were caring for the home/family than men (CSO, 2016), making it clear that caring duties are still predominantly undertaken by females. The average yearly fees for a child in full-time urban childcare, was over 9000 euro in 2016-17, making childcare a big financial burden for many families. On the other hand, the women working in EC settings earn on average 11.93 euro per hour (Pobal, 2017), effectively subsidizing the sector with their low wages. Why is then the state of the early childhood education and care sector, which contributes to the gender inequality in Ireland, not a discussed feminist issue? Even though there is a SIPTU campaign aiming to improve the way the ECE sector is funded, neither the educators nor the parents of young children have managed to bring the discussion to the public eye. It seems that the women suffering from the sector's bad work conditions and its high fees need wider societal support in order to engage with the issue and make themselves heard. That truly is a feminist issue.

Vasilena Vasileva is an Early Childhood Educator with years of experience working with young children and their families in Bulgaria, the United Kingdom and Ireland. She holds a Master's Degree in Early Childhood Education from Marino Institute of Education and a Bachelors degree in Economics. Her interests include social equality, gender development in early childhood and the relationship between the early childhood sector and parent's participation in the workforce.

SHERYL FAIRCHILD (Sacramento City College, USA): Breaking the silence, reshaping feminist pedagogy: voices of returning women students in community college

Showing up at college is an act of courage for returning women students, their aspirations pressing against a strong current of negative images about adult learning and the place of older women in higher education. These women are also moving with self-determination towards shared cultural ideologies about the promise of an education. My research resists a twofold erasure in feminist literature. First, scholarship employs a class-based synecdoche where “the university” stands for higher education as a whole; this way of imagining college as a single category erases community colleges and its students, where the majority is economically and socially disadvantaged. Thinking about “the academy” in this way misses the fact that 46% of students who earn four-year degrees attend community colleges as part of their post-secondary education. This incomplete picture extends to Women’s Studies as an academic field which neglects to theorize community colleges as sites for feminist teaching and gender justice work. Second, the voices and subjectivities of non-traditional students are neglected in educational and feminist research. To resist these erasures, I present a qualitative study situated at a community college and bringing forth original voices of older women students narrating their experiences of going back to school. I argue that the insights offered by returning women have changed my practice as a feminist teacher. I further argue that by incorporating issues of ageism into my curriculum and opening up creative ways of expressing knowledge in my classroom, I have expanded opportunities for moments of justice for my students.

Sheryl Fairchild is Adjunct Professor and Program Coordinator for Women and Gender Studies at Sacramento City College in Sacramento, California, USA. She is a doctoral student in Global Women’s Studies at National University of Ireland Galway. Her dissertation examines questions about feminist pedagogies related to teaching Global Women’s Studies at the community college, and theorizing specifically about student’s political subjectivities. Prior research included a qualitative study of older women who return to college entitled Breaking the Silence, Reshaping Feminist Pedagogy: Voices of Returning Women Students in Community College. Research interests include returning women college students, Women’s Studies teaching at community colleges, feminist pedagogy, and globally-oriented feminist pedagogies.

PARALELL PANEL SESSION B: Wednesday 23rd May, 9.15-10.45am

PANEL 4

From the Sister Other to a Feminist Solidarity: Thoughts of Female Scholars of Color on ‘First World’ Academia

LANA SIRA (Centre for Gender and Diversity (CGD), Maastricht University)

SWETA CHAKRABORTY (Dublin City University)

ARPITA CHAKRABORTY (Dublin City University)

This panel is a result of a feminist solidarity formed between three female scholars of Color who shared the experience of being the Sister Other. Through auto-ethnographic reflections on the marginalisation of females of Color in academia and the fatigue of belonging, we address the following questions:

1) Subject-formation—How does the process of knowledge production—which constantly juggles with the process of identity confirmation and personality

amplification—interrelate with the constant process of negotiating unfamiliar spaces? (A. Chakraborty)

2) Representation—How can we challenge the power structure in Gender and Feminist Studies that still exercise a form of control of knowledge production and define what is valuable knowledge production? (L. Sirri)

3) Decolonizing feminism— How does the hierarchy of knowledge production deter the decolonization process? The Anglo-European theories are fed through the empirical data collected by the native informant, thereby replacing the guilt of Oriental gaze while maintaining the knowledge-power positions. Where does the researcher from the post-colonial in her efforts to decolonize ‘belong’? (S. Chakraborty).

These questions contribute to the current discourses on power, and offer strategies of resistance and formations of solidarity. The panel will broaden the language and the scope of debate within feminism, gender and queer studies. We position ourselves on the footsteps of other feminist theorists such as Chandra Mohanty, Ella Shohat, Leila Ahmed and bell hooks who outlined a new basis for the theorisation of feminism, racism, immigration, Eurocentrism, heterosexism, and imperialism, and call for an honest exchange and flow of ideas between feminists around the world.

Dr. Lana Siri—Assistant Professor in Gender and Religion, Centre for Gender and Diversity (CGD), Faculty of Arts and Social Sciences (FASoS), Maastricht University, The Netherlands.

Sweta Chakraborty, Phd scholar, Dublin City University. Email:

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Arpita Chakraborty, Phd scholar, Dublin City University. Email:

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PANEL 5

Body Surveillance & Digital Activism, Gender Management & Resistance

MICHAEL BANE (National College of Ireland) [Title TBC]

Men's bodies have become increasingly more visible in the fields of entertainment, fashion and marketing (Nixon 1992), propelling males into chasms of objectification and entrepreneurial self 'body projects' or 'bodywork' which have afflicted women for decades (Winch & Hakim 2017, Elliott & Patterson 2004, Shilling 1993, Crossley 1991). Some men welcome and aspire to the body type ideals purported by this 'Spornosexual' culture (Simpson 2014) wherein muscular and fit male physiques constitute social and erotic capital (Hakim 2010, Bourdieu 1984) in the wake of neoliberalist emasculation (Hakim 2015). This propulsion to ideal physiques, while invigorating to some, is problematic for considerable sways of young men – reporting negative body images, as well as, psychological and eating disorders if their own bodies do not mirror those projected in social and mass media (Winch & Hakim 2017, Diedrichs & Lee 2010, Grogan & Richards 2002). The ubiquitous nature of these ideals and images has resulted in young audiences constantly engaging in self-surveillance and for men, this has meant the inversion of the 'male gaze' where men assume the object position and are given licence to scrutinise the bodies of other men. Academic solutions offered are currently under researched which will constitute the main thrust of my Phd study – such as the appetite for widening the diversity of body types targeting young men in advertising and popular media (Barry & Phillips 2016).

Michael Bane a Marketing Lecturer with the National College of Ireland, He has h been fascinated with contemporary advertising portrayals purporting to be social marketing/CSR related. His MSc dissertation investigated women's brand perceptions/purchase intentions towards 'real women' portrayals in advertising (e.g.: Dove/the Body Shop/etc.) and he is eager to explore men's affinity and/or aversion towards ideal body types.

SOFIA P. CALDEIRA (Ghent University): Exploring the political potential of self-representation on Instagram: a case study of the body-positive

@effyourbeautystandards Instagram account

Contemporary popular media seems to continue to generally privilege a narrow and exclusionary feminine beauty ideal, that is often limited to thin and flawless bodies (Engeln-Maddox 2006). Yet this limited range of media representation is often met with criticism and is frequently exposed as both unrealistic and unachievable. This presentation explores the possibility of using social media, particularly Instagram, as a critical platform to counter these limited beauty standards. It focus on the case study of the @effyourbeautystandards Instagram account, a body positive account that aims to question the socially constructed beauty ideals by sharing self- representations of 'ordinary' women (i.e. non-models or celebrities) who feel that they do not fit the current beauty standards. The @effyourbeautystandards account allows to explore the political potential of self-representation on social media, both in terms of everyday activism (Vivienne and Burgess 2012) and as a more overt fourth-wave feminist effort (Chamberlain 2017; Munro n.d.). This account claims a openly political stance, emphasizing intersectional concerns and adopting strategies of empowering exhibitionism (Tiidenberg 2014), as a way to increase public visibility and normalize diversity. Yet this research seeks to maintain a critical approach, recognizing the postfeminist sensibilities (Gill 2016) underlying the account, namely, its emphasis on fashion and beauty. Furthermore, the institutional constraints (Thumim 2012) of Instagram use and the ways in which other users feedback can serve as a way to discipline non-conforming representations (Burns 2015) are also recognized as potentially limiting the political impact of these kinds of projects.

Sofia Caldeira is a Ph.D. candidate at Ghent University, conducting a research project on representations of femininity on Instagram and women's glossy fashion magazines, funded by the Fundação para a Ciência e Tecnologia (FCT).

SANTINA SORRENTI (University of Oxford): A Gender-Free Future? Re-fashioning virtual spaces through the queer aesthetic and materialising a postgender world

How do gender non-conforming identities reconfigure normative views of gender binary systems through onlinefashion activism? How does this aesthetic activism represent a form of feminist agency for the (virtual) queer body? This research explores how the circulation of fashion and 'gender bending' style images on social media could be a form of alternative archiving methods for gender 'diverse' narratives. Research engages with both queer theory as well as techno materialist and techno-feminist theoretical approaches to assess how this form of activism may be both an emancipatory practice for non binary identities and an inclusivity endeavour that works to transform ideological conceptions of gender in feminist discourse and gender-based movements. Aesthetics and creative practices are typically underrepresented in feminist and activist discourse. The aim is to trace forms of agency and self reflexivity of 'minoritarian' identities in virtual spaces and explores the practicesand mediations of subjectivity and the political and philosophical debates surrounding digital, nomadic and gender diverse identity formation online. This presentation will look at UK and USA gender nonconforming social media icons to assess how fashion images and videos they

post on Instagram can contribute to a larger form of resistance in queer cultural practice that could foster new understandings of gender. My current research will be connected to my current project, G(end)er Swap, and why there is a need for more safe (queer) spaces and changing perceptions of who and what fashion is meant for.

Santina Sorrenti is a M.St Women's Studies candidate at the University of Oxford. Santina holds a BA (Hons) in International Studies (Leiden University, Netherlands) and has studied Philosophy and Cultural Studies (Yonsei University, South Korea). Their current research explores how gender nonconforming individuals utilize social media to found new perceptions of gender through aesthetic activism. Prior to their studies, Santina worked as a mental health worker with a harm reduction NGO in Vancouver, Canada that provided support for individuals facing homelessness, addiction and mental health concerns. Santina has worked with Vancouver Women's Rape Relief Shelter and the Vancouver Health Collective that allows marginalised women identified individuals to access sexual health services and resources in Canada. In the UK, Santina is the founder of G(end)er Swap, a London based outreach initiative that supports gender non-conforming individuals to access clothes in a safe space.

CORINA SHEERIN (National College of Ireland): Organizational Practices, Gender Performance and Disruptions: An Exploratory Study

Drawing on the work of Judith Butler (1990,1993) and West and Zimmerman (1987), this study examines how both men and women perform their gender in the Irish investment management sector. The ideology underpinning this research is that 'gender is always a doing' rather than a pre-defined and ones gender identity 'is performatively constituted by the very "expressions" that are said to be its results' (Butler, 1990, p. 33). Using a feminist lens and interpretivist perspective this study examines how men and women perform their gender within this masculine organizational setting. Also considered is whether the women in this space (un)do their femininity and in doing so does such behavior disrupt the assumed gender binary? The findings from the study indicate that the culture of the sector as well as the organizational structures and norms are imbued with male traits. There is a hyper-masculinized performance of gender by men evident. For women a double bind is faced and daily attempts to simultaneously do and (un)do gender in order to conform often lead to censure. The findings indicate that despite the disruptions of gender present in the sector the patriarchal dominance of men remains resolute and a clear binary of masculinity and femininity remains in place.

Dr Corina Sheerin is a multidisciplinary researcher. Her doctoral research which was underpinned by a feminist stance and was mixed method in approach focused on the recruitment, progression and retention of women in Investment Management. It was the first study of its kind in an Irish context. Post doctorate, Corina has published in the Management, Finance and Human Resource Management domain. Her current work considers patriarchal spaces and the performance of gender in same. Most recently, she has completed a Postgraduate Certificate in Social Justice at University College Dublin (UCD).

PANEL 6

Maternal Subjectivities

KATE ANTOSIK-PARSONS (University College Dublin): Conceiving the maternal subject: entanglements of the maternal in the work of EL Putnam

This paper examines the recent artwork of EL Putnam, interdisciplinary works composed of performance, sound, video and interactive digital technologies interrogate citizenship and social responsibility and considering gender and sexuality from multiple perspectives. Originally from the United States, Putnam's move to Ireland in 2013 saw her performances incorporate insightful observations on the historical, political and cultural specificities of Ireland. This has been underpinned by her experiences of becoming a mother in Ireland, resulting in motherhood, the act of mothering and maternal subjectivity emerging as critical points of engagement. In this paper I focus on two recent works, *Fertile Ground* (2017) and *Ember* (2017), examining how Putnam juxtaposes traditional, 'feminine' crafts with cutting edge digital technology. By incorporating seemingly disparate media, Putnam's work renders visible processes relating to experiential knowledge making. This paper investigates how the processes and the technologies utilised in Putnam's works meditate the body, and considers the potential this presents for the transmission and reception of the maternal subject. Furthermore, I argue that the various entanglements of mothering and maternal subjectivities in Putnam's work offers timely and compelling commentary on the cultural significance attached the maternal subject in Ireland.

Dr. Kate Antosik-Parsons is a contemporary art historian and visual artist with a PhD in Art History from University College Dublin (2012). Kate is a Research Associate of the UCD Humanities Institute. Her interdisciplinary research is concerned with gender, sexuality, embodiment and memory. Kate has published essays on performance and video artists including Suzanne Lacy, Amanda Coogan, Pauline Cummins, Willie Doherty, Jaki Irvine, Alanna O'Kelly and Áine Phillips. She is currently writing a monograph on Irish art, embodied politics and reproductive injustices in 20th century Ireland.

EL PUTNAM (Dublin Institute of Technology): Strange Mothers: Toward a Digital Aesthetic of Interruption

Bringing together philosophies of the maternal with digital technology may initially appear as an arbitrary pairing, though reading them intertextually through select artistic works and practices reveals how both encompass an aesthetics of interruption. Lisa Baraitser describes the maternal subject as one of interruption, where interruptions are not considered aberrations, but form the grounding of the maternal subject. Instead of treating these interruptions, and their affiliated challenges, as negative, Baraitser notes how they allow the mother to become re-attuned to ways of being in the world, making the maternal subject as one that is always becoming. In this paper, I investigate how certain artists (including Aideen Barry and myself) use digital media as a means of rupturing existing representations of the maternal, creating artworks that take advantage of formal properties of digital media in order to interrupt visual and aural constructions by means of an intentional, immanent merging of the performing body with digital technology. Drawing from Maurizio Lazzarato's critique of the performative, I argue that by placing emphasis on the maternal subject as one of interruption provides insight into alternative groundings for digital subjectivity through a shared aesthetics of interruption. Moreover, the maternal enunciations emerging from the discussed examples can be treated as models for disruptive forms of subjectivity that defy current modes of assimilation. Motherhood, and related subjectivities, are not just rendered strange, but provide a means of cultivating steadfast positions in the uncanniness

of digitally mediated existence.

Dr. EL Putnam is a visual artist, scholar, and writer working predominately in performance art, video, sound, and interactive media. Her work draws from multiple themes and sources, including explorations of gender and sexuality, play, materialism, and the study of place, which she investigates through personal and cultural lenses. Her research focuses on continental aesthetic philosophy, performance studies, digital studies, and feminist theory. She is member of the artists' groups Mobius (Boston) and Bbeyond (Belfast). Originally from the United States, she currently teaches Visual Culture, Art History and Theory at the Dublin Institute of Technology in Ireland.

LIZ QUIRKE (National University of Ireland Galway): Beyond the ‘transgressor mother’: situating non-biological lesbian motherhood within Irish poetry

Adrienne Rich’s ‘The transgressor mother’ begins with a reference to the Costa Gravas film “Missing”, a piece of film which presents a heteronormative family structure as possessing “parent- child bonds stronger than any ideology”. This acts as a foreground to Rich’s celebration of Minnie Bruce Pratt’s poetry collection *Crime Against Nature* in which Pratt, a feminist lesbian poet, explores her maternal love for her two sons, her identity as a lesbian mother and the transgressive nature of motherhood as enacted by a lesbian. Pratt’s work, according to Rich, is at a poetic crossroads in the American tradition because it explores lesbian love, motherhood and the emotional geography within which those loves are enacted. My presentation will situate my artistic practice as an extension of this lesbian feminist tradition but place it in a contemporary Irish context. Whereas Pratt is writing within the American Women’s Liberation Movement, my work is being created in the context of my identity as an Irish lesbian deconstructing and reconfiguring a nuclear family structure in that I am civilly married and raising two children within that unit. I intersect with Pratt in that our “transgressions” in terms of motherhood differ: she, as a lesbian, was the biological mother of her children and they were removed from her custody due to her sexuality; I, as a lesbian, am the non-biological mother of my children and the manifestation and that experience of that motherhood in a contemporary Irish context is not without social and political challenges.

*Liz Quirke is an Irish poet who is pursuing a PhD through Creative Practice at NUI Galway. Her debut collection *The Road, Slowly* will be published by Salmon Poetry in April 2018 with Martina Evans referring to the collection as “lyrical and universal” and Leanne O’Sullivan saying the poems contain “a moving study of the ways in which we mother and in which we love.” *The Road, Slowly* weaves through Quirke’s experience of becoming a wife and mother within a lesbian relationship. The poems consider same-sex parenting in modern Ireland along with the poet’s experiences of non- biological motherhood in a collection that celebrates a new Irish non-nuclear family. Quirke’s poetry considers what it means to be female, societal perceptions of lesbian families and occasions when motherhood is enacted outside of biological essentialism. Quirke’s PhD project is focused on issues around gender dynamics in Irish poetry and poetry publishing. Noirin MacNamara (Queen’s University Belfast) ‘In what exactly do we trust? Matrixial difference and desire as key concepts for coalitional politics’*

**NOIRIN MACNAMARA (Queen's University Belfast): In what exactly do we trust?
Matrixial difference and desire as key concepts for coalitional politics**

Emotional labour, or the work responsiveness, is an entirely necessary part of political action. Drawing on Chandra T Mohanty's (1991) work on the assumptions which underlie first world feminism's views on agency, Judith Butler argues that coalitions need to be developed through modes of cultural translation which are not about appreciating various positions or asking for recognition in a way which assumes fixed locations or subject-positions. Butler argues that we need a concept of cultural translation which accepts and facilitates the range of beliefs and modes and means of agency which bring us to coalitional politics. This paper provides an overview of an Ettingerian concept of subjectivity. I argue that the Ettingerian concepts of difference as differentiation-in-jointness and desire as a desire for borderlinking, at a transsubjective level, usefully supplement Butler's account of cultural translation. It points to and illuminates both the difficulties and possibilities for creativity in practices of alliance at multiple levels of subjectivity. I argue that, at a minimum, the Ettingerian concepts of difference and desire provide a better understanding of the work and anxiety which are part of practices of alliance that seek to alter existing matrices of power.

Dr. Noirin MacNamara completed her doctorate in 2016 on political subjectivity, responsiveness and futurity in the work of Judith Butler and Bracha Ettinger. Since then she has worked as a research assistant on three projects related to reproductive justice and rights. She is currently researching the intersections between theoretical perspectives on political subjectivities, coalitional politics and reproductive justice.

PANEL 6
Race, Borders, Vulnerabilities

TARA MCGUINNESS (University College Dublin): An examination of how whiteness operates in migration processes- a focus on São Paulo, Brazil

This study aims to address issues of racial inequality by inverting the lens and looking at the movement of white bodies across borders. By inverting the lens, this research aims to ask the question; how do white bodies live in spaces which are complexly racially structured and, where wealth and power are concentrated among whites? What is the role of white normativity and white privilege in this phenomenon? Examining how whiteness as a racial identity operates in migration processes aims to analyse the asymmetrical experiences of raced bodies as they move from one place to another in our globalised world. The concept of white privilege (McIntosh 2001) is central in researching privileged bodies in migratory processes in contrast to the marginalised, impoverished and subjugated lives of those who live at 'the margins of belonging' (Lewis 2004:4). This study is focused on white skin privilege and the relationship white migrants have to their spatial context. Focusing this study in Sao Paulo provides a context in which white and non-white groups inhabit space differently with whiter inhabitants living in central locations. Additionally, the city of Sao Paulo, spatially inhabited by race and class (Caldeira 2000) is the ideal context in exploring the migratory body through the lens of whiteness. Additionally, a focus on gender inequality is central to the study through an examination of gendered relations and power structures which feed a global hierarchy of inequality between women from the global north and the global south.

Tara McGuinness is a full-time PhD student at UCD's school of Social Work, Social Policy and Social Justice. She completed her MA in Women, gender and society in 2015 at UCD.

Her thesis explored the replacement of domestic work through the use of migrant domestic workers in Ireland. Her PhD research is an examination of how whiteness operates in migration processes in Sao Paulo, Brazil. She has a particular interest in qualitative methods, specifically autoethnography and the inclusion of creative writing techniques in academic studies.

AMANDA KEANE (UN Women Offices, Hanoi): “Con cuidado chicas”: A feminist autoethnographic exploration of female fear, gendered bodily discipline and resiliences in Mexico City

This autoethnographic research is an exploration of the female fear, gendered bodily discipline and resiliences as experienced by a foreign volunteer working in a community centre in La Merced, Mexico City. The centre provides support and accompaniment to women and girls in situations of street prostitution in the neighbourhood, and is a part of a wider, Christian ethos organisation which tackles human trafficking and sexual exploitation in Mexico. Throughout this two-month volunteer placement, the author of this research experienced a range of embodied encounters such as fear, sexual harassment, and bodily discipline while negotiating the unfamiliar environment of Mexico’s largest red-light district, La Merced, and the wider spatial context of Mexico City. The female fear was primarily experienced due to the author’s perceived vulnerability in the criminalised and sexualised space of La Merced, and exacerbated by numerous experiences of street sexual harassment in Mexico City. To feel safer, the author adopted new routines and habits which are conceptualised in this research as gendered bodily discipline. Finally, there were sites and moments of resilience which emerged throughout the time spent in Mexico and upon returning to Ireland. Through the use of autoethnography, the author’s emotionality and vulnerability are exposed in this research and then analysed and expanded upon using feminist and gender theories related to fear, embodiment and feminist resilience.

In 2016 Amanda began the MA in Women, Gender and Society in UCD, and in the summer of 2017 she was funded by an Irish organisation to spend two months volunteering with survivors of human trafficking for sexual exploitation in Mexico City. The experience had a profound impact on her in many ways; dispelling many pre-conceived ideas she had about prostitution, and challenging her understanding of my own positionality, privileges and feminism. The detailed personal journal she kept throughout her time working in a community centre in Mexico’s largest red-light district eventually became the source material for an autoethnographic MA dissertation. For the past 4 years her day-job has been in hospitality, while volunteering in community organisations which focus on empowerment. However, in February of 2018 she began a role as a UN Youth Volunteer in Gender Equality in Ethnic Minorities in the UN Women offices in Hanoi, Vietnam.

BENIAMIN KLANIECKI (Adam Mickiewicz University, Poznan): ‘Is justice a woman or a man? Representations of gendered justice in recent Nigerian novels

In *Things Fall Apart* Chinua Achebe granted Nigeria the right to its pre-colonial history, to self-definition as a nation and to the establishment of a Nigerian man’s selfhood. Achebe’s novels responded to the racist discourses of colonial literature of Joseph Conrad and Rudyard Kipling by reclaiming their authority of narration and redirecting their colonial gaze. The first generation of Nigerian authors rewrote the Western canon and introduced to it the subject of a struggle for recognition and justice faced by postcolonial men in their shaping of independent Nigeria. However, this process appears today as a distinctly male experience. A reaction to that can be seen in the works of third-generation novelists, whose narratives further develop the subject of Nigerian identity and its claim for justice while including a

more feminine perspective. Therefore, in the present paper I intend to trace the trajectories of gender-formation with regard to the question of justice in the literature of selected first- and third-generation Nigerian writers with a particular interest in the close reading of two recent novels, Chigozie Obioma's *The Fishermen* (2015) and Chibundu Onuzo's *The Spider King's Daughter* (2012). While the justice sought by men in those narratives proves unattainable in its entanglement in the issues of citizenship, revenge, honour and independence from the demons of colonial imagery, native beliefs, global capital and Western education, the actual justice is achieved by a woman, who gains recognition by dismissing the feminine domestic ideal, and thus becomes the chronicler of the new female Nigeria.

*Beniamin Kłaniecki, MA – a PhD candidate at the Faculty of English, Adam Mickiewicz University in Poznan, Poland. His main research interests include masculinity, postcolonial and queer studies as well as their application to the study of contemporary British and Commonwealth literatures. He has published articles in journals and collected volumes. In 2017, he earned a master's degree in English after defending his thesis, entitled *Écriture homosexuelle: A case study of Bruce Chatwin's writings, which was intended as a queer contribution to the tradition of écriture féminine*. He is the recipient of Poland's Ministry of Science and Higher Education scholarship for outstanding academic achievements.*

HASRET CETINKAYA (National University of Ireland Galway), 'Rethinking Rights in a Post-Colonial Frame: Identity, Power, and 'Namus''

This paper will seek to investigate how human rights law can be rethought in order to better accommodate the life of women living under 'namus'. 'Namus' refers in Kurdish and Turkish to women's virtue in matters related to sexual honour, and manifests in its most extreme material form in the act of 'namus/honour-killings'. Taking 'namus' to be an embodied and constitutive element of women's lives and identities in their communities and drawing upon the theoretical resources of the work of Judith Butler, this paper seeks to think the limitations of human rights approaches in offering greater bodily autonomy for these women. It does so without negating the complexity and embodied nature of those discourses of 'namus' which not only constrain their bodily autonomy, but also provide them with recognition, security and agency in those cultural contexts in which they are situated. Liberal feminist and human rights projects all too often assume the desire of women to escape these discursive constraints, and project a western notion of womanhood and liberty, without acknowledging how the performative construction of womanhood and freedom is cultural, contextual, and saturated with power (Abu-Lughod). The question is whether human rights can offer an identity for these women, which enables them to gain greater bodily autonomy, without placing them in the bind of rejecting their constitution within and through the discourse of 'namus'.

Hasret Cetinkaya is a PhD Candidate at the Irish Centre for Human Rights, National University of Ireland. Her PhD research concerns the role of Kurdish kinship structures and gender relations in the homeland and in the diaspora, and how these are problematised by human rights law. She is particularly interested in gender, embodiment, identity and power.

PARALLEL PANEL SESSION C: 11.15-12.45pm

PANEL 8

Queer Asylum & the Deportation Regime

Dara Silberstein (State University of New York at Binghamton) ‘Creating Safe Spaces for Queer Muslim Refugees’

Within Western, developed countries, there has been a growing awareness of the ways in which gender non-conforming people endure a range of hardships such as homelessness and unemployment. Despite this awareness there have been increasing numbers of transgender people who are targets of violence. GLAAD notes that in the United States during 2016 there were more than 21 transgendered people killed and in the first 3 months of 2017 there have been 8 transgendered women of color killed. There are estimates that at least 50% of LGBT individuals who have suffered violent attacks are transgendered. (Office for Victims of Crime). Reports from the United Kingdom indicate similar patterns as there was an estimated 170% increase in transphobic hate crimes in 2016 (The Independent, July 28, 2016). The increase in violence in the West makes it problematic to view these countries as safe havens for transgender refugees as many will face similar patterns of violence that they experienced in their countries and communities of origin. In 2013 the United Nations High Commission on Refugees (UNHCR) published its “Resettlement Assessment Tool: Lesbian, Gay, Bisexual, Transgender and Intersex Refugees.” This “tool” acknowledges that “first asylum countries” such as those in the Middle East and North Africa (MENA) often have laws criminalizing cross-dressing and other gender non-conforming behavior. This paper will critique reliance upon Western means for conveying “queer friendly” spaces and, in particular, how crimes against gender non-conforming people in the West may impact whether refugees seek asylum because of their gender identities.

Dara J. Silberstein is currently Research Associate Professor of the Women, Gender and Sexuality Studies Program at Binghamton University. She received her Juris Doctorate from SUNY Buffalo in 1985 and is a licensed attorney. She received her Ph.D. in labor history from Cornell University in 1995. Throughout her career she has focused on social justice issues particularly in the way laws operate to marginalize women and members of the LGBTQ communities. Her early research on employment and labor laws specifically dealt with the historical impact of employment laws on women’s family and reproductive lives. She is currently working on a project that looks at the plight of LGBTQ Muslim refugees during their resettlement.

RACHEL LEWIS (George Mason University, USA): Queering Deportability: Lesbian Asylum Seekers and the Global Deportation Regime

Building on recent work in queer migration studies that engages with the social construction of the undocumented migrant, this paper explores the socio-legal production of lesbian migrant deportability in the context of the political asylum process. Despite the newly emerging body of scholarship devoted to theorizing deportation, there has been relatively little attention to the ways that gender and sexuality, along with race, class, nationality, and geopolitical location, produce particular migrants as deportable subjects. And yet, lesbian refugees and asylum-seekers are at particular risk of detention and deportation as a result of political asylum policies. As the Women for Refugee Women charity has documented, in the United Kingdom, for example, at least 340 lesbian asylum seekers are placed in immigration detention every year and half of those women in detention are deported before their cases are granted a full hearing (WFRW, 2016). Given the disproportionately negative impact of

political asylum policies on lesbian migrants, it is perhaps not surprising that new forms of lesbian anti-deportation activism are emerging to contest the global detention and deportation regime. Through an analysis of lesbian anti-deportation activism produced by the U.K.'s Movement for Justice campaign, I argue that accounting for the specific vulnerabilities of lesbian migrants means going beyond an approach that sees detainability and deportability primarily as labor-related issues or in terms of economic migration, but instead necessitates a feminist, queer, and intersectional understanding of the processes through which lesbian migrant deportability is produced and experienced.

Rachel Lewis is Associate Professor and Director of Graduate Studies in the Women and Gender Studies Program at George Mason University. Her research and teaching interests include transnational feminisms, queer theory, media and cultural studies, sexuality, race and immigration, human rights, transnational sexualities, and feminist and queer disability studies. She has published articles in Feminist Formations, Sexualities, International Feminist Journal of Politics, Social Justice, The Journal of Lesbian Studies, Women and Music: A Journal of Gender and Culture, and Music & Letters.

ELIZABETH GIBSON (George Mason University, USA): This Is Not For You, This Is For All Of Us': Coalitional Politics and Undocumented Transgender Migrant Resistance

In June 2015, Transwoman and UnDocuQueer activist, Jennicet Gutiérrez, publically disrupted a White House LGBT Pride celebration, exhorting the President to, “release all LGBTQ immigrants from detention and stop all deportations!” In this paper, I will leverage a close reading of Gutiérrez’ protest to highlight the exclusion of the queer migrant from the homonationalist citizen imaginary that informed and motivated her protest, while simultaneously engendering an antipathic response from the gay pride attendees. Building on the theorizations of homonationalism of Puar (2007) and others, I will suggest that the queer citizen activism that had informed queer migration policy has fractured into homonormative gays and racialized queer others, committing migrants, especially trans migrants, to an exilic precarity outside the liminal spaces of intelligible neoliberal citizenry. I will examine the politics of undocumented migrant vulnerability, and explore the use of vulnerability in protest. I will conclude by addressing the coalitional politics of the UndocuQueer movement and gesture towards paradoxical strategies of resistance that might be employed in an agonistic campaign for migrant rights.

CARA BROPHY-BROWNE & TARA LOUISE MORRISON (Banbha Theatre Company/Trinity College Dublin): The Re/Presentation Workshops: A Theatrical Praxis for Borders and Binaries

BANBHA Theatre Company create ensemble driven, feminist theatre that re-stages silenced or forgotten narratives and histories through a unique performative praxis. By beginning every project with extensive theoretical research and maintaining comprehensive archives throughout the process, BANBHA blur the lines between activism and art, politics and performance, and theory and theatre. In 2017, BANBHA worked with members of the organisation LGBTQI+ Refugees In Greece to devise *THE RE//PRESENTATION WORKSHOPS*; a theatre piece that demonstrated how queer narratives are further displaced and disrupted within the wider context of the influx of dispossessed peoples from the East into Europe. Supported by Gayatri Spivak’s understanding of re-presentation, the directors and ensemble entered into a workshop process that culminated in a performance which explored the lives, experiences, and politics of the cast in order to challenge its audience to rethink their preconceptions about the issues faced by a group of LGBTQI+ refugees in

Europe. Through a live-stream that was hosted in multiple locations around the world from Dublin to Dubai, *THE RE//PRESENTATION WORKSHOPS* also offered an interrogation of the digital and cultural representations of queer refugees in a global context, in an experiment that attempted to transcend international borders through art and activism. In a presentation that will include video, photo, and text extracts from *THE RE//PRESENTATION WORKSHOPS* the potential for affective and affirming art that accurately re-presents the subject will be examined. BANBHA will retrospectively problematise the development of a theatrical praxis in the borderlands between theoretical research, activism, and art.

Cara Brophy-Browne and Tara Louise Morrison are final year students of Drama and Theatre Studies in Trinity College Dublin, and the co-founders and directors of BANBHA Theatre Company. Founded in 2015, BANBHA Theatre Company aims to explore how theatre and activism can meet, collaborate and become a medium for change. In 2016 BANBHA staged The WIN, a documentary play about the Women's Information Network (Smock Alley - Scene + Heard, Filmbase – Bread & Roses), and in 2017 devised THE RE//PRESENTATION WORKSHOPS with an ensemble of cast members from the organisation LGBTQI+ Refugees Welcome Greece (Embros Theatre, ATRL). As well as mounting full-scale productions, BANBHA also facilitate workshops with migrants and asylum seekers in Dublin and Athens (Dublin City Intercultural Language Service, LGBTQI+ Refugees Welcome Greece, and Khora Community Centre). BANBHA are currently working on a gallery installation that will exhibit an archive of their work with LGBTQI+ Refugees entitled THE RE//PRESENTATION ROOMS.

PANEL 9

Contesting Normativity through Digital and Popular Culture

JOSHUA D. SAVAGE (Maynooth University): (In)visible Queer Representation and Identification in Localised Digital Games

Digital games and game cultures have attracted attention in recent years as venues in which there exists active resistance to users and representations that are not cisgender, male, and straight. This paper examines one facet of this issue through an investigation of representation and player identification in a pair of mainstream popular digital game series localised from Japan to the West, the *Fire Emblem* series (Nintendo, 1990-) and the *Tales Of* series (Bandai Namco Entertainment, 1995-), and additional texts (both industry- and user-generated) that have arisen around them. Using theorists including Shapiro (2015), Buchbinder (2012), and Shaw (2010) as a lens, the paper looks at queer codings of characters in these games that include ambiguities allowing players to ignore or deny these representations. These codings are examined in both their original and localised contexts, as well as how they have been interpreted in user-generated discourse, including debate (and abuse) that has arisen online as a result of their inclusion. Resistance to representation of non-normative sexualities is not unique to digital games: diverse representations are increasingly important to non-straight or non-cis-male players, but this same diversity is also perceived negatively by hegemonic masculine players who resist identification with different gender identities and sexual orientations. While previous research suggests that identification in digital games parallels that in other media, this paper asks if the interactive, often avatar-centred nature of digital gaming creates more salient tensions, heightening these issues of representation and identification in unique ways.

Joshua D. Savage is an Irish Research Council Postgraduate Scholar and John and Pat Hume Scholar undertaking PhD research in the Department of Sociology at Maynooth University. He received the Noma-Reischauer Prize in Japanese Studies from Harvard University in 2003 and has worked for over a decade in game development and education in Japan, the United States, and Ireland. He is a contributor to the game development news page GameDevelopers.ie and to the LGBTQ Video Game Archive, a research project at Temple University's Lew Klein College of Media and Communication. He is also a research assistant on Network in Play, an informal education and outreach initiative promoting diversity in games in Ireland, funded by the Social Sciences and Humanities Research Council in Canada via the ReFiG project.

ANNA OLESZCZUK (Marie Curie-Sklodowska University, Lublin): Nonbinary and liminal gender: representations of gender fluidity in SF comics

Historically, comics have not been particularly inclusive and “most queer characters, creators, and storylines were largely invisible in mainstream American comics for much of the medium’s history” (Anderson 186). They usually approach gender from a fixed binary perspective and seldom include characters that go beyond the male/female opposition. However, there are several notable examples of gender non-conforming characters in comics: Desire in Neil Gaiman’s *Sandman* (1989-1996); Lord Fanny in Grant Morrison’s *Invisibles* (1994-2000); Cloud, Mystique, and Xavin in the Marvel Comics multiverse; and Danny the Street in the DC Universe. In my paper, I will focus on two gender-fluid characters in science fiction comics: Mystique, who first appeared in the *Ms. Marvel* (1977-1979) series in 1978, and Xavin from *Runaways* (2003-), who was introduced in 2005. First, I will briefly address the depiction of a gender fluid identity. Then, I will argue that these characters demonstrate two kinds of representation of gender fluidity: non-binary (Xavin) and gender liminal (Mystique). Finally, I will examine the ways in which the gender fluidity is represented (or misrepresented) in the comics featuring these characters in terms of language and visibility. My reading of these issues will be primarily grounded in the theory of gender performativity and formation of the self (cf. Judith Butler’s *Gender Trouble: Feminism and the Subversion of Identity*).

Anna Oleszczuk is a second year doctoral student at Maria Curie-Sklodowska University in Lublin, Poland. Her research interests include gender identity and queer theory, comics, and science fiction. She plans to explore them by writing a dissertation on non-binary gender and sexuality in sf comics.

AGATA WASZKIEWCZ (Marie Curie Sklodowska University, Lublin): Playful Women: what game studies can learn from discourses of queer and feminist pornography

Playing video games is still perceived as a predominantly male activity, although most statistics show that the number of female gamers has grown dramatically, reaching 41% of the general gamer population and even up to 70% in some game genres. At the same time, some of the factors highlighting the focus on the male audience include teenager and young adult-targeted marketing as well as non-inclusive, sexualised design of in-game characters. Sheri Graner Ray and Shira Chess have proposed a list of specific attributes which should be taken into consideration while creating games with female players in mind. Surprisingly, though, in doing so they seem to generally rely on the common gender stereotypes and generalisations: the notion that all women avoid high risk, share the need for social component in their games, and prefer realistic themes related to domestic activities, such as cooking. This approach is far from unproblematic: it draws on the same mainstream

understanding of binary gender roles as the critiqued “male” games and is equally alienating for those who do not identify with them. In that, the situation of the female games studies can be compared to the discourse around queer and feminist pornography. Instead of following a static model of gender roles, game developers and theorists could use the insights of the third wave of feminist critique of mainstream pornography and incorporate themes of inclusivity and discourse in order to offer, just like queer pornography has, a more meaningful experience to its users.

Agata Waszkiewicz received her MA degree in Psychology from Warsaw University, Poland. She is currently a doctoral student at Maria Curie-Skłodowska University in Lublin, Poland. Her field of interest include video games as well as queer and gender studies. She is currently working on her dissertation on breaking the 4th wall in video games.

SARAH GRICE (Trinity College Dublin): Imagining Other Futures: Difference and Representation in the experimental cinema of Vivienne Dick.

This paper will provide a close reading of Vivienne Dick’s *The Irreducible Difference of the Other* (2013), using Luce Irigaray’s psychoanalytic formations of sexual difference and Teresa de Lauretis’ semiotic concept of ‘queer textuality’ in conversation with one another in order to suggest that the disruptive power of the film-text lies in its formal and structural resistance to dominant masculine paradigms based on a logic of domination/subordination. The film’s paratactic structure, with its juxtapositions of visual and aural styles – a ‘patchwork’ of disparate sounds and images woven together - establishes the fundamental theme of human connection, while challenging societal constructions of difference. I will propose that the film works against narrativity, closure and fulfilment of meaning, adhering to a queer semantic and temporal logic as part of a broader artistic project of rebellion against the hegemonic structures of difference in a world that revolves around consumption, war and terror. The semantic ambiguity, unsettling mise-en-scène and elliptical editing are all elements that make legible the film’s queer investment in human history and corresponding drive to derail Western notions of teleological progress. I will suggest that Vivienne Dick’s experimental filmmaking fundamentally questions the ethics of war and the viability of protest, and moreover, how they relate to and are constituted by sexual difference in human society. The film as a queer text ultimately imagines an alternative future that breaks down universal categories of otherness so that the other may become indistinct from the whole.

My name is Sarah Grice and I am studying for an MPhil in Gender and Women’s Studies, having completed my BA degree in English Literature at Cambridge University. My research interests revolve around a series of interrelated concepts including the body, trauma, memory and affect in contemporary film and literature drawing upon critical theories of gender and philosophy. I spent the last year living and working in Venice at the Peggy Guggenheim Collection and subsequently at the Irish Pavilion at the Biennale of Art with Jesse Jones’ exhibition ‘Tremble Tremble’. In my current research I am particularly interested in the intersections between artistic practice, theory and activism, focusing on contemporary issues of reproductive justice and sexuality in Ireland.

PANEL 10
Gender and Citizenship

Panellists:

CLAIRE MCGING
SOPHIE LONG
WENDY LYON
MARY MCAULIFFE
NIAMH MCDONALD

The idea of citizenship, an abstract and nebulous concept, hides, as feminists often point out, the reality of unequal power based on race, class, ethnicity and gender, that can render women subject to double discrimination. These inequalities lead to exclusions from the rights and responsibilities of full citizenship because of difference. This panel will consider what Irish citizenship means and has meant historically, what it means today, how the construction of citizenship serve to include as much as exclude. We will consider the 2004 Citizenship referendum and the impact of that on a sense of belonging, as this demonstrated that citizenship rights are not fixed, but are objects of struggle to be defended, reinterpreted, extended or rescinded based on gender, class and race etc. Other issues which impact on citizenship include LGBT rights, traveller rights, class issue, the border and concepts of gender and citizenship and belonging in Northern Ireland; especially as Brexit looms and we commemorate 20 years of the peace process. We will also consider how gender, class and citizenship interact and look again at class politics, struggles and who gets to be heard.

PARALLEL PANEL SESSION D: Wednesday 23rd May, 4.15-5.45pm

PANEL 11
‘Nothing About Us Without Us’: Migrant and Ethnic Minority Women’s Activism in Ireland

Panellists:

IRMA BOCHORISHVILI (ARN – Anti-Racism Network Ireland)
DONNAH VUMA (MASI – Movement of Asylum Seekers in Ireland)
EMILY WASZAK (MERJ – Migrants & Ethnic Minorities for Reproductive Justice & ARN)
CHAMINDRA WEERAWARDHANA (Chair, SIBEAL - Irish Feminist and Gender Studies Network; Black Lives Matter Belfast)
JANE XAVIER (MCRI - Migrant Rights Centre Ireland & MERJ)

“Feminism is the political theory and practice to free all women: women of color, working-class women, poor women, physically challenged women, lesbians, old women, as well as white economically privileged heterosexual women. Anything less than this is not feminism, but merely female self-aggrandizement.” – Barbara Smith (1979)

This panel brings together women activists who will speak to the specific experiences of women of colour, migrant women and ethnic minority women in feminist and other spheres of action, thought and organising in Ireland. The panel will discuss and analyse the hegemonies of whiteness, class, citizenship, and cisgenderism that persist within feminist organisations, institutions and campaigns in Ireland. As well as grounded critique, the panel will discuss what feminist organising, knowledge and praxis has to learn from the self-

organising and knowledge production of ethnic minority women in Ireland. Some of the topics that will be up for discussion include reproductive justice, women and ‘migration management’, women and work, the politics of ‘diversity and inclusion’, the politics of ‘empowerment’, and the NGO-ization of feminist activism.

PANEL 12

Disciplining deviance – women, psychiatry, resistance

GISELLA ORSINI (University of Malta): Normalizing deviant bodies and minds: the treatment of eating disorders

In 1873, the two physicians Charles Lasègue in France and William W. Gull in England, officially described, for the first time, anorexia nervosa as a psychological condition predominant among young women. Before the XIX century, however, self-starvation was not related to weight concerns or fat-phobia and generally such an eating behaviour was socially accepted, perceived as a manifestation of holy behaviour or, a wonder of nature characterized by spectacular aspects. What has not changed from the past is the prevalence of females among the people suffering from eating disorders. Currently it is in fact estimated that only 5% of those diagnosed with anorexia nervosa or bulimia nervosa are male. In line with the Foucauldian vision of knowledge and discourse, I suggest that eating disorders are produced as a medical category through the medical discourse, which pathologies specific behaviours towards food and the body. This approach will be discussed through an analysis of the approach and treatments proposed in an Italian residential centre for eating disorders. While the biomedical and psychological approaches are the most authoritative at the residential centre considered, this actually acts as an educational total institution that aims to correct deviant bodies and minds. Anorexics, bulimics and binge eaters are therefore transformed into docile bodies through the discipline of bodies, health education and the communication of emotions.

Dr. Gisella Orsini is a lecturer of the Department of Gender Studies at the University of Malta, and a Research Associate of the Mediterranean Institute – University of Malta. She completed her Ph.D in Anthropology in 2015, with a dissertation entitled “An imperfect body reflects an imperfect person: An ethnographic study of Eating Disorders in Malta and Italy”, due to her interest in exploring the relation between mind, body, gender and culture. Her research interest falls into the areas of anthropology of the body, health - culture and gender, medical anthropology.

AOIFE MURRAY (University College Dublin): Gendered power dynamics and psychiatry: a feminist critique of the construction of Cluster B personality disorders

Personality disorders (PDs) are amongst the most stigmatised of psychiatric disorders. Those who receive PD diagnoses often must contend with highly negative attitudes from healthcare professionals who treat the disorder. Controversy about the conceptual validity of PDs is common in psychological literature for numerous reasons. This paper draws upon elements of Szasz’s anti-psychiatry argument and Butler’s theory of gender performativity in order to offer a feminist critique of psychiatric practice, focusing particularly on the construction of dramatic-type Cluster B PDs as they are presented in the Diagnostic and Statistical Manual of Mental Disorders (DSM). I assert that the lack of a biological basis of PDs and the highly moralistic and gendered connotations seen throughout the DSM’s Cluster B diagnostic criteria call into question the legitimacy of these PD labels. I argue that Cluster B PDs are not illnesses like diabetes or influenza, but socially constructed labels arising in part from gendered power dynamics in psychiatry. Gendered behaviours and emotional responses such

as impulsive sexual behaviour and emotional instability, often induced by childhood trauma, are deemed non-normative under patriarchy and therefore pathologised and incorporated into psychiatric diagnostic criteria. This effectively punishes those who do not perform gender 'correctly' under patriarchy and enforces performance of normative gender roles in Western society. Potential reconceptualisation of PD diagnosis that respects the emotional experiences and social circumstances of people diagnosed with PDs is considered, and practical strategies to counter the gendered power dynamics inherent in the construction of PD labels are discussed.

Aoife Murray is a final year undergraduate student studying Psychology and Social Justice in UCD. Her academic interests include feminist and critical narratives of psychology, combating the social and structural stigma of mental illness, and the roles of power and culture in psychological practice. She hopes to incorporate her psychological background into future studies in social justice. She also actively participates in student politics and social activism, particularly with regard to reproductive healthcare and HIV advocacy in Ireland. Outside college, she is involved in teaching art and has a keen interest in feminist and LGBTQ art history.

EMMA DUNN (Ryerson University, Toronto): Fan fiction, food, feminism: (re)writing the body in online girl culture

Attending to the emergence of new feminisms within online girl cultures, my paper examines the role of fan fiction in resisting problematic body discourses perpetuated by popular post-feminist media texts. Specifically, I employ a selection of Twilight fan fiction as a case study to demonstrate how young female authors gain agency in making explicit the implicit anorexic logic that is central to both the canon texts under discussion, and popular culture more broadly. Although much research has been done both on literary representations of eating disorders, and on fan fiction's potential as a site of feminist resistance, the link between eating disorders and female-authored and/or feminist fan fiction has yet to be fully explored. Since its publication in 2005, the immensely popular Twilight series has inspired a plethora of fan fiction, with a growing body of young female authors rewriting protagonist Bella Swan as anorexic. I argue that through the participatory medium of fan fiction, these authors gain agency in making explicit the implicit anorexic logic that is central to both the Twilight series' canon texts, and mainstream girlhood as a whole; but, that as each author negotiates her conflicting position as critic of, and participant in post-feminist culture, her narrative sheds light on the contradictory and pervasive nature of anorexic ideology.

Emma Dunn is a Ph.D. candidate in the Communication and Culture program at Ryerson University. Her research interests span the fields of feminist studies, body studies, and youth cultures. Supported by a SSHRC Doctoral Fellowship, Emma's doctoral work focuses on questions surrounding post-feminist and anorexic ideologies in literary franchises for young adults. Her dissertation explores how a logic of anorexia functions through the figure of the post-feminist action heroine in popular YA speculative fiction series, and how fans themselves negotiate these problematic discourses within their fan-authored works.

PANEL 13

Gender Minorities, Structural Violence, and the Question of Representation

AMANDA DUNSMORE (Limerick Institute of Technology): **Becoming Christine: A Representation of Social, Cultural and Political Legacy through Accumulative Legacy Art Processes**

Amanda Dunsmore presents representations of societal transformation through portraiture. In 2017 Amanda Dunsmore in partnership with Christine Beynon presented the exhibition *Becoming Christine* at the Galway Arts Centre. *Becoming Christine* is an exhibition series based on the lived experience of Christine Beynon. It is a continually developing body of work involving re-presented ‘selfies’, sound installation and video portraiture. The ‘selfies’ follow Christine Beynon’s journey and transition over the past 12 years—to becoming a woman. These self portraits range in tone from the painful, to the playful, from the mundane to the contemplative to the joyful. The immersive sound installation and narrated artwork was a result of a collaborative partnership between the artist and Christine Beynon. Over one year Amanda recorded a series of conversations between herself and Christine—where Christine described her journey to becoming a woman. In 2017, Amanda and Christine decided it is the right time to share that conversation. The dialogue continues through a 2018 showing of *Becoming Christine* at the RHA, Dublin, where Dunsmore further questions what constitutes portraiture by making a video portrait of Christine outside her home in rural Galway; a home she self-built for her family. In contrast to the well-known Irish political figures videoed by the artist to date (including Monica MacWilliams, John Hume, David Trimble, Mairead Corrigan Maguire, Senator David Norris, Martin McGuinness & Lord Alderdice), Christine Beynon is a member of the general public. Yet her ongoing and remarkable journey to full self-realisation and the bravery of this act, make her a true pioneer. As Christine herself has said “Every time I go outside my front door, it’s a political statement”. The inquiry of this paper will explore the methodology behind the artistic process of which led to the *Becoming Christine* artworks. Dunsmore’s accumulative legacy art practice examines place, people and moments of political significance. The paper will present art processes that explore representations of societal transformation through contextual portraiture. Through the ongoing *Becoming Christine* art project and artworks, the paper will examine the role of art practice in minding legacy of individuals, ideas and perspectives of human interaction.

Amanda Dunsmore is a visual artist living in Ireland. She received a BA in sculpture at the University of Ulster, 1991 and an MA in Interactive Media at University of Limerick, 2000. Amanda Dunsmore works in art processes that explore representations of societal transformation through contextual portraiture and social historic projects. Over the past 25 years Amanda has exhibited widely in Ireland and Internationally. Amanda’s artworks can be found in numerous private and public collections. amandadunsmore.com

RIVER CHAMPION: kitchen portraits: representing the effects of state violence on gender minorities

I would like to talk about the reasoning behind, the process of doing and the reception to my exhibition of “kitchen portraits” in Outhouse LGBTQIA centre from January to February of this year. This exhibition is part of an in-depth piece of emancipatory research into the impact on the identities of people from gender minorities of homelessness and housing security. gender minorities are at increased risk for housing insecurity and state violence due to their marginalised status and the state’s hetero-normative approaches to housing and kinship. They are also often alienated in the post “equality” LGBT communities as they do not suit the entrepreneurial and socially stable face that mainstream LGBTQIA movements prefer to

represent. As I am an artist and a survivor of being a homeless gender non-conforming person in Dublin I chose to approach my study as a “gift relationship” where the study participants would be empowered by my giving them knowledge and representation in the form of the study and in the form of portraits of their current kitchen spaces (participants were also paid and received the portraits as a gift). The study was conducted as a dialogue between equals and this is reflected in the form the study, portraits and exhibition took. I believe that the process by which I did the study and the practicalities of it are of interest to people interested in conducting intersectional and emancipatory research into marginalised communities and further exposing the lived experience of patriarchal oppression. My presentation will include slides that showcase the art and the exhibition including the social media campaign building up to it.

My name is river champion and i am a genderqueer/ neurodivergent/ bisexual artist working in Dublin. I would like to present on my experience of running a socially engaged exhibition on the subject of homelessness and gender minorities at the outhouse lgbt centre that is currently running <https://www.facebook.com/events/1689088141166321/>. the exhibition is based on my masters research for the gender and women’s studies course in TCD which involved in depth intersectional interviews with affected parties. it can be found along with other academic work on my academia profile. https://tcd.academia.edu/river_champion . I have presented before on gender minorities and marginalisation at the precarious subjects conference 2016 in TCD and Octocon science fiction convention 2015.

MATTHEW KENNEDY (University College Dublin): You’re dead to me: narratives of trans ‘living deaths’ and ‘haunted memories’ within queer performances

The trans body is a site of trauma, abjection and misplaced memory as it births a history that is entirely self-produced. The experiences of trans people are not only shaped by a detachment from the heteronormative prescription of gender; but also homonormative gender and sexuality, and in more recent history, transnormative ideas of the gendered body. This paper argues that trans people occupy a dystopian space following their experience of a “living death”. This is a moment in which the assigned gender at birth is eclipsed by a new understanding of the gendered self, representing a “living death” in the trans person’s history. Trans lives from this point are split on a pre-and post-recognition of the trans self and their memories are haunted by the histories of the previous gendered existence and the utopian ideal of these gendered possibility’s which have now died. Through extensive exploration of death narratives in various cultures, histories and traditions and queer theory, I will examine how this trans “living death” and these haunted memories are present across various queer performances.

Matthew Kennedy is a current graduate student in the gender studies MA in UCD, a dedicated feminist, a poet and a queer activist. He has worked on queer activism, predominantly trans rights, since beginning his academic journey in UCC studying History and English. While completing his undergraduate degree, he was the chairperson of UCC LGBT Society, the UCC student’s union LGBT rights officer and was the co-writer of the gender identity and gender expression policy. Queer rights, theory and expression have always been at the centre of his engagement with social justice. Similarly, he is incredibly pro-choice and has dedicated his time and artist discussion through his poetry on the subject of trans reproductive justice speaking at the march for choice in September 2017. As a result, his academic work in conjunction with his poetry is a raw depiction and discussion surrounding his own trans identity, reproductive justice, his familial rejection and his

continued search for understanding and reconciliation with what it means to be trans. His thesis reflects these thoughts and is both a theoretical discussion of queer performances and a cathartic exploration of loss, trauma, embodiment and death.

PANEL 14
Reclaiming heretical feminisms

VALERIE PALMER-MEHTA (Oakland University, USA): Heresy Begins At Home: Andrea Dworkin's evolving heretical voice in correspondence with her parents, 1965-1978

An audacious orator who believed unequivocally in her ability to influence her social world, Andrea Dworkin's (1946-2005) rhetorical efforts place her among significant women in rhetorical history who have been silenced and censured but who have persisted in their efforts to instigate change in their corner of the world. Dworkin's rhetoric is particularly useful to study at a historical juncture in which women's behavior, embodiment, and rhetorical performances are increasingly policed in "postfeminist" Western cultures that present themselves as enabling equality, while simultaneously promoting regressive roles for women. As Dworkin composed a feminist life by struggling against patriarchal domination, gender and sexual binaries, and gender based violence, I argue that her corpus provides an entryway into a mode of feminist rhetorical resistance through her retheorizing of dominant rhetorical constructs. Through an examination of her private correspondence with her parents from 1965-1978, I argue that Dworkin engages in a mode of feminist rhetorical resistance by performing what I call a "heretical voice" that is grounded in the evolving rhetorical concept of parrhēsia and Sarah Amira De La Garza's notion of mindful heresy. By illuminating the very public Dworkin in a private, interior way, and extrapolating her unintended, but valuable, rhetorical theorizing, we may revise rhetorical thought, reconsider rhetorical space from a radical feminist perspective, and engage "a transformative vision, one that imagines the possibilities of things currently unseen."

Valerie Palmer-Mehta is Professor of Communication in the Department of Communication & Journalism at Oakland University (Rochester, Michigan, USA). Her scholarship sits at the intersection of rhetorical studies and gender/sexuality studies. Her area of specialization is feminist rhetorical studies. Although she is interested in all manner of discourse as it relates to social identity, power, and justice, the heart of her research is motivated by the absence of diverse women in rhetorical studies and the effect this has had on the discipline writ large. Consequently, her research program centers on women and rhetoric: Writing diverse women into rhetorical studies and our shared history; identifying the rhetorical strategies diverse women employ to influence and transform public culture, intellectual traditions, and everyday practices; and investigating how women and their advocates fundamentally challenge our understanding of key discursive and cultural concepts that we use to organize and make sense of our lives.

KATHERINE RYAN (Trinity College Dublin): Rape Predates the Mini Skirt: contemporising radical feminist activism & the political performance of protest

The #metoo campaign has highlighted the pervasiveness of sexual violence, and for the first time actively supported the discussion of same in the public sphere. It also shows the power of the collective voices of women online. #Metoo has encouraged and given a platform to survivors of sexual abuse to speak out about their experiences, while actively emboldening others to do the same. It has catapulted conversations pertaining to abuse/assault from the traditional female private sphere into the online public sphere, thus opening the digital

Pandora's box of the multitude of survivors' experiences of sexual violence. Given that these abuses happened in the offline realm, the question that needs to be asked is how do we do organise and respond to sexual and gender-based violence in a real and tangible way? How do we raise awareness about these issues and keep the conversation going within real time and space? In answer to this question as part of my ongoing research I will be organising a Reclaim the Night March on Sunday the 25th of November 2018. This date is known as the International Day for the Elimination of Violence against Women and it marks the start of the 16 Days of Activism campaign. There hasn't been a Reclaim the Night March in Dublin since 2010 and prior to that it was 1998. The paper will look at the online and offline avenues of organising the march and the highly politicised ideology concerning the Radical Feminists previous exclusion of trans women from the march.

Katherine Ryan is currently a first year PhD student in the School of Drama at Trinity College her research is focused on performing digital femininities whilst focusing on online misogyny. Her work focuses on our relationships with technology, the screen and the Internet from a feminist perspective. She holds a masters in Women's Studies from UCC and is a volunteer with the Dublin Rape Crisis Centre.

EVA RICHARDSON MCCREA: Freed from the Tyranny of Our Biology? Recovering the Emancipatory Potential of Technology for Gender

Writing in 1970, Shulamith Firestone claimed that it would be through technology that humanity would be freed 'from the tyranny of its biology.' Advocating for the abolition of gender through cybernetic reproduction, Firestone posits a future where social reproduction would be completely reimagined due to technological progress. However almost fifty years later, while gains have been made, it is clear that technology is not inherently liberating. Nancy Fraser points to the contemporary popularity of high-tech breast pumps and egg freezing as two developments that epitomize the contemporary relationship between technology, capitalism and social reproduction. (For instance Fraser points out that both Apple and Facebook offer free egg freezing to highly qualified female employees.) Similarly, Michelle Murphy's *Seizing the Means of Reproduction*, outlines the murky relationship between neoliberalism, biopolitics and reproductive technologies. Murphy highlights how radical feminist projects in the USA were assimilated into state policies and private bodies, highlighting a racialised politics underlying many reproductive programs. If one thing is clear from the writings of both Fraser and Murphy, it is that women are far from free from the tyranny of their biology. Beginning with a concrete consideration of the writings of both Fraser and Murphy, this paper seeks to map out some aspects of the complex relationship between technology, gender, labour and social reproduction. If first moment of this paper is an outline and diagnoses of this current historical juncture, the second moment is speculative. Here I will open up the future orientated possibilities of technology and gender by reconsidering Firestone's *Dialectic of Sex* through the lens of the 2015 *Xenofeminist Manifesto*. If, as Fraser writes, there has been a shrinkage 'in emancipatory vision' under the conditions of contemporary capitalism, then what is at stake here is a recovering of the emancipatory potential of technology for gender.

Eva Richardson McCrea is an artist and writer based in Dublin, Ireland. Recent presentations have included 'Memory, History and Experience in Omer Fast and Walter Benjamin' London Conference in Critical Thought, Birkbeck University, London (2016) and 'The Work of Art as A Being of Sensation' Deleuze + Art Conference, Trinity College, Dublin, Ireland (2016). Recent exhibitions included Repeater III (2017) and Repeater II (2016), The New Space, Fatima, Dublin Ireland. Eva holds an MA in Philosophy and Critical

Theory from the Centre for Research in Modern European Philosophy, Kingston, London and a BA in Fine Art (Sculpture) and History of Art from the National College of Art and Design, Dublin.

PARALLEL PANEL SESSION E: Thursday 24th May 2018, 9.30-11.00am

PANEL 15

Testimony, voice, memory, histories

SHEENA GRAHAM-GEORGE (Glasgow School of Art): The Forgotten Mothers of the Cillín

Over the last thirty years communities throughout Ireland have actively been engaged in reclaiming part of their past. The legacy of the cillíní, the un-baptised infant burial grounds, have over the generations cast a long shadow across the lives of many Irish families whose children lie buried in these plots. But what of the families who lost wives and mothers ‘who died in childbirth but haven’t been churched’ (Dixon 2012)? Oral history sources tell us they were also buried there along with suicides, strangers, shipwrecked sailors, murderers and their unfortunate victims, criminals, famine victims, the mentally disabled. All considered unsuitable for burial within consecrated ground. Why would a Catholic ‘woman who had died in or shortly after childbirth’ (Donnelly & Murphy 2008:213) be denied burial in consecrated ground? Apart from mention in oral history little information appears to be available regarding these women who have all but become invisible which makes one question if this invisibility is a reflection of their status in society in rural Ireland during the late 19th and mid twentieth century or is it as a result of Canon laws pertaining to women and childbirth in relation to the traditional Christian ceremony of The Churching of Women mixed with local superstitions and folk-belief concerning post-parturient women? Or possibly it is a potent concoction of all the above elements, society, church and superstition colluding to obscure the memory of these many wives and mothers.

Sheena Graham-George is an Orkney based visual artist and is currently half way through her practice-led PhD at Glasgow School of Art. Her research is concerned with memory, place and community in relation to the Irish cillíní, the un-baptised infant burial grounds and disenfranchised grief. Her work as an artist looks at the role of memorializing the marginalized dead through art as a conceivable way for communities to make peace with a past which differs in attitude from the present and the ways that art might communicate universal loss and compassion whilst becoming an integral part of the healing process.

SHONAGH HILL (University College Dublin): Not at Home: Testimony, Voice and abortion journeys

Since 1980, at least 170,000 women have travelled outside Ireland to procure safe abortions. The hypocrisy of forcing women in Ireland to journey outside the State for safe abortion services was at the heart of the 2017 Dublin Fringe Festival performance, Not at Home: a four day durational art campaign by Emma Fraser (Nine Crows) and Grace Dyas (THEATREclub). This paper seeks to position this performance through the conference theme of ‘Thinking Gender Justice’ by focusing on the act of listening and of voicing experience. At a press conference held on 29th January 2018, where Leo Varadkar said that he would be campaigning to repeal the Eighth Amendment, he stated that in coming to this decision, ‘above all I’ve listened to women’. When are women’s voices listened to and what strategies do women need to adopt in order to be heard? From April 2016, Dyas and Fraser

amassed women's testimonies of their abortion journeys and invited women to further contribute their stories at the Not at Home installation. Feelings of shame and isolation result from the silencing of women's experiences and I intend to explore the role of sound and affect in the transmission of testimony. The intention of the work is clear: 'This is not a sermon for the converted', so how are we addressed, what is asked of the audience and to what end?

Dr. Shonagh Hill is an Irish Research Council Postdoctoral Fellow (2016-2017). She is currently teaching at University College Dublin while completing her monograph: Embodied Mythmaking: A Genealogy of Women in Irish Theatre. Shonagh has published articles on women in Irish theatre in Theatre Research International and Etudes Irlandaises, as well as the recent edited collections The Theatre of Marie Jones (Carysfort 2015) and Radical Contemporary Theatre Practices by Women in Ireland (Carysfort 2015). Her most recent publication, 'Feeling Out of Place: The "affective dissonance" of the feminist spectator in The Boys of Foley Street', was published in the edited collection Performance, Feminism and Affect in Neoliberal Times (Palgrave Macmillan, 2017).

AMY WALSH (Dublin Institute of Technology): Testimonies of Loss and Memories of Being: exploring the biopolitics of pregnancy under the Eighth Amendment in Ireland

Since 2012 there has been renewed calls to repeal the Eighth Amendment to the Irish Constitution which makes abortion illegal in nearly all circumstances. While there is a lot of debate around abortion in Ireland the focus is mainly on unwanted pregnancies. Important publications include *The Irish Journey* (2000) and *Ireland's Hidden Diaspora* (2010). The gap in literature on how lack of abortion access affects the lives of women with wanted pregnancies who receive a diagnosis of severe or fatal foetal abnormality is detrimental to the welfare of all people. These pregnancies lie outside the realms of normal maternity care and abortion is a path that is sometimes chosen by women as a means of caring for their babies. Another aspect of the literature is that it does not feature the women themselves. Anonymity and stories told through a third party are a constant feature which 'marks' the women as different. Professor Cook³ discusses how this 'marking' perpetuates the taboo nature of abortion in her analyses of the *Mellet vs Ireland* case. This paper fills the gaps outlined by interviewing women who have received a diagnosis of severe or fatal foetal anomaly. The women are interviewed in their own names and give their testimonies in their own voices⁴. The interviews are juxtaposed against photographic images of the memorabilia that the women keep to remember their babies, in order to reveal the previously misunderstood connections between abortion healthcare, loss and mothering.

Amy is an Artist and lecturer in Fine Art Media at Dublin Institute of Technology. She previously held lecturing positions at The National College of Art and Design and Trinity College Dublin. Over the last few years Amy's art practice and activism with TFMR Ireland have become intertwined. Her art and research has focused on reproductive justice, loss and testimony. Amy gave a personal testimony to the Citizens Assembly⁵ and she collaborated with the Artists Campaign to Repeal the Eighth Amendment for their Day of Testimonies at Project Art Centre. At this event, an article that she wrote for the Irish Times⁶ was read by Irish author Marian Keyes. Her work from 'Nasty Women Dublin' at Pallas Projects, a photograph detailing the items that she packed in her maternity bag when she travelled to Liverpool Women's Hospital, is featured in an upcoming book titled 'Abortion in Anti-Choice Islands' edited by Dr Fiona Bloomer (UU) and Claire Pierson (MMU).

NANCY ROCHFORD FLYNN (Limerick Institute of Technology): Deconstructing the Perception of the Matriarch

Resilience is a concept of growing interest in relation to older people and within the context of population ageing. There are multiple features fundamental to understanding emotional resilience in old age. Following a recent study with older people in Limerick which examined older people's understandings and experiences of emotional resilience, many of the research participants accredited the presence of a strong mother figure as the major contributor to their own individual resilience. What was also evident from the narratives collected was that those who did not have a caring mother figure experienced emotional distress. The role of the mother in Irish society has long been accredited for creating a sense of family. Indeed the authorisation of gender legislation by the Irish Free State in 1937 ensured that women were to be nothing more or less than wives and mothers. For decades the expectation for women was that of a strong mother figure or matriarch of the family cell. With its emphasis on the sanctity of the traditional Catholic married family and placing women within the constraints of the home, the state subjected all women to a life of domesticity; or else face an existence of exclusion and vulnerability. Not every woman aspired to this vocation or indeed had the necessary skills to fulfil the expectation of the perfect mother, thus the introduction of this systematic control for the role of women within society left some women with a sense of drudgery which reflected in low levels of nurturing. This study examines the ambiguous nature of the matriarch and its many elements. The positive attributes of a strong matriarchal figure shall be explored followed by the psychological trauma experienced as a result of weak or damaged matriarchal figures. The results of this study provide examples which suggest that the presence of a matriarch does not always benefit those in her care, resulting in weak or damaged relationships which detract from emotional resilience.

Nancy Rochford Flynn is an Interdisciplinary Artist, Community Art Activist, an educator and facilitator based in Co. Wexford. Her current work is more research based than practice lead as she completes her degree as a postgraduate researcher. Nancy was awarded a postgraduate scholarship from Limerick Institute of Technology and ISAX (Ireland Smart Ageing Exchange) in 2016. This study is an analysis of emotional resilience and wellbeing in older people through ethnographic study and narrative enquiry and has revealed the social changes over time in this area. The work examines how older people describe the highs and lows of their lives, including identification of their most challenging life events and how their individual resilience helped them overcome these life adversities. It provides insight into the natural coping mechanisms utilised by them to overcome difficult and stressful periods in their lives. Nancy has completed extensive research into the oppression suffered by women in Ireland's Magdalene laundries and has paid homage to these women through her work. Her practice examines gender and identity with a focus on the status of Irish women within contemporary society.

PANEL 16
Gender Justice, Technology and Feminist Futures

FIDELE VLAVO (Universidad Iberoamericana, Mexico City): Girls in, Women out': issues in addressing gender unbalance in information technology

Most research on gender and information technology, and more specifically on computing, starts with the established premise that women are under-represented in the field. As a result, a primary concern has been to identify reasons why women engage less with computers. Indeed, the need to investigate the socio-cultural construction of computer experts from a

feminist perspective has become central to the renegotiation of gender politics in the digital era. One of the effects of academic work has been the surge of social educational programmes that encourage young girls to enter the field of computer sciences, to acquire programming skills, and to participate in the information revolution. Yet, there is a peculiar phenomenon suggesting that, while young girls are increasingly encouraged to get into the field, the expertise of women in computer programming still denied. It could be argued that during their life span, women are subjected to a process of inclusion (as young girls aspiring to become computer scientists) to one of exclusion (as women seeking equal recognition as programmers). The aim of this paper is to examine this complex process of inclusion/exclusion by considering the discourses of campaigns that encourage girls' involvement with digital technology (such as Girls in Technology), and the experience of women working in the fields. The paper will isolate the central contradictions and limitations of the recent social policies that aim to address gender unbalance and inclusions and it will argue for a radical re-thinking of gender politics in relation to computing and digital culture.

Fidele Vlavo is a digital media and culture scholar. Her research interests combine technology studies, cyberculture, gender theory, media arts and digital activism. Her previous work examined the emergence of electronic civil disobedience as a form of digital activism developing in Europe, US and Mexico. She is the author of the book Performing Digital Activism (Routledge 2017) which explores digital direct action as a creative and artistic practice.

CLÍONA SAIDLÉAR (Rape Crisis Network Ireland): Why feminists should care about data

Bodily integrity and autonomy as the basic building block of personhood is a concept feminist theorists and activist have spent decades defining, most especially the second wave focused on sexual violence and control of sexual reproduction. For women to become equal and as 'human' as men a long struggle has been fought, and continues, to define the borders and inviolability of women's bodies in order to facilitate true equality. But in a data world, defining the individual through the physical boundary of our bodies is no longer sufficient. We are our data and women's lives, along with everyone else's, are now increasingly defined by our fragmented and dispersed data. Our control over these fragments of ourselves has been wholesale given away, hijacked, monetized and usurped. This results in an alienation from our power as individuals to impact and shape the world about us. Now Privacy has been recognised as the newest Fundamental Human Right and an enormous shift to create infrastructural, legal and cultural change to transform data protection from niche, tech industry based and geek-led to mainstream culture, is underway. Data integrity is fundamental to empowerment and matters to all but its loss impacts those already experiencing inequality and discrimination most. Feminism must reframe the struggle to define bodily integrity and autonomy to include control over our data. There can be no gender equality without data integrity and autonomy. Data Protection must become a mainstream feminist task, indeed it may well become the defining task of fifth wave feminism.

Dr Clíona Saidléar, Executive Director, Rape Crisis Network Ireland (RCNI). Clíona has spent 14 years specialising in the policy area of sexual violence in the feminist NGO body, RCNI, owned and governed by Rape Crisis Centres. Clíona is currently chair and convener of the Charities Data Protection Working Group. She studied geomatics then the social sciences and has a PhD from the Aberystwyth School of International Politics.

APHRA KERR and JOSHUA D. SAVAGE (Maynooth University): Gender inequality in game cultures and technofeminist interventions for change

Technology studies have found that the marginalisation of women in the technical sciences and industries, and their representation in popular culture, has had a profound impact. The emergence of ‘postfeminist’ and misogynist cultures online are a significant additional contemporary manifestation. These gendered practices are particularly stark in the digital games industry and cultures (Shaw, 2014). However, much of what we know about this domain is focused on the US and the UK. In this paper we report on ongoing research which used surveys and observation to examine participation at public game jam events in Dublin and Limerick, and to explore participant experiences of discrimination in games culture online and offline. We then outline how a network of individuals and organisations developed workshops that explicitly promoted gender equality, diversity and inclusion in digital games production, inspired by similar initiatives in Canada, the US and the UK. In our project we organised ‘female-friendly’ workshops in Dublin in 2017 and in Galway in 2018 which aimed to encourage and support women to design digital games, and indeed to challenge what constitutes a game. These initiatives were informed by the techno-feminist approach of Judy Wajcman (2010) and a feminist pedagogic (Jenson, Fisher, and De Castell 2011) which sets out to challenge the association between hegemonic masculinity, men and technology. In the final analysis we reflect on the impact of labelling our events ‘female friendly,’ our strategies to mitigate multiple barriers to participation, and our ability as intermediaries to shape gendered and exclusionary game cultures. [250]

Dr. Aphra Kerr is Senior Lecturer in the Department of Sociology, Maynooth University, Ireland and an associate member of the Maynooth University Social Sciences Research Institute. Her books include Global Games: Production, Circulation and Policy in the Networked Era, Routledge, 2017. She is a co-investigator on the ReFig project.

Joshua D. Savage is an Irish Research Council Postgraduate Scholar (2017-) and John and Pat Hume Scholar (2016) undertaking PhD research in the Department of Sociology, Maynooth University. Previously he worked for over a decade in game development and education in Japan, the United States, and Ireland. He is a research assistant on the ReFig project.

PANEL 17

Decolonising Knowledge, Subversive Performances, New Queer Histories

NASRIN KHANDOKER (Maynooth University & Jahangirnagar University, Bangladesh): Joibon (sensual youth) and subjectivity of women through Bhawaiya folk song of Bengal

My research examines the female sexual agency and subjectivity through the lyrics and performances of Bhawaiya folk songs in Bengal. This genre of the folk song known to emerge with the Rajbangshi community of North Bengal, in India and Bangladesh, is famous for expressing the desire (often sensual) of women and composed with the detailed context of its subject: women, which makes the Bhawaiya song especial amongst Bangla folk music. Most love songs in Bhawaiya are about ‘illicit’ love, deviating from social norms and often occur in reaction to oppressive marital circumstances. They are a gateway to exploring female subjecthood and desire, in which the female subject of the songs are the agents of their own sexuality. To examine the representative voice of women expressed in those songs, I examined the authorship of those songs. Moreover, I wanted to go beyond the biological gender boundaries for locating the ‘female’ desire by examine ‘becoming woman of the

songs' by the performers. Deviance from marriage with sensual desire in the Bhawaiya folk lyrics and reproducing this desire by 'becoming woman' by the performers construct the 'female' subjectivity which can be seen as a form of subversion. In my paper, I will explore the subversive existence of female desire within Bhawaiya, and examine its feminist possibilities.

Nasrin Khandoker is a Ph.D. candidate in the department of Anthropology, Maynooth University, a Wenner-Gren Wadsworth fellow and a John and Hume Pat scholar of Maynooth University, Ireland. She is also an assistant professor in the department of Anthropology, Jahangirnagar University, Bangladesh, from where she is currently having a study leave. She worked as an adjunct faculty in the department of Economics, East-West University, Bangladesh. She was awarded a MA from the department of Gender Studies, Central European University, on behalf of the New York State Education Department in 2014. Previously, she achieved another Master's from the department of Anthropology, Jahangirnagar University. Her publication of articles includes recent debates of post-modernism and feminism, sexuality, education, affect theory, globalization and social studies of science. Nasrin is one of the founder members of the booklet series of Public Nribigyan (Anthropology) in Bangladesh. Nasrin is also a social activist in several feminist and anti-sexual violence groups, and a columnist of some reputed Bengali news media.

VEDANTH SACHDEVA GOVI (University College Dublin): Pride: The Reification of Caste and Queerness

Modern western homosexuality operates in a predominantly Foucauldian paradigm that defines its resistance by articulating itself through the lexicons of bio-politics. The recent epistemic evolution of queer theory in relation to race has opened up the possibility of decolonizing both the registries of resistance and homo-erotic desire. This paper contributes to that ever widening pluriverse of queerness by exploring Caste in relation to queer desire and resistance in India. This presentation will show how queer politics operate differently in India because they operate under the modalities of Caste. Moreover the paper will explore how and where the differing Western and Indian notions of the modern queer identity converge to replace the lower-caste, pre-colonial registries of homo-erotic desire and the effect that produces on the queer subject in India today. This presentation will use images from pride marches in various Indian cities to illuminate the ways in which respectability politics is implicated in the dynamics of Caste in regulating queer identities on one hand, and deflecting internal criticism by presenting upper-caste Hindu institutions as more accommodative in comparison to the 'barbaric' institutions of Islam on the other. Ultimately, this presentation is an endeavour to think through 'queerness in India' from the vantage point that is acquainted with and operates through the underlying logic of Caste and its internal workings.

Vedanth is a Master of Cultural Sociology student at University College Dublin. He stood second as a Bachelor of English Literature at the University of Delhi. He personally likes to work through and look at Caste as a visceral and marginal embodiment and experience in an urban India post the 1990s. As an offspring of an inter-caste marriage, Vedanth has tried to embody Walter Mignolo's adage of "I think where I am" in his academic work.

ÁSTA KRISTIN BENEDIKTSDÓTTIR (University of Iceland & University College Dublin): Queer History in Iceland: a new dimension

The history of homosexuality and queer sexualities in Iceland is a relatively unexplored field, and historians and others interested in LGBTIQ history still have a large gap to fill. But what kind of gap is this, how do they fill it and with what? The majority of the historical writings that have been published are produced by grassroots movements such as the National Queer Organisation (Samtökin '78) and Reykjavík Pride, or active members in these movements. They often focus on individuals, identity politics, and the fight for legal and civil rights – and they also tend to give more room to gay men than other groups and individuals. Recent academic studies have responded to both the lack of scholarly research and to this focus on the gay liberation movement, but since 2016, a number of articles have been published that are theoretically grounded in queer history and explore the history of sexualities in Iceland in a broader sense. This paper discusses these recent developments, the rewards and hurdles scholars face when they explore the history of a small society from a queer point of view, and the relationship between academics, queer activists and the LGBTIQ community in Reykjavík.

Ásta received an MA in Icelandic Literature from the University of Iceland, and is currently working on her PhD thesis under joint supervision at the University of Iceland and University College Dublin. Her doctoral dissertation deals with queer sexuality in the works of the Icelandic writer Elías Mar. Ásta volunteered for Reykjavík Pride for seven years as a parade manager and board member, and she is currently involved in both academic and non-academic queer historical projects in Reykjavík.

PANEL 18

Gender-Based Violence in a Transnational Frame

YASMIN KUTUB (University College Cork) ‘Coercion or Culture? Conceptualisations and perceptions of forced marriage in Ireland’

This presentation draws upon a Doctoral Study, ‘Forced Marriage: Hidden experiences of women in Ireland’. A key aim of this study is to develop the conceptualisation and improve understanding of forced marriage in Ireland, within the context of Western Europe.

Qualitative interviews were carried out with women living in Ireland who have experienced forced marriage, as well as with practitioners within the gender-based violence sector, who have worked directly with victims/survivors of forced marriage. I will present and explore interim findings from this study, which indicate the following:

- That gender-based violence practitioners’ conceptualisations of forced marriage lie upon a spectrum, and range from overt force to more subtle forms of coercion. These conceptualisations differ across the gender-based violence sector, but also sometimes within the same organisation, resulting in confusion across the sector, about what constitutes a forced marriage and what does not. This creates barriers for practitioners around identifying and responding to women who have experienced forced marriage, and around developing best-practice responses.
- That practitioners in Ireland tend to conceptualise forced marriage as a cultural practice of certain minority communities.
- By looking towards black and minority ethnic women (including Traveller women) as victims/survivors of forced marriage, practitioners often fail to recognise white, settled Irish women’s experiences of forced marriage. Where practitioners do respond to white, settled Irish women, their experiences of forced marriage are clearly seen as being a form of

violence against women. In contrast, BME women's experiences are often understood as being 'cultural', and these women are often 'othered'.

Yasmin Kutub is originally from the North East of England, and is of Bangladeshi descent. She has a professional qualification in Youth and Community Work, and obtained a Masters in Sociology and Social Policy at Durham University. Yasmin is currently undertaking a Doctor in Social Science in UCC and is in the process of writing up her thesis. Prior to moving to Ireland in 1999, Yasmin predominantly worked in the community and voluntary sector in the UK with Black and minority ethnic women, particularly around violence and abuse. Since 2004, Yasmin has been working as a front-line domestic violence support and advocacy worker, and has a particular interest and commitment to supporting black and minority ethnic women living in Ireland who have experienced gender-based violence.

NAMALIE JAYASINGHE (Kadir Has University, Istanbul) & ESER SELEN (Kadir Has University, Istanbul): Mapping Gender Equality and Violence Discourses in Turkey and Sri Lanka

Our study focuses on the discourses on Violence Against Women (VAW) and gender equality articulated by major politicians in Turkey and Sri Lanka, figures who by virtue of their position exert power not only politically, but also socially and culturally. Such discourses may create a fertile ground for VAW that often goes unpunished. The objective of our seminar is to provide a nuanced analysis of the challenges with achieving gender equality and ending VAW. Analyzing the discursive mechanisms coming from Turkey and Sri Lanka over a length of time when both Presidents Rajapaksa and Erdoğan were in power, a comparison of gender equality narratives versus VAW discourse was conducted. Our findings identify statements that condone the control of women's bodies and behavior, where only one specific conceptualization of womanhood is worthy of protection. In Sri Lanka, it is the mother that supports her husband and tends to her children, and stays within the home. In Turkey, it is the religious mother, who tends to the home, gentle and docile, who is protected. In effect, the suggested solution is to maintain gendered norms that place women in a submissive position in relation to men, going against the idea of gender equality.

Dr. Namalie Jayasinghe is currently the Gender and Women's Rights Researcher for Oxfam America. Namalie recently completed a postdoctoral fellowship at the Gender and Women's Studies Research Center at Kadir Has University in Istanbul, where she conducted an analysis on the discourses of violence against women in Sri Lanka and Turkey. She completed her doctoral degree at the School of International Service at American University, studying the gendered impact of natural disasters in Sri Lanka. Namalie received her BA in economics from New York University and later obtained an MSc in environment and development at the London School of Economics. She has been active in the field of sustainable development, working on integrating gender equality and social inclusion into natural resource management programs in West Africa, monitoring local community approaches to tsunami recovery and biodiversity conservation in Sri Lanka, and supporting women-led organizations focusing on post-disaster reconstruction in the Gulf Coast of the United States.

Eser Selen received her Bachelors (1997) and Masters degree in Fine Arts at Bilkent University, Ankara, Turkey (1999) and Masters degree in Performance Studies at New York University, US (2002). She had her PhD in Performance Studies at New York University, US (2010) with her dissertation titled "The Work of Sacrifice: Gender Performativity, Modernity,

and Islam in Turkish Contemporary Performance.” Her research interests include feminisms, performance studies, theories of gender and sexuality, contemporary art, and visual culture. Other than presentations made at national and international conferences, her work appeared in edited volumes and such journals as Gender, Place, and Culture, Women & Performance: A Journal of Feminist Theory, and Kybernetes. She is also a visual artist whose work encompasses performance art, installation and video. She has exhibited and performed in Europe, the United States, the Middle East and Australia. She currently holds an Associate Professor position at the Visual Communication Design Department at Kadir Has University, Istanbul, Turkey.

LA TASHA POLLARD (University of Illinois, Chicago): Reimagining Justice for Victim-Survivors

This research paper investigates the potential of utilizing restorative and transformative justice in the process of healing psychological harm that is perpetuated in situations of intimate partner violence by emphasizing the voice of the survivor. Traditionally, the conventional legal system falls short on meeting the needs of the victim-survivor by placing emphasis on penalizing the offender-- holding the offender accountable to the state, not the victim. Criminalization and penalization do not create for safer relationships and communities nor do they meet the specific needs of individual victim-survivors. While some scholarship calls for a hybrid development between restorative justice practices and conventional criminal legal system practices, this discussion is situated in the larger movement for prison abolition. Restorative justice practice, as discussed here, engages with the tradition of intersectional feminist theory which challenges the role of incarceration and sophisticates our understanding of the prison-industrial complex. Restorative and transformative justice practices have the potential not only to help us redefine what it means to be a survivor and the process of healing, but also to redefine what justice is using a radical abolitionist and decolonial lens.

La Tasha J. Pollard is earning their Master’s of Education in Education Policy Studies at the University of Illinois, Chicago. They also works as a research assistant for the Women’s Leadership and Resource Center at UIC. Their research interest include that examining the social, cultural, and political factors that contribute to the perpetuation of educational disparities for low income students and students of color through theoretical frameworks such as Intersectionality, Critical Race Theory, and Queer Theory.

PARALLEL PANEL SESSION F, THURSDAY 24th, 11.30-1.00

PANEL 19

Fat Bodies: Gendered Expectations, Intersectionality, and Biopolitics

HANNELE HARJUNEN (University of Jyväskylä, Finland): Gender, Fatness, Vulnerability, and Neoliberal Governing

In this paper, my intention is to examine consequences of neoliberal culture and governing especially regarding gendered fat bodies. Neoliberal governing of bodies strives for a neoliberal subject, who is a master of self-governing (e.g. Gill 2007; Harjunen 2017), i.e. free and independent, responsible and rational, and continually striving to be in control of their bodies by all means available (e.g. nutrition, exercise, medication, surgery, wellness practices, etc.). I am interested in what happens to those gendered bodies that fail to become neoliberal bodies. Against the backdrop of the dominant political economic rationale of

neoliberalism that emphasizes all-around productivity, cost-effectiveness, freedom of choice and individual responsibility, the fat body is constructed as an epitome of a body that is unproductive, unprofitable, immoral and irresponsible. Fat people are societally positioned as “out of control”, excessive and an economic burden to society. My aim is to discuss how for instance, neoliberalization of the public and private sphere, e.g., marketization and economization of health and health care, extensive responsabilization of the individual over their bodies’ appearance, capabilities and performance as well as promotion of the entrepreneurial approach towards the self, participate in the construction of the “neoliberal body” and at the same time forcibly reject fat bodies (among many other groups of people who reside in marginalized bodies), thus making them especially vulnerable to neoliberal governing.

Hannele Harjunen is a Senior Lecturer in Gender Studies at the University of Jyväskylä, Finland. Her research focuses on fatness and fat bodies, gendered body norms and embodied experience. Harjunen’s current research project concerns Finnish women and men’s experiences of weight discrimination. Her recent publications include a number of articles for example in Feminist Theory (with Katariina Kyrölä), and book chapters, and a monograph Neoliberal Bodies and the Gendered Fat Body (2017).

FRANCIS RAY WHITE (University of Westminster): Embodying the Fat/Trans Intersection

This paper will explore fat embodiment from trans, non-binary and genderqueer perspectives. Drawing on interview data from research with trans participants in the UK, it suggests new ways of thinking about how fat and gender intersect, and how this might prompt new paths of inquiry within fat studies and activism. It is not that gender has been absent within fat studies, however, approaching the intersection of fat and gender through trans people’s experiences helps reveal the limitations of cis-centric accounts that underpin much of the thinking around gender in critical discourses of fat. Through an analysis of interviewees’ narratives of embodiment, this paper will specifically seek to complicate fat activist assumptions around the need for body ‘positivity’ and ‘acceptance’ as part of a fat political project. It will ask whether ‘acceptance’ is required only in relation to the body’s fatness, and what happens when this is inseparable from other factors? For example, can one learn to accept one’s fat, whilst it works to inscribe the body with a gender you do not identify as? What are the specific issues at stake for trans people in decisions to modify their bodies, either through weight-loss, training regimes, hormones or surgery? The ultimate aim is not to argue that trans people’s experiences are exceptional, or demand their addition to existing frameworks, but is rather to develop a better understanding of how fat bodies ‘do’ gender at all.

Francis Ray White is a senior lecturer in Sociology at the University of Westminster. Their research, writing and teaching is in the area of gender studies and queer, transgender and fat embodiment. Francis is currently researching trans people’s relationship to body size and weight and is a co-investigator on an ESRC-funded project on experiences of trans-male pregnancy. Francis’ previous research has been published in journals including Sexualities, Somatechnics and Fat Studies.

JACQUELINE O’TOOLE (Institute of Technology, Sligo) “Being a ‘good’ woman”: women, dieting and fatness in Irish society

Social life is intrinsically moral. Being able to present oneself as a moral self and to claim a moral space are enmeshed in social life and the ideal of the ‘good’ citizen. A socio-historical

précis of the lives of women in Irish society reveals how the necessity of claiming and holding a moral space has permeated narratives of womanhood. While this has affected most areas of women's lives, arguably it has had a particular resonance in the deep-seated and on-going societal surveillance of women's bodies. Arthur Frank (2000) reminds us that moral life 'takes place in storytelling'. Narrative inquiry has emerged as one significant methodological strategy to analyse stories and storytelling. The paper draws from a narrative ethnography of women's narratives of dieting in the context of their participation in slimming classes, and in the context of the pathologising of fatness and the ubiquity of anti-obesity rhetoric. I will illustrate that a narrative analysis of aspects of women's everyday lives, of what I conceptualise as the mundane, routine cultural spaces that women occupy, can help unmask the challenges and difficulties that women encounter in their attempts to claim a moral space. In turn, this enables an in-depth examination of the workings of gender relations in society. I will argue that how women's bodies fit in, what they look like, and what they embody about self and society, remain key aspects of normative femininity within which women are framed and frame themselves in Irish society.

Jacqueline O' Toole, Ph.D. is a feminist sociologist and lecturer in Social Research in the Department of Social Science, Institute of Technology, Sligo. My research interests are in narrative inquiry, critical weight studies, feminist theory and methodology, and gender and social care. I have published in the areas of gender, sexuality and social care; women and dieting; and professionalisation of social care. I co-convene the Narrative Inquiry Series of conferences with colleagues in Maynooth University and the National University of Ireland, Galway.

JEANNINE A. GAILEY (Texas Christian University) The "obesity epidemic" as a form of symbolic violence

The concern globally over the "obesity epidemic" has become one of the most widely discussed social problems over the last twenty or so years. In fact, there has been an intense focus from the media, popular culture, government, and medical community on the harms of fat along with recommendations for how to best combat the "obesity epidemic". Public discussions of "excess weight" typically imply that fat persons are responsible for their body size. In this paper, I explore the interface between the perceptions fat women have of themselves and the (gendered) expectations and judgments society places on them. I conducted 74 in-depth interviews with North American women who are fat about their experiences in an increasingly global fatphobic society. The societal attitude towards people of size has become increasingly hostile, aggressive in its message, psychologically crippling for some, and thoroughly unwarranted. The children's "playground tease" has become an unjust social institution within adult society. Through these data and the growing literature in the area of fat studies, I aim to show how the discourse surrounding the "obesity epidemic" serves as a form of symbolic violence (Bourdieu 1991). The public "knowledge" and rhetoric surrounding "obesity" have created taken-for-granted assumptions about the causes, lifestyles, and even personality traits of those who are fat. Fat people are assumed to overeat and are often considered lazy, irresponsible, gluttonous, and a nuisance. These popular beliefs have led the women I interviewed to internalize negative views of themselves and other fat people.

Jeannine A. Gailey is associate professor of Sociology and director-elect of the Women and Gender Studies Program at Texas Christian University. Her research focuses on sociology of the body, sexualities, deviance, and organizational wrongdoing. She is currently co-guest editing two issues of Fat Studies. Her recent monograph, The Hyper(in)visible Fat

Woman, was published by Palgrave Macmillan in 2014. In addition, her recent work has appeared in journals such as, *Fat Studies*, *Social Psychology Quarterly*, *Deviant Behavior*, *Qualitative Research*, and *the Journal of Gender Studies*.

PANEL 20

Gender, (ethno)nationalisms and women's activism

LINDA EITREM HOLMGREN: Reforming Citizenship During Ethno-National Conflict: Women's Political Activism and Public Participation During the Northern Irish Troubles

This paper provides a theoretical synthesis of three research areas – gender, nationalism and citizenship – by linking together the gendered discourses of ethno-nationalism and citizenship to women's activism for reform and gender justice. It explores the potential for building a gender equal citizenship in societies divided by ethno-national conflict. More specifically, it analyzes women's activism and participation in public and political life during the Northern Irish Troubles (1968-1998). The paper provides an intersectional analysis of working-class women's public and political activism in a deeply divided ethno-nationalist society. First, it studies how gendered notions of citizenship and ethno-nationalism created both possibilities for and obstructions to women's political participation in public life in Northern Ireland. Second, the paper examines how working-class women's grassroots projects in the North of Ireland attempted to reform the politics of citizenship in a gender just and equal manner, while also navigating the politics of an ongoing armed ethno-national conflict. Third, the paper provides a discussion of the premises of working-class women's local initiatives and analyzes how both identity politics and intersectional identities were utilized as a basis for action. The paper discusses how maternal, ethno-nationalist and feminist principles were used to different degrees as foundations for solidarity among women in their work for reform and resistance.

Linda received her BSc in Politics and Economics in 2009 and her MSc in Political Science in 2014 from Lund University, Sweden. In addition to this, she has also studied Gender, International Relations and Archaeology. Her doctoral project is positioned at the intersection of three research areas: (1) ethnonational conflict as a gendered phenomenon; (2) reconciliation and peace-building through transversal dialogue; and (3) feminist perspectives on citizenship. The project aims to provide a gender analysis of the constructions of femininities and masculinities in the field of dialogue-based peace-building and reconciliation in order to demonstrate how discourses of nation and gender intersect. The gendered discourses of nationalism and ethnonational conflict will then be linked to women's participation in public life, as well as to possibilities for and obstructions to equal citizenship. The dissertation project is focused on the case of Northern Ireland.

THERESA O'KEEFE (University College Cork): Gender Troubles: Feminist organising in the North of Ireland, 1960-1996

While much has been written on the gendered effects of the war in Northern Ireland, less is known of the ways in which conflict has shaped or constrained feminist organising. Little has been written on the north from a social movement perspective and the history of women's organising is very much contested. The intricacies and shapeshifting particular to the feminist movement remain hidden in favour of a focus on groups or initiatives like the Northern Ireland Women's Coalition, Peace People or the Women's Support Network (Fearon 1999; Cockburn, 2003; Power 2011). This paper is part of wider research on feminist genealogy in the six counties, based on documentary research and in-depth interviews, charting feminist

movement development during the Troubles and beyond. Though the North is a territory bounded by a vibrant feminist movement in mainland Britain and the rest of the island of Ireland we see a fractured feminist history in the six counties and a ‘movement’ unsupported by and much less organised than its sister movements across the border and the pond. To be sure, the logistics that accompany armed conflict played a role in dictating how social movement actors organised during this time. I argue, however, that upon closer inspection an unwillingness to engage in intersectional feminism is the most damaging determinant of feminist movement development in the north. I suggest that, in addition to the lack of support from feminists in southern Ireland or Britain, the adoption of a politics of avoidance and ‘bridge-building’ on pressing gender issues gravely undermined the feminist movement. This case is significant because it raises questions about misguided interpretations of intersectionality and the importance of intersectionality as a radical politics of difference.

Theresa O’Keefe is a Lecturer in the Department of Sociology at University College Cork. Her research focuses on gender and protest, feminist resistance, political violence, and precarity. Her work has been published in International Feminist Journal of Politics, Feminist Review, Women’s Studies International Forum, Nationalism and Ethnic Politics, and National Identities. Her full-length book on feminism in the north of Ireland entitled Feminist Identity Development and Activism in Revolutionary Movements published by Palgrave Macmillan in November 2013. Theresa’s scholarship, teaching and engagement is rooted in a wider commitment to feminist egalitarian social change.

DOROTA SZELEWA (University College Dublin): Right-wing populism, gender, and social policies in Hungary and Poland

After the fall of state-socialism, conservative attitudes towards gender roles dominated the public debate in most of the East European countries. As aspiring to EU membership, Hungary and Poland reformed their legal systems adopting anti-discrimination law and the principles of gender mainstreaming. And yet, the legacy of this initial anti-feminist turn continued to influence social policies in the direction of re-familialization. But a more profound backlash against gender equality took place quite recently, when right-wing populist parties formed governments in these two countries. In the context of demographic decline, women started to be predominantly perceived through their reproductive functions. In Hungary, pro-natalist policies favouring cash transfers were intensified under the slogans of ‘demographic revolution of the middle class’ and blaming women for falling fertility rates. In Poland, aligned with the Catholic Church, the new government has openly attacked the notion of gender, while limiting access to emergency contraception, IVF treatment, and allowing the repeated attempts to introduce a complete abortion ban. The goal of this paper is to analyse recent reforms and discourses about gender roles as produced and activated by the right-wing populist governments in Hungary and Poland. My research strategy would be to apply the framework of discursive institutionalism, pointing to the role of crucial actors and ideational path-dependencies. My argument is that the recent developments in these policies and discourses are in line with the conservative climate for the development of social policies that already emerged during the period of transition and should be interpreted as re-building and strengthening national identities. Finally, as previous studies often focussed on Hungarian Polish comparison due to differences in their policy mixes, with Hungary being labelled ‘public maternalism’ and Poland – ‘private maternalism’, this paper demonstrates how the recent reforms contribute to transformation of Polish version of maternalism from ‘private’ to ‘public’.

Dorota Szelewa is currently a Lecturer in Social Justice at University College Dublin,

School of Social Policy, Social Work and Social Justice. Her main areas of expertise are: gender and public policy, migration, reproductive rights, comparative welfare state, political economy of East European transformation and the process of Europeanization. After completing her doctoral studies at the European University Institute in Florence, Dorota worked at the University of Southern Denmark in Odense, at the Bremen International Graduate School of Social Sciences and at Warsaw University (Institute of Social Policy). Her recent publications include a chapter on the current developments in Polish family policies, an article on the impact of the Catholic Church on abortion law (Social & Legal Studies), the analysis of Poland as involved in a migration chain (Transfer) and a chapter introducing the concept of social investment.

PANEL 21

Postfeminism, Gender Subordination, TERF wars

J. HAYLEY FOX-ROBERTS: Talking Women: promoting meaningful discourse in the TERF wars

The presentation uses as core material *Call me Woman: Trans Exclusion and Inclusion in the Women's Movement* (Fox-Roberts, 2017), a study of conflict between Trans activists and so-called Trans Exclusionary Radical Feminists (TERFs) regarding the use of vaginas and 'pussy hats' as symbols of female power in protest rhetoric. Trans activists found this imagery exclusionary whilst many feminists welcomed the use of this image in the fight against the oppression of women. *Talking Women* explores this debate, questioning to what extent focusing discourse into the language of trans inclusive- or exclusive- actions upholds existing patriarchal constructs. Feminists are in a position to promote intersectionality whilst upholding identities and to use transdisciplinary perspectives to see where feminism and trans inclusion meet. The aim of this presentation is to stimulate debate on the ways language is used for, and against, women. It acknowledges that both extremist and reasonable views are present and asks where the meeting ground between these two sides may lie. The emphasis on using inclusive language involves a de-gendering of language, in turn upholding the patriarchal stance of women's invisibility. The use of the vagina symbol, including its euphemistic sister the Pussy Hat, has questioned female identity and value. Further debate on this can benefit feminist strategic planning, provided the TERF Wars are opened up to moderate voices where feminists, queer theorists and activists contribute to current discourses that are respectful to all sides. The presentation takes the form of a paper, followed by an interactive discussion in which routes to discourse can be identified and activated.

Hayley Fox-Roberts is a poet, LGBT activist and researcher: her wide experience focuses on equality and inclusion, emphasising language as a tool for positive change. Her academic work focuses on gender and sexuality, particularly in the areas of exclusion, collaboration and creative development. Her experience in rural LGBT development includes establishing a ten-year Northwest LGBT Pride and as the first Regional LGBT Development worker in the Northwest and Border Counties of the Republic (LGBT Diversity, 2010-2012). Presentations, performances and workshops include Lesbian Lives conferences in University College Dublin and Brighton University (1999 – 2017); 'Outing Exclusion, NLGF Conference 2013; 'Young, Rural and Queer' at the CRiSP Youth Conference, Sligo 2016; Wise Woman Weekend 2017, European Lesbian Conference, Vienna 2017 and Cavan LGBT Youth Conference, February 2018. Her current work reflects her direction in developing creative strategies for communication and action within dyke communities and is linked to her MA in Sexuality Studies (2017).*

SILVIA DIAZ-FERNANDEZ (Coventry University): Postfeminist sensibility in student's talk on lad culture

'Lad culture' in Higher Education has become a pervasive and normalised part of everyday life in campuses across the UK. One of the characteristics of laddish behaviours is its group orientation and homosociality, which provide the basis for intimidating micro-aggressions, 'rape jokes' and in the most extreme cases, sexual assault. In this paper, I ask how postfeminist sensibility is inextricably linked to the emergence of lad culture. To do so, I draw on McRobbie's (2009) formulation, where a postfeminist sensibility incorporates feminist ideas, only to repudiate them. Within this context, women become the objects of policing practices that seek to present them as empowered subjects while articulating highly gendered constructions of femininity. Drawing on these ideas, I ask: how are students' subjectivities shaped by a lad culture that takes place in the context of postfeminist sensibility? In which ways do postfeminist discourses shape student's experience of lad culture within the University? To address these questions, I analyse data collected with 11 University students. I demonstrate how the discourses of postfeminism permeate the student's sense making. This was done in the participants talk in several ways, including: a discourse of 'women's empowerment' and regulation of women's bodies; a self-responsibilisation discourse; and, a desire in the student's talk to not be seen as 'unfeminine' or 'too serious'. I conclude by suggesting that even in otherwise critical student voices, the articulation of postfeminist sensibility does little to undermine campus-based sexism and misogyny, and, in fact, supports it, insofar as the power structures are re-gendered in traditional ways.

Silvia Diaz-Fernandez is a PhD candidate in the Centre for Postdigital Cultures, Coventry University, UK. Her research is concerned with mapping the ways affect and subjectivities are shaped in relation to lad culture in Higher Education. The research incorporates cooperative inquiry-based and participatory methodologies to explore experiences of misogyny and sexism within the University.

EIMEAR WALSH (Van Abbe Museum, Eindhoven): Cuckold Race, De/Colonisation, Intersectionality, Feminist Knowledge

Cuckold describes (more often) a man who either permits, tolerates, or enjoys his wife being sexual with other people. In turn, from this word, we get the abbreviated "Cuck", first added to Urban Dictionary in 2007. Cuck reached a peak in usage in November 2016, popularised through alt-right online lexicon. It is an insult which equates having any left-leaning policies on the rights of migrant, women, or LGBT people, with the 'perverse' renunciation of control involved in cuckolding. It marks the domestic boundaries of the nuclear family under capitalism as analogous with the borders of the contemporary nation-state. It plays on an anxiety that loss of control of state equals the loss of control of women and vice versa, and produces a violent fear of being labelled a 'cuck', as exemplified by the murderous anxiety that pornographer Al Goldstein displays in his 1973 interview with *Playboy Magazine*? This image is extracted from of a photograph in the 2003 work *New Sexual Lifestyles* by Irish artist Gerard Byrne, the object of study for an upcoming research project with the Van Abbemuseum. This paper will examine Byrne's work along with the cuckold narrative in Ulysses. It will examine what ways this word encapsulates the far right agendas of border control, and what political potential is there in examining or reclaiming the term "Cuck" as an ethics of operation based on empathy and deliberate renunciation of such controls?

Walshe is artist and writer specialising in feminist epistemology and queer theory, and

research fellow at The Van Abbemuseum, Eindhoven. Their work seeks to reconcile queer histories with personal or local narratives through research, writing and art practice, with reference to art history, auto-theory. Recent and forthcoming presentations of research at Photography/Archives/Ireland, DIT; Dublin; Precarious Subjects Conference, TCD; Basic Talks, The Hugh Lane Gallery; Pallas Periodical Review, Pallas Projects Dublin. Recent publications in Having a Kiki, Paper Visual Art; and Response to a Request; Galway Arts Centre; Trans Live Art Salon, TBGS; VAI Get Together IMMA; and the Visual Artist's Workers Forum, Ormston House, Limerick

PANEL 22

Race, De/Colonisation, Intersectionality, Feminist Knowledge

ISABEL G. GAMERO (Universidad Nacional de la Plata, Argentina): Epistemic blindness: colonialism and feminist disputes

Following Medina and Fricker's diagnosis on epistemic blindness, my aim is to clarify some conflicts that arise among feminists from different parts of the World, who have different vital experiences and belong to different trends. The main queries of this paper are: (1) Which conflicts might arise when Western feminists, close to liberal or hegemonic trends, refer to (or "utilise") authors and concepts of counterhegemonic feminisms, such as Black or Latin feminisms, without taking into account the specificity of these trends? (2) How (or whether) these conflicts might be avoided (or solved) if it is considered that some Western Feminists (myself included) were epistemologically blind to these different contexts? (3) Does it mean that it is not possible to refer to these counterhegemonic theories from Europe or that there are not possible collaborations among feminisms from different parts of the World? One example of these conflicts is the polemic caused by the whitewashed image of Angela Davies in a poster (attached below) of the workshop "Feminism and Hegemony", organised in the Complutense University of Madrid in 2018. Another example are the misunderstandings among Spanish and Argentinian feminists who organise the March 8th International Women's Strike. This work is also the product of my experience as a Spanish woman who has lived in Mexico and Argentina and taken part in different feminist movements in these countries.

Grade in Philosophy (2008), Master in Philosophy (2010), Master in Social Anthropology (2013) and PhD in Philosophy (2014) in the Universidad Complutense de Madrid (Spain). In 2015, contract with the Institut für Philosophie, Technischen Universität Berlin (Germany) to translate the work of Günter Abel from German into Spanish. In 2016, visiting teacher in the Universidad Autónoma de Nayarit (México) to teach Epistemology. I also organised a Feminist Reading Group there. Since 2017, Conicet Postdoctoral Researcher in the Universidad Nacional de la Plata (Argentina). My main lines of research are Epistemology, Theories of the Subjectivity/Subjectivation and Feminist Theories. Collaborator of the Instituto de Investigaciones Feministas, Universidad Complutense de Madrid and member of the collective of migrant women: Femigrantxs. My main publications are here: <https://fahce.academia.edu/IsabelGamero>

CAROLINE CHEUNG (University of Iowa, USA): Intersectionality or Collision: Sexual economics and the revolutionary spirit of adolescent girls

Intersectionality, a term developed by feminist scholar, activist, and critical race theorist Kimberle Crenshaw, posits that people experience oppression in coinciding ways: one's racial discrimination affects their gender discrimination and vice versa. Systems of oppression overlap, so the movement to resist or revolutionize society must consider gender, sexuality, and race together; this is "intersectional feminism's" goal. However, enacting intersectionality as a plan of resistance is complicated, because often gender, race, and sexuality aren't just intersecting, but are also colliding. I address this collision by analyzing how economic status affects intersectionality for women in Ntozake Shange's 1985 novel, *Betsey Brown*. Here, sexual opportunity is employed by and excluded from black girls and women of different economic statuses, which then makes them prioritize their gender *or* race identity. Acknowledging their racial, gender, and sexual identities all at once (in an intersect) is difficult and fleeting, but, as we'll see, also revolutionizing. Incorporating Patricia Hill Collins' and Angela Davis' theories on black sexual politics during racial revolution and Paule Marshall's 1959 novel, *Brown Girl Brownstones*, will further my analysis of intersectional politics. "Intersectionality" for adolescents of color doesn't function as a mere theoretical model; instead the continual struggle to experience a simultaneous and harmonious intersect of their racial, sexual and gender identities, prepares these characters, particularly the adolescent girls, for social revolution.

I am a PhD candidate in English at the University of Iowa. My research examines abstract political uses of language, particularly in prison and detainment literature; I investigate how and why we must center these texts, as crucial social justice and decolonization pedagogy, for concrete sociopolitical progress and transformation. When I am not in school learning or teaching, I serve on the University of Iowa Graduate Student Senate, facilitate a healthy relationships program at the Iowa State Women's Correctional Facility, prepare for my upcoming 5th degree black belt exam, and eat chocolate. A lot of chocolate.

SARAH DUNNE (University College Dublin): Black or Feminist: the intersections of misogyny, race and antifeminist rhetoric pertaining to the Bill Cosby allegations

The intersections of race and sex historically depict a polarised and complex relationship which were only exacerbated by second wave feminist failures to incorporate the needs of Women of Colour into their politics. Through an analysis of data relating to the Bill Cosby rape allegations, this paper analyses how these intersections continue to undermine feminist politics through specifically racial rhetoric while reaffirming misogynistic dogma and manifestations of rape culture. The data, collected from Twitter during February 2016, depicts a notable correlation and polarisation between racial identity and feminist politics. The data analysed suggests a condition of loyalty from African-American men and, specifically, women. In challenging those who do not support Cosby's cause, the implication is made that they forfeit their racial heritage and identities to a predominantly white and feminist movement. The implication that African-American women cannot identify as feminist not only reaffirms the schisms originating in the second wave but, furthermore, limits women's options and freedoms while designating the feminist identity as undesirable. Within this equation, gender and sex are secondary to a racial identity which disputes feminist claims against Cosby. Further implicated within this already politically fraught issue is the figure of the "Black rapist" as an historically false myth utilised to justify excessive racial violence and mass lynching of Black men across the U.S.A. This paper will analyse how these intersections and historical events continue to influence rape allegations, gender

politics and racial consciousness in the present day and what that means for a new feminist movement.

Sarah Anne Dunne is a third year doctoral candidate at University College Dublin. Her thesis examines how rape culture and feminist activism manifest on social networking sites and how rape and violence against women is currently discussed on these networks. Her research paper is currently being prepared for print in Gender Hate Online: Understanding the New Anti-Feminism.

ANA MARTIN (Ulster University): Intersectionality: a tool for the gender analysis in international criminal law

This research stems from gaps in conceptualizing “gender” both in international criminal law (ICL) theory and practice. Feminist legal scholars have been divided over “essentialism:” the representation of women’s universal gender identities and harms in ICL without erasing (reducing/limiting/essentializing) their cultural particularities such as ethnicity, religion, class, etc.. Yet, ICL needs to operationalize a gender analysis of sexual and gender based violence (SGBV), as stated by the Policy of the prosecutor of the International Criminal Court, and reflected in the low number of successful prosecutions. This research deals with the topic of representing identities, harms and causes of SGBV crimes, in a way useful both for feminist theory and ICL practice. First, the study examines the gaps in feminist legal theory when conceptualizing gender. Then, it analyses ICL jurisprudence to understand what issues have hampered prosecutions of SGBV; revealing an alignment between the gaps in theory and in practice. Finally, the study applies “intersectionality”—a theory backed by post-structural feminist scholars—to the gaps identified. Intersectionality posits that the identities of individuals are multi-layered, which makes them vulnerable to experience multiple forms of discrimination and harms. This research finds that applying intersectionality to the analysis of SGBV crimes can help to understand (in a linear way): the causes, multiple identities and harms of SGBV. It concludes that intersectionality should be incorporated as a tool to the analysis of SGBV because it fills gaps in ICL practice by building on feminist theory on gender.

Ana Martin is a human rights lawyer currently conducting PhD research at Transitional Justice Institute (Ulster University). Her research deals with the analysis of sexual and gender-based crimes; in particular, she looks into how intersectional discrimination can improve the gender analysis of international crimes during investigations and prosecutions. Ana has worked for organizations such as Amnesty International (Spain) on issues of transitional justice, and ECPAT International fighting the sexual exploitation of children. She holds a LLM in International Humanitarian Law (Geneva Academy) and a MSc in International Crimes in Criminology (Vrije University, Amsterdam).