10TH EUROPEAN FEMINIST RESEARCH CONFERENCE

Difference, Diversity, Diffraction: Confronting Hegemonies and Dispossessions

12th - 15th September 2018
Georg-August-Universität Göttingen, Germany

BOOK OF ABSTRACTS

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WELCOME TO THE 10TH EUROPEAN FEMINIST RESEARCH CONFERENCE "DIFFERENCE, DIVERSITY, DIFFRACTION: CONFRONTING HEGEMONIES AND DISPOSSESSIONS"!

With the first European Feminist Research Conference (EFRC) in 1991, the EFRC has a tradition of nearly 30 years. During the preceding conferences the EFRC debated and investigated the relationship between Eastern and Western European feminist researchers (Aalborg), technoscience and technology (Graz), mobility as well as the institutionalisation of Women's, Feminist and Gender Studies (Coimbra), borders and policies (Bologna), post-communist feminism and the power relation between West and East (Lund), citizenship and multicultural contexts (Łód'z), gendered cultures in knowledge and politics (Utrecht), the politics of location on a local as well as global scale (Budapest) and the challenges of intensified capitalism (Rovaniemi).

The focus of the 10th EFRC is twofold. The terms "difference", "diversity" and "diffraction" emphasize the interdisciplinarity of the broad feminist field of feminist research and refer to a topic central to Gender Studies: the social construction of difference and inequality on the one hand, and the recognition of marginalised experiences and subject positions on the other. In the face of growing right-wing populist movements, anti-feminist and anti-queer backlashes, forced migration, austerity and climate change, these concerns take on renewed relevance. "Confronting hegemonies and dispossessions" is a call to interrogate and challenge the current global situation in which economic, cultural as well as knowledge hegemonies and social hierarchies create inequalities, unliveable environments and precarious lives.

Each EFRC conference brought innovations. For instance, already the second EFRC expanded its scope beyond European researchers, while the third invited a strong interdisciplinarity by crossing the boundaries between the humanities, the social and the natural sciences. The fourth included

practitioners and policy makers, while the fifth inaugurated a new stream on archives and documentation. During the sixth conference the merger of European feminist associations was discussed and as a result of this, in 2009 ATGENDER, the European Association for Gender Research, Education and Documentation bringing together ATHENA, AOIFE and WISE, was founded. Since then, ATGENDER has organised the triannual EFRC together with local partners. In the past year ATGENDER and the German Gender Studies Association (founded in 2010) have collaborated for the first time to organise the 10th EFRC – that simultaneously is the annual conference of both – in partnership with the local hosts, the Goettingen Centre for Gender Studies and the Diversity Research Institute at the University of Goettingen.

The 10 marks an anniversary, a very special occasion to which we admitted more than 600 paper presentations organised in about 190 panels, workshops, book presentations and other events in English and German. The conference also features four keynote lectures with speakers from in- and outside Europe and round tables on timely topics. Alongside the official programme, we expect plenty of informal discussions during breaks, over dinners, and at drinks. Our aim was to make the conference as accessible, inclusive and sustainable as possible with our means. Thus, the 10th EFRC imagines itself as an inclusive space of inspiring debates and interdisciplinary exchange, in which timely analyses of the present will be discussed, new theoretical and methodological approaches will be presented and the manifold institutionalisation of research as well as teaching will be debated.

We wish everybody an exciting and enriching experience and look forward to four days of intense debates, inspiration and fun. Once again, welcome to all of you!

Your conference committee
(Irina Gradinari, Sabine Grenz, Inka Greusing, Adriano J. Habed, Konstanze Hanitzsch, Sara de Jong, Edyta Just, Kateřina Kolářová, Ksenia Meshkova, Barbara Schaff, Marianne Schmidbaur, Aggeliki Sifaki and Elisabeth Tuider)

WEDNESDAY 12 SEPTEMBER	THURSDAY 13 SEPTEMBER
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	11:00-12:00 Keynote Noémi Michel
	12:00-13:00 Networking lunch Lunch Event: ATGENDER Book Presentation
	13.00-14:30 Panels 13:00-14:30 Round Table "Beyond Eurocentric Feminisms"
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17:00-17:30 Networking coffee	16.30-17:00 Networking coffee
17:30-19.00 "Round Table Funding Gender Research – Institutionalizing Gender Studies"	17:00-18.30 Panels
from 19:00 Conference dinner	from 18:30 Networking dinner

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11:00-12:00 Keynote Niharika Banerjea		
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15:00-16:30 Panels	15:00-16:30 Workshop Inter-sectionality	15:00-16:30 Open Fora
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from 19:00 Networking dinner		

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OVERVIEW CONFERENCE VENUE

The conference will take place in two buildings: VG (Verfügungsgebäude/ Disposal Building) and ZHG (Zentrales Hörsaalgebäude/Central Auditorium Building). Both are located on the Central Campus (Humanities Centre) of the Georg-August-University Göttingen, on the edge of Göttingen city center: Platz der Göttinger Sieben, 37073 Göttingen.

Our map helps you to find your way around Göttingen and provides information on accessibility of the campus of the Georg-August-University Göttingen. A reduced site plan can be found on the page of the asta (central student union: https://asta.uni-goettingen.de/wp-content/uploads/2014/09/Campusplan2017.pdf).

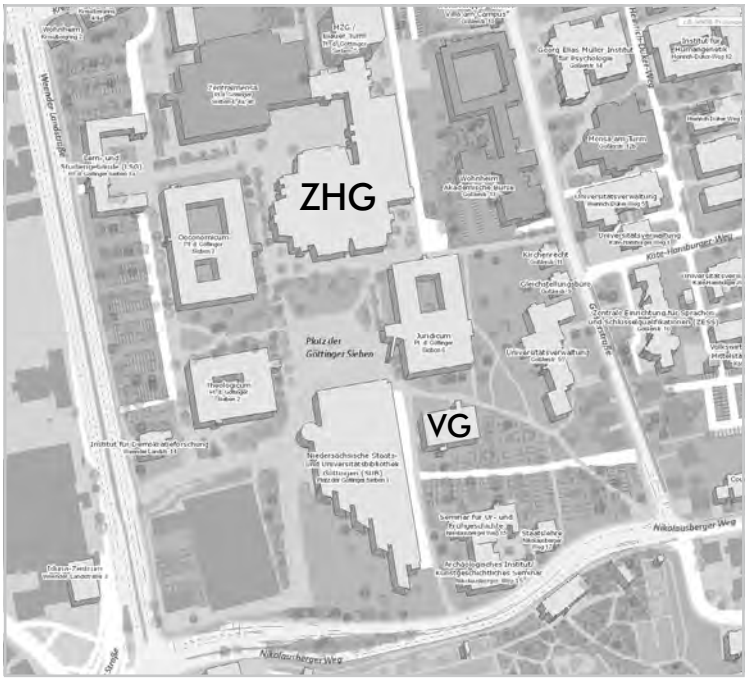
All conference facilities are wheel-chair accessible. For full information on access, this map (http://lageplan.uni-goettingen.de/en/?family=on) helps you to find your way around Göttingen and provides information on accessibility for the campus of the Georg-August-University Göttingen.

NEED FOR CHILDCARE AND FOR ASSISTANCE

If you need childcare, please let us know in advance by sending following information to the 10efrc@uni-goettingen.de or by contacting a student helper at the information desk:

> Age of the child/children
> Scope of care (days & times when childcare is needed)
> Special requests (illnesses, allergies etc.)

CAMPUS MAP



The conference takes place in two buildings:

Zentrales Hörsaal Gebäude (ZHG)

The Keynotes and Round Tables will take place in the lecture halls (all on the ground floor). You will find registration, information desk, wardrobe, catering and exhibition of publishers in the foyer of ZHG. You will also find a room of silence (prayer room).

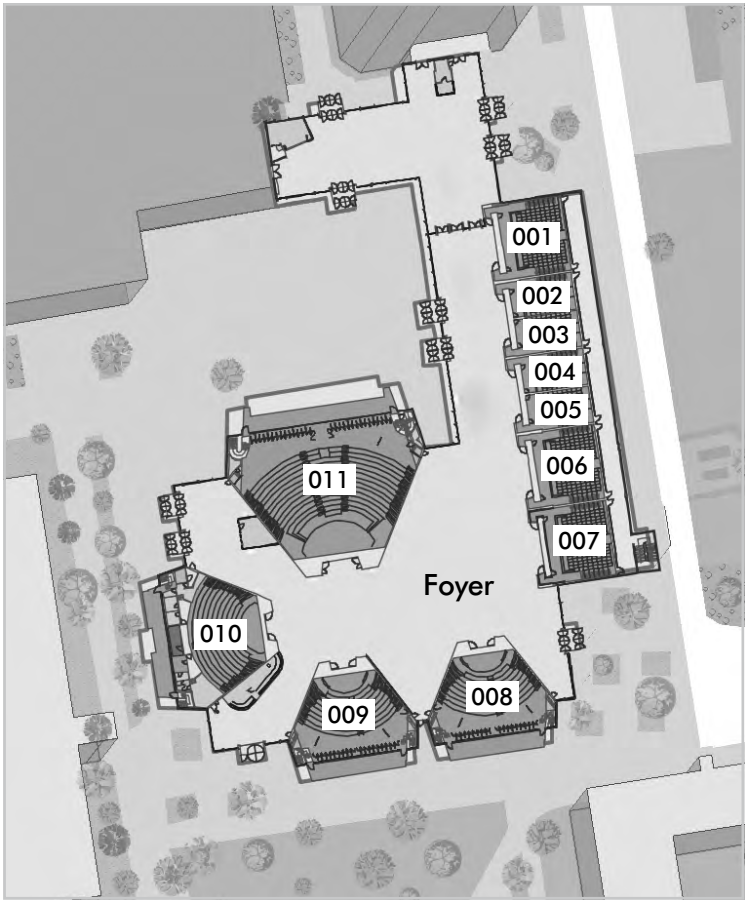
Verfügungsgebäude (VG)

The presentations and panels will take place in the seminar rooms. The room number shows on which floor the room is located (e.g. VG 3.101

is on the third floor, VG 0.110 is on the ground floor). On the ground floor you will find a room of silence to take breaks from the busy conference. Speaking is not allowed in this room.

A detailed map and information on campus accessibility can be found here: https://lageplan.uni-goettingen.de/

MAP ZHG



OPENING CEREMONY

Wednesday 12 September 2018, 15:00-16:00

Welcome

Conference Organisation:
Astrid Biele Mefebue (Göttingen Diversity Research Institute)
Sabine Grenz (University of Vienna, Gender Studies Association)

Welcoming Speeches

Federal Ministry of Education and Research (BMBF):
to be confirmed

Ministry of Science and Culture of Lower Saxony (MWK):
Sabine Johannsen (state secretary)

Georg-August-University:
Andrea D. Bührmann (vice president Göttingen University; director, Göttingen Diversity Research Institute)
Barbara Schaff (director, Göttingen Centre for Gender Studies, GCG)

Atgender:
Sara de Jong and Giovanna Vingelli (Chairs)

Gender Studies Association/Fachgesellschaft Geschlechterstudien:
Sabine Grenz (Chair)

KEYNOTE LECTURES

Keynote Lecture 1
Alexandre Baril: Cripping Trans Studies and Transing Crip Studies: Transness and Disability

Wednesday 12 September 16:00-17:00, ZHG 011

Cripping Trans Studies and Transing Crip Studies: Transness and Disability

Quantitative studies about trans communities, while not focused on disability, nonetheless show that rates of disability and chronic illness are much higher in trans communities than in the general population. In their US survey of more than 27,000 trans participants, James et al. (2016: 57) show that 39% of respondents were living with a disability or chronic illness. A Canadian study of more than 400 trans participants showed that 55% of respondents were living with a disability or chronic illness (Bauer et al. 2012: 10). However, while the number of trans people living with disability is high, theoretical literature on this topic remains scarce and no empirical research has been produced to specifically interrogate the intersections between transness and disability and cisgenderism/transphobia and ableism. The two questions at the heart of my presentation are: Why is the overlap between trans and disabled experiences and embodiment unthinkable? Why is the experience of transness so often excluded from the disability category? I argue that there is heuristic value in theorizing transness and disability from an intersectional perspective and in mobilizing theoretical frameworks produced in critical disability/crip studies for trans studies. To do so, I first review how scholars in health and disability studies historically theorize two main models of disability: medical and social. The medical model interprets disability as an individual problem to be cured, while the social model presents ableist society as the cause of disabled people's suffering. I argue that similar paradigms have been used to examine trans realities. Following feminist disability scholars and queer crip scholars who demonstrate the limits of both models and argue for more complex approaches to understanding disability, I then explore a socio-subjective model of disability and apply it to trans issues. This socio-subjective model takes both social oppression and subjective experience into

account to describe the complexity of disabled and trans people's intersecting realities.

Biography

Alexandre Baril, PhD in Women's Studies, is an Assistant Professor at the School of Social Work at the University of Ottawa, specializing in diversity, including sexual, gender, (dis)ability, and linguistic diversity. Alexandre Baril's interdisciplinary training combines ten years in philosophy/ethics, a PhD in Women's Studies and two postdoctoral fellowships in Feminist, Gender, and Sexuality Studies at Wesleyan University (Social Sciences and Humanities Research Council/SSHRC Postdoctoral Fellowship), and in Political Science at Dalhousie University (Izaak Walton Killam Postdoctoral Fellowship).
He has published articles in journals such as Hypatia: Journal of Feminist Philosophy; Feminist Review; TSQ: Transgender Studies Quarterly; Atlantis: Critical Studies in Gender, Culture & Social Justice; Frontiers: A Journal of Women Studies; Annual Review of Critical Psychology; Medicine Anthropology Theory; Journal of Literary & Cultural Disability Studies; Canadian Journal of Disability Studies; Disability & Society; Recherches féministes; Enfances, familles, générations: Revue interdisciplinaire sur la famille contemporaine; and Recherches sociologiques & anthropologiques.
His intersectional research places gender, feminist, queer, trans, and disability/crip studies in dialogue with the sociology of the body, health and social movements.

Keynote Lecture 2
Noémi Michel: Black Feminist Thoughts: From Intersectionality to the Engendering of Racial Capital

Thursday 13 September 11:00-12:00, ZHG 011
This keynote traces a path. I take intersectionality as a starting point, but I move further from it as I explore alternative concepts that contemporary black feminists have developed in order to think the conjugated operation of racism, sexism, heteronormativity and capitalism.
As it tackles the effects of multiple forms of oppressions, intersectionality

has become an attractive tool amongst those who wish to confront the complexities of social inequalities, hegemonies and dispossessions. Although black feminist interventions often appear as references in scholarship and activism concerned with intersectionality, they only rarely deploy this concept. Drawing upon this paradox, I discuss alternative notions – such as the engendering of race, racial capitalism, racialized patriarchy or scenes of subjection – offered by the manifold and diasporic constellation of black feminist thoughts. As I discuss the Combahee River Manifesto as well as the work of Saidiya Hartman, Françoise Vergès and Angela Davis, my aim is not to dismiss the political and theoretical value of intersectionality. I rather want to shed light on the rich and complex theorization of power within black feminisms. More precisely, I show how black feminists develop a complex understanding of time in order to narrate the ways sexism, racism and capitalism operate together as well as to formulate strategies of resistance to the injurious effects of these multiple dominations. Within their accounts about the gendered (re)production – that is the engendering – of race and capital during slavery, colonialism and their afterlives, time emerges under three modalities: history, the temporalities of subjection and the temporary nature of resistance.

Biography

Dr. Noémi Michel is Senior lecturer in political theory at the Department of Political Science of the University of Geneva and postdoctoral fellow for the Swiss National Foundation research project "Citizenship and Immigration: An Empirical and Normative Analysis of Swiss Philosophy of Integration" (Institute of Citizenship Studies, University of Geneva / NCCR-on the move). She is also the co-founder and coordinator of the research group PostCit "thinking racial and postcolonial difference" which gathers researchers, artists, activists and any interested person around critical perspectives to "race" and postcoloniality.

Her research and teaching interests are in the areas of poststructuralist, feminist and queer theory, postcolonial and critical race theory, with a focus on issues of equality and difference, politics of (anti)racism, discursive, visual and narrative production of racialized and (post)colonial difference. Her recent work has been published in Critical Horizons, Postcolonial studies, So-

cial politics, the Swiss political Science review and the Journal of Ethnic and Migration studies. Noémi Michel's current research axes focus on the one hand on conflicting grammars of antiracism in European public debates and institutions, on the other, on black feminist theorization of political voice.

Keynote Lecture 3
Niharika Banerjea: Liveability as a Decolonial Option through Collaborative Research and Activisms

Friday 14 September 11:00-12:00, ZHG 011

I will discuss the question of liveability as a decolonial option, through collaborative research and activisms, both of which are central to my work and life. Queer and queer-feminist colonial subjects such as me are making their liveabilities within and through much contested binaries of modernity/tradition, civilized/uncivilized, and forward/backward. I attempt to delink from such standardized binaries through my collaborative research project around what makes life liveable for LGBTQ people across India and the UK. To this end, I argue that thinking through liveability on the terrain of queer lives brings into view everyday and often ordinary life worlds, which are otherwise hidden or normalized within juridico-political renderings of queer lives and activisms. Juridico-political frames of recognition, based on an inclusion/exclusion trope, often falls short of addressing the vulnerabilities of queer bodies residing in nations that do have rights, and forecloses an understanding of the nuanced and active agentic lives of those in nations without rights. Liveability's decolonial potential lies in its ability to focus on the lives of those who are otherwise juridically unintelligible and folded into queerphobic and xenophobic renderings of nationalist discourses. At the same time, in places where juridical recognition is guaranteed, liveability can facilitate a discussion about the forms of living that are also constitutive of such recognition, and hence inside-outside the realms of legal rationality. Asking critical questions through the lens of liveability pushes us to re-think uninterrogated socio-political contexts within which lives either become complacent or struggle to be viable. Liveability also works as a potential connector of lives across sites of differential precarities and places of colonial difference. Consequently, with a lens of

liveability, we can avoid placing nations and by implication, lives in neat narratives of progress and backwardness.

Biography

Niharika Banerjea is Associate Professor of Sociology at the School of Liberal Studies, Ambedkar University, Delhi. Her research and teaching interests and commitments are in the areas of transnational feminisms, queer lives and activisms, social theory, and collaborative ethnographies.
Working across and drawing from sociology, social anthropology and geographies of sexualities, Niharika writes about gendered institutions, queer-feminist collective imaginaries, notions of community, and queer politics in the context of contemporary India.
Niharika is also associated with Sappho for Equality, the activist forum working to address socio-political marginalization of lesbian, bisexual women and transmen in eastern India. She identifies as an academic-activist, as a way to critically address familiar binaries between academia and activism – in classrooms, in activist spaces, and in writing practices. Across all these sites, along with her co-thinkers, co-writers and co-workers, Niharika tries to make "theory" relevant to interrogate everyday hegemonic relations, as well as interrogate self-referential understandings of "lived experiences". At the same time, she invests in bringing the complexes of lived experiences to interrogate familiar theoretical endeavours.
Niharika also identifies as queer, and this identification includes an assemblage of socio-political histories of varied journeys, rather than as an already arrived moment.
Niharika's current notable work includes, a co-edited anthology of Friendship as Social Justice Activism: Critical Solidarities in a Global Perspective (University of Chicago Press, distributed by Seagull Books, 2018) and an ongoing book manuscript with Professor Kath Browne, University of Maynooth, on Making Liveable Lives: Rethinking Social Exclusion. Along with these, Niharika is currently involved in a co-edited volume on Lesbian Feminisms and a book manuscript on Lesbian Spaces and Community Making in Eastern India.

Keynote Lecture 4

Agnieszka Graff and Elżbieta Korolczuk: "Ebola from Brussels": Anti-Genderism, Right-Wing Populism and the Future of Transnational Feminism

Saturday 15 September 11:30-12:30, ZHG 011

For the new wave of transnational populist right, "genderism" has become a flexible signifier for all that is wrong with the contemporary world: gender chaos, low fertility rates, social inequality and the arrogance of the liberal elites. The reactionary mobilization against gender, in progress since 2010, is a broad movement that operates on two levels: academic and sociopolitical. We will examine both, focusing on the cultural geography of anti-genderism and its links to right-wing populism. By selectively borrowing from liberal-left and feminist discourses, this movement strives to construct a new universalism, an illiberal one and to rewrite Western intellectual history. All this has serious implications for feminist theory and activism. The East-West divide features prominently in the anti-gender discourse and politics: Russia is the source of inspiration, Poland appears as an unspoiled land of true men and real women, a key battlefield in the culture wars, whereas European Union is a source of imminent danger, with genderism imagined as an epidemic. What does this mean for feminist geographies of knowledge, prestige and activism that have long been shaped by an East-West divide?

Biographies

Agnieszka Graff is a Polish feminist scholar, activist and media commentator. As co-organizer and speaker of Congress of Polish Women, she writes for major journals and newspapers, including the liberal daily Gazeta Wyborcza. As an academic, she is based at the American Studies Center, University of Warsaw, where she teaches US culture, literature and film, African American studies and gender studies.

Her publications examine the intersection of gender, sexuality and national identity. She has authored four books of feminist essays: Świat bez kobiet (World without Women, 2001); Rykoszetem (Stray Bullets – Gender, Sexu-

ality and Nation, 2008), Magma (The Quagmire Effect, 2010), Matka feministka (Mother and Feminist, 2014).
She is also the author of numerous articles on gender in Polish and American culture published in collected volumes and academic journals, including Public Culture and Feminist Studies.
Her current interest is in the transnational anti-gender movement. Her article on anti-genderism co-written with Elżbieta Korolczuk has been accepted for publication in Signs in 2018 and she is currently co-editing an upcoming issue of Signs on gender and the global right.

Elżbieta Korolczuk is a sociologist, commentator, women's and human rights activist. She works at Södertörn University in Stockholm and teaches at Gender Studies, Warsaw University; her research interests involve social movements, parenthood and gender, including anti-gender campaigns and movements.
Most recent publications include books: Civil Society Revisited: Lessons from Poland co-edited with Kerstin Jacobsson (Berghahn Books, 2017) and Rebellious Parents. Parental Movements in Central-Eastern Europe and Russia co-edited with Katalin Fábián (Indiana University Press, 2017).
For over a decade she was a member of Women's 8 of March Alliance, currently she is engaged in the Association "For Our Children" fighting for the changes in the Polish child support system and serves as a board member of "Akcja Demokracja" Foundation.

ROUND TABLES

Round Table 1

Funding Gender Research – Institutionalizing Gender Studies

Wednesday 12 September 17:30-19:00, ZHG 011

This round table will discuss historical developments of the institutionalization and funding of gender research as well as the current situation and its future prospects from different national as well as European perspectives. Gender Studies has developed enormously during the last decades. It has become increasingly important and shows a tremendous breadth and depth. Nevertheless, it remains a marginal and contested research area, and is often difficult to fund or embed in institutions (especially in contexts where the field is not named as such). Furthermore, gender studies currently faces particular pressures as a result of the current success of rightwing populist parties across Europe. In addition to other forms of aggression (racism, homophobia and disablism), such movements also question the right to academic freedom and target gender research (among other areas) as ideological rather than as an valuable area of scientific knowledge production. What are the particular challenges that arise from trying to fund or institutionalise gender research in Europe within this context? How are these challenges similar or different from other periods in Europe? How might we best learn from one another how to resist such right-wing movements and protect gender studies at the same time?

Speakers:
– Barbara Hartung (Lower Saxonian Ministry of Science and Culture)
– Eckhardt Kämper (DFG, self-governing organisation for science and research in Germany)
– Nina Lykke, Univerisität Linköping, Sweden
– Andrea Pető, Central European University Budapest, Hungary

Moderator:
– Clare Hemmings, London School of Economics, United Kingdom

Concept and coordination:
– Sabine Grenz and Mari Lilleslåtten

Round Table 2
Beyond Eurocentric Feminisms

Thursday 13 September 13:00-14:30, ZHG 011
This round table, under the title "Beyond Eurocentric Feminisms", will be an inter-cultural dialogue among different streams of non-European feminisms. Moving beyond Eurocentric lenses of feminist knowledge production, it will address the epistemic violence of Eurocentrism. Simultaneously it will connect different vocabularies and imaginaries about current burning issues, such as women's participation in politics, social struggles and lived experiences. Confirmed invited speakers are: Rosalba Icaza Garza, Zeynep Alemdar and Niharika Banerjea.

Speakers:
– Niharika Banerjea, Ambedkar University, Delhi, India
– Rosalba Icaza Garza, Erasmus University Rotterdam, Netherlands
– Betül Yarar, Bremen University, Germany
Concept and coordination:
– Aggeliki Sifaki

Round Table 3
Gender and Sexuality in the Politics of Borders

Friday 14 September 13:00-14:30, ZHG 011
In the round table 'Gender and Sexuality in the Politics of Borders' we will discuss questions such as: how do current bordering practices/border regimes intersect with gender and sexuality? And how can feminist and queer scholars respond to the violence of border regimes? Confirmed invited speakers are Zeynep Kivilcim, Nuno Ferreira, Vanessa Grotti, and Parvati Raghuram.

Speakers:
– Nuno Ferreira, Universität von Sussex, United Kingdom
– Vanessa Grotti, European University Institute Florence, Italy
– Zeynep Kivilcim, Wissenschaftskolleg zu Berlin, Germany

– Parvati Raghuram, The Open University , United Kingdom
Concept and coordination:
– Sara de Jong and Sabrina Marchetti

Round Table 4
Attacks on Gender (Studies): Seeking Strategies

Saturday 15 September 13:30-15:00, ZHG 011
This round table discussion is going to focus, on the one hand, on the controversies around "gender", which are being experienced by many European and non-European countries alike, and named differently in different contexts (e.g. anti-genderismus, gender theory, gender ideology, etc.). On the other hand, it asks for strategies to deal with, and resist to, the attacks from right-wing, conservative, nationalist, and/or Christian social constituencies that are campaigning against "gender" as something allegedly ideological, irrelevant, dangerous, or unscientific. In this perspective, participants in the round table are asked to single out the agents and networks that are carrying out these campaigns, as well as to clarify the specific social issues and tropes that are being targeted by them. In particular, we are going to reflect on the consequences such mobilizations have on gender studies as a field of research that, though unevenly, has undergone a certain degree of institutionalization inside (and outside) Europe. How are the attacks on "gender", particularly in the form of feminist and queer knowledge, affecting the researchers in the field, the reputation of departments and institutions, and the workings of collectives and associations? How can we as collectivities (most effectively) act to such stereotyping and denigrations?

Speakers:
– Sara Garbagnoli, Université Sorbonne Nouvelle Paris, France
– Barbara Gaweda, University of Edinburgh, United Kingdom
– David Paternotte, Université libre de Bruxelles, Belgium
– Paula Irene Villa, Ludwig-Maximilians University Munich, Germany
Concept and coordination:
– Adriano J. Habed and Elisabeth Tuider

SPECIAL EVENTS

Workshop Intersectionality
Nina Lykke: How to make a difference in workplaces and institutions using Intersectional Feminist Studies knowledges?

Friday, 14 September 2018, 15:30 Room: ZHG 011

The workshop will create an arena for joint reflection and discussion of the ways in which intersectional feminist theory and practice can be used as creative skills in professional contexts. Many feminist academics who, as students, have taken courses in Feminist Studies, and/or perhaps written dissertations as well as shorter essays, based on feminist theory, reflect on the question if and how the skills and knowledges from Feminist Studies can be used in the workplaces where they are to be employed after graduation. Often this question is considered to be an individual problem – a question of individual careers, or individual resistance to careers within neoliberal Academia. The workshop will take a point of departure in a lecture on possibilities for transformatory feminist work in academic workplaces and institutions, based on longstanding experience from direction of PhD and master programmes in intersectional feminist studies, among others within the framework of the international research schools NorsGender (2004-2009) and InterGender (2008-), as well as participation in European PhD curriculum development within the framework of Athena/AtGender. Following the lecture, participants will be encouraged to share experiences and reflections through creative writing exercizes. The workshop will also encourage cross-institutional network building and reflection to trace and unleash potentials in terms of making a difference in workplaces and institutions. Particpants are asked to bring a photo (or other kind of visual material), showing/symbolizing a workplace where they either work now, or would like to work in the future. But, please note, you are most welcome, even if you do not have such a photo/visual available!

General Assembly ATGENDER

Friday 14 September 17:00-19:00, ZHG 011

We would like to invite all Atgender members to our General Assembly. The General Assembly is a platform for exchange between the members and the Board. In addition to our regular updates on our activities, membership, finances, new publications etc., we will use the occasion of this 10th European Feminist Research Conference to propose some important changes to the statutes in order to reflect the evolving landscape of feminist thought and practice. You will have received the information about this in advance of the General Assembly. As changes to the statutes require a large turn-out of membership, it is particularly important this year to participate. We also would like to introduce you to our board and report to you what we have done in the past year and what our plans for the future are. We would love to hear from both new and longstanding members.We are looking forward to meeting you in person at this exciting anniversary conference in Göttingen.

The Atgender board

DFG-Workshop (in German)

Förderstrukturen der Deutschen Forschungsgemeinschaft und Geschlechterforschungen – Friktionen und Formate

Freitag, 14. September, 17:00-19:00, ZHG 007

Geschlechterforschung im deutschsprachigen wie im internationalen Raum ist ein heterogenes wissenschaftliches Feld, das seit seinen Anfängen sowohl von disziplinären als auch von inter- und transdisziplinären Perspektiven geprägt ist. Damit steht die Geschlechterforschung keineswegs allein, aber es ergeben sich daraus mitunter spezifische Friktionen und Dissonanzen zu disziplinär situierten Förderformaten und Begutachtungsverfahren.

In der Veranstaltung werden zum einen die aktuellen Instrumente der Deutschen Forschungsgemeinschaft vorgestellt sowie von Seiten der FG Geschlechterstudien gefragt, inwieweit und mit welchen Formaten die DFG innovative, disziplinäre Rahmen übersteigende Forschungsvorhaben aktuell unterstützt.

Wir laden ein zum Kennenlernen, Austausch über und Diskussion der verschiedenen Förderformate der DFG.

Diskutant:
Eckard Kämper, DFG Programmdirektor der Gruppe Geistes- und Sozialwissenschaften der DFG
Moderation:
Elisabeth Tuider, Soziologin der Universität Kassel, Vorstand der FG Gender
Susanne Völker, Soziologin der Universität zu Köln, Vorstand der FG Gender

Mitgliederversammlung FG Gender (in German)

Samstag 15. September 9:00-11:00, ZHG 007
Hiermit laden wir ein zur Mitgliederversammlung der Fachgesellschaft Geschlechterstudien/Gender Studies Association (Gender e. V.)
Termin: Samstag, 15. September 2018, 9:00-11:00 Uhr
Ort: Georg-August-Universität Göttingen, ZHG 007

Tagesordnung:

1. Begrüßung und Feststellung der Beschlussfähigkeit
2. Feststellung der Tagesordnung
3. Jahresbericht 2017/18
   a) Bericht zu den Initiativen und Arbeitsprozessen des Vorstands in 2017/18
      I) Neues Erscheinungsbild
      II) Vernetzung
      III) Professionspolitik
      IV) Publikationsplattform und Publikationen
      V) Gender Studies in öffentlichen Debatten
4. Finanz- und Mitgliederbericht Amtsperiode 2017/2018
5. Berichte aus den Arbeitsgruppen
6. Wahlen des neuen Vorstands
7. Planung der Jahrestagung 2019
8. Ort und Format der Jahrestagung 2020
9. Verschiedenes

Lt. Satzung kann jedes Mitglied bis spätestens eine Woche vor der Versammlung schriftlich Anträge zur Tagesordnung einreichen. Bitte sendet/senden Sie uns Ihre Vorschläge zur Ergänzung der Tagesordnung bis spätestens 8. September (Ausschlussfrist) per Email zu.

Mit herzlichen Grüßen vom Vorstand

STREAMS

1. Remembering/Representing/Signifying

Coordinators:
– Maki Kimura, University College London, UK, maki.kimura[at]ucl.ac.uk
– Biljana Oklopčić, University of Osijek, Croatia, biljana.oklopcic[at]gmail.com
– Barbara Schaff, University of Göttingen, Germany, bschaff[at]gwdg.de
– Helena Wahlström Henriksson, Uppsala University, Sweden, helena.henriksson[at]gender.uu.se

This stream aims at promoting a transdisciplinary discussion of the relationship between gender and memory. Memories emerge and signify social frameworks; they are represented in literature and art and are embedded in social practices. Memories are signified and mediated as well as 'affected' and embodied, thus shaping our cultural consciousness in multiple ways. This stream hopes to address the inter-relatedness of gender and memory and raise questions regarding how the category of gender figures in the construction, representation and signification of memory. A basic assumption is that gendered signification is always variable, dependent on changing historical, social and cultural contexts. We are particularly interested in investigations of how gendered cultural configurations, tropes, images and practices operate, circulate and change over time due to shifting ideological settings.
We invite proposals from all disciplinary and methodological perspectives that investigate the work that representations of gender and memory do in various contexts, local and global: witnessing and mediating history/histories, performing memorial practices, producing sites of memory or changing significations and representations of memory.

Possible topics include, but are not restricted to:
– Gendered memory and mediated representations
– Gendered language of trauma and loss
– The signification / resignification of gendered cultural configurations, tropes and images

– Fetishised femininity/masculinity and memory
– Feminist and/or queer theorizing of public memory discourses and practices
– Dominant and marginalised gendered memory discourses
– Embodied memory practices
– Gender in public history and popular history
– Queer sites of memory / Countermonuments and gender
– Gendered practices of war commemoration
– Gendered politics of memorials and memorial/heritage sites
– Gendered representations of colonial legacies
– Global memory and gender significations

2. Destructing/Reconciling/Transforming

Coordinators:
– Stefanie Boulila, University of Göttingen, Germany, sboulil[at]uni-goettingen.de
– Angelica Pesarini, New York University Florence, Italy, angelica.pesarini[at]gmail.com
– Elisabeth Tuider, University of Kassel, Germany, tuider[at]uni-kassel.de

Gender-, diversity- and queer-studies have a longstanding history of contesting the impartiality of mainstream knowledge production and social structures and processes, as well as the normativity of politics and economy as a way of interrogating imbalanced logics of power and naming inequalities, exclusions and marginalisations. As a contested and reflexive interdisciplinary and diverse field, gender studies have at times also failed to take into account intersectional, anti-racist or queer approaches. As a consequence, certain streams and experiences have been excluded and deemed outside the realm of 'feminist knowledge' and practice. Michel Foucault defines these as 'subjugated knowledges', namely forms of knowledge considered 'inadequate to their task or insufficiently elaborated: naive knowledges, located low down on the hierarchy, beneath the required level of cognition or scientificity' (Foucault, 1980: 82). The aim of this panel is to explore how these 'alternative' knowledges/

epistemologies, these 'other' practices, movements and politics destruct, reconcile and transform social processes, conflicts, war and post-war conflicts, and knowledge production as well as how such marginalised and misfitting knowledges, practices and politics are embodied and situated.
In this respect, we are particularly interested in theoretical and empirical papers engaging with 'alternative' and 'radical' epistemologies that counter single-issue feminist claims. This includes an exploration of knowledge and practices that may counterbalance mainstream history and approaches that may bridge the gap between activism and research and activism and theory as well as the gap between different gender approaches, feminisms and politics.
We particularly welcome papers that engage with the political economies of knowledge production and with questions of who benefits from certain kinds of knowledges and practices and how critical approaches are co-opted and resisted. We also invite papers on the topic of solidarity. We especially, but not exclusively, encourage contributions from critical race perspectives, postcolonial studies, queer studies, disability studies, oral histories of women* and mad studies.

3. Teaching/Learning/Facilitating

Coordinators:
– Line Henriksen, Linköping University, Sweden – currently based in Copenhagen, Denmark, lin.henriksen[at]gmail.com
– Edyta Just, Linköping University, Sweden, edytajust[at]gmail.com
– Aggeliki Sifaki, Utrecht University, The Netherlands, A.S.Sifaki[at]uu.nl
– Berteke Waaldijk, Utrecht University, The Netherlands, m.l.waaldijk[at]uu.nl

Teaching and learning are entangled processes taking place within specific systems of power. Organised across different levels from kindergarten classrooms to academia and from activist communities to national ministries, teaching and learning have historically been associated with the (re)production of intersecting social hierarchies (i.e., sexism, racism, classism) but also with moments of social transformation. What are the catalysts and facilitators that transform teaching and learning from paths

of conformity into empowering tools?
The idea of connection emerges as an answer to that question: connections between teachers and students; teaching/learning and materialities of bodies; teaching aims and outcomes; teaching and political praxis; disciplines and knowledges; theories taught and learnt in class and individual embodied and embedded experiences inside and outside university/ school corridors. It is the (im)possibility of such connections – shaped within established academic and non-academic hegemonies and communicated through both personal or technical language and non-verbal communication – that seems to set the threshold for a transformational educational process.
This panel invites scholars but also those involved in educational processes at a community level to reflect on teaching/learning through the prism of connections and strange, unexpected and unlikely connections (or lack thereof).

Paper themes may include, but are not restricted to:
– possibilities for connections and resistance
– teaching/learning challenges for feminist teachers/students today
– building feminist alliances across different educational contexts
– the emotional labour involved in building connections within the educational process

4. Legislating/Politicising/Institutionalising

Coordinators:

– Alexander Kondakov, European University at St. Petersburg, Russia, akondakov[at]eu.spb.ru
– Verena Molitor, University of Bielefeld, Germany, verena.molitor[at]uni-bielefeld.de
– Christine Quinan, Utrecht University, The Netherlands, C.L.Quinan[at]uu.nl
– Giovanna Vingelli, University of Calabria, Italy, giovanna.vingelli[at]unical.it
– Tatjana Zimenkova, Technical University of Dortmund, Germany, tatiana.zimenkova[at]tu-dortmund.de

Scholars have long debated the effects of institutionalisation on the prospect of achieving social change. While many of the social movements that flourished in the 1960s and 1970s were initially characterised by protest activity against the state and against dominant norms, feminist and queer movements have over time also become partially institutionalised through their inclusion in legislation, policies, and practices, both at national and international levels. Yet as institutional channels are increasingly contested, new forms of mobilization are emerging that are less institutionalized and activate change in different ways. In line with a wave of global protests, more radical agendas linked to gender, body and sexuality have emerged and intensified. Much of this takes place in an era of austerity and/or deepening economic inequalities as well as social tensions around race, gender, class, religion, and citizenship status. In this respect, it remains necessary to simultaneously question the concept of 'institutionalisation' and what effects it may have on different groups, movements and academic fields.

This conference stream aims to bring together the latest research – both empirical and theoretical – that both uses and develops gendered analyses of institutions, legislation and politics. We aim to discuss future research agendas in a variety of settings, contexts, and disciplines (e.g., Gender Studies, Critical Race Studies, Disability Studies, Queer Studies, History, Sociology, Political Science, Education, Literature, Ethnology, Media Studies, Cultural Studies).

We welcome papers that address a range of topics, including:

– (de)institutionalisation of feminist and queer movements, their discourses and practices
– the agency of feminist and queer activists as actors in institutional change and institution-building
– practices, policies and discourses of gender-mainstreaming
– the opportunities and perils generated by the institutionalisation
– feminist and queer reflections on diverse international practices, such as politics, activism and advocacy
– growing mobilisation and counter-mobilisation on issues of race, reproductive justice, migration, religion, peace movements, and post-conflict reconstruction

– feminist agendas, conservative threats and backlashes
– feminist and queer trajectories in the context of state-organized capitalism and neoliberal frameworks

5. Networking/Solidarising/Bridging

Coordinators:
– Sabine Hess, University of Göttingen, Germany, shess[at]uni-goettingen.de
– Christine Klapeer, University of Göttingen, Germany, christine.klapeer[at]uni-goettingen.de
– Pia Laskar, The Royal Armoury Museum and the Swedish History Museum, Stockholm, Sweden, Pia.Laskar[at]shm.se
– Betül Yarar, University of Bremen, Germany, betyarar[at]gmail.com

This stream deals with the rich genealogies of feminist and queer activist and scholarly work on collective action and (transnational) organizing to (re) consider historical and contemporary challenges and manifestations of networking, solidarising and bridging. While new forms of solidarity, coalition building and networking seem to be much needed due to the contemporary political and economic climate and the mechanisms of current gender regimes, solidarity and unity are, however one of the most debated topics within feminist and queer movements and research. Feminists of Color, lesbian, queer and trans* people, women and queers with disabilities, working class and activists outside the western centers have confronted various practices and epistemologies of exclusion and marginalization "in the name" of sisterhood, solidarity and unity. Decolonial scholars have particularly emphasised that perspectives on solidarity, priorities and organising differs due to geopolitical differences and whether or not we live under authoritarian regimes, welfare states, or neoliberal, and/or illiberal ones. At a time when feminist and queer agendas have become instrumentalised and co-opted in order to push divisive and harmful agendas along racialised, national and classed lines, it is of uttermost importance to discuss possibilities and contestations of (transnational) feminist and queer solidarities networking.
The stream welcomes contributions from different disciplines and encourages diversity in feminist/gender/queer approaches.

Possible paper topics include (but are not limited to):
– Theoretical discussions of the (im)possibilities and challenges of feminist and queer solidarity and coalition building in homonationalist/ femonationalist times.
– Empirical case studies of (transnational) feminist and queer networking, bridging and (attempts to, strategies of) solidarity in action in an unequal world/under unequal conditions.
– Intersectional reflections on conflict, friction and barriers to (transnational) collective work and organizing with regard to inequalities, asymmetries and practices of othering related to racism, classism, ableisms, sexism, homo-, trans* and interphobia,
– The re-appearance and prevalence of questions of (legitimate) identity, community, "sisterhood", commonness.
– Cultural and symbolic manifestations and representations of networking, solidarising and bridiging (e.g. in literature and art, through symboles or spectacles).
– The effects and implications of a professionalisation in (transnational) feminist and queer networking (e.g. in NGOs, state politics or supra- and international institutions such as the World Bank, IMF).
– Comparison of current instances of solidarity and networking and different (theoretical, ethical, political) conceptualisations and of historical dittos.

6. Playing/Watching/Observing

Coordinators:
– Sarah Elsuni, Frankfurt University of Applied Sciences, Germany, elsuni.sarah[at]fb4.fra-uas.de
– Irina Gradinari, University of Hagen, Germany, irina.gradinari[at]fernuni-hagen.de
– Münevver Usta Lal, University of Göttingen, Germany, munevver.usta[at]gmail.com

The conference raises the general question how feminist practices can confront hegemonies and mechanisms of dispossessions, and in which ways they sometimes also contribute to them and uphold them. This con-

ference-stream focuses on exploring the triadic interconnections between playing, watching and observing, whereby all of them can also be analysed as separate topics. What they have in common is the idea that virtuality and mediality have exceeded the computer, and that televisuality has become entangled with reality itself. The stream therefore deals with the interfaces between 'reality', media technologies and (fictional and non-fictional) formats and asks for contributions which critically reflect, for example, on the development of new "augmented reality" computer games, new approaches in games studies or the implications of playing strategies and computer technologies for the military, politics or advertisings. Another focus lies on popular culture and visuality, on interconnections between identities and media genres, aesthetic traditions, structures of the gaze and affective processes caused by films and series, but also between different media. Furthermore, the stream deals with the increasingly ubiquitous securitization of society and, in this context, with the changing perception and representation of the self as well as of the other. Furthermore, we are interested in studies on everyday communication (chats, smartphones, social media etc.) and their influences on the formation of identities, new forms of sexuality and body culture and, in a broader sense, in research on media change and its implication for the construction of meaning and the conversion of social structures. How are societies and identities affected by global data communication? Is data processing gendered and racialized, or are we already cyborgs, as Donna Haraway tried to convince us in her earlier science visions? And if so, which new categories of differences may have emerged? Are new media technologies capable of modifying 'classical' forms of social differences? How can this media-technological expansion be theorized, and what does it mean for subjectivity, state forms and national politics?
The Playing/Watching/Observing stream thus asks for papers that might engage with such broader topics.

Proposals can be submitted on the following themes:
– Game Studies: history, technological development, theories and their critical revision
– Military and science technologies and feminist criticism
– Security society, surveillance, and their influence on identities, bodies

and social and symbolic differences
– Feminist, gender and queer film studies
– Studies on popular culture
– New structures of the gaze
– Sexuality, the body and digital media
– Daily communication, virtualisation and politics of differences
– Media technologies and national states, national identities, border politics.

7. Embodying/Performing/Affecting

Coordinators
– Sarah Elsuni, Frankfurt University of Applied Sciences, Germany, elsuni.
– Irina Gradinari,University of Hagen, Germany, irina.gradinari[at]fern-uni-hagen.de
– Inka Greusing, Technical University of Berlin, Germany, greusing[at] kgw.tu-berlin.de
– Kateřina Kolářová, Charles University Prague, Czech Republic, cakaba[at] seznam.cz
– Stephan Trinkaus, University of Cologne, Germany, s.trinkaus[at]gmx.net
– Sibel Yardimci, Mimar Sinan Fine Arts University, Turkey, sibelyardimci[at] gmail.com

The theme of the conference asks us to think about ways in which feminist practices confront hegemonies and mechanisms of dispossessions, as well as about the ways in which they can in fact contribute to them and uphold them. This conference-stream focuses on exploring the triadic interconnections between affect/matter/performativity. Building off of the earlier theorisations of the political, contextual and performative nature of the 'matter', recent feminist scholarship elaborates these interconnections vis-à-vis material forms of racialised, sexualised, disability-, class- and religion-specific forms of empowerment as well as dispossessions and abandonment.
This stream is interested in exploring the ways in which the many recent theorisations of performativity, matter and materiality for example in works of new materialism, affect theory, post-humanism and animal

studies, debility and disability studies, critical race theory and decoloniality reconceptualised the notions of normative violence, hegemony and of the political at large. We are also particularly interested in contributions that follow tensions embedded in the matter, the material conditions of oppression on the one hand, and the openings for resistance and change on the other, and discuss the many ways in which performing inhabits such ambivalent positions.

The Embodying/Performing/Affecting stream thus seeks papers and panelists that might engage with such broad questions as the following:

– How do recent theorisations of performativity, matter and materiality through new materialism, affect theory, post-humanism, debility and decoloniality change the horizons of 'the political' and imaginaries of the resistance?
– How do bodies, bodily movements and immobilities, bodily in/capacities become repositories of structural violence, how do they bear witness to the structural hurt and how do they materialise the complex and paradoxical ways of resisting and confronting these violent structures?
– Whose bodies are made vulnerable in the fight for broader social justice and in the acts of confronting the hegemony?
– How do affects register the political horizons, how do they allow us to register the implicit, the inarticulable, the as yet-unspoken and how they can be used in imagining and forming/articulating the politics of resistance, alliances and bridges between political projects and positions?
– What platforms for articulating forms of critique, of witnessing and reaching across 'differences' do performative arts offer?
– What alternative forms of protest and political critique can be fostered through performative art?
– How do multiple biomedical technologies (surgery, toxicity and chemical substances etc.) work to re-produce normative expectations about dis/ability, race, gender and sexuality and how can they used to subvert or appropriate them?

8. Investigating/Analysing/Measuring

Coordinators:
– Boka En, University of Vienna, Austria, boka.en[at]univie.ac.at
– Hannah Fitsch, Technical University Berlin, Germany, hannah.fitsch[at]tu-berlin.de
– Sabine Grenz, University of Vienna, Austria, sabine.grenz[at]univie.ac.at
– Nina Jakoby, University of Zurich, Switzerland, nina.jakoby[at]uzh.ch
– Heike Kahlert, Ruhr University Bochum, Germany, heike.kahlert[at]rub.de
– Mia Liinason, University of Gothenburg, Sweden, mia.liinason[at]gu.se
– Corinna Onnen, University of Vechta, Germany, corinna.onnen[at]uni-vechta.de
– Anna Orlikowski, University of Vechta, Germany, anna.orlikowski[at]uni-vechta.de

While scholars from almost all academic disciplines have contributed to feminist research, and while gender studies has variously been depicted as an inter-, trans-, or post-disciplinary field of knowledge, feminist research is generally characterised by scholarly practices that, in various ways, challenge academic conventions and boundaries – including those established within gender studies itself.

This stream invites submissions – papers, panels, and other formats – that engage with this legacy as well as its multiple and possible pasts, presents and futures.
We are particularly interested in critical engagements with the conditions of and changes in knowledge production, evaluation and dissemination – historically, socially, culturally, geographically and/or politically.
This includes perspectives on the institutionalisation of gender studies, feminist epistemologies and methodologies, feminist research on and critiques of science (including the humanities and social sciences), as well as forms of knowledge and knowledge transfer within and between feminist research and activism. We also invite contributions that reflect on theories, concepts, method(ologie)s, research designs and strategies.

Possible questions include:
– How are knowledge claims legitimated?

– What is seen as proper knowledge?
– Where, when and under what circumstances is knowledge recognised as knowledge?
– How are institutional and epistemological questions intertwined?
– What links and differences exist between feminist and non-feminist knowledge practices?
– How can we contribute to the production of emancipatory knowledge?

We especially welcome approaches that consider additional axes of power, such as decolonial, queer and intersectional analyses. Additionally, we invite contributions that discuss the role of critical engagements with knowledge production, evaluation and dissemination in contemporary Europe, as well as ones that reflect on how such critical engagements can provide us with hopes and strategies for the future.

9. Healing/Coping/Caring

Coordinators:
– Chia Longman, Ghent University, Belgium, Chia.Longman[at]UGent.be
– Barbara Orland, University of Basel, Switzerland, barbara.orland[at]unibas.ch
– Marianne Schmidbaur, Goethe University Frankfurt, Germany, schmidbaur[at]soz.uni-frankfurt.de
– Bettina Wahrig, Braunschweig University of Technology, Germany, b.wahrig[at]tu-braunschweig.de

In 1970, the Boston women's health collective published a book that was later republished under the now-famous title Our Bodies, Ourselves. This became a turning point in the women's health movement. The book was noteworthy in that it covered such a range of health and sexuality issues, including sexual orientation, birth control, pregnancy, violence and abuse, menopause and ageing. Transnationally, it has been one of the most important books since the second wave feminist movement. It aimed at empowering and coping with constraints on different levels, not only within the public space of professional institutions but also within private spaces of self-help and mutual support.

In the meantime, some of the issues the book raised have transformed mainstream discourses in health politics, such as global claims on reproductive rights and national and transnational guidelines for the inclusion of women in preclinical and clinical tests. However, gender inequality has remained a global and regional marker of difference/exclusion in the fields of health and care.

Inadequate access to both physical and mental healthcare is still very much related to gender, race, class and other intersectionally connected categories of inequality.

However, the political character of the feminist health movement has transformed gender itself. Feminist inquiries bring into focus Transgender Studies, Food Studies, Disability Studies, Biopolitics and other fields that relate to questions of caring, coping, healing and well-being within intersectional and transnational perspectives. Seemingly, technologies of reproduction are becoming commonplace in the Global North and are simultaneously creating megastructures of economic disparity.

They are creating global networks of caring and reproducing, with striking similarities when compared to animal breeding.

Care in its broad sense is also connected to gender, ethnic, geographical and racial disparities.

We welcome papers that address concepts and practices of healing, coping and caring in a broad range of settings and contexts and invite scholars from a variety of disciplines, e.g.:

– History
– Medicine
– physical and mental Health Care
– Disability Studies
– Sociology
– Political Science
– Psychology
– Philosophy
– Education
– Literature,
– Ethnology/Anthropology
– Media Studies

– Religion and Spiritualityto discuss their research in a lively feminist environment

10. Believing/Moralising/Reasoning

Coordinators:
– Serawit B. Debele, Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany, debele[at]mmg.mpg.de
– Katarina Lončarević, University of Belgrade, Serbia, katarina.loncarevic[at]fpn.bg.ac.rs
– C. Laura Lovin, University of Strathclyde, UK, carmenlaura.lovin[at]strath.ac.uk
– Adriana Zaharijević, University of Belgrade, Serbia, zaharijevic[at]instifdt.bg.ac.rs

Feminist research in various disciplines and feminist theory as a heterogeneous research field have held ambiguous positions in relation to the theoretical mainstream. Being the 'other', being at the margin, being subjugated but rebellious knowledges, feminist theories have always challenged dominant research paradigms and epistemic, political and moral horizons. Keeping in mind the most important contributions of feminist research – extending the domain of research topics, moving beyond mainstream methodologies, establishing new methods, contextualizing so-called 'abstract' concepts, categories and discourses, and encouraging cross-cultural gender-sensitive feminist research – the stream Believing/Moralising/Reasoning will explore recent feminist forms of research into epistemic, moral and political norms by focusing on the following themes:

– feminist knowledge 'production' in an era of neoliberalism within and outside the EU
– new terrains of feminist research and theory as rebellion against hegemonic dominant (conservative) discourses; how do such feminist studies and knowledge challenge dominant research paradigms?
– feminist contributions to repositioning political, public and policy de-

bates around the dispossessions and precariousness of contemporary migrants and refugees
– feminists in search of transnational modes of politics and knowledge 'production' against neoliberal hegemony
– changing of political and moral discourses in the wake of neoconservativism in Europe
– the question of whether the fields of gender studies and feminist knowledge production are still considered 'subjugated' knowledges within academic discourses, as well as how these processes of knowledge 'production' manifest themselves in neoliberal university settings
– the inclusion of affective experiences in feminist research: contemporary topics, (un)anticipated knowledge effects, and political potentials
– from the personal-subjective to historical and geopolitical contextualization in believing/moralising/reasoning
– feminist reasoning about secular and non-secular truths
– post-truth societies and the relationship between believing and reasoning in post-truth societies
– challenging monolithic views on religion through feminist scholarship on religious practices, women, gender, equality, and social justice
– everyday religion and feminist methodologies: the roles and functions of everyday religious belief and spirituality in people's lives
– conservative and fundamentalist forms of religion: gender, sexualities, family, morality, cultural difference formations and contestation on the contemporary religio-political scene.

11. Working/Struggling/Organising

Coordinators:
– Astrid Biele Mefebue, University of Göttingen, Germany, astrid.biele[at]sowi.uni-goettingen.de
– Andrea D. Bührmann, University of Göttingen, Germany, andrea.buehrmann[at]uni-goettingen.de
– Laura Fantone, UC Berkeley, United States, lfantone@berkeley.edu
– Encarnación Gutiérrez Rodríguez, University of Giessen, Germany, e.gutierrez-rodriguez[at]sowi.uni-giessen.de

This stream considers perspectives on belonging and othering specifically in the working contexts of heterogeneous and globalized societies. It is grounded in a concept of 'work' in its broadest sense, reconciling meanings of work as (self-) employment, reproductive labour and civic engagement. The overall question posed is how social categorisation leads to different outcomes of economic and social participation based on different backgrounds and due to existing and reproduced power relations (suppression, privilegisation and discrimination as linked, for example, to institutional racism and in- and exclusion within gendered/racialized heteronormative work cultures).

The notion of 'organising' refers to how individuals in 'a modern world' (due to processes of individualisation) are pushed to organise themselves, whether through mobility and migration, self-employment or self-organisation, including reconciling 'work and life' through labour unions. This take on 'organising' also refers to how individuals are organised by organisations (enterprises, NGOs), through, for example, gendered/racialized organisations, antidiscrimination practices and diversity management.

The notion of 'struggling' refers to challenges and activities on an individual or organised level to realise and promote social and economic participation independent of belonging or ascription to specific dimensions of diversity, such as race, class, gender, sexual orientation, family status, dis/ability, religion and age.

Taking into account an intersectional perspective and assuming power relations as systems of oppressions and granted privileges, this stream welcomes contributions that deal with:

– how individuals are influenced through their social positioning/the social categories to which they are ascribed in contexts of work and organisation and how they struggle with them
– the role of (working) organisations with reference to how relationships and contexts of in- and exclusion are created within them.

Panels

Panels | Stream 1: Remembering/Representing/Signifying

1.01. MEMORY AND HISTOR(Y/I)OGRAPHY

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 3.108
Chair:	Barbara Schaff

Dutch feminist heroes and colonial travels in historiography: tracing the stories Aletta Jacobs, Charlotte Jacobs and Mina Kruseman.

Willemijn Schmidt (Leiden/NL)

Women from the past are often used as role models in both contemporary feminism and mainstream discourse. Their names return in the form of prizes and street names while their stories are relatively accessible. Central to this project are three women that have been celebrated widely in society as leading feminist figures: Aletta Jacobs (9-2-1854 – 10-8-1929), Charlotte Jacobs (13-2-1847 – 31-10-1916) and Mina Kruseman (25-9-1839 – 30-7-1922). These women were claiming space as doctors, pharmacists and writers and were politically active in a time that this was still unconventional. The three women that stand central in this project have in common is that they moved between The Netherlands and the Dutch East Indies. The discovery and recovery of stories of traveling women was an important first step in the writing of women's history, but the next step would be a critical engagement with these partial stories and to engage with the effect they have on feminism today. This project aims to trace how the colonial stories of these women are and have been used in Dutch emancipatory discourse; how did these stories travel? Have transferers of these stories been critical to the colonial and imperialist dimensions that Dutch feminism had? How are the colonial travels portrayed, used or omitted? I take the stories of these three women as an entry point into the entanglements between modernity, colonialism and progressive discourse, as well as the effects of colonialism on contemporary Dutch feminism in particular and emancipatory discourse in general.

Walking Feminist Heritage Sites / Materialising the Feminist Past

Alison Bartlett (Perth/AU)

The materiality of the feminist past can be found in institutional holdings, like archives, libraries, museums, and galleries, and also non-institutional forms like personal archives, or everyday objects. My work so far has been examining what makes museums, exhibitions, or objects feminist. In this paper I'm interested in how the sites of feminist events can materialise in the form of feminist walks, or women's heritage walks. How does walking affect engagement with the feminist past, or the re/production of feminist knowledge and subjectivity? Are feminist ideas reanimated from physically moving through sites of activism? How are activist sites and ideas represented in such heritage walks? This project takes the Glasgow Women's Heritage Walk in Scotland as a model of such walks, and compares it with the Perth Feminist Walk in Australia. The Glasgow model is an active community initiative in association with the Glasgow Women's Library, while the Perth walk is an invisible remnant of 1980s local feminist activity that is not active and barely visible. What happens to such sites over time, and what prompts remembrance, are key questions around the materiality of the feminist past and its intellectual legacies.

"Heul Hitler!" Female Unionists Resisting the Nazi Regime: Definition, Feminist Historiography, and Culture of Remembrance

Elisa Zenck (Berlin/DE)

Political opponents became primary targets of the newly estaslished Nazi regime in early 1933, leading to the abolishment and persecution not only of political parties and their members, but also to the demolition of trade unions – most of which were known for their leftist, antifascist politics. When former members, officials and leaders of the various unions decided to join the resistance movement, they risked to be incarcerated in prisons or concentration camps in case they were discovered. While historians and public interest have for decades focused on researching and remembering resistance fighters of bourgeois and military groups,

forms of daily resistance practiced by members of the working class, especially women, are only being researched and commemorated recently. My aim is to highlight antifascist resistance of female unionists while incorporating the following questions: How can I re-define what is commonly classified as resistance, particularly as 'union resistance' by researchers? What possibilities do we have to remember and represent the specific roles that female unionists played in the resistance movement? How can everyday and 'union resistance' be included in the historiography and in the culture of remembrance of post-fascist Germany? And, how can we rewrite the collective memory of the resistance movement in Nazi Germany from a feminist standpoint, with regards to intersections of political diversity, 'race', class, and gender? My presentation is based on findings from archival research lately conducted in the context of my PhD.

Hymn to the Muses: an analysis of women's voices in ancient greek societies

Aline Da Silveira (Paris/FR)

From Athena to Hera, women were portrayed in a dichotomy of roles in the imaginary of ancient greek societies: while the former, for instance, represented wisdom and a model of bravery, the latter summed up her life to revenge all those involved in her husband's infidelity, reaffirming a centrality around men's thoughts and actions typical of a patriarchal society. Beyond the mythological characters, time kept relevant the deeds of many remarkable women: Arete of Cyrene was celebrated as a philosopher; Aspasia of Athens gained respect with her sagacity and political knowledge; Sappho was considered the tenth Muse due to her lyric poetry; etc. Though some may say such women only achieved fame thanks to their connections with important men, further research attests they were influential by their own merit: not only they found ways to make their voices heard, but also spared no efforts to encourage a community more equal — something done mostly through writing and teaching. It is our purpose, then, to present some of these accounts and analyse their influence and aftermath, following the research of historians such as Nicole Loraux. Understanding and remembering their voices may be insightful to our contemporary discussions, as these women were, as Maclachlan remarks, capable to overcome a narrative

largely controlled by men. It is our fundamental aim to expose how their voices gave a positive, ahead of its time tone to feminist issues — an achievement that deserves as much praise as a hymn to the Muses.

1.02. MEMORY AND LITERATURE

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 3.108
Chair:	Helena Wahlström Henriksson

The Re-semanticisation of Nigerian Indentit(y)ies in Chimamanda Ngozi Adichie's Purple Hibiscus and Americanah

Ulrich Pallua (Innsbruck/AT)

Chimamanda Ngozi Adichie's Purple Hibiscus (2003) and Americanah (2013) both deal with the main protagonists' struggle to shatter the traumatic silence of neo-colonial Nigeria. The paper will try to identify the 'subservient' group described in both novels and show how this group attains agency in the fight against the process of silencing the voices from the margin: Kambili's attempt at finding a voice under the brutal regime of her father in Purple Hibiscus is continued in Americanah where Ifemelu after her diasporic experience abroad returns to her native Nigeria in order to give the nation a voice she herself has regained.

Remembering Pain to make it a Power: A Reading of Jacinta Kerketta's poems

Alizehra Haider Raza (Gandhinagar/IN)

Jacinta Kerketta is an Adivasi writer from Jharkhand, India; she is a brave journalist and a powerful poet. Her first book Angor (2016) is a collection of 41 Hindi poems published by Adivaani and co-published in Germany by Draupadi Verlag. The book has been translated into English also. The poems are powerful and authentic piece of creativity because they come directly from her personal experience. She gives mouthpiece to the hardships and sufferings she and her fellow community members go through. Her main focus is on the Adivasi woman, because being a woman and on top of that an Adivasi woman she is doubly marginalized. She has been working in Jharkand to help the Adivasi girls; she gives them the courage to progress and change the society.

The present paper will try to understand how creatively she has woven the story of her sufferings and loss into beautiful and courageous poems. Her mother's sufferings gave her the courage and strength to fight. Her disturbed childhood made her to write, resist, and protest. She not only traces and addresses the issues concerning the Adivasi people but of all those people who are marginalized and have become the victim of discrimination.

Memory and Desire in Saramago's The Stone Raft

Jeyakirthana Jeyapaul (New Delhi/IN)

José Saramago's 1986 novel The Stone Raft, a fantastical, fabulist political allegory which pitched the idea of the Iberian Peninsula (the "stone raft") breaking free from the European continent, sailing down the Atlantic Ocean in search of its Latin American and African roots. The novel reimagines gender roles and gender equalities even if in a painfully limited manner, and explores an alternate model of communality. The resting of this imaginary Iberian Peninsula between Latin America and Africa signals a relative return to "normal" ways of living after its revolutionary breaking away from previous political, social, cultural and normative relatively normative practices of gender and sexualities. One does not

know, however, if this return to normalcy is a return to old methods of living or if the characters will continue to change their value systems and redefine their identities

The Stone Raft also questions the nature of knowledge and historiography by tracing the shared histories of Portugal and Spain. The Stone Raft, was Saramago's critique of Portugal his nation state, submitting to what he saw as a totalitarian institution in itself. It is ironic that the very convenient almost homogenous Iberian utopian nationalism is foregrounded by referencing shared Spanish and Portuguese histories that invariably marginalise other 'minor' identities in remembering the Iberian history. This paper, which part of a literary PhD thesis will consider some of these problems of contested rewriting of histories and homogenised identities as utopian desires that are inherently dystopian.

1.03. GENDER AND REPRESENTATION IN VISUAL MEDIA

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 4.103
Chair:	Biljana Oklopčić

Representation of Women in Reha Erdem's Film "Singing Women"

Hatiye Garip (Istanbul/TR)

This study examines female representations of Reha Erdem's film "Singing Women". The reason for choosing Reha Erdem and his film for the study is Reha Erdem's acceptance as one of the modern auteur names of Turkish cinema and distinction of the relationship between women and nature in his films. Considering the identification of women-nature and solidarity, the examination of female representations in the film distin-

guishes this study from the other studies about Reha Erdem cinema as well as the studies that examine women's representations in other films. The study help to fill the gap in the review of women's representations with women and nature identification.

The examined film "Singing Women" refers to the lives of more than one woman and their stories intersect in time. While one of the women is seen as the main character, the other two women characters are also influential throughout the film. The images of women and horses are brought together with a conscious choice many times and the audience is able to establish identification. In addition, it is seen that women imitate animals and sing in the forest when they meet with nature. The identification of nature and women which is established through showing women and horses one after another and having women characters that imitate animals, present an example of an affirmation for the women representations in the film. Reha Erdem show the power of women with solidarity and working women in different professions in addition to the similarity of woman and nature.

Filmed 'through gaps and silences'. Two Polish feminist documentary projects

Dagmara Rode (Lodz/PL)

Feminist movement in Poland faces today a growing popularity of initiatives of activists, researchers and artists dedicated to women's history. An important part of this so called 'herstorical practice' is formed by documentary films and videos that use diverse means and structures. In my paper I will analyse two different filmic attempts at feminist counterhistory: Fresh Cherries by Anna Baumgart, a video work dealing with women's memories of sexual violence during the II World War, and Solidarity According to Women by Marta Dzido and Piotr Śliwowski, a film addressing the exclusion of women from the history of Solidarity movement.

Baumgart juxtaposes several strategies – lecture of an expert, reflexive discussions of the documentary form and function, and re-enactments (also in the form of controversial therapeutic practices). Dzido and Śliwowski use rather conventional structure of an investigation performed by a director – 'a daughter of Solidarity' who dedicates her film to her

own daughter. We follow Dzido while she interviews several women, active in Solidarity movement, whose names are mostly absent in historical accounts. The interviews are illustrated with archival materials that now reveal details commonly lost or not recognised. I will argue that both films demonstrate the need for re-examining the past and inclusion of women's perspective into existing narratives and, at the same time, the need for a proper documentary form that would let not only to revise existing accounts and interpretations but also to reconsider the very means of knowledge production.

David Benjamin Sherry's Queering of American Landscape Photography

Oliver Klaassen (Gießen/DE)

In today's times of neoliberalism and homonationalism, when eurocentric political agendas (such as demands for equal rights, gay marriage, and domestic partnership) assume a white gay citizen whose affective fulfillment resides in assimilation, inclusion and normalcy, ambivalences and ambiguities in the field of the visual culture have gained the status of an empowering and protective tool. Against this backdrop, a growing trend of contemporary photographs demonstrates that it is possible to address non-heteronormative issues without necessarily picturing a human body to identify, dis- or counter-identify.

In my paper, I will explore the political implications of American landscape photography in David Benjamin Sherry's (born 1974) series "Climate Vortex Sutra" (2014). It is particularly the interdependence of different 'image realities' (colorful landscape photography next beside homoerotically charged photography) which, as a performative strategy in the process of reception, empowers the viewer for a queer reading. By considering not only the tensions between visibility, identifiability, and intelligibility, but also the political and aesthetic dimensions, I want to answer the following question: To what extent do Sherry's photographs set in motion hetero- and homonormative politics of representation? With his photographs, Sherry queers the American landscape tradition along with its problematic power relations between sexuality, gender and 'nature'. Through the strategic act of symbolic resignification, his radical-

ly ambiguous photographs lay the groundwork for an artistic practice that not only questions societal norms but also offers the potential to change them.

1.04. IMAGINING A FUTURE: FROM DISPOSSESSED MEMORIES TO ALTERNATIVE VISIONS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.108
Chair:	Maki Kimura

Imagining a Future: from Dispossessed Memories to Alternative Visions – Dispossessed identities in the graphic novels by Emma Ríos

María Porras Sánchez (Madrid/ES)

Dispossessed identities in the graphic novels by Emma Ríos

Comic artist Emma Ríos (1976-) can be considered a pioneer in different ways: she is one of the few Spanish authors working in the US comic industry who has gained a reputation in a traditionally male-dominated field, first as an illustrator and then as a writer and editor. In graphic novels such as I.D. (2016) and Mirror: The Mountain (2017, with Hwei Lim), Ríos explores sci-fi scenarios and dystopic realities featuring identity conflicts and a loss of humanity. Ríos confronts her characters with challenges that will change their selves forever: in I.D., three social pariahs who wish to transplant their brain to a different body, tempted by the possibility of a new beginning. In Mirror: The Mountain, Ríos and Lim present an Arcadian dystopia where humanized and enslaved animals become a threat for their human masters. In both works, technology is not a menace per se, but it is a tool for the hegemonic powers to exert violence over their subjects. Whether a colony surrounded by an idyllic

landscape in a remote planet (Mirror) or a postapocalyptic city sieged by open warfare (I.D.), both works pose similar questions: Is it possible for women to overcome dispossession in Ríos dystopian realities? To what extent women technological presences challenge patriarchal societies? What are the effects of technology on women's identity? Can technology help to palliate trauma? How do Ríos' apocalyptic graphic novels can be considered allegories of current debates?

Imagining a Future: from Dispossessed Memories to Alternative Visions – Vanishing Selves: On Writing, Photography and Dispossession

Esther Sanchez-Pardo (Madrid/ES)

Vanishing Selves: On Writing, Photography and Dispossession

At present, many women writers have turned to the rhetoric of photography to describe the private self. Since Sarah Kofman's important Camera Obscura of Ideology (1999) explored the rich metaphor of the camera for politics and "subjection," and Susan Sontag's -from On Photograpy (1977) to its sequel Regarding the Pain of Others (2003)- critique of photography's embedding and complicitness with capitalism and violence, photography has evoked many valuable models of how subjectivity and relationality work in women's realities and the world at large. From the mind as an "interior dark room" metaphor to the iterative rhythms of perceptual experience, women writers move from the great accuracy that conveys feeling through observation to images of photographic processes to describe memory and emotional response.

In this paper, taking Sontag's lead, I will try to show how Nathanaël's (1970 Montreal) two meditations on photography, technology and the dissolution of the self, end up in the creation of an alternative and de-alienated queer subject. In her important work on the recuperation of lost memories, specifically of photographer Claude Cahun's (1894-1954) opus, and in her own traversing the space of repetition, iteration and transformation in Sisyphus Outdone (2012), Nathanaël, as well as other inspiring writers and artists from her generation, envisions alternative futures beyond the binary. How can the alienated female subject in neoliberal capitalism become a less exploited and taxonomized worker, and take the future in her own hands?

Imagining a Future: from Dispossessed Memories to Alternative Visions – Dispossessed Memories: Regimes of Fear in Lumpérica by Diamela Eltit and The Drawer with Applause by Ana Blandiana

Melania Stancu (Bucharest/RO)

Dispossessed Memories: Regimes of Fear in Lumpérica by Diamela Eltit and The Drawer with Applause by Ana Blandiana

Both written at the beginning of the eighties, though published with a ten-year gap, Eltit's Lumpérica (1983) and Blandiana's The Drawer with Applause (1992) give account of the authoritarian political regimes in Chile and Romania in the last decades of the 20th century, by recurring to narrative distortions like fragmentary plot, spatial and temporary constraints, cinematographic discourse (Eltit) and oneiric elements (Blandiana). Considering the works of Sara Ahmed (2004), Elena Delgado, Pura Fernández and Jo Labanyi (2016), this paper is interested in exploring the emotions – especially fear – that are related to the representation of dictatorship in both narratives, as they are suggested through the character´s bodily and psychological experience during episodes of surveillance, interrogations, imprisonment and impossible escape. Both writers build their narrative projects for future remembrance: inserting photographic and cinematographic discourse (Eltit) and metafictional episodes (Blandiana) give an image of the past which is not fraught with dislocations, inconsistencies and coercion.

Imagining a Future: from Dispossessed Memories to Alternative Visions – Challenging Submission: Visions for the Future in Popular Culture Scenarios

Marius Heise (Nürnberg/DE)
Friedrich-Alexander-Universität Erlangen-Nürnberg

At present, both in novels as in a variety of new genres the thematization of women's absence of voice is key in understanding the popular culture perception of women's lack of agency.

In this paper, I will argue that a new criticality has been instantiated by popular narratives that circulate globally. Also, in a different vein, current

scenarios of precarity and disenfranchisement are transformed into potentially new avenues for women's empowerment in ways that challenge current dystopic venues (submission to neoliberal domination) and turn them into utopian imaginaries which can be potentially accessed by an unequally treated collective of women and Others.
Drawing from novels (Han Kang's The Vegetarian, 2016; Christine Love's visual novel, Analogue: A Hate Story, 2012) and computer games (Ch. Love's development of Analogue; and Hate Plus; Chell in Portal video games, or Faith Connors in Mirror's Edge), I will analyse how a good number of novels and narrative-focused games, which approach themes of human-technology interaction and female as well as 'queer' experience have gained a growing interest from feminist and LGBTQ circles due to their transformative potential. From a critique to the objectification of women in current fiction (on their way to gain full agency) to questioning gendered roles in visual novels and computer games, my paper will point to scenarios of futurity where a more balanced and equal treatment of individuals demonstrate their liberatory potential.

1.05. QUEER SITES OF MEMORY

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 4.103
Chair:	Barbara Schaff

Queer Sites of Memory – Queering Biographicity: Re-Appropriating the Self in Biography by Imbricating the Experiences of Intersexualization Back Into the Narrative

Joris A. Gregor (Jena/DE)

Being intersexualized (being labelled, pathologized and treated as intersex by the medical apparatus) primarily means to experience the mor-

phological normalization of sex by surgical and drug therapy, that is the corporeal production of the dichotomic morphology of sex. The process of intersexualization is based on the notion of a sick female resp. male body that must be treated properly in order to 'get better', i.e. passing as a girl/boy. But if we look at the biographical narratives of intersexed people, there is no 'getting better', until there is a re-integration and therefore materialization of the experiences of intersexualization in the biographical 'subject figuration'. The imbrication of these crucial events as biographical experiences – events, that 'last' and shape our memories – allows the narrator to re-appropriate their intersexed parts as parts of their self_identity.

The biographicity of gender is the ability to re_construct a stringent biographical narrative of one's gender at any point in one's life by integrating new experiences reasonably and recognise one's gendered perspective as dynamic and alterable. It is a two-gendered learning concept developed prominently by Bettina Dausien. In my paper, I want to argue that biographical constructions of people, who do not fit into this heterosexual matrix, cannot be analysed adequately without applying queer theoretical approaches. I aim to dismantle the biographical work people with experiences of intersexualization are forced to do to re-appropriate the biographical subject in their narratives as their intersex self by realizing a queering of biographicity.

Queer Sites of Memory – Visual Representations of Trans*ness: Challenging the visual construction of the transgender body in medicine, activism and contemporary film

Robin K. Saalfeld (Jena/DE)

When thinking about trans*ness as a gender identity, visibility is not one of the features it is associated with at first. In fact, many transgender people do not intend to be visible, rather trying to live stealth and/or pass successfully as the desired gender. Medical technologies deployed when treating trans*ness as gender dysphoria/transsexuality also require trans*ness to disappear by attempting to create an unambiguously female resp. male body. Nevertheless, trans*ness has always been framed

as a visible phenomenon on various levels of discourse: Emerging as a medical-psychiatric condition at the beginning of the 20th century, transgenderism was visualized as an abnormal phenomenon in medical photography focusing on the seemingly deviant body. In the realm of transgender activism prospering since the 1990s, counter-images of trans*ness were produced re-signifying the deviant body as a site of queering hegemonic norms around a binary (and heterosexually-structured) gender. On the level of contemporary (mainstream) film, the politics of representation fluctuate between images objectifying and spectacularizing the transgender body and images resisting medical understandings of transgenderism.
Drawing on ideas of visual discourse analysis (Clarke), visual sociology and transgender studies, this paper aims at reconstructing shifting politics of visual representation regarding the transgender body, which I understand as constitutive of a collective (visual) memory of trans*ness. It is argued that all levels of discourse refer to (and are part of) a collective visual archive around trans*ness which focuses on the body as a site of negotiating gender norms.

Queer Sites of Memory – Practices of memory beyond the binary. A queer ethnographic approach towards trans* community care

Francis Seeck (Berlin/DE)

In this paper I explore practices of memory and grief within the context of trans* community care spaces. I rely on my ethnographic material collected from one year of participatory observation and 15 interviews with research participants who organize trans* community care spaces in Germany and Switzerland. My ethnographic PhD project focuses on community-care practices outside of the medical sector that are organized by trans* activists themselves. Collective trans* community care spaces have been developed as an answer to pathologizing, individualizing and normative spaces of care (Spade 2011). When engagements with care are presented as neutral and natural, the gendered, raced and colonial aspects of its genealogy are erased and often unwittingly reproduced (Taylor & Vintges, 2004; Green & Lawson, 2011)

In my paper I want to point out the significance of practices of memory and trauma-work and how cis-normative rituals have been queered or re-negotiated by trans* activists. Drawing on ideas of queer intimacies, transgender studies and affect studies, the project aims to de-individualize care, and to analyze the role of queer intimacies and friendships in building care networks outside of medical institutions and heteronormative family structures.

(Re)writing gender – gender constructions in autobiographies written by trans people

Sandy Artuso (Esch, Alzette/LA)

This presentation is based on my current work on German autobiographies written by trans people, which I am analysing with narratological tools.
Autobiographies are commonly regarded as the vessel of written reconstructions of memories, where the narrating "I"s relate their life. Yet, in literary theory, the classification of autobiographies is complicated, as – to quote Paul de Man: "empirically as well as theoretically, autobiography lends itself poorly to generic definition; each specific instance seems to be an exception to the norm." (1) The same applie s to the above-mentioned autobiographies: every one of these authors relates a unique experience, where cisnormative gender constructions are challenged. Furthermore, these books represent original voices rarely recognised and listened to in mainstream media about transgender people.
Combing literary analysis and Queer Theory, I will focus on how gender is remembered and (re)written in selected autobiographies of this corpus, and relate how these authors (re)define gender in the course of their lives, resp. how they (re)construct them in their life writings.
(1) de Man, Paul. 1979. "Autobiography as De-facement." MLN 94 (5): 920.

1.06. TRAUMA, REPRESENTATION AND RESISTANCE

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 3.108
Chair:	Barbara Schaff

Feminist toponymy: how the place naming practice re-signifies urban space

Alina Dambrosio Clementelli (Bologna/IT)

The aim of this work is to show how some feminist practices re-draw a new collective memory in the urban space. From a foucaldian perspective, toponyms cities often reveal power relations and geopolitical issues and reflects how power controls the territory. In this sense, the naming of places is a symbolic and material component in the relationship between places and the politic identity of place representation. A gender analysis, moreover, highlights how traditionally urban space is dominated from power hierarchies, such as patriarchal biases and heteronormativity. My proposal is to show how the place naming process, such as feminist toponyms, is a way to upset the victimizing storytelling about gender-based violence in order to empower marginalized subjectivities, such as women and queer people. Indeed, gendered memories validate a patriarchal narrative where women are often portrayed as the victims. The feminist toponymy is a naming place practise to visiblize feminist and trans-feminist activists who struggle against the heteropatriarchal system in order to resist to the security and disciplinary discourses on women's bodies. This practice highlights the potential of public space as the site of claim-making through spatial and material dimension. In other words, feminist place naming shows the embodied process of subjectivation. Through this practice, the feminist movement writes a counter-memory, a fouldian notion referring to memories that differ from the dominant discourses. In this way, new values, ignored and deleted from cultural memory, took place in the urban space.

Speech, silence and the gendered expression of trauma among Pakistani and Indian women

Sabina Rehman (Auckland/NZ)

This paper examines literary representations of the expression of intense suffering and trauma faced by women of marginalised communities in India and Pakistan. I argue that social and emotional ordeals faced by women are reflected in their disjointed speech and loss of memory. Traumatic recall is punctuated by ruptured speech, broken sentences, incoherent articulation and even ultimate silence. I take up Anita M. Weiss's Walls Within Walls: Life Histories of Working Women in the Old City of Lahore (2002) and Urvashi Butalia's The Other Side of Silence: Voices from the Partition of India (1998) and show how these writers have captured and represented the sufferings of victimised women. While Weiss interviews women about their lives in Lahore and Butalia talks to women who had suffered during the partition of India, both writers show that speech and articulation collapses in the face of indescribable suffering. Prolonged suffering, social injustice and male dominated cultural norms lead these women to severe emotional stress, often leading to memory loss and elliptical speech. On the basis of my study I conclude that

a) Speech, memory and suffering are inextricably linked together;
b) Gendered expression of trauma is often defined by the social and cultural norms of the male-dominated society;
c) Literary representations of trauma challenge the stereotypical and accepted forms of expression by questioning the very agency of language itself.

Writing the Trauma and Courage: Diary of Diana Budisavljevic

Nevena Dakovic (Belgrade/RS)

The paper analyses the diary of the woman rescuer Diana (Obexer) Budisavljevic (Dnevnik Diane Budisavljevic, 1941-1945), who helped and recued thousands of and women from the concentration camps in Croatia during WW2, with the two fold aim. Firstly, the dairy is understood as the mediated representation of the gendered specific suffering, victimis-

ation and the trauma (maternal tragedy) of the mothers who decided to part with their children and let them leave with Diana thus allowing them to be saved. Secondly, the paper researches genre, style and structure of the dairy as lieux de memoire, memory maker and memory marker text. The comparative contextualisation of the diary reveals its unique character as the mixture of women (emotional, emphatic) and men (memoire like, historical) ecriture; as the diary of the rescuer who portrays the suffering of the victims (unlike diary if Helene Berr or Etty Hillesum who did not survive). Eventually, the analyses reveals the authentic combination of gender, multiethnic and multicultural humanism expressed in the Diary. Diana was from Austria, married to the ethnic Serb in Zagreb and she dedicated years of her life to the relief and rescue of Serbian woman and children as "unlike for Jewish population no one cared for orthodox prisoners and victims".

Gendering the skipped memories: Dispossession, remembering and forgetting in the narratives of Lausanne's grandchildren

Yonca Cingoz (Istanbul/TR)

The exchange between Muslim population in Greece and the Orthodox Christian population in Anatolia due to the Lausanne Convention dated January 1923 is defined as the first example of compulsory population exchange in the history of the region. The literature on Lausanne exchange includes oral histories of family members, geographical histories of the regions of evacuation and replacement, and the historical analyses on the peculiar aspects of this exchange compared to other waves of migration and voluntary exchanges in the region. One striking fact is the difference between the reactions the first generation migrants in Greece and in Turkey gave. Those migrated to Greece quickly found each other and they strived to remember, record and reserve their memories, culture and habits from Turkey. Those migrated to Turkey were on their own in their new town, they kept quite, tried hard to forget, moved on and seemed as content. In the light of feminist approaches to the concepts of possession and dispossession including the contributions by Butler and Athanasiou, I will look for the interrelations between gender and memory

within the Lausanne population exchange through the stories of migrants in Turkey as they are remembered and narrated by the second and third generations.

1.07. GENDER, MEMORY, AND (RE)SIGNIFICATION IN EASTERN EUROPE

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 4.103
Chair:	Biljana Oklopčić

Where Have All Those Women Gone? Blind Spots of Post-1989 Czech Historiography

Libora Oates-Indruchova (Graz/AT)

If one asks, "where do contemporary Czech historians see that gender is located in the history of the 20th century?", one arrives at a devastatingly simple answer: they don't. Gender is rarely or not at all represented among the perspectives on this subject in post-1989 Czech history-writing. When one considers the prominence of the equality of the sexes in communist rhetoric and the heated anti- and pro-emancipation media and intellectual debates of the 1990s, this omission testifies to a remarkable loss of opportunity in historical research. Even if we set aside the potential of gender as an analytical category to generate new knowledge and remain only within the conservative men/women binary, that gap defies logic. One would think that the plain demographic fact that women constituted slightly more than half of the population should drive the interest of researchers to inquire what this population had to say. For those who would mobilize the category of gender, the obvious question presents itself whether this half of the population was saying different things than the other half and perhaps also why? This presentation will

concern itself with, first, the possible reasons for this neglect among Czech historians and, second, with the consequences of the gender-blindness to post-1989 interpretations of Czech history.

The Re/Signification/s of Gender in the Polish Public Sphere: Citizenship, Motherhood and Critical Art after 1989

Natalia Krzyzanowska (Örebro/SE)

My paper focuses on discursive constructions of motherhood in Polish post-1989 critical art. I view the latter as the key site of discursive re/significations of gender in which women-artists deconstruct the historical doxa of motherhood and re(dis)cover its new meaning(s) connected with women's citizenship and belonging. The paper is built on the premise that critical art breaks the deep-seated underrepresentation of women in the Polish public sphere. The presentation draws therefore on critical feminist theory as well as on the political philosophy of Hannah Arendt. Against a variety of examples of works by Polish (female) critical artists and their constructions of motherhood and citizenship after 1989, I examine in particular the works of Joanna Rajkowska. I show that her critical-artistic public expressions of individual reflexivity, agency and memory offer insights into individual experience of motherhood while creating examples of alternative public discourses of gender. I argue that through performing narrative of the self in the public incl. urban contexts, critical artists such as Rajkowska emphasise both the role of women and the political character of birth-giving and thus legitimise women's claim for presence in post national public sphere/s. A new type of (displaced) transnational citizenship is thereby foregrounded and viewed as the key antidote to traditional and hegemonic visions. Realised in such post-national contexts as the urban spaces, this post-national citizenship is viewed as the key component of discourses that critique the nationally-specific and historically contingent visions of gender while offering its new public and private conceptualisations and significations.

A gendered discussion of 'post-' memories and how they are played politically: post-transformation and post-socialism in East-Central European discourses

Barbara Gaweda (Prague/CZ)

East-Central European feminists have repeatedly stressed the need for a feminist critique of transformation processes that takes into account a gendered social and political analysis and shows the historical sources and subsequent modernizations of patriarchy as well as gender power relations. This paper takes a gendered perspective to look at the East-Central European memory region with a focus on the still persistent post-transformation discourses and their legacies in politics. I argue that in this discursive arena, the hegemony of particular interests gets articulated in the form of neoliberal and ultra-conservative discourses and thus (re-)constructs social exclusion and structural and symbolic gender inequalities coupled with sexist stereotypes. My focus is on Polish politics, but the situation, while symptomatic at this particular national level, also shows some wider regional trends that Eastern and Central Europe have been experiencing after the fall of state socialism. I combine both 'local' and transnational literature conceptualizing the memory and discourses of democratization and transformation and connect them to a discussion of Europeanization and the knee-jerk reactions to it through a post-colonial lens. I show how the expectations regarding transformation and Europeanization were misplaced and how they persist in the form of a discursive 'memory backlash' today. I specifically explore the gendered nature of the memory politics of the current Polish government and engage with feminist analyses that point to the need to rethink the relationship between centers and margins to include a diversified and shifting position of the region from a gendered perspective.

Broken genealogies: east European feminisms and the memory of communist past.

Magdalena Grabowska (Warsaw/PL)

Whether as political activists, acclaimed professionals, revolutionaries or dissidents, east European communist women occupy an ambiguous position in the history of global feminism. Academic debates about prospects of reclaiming their presence as part of genealogies of women's and emancipation movements, locally and transnationally go hand in hand with political struggles over collective memory, historical politics (particularly in the context of growing nationalisms), and feminist politics of representation. Proposed paper scrutinises communist genealogies of women's movement and raises the question of the importance of the two generations of communist activists to the formation of the contemporary feminism in Poland and beyond. First, it challenges existing historical narratives of east European feminism after 1989: the narrative of "lack (of women's movement)", the narrative of convergence (with the western women's movement), and the anticommunist narrative that binds together the previous two. Second, it asks about possibilities of destabilising these routinised ways of narrating feminist past, by reading them against archival and oral history materials collected during the project "Bits of Freedom: Women's Equality in Socialist Poland and Georgia" (2010–2015). Using the archival documents of the Women's Department of the Polish Workers' Party and the Polish United Workers' Party (1946–1952), documents of Women's International Democratic Federation and the UN, and oral histories of the activists engaged in League of Polish Women and Committee of Household Economics (1956-1989), I trace the trajectory of Polish women's activism after the WWII as key component of the history of women's movements locally, and transnationally.

1.08. GENDER, REMEMBERING, AND WAR/ TERROR

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 4.103
Chair:	Maki Kimura

The Representation of Trauma of Gender in a Time of Terror: Two Case Studies

Brahim Benmoh (Rabat/MA)

Taking into account the dynamic views of time and space and the power of discourse in the (re)construction of these regimes, this paper aims to examine the complex of gender dynamics and its sense of intersectionality with other socially constructed categorizations such as race and ethnicity in a time of terror. Departing from Homi Bhabha's concept of "transition," in his lecture, "Writing Rights and Responsibilities," 9/11 trauma can be considered as a discursive shift which has been emphasizing a political, cultural and economic 'paradigm shift' in the contemporary transnational and transcultural world. As such, the question of feminism as a theoretical approache vis-à-vis the post-9/11 'regime of truth' has assumed a new critical agency which obliges feminist intellectuals to critically involve themselves with the process of interpreting and digesting how gender roles and gender inequality have been operating since 9/11 and the way in which war on/of terror discourse and its traumatizing effects have ideologically reinforced gendered divisions. To come to terms with this problem, this paper examines two post-9/11 literary narratives, namely Alia Yunis's The Night Counter (2010) and Shaila Abdullah's Saffron Dreams (2009). Drawing upon feminist postcolonial and trauma approaches, this paper examines how both of these diasporic female writers fictionalize the post-9/11 cultural and political transition that has thrust into the spotlight the interrelationship of gender, representation, trauma and memory.

The Aesthetics of Failure: WWI in Virginia Woolf's To The Lighthouse

Kirsten Sandrock (Göttingen/DE)

The proposed paper takes Virginia Woolf's To The Lighthouse (1927) as a starting point to think about a literary aesthetics of failure, i.e. an approach to Western culture that does not aim at representing its alleged successes but that focuses instead on its horrors, anxieties, destructions, and violence. Woolf's novel is widely known for its unconventional way of representing WWI by using the image of a decaying house to symbolize the general decay in the years around WWI, including the decay of the Ramsay family, their summer house, and the future of the next generation. The novel's focus is, significantly, on the house instead of the war, which is commonly read as a "refusal to engage a process of mourning aimed at 'working through' despair and grief" (Clewell 198-99). My reading draws on this idea of a refusal to work through – and, with it, to overcome – the atrocities of WWI and reads this refusal as part of a larger aesthetics of failure that Woolf uses to commemorate WWI in an alternative way, one that does not grieve or explain war but rather produces a site of memory in form of a rotting house. On a theoretical level, my paper engages with recent works in the field of failure studies (Brakensiek/Claridge, 2015; Halberstam, 2011; Junge/Lechner, 2004; Sandage, 2005). Specifically, it asks which literary and rhetorical devices texts can use to escape traditional patterns of remembering war and, in so doing, question the literary and cultural hegemonies of Western cultures.

HIStory vs. HERstory: is there a common ground for memories on Bosnian war?

Lejla Gačanica (Sarajevo/BA)

During the time when life in Bosnia and Herzegovina consisted of men's war, men's negotiations and men's peace, women remained unrecorded. Women were mentioned mostly as numbers: as rape victims, victims of torture, exile. She was confined to the category of "elderly and infirm", just a tool of the war, the same war that was waged by men. However, the truth is different. Women were the victims of the war, but not just victims. With their efforts in everyday wartime life to maintain grains of

peace, out of which they would make growing peacekeeping fields, although the formal negotiations did not include these, women did contribute to the establishment of what was called "the peace", and what is significantly different in the lives of Bosnian women. Do women actually see peace differently? Have they intentionally been left out from the official procedures, official history records, or perhaps their contribution in peace-building is not noticeable, or unappreciated? Often left out from formal HIStory, HER parallel history exists. We try to find them. To record. To revive it and make it visible. The importance of availability of authentic experiences of women who were part of the war and now are trying to be part of the peace, is reflected in providing real insight into the history of the position of women during the war and post-war period. This paper will reflect to project conducted in 2015 and analyze collected stories as part of the alternative history of peace-building in Bosnia and Herzegovina.

From Illusory Freedom to Ravensbrück: Lesbianism between Weimar Germany and Nazism

Giulia Iannucci (Rome/IT)

The goal of the present investigation is the analysis of the radical changes in the life conditions and social perceptions of lesbians in Germany between the end of the Weimer Republic and the sedimentation of Nazism, notably focusing on the events linked to Ravensbrück, the only concentration camp entirely for women.

Indeed, even if §175 exclusively punished male homosexuality, the legal negation of female homosexuality did not refer to the real presence of lesbianism within the Weimar society, culture and arts. Indeed, female homosexuality was not only generically and scientifically understood, but it could also be observed in sociological, topographical and public terms. In that moment, lesbianism emancipated and found its space within the Weimar Republic through the creation of a collective consciousness sedimented in public and private spaces.

Nevertheless, following Adolf Hitler's rise to power the "lesbian issue" was faced in a controversial way – since it was not officially punishable by the law – leading to the creation of specific concentration camps for women. In particular, the Ravensbrück camp was chosen as the place to

intern lesbians together with all the women – prostitutes, socialists, gypsies, communists, and Jews – considered asozial and therefore, deviant from the female norm set by the Nazi power.
Consequently, lesbianism was contextualized within a new (forgotten) environment in which the role of the women, both victims and jailers, was manipulated by a patriarchal system aimed to standardize, normalize and repress the "lives unworthy of life".

1.09. GENDER, EXILE, AND MEMORY

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 4.103
Chair:	Helena Wahlström Henriksson

A forgotten generation: first generation Moroccan women in Belgium

Amal Miri (Ghent/BE)
Moroccan women migrated to Belgium mainly through family reunification. Family reunification was encouraged by the government and women were authorized to join the 'head of the family'. These women were seen as a reproductive force and support for their husbands who migrated as guestworkers. The role of the migrant man was to serve the economy and the woman was to serve the objective of reconstituting demographic structures. Such gendered views consigned first generation Moroccan women – much more than their husbands – to a secondary position not really worthy of inclusion efforts or investigation.
It is only in the mid-1980s that the Belgian government began to develop policies to foster their inclusion in society. Even though an 'integration' program for migrants was (finally) introduced in 2004, it was not nested in migrants experiences and excluded first generation migrants by focussing solely on 'newcomers'.

All of this contributed to what the children and grandchildren of this first generation call 'a forgotten or lost generation'. This paper aims to investigate the relationship between gender, race and memory using the case of first generation Moroccan women in Belgium. This paper will look in to a new Dutch documentary named 'Toen ma naar Mars vertrok' (2016) about the first generation mothers. The use of media technologies has been attractive to social researchers engaged in participative (ethnographic) methods. The documentary facilitated the active involvement of the participants in collecting and crafting their own diverse stories.

Syrian Kurdish women in exile. Memories, representations, and belonging.

Wendelmoet Hamelink (Oslo/NO)

This paper investigates the stories of Syrian Kurdish women in exile. It is based on long narrative interviews and participant research with 20 women in Norway. In Syria, these women were part of the marginalized community of ethnic Kurds who were long fighting underground for a better existence.

With PKK support, the Syrian Kurdish political party PYD gained a dominant position after the Syrian revolution broke out, and established the semi-autonomous region Rojava. The political organization of the region is based on a system they call democratic confederalism, in which women's participation and liberalization is one of the most important foci.

Kurdish feminism has a longer history and is rooted in marginalization, poverty, and guerrilla warfare. The Syrian war, and the plight of the Kurds within this war, has, unexpectedly, created a space for a Kurdish feminist movement to spread and establish itself firmly in the center of a new political establishment. It also gave them a platform to present their viewpoints to a global public.

However, what dynamics are at play on the ground, behind the movement's propaganda? How has the women's movement affected Kurdish women who are not directly involved in its political organization? Do they identify with this movement, do they feel it fairly represents their histories and memories, and do they associate with its future visions? This paper addresses questions of hegemony and the power of representation in a

hitherto marginalized feminist movement that gained momentum only very recently.

'What Double Shifts? We're Doing All the Shifts!': How Turkish Immigrant Women in the U.S. Negotiate the Boundaries of Gender and Sexual Norms

Selen Artan-Bayhan (New York/US)

Immigration forms an important turning point in the lives of many people who leave their familiar surroundings including family, friends and daily practices behind and try to adapt to a new life in their destination countries. Immigrants' life chances are shaped not only by their personal dispositions that they had acquired at home, but also the social, economic and ideological structures of the society they are settling down. However, the history of immigration is mostly told from the male perspective where the scholarly attention is predominantly focused on the experiences of immigrant men. While there is some change in this tendency, immigrant women are more often than not perceived as the accompanier of the male figure in the family, either their father or husband, and their experiences are usually downplayed if not unrecorded. This paper, based on 32 in-depth interviews conducted for a doctoral research, sets the focus on the experiences of the first generation Turkish immigrant women living in New York and New Jersey. Some of the key issues discussed in the paper include the definitions of femininity and masculinity, different meanings attached to the notion of gender equality, perceptions regarding women working outside of home, and the burden of lack of division of labor at home. Making use of the boundary-making paradigm (Barth, 1969), this paper examines how Turkish immigrant women negotiate their gender identity in a new societal context where they have come across with various and at times challenging representations of femininity, sexuality and gender norms.

Chilean women in France. Exploring gendered counter-memories of exile

Belén Rojas Silva (Utrecht/NL)
Framed in my postdoctoral research in progress about Chilean women in France in the last 40 years, this presentation is built around the notion of gendered counter-memories about exile and migration. First, my interest is to analyze the potential of this notion to guide us in the search for "officious" memories of mobility, while confronting us with the legitimation of the coherence of particular narratives through opposition, and equally illuminates new contradictory experiences of migration and articulations within it. Second, and based on the previous critical reflection, my interest is to focus on the exiles/refuges of Chilean women during Pinochet dictatorship to develop a preliminary proposal about counter-memories concerning victimization and nostalgia as the articulating axis of individual and collective experience of exile and their political character.

1.10. REPRESENTATION AND REPRODUCTION

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 3.108
Chair:	Barbara Schaff

Memories, Materialities: Sons Write Their Mothers' Bodies

Helena Wahlström Henriksson (Uppsala/SE)
In the past dozen years, a number of Swedish male authors have explored their mothers' lives in memoirs and novels, countering the conventions of the mother-daughter plot identified and explored in feminist criticism (Hirsch 1989) as well as the predominant critical focus on patrimonial

narratives in contemporary life writing (Freadman 2004; Mansfield 2014; Smith and Watson 2010). Narrated from a point after the death of the mother, or at a point when she is very old and ailing, the novels are projects of remembering the mother-son relationship, but also the mother, her life before motherhood as well as her life as a mother. This study explores representations of mothers in a selection of such filial/maternal narratives, focussing particularly on how the maternal body is represented, and the ways that the maternal body figures as a point of connection and distance for the middle-aged son/protagonist/narrator. In these novels, the mother's body is typically visible in the narrative only when she is old, ill and dying. Through a reading of representations of sons' reflections about their mothers – and their mothers' bodies – I open questions about filial identification and disidentification with the mother. How does it matter that it is the son who is writing the mother? How does the mother materialize in filial narratives in terms of lived body and in terms of textuality? I suggest that the texts offer a space for representing, critiquing, and thinking through motherhood and sonhood as embodied relational and social locations.

Gender, Memory and Resistance: The Body-Politic of Association of Parents of Disappeared Persons in India-administered Kashmir

Vekar Mir (Delhi/IN)

Kashmir has been a bone of contention between India and Pakistan since 1947, following India's independence from the British and creation of Pakistan, resulting in the imposition of laws granting immense powers to the military turning it into the most densely militarized zone in the world. Within this context my MPhil thesis focuses on the concept of enforced disappearances as a tool of state violence which gained momentum in the post-1990 Kashmir conflict and foregrounds a counter-resistance to the same through an analysis of Association of Parents of Disappeared Persons (APDP). The experiences of the mothers and wives of those who were victims of the 'erasing violence' of enforced disappearances brought them together over the years and evolved into one of the most powerful movements that Kashmir had ever witnessed.

The paper, which would be excerpted from my thesis, would highlight the

activities of APDP and the gendered resistance they exemplify. It would elaborate the multiple ways through which women have used their memories and everyday life as political markers in face of state violence. It would argue that the engendered tactics of APDP connect the resistive significance of memory with grief as well as the need to mourn and emphasise the import of gender in collectivising the resistive potential of memory against the 'erasing violence' of enforced disappearances in India-administered Kashmir. The resulting embodied practices of memory have shaped a gendered body politic in this context through tactics such as recurrent occupation of public space and collective remembrance.

Representations of Fatherhood in the Soviet Legal and Pedagogical Discourse of the 1930s

Sofia Danilova (Saint-Petersburg/RU)

Whilst Soviet motherhood in the era of early Stalinism has been sufficiently covered in historiography, the issue of representation of fatherhood and social construction of soviet masculinity still needs to be considered separately.

I research the Soviet press in order to trace the key tendencies in the discourse on fatherhood in the 1930s. As a result of my analysis, I come to the conclusion that the father was ascribed two main roles, the economic and the educational ones. The first role is relevant for the fathers of babies, since it is assumed that a child of this age needs not to be educated, but to be cared for, which is a specifically maternal duty. The only form of participation in the family life left for the father is providing financial security for the mother and child. In this respect, I share the sociologists' point of view on the prevailing role of the "father as breadwinner" in this period of time. However, my observations disprove the established opinion on the tendency towards the discursive displacement of the father and the family, the definite reduction of father's authority in favor of the state, and the transfer of all the social and pedagogical functions to the mother. On the contrary, historical sources testify to the state power's interest in the return of the father to the family, and to the absence of consensus in the society as to the role of the father in the family.

1.11. SIGNIFICATION PRACTICES

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 4.103
Chair:	Biljana Oklopčić

Beyond the Gendering of Grief?

Anne-Kathrin Gunesch (Freiburg/DE)
My abstract argues that loss is correlated to social consequences of gender nonconformity. Thus, my contribution to the upcoming conference discusses the imprint of social relations on the practice of thinking/feeling/doing grief. As such, I explore not only the classification of the act of grieving, but also the possibility of transgressing gender roles, norms and stereotypes in doing so. The viability of criticism of gendered social relations needs to be seen in relation to the heterosexual kinship norm exercising hegemonic control over grieving practice.

From the Image of the Circassian Beauty to Queer Circassians: The gendered memory and identity

Jade Cemre Erciyes (Istanbul/TR), Dijan Özkurt (Karaman/TR)
The colonial image of the Circassian beauty, transferred from the West, has influenced the understanding and experience of the Circassian identity throughout generations. In the diaspora there was an effort to either relate and/or distance the self from this image. Parallel to this the social norms and the narratives of the diasporic community also changed focus occasionally. The closed knit diaspora communities framed gender roles and memories of a distant past of exile, homeland and identity. Though there was a constant negotiation of what all these meant, the traditional gender roles and gendered memory politics remained at the focus of everyday definitions.
The 21st century, brought a more open society for diverse identities, the possibility to live as the "other" of the "other", at the intersectionality of

ethnic, racial, political, sexual and gender identities. For the Circassians it became possible to voice a queer Circassian identity, beyond all traditional and social norms, and to openly exist at the intersectionality of their ethno-cultural and queer identities. This paper is based on many years of observation and discussions of the two authors, analysis of works on the image of Circassian beauty and life history interviews with people who identify as Circassian and as queer.

Decolonising the mind and consciousness in Sub-Saharan Africa

Olivia Bi-Soh Amabo (Dschang/CM)

This study examines some pertinent aspects that keep on plaguing most African societies despite their liberation and independence. During the colonial era, Africans faced enormous challenges. Though these Africans are aware of their situation, some of the responses/ behaviours today greatly affect African societies and can be traced to colonisation. The study explores bleaching as a racial transformation strategy and female subjugation as factor to maintain superiority (of the coloniser of course). The discourse shifts from marginalisation and racial transformation attempts to a gradual disappearance of artistic contributions and articulations of specific experience, that is, Indigenous Knowledge Systems.

Using race and postcoloniality as theoretical concepts, the study aims to showcase the significant attention attached to identity, African traditional and cultural values. Appiah (1990) qtd in Malpas and Wake (2006: 131) believes that discrimination between people differ in respects that warrant differential treatment in different cultures. Ashcroft et al. (1989) qtd in Malpas and Wake (2006: 134) on their part hold that more than three-quarters of the people living in the world today have their lives shaped by the shared experience of colonialism.

The study therefore obtains its data through participant observation and books. Based on content analysis, specific excerpts on bleaching, female subjugation, and gradual oblivion of Indigenous Knowledge Systems, were analysed. It is obvious that race and postcoloniality are each fundamental in a sense; these are greatly influential in the behaviours of certain people in Sub-Saharan African societies today.

Commemorating African wo/men's independence. A Malian-diasporic online news portal as site for gendered constructions of postcolonial identities

Synthia Hasenöhrl (Vienna/AT)

It has often been criticised that the contribution of female agents in the struggle for (African) independencies is largely under-represented. Memories always involve contestation, are politicised and are related to social struggles. Thus, the construction of memories can be a site for reproducing as well as contesting unequal power relations.

This talk explores the gendered identities constructed on a Malian-diasporic online news portal in the commemoration of the Malian independence from France. With the Malian-diasporic case, it combines questions of emancipatory media use and changing gender relations in postcolonial African contexts.

Combining the Discourse-Historical Approach by Reisigl and Wodak with feminist critical discourse analysis, I explore textual and visual elements in the construction of Malian-diasporic identities through online news reporting.

Gendered representations arise in the memories of Malian independence on the level of production, reception and content, on a textual and visual level. Moreover, it is inter-related with a variety of other differentiations along the lines of class, race, religion, ethnicity, or location. Research on gendered memories has to go beyond the content level and consider the context of its production and reception as well as its broader socio-political and historical context.

Panels

Panels | Stream 2: Destructing/Reconciling/Transforming

2.01. FEMINIST EPISTEMOLOGIES OF DIASPORA: CONTESTING HISTORIES OF RACE, NATION AND MIGRATION

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 3.103
Chair:	Stefanie Boulila

Feminist Epistemologies of Diaspora: Contesting Histories of Race, Nation and Migration

Jana Cattien (London/GB), Alyosxa Tudor (London/GB), Nydia A. Swaby (London/GB), Eddie Bruce-Jones (London/GB)

How can feminist epistemologies of diaspora contest racisms, nationalisms and migratisms? How can they make visible the contradictions and ambivalences that pertain to different regimes of (non)belonging? How can we conceptualise modes of political solidarity that can intervene in various forms of minority and majority nationalisms? Our panel wants to engage with these questions; it brings together critical knowledge productions on nationalist, racist, migratist, homo-/transphobic, sexist and colonialist norms and normalizations of race, nation and migration. We build on the thought that race, nation and migration – like gender and sexuality – are not descriptive, objective categories, but analytical tools to name positions of power.

Speakers on the panel will draw on postcolonial studies and transnational queer-feminist approaches, in order to unsettle nationalist, nativist and colonial geographies. The first paper addresses the issue of 'feminist' complicities in majority liberal nationalist configurations. The second paper employs a queer-feminist lens to expose the racism and heteronormativity that sustain certain forms of minority nationalism. The third paper explores black feminist epistemologies that engage with diaspora as a location for resistance. The final paper mobilises feminist of colour interventions in relation to the colonial architecture of the trans-Atlantic slave trade and indentureship. What connects all our interventions is the

aim to challenge hegemonic epistemologies that take as given individual and collective speaking positions, at the cost of making invisible the exclusions required to attain such epistemic stability.

2.02. TRANSNATIONAL INQUIRIES

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 3.104
Chair:	Stefanie Boulila

Mythologies: Revisionism and an Intersectional Feminist Aesthetics in the contemporary graphic novel in India

Aneeta Rajendran (Delhi/IN)

This paper examines masculinity and femininity as expressed in contemporary India in the revisionist retellings of mythological texts like the Mahabharata in contemporary Indian comics and graphic novels. The primary question I pose is: what labours do these figures from the past perform as superheroes/anti-heroes/flaneurs/raconteurs and sometimes heroines in the chronotope of contemporary India? It is very tempting to think of revisionist representations as (necessarily) subversive of many normativities, yet at the same time these texts also champion and restore some normativities, such as those of caste or heteronormativity or that of femininity. Through focus on a select few retellings (Sitayana, Sauptik, Adi Parva) of the Ramayana and the Mahabharata, I examine the contexts of construction of ideas of masculinity and femininity within the framework of what Hinduism means as a religion, a cultural system and a set of stories. These revisions of the mythical overtly challenge the silencing of women for example; yet, the visual language and aesthetic that is employed may in turn be stabilizing and normativizing constructions of femininity such as upper-caste, or fair-skinned, etc, which in turn

has implications for the (very large) circulation these texts attain. This paper is an attempt to see how intersectional and discursive processes of "feminist" knowledge production be generated at the level of reading, critical interpretation and creation of intersectional reading methodologies so as to conserve on the one hand the clearly feminist politics of these texts while alongside not seeing feminist work as uninflected by intersectional understanding.

Conflicting Solidarities: Transnational Digital Feminisms and Politics of the Local

Sara Morais dos Santos Bruss (Berlin/DE)

The Weinstein revelations and subsequent global resonance of the #metoo movement can be seen as the feminist event of 2017. At the height of this transnational movement, a young law graduate published a crowdsourced list on her Facebook page containing the names of prestigious Indian academics and accusing them of sexual harassment. Controversial about the list was not only that it was a Social Media phenomenon (and resulted in immediate questioning of the legitimacy of Internet culture for politics), but also that these accusations did not contain the details of the alleged crimes so as to protect the victims that brought forth these accusations. Therefore, the sheet was quickly dubbed "the list of naming and shaming" and found its heaviest critics within the feminist movement itself, as older generation feminists feared an undercutting of the juridicial mechanisms it had taken years of feminist labour to establish in the first place. Was this shaming or 'speaking truth to power'? Pro-list responses pointed towards the power-imbalance between accused professors and their accusees, the latter coming mostly from within the student body and from outside of the dominant and privileged castes.

Instead of thinking of such lists as dangerous or righteous, the proposed paper looks at the list and its responses as an example of transnational and digital feminism, and how these global solidarities can be problematized by the localized politics in specific spaces. It also turns to the notion of feminist infrastructures and the possibilities of expression, when these infrastructures fail.

Invisible/Unheard "Travel" of Dalit Women: An Anthological Analysis

Prameela K P (Hyderabad/IN)
This paper would engage with the existing debates on women and travel writing in Kerala and the complex notion of travel experiences which has been represented in Malayalam writings. This is the time when women and travel are being celebrated and which simultaneously raises questions of gender and freedom, represented widely through cinema and the print. This paper would compare such travel experiences and the Dalit women's travel experiences as well. This paper focuses on caste and gender intersections through historical understandings to relate travel experiences of women and their feminist politics.

2.03. QUEERNESS AND THE NATION-STATE

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 3.105
Chair:	Liam Hilton

Can Queer Be a Nation?

Altynay Kambekova (Astana/KZ)
There is a tendency both in the academia and social activism to oversimplify the issue of the homophobic discourse in post-Soviet countries, connecting it merely to the authoritarian and illiberal regimes. The main problem of contemporary literature is that most of them look at Russian domestic politics from a single perspective, and such an intricate topic of nation-building and nationalism in Russia is studied only through an outdated prism of nation-state as based on ethnic or territorial groups. With these notions in mind, it would be interesting to see how the discourse on

sexual orientation and gender identity (SOGI) is articulated by the state in order to create new imagined communities and borders or re-define the existing ones. On the other hand, important part of the issue is how the queer community copes with the exclusion from the national narratives and if and how they try to re-articulate their existing identities. In its pursuit to subvert the West, as a subaltern empire, Russia has been using the queer community as the pawns in the game. The question is, then, if by being excluded from the national imaginary, they have also lost the loyalty to their co-nationals, and developed other identification points. If this is true, further, how this re-identification process could possibly lead to transnational identity of queer people from the post-Soviet countries, and how this would change the existing post-colonial dynamics of center-periphery between Russia and other ex-Soviet countries.

Sexed Colonial Legacies: Gay-Friendly Islamophobia and Perverted Sex.

Sabiha Allouche (London/GB)

An increasing number of self-identified queer men and women in Lebanon are opting for "strategic" marriages in order to escape kin pressure whilst pursuing same-sex desire elsewhere.

Seen from a liberal hegemonic lens, strategic queer marriages are celebrated as a smart move that circumvents the hostility of Lebanon's legal system towards same-sex desire. At the same time, the custom-practice of temporary marriage among the Shi'a community in Lebanon (and elsewhere in the Middle East) is seen as a hypocritical and "disgusting" practice that reiterates an Orientalist exoticizing gaze, and serves as proof of women's oppression.

Why the celebratory stance in the case of "strategic queer marriages" and the condemnation of the practice of temporary marriage?

In order to answer this question, this paper adopts a queer intersectional analysis to distinguish between vertical and horizontal homophobia in Middle Eastern societies, and works through the frameworks of critical IR, and critical migration studies in order to argue that:

a) The demonization of Shi'a sexuality alongside further "perverted" practices is necessary for the legitimation of the US' military interfer-

ence in the region since it sustains the "grotesque" and "strange" (S. Ahmed, 2000) ways of "them" Muslim folks, especially since temporary marriage is portrayed by US media as prevalent among Hezbollah fighters;

b) The increased globalization of "gay identity" is leading to a superficial transnational solidarity that rests on capitalist and neoliberal principles that contribute to the exclusion of desires that operates outside their boundaries.

Tropicalism of the Black Fag: Intersectional transpositions and micropolitical resistances

Delso Batista (PT), Paloma Rodrigues (Lisbon/PT)

The North American intersectional feminism presented a scenario – previously hidden – from different forms of discrimination suffered by a multiplicity of identities, to give visibility of the disparity of the egalitarian movement to people excluded by feminism.

In this perspective, this new protagonism has gained more importance in the debate about the meaning of being a woman, including in this analysis transsexual, transgender and transvestite, since the performances and expressions of their bodies, including the intersectionality of race, sexuality, etc, have become a strategy for social inclusion.

The theoretical-analytical production of feminisms is vast in the European and American context, however, the reflection on the representations of the feminine in the peripherical field, especially in the Brazilian scenario, is not considered, and here we have an opportunity for an analysis under the bias of epistemology of the South: learn what exists in the South, learn to go to the South and learn from the South and with the South.

When we thinking about the transvestite's meaning as a micro-politics, a form of resistance, empowerment, confrontation of the heteronormativity, exclusion, marginalization and submission, intentionally confronting existing feminisms.

Examining the performance and esthetics of the album "Pajubá" by the artist MC Linn da Quebrada – "black, fag and transvestite" –, it is envisaged to analyze micro-political discourses, conflicts of the existing structure under the intersectional perspective on the set of meanings present in

the symbolic language of this musical work against the inequalities found in Brazilian.

How to Respond to Hate and Ignorance: Response Videos by Transsexual, Trans* and Two-Spirit Visual Activists, or "Rising Up" in Canada

Eliza Steinbock (Leiden/NL)

As new media scholar Zizi Papacharissi points out, digital media networks are only visible when information is shared, consequently the activity of sharing response videos "presences actors" (2015, 126), in that they become visible to each other. Therefore, agency can be read into the call-and-response of affective online networks. Response videos that counter hate and ignorance are a particular favorite of the progressive left, those activists dedicated to intersectional liberation politics. I will examine the emergent tactics of the liberatory response video as we currently know it in digital visual culture through analyzing the visual activism of two key trans* cultural producers in Canada, active in the early 1990s – Mirha-Soleil Ross and Vivian Namaste. Their video diaries and satire sketches show the centrality of political framing around the genre of an affective and effective 'response'. Where Ross incorporates sex work, HIV, animal, and trans rights approaches into her diary videos, Namaste spoofs the expertise of a recipe tutorial to take aim at imperialistic, trans-phobic feminist theory. The recent viral response video by two-spirit multimedia artist Raven Davis, It's Not Your Fault (2014, 4 min), continues in the tradition of critiquing imperialism, specifically of Canadian settlers, who, emboldened by the 150 years of Canada Celebrations, publically express hate speech against the thousands of missing and murdered Indigenous (trans) women and their communities. Made with ordinary media by subaltern and racialized citizenry, the analysis of these materials illuminates the growth of transgender social movements through extraordinary, persistent resistance.

2.04. INTERROGATING MADNESS AND EMBODIMENT

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 3.103
Chair:	Stefanie Boulila

The wizard behind the curtain: Transgender women's experience of hegemonic masculinity

Margaret Kelly (Sydney/AU)

Based on twelve qualitative life-history interviews with transgender women—representing a range of ages and diverse backgrounds, in Australia—this paper applies Raewyn Connell's concept of hegemonic masculinity to analyse how transgender women confront and reflect on male privilege, authority and power when they lived as their birth assigned gender—as men—and, subsequently, as women. It probes crucial aspects of the ideology of supremacy and the allocation of power and authority within the masculine hierarchy. My data strongly suggests that power and authority are unevenly distributed among multiple masculinities. Participants illuminate an opaque, often contradictory, embedded structure of gender inequality that is difficult to identify and, therefore, to challenge. Furthermore, those women who described evidence of their power and authority when living as men, upon transitioning, report an acute awareness of such entitlement to the unarticulated, invisible advantages once available to them.

My study thereby illuminates how the strength of gendered structures lies in their complexity and elusiveness, as well as the invisibility of the advantages such structures bestow on some—but not all—men. Further, the unique insights provided by transgender women's experiencing of privilege, power and authority, both pre and post-transition, turn a spotlight on the wizard behind the curtain, and the enduring nature of gendered structures. My project thus not only contributes to contemporary scholarship which seeks to elucidate how hegemonic masculinity is perpetuated, but also poses a challenge to gender inequality.

Crip Genealogies From the Post-Socialist "East"

Kateřina Kolářová (Prague/CZ)

What does it entail to construct and follow a genealogy of antiracist feminist queer disability/crip critique in the space of East/ern post-socialist Europe? And from what archive can we forge such crip epistemologies? This paper looks at the complicated archive of the post-socialist movements of knowledge, bodies, viruses and fluids within the context of across-border "homosexual" sex work. I turn to the post-socialist geo-political and temporal location of East/ern Europe, and specifically to Czech Republic as one of the location that bears witness to the complex translations of disability theory. I am particularly interested in crip archives formulated from the mutual enmeshment/dependence of the across-the-borders movement of (disability) knowledge with other forms of transnational economies of movement and movement of economies. I propose to take a risky move and engage with the cinematograhic ouvre of Wiktor Grodecki, US-based Polish-émigré, who was drawn by the subject MSM sex work. His films create an admittedly problematic archive. It is complicit with dominant epistemic frameworks of homophobic homosexual panic, racialised and white nationalism as well as the stigmaphobic abjection of disability (HIV/AIDS specifically). And yet, drawing on José Muñ oz's strategy of disidentification, I propose to re-read Grodecki's films as a performance of yearning, an attempt to open the space for critical reflections of the transnational dynamism of post-socialism, the global economy of debility materialising in the circulation of bodies, desires, fluids and viruses across the national/transnational borders, and through sex work, HIV and drug use/addiction.

Madness and Feminist Knowledge Production: Questioning 'Sanestream' Mental Health Research

Akriti Mehta (London/GB)

Mainstream or 'sanestream' mental health studies has not only excluded voices of those considered 'mad' but has also reified binaries of colonialism, gender, sexuality, and disability through hierarchical processes of knowledge production. Across societies, madness has been constructed as an 'other' that needs to be surveilled, institutionalised, tamed, and cur-

tailed to protect the 'self' and 'the mad' have been constructed to be the deviant, dangerous, pitiable 'them' that stand in opposition to the rational, enlightened, normal 'us' (Foucault, 1961). Sanestream mental health studies has often created normative knowledges 'about' madness that perpetuate the binaries of self/other, us/them, sane/insane, normal/mad. This paper draws on the radical ideas and potential of critical mad studies that seeks to reclaim the significations and figurations of mad and madness and centre the previously excluded voices of 'the mad' to shape and create knowledges around mental health and madness. Based on my current research on knowledge production with survivors-users of mental health services and my own narratives of madness, I demonstrate how the mere token inclusion of 'mad voices' in mental health research is not enough; knowledge production on madness needs to radically transform its ontologies and epistemologies and centre 'the mad' as co-creators and interlocutors of knowledge rather than research subjects. This transformation will allow us to question the very (gendered and racialised) premises of sanity and how it connects to neoliberal and neocolonial orders. I further argue that this radical shift involves crucial ongoing conversations on knowledge production between mad studies and feminist/gender studies.

Theorising Asexuality; Creating an Inclusive Queer Epistemology

Laura Kok (Utrecht/NL)

Over the last ten years, the asexual community has been connecting on social media and fora. Since they are estimated to be 1% of the population, the internet has been vital in connecting this minority. Within modern society, which is increasingly focused on sex and sexuality, asexuals are fighting for recognition and representation. An informal discourse has been developed online by the community, which creates a possibility for signification within a language and culture that assumes sex to be normal and natural. How can queer theory be instrumental in further theorising a queer epistemology which includes this 1%?

An important phenomenon within the development of the asexual discourse, is what is commonly called the Split Attraction Model. This model is similar to the various words that existed in ancient Greek to describe

different kinds of love. It is hard to trace who originally coined the Split Attraction Model, but discussions online date back to early 2013. The following four categories are most often used in explaining the model; sexual attraction, romantic attraction, sensual or physical attraction, and finally aesthetic attraction. Some people might also distinguish other categories such as intellectual or platonic attraction. There is space for personal interpretation within these categories. The Split Attraction Model offers language to understand someone's experiences with various forms of human connection, instead of creating rigid categories to box people in. This model could be a starting point for theorising an inclusive queer epistemology.

2.05. RACE AND FEMINIST EPISTEMOLOGIES

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 3.104
Chair:	Stefanie Boulila

Reckoning with Innocence: Feminism and Whiteness

Terese Jonsson (Portsmouth/GB)

This paper examines how whiteness shapes contemporary feminist theorising, with a focus on the British context. While the dominant whiteness of feminist theorising was significantly destabilised during the height of debates about race and racism in the 1980s, analysis of contemporary white-authored feminist texts suggests that a re-centring towards whiteness has since taken place, despite claims that anti-racist critiques have been taken on board and that white feminists are now attentive to race. Specifically, the paper suggests that a white-centred feminism has reconstituted itself by reasserting its innocence from racism. Yet, as research on whiteness and innocence highlights (e.g. Razack, 1998; Srivastava

2005; Wekker, 2016), attachments to innocence in relation to racism are not innocent. Drawing on black, postcolonial and race critical feminist frameworks, the paper suggests that white feminist investments in maintaining innocent subject positions signify a continuity with colonial ideals of white femininity. Drawing out trends within contemporary white-centred feminist theorising, the paper argues that white feminist innocence is maintained through the production of particular kinds of narratives and knowledge claims about the relationship between feminism and racism which repeatedly erase, marginalise or appropriate the work of feminists of colour.

Knowledges that matter, Identities that do not: On intersectional feminism and neglected afro-spanish feminist community

Esther Mayoko Ortega Arjonilla (Madrid/ES)

In this presentation, I analyze some activist experiences that I have compiled in the last two years in different places of the geography of the Spanish state. The work is based on an autoethnographic research that I have called Afro-ethnography. This is research that has not yet been carried out in the Spanish state: Mapping the Afro / Afro-descendant community in Spain from the community itself.

In the last few years, there are a growing interest between the Spanish feminist academia on the discourses and knowledge articulated under the umbrella of Intersectionality and black feminist thought. However, discourses, practices, life stories and activist experiences from Afro-Spanish women remain invisible, hidden, in the eyes of Spanish civil society, feminist movement and academia. Within the term "Afro-Spanish women", I include a diversity of identities, positions, genders, migration experiences, and other intersections that are marked as "non-Spanish" by the "white" Spaniards.

On the other hand, there is a new activism from the Afro / Afro-descendant community in the Spanish State that are embodied by a new generation of activist mostly women. Discourses of this new generation are based, inspired and influenced by the writings and thoughts of prominent Black feminist scholars, discourses of the decolonial thinking from Latin

America, as well as some kind of afro-genealogy that are challenging the politics of representation in feminist discourses.

Diversity as a fetish in higher education: on the ambivalent stereotyping of the 'diverse' student

Sophie Withaeckx (Brussels/BE)

This paper departs from the paradox between the omnipresent desire for superdiversity in universities and the actual persistence of the university as a normative space, that constructs certain bodies (white, male) as its natural occupants while excluding others (female, racialized) as deviant 'space invaders'. Based on Bhabha's conceptualization of the stereotype, I argue that discourses of diversity display the features of colonial discourse: ambivalent stereotypes of the 'other' as either happy and enriching, or as deficient and a challenge for the university, are functional in the confirmation of the Western self-image as a stable, rational and superior subject. Inherent in this process is the fetishization of 'the other', serving two main functions. On the one hand, the fetish of diversity serves to disavow the specter of disorder – brought about by the Other's disturbing presence – by replacing it with the non-threatening image of 'happy diversity'. On the other hand, it serves to displace one's own undesirable characteristics – instability, deficiency, inferiority – by projecting them upon the Other, which then becomes the object of the remedying measures of diversity policies. By analyzing diversity policies elaborated at Flemish and Dutch universities, this paper questions what underlies the non-performativity of diversity policies, by exploring how the fetishization of diversity becomes a substitute for the actual experiences, emotions, perspectives of non-normative students. It critically interrogates if and how diversity discourses can be transformative and proposes the strategy of the 'uncomfortable dialogue' as a way to dislodge the coloniality of dominant diversity discourses.

2.06. QUEER TRANSFORMATIONS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.105
Chair:	Liam Hilton

Queer Cultures of Conflict: Facing Heterogeneity, Fostering Queerversity

Antke Engel (Berlin/DE)

In taking seriously the critique of diversity politics as being implicated in a neoliberal logic that functionalizes social differences as cultural capital, I propose queerversity as an alternative concept. Queerversity recognizes differences that resist classification and aims at acknowledging their political relevance. Social heterogeneity is seen as a field of conflict rather than as depoliticized multicultural diversity. Yet, acknowledging conflict as an inevitable dimension of social life and a motor of political change also means looking for non-violent ways of addressing controversies. If we want to support the heterogeneity of sexual and gender expressions, it is necessary that dissent about sexual lives and conduct can be articulated. In looking at two examples, feminist debates about prostitution/sexwork, and the politics of and against the movement "Besorgte Eltern" (Worried Parents), this talk asks: What would queer cultures of conflict look like? Can we imagine queer ways of dealing with conflicts, of caring for conflicts?

becoming a family – being a family: Educational processes in the context of family figurations of queer families

Nina Göddertz (Dortmund/DE)

So far, educational sciences in Germany has done little research on people who depict themselves as queer(1) and even less on queer families. My project aims to visualize educational processes of queer family figurations. Educational processes in families can be understood as an interactive dis-

course with family members and e.g. their own origins, their social environment, norms and expectations towards their family and more specifically: towards the mother or the father. Moreover, educational processes in families also include the confrontation with educational proposals as well as personal ideas and desires of the chosen family. As queer parents are especially challenged with family figuration, the following questions arise: How important is the category "gender", e.g. regarding the distribution of responsibilities? What role does this category play with regards to the education of their children? What roles does parental physicality play as e.g. in the context of pregnancy, birth(ing) or nursing? Which orientation patterns underlie queer family figurations? What challenges do queer parents face and how do they handle them?

My project aims to answer these questions by using biographical couple-interviews or – in case of a family with more than two parents – by using group interviews. These interviews will be evaluated with the help of the comparative sequence analysis within the meaning of the documentary method of interpretation.

This contribution provides my research approach and first empirical findings.

(1) The term "queer" refers to the self-description of non-normative identities and politics.

The Limits of the Ideal of Consent for Sexual Ethics: Insights from Queer Phenomenology

Caleb Ward (Berlin/DE)

After decades of feminist activism against sexual violence, consent has been institutionalized in many countries as the deciding factor to distinguish permissible sex from sexual assault. The increasing mainstream adoption of consent as a norm has produced substantive improvements in many women's lives, especially by identifying and condemning clear cases of sexual coercion. However, the growing focus on the legal status of consent has also brought with it a tendency for discussions of sexual ethics to fixate on "where to draw the line" in difficult cases. I argue that figuring out how to act toward a sexual partner requires grappling with the genuine ambiguity that is sometimes present in situations of sexual intimacy where coercion is absent or unclear. Because sexual violation or

humiliation can take place even when consent is present, it is evident that more nuance is required to guide action in intimate encounters. Resisting the ossification of consent as a legal ideal, this paper articulates a notion of sexual intersubjectivity from the work of two queer feminist phenomenologists, Rosalyn Diprose and Sara Ahmed, who explore the overlapping roles of bodies, histories, social forces, and the will in intimate encounters. Drawing on their insights, I identify why prevailing consent-based prescriptions are sometimes inadequate to guide action in certain ambiguous sexual encounters. By illustrating the limitations of a conventional conception of intersubjectivity--such as that presupposed by the ideal of consent--this paper maps the fault lines where a more dynamic notion of responsibility can enhance consent-based sexual ethics.

Asexualities: a Feminist and Queer Project.

Alice Sabbatini (Numana/IT)

Following a change in the intellectual discourse between Nineteenth and Twentieth Century, it is now common to define one's sexuality on the base of the gender/genders of the people one is attracted to. However, understood as the orientation of the person who lacks sexual attraction towards any gender, asexuality is generating increasing interest as well as promoting the disruption of the sexual imperative, the idea that every human is first of all a sexual being, especially if young, healthy, white, cisgender, heterosexual. Both asexual activists and scholars are now asking for its acceptance as a legitimate sexual orientation. While recognising the importance of said goal, it is vital to name the opportunity intrinsic in asexuality: the deconstruction of the sexusociety. This is possible by questioning the ways in which Western societies look at sex and sexuality, and by highlighting how the lack of sexual attraction has been used to stabilise specific sexual norms and to regulate the (female) bodies over the last two centuries. Ultimately, asexuality has the potential to problematise the seriousness with which we are called to interrogate our sexuality, and then present it to the world as an unambiguous and definitive orientation. Such project can only require a feminist and queer approach that can make sense of the social marginalisation and pathologisation of bodies based on the lack of sexual attraction, while focusing on structures of institutional power and oppression.

2.07. INTERSECTIONAL FORMS OF VIOLENCE AGAINST WOMEN

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.103
Chair:	Angelica Pesarini

Violence Against Women and Women's Self-Defense in Turkey

Nagehan Tokdogan, Burcu Senel (Ankara/TR)

Data on gender-based violence in Turkey shows that murders of women is getting higher and higher in the last years. In 2012, 165 women; in 2013, 214; in 2014, 281; in 2015, 278; in 2016, 328; and in 2017, 409 women were killed by a husband/partner. While all this formidable violence is mostly thought as 'personal' and 'daily' issues, it should be thought in relation to the restrictions upon or prohibitions against bodies/sexualities of women both in daily life and in the legal system, which are fulfilled and fed by the authorities promoting and affirming violence and subordination of women, directly related to the masculine power and mentality governing the country, culture and daily life. Nevertheless, it is significant to underline that women are never passive receivers of the pressure they are surrounded, in contrast they always put bricks for various resistance practices both individually and collectively. Within this context, in this paper, we aim to focus on the murders of women in Turkey and women's resistance by murder. To specify the issue, we will initially give the statistics of murder/violence against women by their husbands/partners in the last six years. Then we plan to focus on resistance of women to the murders by mentioning stories of several women who killed their husbands as a way of self-defense. Lastly, we will mention and analyze the campaigns of feminists in Turkey so as to support the women who have become "murderers" in their efforts to save their own lives.

Gender equality in Ukraine: challenge for modern society

Oleksandr Dluhopolskyi (Ternopil/UA), Tetiana Matusevich (Kyiv/UA)

Ukraine has joined the main international commitments to gender equality. Despite the measures taken, women still face obstacles to their political, economic, and social rights. An important problem is the lack of legal awareness among women about discrimination. The level of maintaining gender gaps in wages is relevant (in 2016, women's wages were 25.4% lower than men's). At the same time, it can be stated that a significant part of local authorities does not make enough efforts to carry out informational and educational work on gender equality issues. Today, gender discrimination is aggravated by the occupation of the Autonomous Republic of Crimea, armed conflict in the Donetsk and Luhansk regions. 75% of Ukrainian women experience physical, economic, sexual, or psychological violence in their families. Gender problems and sex discrimination continue to exist in all areas of society across Ukraine. Women continue to be economically dependent upon men, that the increasing violence and human trafficking affect women in particular, and that there is a lack of opportunities for men and women to combine work and family life in a harmonious way. The problem of gender equality and discrimination in Ukraine has no particular support and understanding of the importance of solving this problem. In the context of the decentralization reform in the united territorial communities, there are more possibilities and, at the same time, responsibility.

Migrant, Muslim, Women: being a Citizen on the Edge of Otherness

Itir Aladag Gorentas (Izmit-Kocaeli/TR)

Muslim women migrants' effects on culture, place in society and their integration to European society have been discussed ever since the first group of guest workers landed in the Old Continent after World War II. Even Muslim men's cohesion is discussed over Muslim women. From time to time, Muslim women's rights are advocated by anti- immigrant discourse as an instrument to support their assumption of inherent disparity in this culture. This rhetoric is obviously exclusive. An important and prominent group of feminist scholars studied these tendencies uses

the example of "forced marriages" as an example of state practices using gender equality as "an argument for restriction of immigration" but over the last three years, especially after the cycle of violence starting with vicious Charlie Hebdo attack, in parallel with the increasing security concerns and the discontent in the society Muslim women's veiling practices and clothing choices occupy first place in anti- immigration agenda.
This paper intends to address the effects of security regulations among especially third generation women migrant populations and their fundamental rights. The study, in general, aims to confirm the assumption of the rise in anti- Muslim, anti- multiculturalist, intolerant sentiments in judicial, political and social aspects of life have degrading effects on European Muslims women while claiming their fundamental rights as any ordinary citizen. Particularly, the researcher will seek to demonstrate the distinction in situations and conditions of Muslim women and men throughout these tensions.

An Inherently Masculine Practice: Understanding the Sexual Victimization of Queer Women in College in the United States

Kristjane Nordmeyer (Salt Lake City/US), Nicole Bedera (Ann Arbor, MI/US)
Sexual violence has long been identified as a key component of sexual and gendered inequalities, yet the discourse surrounding this violence is often centered on a heteronormative narrative that marginalizes the experiences of queer-identified individuals. Our qualitative research explores how these marginalized experiences are situated and embedded within a specific group (queer women) and within a specific setting (higher education) within a specific country (the United States). Using trauma-informed, survivor-centered, and feminist interview methods, we conducted 40 open-ended interviews with lesbian, bisexual, and queer women who identify as sexual assault survivors. Participants answered questions about the characteristics of their sexual assaults and perpetrators, as well as connections the survivors perceive between their sexual assaults and sexual identities. Survivors' narratives indicate that the perpetrators of such sexual assaults are motivated by an expression of masculinity, regardless of the perpetrator's gender identity at the time of vio-

lence. Additionally, the perpetrators may see sexual violence as a more powerful way to prove their masculinity when their victim is queer. We argue that focusing on the role of masculinity can help scholars and activists better understand and challenge the sexual victimization of queer women and deepen understanding of the mechanisms of heteronormativity and queer oppression.

2.08. COLONIAL AND POSTCOLONIAL GENDER VIOLENCE IN THE GLOBAL SOUTH

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.104
Chair:	Angelica Pesarini

Refugee Congolese women in forced displacement to Rio de Janeiro: agency and empowerment

Mariana Almeida Silveira Corrêa (Rio de Janeiro/BR)

The East of the Democratic Republic of Congo is an extremely conflictive region, for this reason, countless inhabitants are forced to leave their homes, often seeking refuge in distant places as Brazil. Women, who have arrived in the majority, are often accompanied only by their children. They experience war and displacement in different ways.

This dissertation aims to understand Congolese's experience during the displacement (exit, transit, arrival and installation). Thus, are analyzed the gender identities, stories related, choices and strategies used by them along the way. Also, it is verified if the women presented agency, if they were empowered.

The methodology adopted was qualitative, having been done a bibliographical review and a data collection research by observation, participant observation and interviews with Congolese at Cáritas RJ and at

Universidade Estadual do Rio de Janeiro.
The conclusions were that all interviewees from the eastern DRC presented agency at some moment in their path, most of them revealed changes in their gender identities and some of them became empowered.

The Role of Bali Chamba Women in Inter-Ethic Conflicts: a Pre-Colonial to Post-Colonial Situation

Ngek Monteh Rene (Yaounde/CM)
Wars and conflicts have played a tremendous role in the structural setup of the Bali Chamba societies and it has shaped the mentality of the people. This study provides an insight situation of the military elements of history with special focus on the contributions made by Bali Chamba women during inter-ethnic wars which correlated with various generations. The origin of these conflicts can be stress from Bali Chamba from the course of their migration, settlement and expansion in the Bamenda Grassfields of Cameroon. Women's role in conflict has contributed a solid formation of a valuable Bali military prowess and tradition based on organization, tactics and transmission. The military aptness has been transmitted from one generation to another, with adaptation to new realities based on the various historical epochs. An analysis of both primary and secondary data exploited for this study reveals that, women, though considered low-graded, were a vital force who made themselves a visible part of the Bali Chamba military history. This paper will examine the causes of conflict, women as food providers, moral support, porters of booty and care providers.

Contesting gender violence and indigenous discrimination in the Global South: the case of the Mapuche people.

Cristhie Mella (Bristol/GB)
Achieving gender equality in Latin America has been problematic. Feminist endeavours seem highly contested, regarded as westernised and alien to this context. Essentialist positions assumed by some indigenous women that see feminism as a threat to identity construction have been dominant in recent debates. However, emerging voices from within started to make sense of the contribution made by Feminism in the view of

making visible forms of gender violence that have been largely naturalised under the cultural framework.

Struggles for recognition within long- lasting conflicts with nation States, responsible for human rights violations of indigenous people have pushed a political position that assumes this issue as more salient than gender equality within these groups. Such is is the case of the mapuche people in Southern Chile. As they have had to resist an assimilationist and dominant racist society that perpetuates discrimination, some forms of indigenous activism have systematically tried to keep the issue of gender violence out of sight and even more, trying to silence those voices that demand the subject to be further addressed. Different forms of backlash are to be seen.

However, the need to give voice to the indigenous victims of gender violence should not be postponed for strategic reasons. Within an intersectional perspective, the historical elements that perpetuate discrimination and reinforce different forms of violence should be examined.

Indigenous movements women's, mother earth-Womens mother, under pressure due to damage to the ancestral territory

Eduardo Erazo Acosta (Pasto/CA)

Within the institutional policies, mega development is linked to the continuous depredation of mining-energy resources, which is also correlated to the development of the economy as a central element of the national development framework.

In this aspect, the main objective is to present the experience of good living from the Andean perspective, as a possibility to consolidate critiques of development, and secondly, to identify alternatives to development by recognizing experiences of Andean cosmovision, linked to the interrelation between connection between social agents of integral health promotion from the own health practices understood as well as how the political exercise to the sumak kawsay

Ethnographic methodology is used in meeting with native communities, and the foundation in Andean community knowledge, from the works: Encountering Development: The Making and unmaking of the Third

Wold by the Colombian Author Arturo Escobar, the academic Bolívar Echeverría the work Critical Discourse and modernity and his work Das Nichtlebbare zu leben: Kritik der Moderne & Widerstand, from the documentary analysis stands out as a result of research with native communities of the Andean zone of Ecuador and Colombia the survival of modernity / coloniality based on the recovery of the original episteme and liberation in the educational praxis, and to emphasize as urgent the task of the academy but above all in the strengthening of the original Andean episteme, in addition to community recognition and holistic thinking as a determinant of the territorial and epistemic original defense.

2.09. DECONSTRUCTING, CHALLENGING AND RECONCILING

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 3.103
Chair:	Angelica Pesarini

Challenging Fanon: A Radical Black Feminist Perspective on Violence in the Fees Must Fall Movement

Wanelisa Xaba (Cape Town/ZA)

The Fees Must fall student movement has undoubtedly shaken the foundation of South Africa. Utilizing social media, students of South Africa formed a radical movement that not only challenged university colonial policies but the State.

In response to the resilience of the Fees Must Fall movement, different universities and the state inflicted violence upon students and workers. Most protests across the country started out peaceful however because of the brutality of the State and universities, students soon retaliated.

When student responded to the violence, the dominant South African dis-

course (including media) labelled student as violent and unruly. Using Fanon, this abstract seeks to unpack simplistic understandings of violence that overwhelm South African public discourse. I argue that the students' response to a brutal state and militarized universities is merely that: a response and cannot be characterized as violence.

However, from a Black radical feminist perspective, I will explore the inter-personal violence that Black womxn and queer bodies endured within the movement. I will challenge the movements performance of militarized patriarchal masulinities performed within the movement particularly by cis-heteronormative and homophobic Pan-Africanist factions of the movement. I will also challenge Fanon's positionality as a cisgender heterosexual man as a limitation to understanding violence from a Black Radical perspective. That is to say, I will introduce the concept of "reflective violence". I will argue that, most Black Radical Feminist (along with other students) performed militarized masculinities when responding to police brutality however Black Radical Feminists were reflective about violence.

Matrixial Encounters: ethical modes of reading, conceptualising, analysing, and passing on the word

Ruth Daly (Leeds/GB)

In this paper, I seek to analyse the emergence of an ethico-political framework that is engendered by matrixial writing. Engagement with the ethical aesthetic pertaining to matrixial writing and reading practices, I argue, allows for alternative ways of engaging with and responding to structural and systemic violence. Drawing on feminist psychoanalytic theories, I consider how matrixial writing challenges our relationship as readers to engage ethically with traumatic histories. I explore how particular theoretical moves support a radical refusal, whereby structures of domination, colonisation, and violations of human rights are heavily critiqued. Matrixial writing enacts the dilemmas inherent in the disruption and modification of phallocentric (and colonial) modes of thought. Circuitous engagement with notions of progress, freedom, and expression speaks to the larger issue at stake: a redistribution of power in relation to the prevailing dominant discourse is meaningless if the structural and systemic problems remain intact. This paper will consider the implications of this articulation of women's writing as feminist

practice in relation to ethical modes of reading, conceptualising, analysing, and passing on the word. This paper argues that alternative approaches to theoretical and literary analysis allows for the creation of a space in which one can begin to contemplate new, ethical and political potentialities within the field of literary and cultural studies. This extends to an engagement with wider concerns within academe around ethical writing and reading practices in relation to postcolonial studies and current calls to decolonise the curriculum.

Reconciling Theories: Bourdieu and Dalit Standpoint Theory

Arpita Chakraborty (Dublin/IE)

This paper discusses the social theorisation of Pierre Bourdieu, and briefly introduces his ideas of field (dealt with in his book The Field of Cultural Production), doxa, and habitus, and how they can contribute to the conceptualisation of a gendered power structure. According to Bourdieu, power is entrenched in the society, and it works through symbolic systems. These symbolic systems work as instruments of domination in two ways: through their use by the dominant groups to distinguish themselves as culturally distinct; and, by communicating with the dominated groups this cultural distinction as hierarchy and making them accept it. Hence, symbolic systems categorize social groups and then legitimizes such a categorization.

According to Bourdieu, the impossibility of taking the dominated out of the field goads him to suggest that only a radical change – institutional or economic – can provide a way forward, away from the continuing sway of masculine domination. It is in this context, that Bourdieu's theory proves to be insufficient as a theoretical edifice. Most feminists have found that Bourdieu provides us an explanation of how we are where we are, only to negate any immanent freedom as an impossibility. This hope is borrowed from the dalit standpoint theorists – the hope that the structure of masculine domination is not eternal, and that there are ways for it to be brought down, one brick at a time. I suggest that dalit feminist standpoint theory coupled with Bourdieu's social theory can create a powerful methodological tool for feminist research.

Beyond Competing Masculinities: diversifying male migrant identities in northern Norway

Anna Stumpf (Tromsø/NO)

Beyond Competing Masculinities is focused on the interaction between masculinities and migration, with an aim to allow a group of young men at the centre of this intersection to share their lived experiences and views on what it means to be a 'migrant man' in northern Norway. The research will be based on interviews with adult male asylum seekers settled in northern Norwa based on multiple methodological approaches. The main aim of this paper is to explore how the participants present themselves as gendered and migrant beings, and to assess how its findings can expand upon and challenge some of the conventional wisdom surrounding masculinities and migration.

From Connell's hegemonic masculinity, to Hearn's 'men's hegemonies'; from 'doing gender', to 'fleeting domination' (à la Messerschmidt) – this paper will seek to critically re-examine, challenge and deconstruct concepts that seek to categorise and characterise masculinities, as well as migrants. This is because, especially when considered from the perspective of the 'migrant man', masculinities studies still fails those considered 'subjugated knowledges'.

This paper will confront assumptions about gender and power which neglect the case of migrant (and other) men, and who's very existence contradicts singular notions of masculinity and power.

This deconstruction of migrant masculine identities is accompanied throughout by a strong emphasis on the limitations of categorisations, which I argue feeds discrimination and marginalisation. This is guided by my own feminist conviction, that rigid categorisation in one identity or gender spreads to them all.

2.10. DEATH BY EMBRACE? TRANS* REPRESENTATIONS IN GENDER STUDIES

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 3.104
Chair:	Elisabeth Tuider

Death by Embrace? Trans* representations in Gender Studies – The inspiring gendered Other? On normativity and absence

Marek Sancho Hohne (Frankfurt, Oder/DE)

In Gender Studies – among other social and cultural studies subjects – practices that pose a binary understanding of Gender are commonly applied. Trans*, inter* or other gendervariant realities in this frame, are often conceptualised as deviant though inspiring bodies what further stabilizes normative binary gendering. Trans*, inter* and other gendervariant realities are often subsumed as part of the LGBTI* complex rather than being taken for granted as gendered realities. Bodies beyond the heterobinary normal are taken into account in order to inspire the borders of the binary heteronormative system. They are reduced to their productive aspect of questioning, maintaining and crossing those borders. Thus material interdependent/ intersectional realities of lifes and experiences of people beyond binary heteronormative fall from view. Dominant remains – while thinking and doing gendered realities – the imagination of the heteronormative binary. This practices makes not just impossible the interdependent/ intersectional realities of gendered subjects in research formats, but further jams the access to decolonizing gendered knowledge.

In my presentation I follow those practices, question them and raise ideas of changing knowledge production practices. I question the ongoing affirmation of normative binary gendered knowledge and practices in research and thereby connected (institutional) various practices.

Death by Embrace? Trans* representations in Gender Studies – Non-binary gender identities in academic practice: Needs and recommended action.

RyLee Hühne (Iserlohn/DE)

Trans* persons with a non-binary gender identity face particular challenges in academia: in learning, in teaching, and in knowledge production.

Looking at two areas of academic practice, namely the organisation of university teaching and the hosting of scientific meetings and conferences, this presentation aims to discuss how non-binary gender is marginalised in academic practice.

Unfortunately many IT tools which are used in academic practice, such as learning management systems (LMS), student information systems (SIS) as well as conference management software, still reproduce the normative heterobinary gendered system. Therefore, in order to inhibit processes of exclusion, special attention needs to be paid when such IT tools are selected, configured and deployed.

Recommendations on best practice for including trans* persons with a non-binary gender identity into academic practice are surveyed, including too often overlooked topics when existing infrastructure is used.

Death by Embrace? Trans* representations in Gender Studies – Benevolent Resistance. Welcoming the Trans* in Gender Studies?

René Hornstein (Berlin/DE)

This presentation aims to chart the history of trans* interventions in the context of the German Gender Studies Association (FG Gender). How did individual trans* scholars articulate their criticism of procedural and scientific trans* exclusions from FG Gender and from Gender Studies as a scientific (inter)discipline? How were these interventions received? What was the echo and what were (in)official reactions?

The scope of this presentation includes an account of individual words and actions but also of feelings. How does it feel to repetitively have to intervene? Where does it lead to if you expect to have to intervene at every conference that you attend – or risk that structural discriminations

will be left unattended? What is the effect of well-meaning but inconsequential responses to your interventions? How do these affect the feeling of (not) being at home, of (not) being part of a scientific community?
Benevolent resistance is resistance nevertheless. The well-meaning component of resistance may make it difficult to decipher and to understand. And not all resistance is cloaked in well-meaning words but can take rather explicitly exclusionary forms.
The source material of the presentation is personal lived experience and a collection of conversations among fellow trans* scholars with a history of interventions.

Death by Embrace? Trans* representations in Gender Studies

RyLee Hühne (Iserlohn/DE), René Hornstein (DE),
Marek Sancho Höhne (DE)

Conducting scientific practice, for example in organizing conferences, confronts the discipline of Gender Studies with its own claims to question and deconstruct power logics and inequalities, exclusions and marginalization. This thematic panel aims to highlight how gendered realities beyond the normative heterobinary gendered system are represented, perceived and in- and excluded within Gender Studies.
We illustrate structural problems that arise when the questioning of the normative binary gendered system is taken for granted but not actively pursued or encouraged. What does it mean for expert associations, as well as for academic and scientific institutions to honestly go beyond the normative heterobinary system? How do practices and procedures have to change to reach this goal? This includes the question of how the use of existing infrastructure (lecture rooms, IT systems for conference management, hotels, toilets which were gendered previously, ...) contributes to exclusions in the academic area.
Another aspect we illustrate is how research practices that pose a binary understanding of Gender as the normal constant – while conceptualising inter*, trans* or other gendervariant realities as deviant though inspiring bodies – further stabilize normative binary gendering. This also has the effect of rendering impossible the decolonizing of (gendered) knowledge

and of not taking serious the everyday lives of people who do not align with the normative binary gendered imagination of the dominant society. Our panel consists of a variety of disciplinary approaches and practices which share the aim of power sensitive critical research and institutional practices.

2.11. KRISE ALS POTENZIAL. INTERDISZIPLINÄRE PERSPEKTIVEN AUF WIDERSTAND, VERÄNDERUNG UND VEREINNAHMUNG

Date/time:	13.09.18, 17:00-18:30
Room:	VG 3.105
Chair:	Susanne Völker

Von Willkommenskultur zu rechten Regierungen? Lehren aus dem ‚Langen Sommer der Migration'

Viktorija Ratković (Klagenfurt/AT)

Der ‚Lange Sommer der Migration', d.h. die Ankunft von Tausenden Geflüchteten in Ländern Westeuropas im und nach dem Sommer 2015, scheint ein singuläres Ereignis darzustellen. Nicht nur haben Geflüchtete auf beeindruckende und öffentliche Art und Weise ihren Widerstand gegen das europäische Migrations- und Grenzregime bewiesen, sie wurden dabei auch von Teilen der europäischen Zivilbevölkerung dabei z.T. explizit in Opposition zu den jeweiligen Regierungen und geltenden Gesetzen aktiv unterstützt. Diese Unterstützung, die vielfach als eine neue Willkommenskultur gefeiert wurde und von manchen als neue, explizit politische Bürger_innenbewegung bezeichnet wurde, offenbarte das Potential von Solidarität und Widerstand. Aus heutiger Perspektive scheint

der ‚Lange Sommer der Migration' jedoch zu einem massiven Backlash geführt zu haben: Rechte Parteien wurden und werden gerade in Deutschland und Österreich nicht nur vermehrt gewählt, sondern setzen ihre Regierungsverantwortung dazu ein, die Bedingungen nicht nur für Geflüchtete und Migrant_innen zu verschärfen. In diesem Beitrag wird das Ereignis Langer Sommer der Migration aus den Perspektiven der Kritischen Friedens- und Konfliktforschung, der Kritischen Migrationsforschung sowie der Frauen- und Geschlechterforschung beleuchtet. Dabei wird erstens beschrieben, welches Potential zur Veränderung der ‚Lange Sommer der Migration' tatsächlich und vor allem wie eröffnet bzw. aufgezeigt hat. Zweitens wird herausgearbeitet, wie bestehende rassistische und ethnosexistische Diskurse und Praktiken von (nicht nur) rechten Parteien und Gruppierungen eingesetzt wurden, um aus dem ‚Langen Sommer der Migration' politisches Kapital zu gewinnen. Drittens wird diskutiert, welche Lehren für gelingende Bündnispolitiken angesichts der Ereignisse rund um den ‚Langen Sommer der Migration gezogen' werden können.

Körpermodifikation als Bewältigungsstrategie? Körperkunst zwischen Selbstzufriedenheit und Normierungszwang

Julia Ganterer (Klagenfurt/AT)

Der Kult um den Körper bedeutet weitaus mehr als Verschönerung, Individualisierung oder Rebellion gegen die Gesellschaft. Körperpraktiken können auch als eine Technik verstanden werden, die zur Veränderung des eigenen Selbst oder zur Bearbeitung persönlicher oder sozialer Krisen genutzt wird. In meinen Beitrag werde ich anhand eines Fallbeispiels aus meinen Dissertationsprojekt („Körpermodifikationen und leibliche Erfahrungen in der Adoleszenz. Ein feministisch-leibphänomenologisch orientierte Studie zu Inter-Subjektivierungsprozessen") das Spannungsverhältnis von Krisen und Bewältigungsstrategien mithilfe von Körperpraktiken beleuchten. Am Fallbeispiel Fred (21 Jahre) soll gezeigt werden, dass das Stechen von Tattoos eine Möglichkeit sein kann, innere Krisen und Konflikte zu bewältigen, um durch diesen Veränderungsprozess die Selbstkontrolle, das eigene Wohlgefühl sowie die Selbstzufriedenheit wieder

zu erlangen. Gleichzeitig ist sein praktizierter Körperkult jedoch den neoliberalen Zwängen der Selbstdisziplinierung und Körperoptimierung ausgesetzt. In diesem neoliberalen Zeitalter müssen insbesondere junge Heranwachsende lernen, mit welchen Machtstrukturen und sozialen Ordnungsregimen sie ihren wahren Konflikt verhandeln und welchen informellen Regelwerken und Normierungscodes sie wahrhaftig unterworfen sind. Wie und ob es Fred geling, den Zwiespalt zwischen Abgrenzung und Hinwendung sowie Veränderung und Vereinnahmung zu bewältigen, werde ich im Beitrag beleuchten.

Die HeldInnenreise – emanzipatorische Praxis und/oder neoliberale Optimierung?

Daniela Lehner (Klagenfurt/AT)

Basierend auf den Ansätzen der Gestalttherapie wird die Methode der HeldInnenreise (in Form eines mehrtägigen Selbsterfahrungsseminars) eingesetzt, um den TeilnehmerInnen die Möglichkeit zu geben, sich ihren inneren Widerständen und Konflikten zu stellen. Der emanzipatorische Anspruch der HeldInnereise liegt in der Bewusstwerdung internalisierter, gesellschaftlicher Zwänge und einer Förderung selbstermächtigender Lebensführung. In diesem Beitrag werde ich Narrative und Aussagen von Frauen, die an einer Heldinnenreise im März 2017 in Österreich teilgenommen haben, im Spannungsverhältnis von Selbstverwirklichung und Selbstoptimierung diskutieren. Die Narrative beschreiben wie sich soziale und gesellschaftliche Machtverhältnisse in Gedanken und Körper einschreiben und reproduziert werden. Die Erfahrungen dieser inneren Konflikte und das Potential ihrer Verwindung sind präsent. Die Sehnsucht nach Veränderung internalisierter hegemonialer Strukturen, und die Widerstände, aus diesen Mustern, wie z.B. Geschlechterzuschreibungen auszubrechen, führt zu Konflikten, die oftmals als individuell/persönlich erlebt werden, obwohl die Transformation problematischer Strukturen ein gesellschaftliches Anliegen sein müsste. Die dargestellten Prozesse der subjektiven Neudefinierung des eigenen Selbst, als eine emanzipatorische Erfahrung, werden einer neoliberalen Optimierung und Selbstunterwerfungslogik gegenübergestellt und kritisch diskutiert.

Zwischen Institutionalisierung und Widerstand: Frauenförderung an Universitäten aus der Perspektive feministischer Widerstände aus dem Süd

Maria Mucke (Klagenfurt/AT)

Insbesondere europäische Universitäten sind privilegierte Orte der Wissensproduktion und ihre Produzent_innen sind oft teil einer akademischen, vornehmlich männlichen, Elite. Darüber hinaus wandeln sich derzeitig Universitäten, unter Prämissen wie Neoliberalisierung und Exzellenz, wodurch neue Ungleichheiten – nicht nur innerhalb von Universitäten, sondern auch zwischen Universitäten im globalen Raum – entstehen. Vor diesem Hintergrund stehen Akteur_innen institutionalisierter Gleichstellungs-programme im Wissenschaftsbetrieb vor komplexen Herausforderungen, deren Antagonismen im Vortrag aufgezeigt werden sollen. So sind Strategien des Gender Mainstreaming und des Diversity Management heute, statt patriarchale und neoliberale Strukturen aufzulösen, unter dem Label „Gleichstellungsmaßnahmen" dazu eingesetzt, um den Output zu maximieren. Davon ausgehend lässt sich, erstens, ein Antagonismus zwischen feministischen Forderungen (Partizipation, Solidarität, Auflösung von Machtstrukturen) und neoliberalen Hochschulpolitiken (Wettbewerbsorientierung und Exzellenzförderung) ausmachen. Zweitens werden zwar Frauen oder Personen, denen z.B. ein Migrationshintergrund zugeschrieben wird, gefördert, dies passiert jedoch mit dem Ziel der Exzellenzförderung, d.h. es werden einige wenige gefördert, um Teil der hegemonialen akademischen Elite werden zu können. In Folge wird ein weiterer Antagonismus zwischen feministischen Zielen und Wirkungen der Förderprogramme sichtbar.

Ausgehend von diesen Entwicklungen ist zu fragen, wie Wissenschaftler_innen diesen Vereinnahmungspraktiken begegnen und welche Formen von Widerstand hergestellt werden können? Um Antworten zu finden, werden, vor dem Hintergrund der ungleichen Machtstrukturen zwischen Norden und Süden, feministische und dekoloniale Wissensproduktionen und Praktiken aus dem ‚globalen Süden' herangezogen um zu diskutieren, ob und wie mit deren Hilfe vereinnahmende Praktiken widerständisch transformiert werden können.

2.12. FOOD, FORESTRY, FEMINISM – RESEARCH ON GENDER, SUSTAINABILITY AND SOCIO-ECOLOGICAL TRANSFORMATION

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 3.103
Chair:	tbc

Food, Forestry, Feminism – Research on Gender, Embedding the economy through the lens of ecofeminist theories of economic externalization and appropriation

Anna Saave-Harnack (Jena/DE)

How can feminist research contribute to deconstructing economical myths and transforming socio-ecological reproduction and the formal economy? Not only since Rachel Carson's Silent Spring (1962) feminist scholars pointed to the connected ways in which nature and women are neglected and devalued in economics, politics and science (Seager 2003). Feminist political economists especially linked the cultural subordination of nature, women, and the colonies with the economic devaluation of processes and activities attributed to them (von Werlhof, Mies, Bennholdt-Thomsen 1988, Agarwal 2010). A result of this theoretical neglect and missing practical valuation is a dis-embedded economy indebted to nature, women, and the colonies (Salleh 2009). Through the lens of ecofeminist theories of externalization (Salleh 2006, Biesecker and von Winterfeld 2014) and appropriation (von Werlhof 1991, Mies 2009, Mahnkopf 2013) this dis-embedding should be detected and criticized. This paper aims 1) at fleshing out the contribution of (eco)feminist literature on externalization and appropriation and 2) at identifying its guiding potential for re-embedding the economy. Furthermore, the paper wants to draw on this body of literature to bind together and strengthen scattered arguments claiming that the externalized and at the same time appropriated processes and activities are not only neglected in theory and practice, but that they are actually a basis for realizing profits within the capitalist mode of production. Finally, the

paper contributes to the plural economists' project of reintegrating what is conveniently forgotten in economic thinking by adding feminist, ecologically-minded radical political economy to this discussion.

Research on Gender, Materially engaging with the forest: Gender, Knowledge and Biodiversity

Ronja Mikoleit (Freiburg/DE), Marion Mangelsdorf (Freiburg/DE)

How can we understand practices of knowledge production, translation, transformation and use in in the field of forestry by looking at them through a gender lens? How is biodiversity being shaped by multiple intra-actions in the forest? Feminist Science Studies scholars point to manifold entanglements of matter and meaning in the intra-active production of realities. They foreground the primacy of relations and underline the agentic capacities of non-human actors for understanding social situations. In this process, affects play an important role, since they motivate practices and direct our attention.

Foresters today are faced with the task of balancing traditional economic and new ecological professional aims. How is this task being performed and what categories and dichotomies are at work in these situations? Following the idea that the larger share of knowledge is performed in non-reflexive ways, which means it is incorporated and performed by bodies, artefacts/instruments, and natural elements, we look at special silvicultural trainings for foresters and forestry students. In these 'martelo-scope exercises', students and professionals practice the identification of relevant environmental differences, which are important for the conservation of forest biodiversity, e.g. tree microhabitats, by assessing the forest using a specific software on mobile devices. Through observatory participation in these training sessions in the Black Forest, and the participatory production of videographic material, we are able to witness multiple ways of producing and relating to material-semiotic differences.

Research on Gender, Changing gender relationships and human-natural relationships by "making our hands dirty"? The Case of Forestgardens

Sabine Carl (Potsdam/DE)

The industrialized, growth-driven mass production imagines nature as inert matter that can be owned, ruled and exploited by humans. On the grounds of this modern industrial paradigm, humans were indeed able to triple food production rates – albeit at the prize of massive destruction and degradation of forests, soils, waters, biodiversity. Therefore, an ecological transformation of food production systems is urgently needed.

In European forest gardens practitioners link modern, scientific knowledge with a different understanding of nature. They acknowledge planetary boundaries and the dynamics of natural matter and at the same time they aim to satisfy human needs on food security and food sovereignty. However, as ecofeminists have pointed out, human natural relationships that set nature as inferior to culture are deeply intertwined with gender relations that devalue the female and set the masculine superior. Therefore, to be able to change the destructive binaries driving Western economies and lifestyles, we must tackle all binaries equally and at the same time.

Some characteristics of forest gardens show striking similarities with ecofeminist approaches such as the Subsistence Perspective and the Caring Economy. Permacultural principles that guide forest gardeners seem to offer a link to queer ecofeminist epistemologies such as the Companion Species Manifesto. Therefore, I aim to investigate the following research questions: Are forest gardens feminist economic practices for the 21st century? Do they facilitate not only altered human-natural relationships but also altered gender relationships? Thus, I aim to offer a gendered sociological perspective to the interdisciplinary research on sustainable agronomies.

Commons-oriented agriculture as an innovator for emancipatory socio-ecological transformation – Theoretical foundations

Carla Wember (Kassel/DE)

Local food systems promise to be an alternative to a crisis-laden hegemony of the industrial agricultural system. Yet, researchers of critical geography question the notion of localization as a panacea. They propose a specification towards diversity-receptive localizations (cf. Claire Hinrichs 2003). This reveals how food (politics) is a focal point of social inequalities – materializing for instance in economic access to food, gendered responsibilities in its provision or unequal distribution of resources to produce food. Especially in times of reactionary and right appropriation of nature conservation, ecological farming, and critique of economic growth, it is essential to ask how socio-ecological transformation can be imagined and realized in a way that inheres an emancipatory approach to social inequalities.

How can existing practices of reshaping food production and consumption work towards this purpose? This question is asked concerning common-oriented, localizing agricultural business models like Regionalwert AG, BioBoden Genossenschaft and the Saatgutfonds. How these can be effective in promoting and realizing socio-ecological transformations that explicitly address social inequalities? Starting from the assumption that the "ecological" in socio-ecological transformation is unequally more theorized and addressed than the "social", I draw to theories of Feminist Political Ecology, Commons Theories, sociological research on social innovations as well as Feminist Food Studies. These lay the theoretical foundations to investigate a) what imaginations and visions of socio-ecological transformation, intended economic systems and societies are striven for in alternative agricultural business models and b) how these materialize in practical and organizational practices of in- and exclusion.

2.13. (QUEER) SEXUALITIES

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 3.104
Chair:	Liam Hilton

Progressive words, regressive attitudes: normativity and subversion in Polish BDSM communities

Jan Szpilka (Warsaw/PL)

Calling on examples gathered during my ethnographical fieldwork among Polish BDSM communities and practitioners, I seek to investigate how outwardly progressive framings of sex, sexuality and gender present with those communities can easily be coupled with highly patriarchal and conservative approaches and behaviours. Although it is hard to dispute that the alternate, non-normative forms of sexual expression provide a way for disrupting and subverting societal standards, simply embracing them and hoping that they are sufficient to liberate one from the oppressive baggage of cultural repression is not necessarily enough. Time after time, progressive words and regressive attitudes are shown to not be mutually exclusive. On the contrary, a belief in own progressiveness, open-mindness and tolerance, coming from the felt-fact of practising non-normative sexualities, can become a justification for wilful perpetuation of sexist stereotypes and patriarchal organization of the erotic life. Even more worryingly, this same belief (often raised to the level of a stereotype) can subsequently be used to shut down criticism by accusing it of simple prejudice and intolerance. This is not to say that BDSM practice (or any other alternate sexual lifestyle) is only outwardly non-normative, while in essence regressive. Instead, it is an attempt at showcasing how even the most progressive-seeming attitudes, if not approached critically, can lapse back into reinforcing the normative, while providing a dangerously convenient excuse for the lack of self-examination.

"Becoming a 'Real Boy' in the Twenty-First Century, or Pinocchio (finally) Gets His Phalloplasty."

Allison K. Hammer (Nashville/US)

In Female Masculinity (1998), Jack Halberstam asked how masculine hegemonies shift when boy rebellion is located not in the "testosterone-induced pout of the hooligan" but in the "sneer of the tomboy?" However, in 2018, this "testosterone-induced pout" more often presents on the body of a female-born child or adult. Medical technologies allow "boyhood" to occur at any stage of life, in effect queering the lifecycle, both echoing and departing from Pinocchio's (white) moral crisis of "realness" in the 1940s. The recent documentary Real Boy (2017), "Brown Bois," as well "Camp Lost Boys," a summer camp for transmen, show how transmen reject the typical "boyhood" rites of passage, often embracing queerness. These transmasculine subjects reject what Foucault called the "self-conflictive renunciation of the libidinal feminine" in "boyhood." Within a heteropatriarchal regime, boys are generally expected, at the very least, to prepare to relinquish all receptive feminine qualities and hints of boyhood bisexuality. The radical future proposed by alternative "boyhoods" is one that tampers with the sanctity of "boyhood," what Homi K. Bhabha calls the "manifest destiny" of masculinity. Trans-boyhoods have thus augmented the resentment fueling predominantly white, right-wing populist movements. The subject of trans-boyhood has also been a "subjugated knowledge" within feminism, but one that has the potential to contest dominant gender logics and imagine different futures. The challenge that trans-boyhoods present to misogynistic and homophobic narratives of male pride demands support from all who desire alternative futures, futures based on alternative logics of radical gender freedom.

Identities Out of Joint: Law as Expansion

Gustavo Bussmann Ferreira (Paraná/BR)

Considering Law as a space of restraint and domain, as a main of regulation and also an instrument of changes, this work aims to analyse time, language and representation as forms of producing fictions/artificialities - how they forge discourses and vulnerabilities. Specifically, with regards to

sexualities, thinking about instabilities also reflect how Law`s role not only will limit and define people's lives, but also protect them to live its singularities and potentialities. The first section starts with ideas of time as something impossible to be captured and that permits the inauguration of a future (des)continuous and disruptive. The second, on language, will state that it may build new forms of interpretation and perceptions of world and societies. Then, a queer perspective will reinforce this idea of language as a way to shape knowledge and forms of existence. Finally, we shall part from the previous ideas of time as an experience to think about art as the encounter of two, signifier and significant, in the instant of time, as the experience of the impossible. These three issues (on time, language and representation) will lead us to the conclusion that identities are, therefore, just like time: out of joint. They may be somehow defined by Law and categorised to enable some protection, but these limitations will never be sufficient. The aporia of the reduction to words and the aim of plenitude in singularities may permit us thinking Law not only as a reduction, but also as protection, possibilities and expansions.

2.14. BODY WORK

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 3.103
Chair:	Stefanie Boulila

The witch hunt of sex and contraception. Demystifying the history of the creation of sexual knowledge

Cristina Díaz Pérez (Oviedo/ES)

It is generally acknowledged that Victorians were prudish, though during these years and the ones that follow three circumstances shaped sexuality in Britain and had an impact in our global and contemporary sexed bod-

ies. Lucy Bland highlights 1864 as the year when the sex taboo was broken in Britain because the Contagious Diseases Act was passed. Sex was put on the spot also through public trials related to homosexuality. Finally, sexology and marriage manuals of the Inter-war years created the limits of what was morally acceptable, but some authors also challenge canonical perceptions.

This paper analyses the changes that women were bringing on when talking about sex and contraception. The women that I have chosen are authors, researchers and activists ranging from Annie Besant, Naomi Mitchison and Stella Browne to marriage manual authors such as, Helena Wright, Marie Stopes and Isabel Hutton. They were making public sex knowledge and birth control practices, and by doing so, they were exposing themselves and challenging the control over of bodies and sexual practices created by sexologists.

How did they explain the intricacies of sex and bodies? Were they feminist in their approaches? Are they part of the history of sexuality? These are some of the questions that will be answered that will reflect on the impact that these writings had and still have in our sexed bodies.

Stigmatization and de-stigmatization of abortion in Poland (1956 – present)

Agata Ignaciuk (Warsaw/PL), Agata Chełstowska (Warsaw/PL)

Our paper inquires into the processes of stigmatization and de-stigmatization of abortion in Poland during the second half of the XX and the first decades of the XXI century. In 1993 Polish government severely restricted access to abortion. Conceived as a radical turn-away from the communist past, the 1993 legislation, popularly known as anti-abortion law, has contributed to privatization and stigmatization of abortion in Poland. The period of state-socialism has since been used by right-wing politicians and activists as a point of reference and characterized as an era of "unfettered" access to abortion, that was "careless", "on demand" or "mass abortion". But were the policies on and experiences of abortion really so one-dimensional before 1993?

The research we present inquires into that period in history to uncover a much more complex and multi-dimensional picture: a combination of

public policies, expert knowledge production, and personal experiences of abortion and family planning in general. Our analysis uses archival materials, popular press and oral history interviews. We argue that the process of stigmatization of abortion was actually initiated under state socialism, when the expert discourse consistently warned against abortion as dangerous. At the same time, legal abortion was a lived experience of many women, and a topic of conversations – conversations largely muted after the new 1993 bill passed. We further examine how scientific research and new feminist activism can contribute to new production of knowledge, by eliciting women's accounts of their own experiences of abortion and family planning under state-socialism.

Moving Beyond Legacies of Colonialism: "Practices of Critique" in Discourses about Female Genital Cutting since the 1990s

Daniela Hrzán (Berlin/DE)

My paper departs from the premise that feminist criticism must engage with critical knowledge construction from the Global South if it wants to convincingly address gendered violence against women. I argue that the issue of female genital cutting (FGC) is particularly well suited to problematize practices of critique within transnational feminism. During the past decades, FGC has emerged as a global feminist concern and human rights issue. While the 1970s and 1980s were characterized by liberal and radical Western feminist interventions calling for the abolition of FGC, we have witnessed a reconsideration of the debate since the 1970s which has been largely spurred by African scholars and activists concerned about racism and colonialist repercussions in discussions about the subject. While the necessity to campaign against and abolish FGC is usually not put into question by these scholars and activists, there is a growing body of research that calls for the need to rethink the politics of knowledge regarding FGC and to include existing research by African scholars. Drawing from research in postcolonial discourse analysis, postcolonial feminist theories and critical whiteness studies, my proposed paper will focus on the evolution of debates about FGC since the late 1990s and the ways in which a notion of self-reflexivity vis-à-vis the pol-

itics of feminist criticism and intervention has developed. For that purpose, I will examine how concepts of epistemic violence (e.g., Spivak, Mbembe, Coronil) can be applied to debates about FGC and in particular to interdisciplinary areas such as human rights discourse.

2.15. MOTHERHOOD

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 3.104
Chair:	tbc

Motherhood and Gendered Parental Positions

Leila-Zoe Tichy (Marburg/DE)

The research project 'Motherhood and Gendered Parental Positions' aims at analysing depictions of motherhood in Germany from a transdisciplinary perspective. While taking into account the Foucauldian construct of the discourse we also explore this topic from a psychoanalytical standpoint. We make use of two different empirical approaches, of which I will present the first results in the talk: The first approach focuses on guidebooks about parenthood, which are strongly influenced by traditional models of motherhood. We will then conduct person centered interviews in order to trace (un)conscious transgenerational models of motherhood.

Recent academic research in Germany shows that although the forms of living as a family are becoming more diverse, most of the families are relying on the nuclear family concept. Especially after the second child, this reversion to traditionalization becomes virulent. The contradiction consists in the fact that although the intentions of men and women alike are to share the reproductive work equally the reality after birth shows a backlash of traditionalization instead. While this backlash is prestruc-

tured by society, it remains unclear why the discourse about motherhood seems to have such a strong influence that overrides other personal and societal differences. Our question is how from a psychoanalytical perspective agendered notions and forms of parenthood fall pray to unconscious expectations of femininity and masculinity. Thereby we build on the thesis that, only by considering the constitutive interdependence of subjective parenthood schemes and unconscious gendered identifications, the intermingling of motherhood and femininity can be untangled.

Mothers under the Shadow of Violence: Representation of Motherhood in Intifada II Israeli Documentary Cinema

Adi Sheffi (Raanana, IL)

This paper proposes a new paradigm for analysis of Israeli documentary films made during the second Intifada – post-traumatic motherhood and motherliness. I will examine from a feminist perspective the representation of motherhood in Israeli documentary films that describe both sides of the Israeli-Palestinian conflict. Focusing on the burning issues of the relationships between motherhood and militarism, colonialism, and multiculturalism, the analysis of various maternal representations will enable a discussion of the ways in which Israeli documentary cinema describes the repercussions of the Occupation and the Intifada on both Israeli and Palestinian societies.

Motherhood, presented in these films in various ways against the backdrop of the historical events that shaped the identity of the State of Israel, links both directly and implicitly between the ongoing violent reality and what I regard as the maternal crisis that characterizes the post-traumatic subject position of both Israeli and Palestinian motherhood.

Cinema research, as well as the prevalent political and social discourses on the Israeli-Palestinian conflict, reflects a phallocentric paternalism that focuses on the ways the violence of both the Occupation and terror influence the public sphere. In contrast, the films discussed reveal the effects of violence not only on the front but also on the home front. Thus allow a discussion that takes place outside of the hegemonic discourse, structuring an ethical attitude toward the other, both on personal and national levels. Accordingly, issues that are excluded from the hegemonic cinematic and social discourse will stand at the center of the discussion.

"I am here and you are there"!? Education and location through an inter-generational sphere between mother and daughter from Israel's periphery

Efrat Ben-Shoshan Gazit (Tel-Aviv/IL)

This study explored through in-depth interviews, based on feminist and postcolonial theory, the intergenerational relations of nine women, second generation to immigration, and first-generation college educated with their mothers, who immigrated from Muslim countries during the first decade of the state of Israel. The mothers were sent to settle in peripheral areas, had their representation determined by the national oriental discourse as primitive, underdeveloped mothers.

By two key concepts: education and location, both interpreted by the daughters as differentiating categories between them and their mothers, and a central identity factors, I argue that 'immigrant' is a multi-generation experience, and that the intergenerational sphere is a political sphere that constructed under colonial discourse and policy as a sphere of contradiction that compels the daughter's redefine theirs identity while othering their mother's trough theirs social mobility path. But this sphere also suggests acknowledging the mothers' contribution, resistance and subversion, as it was embodied in their relation dualities with their daughters.

Exploring This dialectic sphere emphasizes it significance for feminist analysis that acknowledge both generation continuously movement in liminal areas between locations, places and hierarchal relation, and for acknowledge processes of establishing multifaceted identities and action practices derived from gendered, geographical, national and civilian margins.

2.16. FRENCH FEMINIST EPISTEMOLOGIES

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 3.103
Chair:	Angelica Pesarini

Aging and Gender: The case of Brigitte Macron

Shari Adlung (Berlin/DE)

This study deals with the newspaper coverage of relationships between older women and younger men. The interdependent relation between aging and gender describes a vacancy in feminist research and only recently has been attracting an increased interest (Feminist Media Studies 2018/1). To address this gap in research, this qualitative study analyzes the coverage of outstanding case of Brigitte Macron in the German press. Traditionally, the feminine is interwoven and connected to being young while, in contrast, patriarchal masculinity describes the manhood of the elder. The increasing visibility of relationships involving a woman who is much older than her male partner yields the potential to erupt patriarchal age structures. Previous studies of the journalistic discourse on the so called "cougars" and their "toyboys" showed that women are portrayed to appear financially and sexually empowered, which is profitable for their younger partners, yet subordinates them in a dependent relation.

In Macron's marriage to Emanuel Macron she, as well, represents the older woman. Emanuel Macron is 25 years younger, however being the French president, he is not dependent on her status and is no "toyboy" in her powerplay. Hence, the study tackles the question how journalists deal with this outstanding case. A broad inquiry comprising a wide selection of different newspaper titles will analyze irritations and reproductions of patriarchal structures. First results imply that her age defined as a shortage enhances him to be a humane and sensitive candidate. The process of coding is still ongoing and will be finished until the conference.

Girl perverts, polymorphous mothers, and non-binary lovers in the gaps between French feminist epistemologies

Claire Finch (Paris/FR)

The bifurcation of the French feminist movement in the 1970s is characterized as a division into two contradictory currents of thought: "universal feminism" and "feminism of difference." The increased French recognition of "gender" as an analytical tool in the 1990s, and later of "queer," also provoked reorganizations of the discipline of gender studies, impacting how the discipline's origins and organization are perceived and retransmitted. In the wake of these political conflicts and epistemological reorganizations, the dominant story told in France today about the origins and mutations of gender studies has solidified around contentious knots of opposition: essentialism vs. constructivism; the emancipation from hierarchy vs. the subversion of technologies of power as the sole viable political strategy; or the "gender turn" vs. "the queer turn." In this communication I propose a retracing of this historical context in order to produce new readings of impossible queer and feminist figures that are constituted in the space between these contested sites. I focus specifically on the girl pervert as written by Kathy Acker, the polymorphous mother written by Hélène Cixous, and the non-binary transitioning lover written by Paul B. Preciado. Political and affective limits in the construction of French gender studies have until recently rendered it impossible to investigate these three figures together; I argue that their encounter both allows for the investigation of a no-longer-unified subject that lives in the space between its disintegration and is re-writing, and reveals theoretical aporias implicit in current French gender studies that are now open for reinvestigation.

Punk-feminist festivals in France and Germany – Observing the development of a subcultural and intersectional feminist knowledge, between theory and activism

Lousie Barrière (Metz/FR)

This presentation aims to discuss how, through the organization of a large range of theoretical and practical workshops, punk-feminist festi-

vals participate to the development and the propagation of feminist knowledges in the particular context of a subcultural music scene, and connect activism with theory production. I will base my study on schedules and promotion materials (presentation texts, flyers) of a hundred of festivals organized in France or Germany these last fifteen years, alongside with abstracts from interviews and field observation notebooks.
Situating their gender politics between new materialism, intersectional feminism, and queer approaches, these workshops and debates most of the time do not only concern women but also LGBTQ people or people of color. They seek to analyze inequalities and logics of power both within and outside the punk scene, and to give their participants the keys to think about their marginalized positions, exchange and organize, as well as to go beyond the status of marginalized people by offering them a space to re-appropriate their bodies, to fully embody their gender identities and sexualities, or to develop new skills generally categorized as "male skills", with for example debates and workshops about "Masculinity and whiteness is Emo/Hardcore Scene", "Sexuality and sport", "Fat acceptance", "Trans*misogyny", "Organizing the anti father's day protest" or "Auto mechanic". The production of knowledge in punk-feminist festivals aims to be fully non-hierarchical. Nonetheless, I will also show and discuss how limits might show up, regarding for example the concept of inclusivity.

2.17. LGBT

Date/time:	14.09.18 / 13:00-14:30
Room:	VG 2.105
Chair:	tbc

Negotiating issues of belonging, community, and activism among gay Russian men

Cai Weaver (Helsinki, FI)

This paper investigates how Russian sexual minorities conceptualize 'belonging', 'community' and 'activism' in the wake of the law "prohibiting the propaganda of non-traditional sexual relations". In order to understand how the politicization of homosexuality has affected sexual minorities, this paper analyzes interviews with 25 Russia homosexual and bisexual men conducted during the Winter of 2016. The interviews reveal that while the respondents accept their own sexual orientation they try to distance themselves from an imagined "LGBT community" and the actions of LGBT activists, which they perceive as 'perverted' and 'harmful'. When discussing their sexual orientation, they juxtapose their own 'normality' and 'masculinity' opposed to these 'alien', 'abnormal', and 'deviant' other homosexuals. In turn, they reject the notion of belonging to a wider LGBT community and instead seek to build smaller networks not based on sexual orientation.

LGBT Syrian Refugees in Lebanon, and Horizontal and Vertical Homophobia

Sabiha Allouche (London, UK)

Two main threads guide this paper. The first relates to the role of the Lebanese state in the construction of a nationalistic masculinity that results in the Othering of Syrian refugees. The second relates to the consequences of said construction on the lived reality of LGBTQ Syrian refugees. Drawing on refugee studies, queer theory, and critical femi-

nist IR, this paper argues that asylum organizations' unwillingness to account for the interplay between the receiving state (in this case Lebanon) and the lived reality of (Syrian) LGBTQ refugees results in a "one size fits all" narrative that forces the latters into a more visible and potentially death-instigating corporeality.

I situate my argument in relation to the elitist discourse of a "Syrian neo-invasion" that results in the revival of an "authentic Lebanese masculinity". Whereas the Syrian refugee is vilified as "rapist" in a heterosexual context, they are emasculated as "necessarily bottom" in a homosexual one. This discourse is hegemonized through its emergence at the intersection of sect, political loyalty, and class.

This paper engages with the writings of queer activist Yasmin Nair and heeds Jasbir Puar's call to supplement intersectional analyses with an exercise of assemblage(s) when attempting to understand identity politics. At the empirical level, it draws on narratives recollected during fieldwork in order to show the limits of an analysis that takes identity politics as given, as seen in asylum organization's western-imbued "fixed" interpretations of what LGBTQ identities should "look like" and "act like".

An investigation into the ways that lesbian and bisexual women negotiate LGBT NGOs in Mexico

Frida Xaman ek Estrella Garcia (Birmingham, UK)

The main purpose of this research in progress is to analyse the ways in which lesbian and bisexual women negotiate gender and sexuality dynamics in NGOs that advocate for LGBTQ rights in Mexico, as well as, to identify the causes of marginalisation of lesbian and bisexual women within said organisations. The theoretical foundations of this research are based in feminist theory and queer theory, both of these approaches offer a framework to understand the marginalisation of women generally and invisibilisation of bisexual and lesbian women. From this theoretical position, this work will also be based upon a qualitative investigation of women involved in LGBT NGOs in the specific case of Mexico. The method that will be used as a basis for this research will be semi-structured interviews with lesbian and bisexual women involved in

these organisations in Mexico, with a view to producing a rich account of how gender and sexuality dynamics are experienced, lived and negotiated. The current context in international development and gender –which has primarily focussed attention on issues such as HIV and, subsequently gay men– points to the lack of scholarship on bisexual and lesbian women in politics and development. This reflects the ways in which heteronormative and patriarchal systems have permeated research and development projects in practice and theory by excluding queer and LGBT issues, and therefore bisexual and lesbian women.

2.18. OTHERING AND FEMINISMS

Date/time:	Saturday 15 September / 9:00-10:30
Room:	VG 3.105
Chair:	tbc

Meming the Ethnosexual Orders of Migration: The New Hu/Man Condition in the Digital Age

Pinar Tuzcu (Universität Kassel/Kassel)

In this presentation, I look at how the visual and discursive depiction of the female refugee configures gendered human subject in social imaginaries in today's postmigration Germany. Theoretically, my project draws on and aims at complementary readings of Hannah Arendt's and Sylvia Wynter's conceptual works on 'humanness' and 'human condition'. In this project, I argue that key to understanding current contours of the human is looking at the gendered power dynamics of dis/location and im/mobility. To put this in different words, who passes as a human being and is recognized with the ethics of sovereignty that are attached to ideas of humanness, is supposed to conform to particular ethnosexual orders of a body's movement through space and time.

Following this theoretical line, for my empirical analyses, I focus on the internet memes regarding the current so-called 'refugee crisis' and related online comment practices. With their seemingly too-obvious self-explanation, the internet memes are culturally pervasive and powerful, yet still largely understudied, medium shaping contemporary discourses on migration. Interestingly, these depictions predominantly center around three protagonists: the male refugee, European woman, and European man. Thus, my paper poses a gravely overlooked question: How and why is the female refugee placed in a space of silence, visually and discursively? What does this notable absence tell us about emerging constellations of gendered human subject? I aim to trace the shifts in the imaginaries of representation of migrant 'womanhood' in Germany, and discuss how these shifts contribute to our understanding of 'new hu/man condition'.

Trans*gressing Boundaries: Que(e)rying Technology

Jan Büssers (TU Braunschweig/Braunschweig)

What does matter as material contribute to the possibility of building, forging, shaping, constructing, and so on? Queer-feminist thinkers such as Karen Barad have been trying to make matter matter again: in a world that seems to rely on language, discourse, and culture.

By approaching technology in a material manner (i.e. knowing that there are „non-material" technologies such as e.g. rhetoric, but leaving these ones out for this exploration), we can see that only by finding adequate materials new technological artifacts can be built. This trans*gression of well established approaches and theories in the field of philosophy of technology tries to show that it is the intra-action of matter and human that stands at the beginning of any trans*formation of the world. Most probably this will require „a change of viewpoint and attitude", as Michel Foucault stated his approach would. Que(e)rying technology therefore must mean that technology can neither rely on a mere mechanistic view of atoms in self-assembly nor can it be simply explained by (hu)man's action – it is an intra-action of both.

This leads to the question how to work on an epistemology in the field of technology that doesn't reproduce the narrative of (dead) white men's

genius exploring the world, inventing machinery and thereby, shaping society, science, ecology, and economy – i.e. how to take matter and materiality into account providing the possibilities and limits for any (technological) invention?

The Exclusive Feminism: Double Marginalisation of Women of Colour and its Consequences

Danica Stojanovic (University of Belgrade, Faculty of Philology/Mladenovac)

The world took a shamefully long time to address the mounting inequality of genders. Not only did the oppressive regime of patriarchy run so deep that women were hardly given leeway to openly address repression, but it also prevented them from fighting for their own voices, once they understood it. The feminist movement has come a long way in its relatively short history striving towards social and intellectual parity. However, it became evident that women of colour had been sidelined in feminist aspirations, causing the perpetuation of double subjugation. This paper examines the consequences of the negligent attitude towards racial minorities, which has besmirched feminist actions since the movement's inception. The analysis focuses on Toni Morrison's novel God Help the Child, in which a light-skinned mother shuns her daughter for having darker "blue black" skin, thus leaving everlasting consequences on her psyche. The novel represents a microcosm of societal struggles and it shall serve as an illustration of how being subjugated by the metaphorical mother that is feminism and double marginalisation gave rise to a new body of knowledge and a separate black feminist experience. Observed through the lens of works by bell hooks and Toni Morrison, as well as the psychoanalytic prism, it may be inferred that the twice-marginalised community has developed its own ways of contending with sexism and racism, but is still treading on unsteady legs. These efforts may serve as a basis for further transformation of social practices and a step forwards towards genuine equality.

2.19. FEMINISMS I

Date/time:	Friday 14 September / 09:00-10:30
Room:	VG 3.105
Chair:	tbc

De(con)structing: What Reconciliation and Transformation?

Igor Milić (Centre for International Public Policy/Lissone), Luka Nikolić

One of the main topics of postmodernism and psychoanalysis has always been the role of women and the feminine figure in general: to those saying that, for instance, Lacan dealt exclusively with the patriarchic masculine figure, an important postmodernist objection could be presented. Namely, the constitutiveness of the feminine is essential for the masculine itself. It is no coincidence that this same potential of the feminine has been exploited by Jacques Derrida and created eventually a big divide in the resulting feminism itself: while Alice Jardine was writing about male-authored texts and the related representation of women (Jardine, 1985), Luce Irigaray was simultaneously publishing her „This Sex Which is Not One" (Irigaray, 1985). An immediate doubt arose: should woman be put into discourse through gynesis, that is, actualised, or rather assert her own centrality by partially accepting and thus undermining stereotypes through unfaithful mimesis? More importantly, when should these processes finish?

It is Derrida's major concern: „feminist discourse risks reproducing very crudely the very thing it purports to be criticizing" (Derrida, 1991:60). For him, the figure of woman is to be exploited in subverting exclusive logocentrism, but should not subsequently iterate this logic. Woman is a thinker and not a philosopher (Derrida with Dick, 2005:97). This idea has had other followers since Irigaray: Fraser, for instance, repudiates the simple recognition of women's rights as the only solution (Fraser, 2003). My aim is to highlight this genuine imperviousness as the most comprehensive approach.

State feminisms – Tunisia and the GDR in comparison

Katharina Alexi (Leuphana Universität Lüneburg),
Steffi Hobuß (Leuphana Universität Lüneburg)

In Tunisia, the emancipation of women and appeal to gender justice have played a special role in modernization discourses since the independence in 1956. State feminism was a flagship of Tunisia from which the authoritarian regimes of Bourguiba and Ben Ali could benefit. "State feminism" means that the issue of women's rights received special state attention without a fundamental change in gender relations. Bourguiba early staged himself as a "liberator" of Tunisian women by publicly celebrating unveiling, thus covering up injustice, violence and human rights abuses in his own regime.
Women's rights have also been co-opted in the GDR in the second half of the 20th century. For example, on the occasion of International Women's Day, particularly diligent female comrades (as top performers of socialism) were presented with Clara Zetkin medals. The history of East German feminism has so far been processed as little as those of the Arab states. Feminism in Germany is often equated with West German history, whereby not only the East German nationalization of discourses on women's rights remained unprocessed, but also the commitment of civil society and autonomous political groups is underrepresented to this day.
In a first step, the lecture presents how both states co-opted women's rights. Secondly, commonalities and differences between the two contexts are discussed. Finally, the talk deals with consequences for current vocations to gender justice as well as transformations of gender terminology.

Reading the Scripture through the Eyes of the Victims: A Filipino Pentecostal Reflection on Patriarchal Practices among Conservative Pentecostals in the Philippines

Hadje Sadje (Evangelical Theological Faculty-Leuven Belgium/Leuven)

Progressive Pentecostal scholars have questioned the role of women in the production of biblical interpretation, they argue that the voice of women have been neglected and silenced. Contemporary Pentecostal Scholars, argue that most biblical interpreters have given greater emphasis to masculine images and metaphors of God. For example, father, king, prophet, priest, and a male warrior. Women as a group have been subordinated within the

traditional Pentecostal churches; we have often a tendency to associate women exclusively with tragic stories of terror in Scripture. In response, contemporary scholars, argue that utilizing feminine imaginary of God and retelling the texts of terror from the Christian Scripture challenges the creeping normality of oppressive patriarchal ideology and social structures that abuse and oppress women in Pentecostal communities. These assumptions have brought me into two following proposals. Firstly, young Pentecostal scholars should utilize feminine images of God in the Scripture. Secondly, young Pentecostals should use the text of terror as a "consciousness-raising" tools for abused women. Hence, these can lad and empower contemporary women to speak out, stand-up, and bravely face their own oppressors.

2.20. FEMINISMS II

Date/time:	Friday 14 September / 15:00-16:30
Room:	VG 3.105
Chair:	Angelica Pesarini

Critique, persuasion and resistance: Feminist knowledge production in the context of the economic crisis

Hanna Ylöstalo (Pirkkala), Anna Elomäki, Johanna Kantola, Anu Koivunen
In our presentation we explore the possibilities and constraints of feminist knowledge production in influencing policymaking and public debate in the context of austerity and neoliberal governance. We illustrate the strategies adopted by feminist academics to negotiate the new political context and engage in political debates by analyzing a process, in which a group of Finnish academic feminists, including us, used their expert position to influence government policy in Finland in 2015-2017. Our analysis is based on two years of action research and participant observation. The research material consists of written documents, media cov-

erage, as well as notes on encounters with politicians and participation in policy preparation. The analysis draws from critical discourse analysis combined with a study of affects. We suggest that even when academic feminist knowledge is welcomed in policymaking, its position remains marginal. Many of the successes in terms of visibility and access have been fuelled by compromises and co-optation.

Muslim women and vicious choices. A Case Study of Romania

Ruxandra Yilmaz (National School of Political Studies and Public Administration Bucharest/Bucharest)

The obvious heterogeneity of Islamic communities is reflected in the multitude of interpretations given to Islam in various European countries.
I demonstrate in my study that this general pattern is found in the case of Muslim women in Romania, along with the challenges to the woman's rights: internal divisions of Muslim communities, the rivalries of jurisprudence schools within the two branches of Islam, the ideological fragmentation and ethnic rivalries, the evolution towards conservative interpretations adopted and promoted by some groups, the absence of liberal, progressive, Islamic feminist discourses, the activism of some NGOs with the neo-conservative agenda, Muslim women's difficulty in gaining understanding from the host society, the favouring of group interests. Political disputes inside and outside the Islamic world are being imported into the Muslim community in Romania, with consequences on the condition of the Muslim women. The results of my research show that Muslim women face the dilemma of protecting the image of their religion within a Christian majority, or denounce the oppression they suffer within their community. I have demonstrated that the discourse of the Muslim religious leaders in Romania denies women the right to take decision-making positions, which has the consequence, in the specific context of the Romanian society, of their inability to influence civic and political life. The findings presented in the paper at the same time that the voices of Muslim women are the ones that highlight the way in which hegemonic discourses make it difficult to denounce the oppression.

Transformation of Spaces and Subjectivities: Turkey and Necropolitics

Cihan Erdost Akin (Central European University/Budapest)

The sovereign's relation with dead bodies is an oft-overlooked topic in critical security studies. Agamben's homo-sacer and, to a certain degree, Mbembe's original framework of necropolitics seem to fall short once the subject is dead. By studying counter-insurgency operations of Turkey after 2015, this article inquires after the relation between the state and dead bodies. The study comprises of three cases: mass killings and public display of dead bodies in Cizre, dead bodies that were not allowed to be transported from Syria to Turkey, and the attack on the burial ceremony of HDP deputy Tugluk's mother. Studying the security forces' practices and narratives of state agents, this article seeks to explore how the politics of the dead is adopted, how it travels and how it transforms spaces and subjects.

Building on queer necropolitics, this article suggests that the sovereign's relation with the subject does not end when the subject is dead. However, the nature of the relation shows differences based on how the subject and their death are framed by state agents and the subject's position in the social hierarchy. Certain bodies are worth politicizing, some bodies need to be silenced and depoliticized, and some bodies are securitized. As they travel, these practices and discourses concerning the dead transform cities, graveyards, walls and bedrooms into battle zones where the war is fought discursively. Focusing on the gendered and sexualized nature of these practices and discourses, the article seeks to bridge the gap between queer necropolitics and critical security studies.

2.21. MUSING, CRUISING, RE/PRODUCING: AN INTERDISCIPLINARY DEBATE ON INTER-DISCIPLINARITY

Date/time:	Saturday 15 September / 9:00-10:30
Room:	VG 3.104
Chair:	Max Metzger

Nadine Dannenberg, Tanja Heuer, Max Metzger (TU Braunschweig/ Braunschweig), Thomas Nyckel, Myriam Raboldt, Anja Trittelvitz

Working together in an interdisciplinary group which consists of people from a broad variety of sciences (the Natural Sciences, Humanities, Social Sciences and the Engineering Sciences) means coming to a process of de(con)struction, reconciliation and eventually transformation, which changes everybody's way to see the world and do science. Brought together through a graduate school we all are forced to endure the different approaches, methods and goals. But working interdisciplinary does not only mean endurance and tolerance. It also means learning to question the common way of thinking in your own discipline, and invites you to open up for a spectrum of other perspectives. However productive or regressive, this process always leads to new knowledges, and so to some kind of transformation that has the power to change the world (for better or worse).

The interdisciplinary doctoral program „Gendered configurations of Humans and Machines (KoMMa.G)", based in Brunswick, consists of Ph.D. candidates from the University of Technology, the University of Applied Science and the University of Art, and started off in 2017 with the hope to create advanced feminist research projects. But what exactly does – or can – „interdisciplinary work" mean in that instance (practically, theoretically and ethically)? How do you combine a diverse range of people who do not only believe in (and make use of) different methodologies, but who also differ about the purpose of scientific inquiry? Who either believe in objectivity, or don't? Who on the one hand understand "gender" as a means to produce diversified products, and on the other hand

as a means to question and dismantle social inequalities? Or more basically: how do you link people who want to design new products with people who reject and at times even actively fight against the principle of capitalist production all together? How do you bring people from different (scientific, political and personal) backgrounds into a dialogue without being stuck in ideological debates on principles?

After one year of cruising around each other and each other's working areas, a few young scientists take stock: what does the buzz word 'interdisciplinarity' mean in practice, and what is the price? For whom? Do we necessarily have to work together (and if so: how?), or is it maybe precisely the diametric act of actively working against each other that helps to unfold productive forces? And what exactly are those 'productive forces'? What can, do and must they mean in a time and place where conservative and authoritarian forces regain strength? Informed by varying levels of feminist insight (ranging from the very basic idea of gender as a bipolar social category over the highly abstract musings of New Feminist Materialisms to the emotional outbursts of Queer Theory) members of the above mentioned doctoral program get into a performative debate about the possibilities and the value of interdisciplinarity in contemporary feminist research. This creative approach will (presumably) include:

– Nadine Dannenberg, M.A., a rather frustrated lesbian media theorist, doing a doctorate on the relation between contemporary modes of surveillance and gender, who tries to make use of Queer Theories to tackle the ever-present androcentrism in academic inquiry and organization
– Tanja Heuer, M. Sc., computer scientist tries to find the relation between robotics, privacy and diversity. In the context of healthcare robots she wants to investigate privacy awareness of different user groups and how to deal with it. The interdisciplinary cooperation allows her to think outside the box.
– Dipl.-Phys. Max Metzger, railway engineer to be, stumbling in a world of very formal etiquette. Everything is optimized by the price and technical solutions are produced by means long known. Creating a profile for trains using methodologies of gender is questioning standardised processes but maybe also enforcing the underlying paradigm of being an engineer.

– Thomas Nyckel, M.A., ex-philosopher and scholar of media theory. He is interested in the interplay of digital technology and the constitution of gender and identity. Subject of his thesis is the mysterious use of gender in Alan Turings formulation of the Imitation Game (a.k.a the Turing-Test) and the feminist discourse concerned with it.
– Myriam Raboldt, M.A., with an academic background in political science, economics, history of science and technology as well as gender studies and a rather working class social background feeling in-between anyways and academically more "trans-" than "interdisciplinary", trying a doctorate on the interdependencies of sexuality and technology in a neoliberal society.
– Anja Trittelvitz, M.A., social worker, feminist philosopher and gender scientist, doing a PhD on self-optimization and Technologies of the Self, trying to become an expert in the unfamiliar Science and Technology Studies.

The aim of this panel is to show two aspects: 1. We will try to illustrate (perform) the process of interdisciplinary research as we experience it. In doing so we will cross frictions, connections and the big "AhA-Effects" which happened so far. 2. Necessarily, as our performance is guided by them, we will present parts of our research-projects and reflect upon the processes of Destruction, Reconciliation and Transformation that happened to all of us in one way or another. In doing so, we hope to present a rather diversified impression of the purpose and value of interdisciplinary work in contemporary feminist research.

For further questions please contact: Dipl.-Phys. Max Metzger
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For further information on the doctoral program "Gendered Configurations of Humans and Machines: Interdisciplinary Analyses of Technology (KoMMa.G)" please visit: https://www.tu-braunschweig.de/kommag

Panels

Panels | Stream 3: Teaching/Learning/Facilitating

3.01. MASCULINITIES

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 3.101
Chair:	Orquídea Cadilhe

Deconstructing Masculinities in George Miller's The Witches of Eastwick

Orquídea Cadilhe (Braga/PT)

This paper aims at reflecting on the contribution of popular culture in the deconstruction of hegemonic masculinities and how it can be used in the classroom context as a powerful tool to overcome gender binarism outside of Feminist academic circles.

The paper will put into perspective how icons of popular culture, namely the performer Cher, can help dethrone specific systems of power historically associated with the reproduction of intersecting social hierarchies such as sexism. They can also provide a significant contribution to moments of social transformation: Cher's body of work can be an empowering tool which teachers may use as a catalyst and facilitator in the transformation of the process of teaching and learning (in both content and form used).

In particular, we will be looking at the film adaptation of John Updike's novel The Witches of Eastwick and at the way it transforms the author's rather misogynist message in one of empowerment for women.

Concomitantly, we aim at proving that the essentialism of the film makes it a good object of study for present day students and we will suggest ways to do so. Sadly, as recent articles have stated, this topic is particularly relevant in the light of recent scandals such as those of actor Harvey Weinstein and the controversy around the figure of the President of the United States who has been widely called out for his objectification of women.

Young men and gender trainings: What happens to attitudes to violence when attitudes to patriarchal norms on masculinity change?

Åsa Ekvall (Antwerp/BE)

The strong correlation between gender equality and low levels of a large variety of types of violence is known for a long time. The strongly suspected causality, meaning that patriarchal norms, especially on masculinity, cause attitudes to violence that are accepting, approving and sometimes even prescribing, is difficult to prove. This study sets out to find proof of this causality using a quasi-experimental setting, a gender training for young men in Mumbai, India, performed by a local NGO. It finds that the young men who had a training on gender norms and what it means to be a man not only had changed a number of their attitudes to gender and gender based violence from more patriarchal to less patriarchal and more egalitarian, but also changed towards becoming less approving of types of violence that were not discussed during the training, such as torture and military violence.

Beyond the Civilizing Mission. Contradictions and Potentials of gender-reflexive pedagogy with male refugees

Paul Scheibelhofer (Innsbruck/AT), Philipp Leeb (Vienna/AT)

This paper discusses the potentials, contradictions and outcomes of working with male refugees on the issue of masculinity today. Critically analysing their experiences in an exceptional project for young men from Afghanistan living in Austria, the authors discuss implications for theories and pedagogic approaches to masculinities from an intersectional perspective.

The paper situates the analysis of the pedagogic project within the socio-political context of the so called "refugee crisis". We argue that this created a contradictory context for pedagogic projects with male refugees, which needs to be taken into account: On the one hand stimulating debates about toxic masculinity and interest for pedagogic projects working with migrant boys and men, while on the other hand, oftentimes creating racialized debates about refugees "importing" a problematic,

archaic masculinity and thus in need of special education. Upon discussing this problematic context, the authors present an analysis of a project they both have been part of in Austria. In this project, workshops for recently arrived Afghan men were conducted by a mixed team of Austrian-born and Afghan men, working in the fields of refugee help and anti-sexist pedagogy with boys and men.
We discuss the topics and dynamics that shaped the collaborative project and the pedagogic approaches developed therein. The paper combines theories of masculinity studies, intersectionality and postcolonial approaches as well as research on working with boys and men. The paper contributes to the complicated debates on emancipatory and anti-racist pedagogy with migrant men in the context of multiple social relations of dominance.

3.02. RACISM, SEXISM, CLASS

Date/time:	Thursday 13 September / 09:00-10:30
Room:	VG 3.102
Chair:	Minna-Kristiina Ruokonen-Engler

"That's enough!": combatting racist and sexist speech in classroom contexts

Minna-Kristiina Ruokonen-Engler (Frankfurt am Main/DE)
Drawing on my teaching experiences in higher education, I explore in my paper the use of racist and sexist language use in educational settings. I argue that language and speech acts are not only means to communicate, but also perform and reproduce societal power relations and hierarchies. Despite the societal diversification through globalization and migration, racialized and sexualized subjects are furthermore discursively reproduced through racist and sexist interpellation as well as through

linguistic appropriation. This does not only take place in everyday interaction and media representations, but in academic settings, too. Consequently, it forces to reflect the racist and sexist vocabulary of the academic writing and academic speech acts. I suggest a teaching curricula that combats such linguistic othering processes in classroom contexts.

On Teaching Sexism and Homophobia

Colin Johnson (Bloomington, USA)

Over the past several decades, advocates gender and sexual equality have made a powerful argument for the genuine importance of developing curricula that actively work against the sexist and homophobic sentiments that continue to pervade most societies around the world. In many disciplinary contexts, they have also labored diligently to produce precisely the kind of explicitly feminist and anti-homophobic scholarship that many argued would be necessary to successfully combat sexism and heterosexism—in society generally, but also in colleges and universities themselves. While it seems quite obvious that these efforts have yielded many positive results, there is some evidence to suggest that the movement to increase diversity and tolerance within colleges and universities may have a reached a tipping point beyond which empirically verifiable claims about the persistence of discrimination and structural inequality can no longer withstand the protestations of reactionaries who claim that the proactive valuation of diversity is itself divisive or, worse still, a form of "reverse discrimination." Rather than contesting the validity of such reactionary claims, this paper argues instead for a strategic and intentional return in our classes to some of the sexist and heterosexist source material that feminist and anti-homophobic scholarship was created to displace.

How can gender equality be ensured at schools in Turkey?

Meltem Kurtoğlu Erden (Uşak /TR)

Schools are institutions that play an important role in directing societies. So it is also the first institutions in which gender equality can become widespread in a country. Actually, in Turkey starting from pre-school edu-

cation up to university level, it can be said that gender inequality continues in every phase and level of education. Schools and the contents of the courses carried out at schools carry the patterns of gender roles in society secretly or explicitly to the students.Education and gender relations is far beyond numerical data, with many different concepts within. For example, one of the reasons for obstructing women's access to education is discrimination against women, and the situation in which these discriminations are embodied in educational settings is related to the educational practices that cause women to reproduce sexist stereotypes in school environments. Sexism deals with discrimination based on the sex of a person. It is possible to said that the most of the schools in our country are sexis. And in these schools, there is a sexist discourse . While schools seem to encourage girls to attend school at the level of formal discourse, in practice, schools are not very effective in ensuring gender equality. Today schools at all levels are a social area for young people. And it is one of the unique environments in which young people can gain the concept of gender equality. Therefore, in this paper, starting from preschools, to ensure gender equality in schools will be discussed.

The Reflection of Gender and Social Inequality in Teacher Education

Katarina Froebus (Graz /AT), Susanne Kink-Hampersberger (Graz/AT), Klara Strausz (Graz /AT), Veronika Wöhrer (Vienna /AT)

Patriarchal structures, androcentric values and unequal access in regard to race and class have a long history in education and are still shaping processes of learning and teaching in schools and universities today. As authors like Bourdieu have shown, educational institutions and the people involved in them contribute to reproducing intersecting inequalities even though education has the potential to break up gender and social inequality. Therefore, teaching and learning take place in systems shaped by hierarchies and inequalities.

Our paper is situated in the field of sociology of education and gender studies and aims to discuss the challenges concerning gender and social inequality in education that (future) teachers are confronted with. In a pilot project in the BA program of teacher education at University of

Graz, different instruments for reflecting one's own habitus are developed. Student teachers should gain knowledge and learn to scrutinize their own social status and their gender in relation to their paths of education. Based on the developed tools for self-reflection, teachers should be able to gain a better understanding of the (re-)production of social inequality in educational institutions. As their habitus also affects their perception and assessment of high school students, teachers can use the gained knowledge for their own future work in schools. Thus, the general aim of the project is to develop educational material for a reflexive handling of inequality in education. In our paper we will give insights into the first experiences and materials that have been developed in the project.

3.03. ANTIFEMINISM

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 3.101
Chair:	Ferdinand Backöfer

Antifeminist attacks on the education of sexualities – discoursive shifts and consequences for pedagocial pracitice

Ferdinand Backöfer (Marburg/DE), Anna Lena Oldemeier (Marburg/DE)
When in 2013 a new education plan was drafted for the German state Baden-Wuerttemberg, which should include the acceptance of sexual diversity as an educational goal, resistance against it was growing. An alliance of religious, conservative and right-wing populist actors was rising and organized demonstrations against the new education plan. These interventions were relatively successful: the state premier met with the religious opposition, and in the end, the education plan was strongly reworked and introduced later than planned – the first of many consequences of antifeminist interventions in relation to sexual education. Fur-

thermore, the discussions in and about Baden-Wuerttembergs plan of education was a beginning of a broader medial debate, that established polemical concepts like "Frühsexualisierung" (early sexualisation) in conjunction with sexual education into the mainstream.
Especially one discoursive shift is conspicuous: although the question in Baden-Wuerttemberg was basically about acceptance and tolerance for LSBTTI*Q, the opponents were able to control the debate and connect these efforts with sexual violence against children in general and child abuse in educational institutions specifically. Consequently, it was possible to discredit many fields of gender sensitiv work and their facilitators.
Our case study "The fight about sexual education", is part of the research project "REVERSE –Crisis of gender relations? Antifeminism as a force of social divide" It asks questions about the consequences of these antifeminist attacks like "How far have questions about legitimation and professionalism changed? And are there new limitations for professional pedagogical work?

Challenges of cultural education in conservative social context. Textbooks analysis

Monika Grochalska (Olsztyn/PL)
In the presentation, a part of results of the research project "Gender in textbooks" will be shown. It was the project initiated by an interdisciplinary team of gender issues researchers in order to reconstruct and critically analyse the content of Polish textbooks and curriculum in terms of presented and promoted patterns and ideas about femininity, masculinity and relationships between girls/women and boys/men. The reliable, extensive report based on the results of research carried out on a large sample was supposed to be a strong argument for changes in the curriculum and textbooks towards equality and anti-discriminatory school education. Within the project, all textbooks approved for school use in all subjects, at all levels in different types of schools, were analysed, but in the presentation, only a part of results concerning cultural education would be shown. Cultural education is especially important in the diverse society because it helps youngsters to grow up and to function in a culture which has not one clear identity ready for them. However in a con-

servative social context which is in Poland cultural education is highly neglected and stereotyped area of formal education. Female and male roles are separated and divided into two spheres: the private – as the domain of women and the public – as the domain of men. Besides gender stereotypes, there are also age, racial and disability inequalities. Nowadays, after another reform of education, in the contrary of the researchers' intentions the space for anti-discriminatory education in Poland has shrunk even more.

Embedded Dispossessions: The Gendered Self in the Classroom

Deepak Kumar (Delhi/IN)

In India, patriarchy invades the young minds in a very unobtrusive manner, through cultural celebrations, language discourses and the pedagogy. On the one hand, there are millions of unwanted girls and on the other, the girls who survive encounter systemic and epistemic discrimination throughout their life cycle. The socialization process commencing with the family and continuing through the educational mechanisms play a vital role in creating the dispossessed self.

This paper focuses on the multi-layered dispossessions operating in the society which makes for a 'gendered' experience. The educational apparatus and the pedagogy are governed by hetero-normative concerns; for the boy it's the amalgam of caste and class and for the girl, it's the nexus of caste, class and gender which determine their life choices. The entire process is mediated through the prism of language. The classroom is an exclusionary space for girls, where they encounter hegemonic language, behavior and mentalities. It would be interesting to explore interpersonal relationships, peer prejudices and coping mechanisms by such linguistically marginalized students? Adopting a case study method, the paper revolves around three research scholars in Delhi University, who exhibit great resilience in overcoming familial, societal and pedagogic prejudices to access higher education. Are these students able to build a network for emotional solace, to survive the inequity surrounding their life worlds? Scholarly articles as well as personal narratives will be utilized to unpack the process of alienation as well as resilience in the classroom and outside.

3.04. NEW MATERIALISM

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.101
Chair:	Edyta Just

Spinning yarns: Affective kinshipping in the gender and feminism classroom

Alyssa Niccolini (Neckargemuend/DE), Shiva Zarabadi, Jessica Ringrose (London/GB)

This presentation engages an arts-based workshop in a post-graduate courses on gender, feminism and education in a UK university. The course included students representing five continents and explored 'glocal' gender contexts, hegemonic masculinity, sex education, sexual violence, and feminist and queer activism amongst other topics. We hone in on the final moments of the course which included an arts-based workshop as part of a focus on affect theory and feminist craftivism. At the onset of the course, students had been asked to bring meaningful 'affective-material' objects relating to gender and/or sexuality to share with the class. On the last day, these shared objects were discussed ('storied') and then 'threaded' to one another through a collective string figuration created with multi-coloured yarn. In this process, students found and charted group-generated connections (e.g. themes, intensities, dissonances) between their objects by making string figures first on their group tables and then the entire classroom. We explore how yarning was a process enabling the students to affectively engage with tensions and differences within the course and to 'stay with trouble' in ways much different than more typical opportunities for dialogue in feminist pedagogy. We build upon Haraway's (2016) model of 'making kin' by drawing out the affective dimensions of the threading together of experience, which we call kinshipping, which we argue enacted transformative potentia (Braidotti, 2013) and posthuman pedagogy in the classroom. We consider kinshipping as a pedagogical and methodological project for navigating the troubled lifeworlds of the gender and feminist classroom.

Affect and transformative learning on gender diversity and silenced violence

Tamás Jules Fütty (Berlin/DE)
In my presentation, I intend to initiate a novel dialogue between artistic, media and academic trans scholarship concerning education and pedagogics on gender diversity. By drawing upon my experience as educator (in youth and adult education), I will interrogate – on a practical level – the dimension of emotions and affect for transformative learning on gender diversity and silenced violence. I will show the music-video 'The light' by HollySiz and present my observations on affective atmospheres and embodied responses in using this video in seminars with pupils and teachers. Based on these notions, I will argue that especially personal narratives in videos, music or spoken work, can be considered as key elements to enable transformative learning about gender diversity and normative violence. At the same time, I will critically discuss prevalent norms in media productions on trans and gender diversity. I will end my presentation by performing a spoken word piece, which aims to touch, connect and situate embodied knowledge and transformative learning.

Reconfiguring pedagogical (and) everyday engagement for non-violence through response-ability

Suvi Pihkala, Huuki Tuija, Mervi Heikkinen, Vappu Sunnari (Oulu/FI)
In this presentation, we explore the challenge of teaching, learning and nurturing non-violence and the responsibilities for non-violence inspired by Karen Barad's and Donna Haraway's discussion on feminist new materialist ethics as and of response-ability. The presentation is based on our study on an academic e-learning programme we coordinated about questions of violence, violence prevention, and non-violence and from our engagement with the life stories of one of the participants in this study programme, Lena. In our analysis, we explored violence and the efforts towards non-violence in Lena's life as she had told about them to us between the years 2007 and 2015 first in writing during her participation in our programme, and then later in interviews. By analytically generating three stories of non-violence "in-becoming" through her talks about

(non-)violence in her life, our aim was to explore non-violence as always-relational, social-material entanglement.
In this presentation, thinking with the idea of "connection" suggested in the stream description, we consider these stories for the materially, discursively, affectively and temporally entangled conditions of possibility they entail for non-violence to come to matter and slow down to think about the ambivalently care-full encounters in and through which non-violence is enacted. In re-engaging with Lena's stories and the principles of feminist pedagogy of non-violence that underlined the study programme, we suggest the importance of learning and unlearning to care—and with care—as a form of response-ability in the ever-unfolding entanglements in our everyday practices of change that contain the im/possibilities of non-violence.

Daring the Meaning, or Cyberspace that Matters. Criticism-Creativity and Online Education

Edyta Just (Linköping/SE)

This paper focuses on online education and generic competences such as criticism and creativity. It brings to the fore theories that address processes of meaning making (i.e., a psychological constructionist account of the brain basis of emotion-the conceptual act model (Lindquist et al., 2012; Barrett et al., 2014)) and reflect on various patterns of meaning making comprising those that lead to criticism and creativity (i.e., the Deleuzian and Guattarian (1987; 2009) philosophical accounts of affect, concept and stratum) to inspire pedagogical practices that aim to create critically-creative abilities among students. Concomitantly, it seeks to reflect on how such pedagogical undertakings can be actualized in online education and on the possibilities online environment offers to promote criticism and creativity among graduates. By posing questions related to teaching methods, learning activities, software and hardware, and their combinations in online education, and by addressing and problematizing concepts and phenomena of immersion and DFI-digital facial image, I will make an effort to not only highlight, what I call, the promises of cyberspace, but also ponder on how the aforementioned pedagogical practices can be actualized online.

3.05. DIFFERENT FORMS OF LEARNING

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 3.101
Chair:	Nor Ismah

Ruling Authoritative Fatwas for Muslim Communities: The Experience of Female Ulama in Java Indonesia

Nor Ismah (Leiden/NL)

One of the medium by which ulama (Muslim clerics) perform religious authority is issuing fatwa. Fatwa is an Islamic legal opinion that is not legally compulsory for a person asking for fatwa following the fatwa. In its conventional structure a fatwa is formed by two parts: a question about a certain topic asked to the ulama and the ulama's opinion as the answer of the question by following the standard guideline of fatwa-making.

A fatwa can be issued by individual or collective ulama in a fatwa forum such as the forums conducted by Bahtsul Masail of Nahdhatul Ulama and Majelis Tarjih of Muhammadiyah. Compared to female ulama, the role of male ulama in issuing fatwa is more widely accepted. Despite the fact that Muslim women are constrained from joining the fatwa forum, in the grassroots they hold authority within community and play a role as a fatwa giver. My paper aims at examining the experience of Indonesian female ulama in ruling fatwa for their communities. The questions for the basis of my paper are: What are the terms used by the community referring to "fatwa"? What are the questions raised by the community and what are the answers given by female ulama? What are the factors that influence the effectiveness of the fatwa at the grassroots? This study is part of my PhD research. I did ethnographic fieldwork in Java, Indonesia including Cirebon, Demak, Yogyakarta, and Bondowoso.

Gendered patterns in life-long learning: the case of Cantabria (north Spain)

Montserrat Cabré i Pairet, Marta García Lastra, Tomás A. Mantecón Movellán
Starting from the premise that lifelong learning is a significant asset to attain an active ageing and an important resource for exploring new interests and capacities that were not realised in previous life stages, this contribution will explore our findings regarding the participation of older women in higher education in Cantabria, a Spanish region in the north Atlantic coast. Analysing secondary data provided by a diversity of higher education institutions involved with the organisation of lifelong learning programs, it identifies gendered patterns of participation in formal and informal educational programs. Women's higher involvement in these programs is analyzed as a means to overcome a patriarchal culture that has prevented women from joining in educational spaces. Through education, ageing becomes for women an opportunity for self-construction and empowerment.

College Students' Gender Consciousness Awakening under Gender Stereotype Culture

Yu Zhang (Shanghai/CN)
Since the founding of the People's Republic of China,equality between men and women has become basic national policy.This paper focuses on the promotion of college students' awareness of gender equality in the process of gender equality from national policy to gender mainstreaming. Under the influence of political culture of equality between men and women and gender stereotype mainstream, why some male students form a sense of gender equality, some female students become advocates of gender stereotype. What factors affect their formation of this gender knowledge. Gender education in college how to guide the formation of localized gender knowlede in the process of constructing gender mainstreaming.

The contemporary changes of the Albanian mentality on girls and women in their academic carriers

Mirela Tase (Tirane/AL)

Gender mainstreaming is a key indicator of a country's social and economic development. Education is also the fundamental right of every individual and a crucial tool for achieving gender equality, development and peace. Equality in the access and achievement of educational qualifications is essential, even more so if women are able to become and become agents of change. Career and academic achievement remain dominated by men in Albania. The percentage of women involved in careers and academic achievements continues to be very low, a figure attributed to gender inequality in terms of pursuit and benefit from the highest levels of education. Academic women and girls perceive themselves as a minority group, in a fully dominated male environment. This study explores the gender stereotypes against girls and women in the academic field . The scope of the research is to provide evidence on the negative effects of the gender stereotypes in the opportunities of girls and women to prosper in academic field. The research has analyses the reality of women and girls living in a patriarchal context full of cultural norms that regulate the social role of women in the private and public space and specially in the academic field . The research is conducted in the public universities of Albania. The research has made use of the combined methodology, quantitative and qualitative and their instruments. The survey was used for gathering of the empirical data, and the in-depth interview was used to enrich the statistical information.

3.06. SAFE SPACES

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 3.102
Chair:	Bailey Gerrits

"It's a power thing:" Reflections on the insideness/ outsideness in a politics of gender-based violence course

Bailey Gerrits (Kingston/CA)

Métis artist Katherena Vermette wrote in her novel The Break (2016) – "It's a power thing. Rape is about power." – This phrase introduces my course on the Politics of Gender-Based Violence (GBV). Teaching this course in a #metoo and #MMIW&G era generated questions about intersectional power relations and (im)possibility of safety in and outside the classroom. This presentation will consider these opportunities, reflecting on two course activities. First, students were introduced to guest expert panels of local anti-violence advocates, Indigenous activists, and student in an attempt to bring practitioners into the classroom. Confronted with passionate, fallible feminists, students were challenged to connect theory and practice, while engaging in generous dialogue. Second, students were asked to create a cellphilm – a participatory visual research and pedagogical tool – to visually represent what safety and unsafety looks like in their lives. The exercise challenged notions of "safe space" in and outside the classroom and demanded embodied reflections on anti-violence theory and practice. The process of watching these creations offered students as knowledge producer a way of sharing their knowledge inside and outside the classroom via social media. Disrupting binaries of inside/outside, embodied theory/practice, and critique/generosity may have illuminated some of the intersectional power relations in and outside the classroom and, crucially, in the operation of gendered violence politics. At the same time, this disruption also laid bare the impossibility of a safe classroom space and exposed the needed 017senemotional labour, begging the question: was it worth it? Was it transformative enough?

Safe Spaces in Education

Andrea Bramberger (Salzburg/AT)

Schools and universities tend to establish 'legitimate' (Bourdieu, 1982) knowledge, following traditional perceptions of knowledge (Harding, 2015), thus strengthening the position of particular individuals and groups who have a lot to say and are heard, and weakening the position of others who hardly speak and are hardly heard (hooks, Benhabib), persistently. Safe spaces – long-term desideratum within Education and Feminism – would contrast this scenario, providing equal learning opportunities for everyone as their experiences and perceptions codetermine what is considered as knowledge.

On this conference I would like to briefly outline the research project, title "Social Spaces for Egalitarian Participation in Education – Focus on Gender". Based on critical theory and focusing structures of inequality, gender awareness and gender inclusion, the research project discusses, experimentally explores and creates modes of safe spaces in Austrian classrooms.

The project aims to explore ways and to understand and improve gender inclusion in Austrian classrooms within the (different?) contexts of each University of Education, and it aims to support gender equity in Austrian Education.

With this presentation, I would like to especially discuss and share our joint efforts to establish safe sp aces within this research project: How do we develop gender awareness and gender inclusion on the levels of identity, interaction, institution, society, and knowledge? How do we share (autoethnographically) our research approaches, the diversity of theoretical accesses, methods, findings? How do we experience, document, communicate safe space – who does come to voice? In which ways?

Gender motivated and sexual harassment at Czech universities: Has Anything Changed In Ten Years?

Petr Pavlik (Prague/CZ)

In 2008, we conducted the first sexual-harassment study among Czech university students. Our approach was inspired by Fitzgerald (1995, 1998) who developed the Sexual Experience Questionnaire. We have found the questionnaire scientifically substantiated and thus useful for research in the Czech context. Besides SEQ, our survey also included a

set model scenarios covering various aspects of sexual harassment. The results (N=832) indicated that 78% of students had an experience with teacher behaviour that could be characterised as sexual harassment. However, only 3% of them said explicitly that they had been sexually harassed. One of the reasons for this contradiction was relatively low awareness about sexual harassment in Czech society. Even in academic debates, a narrow definition of sexual harassment is often preferred and the gender dimension of the problem is not considered. Upon publication, our research has met with rejection from high-powered academics. Some of them even suggested that sexual harassment should not be a subject of academic research. We were also informed that publications concerning sexual harassment negatively impacted academic careers of several members of our team. Within the paper, we analyze arguments used publicly against the research and researchers. We also identify changes which took place during the last ten years in public, media and academic awareness of sexual harassment. We compare these changes with actual prevalence of experience with sexual harassment among university students. In the beginning of 2018, we replicate original study. The results will be available in April 2018.

3.07. NEOLIBERALISM

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 3.101
Chair:	Thamar Heijstra

Academics facing the twin challenge: Student evaluations of teaching in a neo-liberal academic work environment

Gyða Margrét Pétursdóttir (Reykjavik/IS), Thamar Hejistra (Reykjavik/IS)
Neo-liberalism with its 'new public management' has manifested itself in

institutions of higher education. Subsequently, universities are increasingly operating as businesses where academic staff are seen as service providers and students as customers. Student evaluations of teaching (SET) are an example of this trend and their outcomes can affect not only the well-being but also the career prospects of academics in precarious positions, of which women form the majority. Previous research on SET and gender finds that men tend to be evaluated more favourably than women. Research on SET also finds that larger courses are graded more unfavourably than smaller ones and elective courses are graded more positively than mandatory ones. The data consist of SETs of one teacher, collected from gender studies courses during an 8 year time period.
We compare data from elective courses, taught at different levels of instruction, and mandatory courses taught at the undergraduate level. In this presentation we ask how a sense of dis/comfort can be linked to this topic and help to explain the twin challenge that teachers in a neo-liberal academic environment face, by both having to consider their own career prospects as well as maximizing their students' best interests?

Meeting (in-)difference, meeting in difference

Alessandro Castellini (London/GB)

The purpose of this paper is to highlight the challenges that Women's and Gender Studies programmes in the English-speaking Global North face in the context of the current neoliberal globalization of higher education. Against the background of ever expanding interconnectedness, the central role of English as the lingua franca of the academia, increasing student mobility, and the emergence of a knowledge-based economy characterized by the commodification, marketization and monetization of learning, UK universities have been encouraged to rely on a growing pool of international students to navigate a climate of rising cuts to public funding for education.
The institutionalisation of difference in the feminist classroom promotes cross-cultural work that takes advantage of the soaring number of foreign students and encourages the creation of epistemic communities built upon ties of solidarity across borders. However, the geo-political stratification of higher education, the enduring inequalities between cen-

tres and peripheries, the theoretical hegemony of the Global North, and the premium placed on fluency in English as a requirement for global participation remain consequential for how difference enters the pedagogical scene.
The production of emancipatory knowledge in an institutional context of increasing diversity makes it imperative that we investigate the conditions of possibility for transnational encounters and translocal dialogues. Critical attention to the linguistic politics of a feminist economy of knowledge combines here with the need to foster "transnational literacy" in the classroom. This enables the formulation of critical, engaged pedagogies where difference emerges at the site of always specific encounters with the other.

The political economy of passion: transfer, translation, and connection in training for gender equality.

Athena-Maria Enderstein (Bologna/IT)
This paper explores the production and dissemination of feminist and gender knowledges in complex systems of power relations and social inequalities. It is based on the experiences of gender+ trainers who are negotiating the emancipatory aims of their work within the political economy of gender knowledge in Europe. Here I present findings and reflections from a mixed-methods project consisting of in-depth interviews and an online questionnaire with gender+ trainers working in the European region conducted in 2017. These trainers describe their location at the intersection point of macro-level discursive and structural formations of equality and micro-level interpersonal dynamics, as they seek to connect with people who are not accustomed to seeing the world through a gendered lens. They identify catalysts and set out strategies for creating spaces of transformative learning counter to the resistances of neoconservatism. They reflect on their own subjectivities as gendered and intersectional beings, the motivations and principles that guide their work, and their own positionalities relative to the knowledge that they aim to translate. These equality workers emphasize the necessity for affective connection as a methodological approach, the utility of participatory and experiential techniques, and the relationship between teaching and learning. The analysis that I propose here is useful for exploring the politics of the legitimation of gender knowledge

in current neoliberal geopolitics and the emotional labour which characterizes educational processes and equality work more broadly, but also the opportunities for solidarity that these might represent.

LGBTIQ+ and Feminism in Psychology Higher Education in Turkey

Yudit Namer (Bielefeld/DE), Olga Hünler (Bremen/DE)

Psychology higher education in Turkey is not independent of the neoliberal transformations in the educational system, just as other disciplines of social sciences and humanities. Especially in the last decade, the sizable increase in the number of private/foundation universities has created significant problems such as student numbers exceeding teaching resources, overcrowded graduate classes, which is contrary the nature of specialization in psychology, and the precarious conditions of the teaching staff who often teach on the basis of hourly pay or yearly contracts, both in private and public universities. Poorly managed policies of training young academics (such as the ÖYP programs of the Council of Higher Education), deepening pressure and control of the government on higher education, and deteriorated curricula had an adverse effect on psychology education in both private and public universities.

The neoliberal turn in higher education is a global problem. However, Turkey further has own problems of Islamization and conservatization of curricula. The courses addressing LGBTIQ+ and feminism no longer find a place in syllabuses. In this presentation the lack of representation of feminism and LGBTIQ+ will be addressed from the perspectives of both global neoliberal alterations in higher education as well as the conservative transitions of the Turkish higher education system. The transformation in curricula after the coup attempt in July 2016 will specifically be addressed in this presentation.

3.08. GENDER AND RACE

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 3.102
Chair:	Victoria Showunmi

The Role of the "Black Girls' Club": Challenging the Status Quo

Victoria Showunmi (Kildale/IE)

Over the last two decades there has been a fixation with statistical measures of academic achievement: grades, test scores, and educational disadvantage (Gillborn, 2010). Such measures highlight the disparities in students' academic achievement between urban school districts and non-urban districts. This has led scholars and educators ,with some success, to focus on improving academic attainment of pupils in urban schools located in areas of multiple deprivation. For example, in London, a culturally and ethnically diverse global city (Riley, 2010), the rich and super-rich occupy elite spaces; and many ethnically and culturally diverse communities are located in areas of lacking in economic and political resources, where young people's life chances remain severely constrained (Riley, 2010).

This focus on statistical measures of attainment, e.g. grades and test scores, has led to broad gender-based comparisons, and the assumption that girls, unlike their male counterparts, are successful and achieving academically(Ringrose, 2009). Indeed, the preoccupation of schools with the performance of pupils in examinations for example—a preoccupation that is particularly pronounced in schools located in poorer areas—contributes to expectations that girls perform as "passive, quietly clever girls in school" (Archer, 2008, p. 90). These expectations conform to normative assumptions about femininity that erase the complex experiences of Black girls, placing them at the margins due to both their race and their gender. Their voices silenced in the debates on educational achievement, school diversity, student race and bullying behaviours, specifically race-based victimization. (Ricks, 2014).

Ordering and Organizing Gender: Compositions in Students' Group Work

Hannes Leuschner (Lüneburg/DE), Imme Petersen (Braunschweig/DE), Katharina Bock (Hildesheim/DE)

The importance of students' group work as part of cooperative learning has been widely acknowledged in educational institutions. However, relatively few studies have focused on the effects of gender on students' group work, and only a limited number of empirical studies exist that examine students' group work process and performance based on gender attributions by teachers or self-understandings by students. The paper examines the effects of gender on group process and performance using Karen Barad's new material feminist approach of a posthuman performativity. Accordingly, students, teachers, but also educational objects and spaces do not have primary quality, but are only the result of changeable relations. Barad further describes the possibility to perform an 'agential cut' within such an intra-active configuration, i.e. the more or less conscious establishment of a subject-object relation from which a reconfiguration of the actual given relations can take place.

We discuss gender compositions in students' group work organized by teachers or arranged by students themselves as attempts of (re)configurations in terms of the success or failure of agential cuts and in terms of taking or denying responsibility – another key concept of Barad's approach.

In doing so, we use preliminary empirical results of ethnographic research we are currently carrying out in three different types of educational institutions in Lower Saxony, namely elementary school, comprehensive school (middle and upper grades) and university (engineering programs). This frame enabels us to compare different group processes and performances in terms of age and gender structure.

Mission (im)possible!?: How Students of Educational Studies make Gender a Subject of discussion.

Sabine Klinger (Graz/AT)

The qualitative research presented in this talk shows that among university students of educational studies an awareness of gender equality and

gender related topics as well as second a gender sensitive perspective cannot be taken for granted. The findings are based on a qualitative empirical survey composed of four group discussions carried out with 14 university students of educational studies from two German speaking universities. The focus of the presentation lies on the question of how do students of educational science discuss gender issues, how does a de-articulation from gender issues, and how is rhetoric equality produced among university students of educational science. Furthermore the article focuses, on the implications of the unequal statistical representation of women and men in educational studies and what role this can play in regard to the relevance of gender issues. The findings, which are based on four group discussions with students of educational studies, reveal that the number of female students influences the way in which students discuss gender topics and gender-related issues. Not only the representation of women within educational studies has an impact on the thematization of gender (issues), but a "new deal for young women" and a "rhetorical modernisation" affects how university students speak and think about gender issues.

Decolonizing the University: The Theory and Praxis of Feminist Pedagogy

Akanksha Mehta (London/GB)

"My commitment to engaged pedagogy is an expression of political activism." (hooks, bell, Teaching to Transgress, 1994:203)

In recent years, there have been movements in various universities that seek to 'decolonize' education. From the call to take down statues of colonizers to the practices of transforming the curriculum, from paying attention to the racialised/gendered power hierarchies that hold together different parts of the university to highlighting the intersectional oppressions, everyday micro-aggressions, and exclusions in universities, these decolonial movements might differ in their modalities, but remain united in their overarching fiery political struggles. In this paper and presentation, I want to explore the relationship between decoloniality, pedagogy, and the classroom. Drawing on my own experiences as a decolonial feminist lecturer, on narratives from former/current students with whom I

co-create decolonial feminist classrooms, and feminist and queer scholarship and activism on pedagogy (in particular bell hooks), I ask – What does it mean to decolonize the classroom in the neoliberal university? What are the contours and textures of a decolonial pedagogy? How can pedagogy be a space for protest, for mobilising, for anger and also for hope? How do we nurture a collective and 'radical space for possibility' in the classroom? In a world of metrics and the casualization of universities, how do we live and practice pedagogy as political activism? This paper aims to explore both the theory and praxis of feminist pedagogy, and more importantly, enable conversations on radically re-imagining (un)learning, surviving, and being in neoliberal society.

3.09. CRITICAL DEBATES

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 3.101
Chair:	tbc

"Building feminist alliances through shared vocabularies. Diffracted impressions of philosophical & anthropological conversations about vulnerability & affirmation."

Evelien Geerts (Utrecht/NL), Katrien De Graeve (Ghent/BE)

After working together during a course on feminist poststructuralism, both authors noticed that the feminist academic debate on subjectivity and agency still is an ongoing one. What surprised the authors, however, was that a lot of the debates on these topics in Continental philosophy and anthropology in particular are often held – and then passed on to students – in ways that are unnecessarily polarizing, discipline-wise and vocabulary-wise. The lack of dialogue between the aforementioned disciplines on potentially shared concepts is epistemologically, pedagogically and politi-

cally problematic, as it hinders the creation of possible feminist coalitions – both on a theoretical-epistemological and political level.
This paper presentation challenges the latter by diffractively engendering 'shared vocabularies'.

Production of Gender Differences in Science: Tensions between Power, Identity and Discourse

Natalia Jara (Santiage de Chile/CL)
The problem of this research is focused on understanding how gender differences occur in the school context, triggering differences in scientific performance, problematizing the generalized assumption that gender differences are biological, therefore essential to bodies. On the contrary, the gender theorization of this research is oriented from the proposal of Butler (2002) where gender is produced performatively as a result of the reiterative and referential practices of discourse. Therefore, the proposal of this study is to show how identities subject to certain knowledge that produce man or woman in science, are developed in a context of power relations, which act on the actions of people (Foucault, 1988), producing differences. The methodological design has recently been applied and corresponds to a collective case study that included class recordings, interviews, focus group to students and teachers in four schools in Santiago, Chile. The analysis plan for the data corresponds to the critical analysis of the discourse, to identify discursive assumptions and relationships about gender orders, power relations over heteronormativity and identify in the discursive and material practices about those identities identified as apt for science.

On the thesis of an implicit call for positioning – gender perspectives in early childhood institutions between affirmation and criticism of power

Melanie Kubandt (Vechta/DE)
In gender debates in early childhood institutions in germany, it is possible to trace the tendency to pre-selected content. In discussions relating to elementary educational practice, for example, gender is subsumed under the label of individual and social differences as an essential differ-

ence dimension to be taken into account and emphasized in everyday pedagogical life. At the same time, gender, as a potential problem category for educational inequality, is rather focused critically on power, especially in the scientific context of early childhood education.
Irrespective of whether gender is propagated as a productive characteristic of individuals or whether it is problematic in the sense of inequality, the at first sight contrary orientations are based on the common question of how gender should be negotiated pedagogically rather than how gender is concretely negotiated in everyday pedagogical life. In this way, normative and prescriptive settlements on gender generally determine both the starting point and the goal of common positions in social work fields. This specific tension is explained in the lecture as a thesis of an implicit positional appeal in connection with questions of the realization of gender equality in child care facilities.

Science, epistemology and gender studies at the Brazilian Federal University of ABC: initiatives to foment and institutionalize an interdisciplinary research area

Charles Santos (BR), Cristina Froes de Borja Reis (Berlin/DE), Marilia Pisani (BR), Ana Carolina Boero (BR), Soraya Cordeiro (DE)
The aim of this paper is to present the history of the debate on gender at the Federal University of ABC (UFABC) in Brazil, describing the genesis, operation and results of the Working Group on Gender (WGG). Feminist epistemologies are taken as the methodological approach, especially the concept of situated knowledge. From the teaching point of view, the debate about gender was being held in UFABC by individual efforts and daily adverse experiences of women. Therefore, one of the reasons for the creation of the referred working group was the strengthening of the scientific character of this theme; so that the group was focused on studies of gender, science and educational policies, such as ratified by the University Council of UFABC. Among other results, after sixty days, the WGG presented a proposal to open a job position entitled "Science, epistemology and gender studies". The justification for this position was especially related to the need for debate on hard science and gender studies. The proposal was approved in all instances of UFABC, and the

position was opened in the Interdisciplinary area in 2017. As a learning for institutional and scientific academic strengthening, the paper demonstrates that the opening of more innovative positions in relation to gender studies at the university, especially in developing countries, requires mobilization and execution capacity, depending on both its institutional values and on the space for the surge of initiatives from its community.

3.10. PHD SUPERVISION

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 3.102
Chair:	Aggeliki Sifaki

"Transnational PhD Supervision: Translations and Cultural Differences"

Aggeliki Sifaki (Utrecht/NL), Berteke Waaldijk (Utrecht/NL), Arla Gruda (The Hague/NL), Izabella Agardi (Kőszeg/HU)

PhD supervision is increasingly transnational. English is an accepted language for presenting feminist research findings to a transnational audience. However, qualitative research interviews and life narratives will be shared in other languages. PhD candidates conducting such research will have to connect, translate and explain different worlds of understanding. When the PhD candidate and the supervisors do not share a "native" language, both will have to address linguistic, cultural and other differences. In this panel, we want to discuss the modes of translation and intercultural communication involved such transnational supervision processes. What is the role of the PhD candidate? Is linguistic diversity an advantage or a challenge? Is it possible to supervise research conducted in a language that you are not familiar with? In this round table both experienced researchers and young researchers will share experiences, thoughts, concerns, tricks an tips.

Panels

Panels | Stream 4: Legislating/Politicising/Institutionalising

4.01. GENDER EQUALITY I

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 1.101
Chair:	Giovanna Vingelli

Gender equality, equality or "political shi…"?: Critical discourse analysis of sport organizations' talk of equality policy and gender equality

Saara Isosomppi (Jyväskylä/FI)

In Finland gender equality was formally included in the Act on the promotion of sports and physical activity in 1998. Since 2015 the sport organizations funded by the state were obligated to make strategies to forward equality in their functions. This study focuses on how the differentiating goals, boundaries and meanings of gender and equality are part of the battle for the policies of equality, inequality and discrimination and is gender equality policy constructed as a tool for a change. The study addresses the construction of gender equality policy's meanings and power relations in the context of Finnish sport organizations' discourses.

The data consists of a research survey about gender equality directed to the sport organizations that were granted a state subsidy of sport in 2015. It was sent to 123 organizations of which 69 replied. The theoretical framework of the study is the continuum of gender equality policy where it has been analyzed as a discursive battle of ideologies. Critical examination of the theme is based on feminist research. The data was analyzed mainly with qualitative methods.

From the data was conceived six different discourses of gender equality policy that were gender equality requiring promotion, abstract gender equality, multiple equality is better, blended meanings, we already have gender equality and equality is "shi…". Equality was constructed as both an uncompleted goal, a stable situation and old-fashioned policy.

How Gender-Neutral Policy Institutionalize Inequity in Sport? A New Perspective on Anti-Doping Policy

Leila Khanjani (Sydney/AU)

Sporting institutions are well known for being male-dominated, with women's participation gradually emerging through the latter half of the 20th century. Many of the rules and regulations imposed and implemented by sports governing bodies across the 20th Century have been demonstrated to be biased against sportswomen. However, the establishment of the anti-doping policy and its implementation through the World Anti-Doping (WAD) Code in the early 21st Century is anticipated to be consistent with the global consensus aimed at achieving gender-equity across practices and, in particular, sporting practice. The WAD Code, with the core values of promoting equality, adopted a 'gender-neutral' approach by omitting any mention of gender. This raises question whether a gender neutral policy has the same or a differential impact on female athletes. Consequently, should female athletes' differences and needs be taken into account in WAD policy development? This study explores Australian female athletes' everyday experiences of drug management in sport based on feminist theories in sport and gender neutrality in organisations. These theoretical perspectives provide an insight into the gender and power interaction within the field of anti-doping and sport. The findings show how the WAD code implicitly maintains male domination through application of gender neutrality and fails to adequately respond to gender-based issues for female athletes. Thus the study demonstrates that, despite being a 21st Century policy, anti-doping appears to confirm the predictions that gender neutrality in policy conceals masculine domination by emphasizing equality at the expense of gender equity.

4.02. GENDER EQUALITY II

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 1.101
Chair:	Verena Molitor

The winding trajectories and growing tensions in implementing gender equality policy in Poland

Barbara Gaweda (Prague/CZ)

Despite having adopted the anti-discrimination rules and gender mainstreaming principles required in the acquis communautaire, structural and symbolic gender inequalities pervade institutionally in Polish politics. On the example of Poland and taking into account the specific historic legacies, I argue that the democratization and the Europeanization processes that culminated in EU accession, have only been a case of swapping one type of proclaimed prima facie gender equality policy for another. The acceptance, transposition into national law, and implementation of the EU acquis concerning gender equality have been merely skin-deep and, once codified, seemed to be a 'done deal' that needed no further work.

From the early transformation rejection of gender parity (as tainted by 'communism'), through the peak of hopes in Europeanization around the accession to the EU, and trailing down to significant ultra-conservative and nationalist backlash in the recent years, the plenipotentiary for gender equality position in the Polish government reflects the trends in regional politics. By looking at its evolution and workings, I trace the implementation of gender equality policies and show the complex position of an East-Central European state in the processes of Europeanization and soft norm diffusion. I specifically discuss the current Polish parliament and government, which have actually been mainstreaming anti-gender equality rhetoric. I argue that the ambivalent position of the previous governments in terms of their commitment to implement gender equality policies has paved the way for the current dismantling of the

weak institutional guarantors of anti-discrimination and equality using the 'anti-gender campaign'.

Iceland – World leaders in equality? An analysis of Iceland's gender equality policies and implementations.

Ásta Berglind Willemsdóttir Verheul (Utrecht/NL)

This research explores the means of attaining gender equality in Icelandic society. The reason for this is because Iceland has topped the World Economic Forum chart: Global Gender Gap Index for nine years in a row. The main reason, I believe, is the realization of channelling the importance of gender equality as a human right, because equal treatment and opportunities are at the heart of the human rights discourse. The focus of this research explores this driving force of the gender equality endeavours of Iceland, with human rights discourse as a tool to improve the way gender equality discourse and policy-making is currently embedded in Iceland's governmental structures and social contexts. This is done through a critical feminist perspective. Qualitative methods are used such as interviews and informal discussions to explore how this particular driving force is communicated through the channels of governmental policy, and national/international affairs. This is then be compared to the quantitative standards of the Global Gender Gap Index to indicate the shortcomings of economic standards in measuring the 'success' of gender equality. In short, this research is a case study that questions Iceland's position in the running towards an egalitarian society, explored through governmental policies/implementations.

Implementing and designing gender equality plans in Online Higher Education Institutions: the case of Universitat Oberta de Catalunya (Spain)

Maria Olivella-Quintana (Barcelona/ES), Nadja Gmelch (Barcelona/ES), Pastora Martínez-Samper (Barcelona/ES)

What specificities, challenges and potentialities do face Online Higher Education Institutions (OHEI) when dealing with gender equality policies? This paper wants to argue that most of academic literature and

policy protocols addressing gender equality in Higher Education have overlooked at the specific needs of these type of institutions.
To do it we use, as empirical data, the process for institucionalising gender equality at the Universitat Oberta de Catalunyata in the past 2 years. The results show particular challenges faced online OHEI such as online gender discrimination and harassment, the online location of the bodies that provide support for victims, the multiple physical location of its students and staff or the overlapping national legislations addressing harassment and/or discrimination and data gathering protocols.

4.03. MIGRATION

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 1.102
Chair:	Verena Molitor

Role of woman in Azerbaijani diaspora abroad

Naid Makhmudov (Koszeg/HU)
Azerbaijani diaspora is one of the huge diasporas amongst caucasian ethnicities abroad, espiacilly in the European Union. The reasons of migration had different roots – from the fall of Azerbaijani Democratic Republic in the 1920 and during the Nagorno-Karabakh war.
Nowadays, diaspora is used as an instruments by governments. In this case, i want to explore several questions: which kind of relationshop has azerbaijani diaspora with the government of Azerbaijan Republiv and the governments of the European Union countries, the level of integration and mainating cultural roots of Azerbaijani diaspora in the EU and the role of Nagorno-Karabakh issue amongst diaspora and realtionships between Azerbaijanian diaspora and Armenian in the European Union.

Feminism in forced migration and its aftermath; an empirical study on displaced women

Sabbir Hasan (Ankara/TR)

After collaborating with International Relations form deference aspects in the late 1980s and early 1990s, Feminism has engaged with migration as an inalienable issue. In 2003, J.Berman first placed first feminist migration in European state system. European Union imposed Anti-Sex Trafficking Policies to secure their borders and Berman illustrate this situation on the aspect of the empirical feminist approach using a poststructuralist epistemology (Berman, J. (2003)). Forced migration was considered as an occurrence by males. But now a day's woman as accounted for near about half of the portion among international migrants (around 48%). Migration frequently observed as gender centered as well as feminism centered issues because of its impacts are happening differently upon man and women due to the difference of their movement process. This study will observe how forced migration turns as a feminist issue and how human rights situation for displaced women has been irrupted.

"Invisible" participants?! Female migrants' participation in the context of dominance, difference and biography

Melia Bel Adasme (Cologne/DE)

Participation is regarded as an elementary and constitutive principle of democratically constituted societies. For a vibrant democracy it is imperative that all the people living in it have the same opportunities to participate. However, this normative claim is based on specific middle-class, masculine and "western" forms of participation that are considered normal or desirable. People who do (or can) not use conventional forms and / or spaces of participation, or people who find or come up with other forms of participation based on their possibilities, are thus excluded and remain "invisible".

In the case of female migrants' participation, the multiple exclusion becomes clear: migrant women are believed to be less engaged in politics and less interested in political participation than men. They are ascribed a low interest in and a dwindling readiness for political participation, as well

as a lack of participation competence or a fundamental distance from institutionalized politics. However, this stated 'non-participation' of migrant women is rarely attributed to the narrow definition of the participation concept, which normally focuses conventional, institutionalized forms that are linked to a certain definition of the "public". Nor are the lack of gender mainstreaming and intercultural opening in organisations or the non-perception of participation and social involvement in informal contexts taken into account as reasons for differences regarding participation.
The aim of the paper is to critically approach the dominant understanding of participation and work out new perspectives on migrant women's participation using selected intersectional, gender, queer and biographical theoretical approaches.

Indigenous refugees Women's Survivors to the War in the Border Colombia – Ecuador

Eduardo Erazo Acosta (Pasto/CO)
This proposal is framed as a socio critical part from a rights-based approach to analyze some current international initiatives to raise the relief of poverty, relief is not needed but are drastic changes in power relations reflected in trade, foreign debt, investment, and international aid for the alleged "development" regardless of regional spaces, states nation or cultural characteristics in common such as the border between Colombia and Ecuador for this reason it is necessary to analyze how the woman overwhelmed by the continued exclusion in Latin America by society in general and especially by the state, excluding marked reflected in levels of poverty, lack of access to education, health etc . impact on the dignity of migrant women or women living in territorial boundaries by the emergence of new territorialities due to globalization and new business processes and / or dynamic as the Colombian internal conflict since 1960, abuse towards women is evident you. The more danger consecuence is the refuguees international womens and childrens in the Andean region and the countries: Ecuador, Bolivia, Perú, Venezuela, Brasil.
An example of this, as life in the southwestern Colombian rural schools , comprising the departments of Nariño and Putumayo , both for teachers and students is bitter , inequality in distribution of capital and inequality

in income distribution is marked. Be analyzed as in the border Colombia-Ecuadori various types of abuse leading to analyze among other categories – femicide.

4.04. POST COLONIAL

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 2.105
Chair:	Sabrina Marchetti

"White men saving white women from brown men": The "No means No law" as a guard for white supremacy

Sina Isabel Freund (Hildesheim/DE)

The essay explores the German "No means No law" and an attached restriction of asylum law as a guard for white supremacy. Being a reform of laws governing sexual violence it redefines rape and contributes to the protection of bodily autonomy. But this law is embedded in a narration of an Other as the rapist who threatens the nation, or more concretely, the nation's women. Through historical patterns of connecting rape to foreignness, race and religion as well as the discourse after sexual assaults on New Year's Eve in Cologne, the "No means No law" became a tool for intersectional oppression, legitimizing deportations and hiding sexual violence inside of the constructed unit of the nation as well as earlier claims for a change of law by feminist movements. Referring to Gayatri Spivaks famous essay "Can the Subaltern Speak?", I'm looking at the "No means No law" as an historically evolved narration that creates men of colour as a threat, white men as saviours, white women as victims and silences women of colour. The essay is located in postcolonial and feminist theory, using concepts of the construction of strangeness and the circulation of emotions by Sara Ahmed as well as Sara Farris' "femonationalism".

Sexual violence and State responses: A case study of the Delhi gang rape case of December 2012, Lessons for the post-colonial context.

Pooja Bakshi (Delhi/IN)

In the India context, laws and policies to check sexual violence exist but sexual violence still seems to be growing. In terms of state practices, it is worth pondering over the question- what is amiss? The aim is to probe the democratic commitment of the State and the efficacy of State practices in curbing sexual violence through the medium of laws and policies. In order to do this, it is important to map out State practices conceptually and empirically. This is a case study of Indian State's responses to Delhi gang rape case of 2012.

An analysis will be made regarding the relationship between the public protests on violence against women and State responses to this in terms of- the parliamentary debates, reports of State institutions such as the Justice Verma Committee, Justice Usha Mehra Commission, the formulation of the Criminal Law Amendment Act 2013 and the Judgements. Taking on from Foucault's conceptualization of governmentality, the nuances and discontinuities of State practices in responding to crisis in the population will be attempted. This would be a multidisciplinary study drawing from political science, gender studies, legal research following textual interpretative analysis. The main argument here is that the response of the Indian State to December 2012 gang rape has been heterogeneous in nature. In this process, some progressive inroads were made into engaging with sexual violence in a gender sensitive manner whilst foreclosing other possibilities.

Anti-Blackness and Coloniality in South African Universities

Wanelisa Xaba (Cape Town/ZA)

Since the fall of Apartheid, the new mandate of the democratic South African government has been to provide equal quality education for all and to desegregate the education system in South Africa.This qualitative study explores Black students' experiences of Blackness while navigating two university campuses in the Western Cape.

Drawing upon Black Consciousness and Double Consciousness as the theoretical frameworks, this paper examines the experiences of 20 Black students to determine whether higher education has transformed the anti-Black and colonial policies of Apartheid.
This paper will present the following findings:
South African universities are not neutral spaces and their historical origins characterise their institutional cultures and the academy. Black students who attended the university founded during colonialism reported that the campus had colonial symbolism and the culture of the university favoured White students. The students reported that the curriculum was Eurocentric and needed to be decolonized. Black students who attended a historically White university had a heightened sense of Blackness and experienced marginalisation within the university context compared to the Black students who went to a majority Black university. Ultimately, despite progressive policies, this study reveals that much more work need still needs to be done with respect to transforming South African universities in order to right the wrongs of the past.

4.05. GENDER MAINSTREAMING I

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 1.102
Chair:	Giovanna Vingelli

From 'Malestream(ing)' to Gender Mainstreaming: Where are Men in the EU's Gender Equality Agenda?

Elaine Weiner (Montreal/CA)
2017 marks 20 years since the European Union (EU) formalized its commitment to gender mainstreaming in the Treaty of Amsterdam (1997). In its core intent, gender mainstreaming sought to upend the "status quo (the main-

stream)" – or the 'malestream' – via eradicating inequalities between women and men. Despite this emphasis on women and men, this has not translated into a ready integration of men into the the EU's gender equality agenda. Indeed, in 2010, the EU's own support agency for gender equality, the European Institute for Gender Equality, cited the imperative for a "framework for action on men as part of an integrated gender equality strategy." Since 2001, multiple Strategies, Roadmaps and Pacts have set out EU action on the promotion of gender equality. In this paper, I analyze these action plans (2001-2016) and European Commission annual reports on progress towards gender equality to consider: 1) how are men problematized in the EU's gender equality agenda and 2) how, if at all, this has changed over time.

The organizational practices of gender mainstreaming – experiences from Sweden

Klara Regnö (Stockholm/SE)

This paper studies the latest efforts to integrate gender equality into 58 governmental authorities, in the so-called JiM program in Sweden. The paper analyzes the organizational practices of mainstreaming. The focus of the study is on how gender mainstreaming is actually "made". An organizational perspective on gender mainstreaming contributes to knowledge about human interaction in the situated context, i.e., can illuminate the similarities and differences in the conditions for gender mainstreaming in various organizations. The mainstreaming work includes conflicts, dilemmas and difficulties of various kinds that require attention to power, different interest groups in organizations that have different understandings of what gender equality and diversity means.

The 58 governmental agencies included in the initiative are very different in terms of areas of responsibility, geographical location, size, focus of operations, gender distribution. This paper analyses how the same strategy is implemented in different organizational contexts.

Questions asked in the study are:

– How is the implementation organized at different levels and in what activities?
– What actors are included and what mandate, responsibility and authority do they have?

– What is the organization's structure and culture with regard to gender, gender distribution and cultural artifacts?
– What kind of operations do the government agency run? Who is the recipient of the government services, the public, and another government agency?
– What are the consequences of these differences in terms of how gender equality is interpreted and understood
– What are the consequences in terms of power distribution/equity and equality/ inclusion/exclusion?

Policy transfer and translation: The reality of the movement of UN gender mainstreaming into Thailand

Perada Phumessawatdi (Bristol/GB)

Since the adoption of the Beijing Declaration and Platform for Action (BDPA) at the Fourth United Nations Conference on Women in 1995, gender mainstreaming has been perceived as a revolutionary strategy to achieve gender equality. Nevertheless, the movement of this policy appears to face difficulties, for example, the misunderstanding of gender mainstreaming. Consequently, the progress of the implementation has been uneven over the past two decades since its adoption. This study adopts policy transfer and the policy translation frameworks together with a post-colonial feminist lens to investigate the movement of the "global" gender mainstreaming into Thailand. This study aims to explore how this policy is interpreted, formed, transferred and translated at the multi-scales of the policy movement process. Also, the study explores facilitators of and barriers to its movement as well as identifying the gaps in the transfer and translation process. Furthermore, the study recommends further development of this policy. This study argues that the "universal" gender mainstreaming policy is not "a quick-fix policy" to copy and paste from one setting into diverse settings. This is because the movement involves interpretation, negotiation and reinterpretation throughout the processes. This leads to distortion, diversion, and uneven implementation of the gender mainstreaming policy at different scales of the movement. Consequently, the gender mainstreaming policy remains far-removed from the envisioned transformative change to gender inequality.

Based on the findings, the study will provide recommendations for further development of the movement process of UN gender mainstreaming into the Thai context and into wider contexts.

4.06. GENDER MAINSTREAMING II

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 1.102
Chair:	Giovanna Vingelli

Academic infrastructures of in/equality: gender mainstreaming and feminist institutionalisation

Lennita Ruggi (Galway/IE)

Feminists resistances, researches, and solidarities constructed the understanding that gender is an unescapable and structuring aspect of institutionality and interpersonal relations within universities, and one whose epistemological impact cannot be ignored. A significant discursive shift consolidated in the 21st century attest that mainstreaming gender is a condition for sustainable development, transforming the very notion of academic and institutional excellence. In the Republic of Ireland, the policy launched in 2016 requiring Athena SWAN Gender Equality Accreditation in order for institutions of higher education to become eligible for research funding represents a crucial turning point in the promotion of change and thus, a particularly fruitful research locus for examining how gender has been addressed by universities. While the current moment may be promising, it is important to keep Ahmed's warning in mind when, based on her own research into efforts to promote diversity, she alerts us to the paradoxes and complications of processes of dual change implicit to "mainstreaming". The inclusion of feminist critics within management agenda places a challenging framing to inquire on the academic infrastructures of in/

equality, dislodging our imaginary of resistance and demanding innovative designs for solidarity in competitive scenarios. My aim in this communication is to inquire how gender equality in higher education is defined by gender mainstreaming management initiatives in Ireland, and how could it be measure in our own (feminist) terms, trying not only to recognize achievements but also to push forward transformations.

Gender Responsive Budgeting: Highlighting Gender Impact of Budgets in Education Sector in India

Arshiya Wadhwa, Sarita Anand (Delhi/IN)

Lack of gender responsiveness in various domains of public policy has caught attention of many stakeholders in developing countries like India, including policy makers, academicians, and civil society leaders. With regard to the potential impact of Gender Responsive Budgeting (GRB), it is an innovative strategy that aims to alter major processes in the country's fiscal architecture. GRB has been endorsed in many countries for advancing gender equality and equity. Since there are many manifestations of gender bias in field of education; the study attempted to draw parallels between the budgets of a government and their direct impact on access to education for girls. With this backdrop, the study was carried out in the purposely selected states of Bihar and Rajasthan in four Educationally Backward Blocks, which highlights both the gaps and some positive developments. The GRB interventions in education include initiating government schemes and programmes that stress upon gender sensitive pedagogy, provision of bridge courses for out-of-school girls, setting up residential schools, and separate toilets for girls, vocational training under curriculum, fair student-teacher ratio, and regular safety assessments for ensuring girls' enrollment and retention in schools. Contradictorily, with increased measures and interventions, the share of budget allocation for the India's flagship elementary education programme (elementary education for all) has decreased from 4.7 percent in 2012-13 to just 3.7 percent in 2017-18 budget estimate. The study has also used Benefit-Incidence Analysis tool which provides a comparative assessment of the extent to which gender budgets of the selected states are gender responsive.

4.07. THEORY

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 2.105
Chair:	Christine Quinan

The failures and ambiguities in approaching prison settings from a feminist point of view

Elena Vasiliou (CY)

In this presentation I will be discussing the paradoxes present in the relationship between feminist epistemology and prison science. My purpose is to examine the intersection of the politics of knowledge and the politics of punishment, as well as the ambiguities inherent in conducting feminist research in settings where racism, homophobia and sexism are very often prevalent. Feminist/gender and decolonial theories can help us develop a framework for learning from prisons and can also help us understand why the politics of punishment, up until now, have been not been adequately addressed by critical theories (Cinseros, 2014). Parallel readings from Lather (2012), who talks about getting lost in research, Halbestram 2011, who addresses the concept of failure, and Icaza (2017), who addresses vulnerability, will be used in order to make more evident the discontinuity of such a research inquiry. The empirical evidence produced by this research comes from Cyprus. More specifically, I draw upon material from interviews with ex-prisoners and professionals. The double in-betweeness at play in this inquiry reflects both an attempt at theorizing from a marginal place and engaging in a minoritorian discourse (Deleuze) from the periphery of Europe about an international institutional phenomenon. In what way does the concept of failure inform the construction of the prison system and the constitution of prisoners as gendered and racialized subjects? In what ways can feminist and postcolonial theory which have dealt with the question of 'margins' inform the marginal/liminal space of the prison?

Structures of Violence: (Re)reading Nation-State

Juliana Moreira Streva (Berlin/DE)

Structural violence deals with a complex matrix of social relations. Adopting a Foucauldian reading of power, the essay takes the risk of moving across disciplinary boundaries to reflect on the following questions: How did the emergence of modern Nation-State impact or not the perception/constitution of body, race, gender identities? How are they related to colonization and slavery? By raising those issues, the paper aims to avoid the trap of taking for granted notions of identities, race and gender. Instead, it intends to analyze how they were signified in modernity and their continual possible implications. For this, the argument is divided into three moments. Firstly, it examines the signification of race, gender and violence at the first colonial ground of domination, South America. Secondly, it analyses the relation of sexism, white supremacy and Nation-State emergence. Last but not least, the essay raises some reflections on identity, violence and nation. Recognizing the need of a critical stance for the intended purpose, the investigation is based on a decolonial feminist epistemology.

Feminist Security Studies and the negotiation of masculinity and manhood

Cita Wetterich (Basel/CH)

This paper addresses the theoretical approach of Feminist Security Studies, a branch of the interdisciplinary field of Security Studies. Feminist Security Studies is part of a broader conceptualization of security and includes but is not limited to question such as how women and gender are relevant for understanding security, why the assumption that women and peace, as well as men and war, are linked exists and how militarized language is in inherently gendered. This paper engages with the negotiation of male gender roles, masculinity and manhood within a security setting and debates to what degree it is useful to deconstruct common attributions of specific roles to the genders. While doing so, the discussion on whether men can and/or should also be in the center of attention for Feminist (Security Studies) research is elaborated on. The paper briefly engages with two anecdotal cases in order to substantiate the debate and make a case for a more

coherent inclusion of male experiences in Feminist Security Studies: the case of male victimhood during conflict (in the DRC) and of male victimhood during displacement (on the Central Mediterranean Route). By doing so, the paper does not neglect or belittled experiences of female or LGBTQ* individuals and communities but rather argues for an all-encompassing approach within the field of Feminist Security Studies.

4.08. POLICY

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 1.101
Chair:	Tatiana Zimenkova

Legalized Sexuality Without Subject – Georgian context

Lika Jalagania (Tifilis/GE)

Article explores the limits of hate crime activism and carceral logics of state machinery as a tool against homophobia and transphobia dominating in post-soviet Georgia. In the Europeazation process Georgian government was obliged to institutionalize LGBTQI politics and to harmonize national legislation with EU directives, which in reality resulted with instrumentalization of queer subject in order to reassure its belonging "civilized western family", by documenting hate crimes based on SOGI and quantitatively present perpetrators sentences for homophobia. Thus, Carceral activism has become dominated discourse to fight against hate crimes against Queer people by NGOized/institutionalized liberal LGBTQI activism.

In order to present the government's disciplinary power as a result of carceral activism, article will include the critics of contemporary understanding of "homophobia" as an individualized, apolitical attitude and critics of hate crime activism based on "individualized homophobia." Article will argue that by granting law-enforcements with additional resources

to fight against hate crimes by using repressive punitive mechanisms queer groups are falling into the trap which would easily hinder the basis of radical resistance for emancipation. Homophobia has been normalized by government itself, which empowered norms and practices that encourage anti-emancipatory agenda in general and in particular deny queer groups fundamental rights. Article will argue that this politics creates an illusion that it has "no alternative" rather be on the government's "side" by doing so oppressive system takes our attention from oppressive structures creating basis of societal homophobia to the agents of oppression, which makes it impossible to achieve systemic transformation.

The Abortion Ban as the Disciplinary Police of Female Body by Neoliberal AKP

Hümeyra Yılmaz (Tours/FR)

For 15 years, during AKP has been in power alone, it has been applying neoliberal transformation policies in all areas of life; especially in terms of education, health, security, women and family. The Conservative discourse the AKP has been harping on is an important complement to the pressure and violence devices for easy implementation of these policies. Women's fertility has been seen as a means of states' population policies throughout history. According to the needs of the states, women are sometimes encouraged to give birth and other times they are not. One of the most tangible responses to the control over the woman's body is restraining them from the right for abortion. Although the practice of abortion is solely a medical operation, because of the social, economic, political, cultural, religious, ethnic, etc. reasons, it has always been an issue beyond the medical dimension.

In this study, first I will examine how neoliberalism tries to manage women's fertility in advantage of its own needs. In particular, I will concentrate on the policies of AKP government. And then, I will show the negative consequences of prohibiting or restricting abortion. For the last, I will deal with the recommendations to exterminate these dangerous practices. In my work, as the data to be analyzed, I will benefit from legal regulations, reports of national and international organizations, practices in hospitals and explanations of government officials.

Government (in)activity and its effect on the trans movement in the Federal Republic of Germany

Adrian de Silva (Esch-sur-Alzette/LU)

As early as in 1981, and second only to Sweden, West German citizens gained the right to change first names and revise gender status in cases of transsexuality. Devised against the background of homophobia, in particular the criminalisation of male homosexuality and the notion of two somatically and socially polarised genders, the rules of the Transsexual Act required of transsexual applicants to trade fundamental human rights for gender recognition.

Based on government, parliamentary as well as trans movement documents, this contribution traces the making of the Act, the prolonged parliamentary and social movement struggle for a reform of transsexual law, including the government failure to revise or substitute the Act. In particular, this contribution outlines how initial government activity and increasing public-policy failure with regard to trans ever since contributed to shaping the organisational structure, political contents and strategies of the social movement.

Feminist Ideas and Conservative Parliament: The Case of the Ukrainian Policymaking

Oleksandra Tarkhanova (Bielefeld/DE)

This paper explores changes in gender state politics before and after the civil unrest in Ukraine, known as Maidan. I analyze parliamentary discourses and policy changes connected to feminist and gender sensitive issues, like gender equality and anti-discrimination legislation, policies addressing domestic violence and abortion regulations. Women's participation in Maidan protests indicated a new opportunity for women to gain more visible position in public and political spheres, as active subjects with independent agenda. However, liberalization of political system was accompanied by the rise in nationalist, militaristic and conservative rhetoric in the parliament, which could defy anticipated successes of feminist politics. By analyzing policy deliberations and parliamentary hearings in the current conditions of neoliberalism, conservatism and

pro-Western geopolitical orientation, I investigate opportunities for feminist ideas to enter and transform state discourses, while being cautious and critical of the unsettling marriages made between neoliberal, nationalist and feminist agendas. The paper illustrates how the discourse of family values neutralizes even successful feminist interventions and how vulnerable gender terminology becomes, due to its connection to European politics.

4.09. POWER I

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 1.102
Chair:	Giovanna Vingelli

Women in Politics in Ghana "Powerless-Voiceless"

Abongo Mashood Jacob Ajene (Tver/RU)
This is a study on women participation in politics and leadership in Ghana. This research will study the challenges women encounter in contesting political position, the performance of women in leadership and politics. The significance of the research is to understand the factors that prevent women interest in politics and making them powerless and voiceless in the Ghanaian society.

Social Capital and Women's Political Participation in Khyber Pakhtunkhwa, (Pakistan)

Muhammad Bilal (Mardan/PK)

I am in the Opposition, Therefore I am: Under-Representation of Women MPs and Party Competition in Turkey

Burcu Taşkın (Istanbul/TR)

In conservative societies women's representation in the assembly and their active work in the parliament are essential to enhance visibility of women in the public sphere and to improve democratization of the country. This paper argues that although ratio of women politicians in the Turkish Parliament which was only 4 percent in 1999 has gradually increased to 15 percent in the 2015 general elections, the numerical augmentation has not been reflected to women's policy concerns.

The analysis shows the woman members of secular opposition parties are mainly elected from the first ranks of the election lists and have more effective parliamentary work compared to the incumbent party; however in addition to high polarization between the parties that avoids women MPs to cooperate on women policies (even on basic children, women and human rights abuses), abolishment of the parliamentary immunity of the opposition party members in 2016 impaired parliamentary effectiveness of women politicians. This paper aims to question the possible tools to improve numerical representation of women and their effectiveness in the political sphere under political and social constraints determined by the hegemony of right-wing politics.

The Veiled Potentials of Women Councils for Women's Political Participation in Turkey

Ahu Sumbas (Ankara/TR)

A special role is attributed to the local level politics in achieving gender equality in general, and women's political participation in particular since they are more likely to promote democratic institutions and develop inclusive city understanding through various channels and opportunities. Peculiarly, local level politics might offer grassroots mechanisms for women to take part in the decision making process. One of these channels is the Women Councils within the City Councils in Turkey which are designed as an institutional organ to sustain women's inclusion in the

local level governance. Indeed, the consolidated patriarchal character of local governments and their gender bias in service-delivery in Turkey emphasize the need for these sorts of agencies in promoting women's participation in local governance. However, the presence of such an agency cannot always respond the institutionalisation of women's inclusion into political-decision making process due to the persisting masculine political relations and patriarchal stances. Therefore, this research paper aims to scrutinize the potential role of Women Councils, and the challenges they encounter to enhance women's political participation and create gender responsive local governance in the case of Ankara province, Turkey. The research is designed as a qualitative study based on the collection of data by in-depth interviews with the executive committee members of Women Councils.

4.10. POWER II

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 1.102
Chair:	Giovanna Vingelli

From Legal Recognition to Social Recognition: Transgenders and their Quest for Equal Opportunity in India

Geetha Lakshmi P. (Puducherry/IN)

In Indian context, people are compartmentalized into castes and are placed into a hierarchical order in which no two castes are equal, and membership to caste is determined by birth. This makes family as a fundamental unit of caste, and control over sexuality of the members becomes pivotal. Society heteronormative patriarchal family system and, had stigmatizes and criminalizes other forms of sex-uality as illegal and immoral. One such marginalized sexual identity in India are the Trans-

genders, as being transgender is always seen as a deviant behavior rather than natural. The explicitness of their transgendered nature subjects them to multifaceted discrimination and marginalization by the mainstream society and they are denied any basic right to a dignified livelihood opportunity, making sex work as the only means for survival. Their engagement in sex work make them vulnerable to HIV/AIDS and other sexually transmitted diseases, which made them as a target population for the Non-Governmental Organizations which were working on HIV/AIDS. The NGO intervention in the late 1990's brought to light the socio-economic and cultural marginalisation of Transgenders that gradually necessitated the advocacy for transgender rights. This paper attempts to discuss the fac-tors that hinder them the egalitarian space in the society despite the legal recognition of their third sex status. Further, it attempts to delineate the process involved in the legalization of third sex in India in its current form, and it discusses its impact on the Transgenders and their choice of under-going sex reassignment surgery.

A historical perspective on the role of Sophia in the institutionalisation of gender studies in Belgium

Lith Lefranc (Ghent/BE)

In the 1980s the first women's studies programs emerged at various European universities. Belgium was lacking behind in comparison to its neighbouring countries. In 1989 a handful of pioneering feminist scholars founded Sophia, the Belgian Network for Gender Studies. It was (and still is) their mission to promote, develop and foster women's studies (and later gender research) in Belgium.

During the last 30 years the landscape of gender studies in Belgium has changed enormously. The question of institutionalisation was, however, never a linear success story. Gender studies programs, research groups and other initiatives came and went. Despite the work and effort of activists inside and outside of academia, it is only since 2017 that Belgium has a full (Dutch-language and Francophone) master program in gender studies. Even though it seems that gender studies are more visible and acknowledged than ever today, the current political climate of austerity keeps on challenging gender studies academics as well as activists and

non-profit organisations working in the field.
In this paper I will reflect upon the difficulties and possibilities facing gender studies in Belgium. Starting from the catalysing and stabilising role Sophia played in the institutionalisation process in the past, I will point at future challenges and how we can cope with them.

The Philippine Sex Workers Collective: building a common platform for sex workers and engaging with Filipino feminists

Sharmila Parmanand (Cambridge/GB)
The Philippines simultaneously criminalises the buying and selling of sex under its penal code and recognises "prostituted persons" as victims under its anti-trafficking law. The mainstream women's movement has proposed an Anti-Prostitution Law that decriminalises the sale of sex but upholds penalties for buyers and facilitators. The Philippine Sex Workers Collective, a loose organisation of self-identified sex workers around the Philippines, prefers the full decriminalisation of sex work. The Collective cannot legally register as an organisation, but they maintain some formal guidelines and a degree of institutional hierarchy.
Some of the challenges faced by the Collective include the varying levels of vulnerability of sex workers that restrict the access of some to political engagement and the fast turnover in organisational leadership. There is a general belief within the Collective that mainstream feminists purport to speak for sex workers but actively exclude them from activism and policymaking. They are also concerned about the privileged discursive position of former sex trafficking victims who work with the anti-trafficking movement to campaign against prostitution.
Based on in-depth interviews and focus group discussions with members of the Collective, this paper examines how the organisation navigates the class structure of prostitution in the Philippines and the challenges in building a common identity and advocacy for sex workers. The paper also explores the relationship between the Collective and the women's movement, especially in advocating for policies that affect sex workers such as HIV prevention, reproductive rights, anti-trafficking, and prostitution laws.

Perception of Islamic Scholars towards Women's Political Empowerment in Pashtun's Societey

Muhammad Kaleem (Nil/PK), Waqar Ali (Nil/PK)

The present study aims to provide an in-depth insight into the perception of Islamic religious Scholars regarding women political empowerment in Pashtun's society that ultimately plays a big role in shaping the public opinion on grass root level that either encourages or bars women from participating in political affairs. Being an important agent of public opinion not only in religious affairs but social issues as well, beliefs and opinions of Islamic scholars are powerful voices in shaping the narratives in society pertaining to women emancipation in the largely conservative, patriarchal and comparatively religious Pashtun society particularly the rural areas. The study was qualitative with data collected through in-depth interviews from respondents selected on quota sampling technique in the absence of a sampling frame. It was found that Ahle Hadith and Deobandis were comparatively more conservative while academicians and Shiites were the most progressive group of the sample regarding female political empowerment. It was revealed that this is a sensitive subject with no clear consensus. There was considerable diversity of views as well as levels of tolerance and support for women's political empowerment. While most scholars accepted the political rights of women in principle, some contested this by citing other negative social consequences of women participation in the current political set up; others thought of women emancipation as necessary for the progress of the community, society, country and humanity. Purdah was an important re-occurring theme. Urban-rural and academia-jamia dichotomies were apparent with the latter two being more conservative.

4.11. FEMINIST MOVEMENTS I

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 2.105
Chair:	Verena Molitor

Female citizenship in Poland

Justyna Tomczyk (Cracow/Kraków/PL)

The subject of this paper is the civic activity of women in the public sphere. Citizen activity is a type of social action that fosters the expansion of the public sphere, the strengthening of democracy and the emergence of civil society. These actions, on the one hand, are based on formalised rules and laws. On the other hand, they are conditioned by the cultural area in which they arise, spread and gain social acceptance. Citizen activity, therefore, is structured in organisational and institutional terms, but above all, it is shaped by habits of culture, environmental habits, symbols, habits, and other informal elements that become so persistent in the individual's social personality that they define Type and scope of activities undertaken by it. Each community generates its own model of active citizenship or takes it from others, adjusting to its own realities or internal conditions. Citizenship patterns are influenced by many factors, among which gender is a very important socio-cultural construct. Gender citizenship arises as a result of collective gender stereotypes, that is, with regard to how different communities perceive gender based on the characteristics of the sex attributed or gendered.

Fandom is a Feminist issue: Lessons from Left Politics in the UK

Jonathan Dean (Leeds/GB)

Studies of fans and fan culture are well established within media and communication studies, but the so-called "celebrification" of politics has recently brought discussions of fandom and celebrity to academic political

science. This paper offers a preliminary mapping of fandom as a gendered political logic, via an analysis of contemporary left-wing politics in the UK, a context in which some argue fandom is particularly prevalent (thanks to the fan-like attachments between Labour leader Jeremy Corbyn and many of his supporters). After a brief mapping of existing scholarship on fandom, the paper analyses two things: feminist responses to politicised fandom, and the use of gendered language and imagery in discussions of politicised fandom. It notes a palpable ambivalence in feminist responses to politicised fandom. On the one hand, fandom potentially offers a pro-feminist vision of a more playful, participatory and creative mode of political engagement. On the other hand, frequent dismissal of fandom as a "feminine" activity can serve to entrench a traditional, masculinised ideal of rational political deliberation. This debate, however, is further complicated by fears among some feminists that the passions of politicised fandom go hand in hand with a resurgence of an aggressive misogyny within British political life. After setting out these complex and contradictory effects of the so-called "fanisation" of UK politics, the paper concludes by suggesting that the emergence of politicised fan culture constitutes a significant opportunity for feminist intervention, while also being a fraught and ambiguous terrain.

Girls of Enghelab Street: What is the Peaceful Solution

Zhaleh Abdi (IR)

Among MENA countries, Islamic Republic of Iran, has the most gap between society and the state, in particular, the set of the rules. In IRI which I describe it as the "country of non- applicable prohibitions" the new trend known as "Girls of Enghelab Street" which is kind of the continuation of "white Wednesdays", protest against mandatory dress code, and many before is a new and more challenging way of criticizing of the rules and asking for respect to diversity and valuing the differences. Unveiling the Hejab, in spite of the costs has an symbolic meaning too. It is not restricted to the "Hejab" but it is the voice of women who are protesting against all forms of discrimination: Marriage, testimony, inheritance, "iron ceiling", education, work, politics, freedom….It also says we are serious.

The reasons behind this wave, the costs and benefits of the ongoing challenge for Iranian women in short and long term, regime, government and people's response to that and more importantly the emphasize on call to the solidarity between people and governors by suggesting an idea as a solution is the main parts of this paper. My suggestion contains a combination of the notions such as "Vilayet-i Faqih, Maslahat and Decree".

4.12. FEMINIST MOVEMENTS II

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 2.105
Chair:	Jonathan Dean

Does a Woman Dream of Being Tamed: Confrontation Between Feminists and Far-Right Movements in Ukraine

Hanna Hrytsenko (Kyiv/UA)

This report explores the current confrontation between feminist and LGBTQ+, on the one side, and far-right movements, on the other side, in contemporary Ukraine. My argument is that this confrontation is specifically driven by the influence of the Russian conservative philosophy and political practice on Ukrainian far-right, though definitely being supported by local patriarchal traditions. The research, based on primary source material, explores 'anti-gender' positioning and strategies of far-right activists, and countermobilisation and self-advocation of the feminist and LGBTQ+ movement. Whose hegemony will finally be established?

Anti-gender Movement and Feminist Resistance in Armenia

Gohar Shahnazaryan (Yerevan/AM)

The anti-gender movement is gaining momentum practically everywhere in the world. Uniting ultra-nationalist groups, representatives from various religious and political groups and their supporters, the anti-gender movement also has its unique manifestation in Armenia and the whole Eurasian region. Most often, as in many other contexts, it mainly opposes such topics as sexual and reproductive rights, sexual education, violence against women, and LGBTQ rights. No longer openly opposing and targeting women's rights organizations, the anti-gender movement in Armenia is hijacking feminist movement through the establishment of non-profit organizations and "legitimizing" existence through the involvement in various institutional structures and networks, and even infiltration into the European structures. Overall in Armenia, the anti-gender movement took a form of militaristic nationalism using pseudo-scientific and populist agenda to spread misinformation about gender and feminism, and attack women's groups. Most often, so called "gender hysteria" is artificially activated during important political events, such as signing association agreement with European Union, negotiations around Nagorno Kharabagh conflict, and others. So, basically gender ideology has become a geopolitical issue and a symbolic boundary between Europe and Russia. The period, during which anti-gender movement started, was also crucial, since Armenia was in the process of very important political changes, such as Armenia's association with the European Union and its membership of the Eurasian Economic Union. Eventually, gender illiteracy of most media representatives created a symbolic boundary between "moral and concerned citizens advocating for family values" and "perverted activists trying to destroy Armenian families and identity".

4.13. LAW I

Date/time:	Friday 14 September / 09:00-10:30
Room:	VG 1.101
Chair:	tbc

The disappearing act of gender equality. A gendered analysis of legislation traveling from draft to implementation

Isabella Scheibmayr (Salzburg , AT)

In 2011 and 2013 the Equal Treatment Law in Austria was amended, including a requirement for organizations to state minimum pay in job postings. The law was meant to increase pay transparency and therefore lower the Gender Pay Gap in Austria. Using a neo-institutional framework, we investigated how the law travelled through different discourses, from the legal sphere to the organizational and professional Human Resources (HR) communities and how legitimization, arguments and framing of the requirement developed over time. A document analysis was conducted, spanning over 2,000 pages in the legislative process as well as in the implementation through HR professionals. We found that the transparency aim of the law was only mentioned in official documents; HR professional argued beyond the law soon after the law took effect, using a business case argumentation for equality. Later equality disappeared from the discourse altogether, HR argued beyond equality using a strategic HR framing. In the HR discourse, years after the introduction of the law, we even find hints to differential treatment as an opportunity and therefore legitimation for stating minimum wages in job postings. The results reveal how HR co-constructs equality legislation in a civil law context, and discusses the consequences and risks involved in equality policies that are translated into business imperatives, leading to a weakening or even disappearing of the equality frame in implementation.

Testimonies of Loss and Memories of Being, Ireland and the Eighth Amendment

Amy Walsh (Dublin/IR)

The eighth amendment to the Irish Constitution makes abortion in Ireland illegal in nearly all circumstances. With an upcoming referendum to allow abortion access in Ireland scheduled for May 2018, there is currently a lot of debate about abortion in the Irish media. The focus however, centres on unwanted pregnancies. Important publications include The Irish Journey and Ireland's Hidden Diaspora. 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 need to be treated differently. Another aspect of the literature is that it does not feature the women themselves. Anonymity and stories told through a third party are a feature which 'marks' the women as different. Professor Cook discusses how this 'marking' perpetuates the stigma of abortion in her analyses of the Mellet vs Ireland case.

This paper challenges the culturally hegemonic views of abortion 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 voices. Their 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 while also highlighting the need for abortion healthcare after the first trimester of pregnancy.

Legal Strategies as Painkillers: The Opportuntities and Limits of Strategic Litigation

Chris Ambrosi (Frankfurt am Main & Berlin /DE)

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rently a lot of debate about abortion in the Irish media. The focus however, centres on unwanted pregnancies. Important publications include The Irish Journey and Ireland's Hidden Diaspora. 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 need to be treated differently. Another aspect of the literature is that it does not feature the women themselves. Anonymity and stories told through a third party are a feature which 'marks' the women as different. Professor Cook discusses how this 'marking' perpetuates the stigma of abortion in her analyses of the Mellet vs Ireland case.

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Albanian women human rights: from the Kanun Leke Dukagjini to modern society

Dilina Beshiri (Tirana/AL)

The aims of this paper is to describe a historical excursus to delineate the role and the emancipation of women in the Albanian historical - cultural context. In various historical periods the status of women both in the family and in society changes considerably. Modern times for the Albanian women arrived late. The emancipating season for them could be regarded in the period after the Second World War, during which was noted some success in their role and position in the society. Albania, compared to the European context, is one of the countries with the highest rates of diffusion of domestic abuse. This can be explained by the fact that the discussion on human rights does not show any sensitivity towards women's issues and their social positions.

Due to its patriarchal features, the roots of continuous women mistreatment by men are very old and essentially associated with the lack of respect towards women. It seems paradoxical, especially reminding that in the Kanun Leke Dukagjini there were provisions ensuring the immunity of women. It is often stressed that Kanun is the main source for the discriminatory position of women in the Albanian society.

4.14. LAW II

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 1.101
Chair:	Christine Quinan

An introduction to the phenomenon of marital captivity: the legal perspective and possible solutions in an international level.

Margarita Rafaela Taskoudi (The Hague/NL)

Due to migration, the world has been transformed into multicultural and multi legal communities. Yet, the differences between national and religious legal systems influence the lives of individual women and the application of women's rights. Marital captivity is a phenomenon that many women from Hindu, Jewish, Muslim and Catholic communities are facing worldwide. Particularly, it is the situation in which women are unable to terminate their religious marriage since, in these communities, the establishment of a divorce is a male prerogative and women are usually reliant upon the cooperation of their (ex-) husband. This is discrimination and violence against women. In this paper, the phenomenon of marital captivity and its impact on women will be further analysed. Namely, issues on how a woman can find herself trapped into a religious marriage,

as well as how she can resolve her marriage. Additionally, an examination will be made on whether a woman is able to remarry even without having a religious divorce and the consequences if she does so.
Moreover, The Netherlands is the first country that has criminalised marital captivity. In this respect, the existence of this legal framework will be discussed, and solutions on how this phenomenon can be prevented in an international level will be presented.

The Istanbul Convention: the Portuguese Criminal Code and the missed opportunity to challenge the outdated legal notion of rape

Tatiana Morais (Amadora/PT)

This paper focus the new text of article 164 of the portuguese Penal Code as a result of the entry into force of the Istanbul Convention. From the analysis of the current text of article 164 of the portuguese Penal Code it is clear that cohercion remains as an element of the crime rape, despite the text of the article 36 of the Istanbul Convention which mentions non-consensual as an element of the crime rape. This is the point of departure of this paper. Is it the same to mention cohercion or non-consensual in the crime rape? What this option of the portuguese legislator means? Which cases can be covered by both terms? Which term better suits the interests and rights of rape survivors? Which is the best way to interpret the article 164 of the portuguese Code, taking into account the Istanbul Convention and the Explanatory Report? And what can we expect from the implementation of the Istanbul Convention? These are some questions that will guide this paper, taking into account the interests and rights of rape survivors as well as the principles of Criminal Law.

Reconceiving Reproductive Rights: A Feminist Approach to International Human Rights Law

Rebecca Smyth (Edinburgh/GB)

While the concept of reproductive rights has grown in legitimacy at the regional and international levels of the human rights system over the past decades, it continues to face significant challenges. Not least among

these is that masculinist, liberal understandings of human rights continue to inform and limit the jurisprudence of UN human rights treaty monitoring bodies, the inter-American human rights system, and the European Court of Human Rights. As a result of these problematic conceptual underpinnings, these institutions often take an inconsistent and indeed flawed approach to cases that do not fit comfortably into androcentric understandings of rights violations. Focusing on one of the most contested aspects of reproductive rights, the need for straightforward access to safe and legal abortion, this paper undertakes a close reading of relevant jurisprudence to demonstrate these issues. It then proposes a new theoretical framework, informed by feminist understandings of concepts such as citizenship and vulnerability, which would better ensure that international human rights law truly respects, protects and fulfils women's human rights by representing and responding to their lived realities.

4.15. LAW III

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 1.101
Chair:	Christine Quinan

Hidden Voices: The intersections of adoption and reproductive justice

Cecily Atkinson (Utrecht/NL)

The discourse surrounding reproductive justice has primarily been concerned with health-related reproductive rights, while consequently omitting parental reproductive rights following the birth of a child. One mechanism which supports this process is the practice of forced adoption. 1976 marked the institutionalization of adoption in the UK, with this came the power of the judicial system to dispense with parental consent

in favour of adoption orders. Although today adoption without consent is permitted in a number of European countries, none exert their power to such an extent as is the case within the UK (Fenton-Glynn, 2016). This paper explores the intersections of adoption and reproductive justice by putting the voices of birth parents to the forefront, to explore how some of the economic, racial, sexual, and gendered inequalities interact with one another to contribute to the reproductive injustice faced by many young women involved in adoption proceedings in the UK child protection system. The presentation highlights the ambiguous reality of adoption and questions the underlying assumptions in childrens social services. It further attempts to present possible feminist interventions to promote coping and healing strategies for the well-being of women involved in child protection proceedings and move beyond cultures of mother blaming to a more just and inclusive approach.

Law 4491/2017 on the Legal Recognition of Gender Identity: Student's Views

Andromachi Bouna (Ioannina/GR), Thedoros Thanos (Ioannina/GR)
Gender identity is a basic feature of self-identification of social subjects. Sex identity is a social construction and is separated from the person's biological identity. The bipolar "man-woman" has been strongly challenged today, as it does not express the self-identification of the people. As a result of social struggles, social gender identity is not identical to biological identity, which led to the adoption of Law 4491/2017. This law concerns the legal recognition of gender identity and has prompted an intense debate in Greek society. In this respect, it is important to consider scientifically the views of the social subjects, particularly of young people. The purpose of this paper is to examine students' views on Law 4491/2017 on the legal recognition of gender identity. The survey sample consists of 200 undergraduate students from Greek Universities. The questionnaire was used as a means of collecting data. According to the results of the survey, the students use the dominant male / female dipole to identify social identity. The majority of the sample agrees with the Law, stating that it is the right of every person to identify himself as he feels but disagrees as to the age at which one can proceed to the legal process of recognizing his gender identity.

4.16. LGBT I

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 2.105
Chair:	Verena Molitor

Semiotic Analysis at Posters of Pride Festivals in Athens (2005-2017) and Thessaloniki (2012-2017), Greece: Activist Actions to Claim Rights and Express the Views of Greek Queer Community

Ilias Sailakis (Thessaloniki/GR)

The political context is about the activist contemporary queer movement, as it is detected in the pride parades from 2005 till 2017 at the Greek metropolitan cities Athens (2005-2017) and Thessaloniki (2012-2017). The research problem occurs from the pride parade posters as transmitters of specific political rights. The research material consists of 19 posters. Methodologically we find the material on the digital file of the pride organizations in Athens (http://athenspride.eu/) and in Thessaloniki (http://thessalonikipride.com/) and later on we analyze the pictures messages in a social semiotic way, taking into account the political and class surrounding. The Greek queer community, with the new historical and theoretical forms that involved, is mostly active in the beginning of the 21st century. However their struggle is always opposed to the heterosexually ruled Greek society, something that prevents the queer community from succeeding in the institutionalization of their rights as the Greek society operates based on gender discrimination. The pride festivals that took place in these two Greek cities, are an activist medium of action through which the queer individuals seek to express their point of view concerning their rights in a massive process. The heterosexual theory is deeply rooted in the Greek society and the pride festivals are a different way to demonstrate the needs and comprehend the requests of the queer community. As the Feminist movements have shown in the past, activist movements can be more effective in establishing human rights than any other form of conventional actions.

Crimping the Rainbow: Achieving marriage equality in Australia

Lisa Sarmas (Melbourne/AU), Adele Murdolo (Collingwood/AU)

In November 2017 the Australian public returned a 'yes' vote in a national survey on whether the law should be changed to permit 'same-sex marriage'. This was soon followed by a vote in the Parliament which removed the gender bar to marriage.

This paper explores the journey to marriage equality in Australia, focusing on the legal, political, institutional and cultural context within which marriage equality activism occurred. It does so partly through the lens of our own personal and political experience as queers, feminists, partners and mothers from ethnic minority migrant backgrounds.

In this paper we trace some of the constraints, challenges, indignities and victories experienced during the campaign. We analyse the ways in which the strategy of the 'no' campaign, which was marked by a moral panic about impacts on children as well as concerns about religious freedoms and protecting the institution of marriage, placed children and queer families at the front line of abuse, scrutiny and judgement.

We also examine the strategies employed by the 'yes' campaign, which was forced to fight back with an assimilationist and normalising strategy in order to engage the mainstream public. This strategy had some unintended consequences, including promoting an image of the LGBTIQ community as racially and culturally homogenous, and largely failing to reach voters from racial and ethnic minority communities. We conclude that while the journey to marriage equality in Australia has been challenging, it has also been galvanising and instructive. We won, but there is still much to do.

Politicizing the Prison with the Rainbow Flag

Åsa Corneliusson (Gothenburg/SE)

This is an abstract of my master thesis which I am currently writing and expecting to be finished with, in early June 2018. The idea departs from my time as an intern within the research project 'The Futures of Genders and Sexualities' in which I was affiliated in the autumn of 2017.

My research centers around the entrance of the rainbow flag within the

Prison and Probation Service in Sweden. The rainbow flag became a bureaucratic routine in 2017 as part of the agency's strategy on LGBTQ. Thus, the fraction that arose around the flag and the routine led the flag to become prohibited in december last year, according to new guidelines. Through interviews with employees on different positions within the agency I try to map the conflict. As the individuals participating in my study have different relations to the flag I try to understand the many emerging practices and norms around the rainbow flag as a cultural signifier with inspiration from Stuart Hall. I aim to shed light to the changes in the contemporary Swedish welfare society. In which ways does neoliberalism condition political subjectivity, the materiality of the body and its participation in a democratic society? Drawing on both Sara Ahmed's understanding of phenomenology and Chantal Mouffe's theory on the postpolitical I try to understand these changes which the conflict around the rainbow flag is telling about, or, to use Slavoj Zizeks words, is it a sign of another possible future?

Sexuality, Gender, Power and Hierarchy in Youth LGBT scene in Russia

Elena Onegina (Saint-Petersburg/RU)

During the last years, aggressive promotion of conservative ideology in Russia has increased dramatically. LGBT+ people are being pushed out of the public sphere. The problematization of "different" gender and sexual identities in media space leads to complexity/impossibility of public speaking. Based on it, this group of people becomes invisible. However, the growing interest to feminism in media discourse and online-communities becoming more influential. Empirical data based on 15 in-depth interviews with LGBT and 16 days of participant observation in Russia. The focus will be the youth of Russia, presumably of St. Petersburg, which is involved in activities to combat discrimination based on sex and sexuality. In addition, political discourse shapes beliefs about the LGBT scene as an integral, homogeneous group, often reduced mainly to the male gay community. We explore the explanations how to understand the impact of identity in building relations in the structure of the scene, as gender-based and sexual and other identities important within

the scene. The participants represent a decentralized, informal social movement, interacting via a flexible communication network. The heterogeneity of the LGBT scene, the presence on it of individuals and initiatives with different interests, goals, identities leads to difficulty in formulating a universal and consensual agenda. The discussion of these topics reveals weak points: risks and security, power and solidarity, recognition and exclusion. Position on these issues will determine the modes of action, positioning himself and belonging to one or another initiative of each participant of the scene.

4.17. LGBT II

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 2.105
Chair:	Tatiana Zimenkova

Negotiating issues of belonging, community, and activism among gay Russian men

Cai Weaver (Helsinki/FI)

This paper investigates how Russian sexual minorities conceptualize 'belonging', 'community' and 'activism' in the wake of the law "prohibiting the propaganda of non-traditional sexual relations". In order to understand how the politicization of homosexuality has affected sexual minorities, this paper analyzes interviews with 25 Russia homosexual and bisexual men conducted during the Winter of 2016. The interviews reveal that while the respondents accept their own sexual orientation they try to distance themselves from an imagined "LGBT community" and the actions of LGBT activists, which they perceive as 'perverted' and 'harmful'. When discussing their sexual orientation, they juxtapose their own 'normality' and 'masculinity' opposed to these 'alien', 'abnormal', and 'deviant'

other homosexuals. In turn, they reject the notion of belonging to a wider LGBT community and instead seek to build smaller networks not based on sexual orientation.

LGBT Syrian Refugees in Lebanon, and Horizontal and Vertical Homophobia

Sabiha Allouche (London/GB)

Two main threads guide this paper. The first relates to the role of the Lebanese state in the construction of a nationalistic masculinity that results in the Othering of Syrian refugees. The second relates to the consequences of said construction on the lived reality of LGBTQ Syrian refugees. Drawing on refugee studies, queer theory, and critical feminist IR, this paper argues that asylum organizations' unwillingness to account for the interplay between the receiving state (in this case Lebanon) and the lived reality of (Syrian) LGBTQ refugees results in a "one size fits all" narrative that forces the latters into a more visible and potentially death-instigating corporeality.

I situate my argument in relation to the elitist discourse of a "Syrian neo-invasion" that results in the revival of an "authentic Lebanese masculinity". Whereas the Syrian refugee is vilified as "rapist" in a heterosexual context, they are emasculated as "necessarily bottom" in a homosexual one. This discourse is hegemonized through its emergence at the intersection of sect, political loyalty, and class.

This paper engages with the writings of queer activist Yasmin Nair and heeds Jasbir Puar's call to supplement intersectional analyses with an exercise of assemblage(s) when attempting to understand identity politics. At the empirical level, it draws on narratives recollected during fieldwork in order to show the limits of an analysis that takes identity politics as given, as seen in asylum organization's western-imbued "fixed" interpretations of what LGBTQ identities should "look like" and "act like".

An investigation into the ways that lesbian and bisexual women negotiate LGBT NGOs in Mexico

Frida Xaman ek Estrella Garcia (Birmingham/GB)

The main purpose of this research in progress is to analyse the ways in which lesbian and bisexual women negotiate gender and sexuality dynamics in

NGOs that advocate for LGBTQ rights in Mexico, as well as, to identify the causes of marginalisation of lesbian and bisexual women within said organisations. The theoretical foundations of this research are based in feminist theory and queer theory, both of these approaches offer a framework to understand the marginalisation of women generally and invisibilisation of bisexual and lesbian women. From this theoretical position, this work will also be based upon a qualitative investigation of women involved in LGBT NGOs in the specific case of Mexico. The method that will be used as a basis for this research will be semi-structured interviews with lesbian and bisexual women involved in these organisations in Mexico, with a view to producing a rich account of how gender and sexuality dynamics are experienced, lived and negotiated. The current context in international development and gender –which has primarily focussed attention on issues such as HIV and, subsequently gay men– points to the lack of scholarship on bisexual and lesbian women in politics and development. This reflects the ways in which heteronormative and patriarchal systems have permeated research and development projects in practice and theory by excluding queer and LGBT issues, and therefore bisexual and lesbian women.

4.18. VIOLENCE I

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 1.101
Chair:	Oleksandra Tarkhanova

Knowledge about sexual violence against women in relation to the reflection on politics and activism in Poland

Karina Sokołowska (Warsaw/PL)

The purpose of this study is to determine what Poles in general consider as a sexual violence against women and to relate their beliefs to international classifica-

tions. Results will be shown to the reflection on politics and activism in the country. The study was attended by 868 participants, 75% women and 25% men. To measure beliefs about sexual violence, an original questionnaire was created, which contained 17 stories of real victims. The subjects were supposed to respond to individual stories on a scale of 1 – it certainly is not sexual violence to 5 – it certainly is sexual violence. Results show, that Poles understand sexual violence as one of 3 factors:

a) Sexual violence referring to a mistakenly understood flirt between a man and a woman
b) Sexual violence in an intimate relationship with a partner
c) Sexual violence as an attempt to rape a woman by a man

The respondents' answers were influenced by such variables as age, sex, education, sexual orientation, occupational situation, worldview, subjective level of religiosity.

Antiviolence Organizations in Sweden and the Reproduction of Gender Regimes

Caitlin Carroll (Madison/US)

Most sexual violence researchers and advocates recognize that although gender-based violence is most likely to occur by men against women, thinking solely in terms of female injury and male aggression limits the scope of understanding the pervasive problem. While antiviolence organizations in the U.S. have changed their names and mission statements to include male, non-binary, and queer victims, Swedish organizations remain deeply entrenched in rhetoric and practices that only recognize female victims of male violence, often only serving those individuals as well. Why, in the so-called "gender-equal utopia" of Sweden, does the binary of female victim and male perpetrator persist so strongly? I use Connell's (1987) theory of "gender regimes" to investigate how gendered notions of sexual violence are reinforced through the inclusion of women and exclusion of men from antiviolence organizations in Sweden. Connell defines gender regimes as "the state of play in gender relations in a given institution" (120). I look at how the gender regime at work in Swedish antiviolence organizations operates differently from the gender regime in U.S. antiviolence organizations but reflects in many ways Swedish society as a whole.

4.19. VIOLENCE II

Date/time:	Saturday 15 September / 13:30-15:00
Room:	VG 1.101
Chair:	Oleksandra Tarkhanova

Institutions, social relations, and sex work: An analysis of violence within the lives of women in sex work in Eastern India

Mirna Guha (Cambridge/UK)

The terrain of discussion, scholarship, and interventions on violence in sex work in India is a contentious one. Polarised views across anti-sex work and pro-sex work approaches, which are embodied and enacted by the abolitionist anti-trafficking and the pro-agency HIV/AIDS discourses, has led to an exceptionalism of violence in sex work. Most studies of violence in commercially organised sex work have linked its prevalence to sexual exploitation or the risk of disease. These have not acknowledged the role of social relations which drive entry for peri-urban and rural women into sex work in India.

In this paper, I challenge this exceptionalism and non-acknowledgement by locating the analysis of violence in sex work within a study of social relations in the lives of former and active female sex workers in Eastern India. Specifically, I apply Naila Kabeer (1994)'s social relations framework to analyse how institutions of household, community, market, and state affect the perpetuation of the life-cycle of violence within these women's lives. This includes a strong focus on HIV/AIDS and anti-trafficking NGOs, which through their (mis)conceptualisations of forms of violence, end up exacerbating the life-cycles of violence. The data for this paper was collected for a PhD research (2013-2017) as life-history interviews with 42 former and active sex workers across two prominent red-light areas, and a shelter home for 'rescued' sex workers in the city of Kolkata, and from former sex workers in villages in the southern part of the state of West Bengal.

Feminism at work: Excavating feminist formations in the institutionalised field of sexual assault service provision. An Australian case study

Suzanne Egan (Sydney/AU)

This paper engages with debates about the institutionalisation of feminist work on sexual violence. While politicisation of sexual violence was a key mobilising force in second wave feminist movement, there is a growing body of scholarship critical of an erosion of an explicitly feminist political agenda through entanglement with state-based bureaucracy, professionalisation, and increasing focus on therapeutic interventions. Against this backdrop and drawing on research conducted in the Australian field of sexual assault service provision, one which is both professionalised and subject to considerable government regulation, I aim to demonstrate that feminist epistemology is not only foundational to but embedded in the structure of these services and illustrate how feminist frameworks of knowledge are constructed, defined and applied through everyday practices.This is important I argue, not only because it demonstrates the robustness and adaptability of feminism but because it means that key feminist principles and concepts required ensuring that survivors of sexual assault are treated with dignity and respect have been incorporated into routine policies and practices. The poor treatment of victims was, after all, a major impetus for second wave feminist campaigns and protests. While critiques of institutionalisation in work against sexual violence are important they often appear underpinned by the stance that 'authentic' feminism is limited to protest, and grass roots activism. The problem with this I argue is that it renders many forms of feminism invisible and therefore outside current debates about the place and influence of feminism.

Honour based violence against women as an impediment to the United Nations fifth sustainable developmental goal: addressing the disconnection between formal and substantive women's rights in Brazilian society.

Flavia Bellieni Zimmermann (Perth /AU)

Honour cultures can be characterised as cultures in which honour plays a vital and crucial role, with the concept of family honour permeating inter-personal interactions and individual choice. If a female breaks the honour, shame and chastity

code, violence to 'protect' family honour would be justified. Honour based violence are crimes which are motivated to protect family or masculine honour and reputation, with mostly women being victimised. Available literature on honour based violence in Brazil deals with structures of power and inequality between the sexes. Thus, the honour and shame dichotomy, together with strict female codes of conduct promote gender ideology in Brazilian society.

In recent years, transnational women's movements and Brazilian feminist pressure groups ('lipstick lobby') have had an important role in advancing women's human rights, with formal rights being incorporated in the 1988 Constitutional Charter. Furthermore, the 2006 Maria da Penha Law is a vanguard legislation which aims to protect women from gender based violence, and more specifically domestic violence. And yet, despite a significant advancement in the legislation safeguarding such inalienable rights, there is still a disconnection between formal women's rights and substantive women's rights in Brazilian society. Accordingly, the United Nations fifth sustainable developmental goal is to achieve greater gender parity in nations across the world. This presentation will argue firstly how honour culture and gender ideology impacts Brazilian society, preventing the full realization of women's rights in that country; and secondly how transnational feminist movements and non-state actors might reshape this social reality.

Panels

Panels | Stream 5: Networking/Solidarising/Bridging

5.01. (IM)POSSIBILITIES OF TRANSNATIONAL SOLIDARITY WITHIN POST/COLONIAL ASYMMETRIES I

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 1.103
Chair:	Christine M. Klapeer

Bridging the Colonial Divide: Anitcolonialism and Feminism in the Life and Work of Hanna Meuter

Clemens Pfeffer (Milton Keynes/GB)

This paper explores the history of early women sociologist and pacifist activist Hanna Meuter (1889-1964). In the mid-1920s Meuter joined the League against Imperialism, an organisation that connected anticolonial movements worldwide and aimed at creating a anti-imperialist mass movement in solidarity with the colonised world.

Meuter participated in public anticolonial rallies and led a subdivision of the League in Cologne. Based on a biographical analysis of her feminist upbringing and earlier stages of her life I will discuss the intellectual and political context in which she developed her anticolonial thinking. Her activism was preceded by a long-standing literary and scientific engagement with the black civil rights movement in the United States and its artistic forms of representation in poetry and arts. Especially the work of African-American artist Meta Vaux Warrick Fuller inspired Meuters activism. It was her bronze statue "Ethiopia Awakening" that made her understand the anticolonial struggle from an intersectional perspective, including women`s emancipation in the fight for independence and freedom from colonial oppression. Not least, however, the paper will also examine the difficulties and limits of transnational anticolonialism and feminism with regards to colonial notions of true Africanness, civilisation and progress.

"Tear down the walls that keep us apart" – West German feminist solidarity with Sandinista Nicaragua in the 1980s

Friederike Apelt (Hanover/DE)

In the late 1970s the global public sympathy for revolutionary Nicaragua manifested itself in the founding of many solidarity groups in Europe, North and Latin America. Inside and outside of Nicaragua the commitment of women played an important part in these movements. In the case of the West German solidarity movement many women quickly showed a special interest for the situation of women in Nicaragua and developed gender discourses and strategies within the solidarity movement and in a close exchange with their female counterparts in Nicaragua.

In this paper I will analyze West German female solidarity activism with Sandinista Nicaragua as an empirical case study of transnational feminist solidarity. I argue that the participation of women in the Sandinista movement and that of women in the West German solidarity movement involved both groups in a mutual process of communication and exchange of feminist ideas, theories and strategies. Nevertheless, the different socio-historical backgrounds of these women also led to tensions and ambivalences in their mutual perceptions and interactions, that were – despite their own intentions – never entirely free from asymmetrical power relations. Giving some examples from the research I conducted during the last four years, the paper will focus on practices and understandings of feminist solidarity and how they differed to provide new insight in the forms of negotiation between women of the so called global north and global south as well as the possibilities and contestations transnational feminist solidarity.

Sisters Unite! Transnational Campaigning for Solidarity with Muslim Women in 'World Hijab Day'

Ladan Rhabari (Ghent/BE)

With growing attention to intersectionality in feminism, transnational solidarity is attracting growing academic, activist and public interest in the two first decades of the 21st century. Solidarity has been discussed by feminist scholars and social scientists who investigate the possibility of

practicing solidarity with the plights of individuals and communities in 'other' and 'different' contexts. This research addresses the concept of transnational solidarity by focusing on the solidarity campaign World Hijab Day. This campaign is followed by women and men from different faiths and nationalities and aims to promote solidarity with Muslim women by encouraging non-Muslim women to temporarily wear the Hijab (for one day). The campaign also promotes a positive discourse, and image of the faith, and is mostly run through social media forums and in online spaces. Through analyzing the content of the campaign's social media forums and reactions to it and drawing on feminist literature of transnational solidarity, I explore how solidarity is practiced; and what discourses the campaign draws on. Conclusions include discussions of significance and implications of transnational solidarity activism in online and digital spaces, as well as reflections on the representation of Muslim men and women in the campaign. Insights about the implications and the possibility of transnational solidarity campaigns run in the West are provided.

May 1st – Muslim feminist, alliances and decolonial practice

Lena Martinsson (Gothenburg/SE)

May 1st 2017, three group who called themselves Don´t touch our bodies, Revolutionary Hijabis and Voice of hijabis took part in three different May 1st demonstrations in three Swedish cities. In one of these cities hundreds of Muslim women walked together with the syndicalistic worker's movement. The women demonstrated to protest the verdict in EU court in March 2017 that stated that it was not an act of discrimination to prohibit women to wear veil in business life if they had an official and representative position, for example receptionist, at their workplaces. At the demonstration the women in veil were also joined by hundreds of women without veil who the organisers called "allied" .

The aim with the paper is to study decolonial practices through the Muslim feminist intervention into May 1st demonstrations. What impact can the alliances with on the one hand the worker's movement, and on the other with a more general feminist struggle have for how new alternative meanings of modernity and political subjectivity might emerge (cf Rive-

ra2012)? And what can this event tell us about the preconceived meaning that critique is supposed to have a secular source (Asad 2009)? Might even a hegemonic understanding of secularism be transformed through demonstrations like these? And finally, what does cultural artefacts, and how they become connected to each other, such as the veils, the red flags, the placards and do for decolonial struggles that question the notion of a secular/Christian Europe as the foundation for democratic development?

5.02. FROM MARGINALIZATION TO SELF-DETERMINATION: ORGANIZING FOR THE RIGHTS OF SEX WORKERS

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 2.101
Chair:	Johanna Neuhauser

Perverse Relations: Vice and Its Containment in New Orleans

Melinda Chateauvert

On January 15th this year, the New Orleans police began a series of raids on Bourbon Street strip clubs, determined to rescue victims of sex trafficking. Not one victim was found but eight clubs were closed, throwing hundreds of women out of work just before Mardi Gras, the busiest season of the year. Sex workers and allies have subsequently marched, petitioned, and testified against the raids, protesting to government officials and against the Catholic-led NGO, Covenant House, and the women religious who instigated the raids.

The city's notoriety for slavery, "quadroon balls,"prostitution, drinking and

general mayhem has always had critics and rescue groups. Among them, the House of the Good Shepherd opened in 1859 to become the de facto jail for wayward girls and disobedient women of all races. Asserting moral authority, the sisters "othered" the white and African American inmates, justifying their efforts to save public women's souls while heightening their cloistered chastity. Through an examination of state policies and the Church, I excavate origins of Agústin's "rescue industry" and Bernstein's carceral feminism. Drawing connections between Good Shepherd and Covenant House, this genealogy reveals the maternalistic reforms of feminist abolitionists who ignore the violence and trauma experienced by sexually-active women subjected to arrest, pre-trial diversion, penal correction, stigma, and loss of citizenship. By centering my analysis on historic and contemporary rescue missions, I explore how the state relied on women's religious institutions and feminist groups to punish unchaste women.

"We are political subjects not sexual objects!": reflecting on sex workers' collective self-organization in Europe

Sabrina Sanchez (Barcelona/ES), Agata Dziuban (Krakow/PL)

This presentation will offer a critical reflection of the regional specificity and dynamics of sex workers' movement in Europe. While highlighting three different waves of sex workers' mobilization in the region, it will attempt to provide answers to two interconnected questions: a) what are the main demands, collective identities, and political projects underlying sex workers' collective self-organization in Europe?; b) In what way do various social and cultural factors, such as the increasing criminalization of sex work, the emergence of the global sex workers' movement, and the raising popularity of anti-prostitution and abolitionist discourses in a feminist movement, affect sex workers' movement in Europe: forms of self-organization, orientations, and strategies of action, and, eventually, self-identification of sex worker collectives. It will look at the sex workers' movement in Europe through the lens of International Committee on the Rights of Sex Workers in Europe (ICRSE), one of the biggest sex workers' transnational advocacy networks operating in the European region. Furthermore, while drawing on the theoretical notion of frames of collective action, as developed in the social movement studies, it will distinguish four key frames guiding ICRSE's mobilization

and advocacy: frame of "the right to have rights," frame of "decriminalization," frame of "sex work as work in late capitalism," and "intersectional" frame.

Abolition of what? Transnational perspectives on "prostitution", "abolition" and the law after 1945

Sonja Dolinsek (Erfurt/DE)

When in 1949 the United Nations adopted the Convention for the Suppression of the Traffic in Person and the Exploitation of the Prostitution of Others, women's NGOs celebrated this as an "abolitionist" victory. An international legal framework mandating the "abolition" of what was then known as "state regulated prostitution" had passed. This paper explores the contested meanings of "abolition" before and during the negotiation of the 1949 Convention as well as after its adoption in selected case studies. I will argue that women's NGOs, representatives of governments and UN bureaucrats all had different and often competing understandings of what exactly it was that the new Convention abolished. Did the Convention aim at the abolition of 'laws' regulating prostitution or also at the 'practice' of prostitution itself? Should sex workers themselves be liable to punishment did the Convention mandate their decriminalization? How did actors envision the social and legal status of sex workers in a post-abolitionist scenario? Going beyond currently predominant categorizations of abolition as meaning "abolition of prostitution", this paper will demonstrate how a human rights based variation of abolition as meaning the abolition of criminal or special laws directed against prostitutes shaped political demands during the negotiation of the 1949 Convention. Human rights based abolition also shaped some of the history of abolitionist movements, including the early sex workers rights movement. This paper contributes to a historical understanding of the complex trajectories of "abolition" movements in the context of prostitution and aims at complicating debates.

5.03. WOMEN PHILOSOPHERS AT WORK I

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 2.104
Chair:	"Women Philosophers at Work"

Trans*Writing. Immanence and Transformation. Towards a Political, Ethical and Aesthetical Theory of Writing as Artistic Research.

Elisabeth Schäfer (Vienna/AT)

Elisabeth Schäfer, until 2017 Postdoc position in the research project "Artist Philosophers. Philosophy AS Arts-Based research" [[AR 275-G21; sponsored by the Austrian Science Funds FWF] at the University of Applied Arts, Vienna (Principle Investigator: Arno Böhler). Affiliated to the Department of Philosophy at the University of Vienna since 2010. Main teaching and research areas: Deconstruction, Queer-Feminist Philosophy, Écriture feminine, Philosophy of the body. In 2013 (second edition 2017) Elisabeth Schäfer edited together with Esther Hutfless and Gertrude Postl the first German translation of Hélène Cixous' famous essay "Le Rire de la Méduse", which has been published at Passagen Press Vienna (Translation: Claudia Simma).

Elisabeth Schäfer is currently working on a research project on „Trans*Writing. Immanence and Transformation. Towards a Political, Ethical and Aesthetical Theory of Writing as Artistic Research" (habilitation project).

See more: http://homepage.univie.ac.at/elisabeth.schaefer/Website_Uni_Wien/Home.html.

Selected publications:

Monography: Die offene Seite der Schrift: Jacques Derrida und Hélène Cixous Côte à Côte (Wien: Passagen, 2008).

Anthology:

Esther Hutfless, Elisabeth Schäfer (Hrsg.): Hélène Cixous: Gespräch mit dem Esel. Blind Schreiben. Zaglossus Verlag: Wien 2017.

Selection of peer reviewed articles (double blind) 2017:

„The Lesson of the Cockroach. Towards an Ethics of Ugliness“ gemeinsam mit Esther Hutfless, in: Rodrigues, Sara/Przybylo, Ela (Ed.): Ethics of Ugliness. Basingtonstoke: Palgrave Macmillan 2018.
„Figurations of Immanence: The Event of Writing”, in: PERFORMANCE PHILOSOPHY JOURNAL, Special Bilingual Issue “The Concept of Immanence in Performance Philosophy”, ed. by Arno Böhler, Palgrave Macmillan, Winter 2017.
„Hélène Cixous' Life Writings – Writing a Life. Oder: Das Auto-/Biographische ist nicht privat“, in: Internationales Jahrbuch für Medienphilosophie Band 3 2017, Pathos/Passibilität, hg. v. Jörg Sternagel, Michael Mayer, S. 81-98. https://jbmedienphilosophie.de/category/2017/ DOI 10.1515/jbmp-2017-0007.

Eigentumsrechte und Geschlecht in der frühneuzeitlichen politischen Theorie (Englisch: Property rights and gender in early modern political theory)

Amelie Stuart

Amelie Stuart studied Philosophy and Sociology at the University of Bremen, and worked as a Research Assistant in a project on Countess Dönhoff at DIE ZEIT in Hamburg. Since 2011 she is a Research Assistant at the Institute for Philosophy at the University of Graz. Her main research interests lie in political and moral philosophy, concerning questions of inequality and injustice, especially regarding gender, wealth, and power asymmetries. She works mainly on theories of justice, Kantian ethics, and on early modern theories of property and ownership. Her paper „Helping the Needy – Duties of Right and Duties of Virtue Within the Modern State“ was recently published in the journal Disput.

5.04. WOMEN PHILOSOPHERS AT WORK II

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 2.104
Chair:	"Women Philosophers at Work"

Women Philosophers at Work

Bettina Zehetner, Esther Redolfi, Nadja Meisterhans, Heide Hammer, Elisabeth Schäfer, Amelie Stuart, Elisabeth Menschl, Cornelia Esianu, Brigitte Buchhammer
Workshop SWIP Austria. Panel up to 5 Hours.

Cornelia Esianu
Romanian feminism from the perspective of an intercultural translation philosophy
Cornelia Esianu, DDr.in, Philosopher in Residence an schulischen Einrichtungen in Wien; Lehrende, VHS Brigittenau, Wien; Publikationen: "Und so führt die Philosophie zur Poesie" – Systematische Forschungen zu Friedrich Schlegel, Wien: Lit- Verlag 2016; "Impossible to speak of reason in the midst of the sea" – Thomas Bernhard's Immanuel Kant, in: Brigitte Buchhammer (Hg.), Lernen, Mensch zu sein. Band 2 der Reihe Women Philosophers at Work. A Series of SWIP Austria. Wien: Lit-Verlag 2017; S. 291-300; "The Conception of Love in Immanuel Kant and Friedrich Schlegel: Its Relevance for a Comprehensive Theory of the Human Being" (zu erscheinen). cornelia.esianu@gmx.at

Brigitte Buchhammer
Titel: Gender-Philosophy und Religion (Religion and Gender-Philosophy)
Brigitte Buchhammer, Mag. Dr., philosopher, guest-lecturer at the Johannes Kepler-University Linz, external lecturer at the University of Vienna; researcher at the Research-seminar at the Catholic University of America, Washington D.C. : Council for Research in Values and Philosophy, 2014 and 2016; president of SWIP Austria since 2013; Publica-

tions: ‚Religion und Homosexualität'. In: Herta Nagl-Docekal, Wolfgang Kaltenbacher und Ludwig Nagl (Hg), „Viele Religionen – eine Vernunft? Ein Disput zu Hegel". Wien-Berlin 2008, S. 211 – 233; Feministische Religionsphilosophie. Philosophisch-systematische Grundlagen. Philosophie Band 83. LIT-Verlag Wien-Berlin 2011; ‚Was will feministische Religionsphilosophie?'. In: A. Dunshirn, E. Nemeth, G. Unterthurner (Hg.), „Crossing Borders – Grenzen (über)denken – Thinking (across) Boundaries." S. 747 – 760. http://phaidra.univie.ac.at/o:128384 ; "Feministische Religionsphilosophie – ein innovatives Projekt". In: Labyrinth Vol. 16, No.2, Winter 2014, 66-91; "Religion und Geschlechtergerechtigkeit. Feministisch-philosophische Reflexionen im Anschluss an Hegel", in: Brigitte Buchhammer (Hg.), Women Philosophers at Work. A Series of SWIP Austria, Band 1: Neuere Aspekte in der Philosophie: aktuelle Projekte von Philosophinnen am Forschungsstandort Österreich. Axia Academic Publishers, Wien 2015, S. 168 – 205; Brigitte Buchhammer (Hg.), Women Philosophers at Work. A Series of SWIP Austria, Band 2: Lernen, Mensch zu sein. Beiträge des 2. Symposiums der SWIP Austria. Lit-Verlag Wien-Berlin 2017. Brigitte Buchhammer, Moral-Enhancement-Theorien – Eine Herausforderung für die Moralphilosophie. In: Brigitte Buchhammer (Hg.), Women Philosophers at Work. A Series of SWIP Austria, Band 2: Lernen, Mensch zu sein. Beiträge des 2. Symposiums der SWIP Austria. Lit-Verlag Wien-Münster 2017
https://brigittebuchhammer.wordpress.com/

5.05. WOMEN PHILOSOPHERS AT WORK III

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 2.104
Chair:	"Women Philosophers at Work"

Further discussion of presentations in the workshop „Women Philosophers at Work". Please see the abstracts in "Women Philosophers of Work I"and "Women Philosophers of Work II" for further information.

5.06. (IM)POSSIBILITIES OF TRANSNATIONAL SOLIDARITY WITHIN POST/COLONIAL ASYMMETRIES II

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 1.103
Chair:	Pia Laskar

Challenging Globalisation: Transnational Women's Networks as Counter-hegemonic Globalisation

Swati Rao (Barcelona/ES)

Globalisation has two faces: one of democratisation and one of inequalities. One the one hand, the new economic environment has given rise to a new consciousness, myriad ways of transmitting ideas and mobilising support and the rise of Information of Computer Technologies has aided the formation of transnational social movements. On the other hand, global economic restructuring, particularly in the forms of structural adjust-

ment programs, has created an entire population that is deprived the benefits of globalisation. Counter-hegemonic globalisation, also termed as 'globalisation from below', then refers to movements led by ordinary citizens and propagated by transnationally organised political, economic and cultural networks as an alternative discourse to reorganise global finance and production. Counter-hegemonic globalisation, its emergence and implications, need to be understood in the context of hegemonic globalisation and what constitutes this hegemony. This paper seeks to understand these counter-hegemonic globalisation processes and the contribution of transnational women's movements in challenging globalisation. Exploring key concepts of globalisation and counter-hegemonic globalisation, this paper reviews contemporary work being done on the emergence and development of counter-hegemonic globalisation. Academic literature at the intersection of feminist movements and globalisation choose to focus on how globalisation has been utilised by feminist networks to further their cause and how transnational women's movements impact political structures and institutions. This paper seeks to explore the conception of transnational women's movements as counter-hegemonic discourses of globalisation and its resulting impact, both positive and negative.

Strategic sisterhood and its troubles: The case of the European Women's Lobby and its tweeted narratives

Tommaso Trillò (Lodz/PL)

The European Women's Lobby (EWL) is a lobby organization working at the interface between women's rights advocacy groups in 31 European countries and the institutions of the European Union. Officially founded in 1990 with the endorsement of the European Commission, EWL is possibly one of the most influential feminist voices in the relatively closed circuit of Brussels-based institutions. This paper aims at exploring the discursive construction of 'feminism' as an object of knowledge in the communication that EWL circulates via its official Twitter account. The data taken into consideration for this paper includes all the posts tweeted by the official account of EWL (@EuropeanWomen) over a one-year time span (September 2016 – August 2017), as well as a semi-structured interview with one of the people involved in managing their external communication. Particular attention will be devot-

ed to the recurrence of the narrative of 'sisterhood' in the dataset, often deployed in an attempt to fuel transnational support for local initiatives by one of its member organizations or as a ground to legitimate their support for migrant women. Just as crucially, this paper will dwell on the quasi-absence of queer or queering voices in the overall narrative emerging from the tweeted communication of EWL. Reflecting on the above, this paper will attempt to draw some conclusions as to the extent to which the 'sisterhood' advocated by EWL can be said to be inclusive of non-hegemonic voices.

Women Wage Peace – a new women-led peace movement and its transversal/intersectional politics of alliance

Veronica Lion (Jerusalem/IL)

Israel has a new women-led peace movement, the biggest of its kind the region has seen in decades. Women Wage Peace (WWP) managed to mobilize masses of people and celebrated its ten thousands of members since its founding in 2014, during the latest war in Gaza.

WWP has a clear agenda and strategy: the women-led grassroot movement defines itself as non-partisan, non-violent, inclusive and pragmatic. The main objective is to stimulate peace talks between the Israeli and the Palestinian leadership and to reach a viable, sustainable solution as well as to invoke the UN resolution 1325 demanding the inclusion of women in all decision-making processes pertaining to peace and security. By drawing from previous women-led peace movements in the region and elsewhere, their actions include parlor meetings, mass rallies, monthly vigils and weekly participation in relevant parliamentary discussions. The main strategy and tool for success seems to be the broad political perspective enabling the collaboration of a diverse group of women identifying as Jews, Arabs and Palestinians, religious and secular, Mizrachi and Ashkenazi, women from kibbutzim, settlements, the peripheries and the center.

This contribution seeks to analyze the strategies employed by the movement and to evaluate its success regarding women-led politics of solidarity within the politically disillusioned context of the Israeli-Palestinian conflict. WWP therefore serves as an example for transversal/intersectional women-led peace activism and might shed light on ways to overcome difficulties arising within broad solidarity movements.

5.07. FEMINIST ORGANISING WITHIN AND AGAINST NEOLIBERALISM I

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 2.101
Chairs:	Catherine Eschle and Bice Maiguashca

"Feminist organising in and against neoliberalism (1)": Feminist resistance to neoliberalism (or why we haven't all been co-opted)

Elizabeth Evans (London/GB)

Various commentators have argued that neoliberalism has co-opted feminism: not only has feminism been appropriated by neoliberalism but feminists themselves have somehow allowed themselves to be complicit in the advancement of neoliberalism (Fraser, 2013). For some this has even led to the development of a 'neoliberal feminism' (Rottenberg, 2014). Whilst there are undoubtedly those who have profited, both politically and economically, from feminist discourse and arguments, analysis of feminist activism reveals a movement that seeks to resist neoliberalism, not one co-opted by it. Drawing upon research into the UK feminist movement, including quantitative analysis of feminist student activists, this paper explores various contestations of neoliberal ideology and discourse. Recognising that the movement could go further in challenging neoliberal values, the paper focuses in particular on the work of feminist disability activists, to highlight how their specific praxis could strengthen wider feminist resistance.

"Feminist organising in and against neoliberalism (1)": Gendering Resistance to Neoliberal Restructuring: the Case of Egypt

Nicola Pratt (Coventry/GB)

Women's resistance to neoliberal restructuring remains under-studied in IPE, and very few studies attempt to understand how different positional-

ities (according to class, race, sexuality and citizenship status, amongst others) may shape the modes of different women's activism. This paper explores women's resistance to neoliberal restructuring, using Egypt as a case study. Women were very visible in workplace strikes and protests in the run-up to the 2011 uprisings in Egypt, which have been conceptualized as a response to neoliberal restructuring in Egypt. This paper begins by exploring the feminist literature on the gendered, race-ed and class-ed dimensions of neoliberal restructuring and the less studied topic of women's resistance to neoliberalism. I then go on to elaborate a framework for understanding the intersectional dimensions of resistance to neoliberal restructuring, which reflect the multiple oppressions to which women may be subject, drawing on the work of Black feminist thinker Patricia Hill-Collins. The next sections deploy Hill-Collins's approach to explore working-class women's resistance to neoliberalism in Egypt, distinguishing between activism for 'group survival' and activism for 'institutional transformation'. I contrast this with (mainly middle-class) women's feminist activism in order to understand how the context of neoliberalism shapes resistance among different groups of women.

"Feminist organising in and against neoliberalism (1)": Beyond the co-optation/resistance dichotomy: rethinking feminist politics in and against neoliberalism

Catherine Eschle (Glasgow/GB)

Acknowledging the growing concerns about the co-optation of feminism by neoliberalism, this paper nonetheless seeks to reclaim the possibilities for feminist politics in the contemporary conjuncture. First, I put forward a conceptual argument in favour of an inclusive and reflexive understanding of the collective feminist subject, and of moving beyond dichotomised understandings of its practices in terms of either co-optation or resistance. Second, I make the methodological case for a context-specific, intersectional mode of inquiry that allows investigation of the complex interplay of co-optation and resistance in particular sites of feminist politics, through close attention to the ways in which activists navigate the dilemmas posed by specific manifestations of neoliberal governance in their everyday political practice. Third, I apply this framework to the em-

pirical case of contemporary feminist organising in the specific context of Glasgow. Drawing on interviews with workers, volunteers and activists from a wide range of local groups (including Glasgow Women's Aid, Amina, Glasgow Feminist Collective, the Refugee Women's Strategy Group, and Glasgow Women's Library), I seek to illuminate the transformative potentials, compromises and limtiations of diverse modes of feminist politics that, read together, disrupt the either/or logic of the co-optation/resistance dichotomy.

"Feminist organising in and against neoliberalism (1)": Feminist trade unionism and collective struggles against neoliberalism

Lena Wånggren (Edinburgh/GB)

This paper frames the collective nature of feminist activism as crucial to feminism as movement and politics in a neoliberal context. Focusing on feminist work in trade unions, it suggests trade unionism as one strategy to move from individual to collective feminist organising. While trade unions primarily aim to improve representation and gain fairer working conditions for its members, trade union work can simultaneously foster collective action and a sense of community; a way of being and doing that counteracts the individualising impulse of neoliberal institutions, social structures and movements. For feminist researchers and teachers, trade union organising in their workplaces has become even more important in recent decades, as higher education in large parts of the world – including the UK, North and South America, and Australia – has gone through a number of marketisation measures. Building on experiences of trade union work in and against a neoliberal university, this paper presents research on precarious working conditions and gendered injustice in UK institutions. Emphasising a feminist ethics of care as bound to a care for the collective, the paper suggests trade union and other collective organising as a crucial mode of resistance for feminists against neoliberal capitalism.

5.08. FEMINIST ORGANISING WITHIN AND AGAINST NEOLIBERALISM II

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 2.101
Chairs:	Catherine Eschle and Sara de Jong

"Feminist organising in and against neoliberalism (2)": Feminist Spaces of Resistance to Neoliberalism at Work

Maud Perrin, Maria Fannin (Bristol/GB)

Women's feminist practices at work have been significantly neglected by the literature on the co-optation of feminism by neoliberalism. Our research on the subjectivities of academics, midwives and maternal social entrepreneurs has explored the ways in which women negotiate the market logics of competition and hyperindividualism, attempting to forge alternative ways of relating, thinking, and feeling at work. For example, these workers resist the commodification of their labour and their isolation from one another through building community care economies, by collectively authoring writing and establishing workers' collectives-though such practices sometimes reinforce racialized and age divisions. The connections between women's experiences across these employment sectors highlights how such workers can draw on an alternative tradition of ethics and techniques to mobilize against as well as alongside their increased constitution as entrepreneurial subjects. Thus, this paper suggests that collective feminist cultures of resistance are thriving in some feminized professions and precarious forms of self-employment. Furthermore, this paper contributes to the growing literature on the feminist disruption of neoliberal and populist logics by highlighting the significant role of feminist mobilizations in paid work and stress its connections with earlier feminist movements.

"Feminist organising in and against neoliberalism (2)": Public deliberation in the shadow of neoliberalism: The politics of 'safe spaces' and the 'campus culture wars'

Bice Maiguashca (Exeter/GB)

The 'safe spaces' debate that has been raging across university campuses for some time now, despite garnering much media attention and generating much ire amongst lecturers and University Deans for promoting 'campus illiberalism', has surprisingly not yet become the subject of considered academic scrutiny. Indeed, if one wants to get a sense of what the debate is actually about one has to wade through a growing avalanche of intemperate op-ed pieces touting the virtues of freedom of speech, accompanied by a sprinkling of think pieces that risk defending our enfeebled, 'snowflake' student generation. The aim of this paper is to examine the ways in which neoliberalism, as a political rationality, has established not only the terms of this debate, but also the conditions of possibility for any critical interrogation of its significance. Thus, while 'the right' laments the lack of 'resilience' of today's students in the face of mere 'discomfort', 'the left' bemoans the victory of 'identity politics' over economic justice. Drawing on feminist theory and practice, I will critique prevailing academic complicity in the disciplining of 'safe spaces' and argue for a strategy of resistance against the hold that neoliberalism currently has over our political imagination.

"Feminist organising in and against neoliberalism (2)": The new wave of Latin-American feminist mobilizations against gender violence

Simone da Silva Ribeiro Gomes (Rio de Janeiro/BR)

The aim of this text is to discuss a new wave of feminist mobilizations in Latin America, focusing on recent protests in Brazil, Mexico and Uruguay. In those contexts, neoliberalism presents several challenges to women; intensifying the control on their bodies and increasing both violence against women and femicide rates. In this context, Latin America has been observing an increase in new feminist mobilizations, with important legislative innovations. We will focus on the methodological challenge of

understanding initially non-related movements against gender based violence, such as #Niunamenos, #Ysinosmatan and #Agoraequesãoelas, and how they connect to movements against neoliberalism. As institutional channels have been contested and closed, less institutionalized movements are emerging as well as more structural agendas related to women and the economy. How do recent cut-backs to the state and the extension of neoliberal governance affect those movements? Drawing on network analysis and qualitative fieldwork in those three countries, our aim is to discuss the influence of the contemporary conjuncture, paying attention to the shifting forms of movements. Our paper hopes to contribute to the analysis of social movements fighting neoliberalism, especially within Latin America, and to highlight how feminist movements resist and organize.

"Feminist organising in and against neoliberalism (2)": Feminist responses to neoliberalism and permanent austerity in Ireland

Pauline Cullen (Maynooth/IE)

Irish feminist responses to neoliberalism illustrate the complexities of mobilization where processes of permanent austerity, de-politicisation and de-democratisation support a narrow, instrumentalised state approach to gender equality. Tensions within feminisms are evident as both liberal and radical versions respond to these trends. Feminist mobilization in Ireland is also shaped by class, race and ethnic dynamics that interact with constructions of 'feminist competency', 'feminist purity' and charges of co-optation that are employed across generations. Catholic familial frameworks, anti-intellectualism and a strong ideology of both the market and charity also shapes broader political culture that favours single issue populist demands and renders feminist intersectional campaigns difficult. Despite these obstacles, forms of situated solidarity have arisen between diverse groups of women, alongside elements of exclusion where poor and ethnic minority women remain less represented. These dynamics are explored in analyses of campaigns on women in leadership, reproductive rights and care work by state and autonomous feminist organisations working inside and outside of the 'spaces within

neo-liberalism'. Despite some campaign successes, a moderation of demands alongside patterns of exclusion underline how neoliberal and populist dynamics complicate efforts to create durable solidaristic and intersectional forms of feminist political agency.

5.09. INTERSECTIONAL AND POSTCOLONIAL CONTESTATIONS OF SOLIDARITY

Date/time:	Thursday 13 September / 15:00-16:30
Room:	VG 1.103
Chair:	Betül Yarar

Intersectionality: A buzzword or a tool for a feminist politica articulation? Possibilities, tensions and challenges

Itiziar Gandarias (Bilbao/ES)

Intersectionality is considered one of the major contributions to gender and feminist studies in recent decades. Despite this, some theorists are suspicious of the current uncritical use and fetishization of intersectionality and others see it as as a fashionable neologism. Based on the experience of articulation of the Platform of the World March of Women of the Basque Country, this text explores some of the tensions that arise when implementing intersectionality. In order to recover its radical and transformative character originating in black feminisms, three challenges of intersectionality are presented as a tool for political articulation: (i) addressing the interrelationship between subjectivity and intersectionality (ii) its re-politicization and radicalization and (iii) the commitment to a situated and contingent intersectionality. More than an expired notion, intersectionality is presented as a tool with a political and theoretical potential yet to be explored.

Contesting or Solidarizing? Queer and feminist activists and their struggle for free and equal higher education in South Africa

Antje Daniel (Bayreuth/DE)

Since the uprising student protests in the year 2015 under the "#Fees must Fall" and "#Rhodes must Fall" women and queer activists have been at the forefront of the struggle for free higher education and decolonising the universities. The protests became a symbol for a young generation of students which is frustrated by the promised 'multicultural society' of the post-Apartheid government and which resists against institutionalized racism. Feminist and queer activists have been part of this struggle and shaped it by introducing an intersectional perspective on discrimination to the movement. Beyond, feminists have been starting the #EndRapeCulture Campain in order to draw attention to the insecurity at the universities and made the plurality of feminists and queer life worlds visible. Based on an empirical case study on queer and feminist activism at the University of Cape Town I will show the variety of queer and feminist activism. The multiplicity shows how feminists and queer activists are contesting the patriarchal hierarchies at the university, how some navigate and compromise within the student protests and even how they experience exclusion and distant themselves from the demands of the mass of students. I will argue that black feminists contribute to an intersectional debate of decolonialization to the student protests while female activist have been affected by harassment and exclusion at the same time. This shows the ambiguity of feminist and queer activism for free and decolonial higher education.

Tracing the Cosmopolitics of Postcolonial Feminist Solidarity in Inter-Movement Encounters

Johanna Leinius (Kassel /DE)

In this presentation, I analyze whether and how the recognition of difference can serve as a basis for solidarity between heterogeneous social movements. Based on the results of my PhD thesis, I examine two social movement encounters that share the discursive commitment to difference

but draw on different histories of organizing: The V Diálogos, a workshop meeting between urban feminist, women's, and anti-mining movements, scholar activists and artists, and the 13th Latin American and Caribbean Feminist Encounter (XIII EFLAC). Both encounters took place in Peru.
In a first step, I argue that difference in modernity has been shaped by the colonial encounter, which has hierarchized, categorized, and homogenized people and legitimized inequality and that such constructions of difference have conditioned the possibilities for building alliances.
I a second step and juxtaposing the discursive logics and the embodied dynamics of the two social movement encounters, I show that how encounters are organized and carried out can stabilize or challenge modern logics of difference. I approach the encounter analytically and politically through the concept of cosmopolitics, defined as the ethical and political move to resist imperialist worlding by letting one's certainties be destabilized by the encounter with difference.
I conclude by presenting an empirically-informed theory of postcolonial feminist solidarity as non-colonizing mode of linking diverse struggles and discussing the potential but also limits of such modes of solidarities.

Intersectional views on the transnational domestic workers' movement

Sabrina Marchetti, Daniela Cherubini (Venice/IT)
The transnational paid domestic workers' movement arguably represents an important case to explore the challenges and opportunities of applying an intersectional framework to the analysis of social movements' claims, identities and strategies. The paper aims to address these questions by taking a comparative look at domestic workers' organising in nine countries (India, Philippines, Taiwan, Italy, Germany, Spain, Ecuador, Colombia, Brazil).
First evidence suggests that their struggle for "decent work" addresses the redefinition of the cultural meanings associated with reproductive work in different contexts, and involves a challenge to the gender, race, class and other social hierarchies implicated in the unequal distribution of reproductive work at the local and transnational level. Labour organising in this case appears to go hand in hand with self-help work around self-rep-

resentation and identity, and domestic workers' movements mobilise deep emotions related to stigmatisation, shame and silence.
The analysis will focus on the intersectional framing of these claims, as well as on the strategies of domestic workers' organizations in different national settings and at the transnational level. Special attention will be paid to the relationships with women's and feminist movements, as well with other relevant actors. We will look at the alliances, or at the gaps and silences, between the paid domestic workers' groups and other governmental and non-governmental organisations.

5.10. DE/CONSTRUCTING OTHERNESS

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 2.104
Chair:	Lena Martinsson

A German, a Jew and a Palestinian Walk into a Bar

Sophie Silverstein (Utrecht/NL)
This paper explores the emancipatory power and the necessity of critically revisiting identity politics. It explores the role played by fear, real and imaginary, rhetorically deployed and physically embodied, in constructing difference. The crux of the matter is this: Nobody profits from fear except those who get to define what and who is to be feared. What is left over is an amorphous "Other" incapable of broad, stable, and critical opposition (to the patriarchy). It is constructed, by the hegemonic, out of fear of its rule being toppled, and is fed by fear, among the diverse disenfranchised, of being trampled underfoot.
The revisiting of identity politics proposed in this paper attempts to resist this construction of an amorphous Other, unable resist oppression in solidarity with each other. This entails creating space for the uncomfortable conversations that follow from the opening line "A German, a Jew, and a Palestinian

walk into a bar" and, simultaneously, examining the impossibility of a truly radical "communicative action" (Habermas, 1981). It is informed by the author's position of being a European Jew in the 21st century and bridging the gap between a history of persecution and the geo-political present of perpetuating this oppression in relation to other groups.
The answer is not a historically blind feminist coalition. This paper explores a) the (im)possibility of coalitions among non-hegemonic groups and b) their potential to resist the racist patriarchy. It calls for the transformation of punchlines into coalitions and examining the paradoxes that ensue.

Contradictions in the field of volunteering for refugees? Interactions between white charity and emancipatory solidarity.

Kim Viktoria Bräuer-Zeltner (Jena/DE)

During the so-called 'refugee crisis' in Germany the number of volunteers rose enormously. The new volunteers introduced heterogeneous perspectives and different ways of interacting with refugees. I will focus on different forms of volunteering and the balance of power between the actors. I will look at hierarchic relationships based on racial and/or sexist stereotypes between refugees and volunteers. Using an intersectional approach, my research concentrates on gender, but I will also show the significance of ethnicity and religion for the relationship between refugees and volunteers. I will pay particular attention to their effects on differences and their hierarchical character.
Preliminary results show that individuals and the changing social discourse on integration influence the interaction. Different categories affect the actors on the organizational as well as on the individual level. In some cases these categories work inclusively, in others exclusively. Different intimate encounters generate a changing importance of categories, resulting in different constellations of power. The empirical sources outline ambivalences dealing with the individual and social significance of categories. Categories of differences define the interaction especially in traditional volunteering. Reproducing discriminating differences while criticizing them is a central contradiction of politically reflected volunteers. This shows the complex entanglement between foreign leadership and self-regulation.

The presentation addresses certain ways of volunteering and looks at constitutive power dynamics. I will exemplify my theoretical assumptions by individual interview excerpts. Finally, I will present to you the contradictions between some volunteers' good intentions and newly created dependencies.

5.11. QUEERING TRANS(*)NATIONAL POLITICS, CONFRONTING COMMUNITY

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 1.103
Chair:	Erika Alm

What is a Pussy Hat? On disidentifications, intersectionality and transversal politics in feminisms.

Nina Lykke (Linköping/SE)

The paper explores the pink Pussy Hat symbol as it was used in the 2017 women's marches, protesting Donald Trump's inauguration as US president – and to some extent in the 2018-marches, too. On the one hand, the Pussy Hat figured as a symbol of unity and global protest in so far as it was adopted in big demonstrations in major cities both in the US and beyond. The backstory to the Pussy Hat is that the idea came from Jayna Zweiman, a woman with a head and neck disability which prevented her from marching herself; she wanted still to do something for the march, and invented, together with screenwriter Krista Suh, the design for the hat – in protest of the Trump-quote "grab 'em by the pussy", circulating in the media. The hat knitting took off and was taken up by women's marches in cities all over the world in 2017. However, the Pussy Hat also generated strong and passionate disidentifications, and heated discussions as to whether or not the pink hat was exclusionary to black women,

women of colour and transwomen. The paper analyses the debates of the Pussy Hat symbol, as they occurred in the social media. The aim is to discuss theory and practice of feminist intersectional and transversal politics (Yuval-Davis 1997, Hill Collins 2017), and how disidentifications, intersectionalities and affects may or may not work productively in democratic coalition building.

The Atmospheres of Trans* Politics in the Global North

Yv Nay (London/GB)

This paper scrutinises the conundrum of recent transgender politics in the Global North and West. Although this transgender politics has achieved important social changes for some gender-variant people, it at the same time participates in neoliberal notions of equality. As trans* activists and scholars aptly caution, while constructing a seemingly legitimate sub-ject called transgender, this politics perpetuates colonial violence. This paper suggests a turn to affectively saturated atmospheres as a crucial term to reassess this quandary. With a focus on discomfort, this paper explores ways to decolonise transnational transgender politics in the Global North and West. It argues that such an approach might open up ways to consider trans* politics as an imaginary that would enable fragmented realities, bodies and selves to become legible and articulable and thereby also make it possible to name the constitutive violence that is at work in politics under the purview of transgender/trans*.

Trans-Solidarity: *The Well of Loneliness* in interwar Poland

Paulina Pająk (Wrocław/PL)

Radclyffe Hall's *The Well of Loneliness*, one of the first novels with an undisguised lesbian/transgender theme, was both persecuted and praised for its honesty. When in 1928, the book was judged obscene and all copies were burned, it seemed that the novel would fall into obscurity – indeed, *The Well* was not published in Britain until 1949. Nevertheless, Hall's novel not only survived destruction and censorship, but also traveled across countries and continents, both in the original version and

in numerous translations. It was possible due to the efforts of modernist networks, created around the world by intellectuals striving to preserve fragile peace and defending human rights in the increasingly hostile war cultures. While Hall's trial has been widely studied, this fascinating story of *The Well*'s global reception has remained unwritten. As early as in the 1930s., *The Well* became an American bestseller and was translated into several languages – in 1933 its Polish version *Ź ródł o samotności* was published. Adopting Jessica Berman's 'trans-critical optic', this paper seeks to reconstruct the reception of *The Well* in interwar Poland, including censorship interferences and the press reaction. It also examines the intersectionality of gender and race within its publishing contexts, attempts to unfold the mystery surrounding its translator, and finally, discusses the role that the Polish feminist Irena Krzywicka played in defending Hall's novel. Concluding, the Polish reception of *The Well* casts light on the novel popularity in different cultures and reveals new networks of transnational modernisms and trans-solidarities.

The contested Trajectories of Queer Symbols: Exploring Transnationalism through the Trajectories of the Rainbow Flag

Christine Klapeer (Göttingen/DE)

In our presentation we aim to discuss the contested trajectories of the rainbow flag through the concept of transnationalism and to set up a theoretical exchange between transnational migration research, critical sexuality studies, and (postcolonial) queer scholarship. By engaging with the analytical differentiation between transnational 'ways of being' and 'ways of belonging' proposed by Glick-Schiller and Levitt (2004), we will read these concepts through a queer lens, while also challenging some of their underlying assumptions. We are asking if, and in that case how, the rainbow flag can be regarded as a visible manifestation of transnational ways of queer being, and as a floating signifier filled with different meanings through quotidian acts and diverse and unequal queer ways of being – interlinked as it is with global hegemonies and colonial genealogies besides signifying local specificities – but nevertheless somehow indicating transnational ways of queer belonging to an imagined queer community.

5.12. NEGOTIATING DIFFERENCE: CONFLICTS, CONTESTATIONS AND COALITIONS WITHIN WOMEN'S AND FEMINIST MOVEMENTS I

Date/time:	Thursday 13 September / 17:00-18:30
Room:	2.101
Chair:	Sevil Çakır

The Potential for Women's Solidarity within the Women's Movement in Turkey

Pelin Dincer (York/UK)

Although women's solidarity and coalitions are not new concepts, the plurality of women activists' lived experiences and their perceptions of these are rarely heard. Women's solidarity is widely used by all groups of women's activists in Turkey: in their associations' names, in their meetings, in their protests, in their booklets, brochures and so on. Most of them see it as a goal to achieve and an ideal that is immensely needed in the women's movement in Turkey, which is deeply fragmented, along with ideological, political and ethnic lines, in relation to the Turkish political history. However, what it means remains ambiguous. My main focus in this paper is to discuss the meaning of and the potential for women's solidarity and coalition for women activists in Turkey, based on the qualitative research I conducted with activists and scholars from different political and ideological backgrounds, such as feminists, Kemalists, religious women and Kurdish women. In particular, I ask: Is solidarity more achievable with people with whom you share same identities or is it possible to act with solidarity with women different from you? How are solidarity and coalition seen as different and/or inclusive by women activists in Turkey? And finally, what are the means to achieve 'transversal politics' as a future possibility to establish dialogue and solidarity among women without falling into the trap of the universalism versus identity politics duality?

Feminist Solidarities and Conflicts. The Case of Saint Petersburg, Russia

Olga Senkova (Prague/CZ)

The project aims to analyze the construction of solidarities among the participants of grassroots feminist initiatives in the modern Russia. The emergence of solidarities and tensions plays a crucial role in the conservative Russian context characterized by the construction of patriarchal gender norms. Using the analysis of in-depth interviews and participant observation, I identify the values shared among the participants of Saint Petersburg feminist initiatives, as well as tensions and conflicts that emerge. Moreover, I describe the specific forms of participants' collective action. The findings suggest that consolidation of participants in feminist initiatives is based on the unification in the struggle for women's rights and the construction of men as "enemies" or on the struggle for the basic social justice. The key vectors of cultural- and values-based tensions emerge due to participants' polarized attitudes towards commercial sex, cooperation with LGBTIQ and the role of a male-free safe space. These lines of conflict influence participants' self-determination, which takes place through the construction of "us" and "them". Meanwhile, the most significant effect of the collective action is the establishment and strengthening of solidarities between feminists. The effect is manifested both in the form of the "broad" solidarization against the dominant social discourse and in the form of local individual initiatives.

What Counts as (Good) Feminist Action? Tensions Around Forms of Action Within Feminist Movements in Russia

Vanya Solovey (Berlin/DE)

Despite their steady growth over the last decade, non-professionalized, grassroots feminist movements in Russia remain largely invisible both in the "West" and nationally. While continuous efforts by feminist activists to ensure visibility for their actions and agenda have recently been yielding some impressive results, public visibility still remains one of these movements' central goals. In the name of public visibility, or of "building a strong movement", some advocate unity, which requires that all feminists

accept both a specific (mainstream) feminist ideology and specific forms of action to put it into practice. However, this program is met with scepticism by those feminists who feel it erases both their experience and their priorities.

In this presentation, I would like to explore debates and tensions around forms of feminist action, such as offline vs. online action, public protest vs. community-oriented activities, etc. Drawing upon my ongoing empirical research into contemporary feminist movements in Russia, I intend to focus on the following questions: What are feminists' motivations for choosing certain forms of action over others? How do forms of action differ in terms of the resources they require and risks they imply? How are they linked, consequently, to privileged or marginalized social positions? Which discourses are at play in (de)valuing certain forms of action compared to others? What are the effects of this (de)valuing on feminist movements?

Different Uses of Social Media and Internett by Diverse Women's Movements in Turkey

Betül Yarar (Bremen/DE)

This essay seeks to address the main cleavages that exist within women's movement in Turkey. These cleavages or better to say diversities have become most apparent following the second wave of feminism which occurred after the 1980 military coup d'état and they have become more visible from the 1990s on wards. Despite of the lack of researchs that have been done on these differences and diversity within women's movement in Turkey, this essay particularly discusses them further to see their different ways of using new communication technologies in respect to their structural and political differences among themselves. In the first part of the essay the organisational and political diversity among women's movements or women's organisations in Turkey are analysed. Later in the second part, their different ways of using new communication technologies are studied in respect to these diverse political and organisational approaches and strategies that exist among women's movements and organisations. In other words what is assumed is a kind of reciprocal relations between their political and organisational choices and their

patterns of using new communication technologies mainly those related to internet. Finally the paper will end with a few comments on recent developments in women's movements in Turkey with respect to the rise of authoritarianism in Turkish politics and its impact on women's movements' use of social media and internet.

5.13. NEGOTIATING DIFFERENCE: CONFLICTS, CONTESTATIONS AND COALITIONS WITHIN WOMEN'S AND FEMINIST MOVEMENTS II

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 2.101
Chair:	Pia Laskar

Refugee Women In Solidarity: The Role Of Turkish Refugee NGO In Forming Women Committees

Tomris Özge Göksen (Istanbul/TR), Vildan Özer (Istanbul/TR)

This paper examines the solidarising act established by the women that escaped from the Syrian Conflict. This paper will focus on women who are refugees that formed solidarity platforms in NGO offices in Gaziantep and Izmir, Turkey. Being an effective NGO on refugees in Turkey, Association for Solidarity with Asylum Seekers and Migrants (ASAM) provided a physical and social platform for Syrian women to empower themselves. These women that lost their networking capital back in their home, established new networking mechanisms through these committees. There are three main issues that this platform covers: socialization, empowerment and Mental Health and Psycho-Social Support (MHPSS). Socialization is ensured through weekly women committee gatherings and through social cohesion activities that are organized with the refugee

women and women from the host community. Empowerment is gained through awareness raising activities, as well as through becoming representatives and opinion leaders of their own community. MHPSS is embodied through focus group gatherings moderated the NGO professionals. This enables the participants of the committee to have further support in a group therapy model with their peers. In inspecting these three categories, we will look at the role of ASAM and its strategy in forming an egalitarian and horizontal solidarity platform for refugee women. The analysis of these components will be conducted through content analysis like activities, special day commemoration and trainings, and with discourse analysis that is conducted by the magazines that women publishes and the tools that ASAM uses in forming these solidarity structures.

Migrant women's feminist activism and advocacy in Australia: a gender-based violence case study

Adele Murdolo (Collingwood/AU)

Migrant women have played an integral, but often invisible role, in the history of feminist activism in Australia. Historical texts celebrating Australian feminism represent migrant women in limited ways, focusing largely on migrant women as beneficiaries of feminism, but rarely as active feminist agents themselves. Stereotypes of migrant communities as more patriarchal, and as a corollary, migrant women as more oppressed, have mitigated against their historical representation as strong, feminist leaders in Australia.

This paper will begin by providing a political and historical overview of migrant women's feminist activism in Australia, with a particular focus on the violence against women movement. I analyse the ways in which Australian feminism has largely proceeded without a robust anti-racist platform, or a political consciousness about its origins as a British, settler-colonial nation with a long history of non-British migration.

Within this context, I discuss the ways that migrant women have in fact provided strong feminist leadership in their communities and within NGOs to respond to, and prevent, violence against women, notwithstanding the mainstream tendency to overlook, undermine and stereotype their actions. I include as a case study, the violence prevention research and advocacy

work of the Multicultural Centre for Women's health, a unique Australian NGO run by and for migrant and refugee women.

5.14. DISCIPLINING FEMALENESS: GOVERNANCE, VIOLENCE AND SECURITY

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 1.103
Chair:	Katherine Braun

Women security in South Asia; A practical observation: An Overview of India, Bangladesh and Pakistan

Saeyd Rashed Hasan Chowdury (Ankara/TR)

There are seven different sovereign countries in the South Asia along with various social-cultural and ethnic populations, economic and political forces, a extent of righteous confidence, all of which influence upon lives of women's security. This region is also acknowledged as a "patriarch belt" Where female are subordinated by the male in a kin-ordered conventional formation. Most of the South Asian countries like; the women are still in the Pantile shed of Cultural, socio-economic reproach and could not able to play tenacious role in the performance from family to state. But, their effective sharing in all stages of life has been abstracted by socio-economic factors. Most of the women in region are treated as weaker portion of population of the community as well as they are being oppressed or injured physically. There are some significant initiatives have been taken in these countries for protecting women security as well as to ensure equal rights in all spheres, make a classical strategy, and also ensuring equivalent participation of women and men in professional occupations. The aim and objective of this research is not only to realize the notion of women's security, but also to explore the factors that

collaborate or obstruct the understanding of the intension of security for South Asian women as well as India, Bangladesh and Pakistan's women and how women comprehend and identify security differently from men.

Domestic Violence in Russia: An Overview of recent History and an attempt at Propositions for the Future

Margaretha I. J. Madoures (Utrecht/NL)
An overview of the recent history concerning domestic abuse in Russia is presented. Current law enforcement in regard to domestic violence and the persecution of the abusers is criticized. Some interventions that could address the problem by their possible roots, are proposed.

5.15. COLLECTIVITY AND NETWORKING AS EMPOWERMENT AND FORM OF RESISTANCE

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 2.104
Chair:	Zeynep Kivilcim

Kurdish and Turkish Women's Movements: Limits and Potentials in Constituting Transnational Networks and Solidarity Bridges Paper 1: "Women Activists in a Male-Dominated Area: Women of Confederation of Puplic Employees Trade Union/KESK in Turkey"

Handan Çağlayan (Bamberg/DE)
This presentation focuses on women trade union activists in Confederation of Public Employees Trade Union/KESK in Turkey. It is generally known that trade unions in Turkey is male-dominated areas with very low

women's membership rate (lower than 10 percent) and even lower rates of women's represantation in other levels. As these firgure show trade unions are gender blind in their structures and activities. However the case of KESK is striking. Membership rate of women in this confederation is nearly %30. Additionally the rate of women in the represantative posts in the KESK is considerable (%25). There is 30% quota for the all represantative boards for women in the KESK and the Confederation has a sensitive gender approach in its all activities. Lots of campaignes have been counducted by KESK for gender equality in the work place since establishment of KESK.

This presentation aims to explore characteristics of KESK which enable their women members to have represantative boards and to have impact on all the KESK's activities. This assumption about their sucess in the organisation will be discussed on the basis of face-to-face interwievs which were held with 50 women trade activists of KESK and two focus group discussions between 2016-2017.

Strategical Networking – Networking as a Strategy

Katrin Pittius (Dresden/DE)

In the last years social networks and networking has come into the public and scientific focus of attention. 'Networking' is considered as necessarily strategy to be successful and to enforce special interests.

This fact applies to the feministic movements, too. For many feministic activists networking is an essential part of their political-strategical acting. But feministic acting (also) takes place in common social contexts like working places or volunteering.

Though the masculine predominance in society is omnipresent, and in spite of gender equality regulated by law and various action programmes and campaigns the situation hardly changes. Women are still underrepresented in important and influential social (leading) positions, e.g. in the fields of science, economy or politics.

In diverse explanatory approaches of these mechanisms social networks figure a substantial role.

The conference paper focuses the strategic affiliation and activity in networks of common practices (everyday routines). The knowledge about

social networks – their functions and impacts, their inherent dynamics, the processes of reciprocity – is highly relevant for the enforcement of equality related interests. Hence for individuals and groups/teams the systematic buildup, development, and use of network relations is indispensible.

In the contribution questions like the following will be discussed:
- Do women and men really network differently?
- Wouldn't this assumption rather demonstrate and reproduce gender stereotypes?
- Which difficulties and barriers do women experience relating to network-activities?
- What generally means "good networking"?
- Which best practice examples can be shown?

Sisters in Collusion- Diasporic Women's Strategy of Survival in the Wartime China

Szu-Nuo Chou (Montreal/CA)

Patriarchal values construct Chinese women's gender roles as devoted wife and responsible mother. The assumption that all women should be chaste, love their children, and sacrifice their own feelings for the family is deeply internalized that the few women-- if they failed to preserve these values in the vulnerable moment-- would be widely condemned or punished. In particular, for those young married women who were forced to leave home at the age of 17 or 20 during the World War II, they were prone to experiencing loneliness, frustration, and mood disorder. Some of them suffered from anxiety and depression thus had to abandon their children; some of them sought relief from affairs outside their marriages; and, some of them were addicted to gambling or opium. In the most desperate moment, they often attributed their survival to the emotional support from their female friends.

Diasporic Chinese women usually have far fewer alternative supports and social connections in the receiving society. Therefore, they express a fierce loyalty to their female friendships and show a deeper empathy with each other. Although they have sometimes colluded with the 'under-ta-

ble' strategy, this strategy was claimed by my interviewees as an effective way to hold women together. In this research, I will analyze diasporic women's relationships as well as their vulnerabilities (feeling fear and loneliness within both cultural and geographical contexts), and use their life stories to show how diasporic women colluded with their female friends as a mean to resist patriarchal power and oppression.

East-European "badante" in Italy – forms of solidary community

Mariia Nikitina (Bologna/IT), Giulia Paolucci (Bologna/IT)

The emergence of sector of household jobs in Italy coincided with the wave of mass emigration from East-Europe, which appeared to be mainly female. East-European women, searching for jobs abroad, were limited by various factors, thus the sector of low-skill and low-paid job was chosen as an option by women from various background, with "badante" (care services for elderly people) becoming the most common migrant profession fully associated with EE migrants.

According to International Migration journal (2014), migration flows from EE to WE are characterized by a female majority, which comes mainly from Ukraine and Moldova to Italy as the most preferable destination. Moreover, elder average age is also typical for EE migrants in comparison to other migrant groups.

Women working as "badante" appeared to be a risk group because of the isolated character of their work, which implies no opportunity of vertical or horizontal career mobility, no professional network, lack of social contact. The fact that they work in informal sector with no guarantee of permanent employment also creates many obstacles to gain Italian citizenship, social mobility and security. The situation is worse for those with temporary migration project, aiming not at social integration in Italy, but at maximization of savings.

With the help of interviews with EE female migrants in Italy and existing groups and pages in social networks we try to analyze forms of their sense community and attempts to create a solidary social circle, which would provide them information and support.

5.16. THE PERSONAL IST POLITICAL OR VICE VERSA? BETWEEN COLLECTIVITY AND INDIVIDUALITY

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 2.101
Chair:	Christine M. Klapeer

A Feminist Transition from Pages to Streets in Turkey

Meral Akbaş (Ankara/TR), Nihan Bozok (Istanbul/TR), Özge Kelekçi (Ankara/TR)

This paper, through a re-reading the stories and novels written by Turkish female novelists in the years 1970s, attempts to make a critical revelation on how the feminist movement in Turkey since 1980s and up until now has read and interpreted these texts and in which ways they have been appropriated and included in the discourses of women struggle.

As early footsteps of women's movement with feminist slogans, in the stories and novels, the female characters queer the private spaces, run away from homes and/or walk at the streets freely: Peride Celal's Melahat quits cooking and changes the places of all furnitures immediately after the death of her husband, Nazlı Eray's Nebile digs a tunnel in the kitchen, Leyla Erbil's Strange Women, after telling her mother lies about where she goes, leaves home, walks at the streets, goes to cafés, drinks wine at the pubs; Füruzan's Nesibe escapes from home for going to cinema, Adalet Ağaoğlu's Aysel goes to a hotel, lies down in bed at the hotel room, while waiting for death, reviews many moments of her life. And, Sevgi Soysal brings her novel of To Walk to an end with Ela's leave from the home and her husband.

Throughout this paper, the "familiar" distinction of public/private would be reevaluated and deconstructed by women's journeys starting from familiar/familial houses ended up to the streets. We would like to deal with the question of how women's literary and imaginative power would create different, unfamiliar, queer and resistant spatial relations.

Construction of feminist consciousness as part of the collective identity

Kristína Papcunová (Prague/CZ)

The presentation focuses on the problem of feminist consciousness which is the central issue of forming a collective identity within the feminist movement. The aim of the study is to elucidate the question of how women develop their collective feminist identification and become civically active within the feminist movement.

The development of feminist awareness is closely linked to the process of social frameworking that can be influenced by the transformation of collective identity. Previous research has shown that women often internalize the individualistic framework-therefore, problems arising from gender inequalities are often perceived as personal problems that can be solved on an individual level rather than perceived as complex structural shortcomings.

The process of creating feminist consciousness requires the recognition and rejection of unequal and unfair treatment of women and the transformation this opinion on the personal level. Once the problem is named and the terminology or framework is created, it enables women to see the situation as part of the social system and not as an individual and isolated reality or experience. Therefore, the major objective in this study is to answer the research question how the individual and collective frames arise and which mechanisms are used to create a collective identity within the feminist movement.

Reflecting previous relevant research, the individualistic framework is one of the possible consequences why Czech women do not perceive gender problems at societal level. These prepositions based upon qualitative research method will be further detailed in the presentation.

5.17. CONCEPTUALIZING JUST FUTURES, TRANSFORMING ECONOMIES, RETHINKING ETHICS

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 2.104
Chair:	Inga Nüthen

Against the Loss of Feminist Utopian Thinking or How Neoliberal Postpolitics have let to Authoritarian thinking as a false Substitute for Concrete Hope

Nadja Meisterhans (Linz/AT)

Nowadays, we are confronted with an authoritarian and anti-feminist backlash focusing on the de-politization of subjectivity – a concept that has been essential in the context of an ongoing feminist struggle for recognition. But why are we facing such success of right wing populism which is at the same time a frontal attack on democracy? In answering this question, I will argue that the post-ideological paradigm in neoliberalism has led to the loss of concrete utopias (Bloch) in the context of multiple crises. This loss is dramatic as it creates destructive desires for scape goat constructions and replaces solidarity by regressive – that is politically passive making – expectations of salvation. Especially, right wingers have managed to present feminist movements as a scapegoat ("Genderism") veiling the socio-economic reasons for discomfort and suffering in neoliberalism. That is no coincidence as feminist movements (in contrast to mainstreamed genderpolitics in neoliberalism) have always fundamentally questioned asymmetrical power-structures and therefore demanded for much more than just participating in a given political system. Moreover, by negating the status Quo, feminist movements – although being highly diverse – have managed to present counter-hegemonical ideas about the political. Against this background, I will outline that crises also bear a chance for radically rethinking the political. Therefore, it will be argued that feminism should be rethought on the

base of concrete utopias and while doing so it could also play a vital role in re-politizing neoliberal democracy.

"Networking/ Solidarising/ Bridging" – Potentials and Barriers of Commons for Solidary Relationships

Luki Sarah Schmitz (Frankfurt a.M./DE)

Taking up the thesis of change and persistence of gender relations, a similar diagnosis can also be made for social struggles and practices of solidarity: Queer-feminist struggles have pluralized in recent years and largely contributed to liberalizing ideas of gender and desires. Often this goes along with requests of redistribution, for example tax disadvantages. At the same time, however, many inequalities persist and new exclusions are produced. Furthermore, it must be critically asked if these liberalizations are emancipatory or must be characterized as forms of neo-liberal appropriations? I would like to take this ambivalent diagnosis further and bring it into dialogue with the approach of Commons by adding a materialistic perspective. The basic idea of the Commons is to gain access to resources and need satisfaction for all through the pooling of material and immaterial goods. In addition to the goods, from materialistic-queer-feminist perspective was supplemented that commons must also involve the pooling of reproductive-work and care. In the long run, this is not about a redistribution of goods between individuals, but about the transformation towards queer, solidary and collective relationships. The goal is not to establish uniformity, nor to absorb the subject in the collective alone. Rather, it is a matter of looking at the needs of all and understanding them as the task of all. I would like to discuss the extent to which the concept of Commons can contribute to solidary relationships in which plural identities are part of emancipatory practices and processes of social transformation.

Safeguarding the other – Democracy ethics following Judith Butler

Carla Schriever (Oldenburg/DE)

Social vulnerability of marginalized groups especially considering intersectional perspectives is structured along institutionalized terms, which

challenges questioning the dimensions of democracy for individuals facing social exclusion. In her latest works about vulnerability Judith Butler argues, that the possibility of having a vulnerable physiognomy which is being exposed to the other could be understood as the foundation of an intersubjective responsibility.The ethical potential of vulnerability is highlighted when combined with the idea of grievability. Compared to vulnerability which can only be understood with recourse to understanding the others body as equal with one's own, grievability requires the other, as a potential griever. Unifying both terms leads to an innovative understanding of the ethical dimensions of vulnerability. This becomes apparent when focusing on the combination of intersectional terms, leading to a heightened vulnerability when identifying in contradictory terms which carry the potential of social stigmatization. Butler implies that the normative subject is incapable of adequately supporting the other since it has never faced social exclusion. This exemplification creates the impossibility of replacing the other in his/her experiences and existence. Nevertheless both can connect and lead performative acts of change. The other can make use of his/her position in demonstrations and assemblies to make his/her claim visible and to create democracy by the means of performance. The normative subject following Butler has to become the ally, the safeguard of the other. Marching right next to him/her without occupying space but sharing it. With this enabling the fundaments of a democratic society.

Panels

Panels | Stream 6: Playing/Watching/Observing

6.01. THE 'OTHER' CINEMA

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 3.106
Chair:	Yumin Li

A New Paradigm: Post-Traumatic Motherhood and Current Israeli Documentary Cinema

Adi Sheffi (Jerusalem/IL)

This paper proposes a new paradigm for analysis of Israeli documentary films made during the second Intifada – post-traumatic motherhood. Focusing on the burning issues of the relationships between motherhood and militarism, colonialism, and multiculturalism, the analysis of various maternal representations will enable a discussion of the ways in which Israeli documentary cinema describes the repercussions of the Occupation and the Intifada on both Israeli and Palestinian societies.

Motherhood, presented in these films in various ways against the backdrop of the historical events that shaped the identity of the State of Israel, links both directly and implicitly between the ongoing violent reality and what I regard as the maternal crisis that characterizes the post-traumatic subject position of both Israeli and Palestinian motherhood.

Cinema research, as well as the prevalent political and social discourses on the Israeli-Palestinian conflict, reflect phallocentric paternalism that focuses on the ways the violence of both the Occupation and terror influence the public sphere. In contrast, the films discussed to reveal the effects of violence on the home front. Thus, they allow a discussion that takes place outside the hegemonic discourse, structuring an ethical attitude toward the other, both on personal and national levels.

Gurinder Chadha and Planetary Postmodernity

Alejandra Moreno-Álvarenz (Gijon/ES)

My aim in "Gurinder Chadha and Planetary Postmodernity" is to study how common themes first generation diasporic South Asian woman film maker Gurinder Chadha used to tackle (Bend It Like Beckham, 2002) have differed from those recently voiced (It's a Wonderful Afterlife, 2010). I want to focus on the feeling of displacement portrayed in the selected corpus, and study if the line between the "here," UK, and the "there," South Asia, is still blurred. The analysis of displacement from a discursive perspective allows not only a consideration of such a feeling but it also leads to different ways of theorizing it. Cultural, social and political dominant discourses designate very specific places in which feelings of displacement are "allowed" to be developed or expressed. Within this framework, "accented cinema" does not only appear as one of the sites from which dominant narratives and discourses can be extracted, but it is also a tool through which these notions of displacement and "classical" forms of social differences can be contested. It is my aim to explore, precisely, how the struggle for a redefinition of different emotions, in this case the displacement that South Asian-postdiasporic women inhabit, takes place through the creation and inscription of alternative spaces and identities.

Gendered City: Domesticity, Career and Tradition vs Modernity in Telugu Movies

Krishna Deepthi Thota (Hyderabad/IN)

Telugu film industry is the largest after Bollywood (Hindi Film Industry) in India, sometimes surpassing it in annual film production. The Telugu movie industry is based from Hyderabad which is a capital of Telangana state in South India. It was from 1990s, the start of liberalisation in India, the representation of women in the city increased but within the confines of patriarchal ideology. In this background, this paper analysed the representation of career women in Telugu movies released from 1990 to 2000. The paper applied spatiality using Semiotics and Discourse analysis methodology in analysing the meanings the spaces acquire with respect to gender (women and city's relationship not just physical aspect). The built environ-

ment, social and cultural dynamics of the Hyderabad city's space directs and dictates social structuration.
The debates of modernity vs tradition and outside vs inside regards to women's role at home and outside are unravelled. Also, the issues of social evils and injustices meted out to women under the patriarchal ideology found representation in the movies. The paper attempts to understand the meaning of home for women, especially in India who move from their parents' home after marriage to the in-laws' home, and what 'belonging' means to her. The journey from one home to another and the navigation of women through the city spaces as working women mapped from the movies. The risk for women from outside spaces in the city had been subverted and the questions of safety are further discussed in the paper.

6.02. QUEER-FILM

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 3.107
Chair:	Carolin Rolf

"I'm Supposed to Relate to This?" A Trans Woman on Issues of Identification with Trans Moving Images

Valérie Robin Clayman (Ottawa/CA)
This presentation challenges common assumptions of trans moving images by applying theories of identification to an autoethnographic close reading of four specific texts – Hedwig and The Angry Inch (John Cameron Mitchell, 2001), Dallas Buyers Club (Jean-Marc Vallée, 2013), Transparent (Jill Soloway, 2014), and The Assignment (Walter Hill, 2016) – considered by both mainstream and queer audiences to feature transgender characters and experiences. This presentation, while limited to the author's experience as a trans woman, attempts to advance the ar-

gument that identification with trans moving images may change with one's transition and require a reassessing of "what is trans" along with resituating the trans spectator from "object of the gaze" to "bearer of the look" (Mulvey, 1975).

Queer Vampires = Queer Utopias? Negotiations of hetero- and homonormativity in fanfiction of the American drama series Buffy, True Blood and The Vampire Diaries

Denise Labahn (Tübingen/DE)

In my PhD project i am dedicated to the analysis of the negotiations of hetero- and homonormativity in fanfiction texts as well as the realities of life and images of a possible self (see Engel 2009) by produsers and readers of these texts. For this purpose i select fanfictions to Buffy, True Blood and The Vampire Diaries by means of a 'queer content analysis' (see Kraß 2003/Kuckartz 2012). At the same time i investigate whether and which social transformation potentials results out of the produsage and whether these can be used to infer the concrete political and social demands of the produsers and readers.

The work is based on a queer-theoretical perspective, whose critique of hetero- and homonormativity is a central focus to the analysis of queer utopias in fanficitons. This focus is used in two ways: as a research perspective and as the framing of content analysis by means of queer reading.

Based on the results of the analysis, group discussions with fans and readers of fanfiction will discuss whether and which strategies for deconstructing hetero- and homonormativity as well as drafts of alternative utopias of gender, sexuality and society can be identified. In the course of conducting and evaluating the group discussions, I would also like to reconstruct whether the utopias designed in collaborative writing processes can be linked to practice practices in social life worlds and thus able to develop emancipatory power.

Prosthetic Memory and Gender Issues: Blade Runner

Çağkan Ubay (Istanbul/TR)

Prosthetic memory as "memories that circulate publicly, that are not organically based, but that are nonetheless experienced with one's own body by means of a wide range of cultural technologies," Alison Landsberg (1995) argues that prosthetic memories, especially those afforded by the cinema, "become part of one's personal archive of experience." For instance, when someone watches a film or television program, they have a memory of the narrative events which emerged without actually having experienced those events in any manner. Ridley Scott's popular 1982 film Blade Runner, which was adapted from Philip K. Dick's Do Androids Dream of Electric Sheep, appeared just before William Gibson's quintessential cyberpunk novel Neuromancer was published in 1984, and the two share enough features that one might well retroactively call Blade Runner the first truly cyberpunk film. The question I would like to ask is how human are replicants, androids, or genetically designed women? as Francavilla (1991) pointed out. In this perspective, how the role of body and memory of the women is conceptualized through the cult film, Blade Runner and compare it Blade Runner 2049 (2017) by focusing on gender issues.

6.03. BILDER DER GEWALT IN DER SOWJETISCH-RUSSISCHEN KULTUR

Date/time:	Friday 14 September / 15:00-16:30
Room:	VG 3.106
Chair:	Irina Gradinari

Mütterliche Gewalt im gegenwärtigen russischen Kino

Aleksandra Eliseeva (Saint Petersburg/RU)

Im Fokus des Beitrags steht die Konstruktion der Mutter-Tochter-Beziehu-

ngen im gegenwärtigen (Anfang des 21. Jahrhunderts) russischen Film. Auffällig sind zwei oft vorkommende Erscheinungen im russischen Kino dieser Zeitperiode: der relativ neue Typ der „bösen", d.h. aggressiven, die Tochter hassenden Mutter und das Fehlen der Mutter von der Protagonistin in der filmischen Diegese. Im Beitrag wird der Versuch unternommen, dieses Phänomen zu interpretieren und zu kontextualisieren. Die Hauptthesen bestehen darin, dass der Typ der „bösen" Mutter im russischen Film erstens den Tendenzen des europäischen und nordamerikanischen Films entspricht, das in der patriarchal geprägten Psychoanalyse meist verschwiegene und übergangene Thema von Mutter-Tochter-Hass zu enttabuisieren und explizit zu behandeln, zweitens spiegelt die Darstellung der Mutter-Tochter-Beziehungen den Prozess der Abrechnung mit Werten, die als veraltet hingestellt werden, darunter mit der sowjetischen Vergangenheit. Das Fehlen der Mütter sowie die „böse Mutter" erscheinen auf solche Weise symptomatisch sowohl für die Krise der patriarchalen Psychoanalyse als auch für den Zusammenbruch des sowjetischen Wertsystems.
Methodisch stützt sich die Analyse auf die Befunde der Forschung zur Repräsentation der Mutter-Tochter-Beziehung in unterschiedlichen Media (vgl. z.B. Lackner, Susanne (2003): Zwischen Muttermord und Muttersehnsucht, Würzburg; Roebling, Irmgard; Mauser, Wolfram (Hg.) (1996): Mutter und Mütterlichkeit. Wandel und Wirksamkeit einer Phantasie in der deutschen Literatur, Würzburg usw.).

Ängste und Schrecken der freien Liebe: Chubarovprozess 1926 und Untergang der Sexualrevolution im sowjetischen Russland

Igor Chubarov (Moskau/Tumen/RU)

Gruppenvergewaltigungen werden vorwiegend als gesetzlich-juristisches Phänomen betrachtet. Ist es jedoch möglich, eine linke bzw. feministische Kritik an dieser sexuellen Aggression und Transgression zu formulieren? Können wir dieses Phänomen in seiner Ambivalenz begreifen - als Verbrechen und zugleich als eine Begehrensform?
Beim Chubarovsprozess 1926 in Sankt-Peterburg geht es um die Verge-

waltigung einer Bäuerin durch dreißig Proletarier. Das Verfahren, das in einen öffentlichen Schauprozess mündete, wurde zu jenem Präzedenzfall, der, so die These, die sexuelle Revolution im früheren Sowjetrussland stoppte. In seiner Folge wurden jene konservativen bürgerlichen Ehe- und Sexualwerte und -traditionen zunehmend wiederhergestellt, die zuvor vehement bekämpft worden waren (vgl. dazu Wilhelm Reich: Die Sexuelle Revolution).
Einige Todesurteile, welche ad hoc und nicht aufgrund des vorhandenen Gesetzbuches gefällt wurden, haben zudem auch die Schauprozesse der 1930er Jahre vorweggenommen, ja vielleicht sogar die Szenarien der folgenden politischen Inszenierungen bestimmt. In diesem Zusammenhang wurde in Anlehnung an Michel Foucault der Sexualverbrecher als Spezies erst erfunden, der zugleich als Doppelgänger des Totalitarismus zu verstehen ist – als Ausdruck und Symptom jener Massengewalt, die in der UdSSR in diesen Jahren überall herrschte und auch dem sowjetischen Staatsystem zugrunde lag.

Sowjetische Maniacs: ein rekursives Erbe

Irina Gradinari (Hagen/DE)
Der Sexualmord ist ein komplexes Verbrechen, das diskursiv auf einem Zusammenspiel sowohl spezifischer historischer Entwicklungen (etwa Krise der Moderne, Entstehung des kriminologischen Paradigmas, Aushandlung der bürgerlichen Ordnung) als auch der visuellen Logik und der Subjektdiskurse des Westens (Psychoanalyse, Gender-Differenz, Frauen als Andere) entstand. Aufgrund von Ästhetiken, die aus dem Sozialistischen Realismus abgeleitet wurden, der ‚sozialistischen' Gender-Ordnung und der sowjetischen Selbstrepräsentation hatte dieses Motiv keine Tradition in der sowjetischen Kultur. Seit der Jahrtausendwende kann jedoch in den russischen Fernsehserien eine Konjunktur des Sexualmordes beobachtet werden, der jetzt anachronistisch als Allegorie der Stagnationszeit Einsatz findet. Da es sich um ein ökonomisch attraktives und in der westlichen Kultur weit verbreitetes Sujet handelt, besaß es für russische Film- und Serienschaffende nach der Öffnung gegenüber dem Westen und im Zuge der Internationalisierung der Filmproduktion eine große Anziehungskraft. Die späte Sowjetzeit wird in den

Werken dabei als eine Vorstufe der Gegenwart diskursiviert; die Serien analysieren mithin auf archäologische Weise die Gegenwart, deren Ursprünge in der Sowjetära aufgespürt werden. Im Vortrag werden zum einen Transformationen dieses westlichen Motivs in der russischen Kultur diskutiert, mit denen vor allem auch das bestehende Wahrnehmungsdispositiv beschrieben wird. Zum anderen wird die Figur des Sexualmörders thematisiert, der als „Anderer" der Kultur als Knotenstelle für Subjektdiskurse, den Umgang mit dem Anderen und juristische Reflexionen fungiert, wodurch auch aktuelle Gender-Ordnungen in ihren Legitimationsmechanismen und Aushandlungsprozessen sichtbar werden.

6.04. GENDER-POLITICS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.106
Chair:	Münnever Usta

ICT, new tools to ensure women's rights

Fatima Roumate (Marrakech/MA)

The recent new technological innovations have touched us all. Mobile phones and the internet have changed how our societies function, but the innovations are not financially benefitting the ordinary people. The structures of our society have changed and the divide between the rich and the poor keeps widening. My paper focuses on describing how information and communication technologies the capability of bringing new social justice based on gender equality and on the protection of women's rights. However, it is important to note, that women's access to these technologies is still very limited. In low- to middle-income countries, a woman is 21 per cent less likely to own a mobile phone than a man, and the divide is similar for Internet access.

Also these technologies can be used to just amplify the current economic structures. The paper will elaborates on the possible positive uses and on how these technologies can be invested to enhance education, learning opportunities and skill development, for political participation, advocacy, rights and social transformation for women and girls.
This is a call to think about new tools. I urge civic-minded individuals and groups to pilot ICT for women's well-being as cited by The International Covenant on Economic, Social and Cultural Rights (ICESCR) adopted by the United Nations General Assembly on 16 December 1966 and by Declaration on the Right to Development adopted on 4 December 1986, which also deal with the Agenda 2030 especially the goal 5.

Feminists & Digital Games: Intervening in Video Games' Masculinist Status Quo

Jennifer Jenson (Toronto, Ontario/CA)
This talk will report on a 5-year, international feminist intervention research project funded by the Social Sciences and Humanities Research Council of Canada, "Re-Figuring Innovation in Games". The project includes researchers, students, game designers, community members, and video game companies in Canada, the U.S., and the U.K. Its most fundamental goal has been to build an explicitly feminist coalition to intervene in the incredibly hostile and misogynist cultures of making and playing digital games. To date, our collective work has been examining the structural and cultural issues in play that continue to successfully work to marginalize, harass and exclude women and others from a highly lucrative technology industry. Two pressing questions have driven our thinking, and will be discussed: 1) In a massive entertainment industry that continues to drive substantial job growth, what can change the conditions through which game design and development happen; and 2) Given that cultural and educational conditions have, by design, entrenched gendered differences, what kinds of social and pedagogical transformations are needed to advance equitable participation by women, as both consumers and producers of a medium that has gained increasing social, cultural and economic importance for 21st century work, education, communication and play? By documenting and studying these 'deep structures' of gender inequality, I will

also describe interventions that effectively interrupt and reconfigure these persistent patterns of inequality. The talk will conclude with a discussion of how the international network is very much working to realize local, and extra-local change.

Imagining Gayropa: Power, Politics, Visual Culture, Art and Activism

Saltanat Shoshanova (Berlin/DE)

A pejorative term Gayropa has become increasingly visible in Russian Internet and Media sources. The word Gayropa is made by merging of words "Gay" and "Europe". In the perception of certain population groups, Gayropa defines not only European tolerance towards homosexuality, but also a deviancy of national traditions, gender order and democracy of Europe in general. Gayropa is set against the Russianness, which is underpinned by the conception of the Russian national idea. Hence, the first question of my research is: How does the concept of Gayropa fit into the formation policy of the Russian national idea? To answer this question, I will try to define the subject matter of the Russian national idea. Then, I will go on to how this idea is related to homophobia inside the country, and how it correlates with Putin's machismo. Finally, I will conclude with how this politic strategy is projected and appears outside the country. I aim to explore: How both the formation policy of the Russian national idea and the Gayropa-concept finds reflection in art and visual culture? My methodology is based on collection and analysis of every artwork and visual content created in Russia after the collapse of the Soviet Union. Throughout my paper, I attempt to spot similarities, tendencies and connections between artworks as well as presumably, categorize them into groups. My aim is to reconsider the process of intersection of social, political and economic frameworks with the theories, discourses and contemporary art practices.

(De)politicization of the intimate: #BlackProtest, selfie-feminism and postfeminist art in contemporary Poland

Joanna Sieracka (Warsaw/PL)

In October 3rd, 2016 women took to the streets all over Poland to protest against plan for a total abortion ban. The largest street demonstration for decades turned out to be an unexpected success thanks to the clever usage of social media: a few days earlier women started posting photos of themselves wearing black clothes with hashtag #BlackProtest. Few months later, debate on emerging selfie-feminism in Poland started. Contemporary Polish media and visual art – often interpreted as "post-feminist" – seems to be also based on the narcissistic logic of female selfie and represent similar attitudes towards the political, gender and female empowerment.

In my paper I would like to put postfeminist art, selfie-feminism and usage of images in social mobilization together in order to indicate their points of intersection. I will trace the ways in which these phenomena, through specific usage of female body and visual media, (de)construct the relations between the intimate and the political. Taking into account the specificity of local context, I will indicate, how they reflect – or maybe rather evoke – changes in feminist movement in Poland. I will attempt to argue that what they share is (de)politicization of the intimate: a very specific way of reconceptualising the public/private division and the notion of the political.

6.05. LANGUAGE AND LITERATURE

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 3.106
Chair:	Alexandra Elisseeva

A conversation on the motherfucker culture

Shreya Sethuraman (New Delhi/IN)

This paper attempts to study the abusive terms targeting females, such as motherfucker and feminazi cunt, and how it prevents an equal conversation. "Don't let that motherfucker win again." "Gimme a call, you mofo." "Where's that motherfucker now?"

As a population, we humans have internalised abuse and abusive language to such an extent that abusive terms targeting women exclusively don't raise many an eyebrow. The word "fuck" continues to be attributed to women and it appears that the larger population is okay with that. It's tragic particularly when well-read and strong-willed feminists choose to use that abusive term. This happens in day-to-day conversations and in the "bro" or "buddy" culture, which is the perfect breeding ground for such behaviour. One even finds that it elicits laughter when a stand-up comedian uses the term.

When an attempt is made to stop people from using motherfucker and say fatherfucker instead, it's as if people have been personally offended. "Don't bring your feminism into this now," is hurled as an insult. And it does sting. Why do we continue to condone such behaviour? Terms of abuse that target females exist in every language. In Hindi, people tend to say "madarchod" for "motherfucker" and "behenchod" for "sisterfucker". So pervasive are these words that even MS Word accepts them.

Through this paper I'd like to establish the pervasiveness of the fuck culture and how it defeats our larger purpose of speaking an equal language.

The gaze of the flâneuse: a feminist reading of the act of wandering

Victoria Mateos de Manuel (Madrid/ES)

How can we think the city from the flâneuse perspective? What does the female flânerie tell us about the configuration of the public space? Does the flâneuse find the same wandering conditions to go across the urban space as the flâneur? These are the questions that are going to guide my comparison between the gender politics of the act of wandering across the public space. In the modernity appeared the flânerie with three canonical texts: Poe's The Man of the Crowd (1840), Baudelaire's The painter of modern life (1863), and Benjamin's The Paris of the Second Empire (1938). There we find two ideas about the condition of possibility of urban wandering. Firstly, the flâneur is able to get lost in the crowd and he stays unnoticed. Secondly, the flâneur is the subject of the gaze and he desires to get in touch with the gaze of other strollers.

I support that these conditions of urban wandering do not take place by the flâneuse: she is not invisible and she remains an object of the gaze. Therefore, there here has been a heteropatriarchal perspective on the historical configuration of the flânerie and, following Sontag's (2006) and Bock-Murss (1986) critics, there is a need to demarcate a conceptual space, which determines the features of female wandering. To develop this task I am going to appeal to three different contemporary artistic flâneuse experiences: Sand's literature, the project "Vicky" of the NGO Mujeres en Zona de Conflicto and Badu's videoclip Window Seat.

He Is Him and She Is Them: The Gendered Dimensions of Reader Identification and Embodiment in Reading Literary Fiction

Judith Veld, Aleksandra Vulic (Woerden/NL)

There is evidence that literary works by female authors are read, reviewed and published less frequently than those by male authors. In order to explore one of the potential reasons behind this phenomenon, the capacity of an individual's gender identity to influence the individual's ability to identify with a literary character of a perceived congruous or

incongruous gender, a phenomenological qualitative study was conducted. The study has drawn on embodied cognitive theories of literary reading, delving into how embodied cognition may be integrated into feminist theories of gender identity formation in order to explain gender identification in literary reading. Furthermore, the study has explored how real readers, of male and female genders, identify with, and find themselves embodied in, literary characters as presented by two different literary texts, featuring either a male or a female lead character. The results obtained from a sample of ten participants of an even gender distribution, whose identification and embodiment experience were determined using a semi-structured interview format, indicate that while female readers are equally likely to identify with male and female literary characters, male readers identify with only male characters. Furthermore, the results suggest that stereotypically male traits render a female character less relatable, and that readers' familiarity with gender studies increases their awareness of the gendered dimensions of identification and seeming willingness to identify with female characters. The implications of these findings are valuable for attaining a more nuanced understanding of, and potentially influencing, the social inequalities observed to exist between the genders.

6.07. INTERSECTIONAL PERSPECTIVES

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 3.106
Chair:	Münnever Usta

Marveling at the Muslim Super-Heroine: A Force of Good or Evil?

Sabah Uddin (Tampa/US)

Consider the following podcast: #GoodMuslimBadMuslim – a monthly podcast featuring two Muslim women discussing their unique "American Muslim female experience." The title of the podcast takes its name from the fine line Muslim women walk between what it means to be a good and bad Muslim in the West. Whereas an "assimilated" Muslim may be considered "good" within non-Muslim circles, to the Muslim community, the same could be judged as "bad."

Taking a cue from the underpinnings of this podcast, this paper will consider the growing popularity of a number of recent animated Muslim super-heroine characters including Ms. Marvel and the Pakistani cartoon series entitled "Burka Avenger." Exploring competing narratives inside and outside the Muslim community, this paper will ask the questions can these novel Muslim female characters who fight crime, protect the public, have exceptional power to accomplish good deeds, and battle super-villains, tell a new story, a narrative to be accepted by both the East and West? However, if one's Muslimness has been a mechanism in Western media to articulate message of radicalism, support of violence, and an incompatibility with a western moral mandate, does this public performance of good complicate who is the villain? Is there a conscious distancing from the Muslim male counterpart? Do these emerging super-heroines instead signal the development of a new myth beyond the idea of extremism and/or oppression? Or, do these characters implicate Muslim women, alongside men, in potential physical and ideological acts of aggression?

Shape Shifters: Racialized and Gendered Crossings in Piccadilly (1929)

Yumin Li (Berlin/DE)

The Chinese-American actress Anna May Wong (1905-1961) is today considered an ambivalent icon who, on the one hand, was the first Asian American film star to gain international recognition, and on the other hand, became a symbol of the hypersexualized Asian woman in film. In this paper, I will analyze the crossing of racial and sexual boundaries in her film Piccadilly (1929). As discourses of gender and race converge into the figure of the transnational Asian American actress, Anna May Wong offers a key and privileged site to unpack and discuss them. The relationship between sexuality and race in these films has often been reduced to processes of exoticization. However, I will show that this relationship ought to instead be understood as interrelated through practices of appropriation, subversion, and cross-dressing.

By applying the term 'exotic' to the analysis of Anna May Wong's performances, I aim to foreground the entangled processes of sexualization and exoticization in order to reveal that the delineation of the 'other' is more ambivalent than clear. The films are particularly interesting in the context of 'exoticization' because they do not construct a gendered and racialized 'other' that is clearly distinct to a Western 'us.' Modes of appropriation and masquerade complicate the representation of the 'exotic,' non-European 'other.'

The Cyborg Mermaid

Martine Mussies (Utrecht/NL)

In feminist studies, the figure of the mermaid has long been regarded as flawed, disabled and less-than-human. Her theoretical counterpart in that respect would be the cyborg, an image used to show that with the aid of robotics, humankind could be larger than life. My paper combines those two images, and suggests the Cyborg Mermaid as a new role model. How did the mermaid develop into a cyborg mermaid (1990-2015) and how can this new role model of the cyborg mermaid inspire (re)creation? To begin answering these questions, I will first explore the

term "role model" and provide some information about the mermaid as a symbol for the misfit (atopos). Then, I will show how the figure of the mermaid gained more agency through her multimedia storytelling (from fairy tale via movies to video games). Finally, I will explain why cyborgization can empower the mermaid and thereby can empower people who identify with her. To show the relevance of this research outside academia, I will present a case study considering people who identify as having ASD (Autism Spectrum Disorders). My personal experiences as a high-functioning Aspergirl, in teaching the piano to autistic children and in researching autism, have ignited in me a wish to critique current views of autism as a condition that renders the autistic as being more or less than human. As a liminal figure, the autistic person does not fit the human stereotype, but he/she/they can be inspired by the new role model of the Cyborg Mermaid.

6.08. GENDERED TV

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 3.106
Chair:	Carolin Rolf

Gender based violence in contemporary advertising

Sveva Magaraggia (Milan/IT)

In this paper I present an analysis of cultural representations of GBV (gender based violence) in recent advertisement.

Ads are key, powerful devices in the construction of common sense, of public debates and of public imaginary on GBV, on gender models and relationships. This analysis has been conducted on 50 advertisements in which violence has been explicitly shown.

The research questions that guide this analysis are twofold:

1. what kind of representation of GBV is reproduced in this mediatic discourse, and whether stereotypical representations, clichés, "false myths" are used or challenged. For example, can we find and if yes in which forms, victim blaming, rhetoric of victimization, or deresponsabilization of the perpetrators? Is violence differently used if perpetuated by men or by women?
2. what kind of gender models and relationships are re/produced? For example, we think about gender stereotyping, ideologies of romantic love, eroticism and sexuality, since they are deeply related to the social reproduction of GBV.

Ann Hirsch on the reality "Frank the Entertainer": Contemporary art practice and the negotiation of femininity in the post-feminist media context

Alkisti Efthymiou (Athens/GR)

In the current media context, at the same time that the sexualisation of the female body functions as an anchoring point of contemporary biopolitics, artists who place their work within the field of 'feminist art' attempt to negotiate their own embodied and gendered subjectivity in terms resistant to the objectification, commercialisation and sexism of late capitalism. One such artist is Ann Hirsch, whose main artistic strategy is to disturb stereotypical normative female representations in the media. In this paper, I attempt to examine the conditions of negotiating sexuality and femininity in the example of Ann Hirsch and in her work 'A Basement Affair', based on her participation in a TV reality show. I will try to draw a link between the intensification of practices of self-promotion and self-monitoring of the female body that Rosalind Gill observes within the post-feminist media scene and a contemporary art practice that tries to subversively exploit this very self-promotion and self-monitoring, suggesting perhaps a diversified version of sexual subjectification. Links will be drawn to other works by the same artist, such as the youtube vlog series 'Scandalishious' or her 'Horny Little Feminist' website, both playing with issues of (self-)surveillance and the representation of female sexuality in popular media.

How Russian Television Understands Domestic Violence against Women?

Yuliya Grishina (Wuppertal/DE)

Despite actively embracing new media, a significant proportion of Russian citizens rely on the traditional source of television for both news and entertainment. Out of the wide variety of choices, scripted television shows, both sitcoms, and melodramas, remain popular year after year, with locally produced material often attracting large audiences. While the topic of domestic violence against women remains a taboo, a few Russian primetime shows of the last decade, such as The Perfect Victim and Boiling Point, addressed it. My research is focused on critically assessing the choices their creators made while approaching this topic and how the audiences interpret these depictions. Preliminary findings demonstrate that these shows fail to produce constructive, sensitive, thought-provoking stories and instead reinforce patriarchal values and myths.

Gender dimension in news and political talk shows. Case of national tax policy and national healthcare policy reforms in Latvia (2016).

Marita Zitmane (Riga/LV)

Presentation focuses on women's representation in news and political talk shows. News is a cultural product that reflects the dominant cultural assumptions about who and what is important, determined by race, gender, class, wealth, power and nationality and about what social relations and arrangements are deemed normal, natural and inevitable. Various studies show that women are least likely to appear in news stories about politics, government, business or the economy, and most likely to feature in discussions in the more traditionally feminine domains of health and social issues, as well as arts. As well as limited presence women in news face limited representation. Findings show that almost whoever woman in the news is the media will represent her in one of two ways – in terms of her domestic role or her sexual attractiveness. Keeping aforementioned aspects in mind presentation focuses on two significant political events in Latvia – national tax policy and national healthcare policy reforms. Both reforms caused heated debates in

media and society in general. Both reforms were led by female ministers: Dana Reizniece-Ozola, Minister of Finance and Anda ˇCakša, Minister for Health. Research questions: how both of policy reforms are represented in media considering that finance traditionally is considered as male area of competence and healthcare as female; has gender of ministers been part of discussion; who are the main experts represented in media. Analysed materials are national daily newspapers and political talk shows on public radio and TV in Latvia.

6.09. SEXUALITIES AND AFFECTS IN THE CINEMA

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 3.107
Chair:	Carolin Rolf

The affective potentiality of VR cinema. The Feminist Observations.

Anastasia Khodyreva (Turku/FI)

Cinema has been the significant medium of the popular culture for over a hundred years. It is known for the popularity as the source in the feminist film studies. A significant share of these studies consists of the explorations of what cinema can do to a cinema goer in terms of gender, body and sexuality. What is the affective potential of cinema (e.g.mainstream, male/women-made, art house, amateur films) to challenge the gender binaries, casual gender essentialism etc.? What I intend to observe in my presentation is the affective potentiality of virtual reality films via the very nature of the VR cinematic images and the affective potential of the body to be affected. By saying "body" I imply the corporeality, labeled by Elizabeth Grosz as a system, which consists of the multiplicity of other

open-ended systems, "it cannot control, through which it can access and acquire its abilities and capacities".
Deploying the general trend of gamification, the ubiquitous nature of all kinds of images, the Deleuzian new materialist thought and Nancy Tuana's concept of "viscous porosity" I address the affective potentials of the body to be affected and moved by the virtual reality cinema. I aim to use the method of authoethnography as an entrance point to access the embodied film-viewer relations. Further, I continue with quadruple assemblages of G.Deleuze to examine the intermingling of bodies reacting to one another beyond the notion of screen-barriers between a real environment and a virtual environment.

Ambiguous Paradise – the filmic representation of female sex tourism and the limits of a globalization-critical perspective

Leonie Kapfer (Linz/AT), Doris Weichselbaumer (AT)
In recent years, the figure of the female sex tourist has gained increased attention and visibility in cultural texts. Movies like Paradise:Love and Heading South can be seen as paradigmatic in this context. In this paper we examine these films (with a particular focus on Ulrich Seidl's Paradise:Love) and discuss how the female sex tourist is, on the one hand, used to complicate global power dynamics and, on the other hand, shown as a woman in despair.
In contrast to her male counterpart who would be overdetermined as a (post)colonial exploiter, the figure of the female sex tourist leaves room for ambiguity. Because financial transactions between female sex tourists and their "lovers" are more subtle than in male sex tourism, the movies exhibit the "nature" of these relations by emphasizing differences between the sexual partners with regard to markers such as race, class, age and fatness – thus indicating that these relations clearly lie outside the "charmed circle" of sex. However, while global power hierarchies are indicated through exhibiting the financial advantage of the female sex tourist, the films use the figure of the female sex tourist to complicate global power dynamics. Despite the economically privileged position, the female sex tourist is shown as constantly failing and in despair. There-

by the films forgo the gender subversive potential inherent in the figure, possibly to illustrate that in contemporary social and economic structures everybody is (equally?) vulnerable.

Sex Through the Eyes of Women – Reversing the Male Gaze in Feminist Porn

Madita Oeming (Paderborn/DE)

As a fellow porn scholar once said, pornography is "sex through the eyes of white men" – an observation that can be understood in more general terms or taken quite literally, as the male gaze manifests itself in porn on at least three different levels: the production side, the on-screen content, most specifically its camera work, and the consumption side. It is produced by men, showing male fantasies, often shot from a man's perspective, and then consumed through male eyes. The current trend of POV ('point-of-view') porn makes it even more explicit that viewers are forced to take the perspective of the male, penetrating performer, thus reinforcing the phallocentrism of our Western world.

All of this only applies to 'malestream' porn, however, which may be the largest but by no means the only branch of the industry. The growing movement of feminist porn is re-thinking the genre and re-writing its rules to arrive at a kind of vulvocentric 'écriture féminine' of adult entertainment, that challenges hegemonic masculinity. Using the examples of various women porn makers, I want to argue that feminist porn reverses the male gaze on all three levels: women behind the cameras, female pleasure and desire on screen, shot from a female perspective, and finally consumed by women. Through exploring this female gaze, I will demonstrate the diversity of pornography as a medium, show that female agency can have a place in it, and that, therefore, porn and feminism are not necessarily mutually exclusive.

Panels
Panels | Stream 7: Embodying/Performing/Affecting

7.01. VULNERIBILITY AND CARE

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 1.104
Chair:	Stephan Trinkaus

A point of contraction – On the matter and power of sexualized violence

Jana Schäfer (Cottbus/DE)
Sexualized violence, whether we speak of harassment or rape, is a moment of contraction of structural (inter-)dependence, material vulnerability and discursive referentiality. A perpetrator revaluates themselves and imposes on the victim a redefinition as a fleshy and shameful thing dependent upon the volition of others. The tendency to not believe the victim and the benefit of the doubt awarded to most accused reinforces this relationship. Therefore, sexualized violence makes the power dynamics of patriarchy tangible.
Consequently, perpetrators perform the acquisition of matter, limit mobility and intrude on the 'inside space', the thoughts and feelings of their victim. Victims, then, are inhibited to take up space beyond their own body and control, and even their bodies and thoughts can become a cage to them. But victims instead struggle with the definitions, spaces and positions societies allot them. In many cases they do not have much of a choice, but as scientists we have to push the boundaries of understanding of what a victim and perpetrator might be and become.
Only by changing the discourse, actively taking up space and reclaiming one's body, i.e. participating in slut walks, posting and passing on articles in media outlets (claiming virtual space), talking to one's peers and dependents, or not moving over in the street, can the power matrix change. As this is obviously not an easy task, and a task that exposes people to physical danger, it is our responsibilty as researchers, humans, parents or participants of civil society to listen, enable and advocate.

Pearls. On the central role of vulnerability, care and reproduction in politics

Agata Chełstowska (Warsaw/PL)

I would like to experiment with linking the research of care work to the working of a shelled mollusk, an organism that produces pearls. The production of a pearls is a reaction to a foreign body intruding into the mollusk's shell. By covering the grain of sand with multiple layers of protein, the mollusk tends to its vulnerability, and therefore performs the work of care.

What is built by tending to vulnerability is an achievement: an easing of fear and pain, a satisfaction of needs, a knowledge, a new developmental stage, an integration. The end product is "merely" survival, life, development. This work creates value – a pearl.

Can vulnerability guide us? Could it be understood not as weakness, but as a uniting trait of living creatures (human, unhuman)? Could the vulnerability of our bodies serve as a set of clues, a source of goals, a foundation for solidarity? And could it link the moral and material aspects of our lives, activism, politics and economy?

I draw inspiration from feminist economy, a discipline which aims to transform economics with a gender perspective. One of the main concepts of feminist economy is reproductive work: feeding, caring, cleaning and generally regenerating people's strength, and ability to labor. In Picchio's wiritng, the human body, its needs, and the work of care and subsistence are not trivial or marginal, but a central, organizing issue. How could new materialist theory inform and build to create a new approach to the body, reproduction and vulnerability?

Safeguarding the other – Diversity ethics following Judith Butler

Carla Schriever (Oldenburg/DE)

Social vulnerability of marginalized groups especially considering intersectional perspectives is structured along institutionalized terms, which challenges questioning the deimensions of recognition for individuals facing social exclusion. In her latest works about

vulnerability Judith Butler argues, that the possibility of having a vulnerable physiognomy which is being exposed to the other could be understood as the foundation of an inter subjective responsibility, but is in social and political reality used to oppress, to hurt and to kill the other. The ethical potential of vulnerability is highlighted when combined with the idea of grievability.

Compared to vulnerability which can only be understood with recourse to understanding the others body as equal with one's own, grievability requires the other, as a potential griever.

Unifying both terms leads to an innovative understanding of the ethical dimensions of vulnerability. This becomes apparent when focusing on the combination of intersectional terms, leading to a hightend vulnerability when identifying in contradictory terms which carry the potential of social stigmatization.

Butler implies that the normative subject is incapable of adequately supporting the other since it has never faced social exclusion. This exemplification creates the impossibility of replacing the other in his/her experiences and existence. Nevertheless both can connect and lead performative acts of change. The other can make use of his/her position in demonstrations and assemblies to make his/her claim visible. The normative subject can and following Butler has to become the ally, the safeguard of the other. Marching right next to him/her without occupying his/her place.

7.02. DECOLONIZATION I

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 1.105
Chair:	Stephan Trinkaus

Reflections and diffractions on feminist decoloniality as a practice within and beyond Europe

Lena Martinsson, Erika Alm, Arman Heljic, Mia Liinason, Olga Sasunkevich, Juan Velásquez Atehortúa (Gothenburf/SE)

This panel will discuss how feminist queer and decolonial theories and methodologies can, or even need to, be applied in Europe, in a time when the borders for refugees are nearly closed, when Central and Eastern European migrants and Romani populations in the European West are met with hostility and violence, and neoliberal forces and fascist movements grow. The participants in this panel will discuss positionings, concepts and methodologies connected to questions of materiality, affects, subjectivity, identity, history, geography with the aim to explore decoloniality as theory and practice within and beyond Europe as a geopolitical location.

Notions of the interrelatedness of the global and the local have been put at the core of feminist, queer, postcolonial and decolonial scholarships. Scholars have emphasized the embeddedness of the social and the economical with land and environment struggles, the coloniality of power at specific academic places and the revitalization of the patriarchal order in these places. Inspired by these departures, we ask:

Can researchers positioned in Europe challenge colonial orders?

What can decolonial activism and research about neoliberalism and fascism done outside Europe teach European researchers about Europe?

What can an increased awareness of the ethics and politics of place bring to the understandings of the changes taking place across and within European countries?

How is decolonial solidarity between feminist and queer scholars and

activists materialized without exploitation and appropriation determined by differences in our positions?
Can affect and solidarity be achieved beyond national borders and geo-political dichotomies?

Decolonizing "Matter-reference" with Feminist Materialisms

Sigrid Schmitz (Budapest/HU), Marianna Szczygielska (Berlin/DE)
"Matter-reference" is a powerful tool. By saying "look, this is matter" the knowing subject is granted credibility via its relation to the world of phenomena which in turn become substrates for knowledge production and serve as "reliable witnesses" for truth-claims. In this sense, "matter-reference" always contains a danger of essentialism because its basic function lays in epistemic capture. In other words, "matter-reference" may be seen as a colonial act, an occupation of the term and of materiality itself. By "matter-reference" we understand an act of espousing/invoking the materiality of certain phenomena, or just matter itself as a factual point of reference, that bears the power of ontologizing the relation between subject and object in scientific knowledge production.
The recurring power of "matter-reference" turns out challenging also for transdisciplinary feminist materialist scholarship, which aims at recuperating materiality from the post-Enlightenment era and after the speculative, posthuman, and materialist turns. Just recognizing that matter is agential, entangled, and vibrant does not neutralize the colonial gesture hidden in referencing it as an evidence for a (recuperated) connection to the world. Crucially, as feminist materialist scholars we are interested in unhaunting of material agencies. This move can serve as a decolonial approach in feminist materialisms to counteract the power of matter-reference without leaving meaning-making in becomings, and neither its political use/misuse, aside. In this paper we aim to discuss a decolonial feminist materialist approach to counteract the powerful rhetorics of science in "matter-reference" in arguing with rather than towards matter.

Colonial Embodiment: Identity and Nation-State

Juliana Moreira Streva (Berlin/DE)

Corporeality, embodiment and identity deals with a complex matrix of social relations. Adopting a Foucauldian reading of power, the essay takes the risk of moving across disciplinary boundaries to reflect on the following questions: How did the emergence of modern Nation-State impact or not the perception/constitution of body, race, gender identities? How are they related to colonization and slavery? By raising those issues, the paper aims to avoid the trap of taking for granted notions of identities, race and gender. Instead, it intends to analyze how they were signified in modernity and their continual possible implications. For this, the argument is divided into three moments. Firstly, it examines the signification of race, gender and violence at the first colonial ground of domination, South America. Secondly, it analyses the relation of sexism, white supremacy and Nation-State emergence. Last but not least, the essay raises some reflections on identity, violence and nation. Recognizing the need of a critical stance for the intended purpose, the investigation is based on a decolonial feminist epistemology.

Diffraction as decolonial agenda – Contesting the coloniality of the Swedish Television's fake news in Chacao, Venezuela

Juan Velásquez Atehortúa (Gothenburg/SE)

This poster aims to show how diffraction can be used as a decolonial agenda to deal with the coloniality of the liberal corporate press in Venezuela. The poster discuss how the liberal selective indignation is intimately connected to the post-truth era that during the Bolivarian revolution has smashed Venezuelan politics recurrently with fake news as an industrial product. Theoretically it explains how liberal disinformation and fake news is used to normalize a pedagogy of cruelty that supports the coloniality of neoliberal power. The methodological section revolves about how to deal with the ontological dilemma of delinking from reproducing colonial sameness by adopting diffraction to entangle the research project and the movement in the mutual purpose "to make difference" in decolonizing both the territorial and the media landscape. The

results shows how the footage collected to the grassroots campaign in the election of the Constituent National Assembly in Venezuela unveils how SVT's reporting was mimicking traditional journalism with a colonial agenda that a) deceived its audience with fake footage (from other events and other places) on what presumably was happening in the country; b) used the only footage from the election day to celebrate terrorism against the racial and political Other; c) voiced the coloniality of the global political and economic elites and d) shared in its reflections sameness with a white, patriarchal, and privileged colonial elite interested in a "regime change" for the country.

7.03. DISPOSSESSION

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 1.108
Chair:	Kateřina Kolářová

Dispossessing women's bodies, understanding socio-normative discursive practices.

Ana María González Ramos (Castelldelfels/ES), Beatriz Revelles Benavente (Barcelona/ES), Begonya Enguíx Grau (Castelldelfels/ES)

The present communication deals with the interconnections between matter and performativity exercise in women's bodies through the discourse of medicine, religion and arts. Apparently different, these three areas of knowledge have been intertwined through history (altering power structures among themselves) to enhance normative violence against female bodies. On the one hand, when deviant from the moral norm, the female body has been presented as possessed as many horror films show. On the other hand, when this female body presented itself as fluid and self-transforming (physically and affectively), it was rapidly controlled

by the medical discourse in order to adjust to the hegemonic masculine model of female bodies. Throughout this presentation, the authors display a number of cases in which religion, medical discourse and arts intra-act (Barad, 2007) in order to label a female body as disabled, while dispossing individual female agency when it does not respond to the masculine social norm of behaviour. Therefore, by pushing a dualistic notion of gender to "an extreme" (Dolphijn & van der Tuin, 2012) we aim at pursuing an analysis of how the female body is encapsulated as its own dispossession of the capacity to be the "political threshold" (Grosz, 2005) that feminist theory materializes.

A Politics of Dispossession, or the Performativity of Abandonment: Encountering the Political Nature of New Materialisms

Peta Hinton (Berlin/DE), Liu Xin (DE)

The new materialisms are considered insufficient for the task of addressing 'systems of asymmetrical power', such as patriarchy and capitalism (Washick and Windgrove, 2015), or material conditions of inequality. In spite of their challenge to humanist prescriptions of 'the social' and hierarchies of value and power, the new materialisms are apparently dispossessed of a politics that matters. But, if we continue to negotiate the political aptitude of posthumanist ontologies in these terms, a question of the political for new materialism remains unavailable. By taking up with dispossession in the mode of abandonment we explore its suggestions for the normative dimensions of the political and power that frame these claims, and how a dispossessed politics might constitute. Tracing the politics of dispossession Butler establishes in conversation with Athanasiou (2013), we engage its double valence which signals a paradox of power – a relational interdependence that sustains and threatens survival. Its contingency as the condition for political change insists that power is ambivalent. Appearing as both possibility and inability, it makes possession simultaneous with the incapacity to possess, problematising the 'property' of politics. Although Butler's formulations of power also foreclose as they enable, dispossession recollects performativity as the simultaneous movement of inside and outside that confuses possession and

quantifications of the political. Instead of going beyond (emancipation) or against (resistance) logics of possession underpinning claims about the political responsiveness of new materialisms, we ask: in abandoning politics, what questions can new materialisms enable regarding the 'who', 'what' and 'when' of the political?

Facing hegemonies, dispossessions and corporeal generosity through snapshot photography

Dagmar Lorenz-Meyer (Prague/CZ)

This paper explores material differences, diversity and diffraction through the processes of undertaking and curating snapshot photography in the European hinterlands – intensified zones of being and not being in Povinelli's terms – often associated with backwardness, whiteness and sexual conformity. It engages collaborative photographic and narrative work with Czech Roma women and their (grand)children as they move through and sensually photographically attend to the post-military area they ambivalently call home. The paper contributes to rethinking and re-politicising both dispossession and photography in ways that attend to the interrelated life and death worlds of which the images, stories and photographers are part. Inspired by Tsing's provocation that precarity and dispossessions are the condition of being vulnerable to (non)human others and its resonance with Diprose's conception of corporeal generosity as the sensual openness to otherness, I'm interested in the generative and corporeal capacity of snapshots to push the boundaries between what is absent and present, visible and invisible (uranium leachate and radioactivity, for example) in quotidian images of trees, ruins, and infrastructures that embody pain and injury as much as endurance, strength and inspiration. As a method of intra-active involvement snapshots are hospitable to differences and diversity, and histories of life and death. What are the possibilities to expose and involve 'us' in attentive, generous and responsive ways of relating to others that challenge the differential exposure to violence and death, and breach 'the skin that holds our self-possession' (Diprose)?

7.04. EMBODIMENT

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 1.104
Chair:	Sibel Yardimci

From Social Performativity to Bodily Reciprocity: The Embodiment Paradigm in Feminist Philosophy

Alexander Flaß (Gießen/DE)

As human beings, we are bodily situated in the world, and it is through our bodies (rather than our "minds") that we perceive and make sense of our surroundings. In "Phenomenology of Perception" (1945), Merleau-Ponty took the revolutionary step of theorizing consciousness itself as embodied, arguing that social categories and notions of subjectivity cannot be separated from specific forms of embodiment.

Within feminist philosophy, the significance of Merleau-Ponty's thought for cultural criticism has long been on the agenda. This branch of feminist theory – sometimes referred to as "Corporeal Feminism" (Grosz) – is primarily concerned with exploring the relationship between theory and lived experience that has been left unanswered under the sway of the poststructuralist paradigm. Since the 1980s, Merleau-Ponty's concepts have occupied a central position for feminist endeavors to theorize the conflictual intertwining between social classification and meaning-making in basic human experience.

A turn towards such feminist perspectives upon embodiment, I suggest, gives a fresh spin on the ways cultural markers are perceived, embodied, and (re)produced in everyday (inter)personal interactions. By introducing and adapting phenomenological concepts such as "lived body" (Moi) and "bodily reciprocity" (Diprose), corporeal feminist philosophy can help us to recast prevalent theoretical approaches to self-identity and social performativity that have been premised on discursive models of interpretation. Such theoretical orientations can open up an amplitude of ways of clarifying the interaction between social structure and human

agency and inspire a nuanced vision of how and at what level political change may come about.

Embodied knowing in yoga practitioners' experiences

Tuja Koivunen (Tampere/FI)

The research studies bodily knowledge production from a feminist phenomenological perspective. Empirically, the focus is on the yoga practitioners' relationship with their lived experiences of embodied knowledge in contemporary Western society. The data consists of the author's autophenomenographic written narratives of practising yoga and living a yogic life. Embodied knowledge refers to knowing in and through the body, which has a direct connection to bodily awareness and perception. However, there is no shared definition of what embodied knowledge is. The purpose of this study is to consider what embodied knowledge could be in the context of practicing yoga. The research also discusses why it is difficult to conduct autophenomenographic research on this kind of topic.

Feminist phenomenology acknowledges that our experiences vary insofar as they are bound to the body and to the world. The world does not appear similar to us, as different-aged, different-shaped, different-coloured and different-gendered individuals. Our existence in the world is, therefore, based on different experience. Moreover, feminist phenomenology explicitly recognizes the structurally-influenced, historically-specific and culturally-situated nature of human bodily experience, along with the importance of intersubjectivity and intercorporeality. This research focuses on embodied knowledge and the lived body which practises yoga, although yoga also affects the physical body. At the same time, the research seeks a way to discuss about experiences, which make a division between mind and body.

The prosthetic hybrid: Sexual prostheses and fluid stereotypes, re-thinking embodiments

Ana María García López (Utrecht/NL)

The following paper will show a theoretical-reflexive process about current capitalism interests related to sexuality. It will make visible how, by

shaping the system in which we live, those interests are being (un)consciously assimilated by society. Also, this work will specially focus on how, under the hegemonic idea of normativity, stereotypes attempt to transform sexuality and, what I will call, sexual prostheses into capital. On one side, the discursive analysis will critically approach how current capitalism creates subjects through sexual stereotypes. On the other side, I will critically reflect on how the corporeal wholeness and integrety idea of the body is a dystopia that generates a feeling of incompleteness. The perfect marketing strategy, one that encourages the consumption of prostheses by creating the need of becoming a whole "new being".
I will critically reflect on how stereotypes may not be used as instruments of social terror. For this, I will support the idea of replacing the whole subject with another that embraces fluidity: The prosthetic hybrid. A prosthetic hybrid that might enable us to inhabit different bodies in one with fluid identities. Then, the impossibility of fixed or binary stereotypes being attached to this hybrid will proceed from the embodied fluidity of it different forms.

Gender and corporality – a feminist perspective on disability

Nicoleta Lepadatu Agheana (Bucharest/RO)

People with disabilities were often represented as asexual creatures, some strange nature, totally different from social norms. In this way, it can be assumed that for disabled person gender has a low impact. But, in real life, the image of disability can be intensified by gender – for women as a feeling of passivity and increased helplessness and for men as a corrupted masculinity generated by forced addiction. In addition, these images have real consequences in terms of education, employment, life and personal relationships, victimization and abuse, which in turn strengthens public image. The gender-specific disability profile reveals patterns supported by the difference between men and women. The social model of disability has given us the necessary language to describe our experiences of discrimination and prejudice and was equally liberating to people with disabilities, as feminism was for women. An emphasis on gender and disability should not focus on examining the so-called "double disadvantage" of women with disabilities. This is only

an inevitable consequence of treating women with disabilities as a "minority interest" as an additional option both to the concerns of feminist analysis and to the movements of people with disabilities, this article aiming at putting into context the feminist approach on disability.

7.05. DECOLONIZATION II

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 1.105
Chair:	Stephan Trinkaus

Genealogy critic of the violence: Towards to a corporal decolonialism.

Lorena Souyris Oportot (Paris/FR)

This proposal interrogates the psychic elemental structures of violence (Segato 2003) that has institutionalized the colonialist of power (Santiago Castro-Gómez, 2017; Quijano, 2000) installed in the bodies. In this regard, emergency conditions have existed as a genealogical providence of violence that had testified, not only as an unconscious structural damage but also has legitimized ways of sexual normativity relating to the victimization of women to preserve their bodies vulnerable (Butler, 2005). Furthermore, an education of vulnerability goes through corporal abuse territories as a way to keep certain "ignorance" by women to retain the lack of defense and, therefore, keep a certain feminine figure (Dorlin 2017). To develop these theoretical axes, my proposal will focus on the reality of Latin-American as a continent of the colonial/oppressive memory concerning about the hetero/racial express in the dominated bodies, however, cross by the performative practice of resistance who has changed the political horizon. From this point of view, the objective of exploring and understanding the intersectionality affect/matter/perfor-

mativity based on the theoretical axes enunciated above, allow us to comprehend the way of how hegemonic practices have been woven in Latin-America and, from then, be able to critically examine process of decolonization by means of emancipating fights that consecrate a reflection around the corporal auto defense, not only as a mechanism of resistance but also, and even yet, as a way of connection between the body and the auto-affirmation of itself.

Dancing through the Wound: Women, Trauma, Religion, and Healing in Indonesia

Septemmy Lakawa (Jakarta/ID)

This presentation is based on my current research project around the themes of women, trauma, religion, and healing in Indonesia, the country with the world's largest Muslim population. It intertwines two historical narratives of modern Indonesia, i.e. the 1965 massacres of members of the Indonesian Communist Party and a brief history of the religious communal violence, 1995-2005.

This presentation offers a feminist postcolonial historiography—historiography of the wound. It unveils the trauma narratives of the women survivors of the Indonesian state violence in 1965–1966 and that of the turn-of-the-century religious communal violence. It contests the official Indonesian modern historiography, which is embedded in the intertwining of "traumatic knowledge" and "poisonous knowledge" (in Veena Das's terms) and a military and patriarchal discourse that discriminates women and maintains the politics of othering.

I argue that a historiography of the wound is a form of witnessing to the narratives of trauma caused by political othering in its most tragic forms of violence and its descent into everyday interreligious life. How do we witness to the haunting return of the truth in public space that is not available in our religious and political language—our collective everyday language? This presentation is divided into three parts: the historiography of the wound, the publicly hidden texts of trauma, and an aesthetics of healing. The final part offers a theological response through dancing, which brings the Indonesian interreligious and cultural dimensions, to unveil the healing role of arts in the context of collective trauma.

Digital stories of familial practices told by migrant, refugee and asylum-seeking women

Elena Vacchelli (London/GB)

The paper draws on an ongoing research collaboration between a sociologist based at the University of Greenwich and the London- based women's organization MEWso (Middle Eastern Women support organization). MEWso helps Middle Eastern women to break from isolation, guide them out from the confinement of the home and make them feel more integrated in the community, in addition to providing pscychological support to its service users. Building on the grassroots work of MEWso, the paper will discuss the way a research team developed a bottom-up approach to discussing harmful familial practices experienced by migrant women (mainly from the Middle-East and Bangladesh) including, in some cases, polygamy. This pilot project entails a collaboration between academic researchers and a voluntary and community organisation leading to (i) raise awareness of the negative financial and emotional effects of these familial practices on women and children (ii) offer methodological innovation. This is done by combining creative and participatory approaches such as body mapping and Digital Storytelling (DS) as a way to sensitive issues in a less 'extractive way' in line with a feminist research ethos.

Reproducing Palestinian Bodies in Israel: Assisted Reproductive Technologies and the Epitome of Difference

Gala Rexer (Berlin/DE)

This paper is concerned with the biopolitical function of bodies conceived through assisted reproductive technologies (ARTs) in a nationalist context, namely in Israel against the background of the ongoing Israeli-Palestinian conflict. Reproduction holds a crucial place this geopolitical context where a "demographic race" with the Palestinians and neighboring Arab countries is one of the political key issues. Furthermore, Israel is among the most liberal states worldwide regarding the regulation of assisted reproductive technologies. Around 20% of Israel's citizens are Palestinians and should hence de jure derive benefit from Israel's blooming

fertility economy. However, Israel's selective pronatalism first and foremost targets Jewish-Israeli citizens. Against this background, this paper is concerned with the construction of specific bodies as "bearers of the collective" and other/ed bodies as not worthy of getting technical assistance for reproduction. I will argue, that Palestinian babies conceived through ARTs embody the conditions of oppression on the one hand, as well as the possibility of reproductive agency on the other hand and are hence constructed as vessels of the political. By focusing on the use of ARTs by individuals not initially targeted as users of these technologies within a religious, ethnic and national context of body politics, I intent to contour a decolonial approach to the sociology of reproduction. I will discuss these questions by turning to the provision and use of ARTs in Israeli clinics, drawing on my own interview material with medical staff of Israeli fertility clinics and their Palestinian clients who seek to undergo fertility treatment.

7.06. BODY POLITICS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 1.104
Chair:	Sibel Yardimci

Of Valorization and Victimization : A Gendered Perspective on the Kashmir Conflict

Aatina Nasir Malik (New Delhi/IN)

Kashmir has been a hotbed of political violence for 30 years now, and both men and women have been victims and resistors in myriad ways. Street as a public space has been central to Kashmir conflict both in terms of victimization at the hands of state/security forces and resistance by the protestors. As a site of violence street embodies a war between masculini-

ties – young Kashmiri men and the male security forces. Although, women participate in street protests but there numbers remain low and their ways peaceful. Women have suffered in different ways as widows, half-widows, victims of rape, and sexual harassment. The paper seeks to compare and contrast the victimization and valorization of men and women in Kashmir. It focuses on the experiences of a 'stone pelter', 'half-widow' and a 'rape survivor' in terms of victimization, resistance and valorization vis-à-vis state and the Kashmiri society. The idea of body becomes central to the understanding of violence in all three cases however, in different ways. In case of a stone pelter the security forces attack and brutalize bodies symbolizing power. In case of rape victims the bodies become a site through which the enemy's honour is attacked. In case of half-widows, bodies devoid of a 'male protector' become vulnerable to attack by 'others'. At the same time body also becomes a site of contestation/resistance giving victims some agentic capacity. The paper would explore the differences between victimization of men and women and how the Kashmiri society responds to the same.

Loss of the Heteronormative Body and Gender Roles with Special Focus on Hasan Ali Toptaş Novels

Sevcan Tiftik (Istanbul/TR)

In Hasan Ali Toptaş novels, it is not easy to talk about the characters with sharp boundaries such as "female", "heterosexual", "disabled" since they are not drawn in the heteronormative plane with their gender, sexuality, sexual orientation, desire, and definitions. Bodies shaped in the texts of Toptaş distant from human centrism, interspecies, hybrid bodies, fixed, having remote relations from forms of love and sexuality that has been deviated from heteronormativity, disproportionate from the disabled stereotypes, deviated from the norms of physical disability are frequently read. In this context, the study of Sonsuzluğ a Nokta [Fullstop to Eternity], Bin Hüzünlü Haz [A Thousand Sad Pleasures], Gölgesizler [Shadelesses] and Uykuların Doğusu [East of Sleeps] in this study reveals that the character creations in these novels are not positioned within heteronormative dichotomies, and that these texts are parallel to each other in including interspecies, dynamic, vague, transitional, hybrid, gro-

tesque and queer possibilities. In this study, when texts of Toptaş are examined in the perspective of queer theory, it is concluded that features attributed to the body in Turkish literature and the gender roles, the destruction of binary structures, are exhibited not only in LGBTI literature but also in works not included in these themes. Ultimately, by examining novels of Toptaş, it is aimed to show how fictional elements whose borders are not clear cannot be easily gendered on heteronormative ground.

Paradoxes of human reproduction and body politics in contemporary Finnish literature

Elli Lehikoinen (Turku/FIN)

The changes in the practices and policies concerning human reproduction have begun to intervene with the biological foundations, previously considered unconditional, in unpredictable ways and an accelerating rate. Yet, the characters going through the material process of reproduction are no less aware of their position as reproductive agents, as mammals. The very notification of their own embodied mammality, described as an awakening, leads them to position themselves as hierarchically lower and 'not-as-human'. This topic, technological agency in human reproduction and its relations and effects on the human/animal-paradox is widely discussed and described in contemporary Finnish literature.

My paper focuses on novels commenting on the issues related to the unconditional material causalities and their relation to the historical and global processes, practices and policies (technological, political, juridical, ethical, financial and cultural) in human reproduction.

I also comment and question the common interpretive mode of reading, that relies on inserted representational agents. In this instance, for example, the theme or representations of motherhood and family-related issues. I suggest that such way of reading mostly leaves the continuous confusion of humanity without closer recognition. My paper draws from posthumanist and material feminism's theories. I lean especially to Donna Haraway's work in challenging and troubling the concept of humanity. I focus on reading how literature describing reproduction is repeatedly commenting on the relations between species, gender, materiality, power and subjectivity and how these relations affects the assumptions of coherent humanity.

Body Politics of Women in Sport : Understanding the 'Deviant Bodies' of Athletic Women

Aiswarya Aanand (Chennai, Tamil Nadu/IN)

This paper deals with the etymology and origin of the term 'deviant body' as a social construct and looks at how women athletes with said bodies are understood within the domain of 'Gender and Sport'. Theorizations on Gender have taken a huge leap in understanding and exploring the multiple identities it can create through the politics of the body. Looking at it through the angle of sports helps us to navigate through the politics that these 'gendered bodies' create, where established identities have to be heteronormative in order to be allowed to compete at any level. Considering the body as an investigation ground, this paper looks at the lives of select women athletes like Pinky Pramanik, Santhi Soundarajan and Caster Semenya to analyse how the heteronormativity is enabling or disabling their athletic performances. By undertaking a review of the existing theoretical frameworks on the construction of gender and identity (Butler (1993), Messner (2007)), I attempt to place these women athletes with 'deviant bodies' against the backdrop of 'apologetic' practices that are devised to achieve acceptance in the current sporting culture. The paper further explores the Foucauldian concept of 'disciplined body' to understand how women's sport is a location wherein politics of identity, resistance and sexuality are performed. It further explores how practices of 'gender testing' further reiterate the patriarchal ideology of a 'feminine sporting image'.

7.07. HUMAN/NON-HUMAN INTRA-ACTION

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 1.105
Chair:	Inka Greusing

Self-driving cars: From excluded affective relations towards a diffractive technology design

Corinna Bath (Braunschweig/DE), Sandra Buchmüller (DE)

According to the public discourse, self-driving cars will increase traffic safety, efficiency and comfort and provide individual mobility and independence for people with limited cognitive, physical or experiential capabilities. Acceptance studies, however, show that users have very ambivalent feelings towards automated driving systems and autonomous cars. Such tensions are an interesting field for gender studies scholars, since current sociotechnological developments might not only change the driver-car relationship in a fundamental way, but also affects entanglements of cars, driving, and masculinity.

This contribution focusses on an ongoing interdisciplinary collaboration between two gender studies researchers and two automotive engineers at a German institute of technology. In the beginning, both parties shared a common interest in users, although for different reasons. Whereas the engineers saw a chance to reduce the risk of future economic failure by including new target groups that they aimed to learn more about. The gender studies researchers, in contrast, pointed to aspects of use that are often excluded in technological design processes: emotions in the driver-car relations.

Our contribution explicates and critically discusses two substantial shifts during this collaboration: the negotiation of user' affective relations to cars and the introduction of a participatory design approach that is capable to explore such affects. Will this methodological shift lead to a diffractive design that overcomes objectivist epistemologies of technology design? Which knowledges, practices and methods need to be dif-

fracted to undermine the existing structural-symbolic gender order and other difference categories? What do we still need to problematize?

The Way Out Of The Ecological Crisis: Body/Space/ Nature Relationality

Semin Erkenez (Antakya-Hatay/TR)

As known, for a long period of time, difference and diversity inherent in the matter itself are ignored and efforts are made to create a stable lifestyle by power/domination structures. By defining asymmetric relations, culture/nature, mind/body, human/non-human and living/inanimate dichotomies are shaped in this context. The rise of hegemony over nature has caused nature to be separated and judged against it, nature being regarded as a passive element and only seen as a source of material. This is due to the fact that nature is defined within certain boundaries. The same borders exist for the bodies. To this end, while man tries to tame nature and body, which is the representation of chaos, as a parallel process constructs places that represent the order against chaos. Space acts as an instrument which reveals the current discourse. In order to see nature as a fixed centre, a given boundary or a predetermined target, nature's power and energy must be seen as a ground for materiality. The body is also a part of this materiality of nature, but at the same time it is a production of culture. Through this approach, transitivity and performative structure of nature, culture and bodies arise. Because the relationality allows transition between matters. Transition also defines in-betweenness. Therefore the goal of this study is to explore through new (feminist) materialism, search for ecological spatial possibilities. The study will conclude with questioning possible future scenarios.

Ontological Relationality – its relevance for political resistance towards exploitative nature management

Christine Katz (Lüneburg/DE), Daniela Gottschlich (Lüneburg/DE)

Based on the approach of ontological relationality (Braidotti 2013) and a theoretical concept on active materiality (Barad 2012) we discuss the relevance of these considerations on feminist resistance practices towards de-

structive nature treatment. First we analyze various forms of resistance focusing thereby on motives and concepts of nature behind. Second we discuss the feminist criticism of some resistance approaches, especially of their underlying nature concepts. Third we present characteristics for human-nature relations derived from the concept of ontological relationality and active materiality (Gottschlich/ Katz 2018) and discuss the consequences for the awareness of discrimination and the motives for as well as practices for resistance. We reflect on the resultant relevance and challenges for the resisting subject, the criticized issues (structures, interaction, individuals, institutions) and political acting.

Barad, Karen (2012): Agentieller Realismus. Über die Bedeutung materiell-diskursiver Praktiken. Frankfurt/Main.: Suhrkamp.
Braidotti, Rosi (2013): The Posthuman. Cambride: Polity Press.
Gottschlich Daniela, Katz Christine (2018): Caring with nature/s: Care als Transformationspraxis für die Gestaltung gesellschaftlicher Naturverhältnisse. In: Onnen C., Rode-Breymann S. (Hrsg.). LAGEN-Band 3. Im Erscheinen.

Womanhood "Ex Machina": new trends on-screen

Jimena Escudero (Oviedo/ES)

The "deviant" bodies and identities resultant of fusing the female with the machine have undergone a fascinating evolution from their earliest cinematographic representations to today. In the past three years, we have witnessed this character's renewal in narratives which offer a striking subversion of these marginalized femininities. Automata (Gabe Ibáñez, 2014), The Machine (Caradog W. James, 2013), Ex Machina (Alex Garland, 2015) and Her (Spike Jonze, 2013), are titles that straightforwardly call our attention to the aforementioned association. In spite of their commodifying origin, the artificially created females in them are not only protagonists of these fictions but also stand out as the only survivors and/or even leaders in relation to their male counterparts. Furthermore, they are able to define an unconstrained identity of their own, regardless of gender. Through this set of contemporary filmic representations I intend to address a transition in morphological terms (from more archaic, mechanistic fembots through complex female cyborgs to pure AI consciousness), a significant shift in the corporeal ex-

ploitation of this type of characters, as well as their contribution to generating new subjectivities within and outside the SF genre.

7.08. MATERIALISM

Date/time:	Saturday 15 September / 13:30 - 15:00
Room:	VG 1.104
Chair:	Stephan Trinkaus

Gender performances of youths in fields of all-day schools – how does matter matter?

Jessica Schülein (Hildesheim/DE)

Taking the debate of new materialism to the starting point, the presentation gives an insight into outcomes of gender performances in their material dimensions at a full-day-school: youths in 5th and 9th form have been accompanied in their daily routine during classes and recreation times over a school year especially by participating observations, moreover by interviews and the evaluation of documents. Focusing on the interactions which aren't didaticized and in which youths act without supervision of adults, aspects of school structures as full-day concepts, break organisations and school rules in their materiality influence the youths' possibilities and conditions of performing gender. Due to the changes in education developments to full-day-schools base of the research project are practices of adequate nutrition and meals, leisure opportunities and using new media.

Furthermore, the contribution focuses on the interconnections between bodies, matter and performativity itself: which kind of material conditions of sexualised forms of empowerment, resistance and ambiguousness are being observed? What role take objects, bodies and languages at school in these processes? Which interconnections are taking place in the practices of gender performances by the youths? Finally, turning from the empirical level to

the theoretical: How do theorisations of new materialism enrich this ethnographic research project in terms of knowledge about materiality?
The presentation illustrates tensions between theoretical and methodological aspects by examples from the field. Thus field notes and following interpretations in which interconnections between bodies, matter and performativity exemplify in addition the ambivalences of oppression and resistance located in their materiality.

Dark Matters: Sex, Race, the Ambiguities of 'Matter' in Western Meta/physics

Stephen Seely (Coventry/GB)

In recent years, feminist and political theorists have been developing what is now known as 'new materialism.' Challenging a perceived anti-scientism and anti-materialism in the humanities, these thinkers draw on scientific research to reconceptualize matter as 'vital,' 'agential,' 'self-organizing,' and 'self-creative.' By decentralizing the humanities' focus on practices of signification and bringing concepts of matter's generativity to the fore of feminist thought, this literature has signaled promising new relations between the sciences and humanities. Yet, in its reliance on science, much of it inadvertently adopts the same metaphysical stance as physics, often ontologizing its epistemological ambiguities with regard to "matter." These ambiguities, I argue, become especially problematic when new materialism seeks to translate scientific ontologies into ethical and political practice(s). In this essay, I address some of these problems by returning to the definitions of matter at three critical stages in the history of Western thought: ancient Greece, modern physics, and quantum physics. Drawing on feminist and decolonial philosophy, I argue that at each of these stages, sexual and racial difference formed the unthought, yet constitutive, background of theorizations of the nature of materiality. This leads both to the perpetuation of sex and race as "dark matter(s)" within Western meta/physics, as well as to an ontological annihilation of the very materiality of bodily difference(s). The abundance of lively adjectives notwithstanding, then, I argue that much new materialism is neither "new" nor "materialist" and argue instead for a complete rethinking of "matter" via a decolonial feminist critique of Western metaphysics.

Embodying Cognitive Sense_abilities.

Pat Treusch (Berlin/DE)

The current socio-technical horizon is characterized by an increasing digitalization of 'our' everyday lives that is constitutive of the material-discursive formation of the "cognisphere" (Hayles 2006; 2012):

"The more one works with digital technologies, the […] more the keyboard comes to seem an extension of one's thoughts rather than an external device […]. Embodiment then takes the form of extended cognition, in which human agency and thought are enmeshed within larger networks […]" (2012: 23).

Cognisphere points to the transformations of 'our' human thinking, embodiment, agency and relations through digital technologies. From a queer-feminist, materialist perspective, I 1.) theorize emerging extensions of 'our' human, embodied capabilities and 2.) explore the possibilities for challenging – or even subverting – hegemonic socio-cultural orders and norms in their materializing effects. This includes, e.g. the able-bodied norm as well as the concomitant dualisms between rationality/affectivity, human/technology and body/mind. How to account for the politics of the cognisphere, namely its potential for, but also dangers of extending embodied capabilities? How to theorize and develop modes of embodying enmeshed cognitive capabilities without re-installing the powerful figure of the predominantly male, Western, rational, autonomous self?

Particularly, I suggest the notion of cognitive sense_abilities – an approach to digital networks, which takes into account the existing modes of the cognisphere in order to deploy a "'touchy feely' style" (Ahmed 2014) of enmeshing capabilities – not only as a possibility of the digital age, but rather as vital for producing more just modes of embodying digital, extended cognition.

7.09. MEDICALISATION/BIOPOLITICS

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 1.104
Chair:	Sibel Yardimci

Expert Knowledges and Strategies Developed by People Living with Chronic Illnesses

Ana Be (Liverpool/GB)

This paper draws from my research with people living with chronic and debilitating illnesses in England and Portugal, which employed narrative methods to investigate the daily experiences of participants. It is situated theoretically in recent debates in disability studies (Carol Thomas, Susan Wendell, Rosemarie Garland-Thomson) and feminist theory (Jasbir Puar, Sara Ahmed). Whilst the research has shown that people with chronic illnesses experience social exclusion and disadvantage, which adds to the embodied experience of the illness, in this paper I want to focus on the knowledges and strategies developed by people in the face of very difficult situations.

I want to argue that it is fundamental to describe and understand the many ways in which disabled people develop expert strategies and knowledges which I want to conceptualize here as a form of subjugated knowledges (Foucault). The research shows that these are varied and personal – from learning the new limits of the body to actively negotiating new ways of living – but they are also often not recognized or dismissed by established systems of knowledge, such as biomedicine. However, in order to navigate a world that is not made for their bodyminds (Margaret Price), a world that offers mostly barriers and lack of understanding and constantly creates debility through the relentless pursuit of profit (Puar), disabled people need to develop expert strategies and personal reformations that allow them to find balance in their reality.

Medicalized bodies: Brazilian feminist women's discourses on the pill, menstruation and menstrual suppression

Joana Castañon de Carvalho (Rio de Janeiro/BR)

The construction of the so-called female body as an object of knowledge and intervention has been especially significant since the 18th century, when the emergence of the two-sex model contributed to the ontologization of the "sex" category (Laqueur, 2003). Previously deemed a lesser version of men's, women's bodies would begin to be regarded as incommensurably opposite in all its aspects. The idea of a sexual difference grounded in nature was further strengthened in the following century's medical discourse, which listed a series of physical and mental disorders caused by women's reproductive organs (Rohden, 2009). Thus, the production of a pathological feminine nature justified a history of medical interventions in women's bodies. One body function that has until nowadays been frequently constructed as pathological is menstruation (Martin, 1987), for which there is a widely used medical tool of intervention: the contraceptive pill. As the period is often seen as a problem, its medical suppression is recurrently advertised as the solution (Ramalho, 2013). In Brazil, the mainstream discourse in defense of cycle-stopping contraception is imbued with gender essentialism (see Coutinho, 1996). In light of these aspects, I analyze how three Brazilian feminist women negotiate meanings around the pill, menstruation and menstrual suppression in semi-structured oral interviews. Two of these women have used the pill in the past with the purpose of ceasing to menstruate. The purpose of the work is to investigate how medical meanings of the female body are discursively reified, challenged and embodied.

The PrEP Effect – Affects of a pharmapornographic prophylaxis

Timo Müller (Berlin/DE)

Previous preventative measures have not been sufficient to stop the spread of HIV and AIDS. PrEP, a new medical option for HIV/AIDS prevention in the form of a pill, might be available for everyone sometime soon.
When using PrEP, substances are taken regularly before any potential

sexual contact. People at a greater risk of HIV infection now have additional options for effectively protecting themselves.
In the light of an increasingly historicized AIDS crisis, the question arises of how to materialize feelings in a form of a pill and thus to create new subjectivities. What Paul B. Preciado describes in his work Testo Junkie as pharmapornographic soft technologies, in relation to his testosterone treatment, can also be applied to PrEP. The incorporation of biomolecular substances takes on the shape of the body and ultimately represents a technical-somatic subjectivity.
The protection against illness and the status of health is thereby affect-controlled by the daily pill-shaped consumption of PrEP.
As men who have sex with men (MSM*) are identified as a risk group to be infected with HIV, they embody the prophylactic pill as a newly designed discipline for HIV prevention. How do this agents establish an affective balance between a 'new sexual revolution' and the submission to the pharmapornographic regime? From a queer-feministic activist perspective the use of PrEP as an act of bio power does not only effect the gender performances and sexual desires but also produce new collective feelings considering the past and contemporary images of HIV and AIDS.

The bio-medicalisation of intersex variations in Italy and the sex/gender binary system

Michela Balocchi (Firenze/IT)
Intersex is an umbrella term used to refer to a wide range of biological sex variations. Individuals with intersex traits are born with congenital variation of sex characteristics (such as chromosome patterns, hormones/gonadal structure, sexual anatomy) which do not fit the typical binary socio-cultural notions of female and male bodies.
Many intersex variations are not visible at birth. For those visible, the usual practice in Western countries since the 50s of the last century has been early cosmetic surgical intervention and other treatments starting in childhood.
Intersex adults have testified about the painful and irreversible consequences of those unnecessary, not urgent, non consensual treatments since the 90s.

Paradoxically the more is known about human biological complexity and diversity, the more is done to erase through cosmetic surgeries, pharmacological and also prenatal treatments, such diversity and to conduct it to socio-cultural sex/gender binarism. Intersex traits are still considered a mistake of nature to be fixed, necessitating immediate medical intervention.
In this work I problematize the current erasure of intersex subjectivity operated by the medical and legal system with the respect of full citizenship and human rights. I have used a mixed sociological methods strategy, qualitative and quantitative in a comparative and diachronic way. The focus is on the bio-medicalisation in the Italian context, considering clinical guidelines, medical practices, fieldwork in medical groups, also referring to 20 in-depth qualitative interviews with privileged informants in the medical profession, and to quantitative data regarding intersex individuals hospitalized over the last 20 years.

7.10. MUSIC/ARTS

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 1.105
Chair:	Kateřina Kolářová

A Diffractive Reading of Feminist Art Practices

Nina Bandi (Zürich/CH)
Starting from a conceptualization of diffraction as it has been proposed by Donna Haraway and taken up by Karen Barad, how can we envisage a (queer)feminist position that is at the same time non representational but affirmative and enabling relations that are characterised by care and solidarity? I would like to apprehend this question with a philosophical analysis of several examples of feminist art practices from the 1970s onwards starting with Womens Work, a collection of verbal instruction

scores by 16 multidisciplinary artists, co-edited by Alison Knowles and Annea Lockwood in New York City in 1975. I thereby propose a way of thinking the feminist inter- and delinking alongside decolonial and black thought on aesthetics and performativity.
Albeit focusing on artistic practices this argument has consequences on how we perceive the relation between feminism, anti-racism and identity politics today.

Contesting the "Islamic" in the Revival: Women Practicing Islamic Visual Arts in Istanbul, Turkey

Hulya Arik (Gothenburg/SE)
Questions pertaining to what is "Islamic" and what counts as "traditional" have gained more salience in the post-secular moment, with the unprecedented rise of Islamist movements around the globe. Islamist politics are not only gaining momentum at the level of political parties and grassroots organizing, but reinvigorating a repertoire of cultural forms, images and historic references that define "Islamic" in socially specific and gendered ways. This paper explores the cultural formations of Islamic revivalism in Turkey with a focus on the Islamic visual arts scene and from a feminist perspective. Flourishing an unparalleled scale since the 1990s at, this creative practice has revived the aesthetic and social values, and histories abandoned in Western oriented republican Turkey. Importantly, increasing numbers of women are joining in this traditionally male-dominated art scene as they came to learn, teach and practice traditional art forms such as miniature, illumination, and calligraphy. Artists, instructors, curators, directors, gallery owners and patrons come together to redefine the meaning of "Islamic" and negotiate the boundaries of pursuing Sunni Islam, as well as breaking away from it. This research examines the Islamic and traditional art scene in Turkey as a complex counter-hegemonic space in the context of Islamic revivalism in response the dominant discourses of secularism and Islam. Preliminary findings of an ethnographic study in Istanbul will be examined to understand how women artists negotiate and reproduce the notion of "Islamic" and thereby challenge the patriarchal constructions of secularist and religious discourses.

Playing rock, doing gender, reconfiguring feminism

Rita Grácio (Coimbra/PT)

This paper explores empirical findings on gender identity of women rockers in contemporary Portugal. Gender rebellion, encapsulated in the tomboy figure, is one of the factors enabling women's participation in rock (Bayton, 1998; Halberstram, 2006). However, in Portugal feminism is not a route into rock music making and female bands. At the crossroads of feminism backlash and European gender mainstream, this paper discusses postfeminism in the Portuguese rock world, struggling with the meaning and practice of doing feminist research with non-feminists.

Queer Traces: the politics of re-enactment in Wu Tsang's Shape of a Right Statement

Lieke Hettinga (Budapest/HU)

In this presentation, I examine the video installation Shape of a Right Statement (2008) by performance artist and filmmaker Wu Tsang (US), and explore the question of how to think through politics as a queer and complicit practice. In Shape of a Right Statement, Wu Tsang re-performs a statement made by artist and autism activist Amelia Baggs (US), originally posted on YouTube. Tsang takes up the "I" position from which Baggs speaks of structures of oppression and exclusion, opening up the question of how these different sites of speaking as well as politics – autism activism and trans of colour artistic scenes – might relate to each other. In a feminist political landscape where we place value on the situated embodied location from which subjects speak, Tsang puts forth a central tension between affiliation and appropriation.

In analyzing these works of art and activism, I bring into conversation theories of performativity and re-enactment (Butler, Phelan, Schneider), queer traces (Derrida, Muñoz), and entanglements of disability and trans* politics (Adair, Puar, Clare, Baril, Stryker & Sullivan). Through the lens of queer and trans* theories of embodiment, I suggest that this re-enactment, with its tensions of appropriation and aestheticization of activism, gives shape to a 'queer trace' that reconfigures the politics of presence and absence in performative gestures of solidarity.

Seeing and Being Seen in Academic Space: Materialist Perspectives on (Inequalities in) Technologies of the Self

Bettina Bock von Wülfingen (Berlin/DE)

Granting oneself (and others) the liberty to use space is according to feminist research, as well as to performance studies more generally, seen as being intertwined with issues of power – learned, engrained and exerted in the between-space (Merleau-Ponty 1962). This holds in metaphoric terms, when it comes to the length and frequency of speech as much as in literal terms, when we move through physical space with our body.

More concretely, performance trainings and literature follow the assumption that the perception of the bodily performance during presentations and the perception of the content are hampered when we don't use (the) space, which is precisely the target of self-management publications and women university career's trainings.

We empirically investigated the use of space in a set-up situation. We asked members of a large interdisciplinary research community (Cluster of Excellence Image Knowledge Gestaltung in Berlin) who were of different status groups and social backgrounds, to give brief presentations. This is the first study of this kind, as the amount of space used during talk situations has not been investigated so far and we could make use of technology, that is available since only recently. In order not to feed gender/sex difference into the study right away, we wanted to know whether we find any statistically relevant evidence along various categories of difference in the ways of the participant's use of space in such a talk situation. And had surprising results, which will be the object of this talk.

7.11. AFFECTIVITY

Date/time:	Saturday 15 September / 13:30 - 15:00
Room:	VG 1.108
Chair:	tbc

Bodies, Sounds, Spaces: Affective and socio-material assemblages in (post-)migrant theatre

Janna Wieland (Lüneburg/DE)

Drawing from ongoing ethnographic fieldwork that has been conducted in the context of a production by theatre collective kainkollektiv, this paper presents a close analysis of affective and socio-material assemblages and practices of world-making in (post-)migrant theatre productions. Set in Bremen, and based on a re-narration of a fairytale about exclusion and self-empowerment, the production creates a sonic-material narrative between facts and fictions, and in this way explores the personal stories of the 9 to 19 year old actors and a Croatia based dancer and performer. The three musicians from the Syrian Expat Symphonic Orchestra build another layer – besides dancer, actors, microphones, video and projections, etc.

The analytical focus is on the method mixing, i.e. the performative techniques and practices of body, the use of sound, multiple media and things, and the space of the stage. In this paper, we investigate: How is the body of the dancer affected by and responds to the musical performance of the musicians, and vice versa? How does this affective relation, together with a table as requisite and the setting of the stage light, work as a form of fictionalization? And how does this affective and socio-material assemblage materialize and make perceptible conflicting as well as synergetic aspects of gender, migration, and converging aesthetic forms? The material that is generated in the fieldwork process – in the form of field notes, drawings, audio recordings, interviews – is reflected through theoretical perspectives such as material feminism, cultural studies and sound and sensory studies.

Men and Outsourcing. Affect, Responsiveness and Relationality

Riikka Prattes (Tamarama/AU)

This paper seeks to challenge the hegemony of cis, white, non-disabled, heterosexual, middle-class men within the international division of reproductive labour (IDRL). Although this group of men is well represented in "northern" societies at large, their embodied positions and practices as members of outsourcing households in the IDRL is interestingly largely missing from the literature. I draw ona small, in-depth study I conducted with opposite-sex couples in Vienna who outsource domestic cleaning to female migrant workers in the informal market to discuss some men's domestic everyday practices and relate them to the IDRL. I argue that the organization of outsourcing, shaped by gendered and colonial scripts, is intricately tied to an "epistemology of separation" that relies on non-accidental patterns of epistemic ignorance of relationality and interdependence. In the first part of the paper, I utilize an affect theory lens to point out moments in my interactions with the participants in Vienna, when dominant narratives of non-relationality started to crumble and give way to glimpses of underlying webs of interdependence between outsourcing households and domestic workers and read the former's guilty feelings as affective "spill-over." In the second part of the paper, I report on go-alongs in which I accompanied the men in my sample in routine domestic tasks. It is in their tangible everyday practices of attentiveness and responsiveness (e.g., their engagement with the materiality of "dirt") that I found potentials for change towards responsible relations within the realm of domestic work – through their embodied (affective and relational) performances.

Love and Sexual in Student Politics- politics of conceptualization, articulation and performance

Simple Rajrah (Delhi/IN)

Contrary to popular perception where love is constantly relegated to the sphere of the irrational or the emotive, this paper is an attempt to understand the political nature of love and politics behind the conceptualiza-

tion, articulation and performance of love particularly in university spaces like Jawaharlal Nehru University. It underlines that the act of love is very much a political act marked adequately by the politics of location, the politics of performance and the politics of perception, sometimes subsumed in the politics of exclusion. Further, love has often been used to flatten desires or erase the sexual out of love. The paper also focuses on the constant depoliticization of love in activist circles and student politics such that there is a tendency to constantly emphasize on the "private" aspects of love, sex and romance. The paper, therefore, primarily attempts to grapple with three questions- First, is love political already or does it become political in its transactions with the sexual, spatial, the ocular and the vocal, and because becoming necessarily requires an un-become state, was love ever pre-political or apolitical? Second, how does the articulation of love take place in a university space that provides a certain shared home, a sense of anonymity and a temporariness. Is free mobility and reclamation of public space in the university premised on the gaze of the public and its constant urge to non- privatize everything, a distinction between rigidity and comfort?

Furry Sexuality: becoming(s)-animal or binary machines?

Ioannis Rigas (Athens/GR)

Initianing from three home made porn videos of the so-called furry sex as cases of study, this paper will try to create a cartography of furry sex in relation to Deleuze and Guattari's concept of becoming-animal as well as feminist new materialist literature about the same concept. A particular focus will be given to critical responses and objections about furry sex found in posthuman feminist academic literature in order to pursue, using posthuman ethics, defractive approaches that, hopefully, will open up spaces of rethinking these practices.

The first part presents an overview about and around the figuration of what can be considered as human according to humanism and why non-human animals are one of the humanity's Others. The second part tries to engage the reader with Deleuze and Guattari's radical response to the vision of humanism: the machinic structuration of bodies and the concept of becoming-animal. Then, these concepts are applied to the

three furry-sex videos. The following part comments on the sexuality and sex in furry performativity as becoming(s)-animal while it critically evaluates plushy and furry sex in current socioeconomical contexts and subjectificational processes. Finally, the fourth part brings together all the previous evaluations – machinic epistemology and furry-sexual becoming(s)-animal – as potentially transformative spectacles for those who watch them.

7.12. PERFORMATIVITY

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 1.104
Chair:	tbc

Subjectivation under Conditions of Anti-Muslim Racism

Martina Tissberger (Linz/AT)

Subjects who are identified as Muslims-by themselves or others-experience much alienation and degradation in Europe and 'the West' these days. Historical orientalist constructions of Muslims as the constitutive outside of European self-conceptions have been enforced and supplemented by images of terrorism since 9/11. Gender is a key element in both, the orientalist discourse with the veil as one of its key dispositif, and violent patriarchal masculinity in the discourses on terrorism. The qualitative empirical interview study that this paper is based on investigates the ways in which these discourses materialize in the lives of those who are considered Muslims-be it because they identify as Muslims or because the dominance culture of the majority population signifies them as such. It asks, how these discourses matter in the lives of the interviewees and it looks at their performative ways of doing gender and doing culture under conditions of anti-Muslim racism. The research uses the method of intersectional analysis to understand the interdependency of gender, racism, religion, migra-

tion, sexuality and other differentiating regimes in the narratives of the interviewees. The intersectional method is combined with a critical whiteness lens as an epistemological critique. Finally, the paper pays attention to the empowerment 'strategies' that the individual participants of the study develop in order to deal with the disempowering discourses that they live in.

The Usage of Language in Sexting Practices: The case of Turkish Language

Didem Salgam (Budapest/HU)

Sexting, a chat-based form of cybersex, has been given an increasing attention by feminist scholars of different disciplines in recent years. Sexting differs from other cybersex forms in terms of its psycho-social effects and implications, and technical conditions. Phantasied and imagined sexual acts and sexual desires are mobilized between sexting partners through the detail description of those acts. That means the (sexual) connection and affection between sexting partners are particularly based on the usage of (erotic) language.

In this paper, I discuss the practices of sexting within the socio-cultural and political context of Turkey. There are two particularly significant aspects of this discussion. First, the Turkish language is one of the genderless languages. Second, it does not contain sex/uality-related notions that are free from derogatory connotations. On the contrary, the existing Turkish vocabularies for sex/uality are used in heterosexist/misogynist swears that are mostly uttered by men.

In my presentation, I will first discuss the ways in which imaginary sexual desires are generated and circulated through the performative usage of language. Then, I will probe the contradictory affections that (might) emerge in Turkish sexting practices because of the particular characteristics of the Turkish language. In so doing, I will complicate the role of language in sexting practices by pointing out the derogatory meanings of sex-related notions in the Turkish language.

The performative (re)production of heteronormativity in engineering

Inka Greusing (Berlin/DE)

In Germany today, engineering is still a men's domain. This is in contrast to the public discourse, which seems to assume gender/sex equality and justice as achieved, and also to the long lasting efforts to raise the quota of women in this field. The sociologist Angelika Wetterer coined the expression of "rhetorical modernisation" for these contrasting phenomena. In my research on gender and engineering I'm interested in what engineers think about these contradictions. Is this even taken as such?
Through narrations in interviews and field contact with engineers and by bringing them in iterative mutual interpretation with the field-habitus, the heterosexual Matrix and the knowledge of gender/sex as thinking tools, three (hegemonic) interpretative patterns became transparent as effective performative agents in this field: The math hurdle, mariage market and exceptional woman. They are mutually intertwined and act mostly invisible in the background as (re)constitution mecanisms for the inherent heteronormative power structures and the hegemony of masculine dominion. This ensures that engineers are continually materialized; either as women who brings "social warmth" or as men who are interested in mathematics.

The interactional production of narratives on 'trans identities': the role of body modifications

Willian Maciel Krüger (Porto Alegre/BR), Marcela Alberti (porto Alegre/BR), Alexandre do Nascimento Almeida (Porto Alegre/BR)

In this paper we investigate how participants self-identified as travestis and transsexual women negotiate their gender identities during meetings of a support group in a non-governmental organization (NGO) in Porto Alegre, Brazil. We are particularly interested in (a) how 'trans identities' become relevant in talk-in-interaction and in (b) how these identities are constructed vis-à-vis biomedical discourse about transsexuality. We use the term 'trans identities' to refer to gender categories that have emerged in social movements in Brazil since the 1980s and that cannot be under-

stood under the commonly used umbrella term 'transgender'. The corpus of this research is composed of seven hours of video-recorded interaction, which were analyzed and transcribed following Conversation Analysis (CA) theoretical principles and methodological procedures. We focus on the interactional production of narratives in which identity construction is constrained by the social demand of a body conformed to binary gender identities aligned with biomedical discourse (present in international guidelines for health practice, such as the DSM-5 and ICD-10). We also show how participants orient to the role of body modifications in stressing gender identity differences among travestis, transsexual women and gay men. We finally argue that narrative analysis inspired by CA emerges as a powerful apparatus to understand the process of identity construction through language use and can then contribute to establish Psychology as an avant-garde research field in Brazil. Data are in Brazilian Portuguese.

Equality in progress? Mid to later-life women narrate on gender equality in heterosexual relationships

Raisa Jurva, Tampere, Finland

Sociological literature suggest that there has been rapid changes in organizing romantic relationships in the global West and contemporary intimacy has been characterized as liquid (Bauman 2003) and cold (Illouz 2007). However, feminist research points out hierarchies and gendered conventions that continue to organize heterosexual relationships. The research material of this paper consists of 19 interviews with mid- to later-life women. The interviewees narrate on relationships with substantially younger men and with men in general. In the Finnish context that favors equality discourse and embraces an ethos of the strong Finnish woman, I analyze two kinds of progression narratives that portray trajectories towards equality in heterosexual relationships in women's narration. Drawing on feminist research, critical studies on heterosexuality and affect theories, I ask what kinds of possibilities for female subjectivity do these progression narratives enable and hamper in heterosexual relationships. The study is part of Academy of Finland funded research project (2015-2019) Just the Two of Us? Affective inequalities in intimate relationships (287983).

7.13. SEX WORK

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 1.105
Chair:	Sibel Yardimci

Affective Translation of Sex Work into Embodied Physicality in Performance

Ozgul Akinci (Istanbul/TR)

Particular conditions and trans-feminist politics of sex workers in Turkey today affect not only the conversations within the feminist groups but also how we engage with/embody new masquerades of femininities as women. This paper is a reflection on the workshops that I organized in Istanbul as part of my practice-based doctoral research on sex work, performance, and feminism. This paper, through discussing the processes of the workshops both from the eyes of the participants and mine, and using new materialist theories in feminism, asks if it is possible to make a suggestion for a new feminist performance practice that is fed by our embodied and critical engagement with the figure of the prostitutes both in the symbolic and material levels.

Voiceless

Enver Ethemer (Girne/CY)

Sew work is illegal in North Cyprus and many of the sex workers are either in debt bondage or under heavy exploitation which deprives them of them fundamental human and civil rights. In this respect, the government is solely responsible to provide such protection and abide with its obligations. On the other hand, many sex workers has to face a lot of stigmatizes discrimination and social shaming which can sometimes turn into violent act of killing by their patron or so called " owners". They also have to live in conditions which are under the habitable standards. Above all, it is the disgrace, shame and damage to their dignity which they care the most. In this paper I aim to use

the photographic images, voice recordings and scripts to map out and exhibit their lives and conditions in which they love and shedding a light into an area which is not much debated in any medium.

Gendering the Use of "Law" as a Continuum of Social Criminalisation: an Analysis of Transgender Sex Workers Exposed to a Different Form of Violence in Turkey since 2005

Yeliz Kendir Gök (Ankara/TR), Fahrettin Gök (Ankara/TR)

State violence in Turkey against transgender sex workers has been a burning issue in the country. This is discernible through the violent events of the 1980s and 1990s, which resulted in the fuelling of social criminalisation of transgender sex workers in society. Since 2005, transgender sex workers have been exposed to a different form of state violence. This becomes clear when one examines the fact that authority figures, including municipal forces and the police, interpret "Misdemeanour Law" in a gendered way. This differentiated violence, based as it is on the power of the law, reflects the tension between power and sexuality, which is raised from idealised heteronormative practises in Turkey. The continuance of social criminalisation and differentiation in state violence has been hidden under the "gendered" use of "Misdemeanour Law." This study will, therefore, seek to demonstrate the gendered use of "Misdemeanour Law" by examining its main dimensions, such as how bodies have been targeted based simply on "vague" reasons and in what ways "bodies" are conceptualised as matter. I argue that the tension between power and sexuality has been a determinant factor in the gendered use of "Misdemeanour Law," which reflects a continuance of social criminalisation in a different way which is based upon so-called legal power.

7.14. SPATIAL PRACTICES

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 1.104
Chair:	Sibel Yardimci

Between Structure and Culture: Sports, Gender and Space among Palestinian women citizens of Israel.

Suzy Ben Dori (Tel Aviv/IL)

This study explore how gender and ethno-national identity of Palestinian women citizens of Israel, constitute their decision to practice sports in Jewish-Israeli sport spaces and how they experience it given the tension between the cultural aspects of a conservative Arabic society on one hand and the structural aspects of living as a minority under a continuing ethno-national conflict and increasing racism in the public discourse and violence symbolizing the Arab 'other' on the other hand. The study analyzes their coping practices in the movement between the distinct material and cultural spaces and its influence on their identity based on a phenomenological approach and from the experiential perspective of the women. The findings revealed that the active decision of the women to practice sports in Jewish-Israeli spaces stems from a combination of lack of infrastructure in their residential communities, cultural barriers anchored in the perception of how "Doing Gender" should be in conservative minority and opportunities for freedom, anonymity and privacy provided by the alternative Jewish-Israeli spaces.

Mapping gendered spaces in Yerevan: Deconstruction of Gendered inequalities in urban spaces

Arpi Atabekyan (Budapest/HU)

As a current student of Gender Studies Department at CEU I work on my thesis "Mapping of Gendered Spaces in Yerevan". It is a mapping project (as a final stage), based on women's interviews between 20-40 years

old. My main focus in this research is to examine identity formations process in private and public spaces, through traditional upbringing and education, social construction of gender roles and performativity, and finally cases of verbal and sexual harassment. I specifically examine the public space and woman body relation with the space, woman existence and representation, woman's in specific gendered spaces.
For this conference I want to look at the issue from a different perspective; in this research I observed how women reconstruct the image of static spaces through narratives. Here I want to examine my research under the light of Michel de Certeau's theory in the "Practice of Everyday Life" and argue that through interviews and map women "write their own city" as narrative tellers. The map, as a visual tool lets us read the told narratives, so we have the sample of the written and "legible" city.
I see this research project as an alternative way of struggle against silencing, oppression of women and segregation of gendered spaces. These spaces are spots of oppression and inequality, but they also create an unsafe atmosphere in places that are shared for public use. Through narration and visualization of stories we manage to make spaces of resistance and oppose to unbalanced power relations.

Places That Endure: Palestinian Women's Spacings in the Occupied Territories

Hazal Dolek (Sheffield/GB)

In exploring the specific geographic context of the Occupied Palestinian Territories, this paper focuses on women`s spacings, more precisely, geographies of intimacy and care in relation to, and as opposed to politics of occupation. By looking at a Palestinian women's embroidery cooperative, Women in Hebron, it examines the everyday intimate interactions taking place at the intersection of Israeli settler colonialism and patriarchy. At this juncture, intimacy provides a powerful analytical rubric that can reveal the operations of subjectivity and inter-subjectivity; how Palestinian women make sense of themselves and of space.
This paper is grounded in my three months long fieldwork carried out in Hebron district. It traces women`s space making practices at three specific sites; the cooperative, the household and the market in the center of

Hebron. Looking at not just "inside" the home but also women`s work place, it seeks to capture public recalibrations of intimacy. To put it more fully, this paper traces the operations of spatial intimacy; the intimate places that are managed, produced and maintained by women.
In geographic research, Palestine is envisioned as a site for geopolitics rather than socio-cultural geographies. Yet, an ethnographically informed inquiry into political geography of Middle East is required in order to challenge stereotypical and dangerously reifying discourses on space. This paper challenges the conventional geographical assumptions by giving more agency to the domestic, the ordinary, the familiar, the intimate spacings since they bear their own importance as politically charged productive domains of affect.

Around the Kitchen Table. Differences that Matter: The Production of Safe Spaces by Queer and Feminist Communities

Giada Bonu (Florence/IT)

My aim is to analyze the queer and feminist production of safe spaces, as a practice which face hegemonies and dispossession in urban areas through empowerment and agency. I'll frame the topic through gender and feminist studies, political sociology, cultural studies. Furthermore, I'll present a pilot study throughout the first in-depth interviews.
Public space, as marked masculine, white, able and heterosexual space, excluded women, queer, crips and several other "misfits". Painstakingly overcoming the heteronormativity of public space, queer and feminist communities have step by step gained the right to inhabit the city, experimenting new kind of performativity aimed at shaping identities, spaces, communities. More than room of one's own (Woolf 1929), these spaces are kitchen tables (Hull, Scott and Smith 1982; hooks 1991), which seem to allow queer and feminist communities to try out a new and shared sense of safety, strength, bravery, against the feelings of danger, loneliness, insecurity daily experienced in the city (Hubbard 2001; Hanhardt 2013). Imaging, producing and preserving a space for "us", for bodies traditionally read as "other", outside and against violence, means creating new narratives and imaginary, new networks of care, affection

and solidarity. Nevertheless, several contradictions are starting to come to the surface. From one hand, the progressive involvement of LGBTQI and feminism movements in national community building and xenophobic claims, reproducing mechanism of exclusion/inclusion. From the other hand, the boundaries which, even in safe spaces that celebrate embodied differences, are produced in order to preserve the sense of safety.

7.15. BODILY TRANSFORMATIONS

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 1.108
Chair:	tbc

Body Modification and Beautification as a Form to de-re-produce Normative Body Image and Sexuality

Julia Ganterer (Klagenfurt/AT)

Body modification or the topos of the designed body encompasses more than tattooing, piercing or cosmetic surgery. This includes everything from body care to makeup, from injected lips to false nails, from shaved genitals to muscle mass and anabolic steroids. Body modification is not only associated with youthfulness, vitality and aesthetics, but also with grief, loss, shame and pain. The experience of controlling and suffering from the body is simultaneously accompanied by euphoric feelings of happiness, pride, freedom and power. Despite any effort to design and perfect the body, we will never achieve the ideal body.

My interest is'nt to explain the traditional gender image of hetero-normative-sexuality, but rather the way of presenting and representing alternative and diverse sexualities. Based on my dissertation project, I intended to document the multiplicity and alternative possibility of gender and subjectivity. I would like to visualize the fact, that gender and body are

nothing natural, but process-related phenomena created by social discourses, which have a function. Their effect is to set limits on human beings and to absorb their social norms, rules and values. Only the reaction of other people can create physicality and sexuality. From a feminist-phenomenological perspective, I would like to make clear that to visualize and invocate sexuality and gender, young adolescents are reaching for body modifications. Here I'm asking how body modifications can show and break normative body images and gender. How are body modification and beautification vulnerable in the acts of confronting the hegemony and creating alternative or others?

Neo-Burlesque: Bodily Capacity, Resistance, and Rebellion

Elisabeth Pedersen (Prague/CZ)

The placement of the female sexual and sexualized body in performance and embodiment is the cause of much contention and contradictions. Questions regarding agency, empowerment, vulnerability, and possibilities of resistance arise when exploring the representation and performance of a sexual and sexualized female body. This paper explores the sexual and sexualized body by looking at how neo-burlesque performances represent the ability and capacity of the material body to be a space for complex femininities and sexualities, resistance, and rebellion within and against the existing hegemonic order. The paper focuses on a case study of a neo-burlesque performance at the Prague community led arts and cultural center, A Maze in Tchaiovna in 2017. It examines the performances of and interviews with the burlesque dancers Kitty Glitter (Emma Houlihan), and Multiplicity Venustrap (Tereza Silon), whose acts incorporate subversive representations of femininity, sexuality, and 'sexiness' through the use of their body, laughter, and body assemblages, such as a strap-on, costumes, food, and make-up. The paper explores and incorporates theories of gender performativity by analyzing the acts and gestures which expose the multiplicities of 'being' and enacting one's identity and gendered self. It argues that laughter and humour are an affective effect that neo-burlesque 'bodies forth,' which has the potential to provoke the embrace of queerness, counter-culture, and diverse body types.

Female Bodies in Consumption Societies: Subjection or Agency

Maria João Cunha (Lisboa/PT)

In consumption societies, the body in its appearance and ability to construct identities has been a gendered issue as pressures on women to comply with a certain body type are stronger than on men.

Since the 1990's the study of body image has developed the idea that lifestyles and body planning have become a part of everyday life. In this communication, we intend to discuss two different interpretations for female body projects. In the one hand, body projects imply an active control through certain lifestyle options, which may imply that reflexivity and agency are main individual features that could even translate the idea of empowered women through body awareness. On the other hand, and drawing upon feminist theories, this supposed agency capacity must comply with ideal images that have been conveyed in different media showing a stereotyped female image of youth, beauty, health and thinness which hence leads us to female bodies as objects of men's consumption – therefore with a subjection that annihilates any agency capacity.

We depart from discussing the concept of agency applied to female body projects to then cross analyze studies results from diverse cultures, comparing western and eastern societies. This approach enables the analysis of globalization effects as well as the comparison of defiance and compliance strategies in the living female body.

7.16. TRANS*

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 1.108
Chair:	Kateřina Kolářová

Trans* Temporalities: Chrononormativity, Hormones and the Possibilities of Molecular Resistance

Jonah Garde (Bern/CH)

Unlike in any other field, time as normative structure is highly visible in classical trans* narratives imagining gender transition as a linear and progressive path from one gender into "the" other. Medico-legal productions of trans* subjectivity rely heavily on notion of stability as well as progress. These narratives are simultaneously called for by gatekeepers and strategically reproduced by trans* people seeking access to medical care or legal recognition. In these cases, time functions as normalizing order and is not the mere effect of power relations, but rather fundamental for their becoming. Time is simultaneously a signifier defining the relation between self and Other and a site of biopolitical in- and exclusions. Thus, chrononormativity is a central component of transnormativity, producing temporal forms of intelligibility and recognition of trans* subjectivity. In these narratives, synthetic hormones play a key role in fostering notions of progress and linearity. Tracing the entangled histories of sex hormones from early endocrinology to contemporary production within the pharma-industrial complex as well as their accompanying discourses and practices my presentation highlights the colonial, gendered, racialized, ableist, and nationalist underpinnings of trans(chrono) normativity. Concluding, I want to offer thoughts on the possibilities of resistant temporalities that undermine hegemonic notions of time drawing on practices of biohacking and trans* cultural productions that evoke untimeliness rather than chrononormativity.

Becoming trans* parents – Configurations of technologies, bodies and gender

Jennifer Stoll (Kassel/DE)

The question of family formation beyond the cis-heteronormative model points not only to current contestations and pluralizations of hegemonic meanings of family, but also indicates how certain forms of embodiment have been and still are violently denied, ruled out, and relegated to the unimaginable. The alignment of cis-gendered bodies, specific bodily functions and gendered social roles constitutes a basis for the construction and differentiation of bodies as 'worthy' or 'non-worthy' in current societies. Practices of becoming trans* parents thus point to repronormative exclusions as well as embodied practices that challenge hegemonic meanings of reproductivity, embodiment, and gender.

This presentation engages with navigations of becoming trans* parents in Germany and thus responds to the neglect of trans* perspectives, experiences, and needs in current research on so-called 'queer' and 'rainbow families'. Drawing on ethnographic fieldwork and interview sequences from my ongoing phd project, I ask how practices of becoming parents are negotiated in the context of repronormative structures and meanings. Taking queertheoretical and new materialist approaches as well as perspectives from feminist science and technology studies into account, my research focuses on entanglements of the 'social' and the 'material' that enable, complicate, and/or restrain practices of becoming parents beyond the cis-heteronormative model. Drawing on my research, this presentation seeks to explore the socio-material workings of the construction of repronormative difference and oppression, as well as practices of contestation by analyzing entanglements of technologies, embodiments, and gender, thus taking trans* perspectives, experiences and realities seriously beyond simplistic biologistic and pathologizing accounts.

How to Respond to Hate and Ignorance: Response Videos by Transsexual, Trans* and Two-Spirit Visual Activists, or "Rising Up" in Canada

Eliza Steinbock (Leiden/NL)

As new media scholar Zizi Papacharissi points out, digital media networks are only visible when information is shared, consequently the activity of sharing response videos "presences actors" (2015, 126), in that they become visible to each other. Therefore, agency can be read into the call-and-response of affective online networks. Response videos that counter hate and ignorance are a particular favorite of the progressive left, those activists dedicated to intersectional liberation politics. I will examine the emergent tactics of the liberatory response video as we currently know it in digital visual culture through analyzing the visual activism of two key trans* cultural producers in Canada, active in the early 1990s – Mirha-Soleil Ross and Vivian Namaste. Their video diaries and satire sketches show the centrality of political framing around the genre of an affective and effective 'response'. Where Ross incorporates sex work, HIV, animal, and trans rights approaches into her diary videos, Namaste spoofs the expertise of a recipe tutorial to take aim at imperialistic, trans-phobic feminist theory. The recent viral response video by two-spirit multimedia artist Raven Davis, It's Not Your Fault (2014, 4 min), continues in the tradition of critiquing imperialism, specifically of Canadian settlers, who, emboldened by the 150 years of Canada Celebrations, publically express hate speech against the thousands of missing and murdered Indigenous (trans) women and their communities. Made with ordinary media by subaltern and racialized citizenry, the analysis of these materials illuminates the growth of transgender social movements through extraordinary, persistent resistance.

Trans Experiences within Drag King Workshops in Italy and France: Preliminary Results from a Participatory (Auto)Ethnographic Field

Clark Pignedoli (Montréal/CA)

Since the 1980s, various sexual and gender minority groups and activists have been engaging in political practices which blur the boundaries be-

tween art and activism. These practices, through a non-conventional use of theatre, visual arts and dance, among other mediums, allow for a two-fold transformation, one that is at once social and personal. Linking art and activism, Drag King Practices (DKP) participate in this trajectory. DKP have historically been considered by Anglophone feminists as performances where "women" dress as "men" to emulate masculinity (Halberstam, 1998; Torr and Bottoms, 2010). However, this analysis is lacking in three respects: 1) it does not consider the national contexts specific to different DKP; 2) it does not allow the trans subjects taking part in these gender de/construction practices to be conceptualized; 3) it overlooks the workshop environment by overstating the importance of the scenic and spectacular aspects of DKP. Indeed, it appears that research on Drag King (DK) is rooted in American anglonormative and "cisnormative" assumptions (a system within which cisgendered people, i.e. non-trans people, represent the norm) (Baril, 2009). This, in turn, negates the possibility of trans existence and trans visibility in DKP. In my presentation, I intend to share the preliminary results of my doctoral thesis. Based on a community (auto)ethnographic method (Stringer et al., 2014), it aims to tackle these three limitations and bring new epistemological and political contributions to DK conceptualizations by centering the voices of Italian and French trans people who participates in DK workshops.

7.17. MOTHERHOOD

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 1.105
Chair:	Stephan Trinkaus

Walking With Grandmother Hyperemesis Gravidarum: Rewriting Pregnancy Trauma With Shamanic Wisdom

Roksana Badruddoja (Millwood, NY/US)

I write today with great pain and urgency fueled by restricting definitions of mothering, motherwork and motherhood (I did not create). Co-creating three high-risk traumatic—read as "troubled"—pregnancies over the past fifteen years required me to call on the unschooling that is deeply needed around our cultural imaginations of mothering, motherwork and motherhood (including pregnancy and birth). In this narrative about pregnancy trauma, I set out to unexcise the messiness of motherwork in order for a deeper understanding—a shamanic understanding—of mothering, motherwork and motherhood to arise. What I hope to demonstrate in this tale is that the dominant maternal ideology—the fantasy of normative motherhood—has allowed high-risk pregnant mothers to become a marginalized and invisible category and engage in mothering, motherwork and motherhood at high physical and psychological (and economic) costs. Here, I ask what do the voices of the marginalized have to say? And, how can we insert ourselves into a story in which our experiences have a fuller role to play locally, nationally and globally? This is a story about what it means to participate in socially prescribed and sanctioned mothering, motherwork and motherhood during high-risk and traumatic pregnancies. And, I do so in order to challenge the myths of maternal ideology and reclaim marginalized mothering, motherwork and motherhood. As a gender scholar and a queer mother to three fierce energy beings, my mission is to recognize the voices of those of us left behind on the margins and affirm the dignity of all people.

Don't call me 'mother'. An auto-ethnographical exploration of my Mutterpass-me

Antonia Rohwetter (Berlin/DE)

In Germany every pregnant person is obliged to carry a so-called Mutterpass – a document that holds various information about her* bodily condition and the development of the fetus. When pregnant, you are advised to keep this document with you at all times. It archives data documenting your mental condition, weight, blood pressure, vaginal flora, ultrasonic examinations and the course of parturition. At first sight the Mutterpass appears to be a disciplinary tool of a medical system that subjugates the pregnant body to the well-being of the fetus. It is an actor within bureaucratized medical-technical procedures that construct the fetus as an entity independent from the body through which it comes into being. It interpellates the pregnant person to become a mother once the first embryonic cells start to accumulate. But as much as it acts through biopolitical and performative dimensions, it engages in affective ones: It accompanies you throughout the pregnancy, it takes part in the intra-actions with midwives and doctors, it holds memories of your previous pregnancy – as long as this bodily transformation continues, you live with this object that archives your body.

In this auto-ethnographic exploration I will use the Mutterpass as a lens to trace the materiality of pregnancy's affective dimensions. How is affect entangled with the biopolitical normativity that the experience of pregnancy entails, how does it interrupt or exceed it and how does it touch the bodily matter that is at stake here?

Producing and reproducing affects and emotions during ectogenesis. Affects between mother and child – and beyond

Pascal Marcel Dreier (Cologne/DE)

I am interested in the production of affects and effects through digital mediation and creation of certain actions, which both normally are caused by human agents as well as non-human agents. Together with an intersectional analysis of the possible consequences coming with such

forms of producing affect and emotion, this will be the focus of this project. I'll examine this with the help of a futuristic scenario, the ectogenesis.

Social Housing, Not Social Cleansing: Performance of single mothers' housing activism in London

Elena Marchevska (Londen/GB), Ana Vilenica (London/GB)

Over the past decade, worsening affordability, homelessness, and new forms of housing deprivation have become an increasing concern in London. The changes in housing policy have disproportionally affected single mothers living on council estates. Single mothers are portrayed in the media as inadequate, lazy, unemployed undeserving beneficiaries of social welfare (Mckenzie, 2009). Spatialisation of these arguments combined with austerity measures has resulted in more and more council estate demolition and displacement of single mothers from London.

This paper looks at three verbatim theatre performance made in response to the so called housing crisis through feminist lense. The shows Land of Three Towers (You should see the other guy,2016) and E15 (Lung Theatre, 2016), are verbatim re-tellings of the Focus E15 Mothers Group campaign in Newham, London. Libby Liburd's solo verbatim show Muvvahood (2016) looks at the negative media stereotypes of single mothers in UK, and their struggle since the tax reforms of 2010. In the first part of the paper we will look at 'urban austerity' as a feminist issues. In the second part of the article, we will discuss the strategies employed by each of the theatre practitioners by looking at: their connections with the housing movement in London and how they represented the female activists. We ask: What are the political effects of these performances and surrounding activities (like workshops, publications, public talks, campaigning in the media)? And how can these practices help us understand the relationship between performance, feminism and housing activism?

7.18. TRANS* STUDIES – ENGAGING WITH RADICAL VULNERABILITY AND AFFECT

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 1.108
Chair:	Kateřina Kolářová

Description: Transgender Studies as an emerging and rapidly growing field within Gender Studies presents the trajectory of this panel, which will engage with trans embodiment through notions such as affectivity, and radical vulnerability. Understanding transgender as a non-linear and de-territorialising movement away from birth assigned sex (Enke), Trans Studies is theoretically as well as methodologically inspired by socio-cultural movements and grass-root activism, as well as radical queerfeminist and transfeminist theory. Anchored in this field, this panel will discuss how trans bodies are culturally materialised through discourses of affectivity just as trans bodies and politics are themselves also shaped and motivated by a range of emotions. In order to analyse the reflexive emergences of trans bodies and affects, this panel will seek to discuss trans embodiment in its materialisation in artwork and activist practices. Activism and art interlink in trans activism and transfeminist knowledge production often with the aim of shaping livable lives and futures. Among others, the panel will aim to trace the questions in which way trans bodies are considered as vulnerable bodies in a Western context, how does this vulnerability link to affects and ethics, how are bodies materialised, made, as well as being undone in contact with others? How are violent and hostile social structures reimagined and reworked in art and activist practices and how does vulnerability and affect emerge in this?

Storytelling, Embodied Vulnerability and Disrupting Poetics

Lotta Kähkönen (Turku/FI)

Although art has for decades worked as a significant medium for trans people, the practices of making meaning of trans experiences through

art and storytelling still remain an understudied field. The stories of trans lives are often contested – for different reasons – and they are difficult to put into words because they do not fit conventional narratives for gender, bodies and behaviour. One transgender storyteller conceptualizes their relations to gender as a fluid narrative that they have constructed based on the options they were given. In this paper, I will focus on art by trans artists in the present situation, as the experiences of gender are radically changing from what they were prior to the twenty-first century. By using the example of two Canadian artists, Kai Cheng Thom and Trish Salah, I will elaborate how literary art works as a space for exploring material and embodied experiences, as well as forming new possibilities for defining gender and embodiment. Storytelling and literary art are here approached as embodied, interactive and relational practices that reflect varying nuances of aesthetic effects, materiality and social life. I am particularly interested in disrupting poetics and how this opens up aesthetic and political potential. I argue that art engages both the artist and the audience in deeper cognition of the epistemological and ontological shifts of gender.

Environmental Art, Toxicity and Trans Embodiment

Wibke Straube (Karlstad/SE)

Following Malin Ah-King and Eva Hayward's problematisation of the "politics of purity" this paper explores artistic investigations of toxicity and the linkages between toxicity and transgender bodies. Trans bodies are historically rendered as 'impure' which has ultimately manifested itself 20st century pathologisation and compulsory sterilisation of trans bodies in the Western context. This talk will trace the possible links between hostile feelings towards trans bodies as well as transfeminist reworkings of these in artworks. To take the cue from Oliver Bendorf's definition of the intersections of trans bodies and ecology, "[n]ature matters for transgender studies because of how we map (and are mapped) along boundaries of inside and out, natural and unnatural" (Bendorf 2014 in TSQ). Interested in the human body and its relationality to nature and ecology, transfeminist environmental art troubles these boundaries in particular ways. By following the intersections of ecology and trans embodiment in relation to the notion of toxicity, I make inquiries into the larger questions on how trans bodies are affected by the environ-

mental crisis, climate change and the ecological scenario of environmental pollution, and e.g. perishing natural resources. I will in particular discuss how anthropocentric affects in relation to trans bodies and other 'unloved' bodies are explored in ecological artworks and film.

"Becoming-with" Objects. An Autoethnography of Trans Masculinity Through Materialities and Affects

Max van Midde (SE)

My research is located within the fields of transgender studies and new feminist materialism, and explores various ways of "becoming-with" (Haraway) objects. My research focusses on trans masculine people in Sweden and our/their experience of quotidian acts and objects in relation to corpo-affective agentiality. By analyzing material gathered and created through a conducted autoethnography, I consider various ways in which "trans-becoming" (Eva Hayward) can be understood. My work highlights a non-linear experience of space/time realities on the borderlands of race and gender; going back and forth, and in-between of realities, possibilities, and desires.

"Let's be gentle with ourselves and each other and fierce as we fight oppression" – Grass-root Activism, Trans Politics and Affects

Luca Tainio (Tampere/FI)

The paper addresses notions of radical vulnerability, emotions and experiences within pink-black blocks as well as wider grassroot activism, from the point of view of transgender activists. In the paper I understand vulnerability as something that can create discomfort and insecurity as well as strength and solidarity between and within communities. It works on the level of bodies as well as emotions. I am asking, for example, what does activism feel like, what inspires action and how can we use notions such as love, rage and vulnerability in our work as activists but also as scholars. I approach my material within the theoretical frame of trans studies, and discuss my questions through and with interviewees coming from different anarchofeminist projects and collectives, as well as those working with artistic and cultural forms of expression.

7.19. NEW MATERIALIST ETHNOGRAPHIES CONFRONTING HEGEMONIES IN THE CREATIVE ARTS

Date/time:	Saturday 15 September / 13:30-15:00
Room:	VG 1.105
Chair:	Taru Leppänen

Taru Leppänen, Katve-Kaisa Kontturi, Milla Tiainen (Turku/FI)

This panel will consist of dialogues among three scholars working in the Academy of Finland-funded research project, "Localizing Feminist New Materialisms" (2017-2021). The project examines the role of particular research methodologies in developing feminist new materialist thinking with a specific focus on ethnographic fieldwork. This thematic panel explores ethnographic methodologies as affirmative processes of dealing with diversity within new materialist research in relation to the creative arts.

Ethnographic methodologies provide efficient means for studying the co-constitutive relations among materialities and meaning-makings, and for deconstructing fundamental and oppressive binaries of gender, sexuality, race, age, and abilities. What is proposed instead is a theory of gender and other differences as situational relational becomings, the formation of which also depends on transactions between the human and the non-human. It is far easier to uphold a dichotomous understanding of gender and other intersectional differences at the level of established sociocultural discourses than when they are examined as 'messy' multi-register formations in fieldwork encounters. Assemblages of feminist ethnography and new materialisms thus have fruitful implications for developing 21st -century feminisms.

The topics of our discussion will range from craftivism to transgender experiences within Western 'classical' singing and music playschool practices. With these examples, we aim to demonstrate how situated fieldwork- and interview-based inquiries in the arts and humanities can make significant contributions to new materialist re-conceptions of the political and imaginaries of resistance as ontologically open-ended entanglements of "human and nature, body and environment, mind and matter" (Alaimo & Hekman 2008, 17).

Panels
Panels | Stream 8: Investigating/Analysing/Measuring

8.01. LIVING IN THE ACADEMY

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 0.110
Chair:	Mia Liinason

Who or what is the 'subject' of the women professor? Politics, power, and methodological problems of the interview

Julia Leser (Holzminden/DE)

Since knowledge about the ongoing underrepresentation of women in the top positions of universities is scarce, we are conducting qualitative interviews with women professors themselves. But what kind of knowledge are we able to produce with interviews? What kind of 'truth' are we, the interviewers, confronted with? In most methodological approaches to qualitative interviews, the questioned person is perceived as a coherent producer of meaning whose statements can be grouped, coded, interpreted, and analysed. But as Bonham and Bacchi (2017) have recently problematized, the subject-as-person has, for a long time now, come under scrutiny in poststructuralist thinking. Here, subjects have become to be conceptualized as fragmented, procedural, relational, multiple – making it necessary to rethink how we use the method of the interview. Method, to paraphrase John Law (2004), is always performative and thus coproducing realities and arrangements with political implications. Annemarie Mol (1999; 2002) has introduced the term 'ontological politics' to explain how interviewees are not representing their experiences, but actively participating in the production of research subjects and objects. And Lee Ann Fujii (2018) emphasizes that interviews should be analysed as a relational interaction, implying the need to deal with issues of positionality and reflexivity. In this presentation, we want to think about the possibilities of engaging with our interview partners interactively in ontological politics and attempt to reconceptualise the conduct of inter-

views as political practice – and thus, both reflect on the research design of the interview and foster a discussion on feminist epistemologies and methodologies.

Too Tired and Troubled to Think: On (Not) Producing Feminist Knowledge in the Hyper-Productive University

Maria do Mar Pereira (Coventry/GB)

In many countries, the past decades have brought troubling transformations in universities, including the extensification and casualisation of academic labour, and the institutionalisation of academic cultures of 'performativity' (Ball, 2003), enacted by complex metricisation and audit regimes (Burrows, 2012). These trends are having significant impacts not only on processes of feminist knowledge production, but also on feminist academics and students' bodies, minds and relationships. In this paper, I draw on an ethnography of Portuguese academia to analyse embodied experiences of feminist knowledge production in contemporary universities. I show that performative academic cultures produce (conditional) openings for (productive) feminist scholars. However, several epistemic activities become increasingly difficult, if not impossible, to sustain, namely due to generalised feelings of exhaustion, depression, alienation. Theorising those 'public feelings' (Cvetkovich, 2012) as a 'mood', I argue that this mood raises difficult but urgent questions about the future of feminist scholarship, and about feminist scholars' ambivalent investments in their work.

Activists in academia: How female senior professors look back at their academic and activists' career.

Thamar Heijstra (Reykjavik/IS), Gyða Margrét Pétursdóttir (IS)

Research shows that academics are generally passionate about their profession, and that they perceive it as a lifestyle rather than a job. Changes in the academic environment however, deriving from globalisation and neoliberalism, put an additional strain on this way of living. The data collection is build on a purpose sample selecting women that also can be defined as feminist activists that have been teaching at the margins of

the social sciences field in Iceland, in disciplines such as gender studies and disability studies of which the scientific value is even today still regularly questioned. Not only do these disciplines discuss groups of people that are not considered to be the norm, but their often interdisciplinary nature makes them sit somewhat uncomfortably between the more traditionally established disciplines. This means that the academic women in these disciplines presumably not only have to attain to their already challenging academic workload but in addition have to spend time on defending their discipline too. The aim of this study is to examine the changes that have occurred within the academic environment and that can be related back to neoliberalism, and to look at these changes from the position of senior academic women that are teaching at the margins. How have they experienced these changes and developments over time, and how does it influence their wellbeing?

8.02. ENGAGING LANGUAGE AND LITERATURE

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 0.111
Chair:	Boka En

Tracing gender and sexuality in language – where are we now?

Stamatina Katsiveli-Siachou (London/GB)

In the last decades work on gender and sexuality has been integrated in a big variety of disciplines, including psychology, sociology, political sciences and law. Among others, research has revealed two crucial aspects regarding gender and sexuality. On the one hand, scholars extensively discussed the multifaceted gender and sexual normativities that are at

play (e.g. discussion on hetero- and homonormativity). On the other hand, the theory of intersectionality drew attention to the various ways in which both gender and sexuality interweave with other categories of lived experience, such as nationality, religion, or race.

The aim of my talk is to explore the ways in which such issues are method(olog)ically addressed in the study of language. Over the years, linguistic research offered valuable tools for bridging similar theorizations to their empirical investigation, revealing how these concepts are constantly negotiated and (re/de)constructed in language. A significant body of research within linguistics has examined individuals' practices as a means of negotiating normative circulating discourses as well as contradicting intersections (e.g. between homosexuality and religion). Even though there are multiple paradigms and methodologies aiming at empirically tracing such phenomena in linguistic data (conversation analysis, variation sociolinguistics), there is an increasing concern about each one's limitations, which come at a sociopolitical cost. I will explore these methodologies, their useful tools and conceptualizations as well as their restrictions and risks. I will then point towards new directions for the field of language, gender, and sexuality.

The Arab Uprising: Voicing Marginalized and Promoting Women's Status: The Case Study of Moroccan Single Mothers

Fatimaezzahra Abid (Mohammedia/MA)

The paper sheds light on the latest revolutionary events in the Arab world with a particular focus on Moroccan women as these events did have subtle effects on the political, economic and most importantly, social aspects that shift worldwide stereotyped views on the Arab populations, especially its youth. Moroccans, particularly women, have remarkably been affected by these changes, namely the reform of the Moroccan constitution in relation to those articles related to women's rights that Moroccan feminists have long before addressed and demanded to be revised. These movements have unveiled women's realities that literature would never succeed to uncover or even be noticed even among uneducated women. All these issues are dauntlessly tackled in Miseria by Aisha Ech-Channa.

The work portrays modern Moroccan women sinking in corruption and crash of morals inaugurating a new trend in the Moroccan literary context, writing and breaking Moroccan taboos from the perspective of a woman activist whose experiences and fieldwork with civil society provide her with real life situations that could be no more veiled given the latest events of the Arab Uprising. Thus, in this paper I would not argue the Moroccan exception cherished worldwide, but rather the in-depth effects these events have on Moroccan women, and women writers as well who dare to write about women real life experiences, namely in Aisha Ech-Channa's first literary work inspired by the urge to break up with an era of cherishing women's silence and be the exception themselves.

Gendered Knowledge in the Dystopia of The Gate to Women's Country

Zeynep Anli (Leiden/NL)

As a representation of a separatist utopia, Sherri S. Tepper's novel The Gate to Women's Country takes place on borders of exclusion and transgression. Divided into countries of women and men stretched amidst uninhabited post-apocalyptic lands, this post-apocalyptic world is full of individuals in and beyond liminality. In addition to leading double lives traversing and trespassing the borders, these people live in fear, wonder and suspense concerning the affairs of the other gender's country. As a consequence of the concern they have for events taking place within other borders, transgressions and communal, not to mention personal, violations are imminent. At this intersection, knowledge production and gendered knowledge become subjects of inquiry altogether and separately in both women's and men's lands. Fearing the past, the future and each other, people of these lands get into conflicts over obtaining and maintaining certain types of "fearsome" knowledge. The societal pressure actualized and upheld by archaic and cryptic councils and traditions obstruct the existence, development and well-being of the individuals in these dystopian lands. In this paper, I will examine how knowledge production and gender knowledge create and perpetuate personal and communal dystopias in these border spaces and I will also attempt to show that extreme measures in utopian desires do not work in practice as well as they do in theory.

'Feminist consciousness' in Kamala Das's poetry through language choices.

Afrida Aainun Murshida (Gangtok/IN)

This paper is an attempt to analyse Kamala Das's poems in the context to the conscious language choices made by her in order to voice out marginalization of women. This study would also analyse how the stylistic nativization of the language played the major part in shaping the poems and make them staunch feminist outbursts. Thus this study would be a feminist stylistic analysis of selected poems by Kamala Das.

Kamala Das is often marked as one of the fiercest feminist Indian poet who spoke on many issues related to women which hardly was spoken about during that time. Women in her poems are a revolutionary who is bold enough to challenge the male oppression who is further lead towards the realization of the self. The language choices made by her makes it evident that her writings are gynocentric. Her writings have explicitly spoken about the sexuality of women, their desire and needs. Love and love-making has been outspokenly talked about in a period when none other women writers would have dared to do so. Although Kamala Das never portrayed herself as a feminist activist yet a stylistic analysis of her writings would make it evident that the conscious language choices made by her make her works highly feminist.

8.03. REFLECTING ON METHODS I

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 0.110
Chair:	Julia Scholz

Writing about affective and technological momentariness: producing "proper knowledge" about affairs websites.

Katherine Harrison (Lund/SE)

Investigating practices of intimacy as they are mediated/facilitated by new media poses particular methodological challenges for researchers. For example, there is variation in national guidelines on data handling and ethical approval for "sensitive" data. The unstable or ephemeral nature of many online interactions also creates logistical and technical challenges in capturing data. Meanwhile, researching intimate practices online can be simultaneously an intimate and lonely process for a researcher. We may have our deepest assumptions and expectations challenged, or our personal boundaries blurred in our digitally mediated encounters with participants. The combination of intimacies and new media thus poses challenges to existing methodological paradigms due to the limitations/affordances of the medium intersecting with continuously shifting practices and understandings of intimacy.

Methodology often seems to become a process of 'tidying up' and putting things in the 'right order' in order to produce "proper knowledge" – at least in research dissemination (journal articles, project proposals etc.). Feminist approaches that make space for a more reflexive approach and creative writing style may be particularly well suited to working with spaces in flux, such as at the intersection of new media and intimacy.

This paper discusses the methodological challenges of this intersection through a series of vignettes from a current research project concerning websites that sell the chance to have an affair. It takes inspiration from Laurel Richardson's idea of "writing as a method of inquiry" as a way to

grapple with the challenges of affective and technological momentariness through the process of writing.

'Symbolic violence' and the Indian women's movement: Discursive possibilities emerging from a feminist standpoint reading of Bourdieu

Arpita Chakraborty (Dublin/IE)

In this paper, I engage with the concept and language of violence, how it has been a constant presence within feminist discourses even as its meaning shifted historically. I will examine how violence has not been defined not as singular events or parts of the movement, but has rather been the tool of expression around which the movement has shaped itself. I look at how the language of violence has given shape to the feminist discourse, the various shifts and tensions in that discourse, and its limitations. The paper will provide a broad outline of the Indian women's movements engagement with the language of violence and how it has shaped the postcolonial feminist discourse. I suggest that these theoretical and ideological limitations can be overcome by revisiting what we define as violence using Pierre Bourdieu's concepts of 'symbolic violence' and 'habitus' from a feminist standpoint. As he defined it, symbolic violence is 'a gentle violence imperceptible and invisible even to its victims, exerted for the most part through the purely symbolic channels of communication and cognition (more precisely, mis recognition), recognition, or even feeling' (2001). The concept provides us the missing link between individual incidents and political violence, and I argue, brings together the structural and immediate to form a powerful discursive methodological tool. This tool can help the Indian women's movement in realigning its strategies to focus on the operational forces behind violence.

'Violence, walls, re-evaluations': Managing access denial in Freetown, Sierra Leone

Luisa Schneider (Oxford/GB)

This paper discusses how I, a female, German, DPhil student at Oxford University, experienced, navigated, and learned from denial of access during my doctoral fieldwork in Sierra Leone. I show how I redirected my research and re-negotiated my position as an academic. I analyse the impacts this had on my experience as a PhD student in the field, my data, my well-being and my relationship to academics and institutions involved in my project. These personal experiences are then connected with larger phenomena around gender, access denial and access transformations. I discuss the culture of risk (risk analysis, risk management and risk avoidance) and responsibility that has begun to dominate research. I show the impact that the imaginary perfect academic has on early career researchers who mirror their experiences against this fictional character and suffer symbolic violence through its construction. I furthermore analyse the complicity of mainstream academic (re-)presentation in nourishing the image of the in-control gender-neutral academic through muting personal field-experiences and silencing negotiations over access in academic writing. I conclude with recommendations on how personal situatedness, vulnerabilities, access denial and transformations can be approached, not as threats to successful academic careers, but as factors in every research endeavour.

8.04. REFLECTING ON METHODS II

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 0.110
Chair:	Anna Orlikowski

Embracing a material-discursive methodology in feminist research

Nicoleta-Elena Apostol (Bucharest/RO)

The discourse turn has played a central role in undermining the taken for granted knowledge which sustains social norms and rules. Macro-approaches to discourse – the delineation of capital "D" Discourses – and meso or micro discourse analysis have brought the awareness that gender is not a given, but it is constantly produced and negotiated at the discursive level. Describing Discourses and the deconstructionist emphasis are more prominent in the feminist field, while the empirically based discourse analysis, which brings evidence on how discourses are situationally constructed, is fragmented in various research streams such as conversational analysis, critical discursive psychology and pragmatics. Concurrently, there is a renewed interest in materialism amongst feminists, and it comes with the acknowledgement that materiality is inseparable from discursivity, that they constitute each other without being in a hierarchical relation. Thus, this is not to say that there is a pre-discursive order which remains ungraspable, but that there is an active materiality – formed by bodies, spaces, objects – entangled with a changing discursive order. This presentation stresses the continuity between the discourse turn and the new materialism in the feminist knowledge production and, then, it reflects on developing an approach that integrates discourse analysis with emerging material manifestations, i.e. by shifting the attention on processes of materialization.

Quantitative research which draws on Agential Realism includes variance as part of the phenomenon.

Julia Scholz (Köln/DE)

Within classical measurement theory other results next to an assumed 'true score' are handled as 'random error'. Repeated measuring which results in a Gaussian distribution seems to reveal one fact beneath erroneous distorted data. However, Barads Agential Realism (AR) proposes to handle this variance as displaying further possible materialisations – even if less likely than the materialisation of the so-called true score – of the same configurations rather than as measurement error. This has several implications of which I discuss two in relation to gender: First, if several outcomes belong to the same phenomenon, even within the same configurations, this logic presents an inclusive understanding of deviation. A measured/materialised deviation from an expected outcome – variance – is then a regular part (even the bigger proportion) of the phenomenon. As a consequence a research question cannot aim towards a being, rather only to several possible beings to come. Second, this creates the situation that it could be desirable to increase variance among measurement results. In a classical logic this would be to increase measurement error and loose precision, however, if a deviation (e.g. a fluid gender self-categorisation instead of one fix score) is not a fault, but a regular outcome, then ethical principles (e.g. it is good to increase degrees of freedom) can lead to try to increase variance – then with the help of different configurations (which – according to Barad – also belong to the phenomenon).

Recognising the marginal: Q as a feminist method

Rose Capdevila (Milton Keynes/GB), Lisa Lazard (Milton Keynes/GB)

In this paper we will consider Q methodology within specific empirical practices in order to explore how this might constitute feminist research. Whilst acknowledging the multiplicity of feminist thought and approaches, we will suggest that Q is an epistemologically versatile technique that can be usefully interwoven with diverse feminist concerns. Against the backdrop of the contemporary practice of posting selfies on social me-

dia, we discuss four features of Q which, we argue, are an easy fit with a broad feminist agenda: (1) the engagement with marginality; (2) the process of interpretation; (3) the role of reflexivity; and (4) accessibility for novice researchers. Selfie posting by young women has been problematised in both academic and popular arenas; regularly linked with psychological distress, particularly in relation to body dissatisfaction. Alongside concerns around psychological well-being, selfies have ab initio been treated as a form of digital narcissism often highlighting gender and generation. In our study, twenty-seven young women aged 18-23 sorted a set of statements about selfies into quasi normal grids to represent their understandings of selfie posting. This study investigated how these young women made sense of selfies. Narratives were examined to identify shared patterns of understanding which were subsequently thematically and discursively analysed. We conclude that Q methodology, with its interest in and sensitivity to difference in perspectives, experiences and social realities, is compatible with feminist ideals and is an appropriate tool for producing psychological knowledge which can be used in the service of feminist principles.

Co-generating knowledge in the socio-material space of "expert" interviews

Tiina Suopajärvi (Tampere/FI)

Feminist new materialism underlines how knowledge in research processes is generated in various human–non-human intra-actions. In my presentation, I will discuss the knowledge-making of the interview situations where me and my colleague discussed the current situation of the R&D&I in the region of Tampere in Finland with the representatives of local stakeholders. The interviews were made in the autumn 2017 during the merger process of three regional universities. The new university that will start in 2019 is expected to create positive "buzz" in both science and industry. In the interviews, we were particularly interested in the ideal academics that the new university is hoping to attract; and the mobility of the former/current researchers. As researchers of the old University of Tampere, we could not help but wonder whether our own academic backgrounds, skills, and lists of publications would be considered as

less ideal, or at least we would not make it to the "top talents." Though the interviews seemed to focus on non-emotional topics both for the interviewed experts and ourselves, they were full of emotions. Therefore, I will discuss what kind of affective space the interviews came into being; and how the knowledge of the new university and of the paths of gendered research careers became generated in this space. The emotions were mainly hidden in the spoken words; therefore, in addition, I will discuss the interviews as socio-material ways of being, and the affects of experiencing the interviews as intra-actions.

8.05. PERSPECTIVES ON GENDER AND MIGRATION

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 0.111
Chair:	Mia Liinason

The affect of freedom or feeling free

Denise Bergold-Caldwell (Marburg/DE)

I would like to submit my proposal for an oral presentation with the title "The affect of freedom or feeling free" in association with the presentation of my colleague Barbara Grubner "Freedom, female passion and decolonial practice". We are working together in the research project "Ethnosexism. Figurations of Antifeminism after Cologne" (a case study in a project group at the University of Marburg funded by the German Federal Ministry of Education and Research) and would like to present some considerations about the troubling usage of the term 'female freedom' in current debates on immigration. However, instead of rejecting it altogether as a critical concept we plead for a radical reformulation and reappropriation of the term freedom as a central concept for feminist, anti-racist theory and politics.

While the first presentation (my own) is a critical investigation about western knowledge claims, symbolisms and the affect-logic surrounding the discourse of "women`s freedom", the second presentation (my own) outlines an alternative concept of freedom that aims to strengthen decolonial feminism as well as to bridge the gap between feminist theory and activism.
Please find the abstract for my presentation in the uploaded file.

Freedom, female passion and decolonial practice. Perceiving plurality as groundwork for feminist world-building

Barbara Grubner (Marburg/DE)

I would like to submit my proposal for an oral presentation with the title "Freedom, female passion and decolonial practice" in association with the presentation of my colleague Denise Bergold-Caldwell "The affect of freedom". We are working together in the research project "Ethnosexism. Figurations of Antifeminism after Cologne" (a case study in a project group at the University of Marburg funded by the German Federal Ministry of Education and Research) and would like to present some considerations about the troubling usage of the term 'female freedom' in current debates on immigration. However, instead of rejecting it altogether as a critical concept we plead for a radical reformulation and reappropriation of the term freedom as a central concept for feminist, anti-racist theory and politics.
While the first presentation (Denise Bergold-Caldwell) is a critical investigation about western knowledge claims, symbolisms and the affect-logic surrounding the discourse of "women`s freedom", the second presentation (my own) outlines an alternative concept of freedom that aims to strengthen decolonial feminism as well as to bridge the gap between feminist theory and activism.
Please find the abstract for my presentation in the uploaded file.

Intersections and cross-fertilisations between feminist research and refugee studies

Alexandra Zavos (Athens/GR)

Reviewing current research on the 'refugee crisis' in Greece, I examine applied methodologies and their epistemological foundations, in order to consider whether a feminist intersectional approach can inform the critical study of contemporary refugee issues, and whether the crisis as such offers a vantage point for interrogating not only politico-ethical imperatives but also epistemic entitlements implicated in knowledge practices.

I argue that, in terms of the positionality of the researcher, rather than assume an already defined set of theoretical and methodological tools, which could lead to the unwitting reinforcement of processes of marginalisation or 'othering', not least through the assumption of the position of 'knower' and/or 'doer', a willingness to actively suspend one's given premises might recommend itself. Mirroring conditions of uncertainty and structural immobilisation experienced by refugees themselves, an openness to and tolerance of the discomfort of unknowingness could prove more mindful of the situation.

In terms of situating the researched, these should encompass not only 'the refugees', but also as the 'host society' and the long series of 'international actors' entangled in the production and management of the 'refugee crisis' as well. Indeed, the field produced by, and producing, the 'refugee crisis' entails multiple human and non-human actants and agencies extending well beyond the identified problem population. Thus, to the extent that the 'refugee crisis' entails processes of subjectification, it is for both refugees and non-refugees alike.

Gender and migration re-visited: Production of knowledge and feminism (in) between semi-periphery and the core

Tanja Visic (Erfurt/DE), Dunja Poleti Cosic (Belgrade/RS)

Often adopting a feminist perspective, the literature on gender and migration doesn't consider the production of knowledge and doesn't make explicit what assumptions underpin scientific knowledge claims about female migration. This contribution gives an account of the ways femi-

nism transformed migration and mobility studies regardless of disciplines while discussing the dominant paradigms within the contemporary feminist approach to migration studies and how these paradigms manifest in our research which inevitably reconsider the relationship between the core countries and the semi-periphery. In doing this, we critically approach to reviewing a broader field of existing feminist migration studies using the concept of gender knowledge in order to identify assumptions and concerns about gender and gender relations in these studies. The aim of this article is to highlight a number of major omissions and diminished interests in the field of migration studies – deemphasizing gender and sexuality, ignoring the intersectional interplay of gender with other dimensions of inequality in migration societies, overly focus on quantitative approach to migration studies thus neglecting consideration of the agency of migrants and caught up in methodological nationalism and methodological sexism. The paper provides the importance of geographical, political, social and cultural contexts of production of knowledge and relevance of problematizing connection between semi-periphery knowledge and those from the core, by discussing the different knowledge forms concerning migration for domestic and care work and development of gender approaches to migration studies in Serbia.

8.06. GENDER, ENGINEERING AND SCIENCE

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 0.110
Chair:	Boka En

Gendering Space

Suzanne de Castell (Oshawa, Ontario/CA)
Anyone wishing to see how science and politics are imbricated will be interested in considering the many years of research reported on 'gender' (so called, in fact 'sex') and spatial abilities—and in both animal and human subjects. Most recently this discussion has become focused on why women are so greatly under-represented in STEM (Science, Technology and Engineering) fields.
In this presentation I'll share the results, as well as the processes of their production, of three studies conducted over 5 years into gender and spatial condition. All used a "Virtual Morris Water Maze", (a computer-based ludic experimental laboratory of sorts), in concert with participant interviews and a standard test of "mental rotation" (the ability to "mentally" rotate a 3-D figure), to understand the basis of this so very well-established sex difference.
This work will demonstrate how the very same data on sex-linked differences in spatial ability can be reassembled, not to validate the existing gender-inequitable order represented in STEM programs and occupations, but instead to challenge its inability to recognize that sex, not spatial or any other 'ability' is the 'confounding variable'---not because of immutable sex-linked cognitive abilities but principally because of mutable systems and structures of gender discrimination that continue to drive the research protocols through which these empirical findings have been arrived at.

An Intersectional Analysis of Geoengineering: Overlapping Oppressions and the Demand for Ecological Citizenship

Tina Sikka (Newcastle/GB)

In this talk I examine geoengineering science and technologies as an ideal type through an intersectional lens that takes into account gender, racialization, and class. I take up various forms of feminisms, focusing on feminist empiricism, standpoint feminism, cyberfeminism, and technofeminism, which are then assessed in relation to their potential contributions to a gendered study and critique of geoengineering. This includes examining the science underpinning geoengineering, criticizing its lack of representativeness both in terms of numbers, perspectives, and experience, eschewing its roots in patriarchal science as well as its potential side-effects while, on the optimistic side, offering the potential to overcome binaries like nature/culture and associated constructs or as dangerous but potentially redeemable. I also lay out the class and racial dynamics that are reflected in geoengineering science and innovation from a lack of representativeness, voice, and participation, to disproportionately felt effects using indigenous, post colonial, and migrant centered perspectives. The case of a highly controversial iron fertilization project undertaken with the participation of the local indigenous community in Northern British Columbia will be examined specifically. Issues of power, authority, and sovereignty are of also of significance and will be studied through the lens of environmental citizenship and oft discounted forms of subjectivity.

Ms Everywoman no longer exists: knowledge transfer between planning practice and gender-science.

Lidewij Tummers (Delft/NL)

This contribution analyses the knowledge flow of the Dutch 'women building and housing' (VBW) movement, in a dual context:

First, the development of (then) 'women's' studies' which determined how 'women' (later: 'gender') was conceptualised, and which issues regarding housing and building were raised;

Second, against the dominant planning practice, to understand how

'building and housing' institutions were addressed and which transformations were expected.
In 1982 a Dutch collective of women involved in social and geographic directions of study concerning the built environment published a book called 'female domestic, male dominance'. It had a considerable impact on the Dutch women's movement. During the last two decades of the 20th century, a number of projects, groups, studies, seminars and actions focussed on the urban environment, criticising the lack of participation of women and its impact on women's lives.
This conglomerate is generally referred to as the 'women building and housing movement', even though it consisted of a large variety of ideas, instruments and forms of organization, sometimes fragmented, controversial positions 2). Fundamental questions were raised, such as the interaction between the dynamic of social structures and that of built form; or the relation between academic research and grassroot action.
Many of the initiatives disappeared around the year 2000, and in urbanism practice, the structural understanding of 'gender' and its relations with spatial planning & design has not advanced. It is therefor relevant to look back and draw lessons from the interaction between academia and activism in the VBW movement.

Analysing Gender Construction in Science Museum's Education: A Case Study of Gujarat Science City in India

Rajni Gupta (Gujarat/IN)

This paper analyses how 'New Museum Theory' explains education in science museums. "Generally Science museum is a site of learning and it has a unique approach to the collection of artefacts and other objects of scientific importance and makes them available for public viewing through exhibits that may be permanent or temporary. The science museums are especially focused on extending both the practical and historiographical base and access to its primary sources." The research of education in science museum is very interesting to analysing the Construction of Gender in exhibits display of science museums.
Gender plays an important role in the context of science museums. The study of Gujarat Science City in India, we find their many evidence are

based on gender biased and gender stereotypes. However, this educational analysis explores some gender issues for e.g. gender politics, hierarchical thinking, and other gender stereotype discriminations in objects of display in science centres or science museum's galleries. This paper provides a strong research foundation for measuring the Gender values and their policies in the science museum galleries.

8.07. DEVELOPING EQUITABLE RELATIONSHIPS IN RESEARCH AND TEACHING AND LEARNING

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 0.111
Chair:	Julia Scholz

The Liability of 'Foreignness'

Roselyn Masamha (Leeds/GB)

The abstract gives an overview of a central aspect of my research which relates to the politics of knowledge production and identity. It is partly written in the first person reflecting some of my personal experiences as I embody the complex position of being both the researcher as well as the researched.

It concludes with a call to include migrant stories as a knowledge form in its own right, challenging the perception of scholarly writing imbued with personal experiences and perspectives as falling short of 'good academic discipline'.

The abstract is in keeping with the work in my chapter within a forthcoming publication on Decolonisations and Feminisms within Global Teaching and Learning.

Listening to Latin American women activists' knowledge: possible paths to a feminist epistemology

Paula Lopes (Tilburg/NL)

This paper intends to expose methodological-theoretical paths that I followed in my master's research, towards a feminist epistemology from the South (Mohanty, 2003). With this study, located in the field of Communication, I was initially interested in observing gendered media representations of female politicians in Argentina, Brazil, and Chile. More specifically, I aimed to look at the mediatic cases of the first female presidents in these countries. However, many displacements took place during the construction (and deconstruction) of this feminist research, in a process filled with self-reflection and auto-critic. For instance, I observed that most studies in the confluence of media, gender and politics do not take into consideration feminist activists thoughts on it, even though they are likewise discussing and building knowledge on these issues. Furthermore, I analyzed that the legacy of feminist media studies was profoundly Eurocentric. Therefore, aligned with postcolonial and decolonial theories, I decided to interview feminist activists from these three countries. Most of the interviews were done personally with a rich experience in the capitals of each country. After my visits, I opted to centralize and value the situated knowledge (Haraway, 1988) of these Latin American activists, recurrently invisibilized, in a symmetric choice aligned with a feminist epistemology. From the analysis of the empirical material, I highlighted what they discussed about the issues that I initially brought to talk to them, but the data extended to feminist strategies of resistance that spontaneously appeared during the interviews, which broaden both the sense of politics and communication.

A Researcher not being a researcher

Jasna Podreka, Milica Antić Gaber, Darja Tadič,
Nina Perger (Ljubljana/SL)

The paper is grounded on the project, in which ten life-stories of imprisoned women were collected and published. Intervention of a 'researcher' in the project was minimal. Her role was predominantly to listen to the

narratives and later transform them into written stories.
The paper focuses on the role of a 'researcher' in terms of positioning herself and taking up the role of knowledge production outside academia. Project's (and thus researcher's) aim was to raise awareness and address the marginalization and social silencing of mentioned social group. We discuss the role of a 'researcher' in relation to the not strictly scientific knowledge production. Rather, the knowledge produced when a researcher steps out of academia and engages in the these kind of activities , is socially engaged knowledge that aims to transcend the boundaries of self-reproducing and self-referencing academia by serving as a medium of and to narratives and narrators. Relationality of a 'researcher' and an informant and the effects of such relationality are discussed as well, recognizing that such dichotomous framing of positions of a 'researcher' and an 'informant' is inadequate when one attempts to recognize subject's agency in narrating her life story. Finally, we emphasize the challenge of a 'researcher' abandoning the superior role of a knowledge producer in relation to the informant and taking the role of a subject, who is being taught, or, ideally, an equal partner with informant while defining the knowledge production as a collective activity of an informant and the 'researcher'.

Mediating Sexual and Gender Diversity in Social Work – A reflection on participatory methods in teaching/research

Alva Träbert, Gabriele Dennert (Dortmund/DE)
This paper introduces and reflects on an integrated teaching / research project exploring the needs of local older lesbian, gay and trans people with respect to social care undertaken in 2017 at the University of Applied Sciences and Arts, Dortmund. The course facilitated development of a research question and methodology with active participation of co-researchers from lesbian, gay and trans communities. Through a combination of photo-voice and focus group interviews with community members, students gathered qualitative data. The results not only formed the basis of students' course work, but were also presented to the community for evaluation and comment.
The project's immediate aims included exploring creative ways to teach

empirical and participatory research methods, while simultaneously facilitating intergenerational encounters and conveying an understanding of the lived experience of lesbian, gay and trans people and its implications for social work. Completing and evaluating the course now offers an opportunity to reflect on the benefits and challenges of participatory methods in teaching / researching sexual and gender diversity specifically, and discrimination and marginalisation more broadly. How is the application of participatory methods limited and shaped by the administrative framework of higher education institutions? Within those boundaries, which opportunities arise for the generation of emancipatory knowledge?

8.08. INTERSECTING POSITIONS IN ACADEMIA AND ACTIVISM

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 0.111
Chair:	Maria do Mar Pereira

Caught in-between: (Expert) Disability Knowledges in Socialist Czechoslovakia Between Promise of Social Improvement and Commitment to Normative Social Order

Filip Herza, Kateřina Kolářová (Praha/CZ)

Building off of the long tradition of feminist critiques of expert knowledge production, this interdisciplinary and intersectional project looks at the ways expert knowledges of disability were formulated, legitimised and utilized in the process of reimagining the socialist society (and its heteronormative, classed and racialized social order) in Czechoslovakia between 1950s and 1980s.

Focusing on the (expert) disability knowledge production and its transformations over a long time-span from 1950s through 1980s, we ask what

disability knowledges were produced and how they related to normative concepts of sexuality, gender and race. We are specifically interested in highlighting the ways in which the concepts of disability proved useful to creating notions of social solidarity, welfare but also served as a tool to legitimise forms of dispossessions, disciplination and exclusions of particular social groups. We further draw attention to the ways in which the boundaries between the scientific/expert discourses and other non-expert knowledges (e.g. parental associations, civic organizations and proto-activist groups) shifted and trace the conditions of such shifts. We ask who could claim the expert authority and thus speak/act from the position of power. Finally, we propose to view the disability discourse fields as sites of complex transnational exchanges to both challenge the visions of the so-called East-West divide but also to confront the hegemonic position of the disability epistemologies formulated predominantly from the Western/Northern context and thus deepen feminist knowledge of disability.

Negotiating expertise in intersectional LGBTIQ* activism/academia in Austria

Boka En (Vienna/AT)

Knowledge plays a major role in activist engagements with the world, be it in developing goals and tactics, providing knowledge to community members, or intervening in knowledge institutions. At the same time, academia is increasingly expected to produce 'actionable knowledge', and people working in academic fields with ties to social movements often see their work in terms of its emancipatory potential.

In spite of these overlaps, various knowledge-related hierarchies exist between academia – the apparent domain of 'knowledge' – and activism – the apparent domain of 'action', as well as inside each of these areas: some forms of knowledge may be devalued and delegitimised, while others may be emphasised (see e.g. Pereira, 2017). The question of who is seen as being able to make legitimate knowledge claims interacts with other power relations such as those based on gender, race, class, dis-/ability, sexuality, etc., and generates such power relations itself.

In this contribution, I explore how expertise is de-/constructed in intersectional LGBTIQ* academic and activist endeavours, where expertise is a

quality that emphasises the fact that not all knowledges are valued equally. Expertise, in this sense, is linked to authority in making statements about the world. My research is based on qualitative interviews and focus groups with academics, activists, as well as those who don't neatly fit either of these categories working on intersectional LGBTIQ* topics in Austria.

Activists in academia: How female senior professors look back at their academic and activists' career.

Thamar Heijstra, Gyða Margrét Pétursdóttir (Reykjavik/IS)

Research shows that academics are generally passionate about their profession, and that they perceive it as a lifestyle rather than a job. Changes in the academic environment however, deriving from globalisation and neoliberalism, put an additional strain on this way of living. The data collection is build on a purpose sample selecting women that also can be defined as feminist activists that have been teaching at the margins of the social sciences field in Iceland, in disciplines such as gender studies and disability studies of which the scientific value is even today still regularly questioned. Not only do these disciplines discuss groups of people that are not considered to be the norm, but their often interdisciplinary nature makes them sit somewhat uncomfortably between the more traditionally established disciplines. This means that the academic women in these disciplines presumably not only have to attain to their already challenging academic workload but in addition have to spend time on defending their discipline too. The aim of this study is to examine the changes that have occurred within the academic environment and that can be related back to neoliberalism, and to look at these changes from the position of senior academic women that are teaching at the margins. How have they experienced these changes and developments over time, and how does it influence their wellbeing?

8.09. INVESTIGATING INTIMACIES

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 0.111
Chair:	Renate Baumgartner

"Investigating Intimacies: Affect, Knowledge Production, and Feminist Ethnography" – The Uses of Intimacy

Rachel O'Neill (York/GB)

In this talk I discuss my experiences researching the 'seduction community', a cultural formation that promises heterosexual men greater control in their intimate lives through a compendium of practical training and personal development programmes. While making use of research and theory from fields such as business management and evolutionary psychology, the seduction community elaborates its own distinctive system of expertise organised around the premise that the affective and embodied dynamics of attraction and desire can be deliberately staged. Particular emphasis is placed on emotional orchestration, with choreographed displays of spontaneity and cultivated performances of authenticity deployed to exploit the unwritten feeling rules of heterosexuality. Researching this community-industry – a project that involved a combination of media analysis, participant observation and interviews – has involved considerable ambiguities and ambivalences. In reflecting on these, I address long-standing concerns regarding intimacy and relationality in feminist fieldwork. I focus in particular on arguments made by Judith Stacey in her provocative 1988 essay: 'Can there be a feminist ethnography?' Stacey's critique – which calls on researchers to acknowledge the strategic nature of our relationships with research participants, whatever else we may intend for them – takes on particular significance in the context of this project. After all, what distinguishes the researcher who seeks to establish rapport for the purposes of research from the seducer who attempts to conjure affinity as a means to procure sex?

The transference of intimacy: negotiating gender and sexuality in ethnographic fieldwork on partnership counselling for veterans and soldiers in Denmark

Sebastian Mohr (Karlstad/SE)

In Denmark, special partnership counselling is offered to soldiers and war veterans and their partners. These courses build upon peer-to-peer communication: military personnel trained as partnership counsellors educate soldiers and their partners about proper communication in loving relationships. I was allowed to follow these courses as an ethnographer during 2016 and 2017 as part of a project on Danish war veterans' understandings and experiences of intimacy. Building on this research, in this presentation I want to explore the affective economies of gender and sexuality in the intimate encounters between trained counsellors, course participants, and the observing ethnographer. Drawing on Sara Ahmed's analytics of affect and emotion, Arlie Hochschild's work on emotional labor, and feminist notions of vulnerability I will look at how transference of intimacy opens up spaces for understanding the vulnerable "Other". In particular, I will focus on how ethnographic understandings of gender and sexuality are immersed in the transference of vulnerable gendered and sexualed subjectivities from counsellors and participants on the one side to the ethnographer on the other. Reflecting on my ethnographic fieldwork in this sense, this presentation thus engages with the embodied and affective dimensions of knowledge production about gender and sexuality.

Feeling (with) the field: Affective labour and intimate entanglements in therapeutic knowledge production

Marjo Kolehmainen (Tampere/FI)

Drawing upon my experiences of investigating the practices of relationship and sex counselling in Finland, I experiment with how 'feeling' and 'knowing' are not opposites – a notion much emphasized in feminist theory. In the wake of therapeutic cultures, therapeutic services are targeted at a variety of groups from couples to the singles, and from the recently divorced to online audiences. While intimate relationships are increasingly addressed as in need of labour-intensive work, therapeutic

practices have also become everyday sites of making sense of gender and sexuality and of negotiating intimate practices. In particular, I discuss such forms of affective labour that are required and mobilized in the therapeutic industries and their critical exploration.

The exploration of affective labour sheds light into the ways in which situational and material therapeutic practices operate in/through both human and non-human bodies. Instead of locating affect within individual subjects, I analyse the intersubjective and transcorporeal forms taken by affective labour in therapeutic interactions and related intimate entanglements. I discuss my fieldwork experiences on various relationship enhancement seminars, entailing both participant observations and embodied knowledge gained through using my researcher-body as a site of research. Data of this kind makes it possible to elaborate how knowing differently can result from feeling differently. In addition, its analysis through the lens of affective labour opens up novel approaches to the study of gendered and sexualized power relations and their co-production.

8.10. THE PURSUIT OF EXCELLENCE IN CONTEMPORARY UNIVERSITIES AND THE 'BUSINESS CASE' FOR GENDER EQUALITY: CRITICAL PERSPECTIVES FROM GENDER STUDIES, THE HUMANITIES AND THE SOCIAL SCIENCES

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 0.110
Chairs:	Fiona Jenkins and Heike Kahlert

How Academic Excellence and Gender Equality (Not) Intertwine in Unive

Heike Kahlert (Bochum/DE)

New Public Management and new forms of governance have dominated the agendas for reforms in research organisations and higher education in many countries all over the world for several years. Neoliberalism and the idea of the 'entrepreneurial university' have produced a shift in the way universities and 'ideal researchers' are defined. One strategic focus of the latest state-run reform programmes has been to promote 'excellence' in knowledge production and scientific organisation(s). Now every researcher and every research organisation has to be or become excellent. Another reform focus lies with ongoing reforms with regard to gender equality in the academic world. However, what is happening and how these developments match seems to be unclear. What are the effects and implications of these new formations of power/knowledge in the system of research and higher education?

In my paper I will discuss empirical findings on various discourses on 'academic excellence' and 'gender equality' within the latest university reforms in Germany that are influenced by the introduction of New Public Management to research and higher education. The presentation will

investigate how 'academic excellence' and 'gender equality' are conceptualised and legitimated and if and how both concepts intertwine. The paper will be based on analyses of documents and interviews with influential actors from the fields of science and equality policies by using the sociology of knowledge approach to discourse. Its aims are to offer critical analyses on current reform discourses and suggestions for improving gender equality policies in universities.

Investigating/Analysing/Measuring – Gender discourses and ideology in higher education-from institutional documents to the lived experience and back.

Charikleia Tzanakou (Coventry/GB), Polina Mesinioti (Coventry/GB), Jo Angouri (Coventry/GB)

Gender equality in higher education has become very topical especially since the emergence of gender equality programmes such as the Athena SWAN Charter Mark in the UK. Higher education institutions invest resources and efforts in collecting and analysing quantitative data to design and implement actions plans to address gender imbalances. However, there has been less attention on the nuances of the institutional discourse and the complexity of the lived experiences of individuals. This paper focus on an institutional case study to enhance our understanding of the dominant discourses and ideologies that circulate in one HE setting through 2 different lenses a) an analysis of institutional documents and texts related to gender and 2) lived experiences of individuals (to whom these documents are addressed). Firstly, while making the invisible visible has been on critical discourse analysts' agenda for decades, gender ideologies in the academic context remain under-explored. Secondly, it brings together critical discourse analysis of institutional documents and lived experiences of institutional practices to investigate gender ideologies and how the congruence between the two can limit the potential effect of gender equality programmes in transformative institutional change.

Gender, academic excellence and career advancement in the context university reform: Problems and prospects for institutional change towards gender equality

Sara Clavero (Belfast/GB), Yvonne Galligan (Belfast/GB)

The principle of merit governs the selection processes in the hiring and promotion of academic staff in higher education (HE) institutions. In today's universities, merit is assessed through a set of standards of 'excellence', which are assumed to be objective and measurable through a variety of indicators, including publications in peer reviewed journals, PhD supervision and membership of editorial boards. These standards of excellence are assumed to provide everyone – irrespective of their social class, gender, race and ethnicity, religious belief, age, sexual orientation or ableness – with equal opportunities to advance and obtain rewards solely on the basis of their individual talent and effort.

Yet, despite its claim to fairness, the belief that selection decisions in HE institutions are based solely on individual qualifications and the ability demonstrated by the candidates irrespective of their gender and other personal attributes has been challenged by numerous studies. However, efforts to revise the merit principle and to uncover its gendered construction meets with considerable resistance and are rarely incorporated into gender equality policies of HE institutions.

This paper presents an analysis of actions included in the Gender Equality Plans of six European universities aimed at redressing gender inequalities in the hiring and promotion of academics and scientists: It interrogates the extent to which these plans challenge the gendered construction of merit. It also discusses the obstacles to revise the standards and measurements of excellence in the context of recent university reforms.

Gendered Excellence in the Social Sciences

Fiona Jenkins (Canberra/AU)

Several disciplines in the social sciences have performed far worse than others in achieving gender equality, notably economics, political science and philosophy have been slow to integrate and advance women, as compared with the disciplines of sociology and history. This paper first

discusses the question of how we can best analyse the relationship between persistent gender inequality and distortions in knowledge-production. Does gender inequality in academia result in knowledge that distorts our understanding of social, economic and political realities? How do methodological differences impact evaluation practices and how do these, in turn, intersect with gender? How is excellence understood in these differing fields, and what are the specific forms of its relationship with gender inequality in the contours of disciplinary research?
In the prevailing discourses on gender equality in universities, the relationship between two objectives – improving gender relations and improving knowledge – is often taken to be straightforward. However, engaging with the questions posed by gendered hierarchies of knowledge, as these play out as disciplinary level, rarely provides uncontroversial results. The second question addressed by the paper is how can that order of disagreement, dissent and even conflict be better acknowledged and engaged with? What implications should recognizing the complexities of the relationship of equality and excellence in knowledge-production have for improving gender equality policies in universities?

8.12. PRACTICAL APPLICATIONS

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 0.110
Chair:	Heike Kahlert

Intersectionality in practice: The case of the Intersectional Equality Plan of Mancomunitat la Plana (Spain) addressing gender, sexuality, race and age

Maria Olivella-Quintana (Castelldefels/ES), Carol Astudillo (Barcelona/ES), Brigitta Vasallo (Barcelona/ES)

In this paper we want to present challenges that emerge when trying to design and implement an intersectional equality plan. We will do it using, as empirical data, the 1-year process of designing an intersectional equality plan for twelve rural towns in the central part of Catalonia (Spain). That Plan, designed in 2017 and that will be implemented in 2018, addressed 4 strategic areas: gender, sexuality, race and age.

The challenges faced can be divided in three types. First, those challenges that emerge due to the combination of different axes of (in)equality (multidimensional dimension); second, those that are caused by structural and organisational constrictions (structural dimension); and third, those that emerge from the difficulties of comprehending intersectionality and its political requirements such as tackling privilege and normativity (intersectional dimension). We want to argue, then, that putting intersectionality in practice it is still a very challenging and difficult task. At the same time we consider that only by trying it and detecting those challenges, improvement and implementation strategies can be designed.

Approaching innovation together: feminist contributions to and analysis of transdisciplinary agricultural research for development (AR4D) projects in the Global South

Pamela Ngwenya (Witzenhausen/DE), Margareta Lelea (Witzenhausen/DE),

Alexandra Plummer (Witzenhausen/DE), Maria Restrepo (Witzenhausen/DE), Brigitte Kaufmann (Witzenhausen/DE)

When concerns for gender equality, social inclusion and indigenous knowledge are not considered, the development of technical or knowledge-based solutions to food insecurity are more likely to be ineffective. In this presentation, we aim to bring together insights from two AR4D projects to show how feminist approaches can complement transdisciplinary research practices and inform critical analysis within these projects. Specifically, we draw on empirical studies in Tanzania and Kenya involving participatory innovation processes. Group activities and feedback seminars focussed on evaluation of the process are analysed to reveal perspectives from participants, while methodological reflections (addressing the concerns above) are offered by the researchers.

We find that such processes demand time-intensive commitments on the part of both researchers and participants to allow for collaborative learning processes to unfold in meaningful ways. Further, attention must be paid to cultivating subjectivities of participants, ideally as co-researchers, to encourage multiple points of decision-making throughout the process. Despite the potential of such approaches, there are on-going struggles in implementation associated with unmet expectations, miscommunication, power relations and participatory exclusions. Feminist analyses are necessary to unlock an understanding of the broader power dynamics which influence the micro- and macro-politics of these innovation processes. Such analysis ultimately feeds into a desire to produce more positive and equitable outcomes for the women, men and children AR4D is meant to serve – in this case, smallholder communities in East Africa. Further, these questions link to a broader project of bringing together feminist and transdisciplinary research approaches.

The Failure of Sustainable Development Goals due to Institutional Gender Inequality in Economics

Anastasia Kiourtzoglou (Dublin/IE)

This article examines the institutional gender inequality in Economics. The incorporation of gender equality in health policy can strengthen responses to health problems and reveal disparities created by gender in

health. It addresses the silence toward gender inequality within Economics by discussing Economics' co-evolution with healthcare and women's status especially in Europe where major health systems and women's movements commenced. Questions of interdependence, asymmetrically reflective responsibility, and overall gender inequality are neglected by economic theories but are key to re-introducing gender inequality in Economics. It highlights the importance of promoting the incorporation of gender equality norms and standards into Economics responses both vertically and horizontally and for accountability. Linking directly Economics with gender equality at the global level is essential to create fully-competent health systems competent to face and adjust to new standards, demands, and needs created by globalisation, including different types of immigration and gender.

8.13. BACKLASHES

Date/time:	Saturday 15 September / 13:30 - 15:00
Room:	VG 0.110
Chair:	Corinna Onnen

Schools, Sexuality, and Subjectivation – (Re)Production of Heteronormativity in the German Debate about the Implementation of Gender and Sexual Diversity as a Topic in School

Frauke Grenz (Flensburg/DE)

In late 2013 the government of the German federal state of Baden-Württemberg proposed to implement gender and sexual diversity as a topic across all school subjects. This proposal was followed by a public outcry. A group of almost 192.000 parents, teachers, and other citi-zens filed a petition against the proposed changes to the curriculum demanding the

protection of their children from alleged "moral and ideological re-education". From April 2014 on, every few months thousands went on the streets to demonstrate against "gender-ideology and sex-ualization of our children".

Drawing on Michel Foucault's understanding of power, Judith Butler's theories on gender and subjectivation, as well as Norbert Ricken's approach to the German concept of Bildung (edu-cation), I analyze the discursive constructions within this debate. The focus lies on how gendered education is negotiated. Specifically, I work out through which discursive strategies certain (hetero)normative ideas and knowledge about gender, sexuality, and (school) educa-tion are (re)produced. I am especially interested in the gendered subject positions that are (de)constructed within the debate.

The corpus of data for my study consists of documents published by the federal govern-ments (proposals, petitions, working papers, etc.), transcriptions of the discussions held in the federal parliaments, websites of the protesters, as well as newspaper articles on the subject. For the analysis, I use a discourse analytical perspective in combination with the coding methods of the Grounded Theory Methodology. In my presentation, I would like to present and discuss first results of the discourse analysis.

The Paradoxes of Political Epistemology: Democratization of Expertise versus Antigenderism

Teresa Kulawik (Stockholm/SE)

In the last decades, theorizing about societal and political transformations have been closely intertwined with claims about new modalities of knowledge production. The institutionalization of women´s and gender studies as post-academic interdisciplinary field corresponds with this socially distributed, system of knowledge production. Equally important has been the remaking of the policy-science nexus. Scientific claims in political processes have become increasingly publicly contested, not least in the field of gender policies. The traditional technocratic and hierarchical policy-making style has been reshaped by more horizontal participatory procedures which have been perceived as democratization of expertise. These developments implied a recognition of feminist knowledge and

academia as politically relevant "gender expertise," in many European countries. Parallel to this processes, since around 2005 public campaigns against the "ideology of gender" or "genderism" started to question the scientific character of gender research as a discipline.
This paper explores the interplay between gender, knowledge, and policy-making in Germany and Sweden within the field of gender equality. This paper deploys a novel perspective. It launches the concept of political epistemologies drawing on insights from science and technology studies, which have been pioneering research focusing on the policy-science nexus and moving it from a linear "knowledge utilization approach" towards a notion of co-production and boundary-crossing configurations. It will pursue the following questions: In what ways has scientific expertise contributed to the shape of these political fields? What institutional and epistemic mechanisms can account for the detected knowledge regime? Which impact has the anti-genderist mobilization on the political epistemology?

Epistemologies of Climate Change Denialism: Objectivity, Masculinities, and Ignorance in the Post-Truth Era

Josef Barla (Frankfurt/DE)

The emergence of terms such as "alternative facts", the passing of new policies against grassroots groups and environmental organizations, and the rise of right-wing antiscience rhetoric in the US and in Europe suggest that 'we' have not only entered a new phase in the geological history of the Earth—the Anthropocene, i.e. the "Age of Man"—but also a new phase in the political debate on climate and environmental science. What 'we' are witnessing currently is not only a rise in attacks against the scientific community, particularly against female scientists—as, for example, manuals and self-proclaimed manifestos published by far right groups focusing on strategies of delegitimizing and threatening female scientists and journalists demonstrate—but also a deep mistrust in scientific knowledge production. With the concept of feminist epistemologies of ignorance, Nancy Tuana and Shannon Sullivan emphasize that practices of ignorance are often intertwined with practices of oppression. Departing from the question what it means for feminist and other critical

scholars if today it is far right masculinist groups who are not only emphasizing the social construction of facts and knowledge but also arguing that it is important to shift our attention to the lack of allegedly marginalized knowledge, this paper will explore the relationship between a specific form of masculinity, ignorance, and oppression in the context of climate change denialism. How is climate change denialism, the rejection of scientific method, and antifeminism informing one another? And how are understandings of objectivity, facts, truth, and critique being reconfigured in this debate?

Panels
Panels | Stream 9: Healing/Coping/Caring

9.01. (MENTAL) HEALTH: INSTITUTIONALIZATION FROM ABOVE AND BELOW

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 2.102
Chair:	Bettina Wahrig

Women's Marginalization and Its Impact on Their Identity and Rights: Case study of Institutionalized women from Regional Mental Hospital Thane, India

Ashwini Survase (Mumbai/IN)

Institutionalized women with mental disorders are marginalized population who continue to face marginalization and discrimination due to hegemonic social order. Gender, caste , class and status are some of the significant margins due to which women with mental health issues become and remain marginalized in the society. Mental disorders are linked with poverty, alienation and powerlessness. These conditions are more frequently experienced by women as a result of multiple factors including denial of economic resources,education,legal and health services,lack of physical,mental and emotional abuse across the lifespan. In the Indian context, most of the institutionalized women have been abandoned by their families and spend the productive years of their life in the institutions being 'long stay patients' with the State assuming guardianship. The existing institutionalized treatment model reduced their identity to a diagnosis such as 'mentally ill/Mad', 'Not known/Unknown', 'Ward number', 'helper client' and made them a passive recipient of services.
This paper is an attempt to explain effects of mental disorders and institutionalization on women's identity and their rights. Primary data has been drawn from the case studies, observations, field experiences of Tarasha. Tarasha is a field action project of Tata Institute of Social Sciences, India. Since 2011, Tarasha is working with Regional Mental Hospital,Thane and facilitated recovery and reintegration of abandoned women. Tarasha aims to reintegrate women into society with a voice and

identity beyond their diagnosis. The secondary data is drawn from the various articles and research papers.

'Therapeutization' and gender. The significance of women's self-help groups for mental health

Simone Rassmann (Frankfurt/DE)

In contrast to women's consciousness-raising groups in the context of the second wave feminist movement, women's self-help groups nowadays seldom consider themselves political. Nevertheless, in self-help groups as a lay-focused form of help, participants negotiate what in society is considered as an individual or social problem and share their personal coping experiences.

Studies of governmentality discuss how processes of 'therapeutization' call for self-responsibility or self-optimization and how they individualize social problems. Thereby, questions of gender, constructions of difference and participants' subjective stance on self-help groups dealing with mental suffering remain under-researched.

In my research I focus on the nexus of 'therapeutization' and gender: What purpose do women in urban areas in Germany see in female self-help groups? How do they present themselves as group participants in terms of self-help that is framed therapeutically, in terms of solidarity, mutual support and critical, emancipatory or political claims?

In my presentation I will present preliminary results from narrative interviews with group participants from female-only groups. The empirical material is analyzed with a combination of narrative analysis and a psychoanalytic perspective on the research relationship.

First results show a range of personal interpretations of the groups between two extreme poles of 'a therapeutic instrument for self-enhancement' and 'family or friend substitute'. Considering identity constructions through practices of differentiation and positioning in the interview, a variety of motivations for attending female-only groups become understandable. (Political) questions of gender norms, social inequality, discrimination, violence, body issues and sexuality are thereby negotiated.

Women and Depression in the Mental Health Framework: Self-silencing Theory

Cafer Kılıç (Merkez/TR), Başak Kubin Mete (Ankara/TR)

The purpose of this study is to present the theoretical framework of the Self-silencing Theory, discuss the application of the theory in Turkish culture, evaluate Self-Silencing Scale and the research findings, and illuminate arguments against the theory. First, the assumptions of the Self-silencing Theory related to depression will be addressed; traditional theories and their assumptions, the relationship between gender and close relationships, loss of self and learning to silence the self, culture, and morality, listening to the voice of women in a different way and helping them to change. Second, common problems that women encounter in Turkish culture and how these issues, in turn, influence their psychological wellbeing will be portrayed. Furthermore, research findings related to gender and mental health will be discussed. Third, inconsistent research findings of the Self-silencing Scale developed by Jack and Dill to measure the self–silencing behaviors of women will be interpreted. Finally, criticism against of the theory and multicultural issues related to the theory will be discussed.

Quantifying the impact of civil conflict on the disease burden and mortality differentials among women in major ethnic groups in Sri Lanka

Gayathri Abeywickrama (Southampton/GB)

Quantifying the impact of civil conflict on the disease burden and mortality differentials among women in major ethnic groups in Sri Lanka.

This study aims to investigate the trends, patterns and differentials in mortality and morbidity across the life course among women in major ethnic groups in Sri Lanka. It aims to disentangle and quantify the impact of over two decades of civil war and conflict (1983-2009) on the burden of mortality and morbidity, comparing the survival risks between socially disadvantaged and marginalized ethnic women populations. There is little understanding of the effect of the mortality component and related processes to explaining population change and epidemiological transi-

tion in Sri Lanka, which continues to puzzle national population policy decisions and interventions. The proposed research sets out three competing hypotheses:

– exposure to civil conflict and poor living conditions have exacerbated mortality risks of women in ethnic groups
– poor housing and socioeconomic conditions are associated with high prevalence of morbidity risks of women
– high mortality among Indian Tamils is associated with poor health care seeking behaviour and poor nutrition.

These hypotheses empirically reflecting on the McKeown hypothesis, the characteristic shifts in age patterns of mortality patterns highlighted in the epidemiological transition, the Mosley and Chen framework of mortality and the structural shift hypothesis linking socioeconomic conditions and improvements in human life expectancy. This study will use indirect estimation techniques and statistical analysis synthesizing retrospective data from the population and housing censuses, registration records and household sample surveys.

9.02. INFERTILITY, PREGNANCY AND BIRTHING

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 2.103
Chair:	Susan Dierickx

Infertile women managing stigma in urban Gambia: Patterns of agency, resilience and resistance

Susan Dierickx (Brussel/BE)

In The Gambia, motherhood is an integral part of a woman's identity. Being confronted with infertility in this context often leads to both psychological and social problems. While much of the literature documents the

precarious situation of infertile women in Sub-Saharan Africa, this study examines how infertile women exercise agency in the urbanized Kombo region of The Gambia. This anthropological study triangulated qualitative methods, including interviews, group discussions, observations and informal conversations. The findings show that infertile women combine both open and covert strategies to overcome their stigmatised identity and to navigate within constraints. Individual coping strategies include looking for social support, engaging in various practices to overcome reproductive challenges and adopting children. There are also forms of collective agency, whereby women are initiated in groups for women who have been unable to achieve the desired number of children. These groups are called kanyaleng kafoolu (plural, singular kafoo). Kanyaleng kafoo membership serves as both a coping mechanism and as a proactive effort to overcome infertility, subfertility or child mortality. Since 2017, a Gambian non-profit organisation aims to point out the challenges infertile women face. They discuss their problems both in the public space as well as on social media. Facebook is a commonly used channel in The Gambia, and through a public forum and private group this organisation provides information to women and aims to give social support. These coping strategies reflect different positions on the agency spectrum, ranging from reconciliation, via negotiation, to actual individual or collective agency.

Doing becoming mother – An analysis of birth-preparation classes and online pregnancy forums in Germany

Cecilia Colloseus (Freiburg/DE), Julia Gerstewitz (Trier/DE)

When a child is born, it is still predominantly women who shoulder both the new task of childcare and the growing amount of domestic work, thereby reducing the extent of their gainful employment. However, this persistence of primarily female responsibility for childcare and domestic work is astonishing in the light of a widespread postulate of gender equality. The ongoing research project "Retraditionalization before birth?" assumes that the roots for the persistence of a gender-differentiated division of labour and care are to be found prior to birth.

The lecture examines how birth-preparation classes as well as online-fo-

rums addressing pregnant women could be regarded as contributing to a gendered division of labour. Focussing on mothers-to-be, antenatal classes teach normative professional knowledge concerning good motherhood, whereas online pregnancy forums serve as a space where new mothers can negotiate and learn good motherhood by exchanging knowledge and opinions with their peers.

We assume that those forms of antenatal knowledge transfer and exchange imply certain cognitive and normative scripts concerning pregnancy, childbirth and parenthood, thus encouraging a gender-differentiated division of labour and care and contributing to the feminization of parenthood.

"Holding Space" for birthing women: The role of doulas in Turkey

Selen Göbelez Dumas (Marseille/FR)

A doula is a nonmedical person who provides physical assistance and emotional support before, during, and/or after childbirth. In a Cochrane review, which highlights the efficacy of doula work, women who received continuous support were more likely to have spontaneous vaginal births and less likely to have any pain medication, epidurals, negative feelings about childbirth, vacuum or forceps-assisted births, and C-sections. In addition, their labours were shorter and their babies were less likely to have low Apgar scores.

Caught between authoritarian knowledge of health professionals and medicalized and commercialized reproductive healthcare system, childbirth practices are highly restraining for most women in Turkey. As a significant passage into their new roles as mothers, the birthing experiences, blended with patriarchal norms and values, often leave a bittersweet memory, if not a trauma, for many women.

As part of my PhD research in-progress, I conduct detailed interviews with a sample of forty women who gave birth in Turkey at private institutions, public hospitals or at home, vaginally as well as via C-section, with or without a doula, within the last 25 years.

Based on the ethnographic interviews with mothers, doulas, midwives and gynaecologists, as well as my own experience as a doula and par-

ticipant observations, this presentation aims to elaborate on doulas as an emerging profession in Turkey and the possibilities and limits of this new agent in opening up and holding spaces for the voices of birthing women in the childbirth sphere, marked by obstetrical violence, neoliberal health system and neoconservative values.

The Dilemmas of Locating Women's Reproductive "Right to Choose" Amidst Expanding Scales of Infertility Knowledge

Shelley Grant (Seattle/US)

Recommendations for technically assisted reproduction (ART) increasingly rank care options through interpretations of infertility knowledge acquired through aggregate health analyses and systematic clinical reviews. Some welcome changes to reproductive health that integrate "evidence-based" (EBM) evaluations, which now "cornerstone" the "gold standard of good medical practice" (Dhont 2013). It is an especially promising avenue for publicly promoting responses to fertility disorders. A less acknowledged benefit is the potential for EBM rationales to reduce debates on and interpretative biases towards care choices. Examples include historic questions on the rigor of obstetric and gynecological protocols and ongoing debates on the merits of protecting fertility control options and assistance to female patients. Described spatially, EBM bridges between localized health awareness and the broader advancement of population replacement, disease control and children's welfare interests. This spatial understanding aligns with claims by justice advocates' that a reliance on geographically and socially exclusive data perpetuates the "invisibilization" of marginalized patients (Fledderjohann and Barnes 2018). It also interrogates the presumption that causal meta-analyses are required to resolve the current "unmet demand" for infertility care (Biovin et al. 2007). Here, I use spatially descriptive approaches from feminist and moral geography to assess evidenced changes in the scale of interests for female infertility care. In my survey of "infertility awareness" campaigns in the US and Europe, I examine the re/placement of interpretive responsibilities and different meanings of choice across scales of review. I summarily consider the current and future need to expressly include localized and gendered imperatives for procreative choice.

9.03. REFLECTING ON CARE

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 2.102
Chair:	Marianne Schmidbaur

Care Work and Empowerment: a possible association?

Anelise Estivalet (Paris/FR)

Care is in the reproduction of everyday life, in productive and reproductive work. It is in the sensations and in our innate needs to feel protected, as in our processes of dependence and independence. Invariably, at some point in our lives we will need it. The colonization of America has developed specificities about the work of care, just as its feminization, privatization and the view that women are more adept at caring for others continues to be reproduced by most Latin American and Caribbean governments in their policies aimed at to women: "These tasks have been associated with women according to the cultural assumption that they are prone to networking, while men are prone to develop their individual capacities" (CEPAL, 2007), that is, Americans continue to reproduce and corroborate with the moral that the work of care is more prone to women than to men, and that they would execute it for the development of men. In this sense, based on the postcolonial and decolonial studies and through the analysis of quantitative data, the accomplishment of focus groups and ethnography, this research sought to problematize how government programs for women in Latin America and the Caribbean are developed and if these contribute some form of empowerment.

The Challanges of the African Woman in a Postmodern Society: an Ideological Conflict in Azaratou Baboni's Vie de Femme Vie De Sang

Letitia Egege (Uyo/NG)

African women's writing has since translated into a political program protesting women's condition both in the largely patriarchal African society and in their relationship with men. But we still witness desperation on the part of the woman to cling to sexual relationships albeit dysfunctional or abusive. African feminism is evolving but without a corresponding evolution of most women. The predilection for mental slavery to patriarchy has hampered this evolution. Therefore, this paper attempts to x-ray the female experience in Azaratou Baboni's autobiographical work, Vie de femme vie de sang. Furthermore, some female writers like Werewere Liking, Calixthe Beyala and Ama Ata Aidoo launch their feminist agenda by means of techniques and strategies with a clear-cut ideological focus, However, Baboni's feminist discourse smacks of conflict. Hence, this paper considers her feminist ideological focus while x-raying the challenges of the African woman in the postmodern African society.

The Impact of Religious Ethics and Gender as Variables in the Professionalization of Welfare. Bertha Pappenheim and Jane Addams as Social Work's Founding Figures.

Franziska Homuth (Berlin/DE)

This proposal presents the current status of my dissertation, which is undertaken at the Institute of Cultural Studies at Humboldt-University Berlin under supervision of Prof. Dr. Feierstein.

By comparing the work and publications of two founding personalities of professional social work, the impact of gender and religious ethics on the understanding of welfare work shall be shown.

Both Bertha Pappenheim and Jane Addams developed concepts of social work which eventually led to forms of settlement housing. A theoretical reception of their political, professional and feminist oeuvre and their concept of care has so far only taken place in relation to partial aspects of their work. My dissertation challenges this desideratum by taking biographical cir-

cumstances and historical references as influencing factors into account, in order to answer three core questions:

1. Are early professionalized concepts of care work based on a cultural-religious ethic that operates in a secular field of action?
2. In which ways have concepts of cultural-religious knowledge of Judaism and Protestantism been incorporated into the professional social work of Jane Addams and Bertha Pappenheim?
3. What role do female spaces, female values and gendered experiences play in the basic understanding of social work by these two women?

The aim of this paper is to track nuanced religious patterns, as well as gendered concepts of care, that have not only had a major impact on Addams's and Pappenheim's understanding of social work, but are also traceable – like echoes – in today's social work.

#socialwork #gender #religion #care

Intercultural Marriages Based on Gender Roles: A Case Study on Albanian-Serbian Couples Living in Serbia

Olta Murataj (Ankara/TR)

This study is about Serbian (male) and Albanian (women) marriages, which have been made by finding wives through marriage agencies and are based on the idea or expectation that "Albanian women are fond of their homes and are better housewives". Every marriage is accompanied by many aspects to be examined and these aspects are increasing in intercultural marriages. But, marriages which are subject of this study beyond being intercultural have a more specific position because their constituent elements are based directly and explicitly on expectations of specific gender roles. There are gender-based forms of relationships, anticipations and roles on the part of marriages. The aim of this study is to examine the marriages of Serbian and Albanian individuals on the basis of gender roles and their expectations.

Considering that Serbian and Albanian societies have different religions and languages and there were intense conflicts between each other a short time ago, it is a topic, worth examination, that they get involved in such a private relation as marriage. Problems can be multi-layered and belong to various fields in intercultural marriages. The purpose of this

study is to examine the part of all of these various layers and fields, in relation with gender roles. Examination of domestic roles, children's identities and styles of raising them, domestic order and parties' expectations, what they cannot understand and comprehend in such marriage and what kinds of tensions they cause in the lives of the parties is to analyze the multifaceted subject of gender roles.

9.04. CARE FOR THE ELDERLY: PERSPECTIVES ON GENDER, TECHNOLOGY, AND POWER RELATIONSHIPS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 2.102
Chair:	Ina Schiering

Care for the elderly: Perspectives on Gender, Technology and Power Relationships in a Perspective comparing Cultural and Political Settings in Europe and East Asia, starting with the examples of Germany, Austria, Taiwan and China

Bettina Wahrig (Braunschweig/DE), Angelika Messner (Kiel/DE), Sascha Klotzbücher (Vienna/AT), Reinhard Gerndt (Wolfenbüttel/DE)
The settings of caring for the elderly differ widely between the cultures. Even between European societies there are huge differences regarding accepted, less accepted and rejected solutions. But a glance at geographically distant cultures may help to instal some fresh thinking about the distribution of resources (financial, spacial, professional and familial). We intent to compare materialities of knowledge about age and care between different cultures where old age is an increasingly important factor triggering poverty and isolation. Germany has only recently

started to discuss how to empower care-givers and reverse the trend towards institutional care. In home-care-settings, care-givers (female in their majority) risk social isolation and poverty, especially if they leave regular jobs in order to give care. Often, the geographical distance impairs people to care for older relatives at all. Staff in institutions are often underpaid, inhabitants receive suboptimal or harmful care. Labor migration adds to the complexity of caregiving, which is symbolically, emotionally and socially gendered.
In Germany, "technical solutions" for care problems are sometime legitimised by lack of personal resources or arguing that certain technologies keep the cared-for in their "habitual surroundings" or to be "self-supporting". However, which socio-economic settings would be satisfying and supportive in terms of psycho-corporeo-social wellbeing both for the carers and the cared-for? Could new technologies play a positive role? A fresh, comparative look at fundamentally different traditions of being with the elderly under the perspective of gender relationship could lead beyond well-trodden paths of of socio-technical settings of care in both cultures.

Computer Games for elderly: Participatory methods as gender studies approach

Corinna Bath, Inga Großmann, Laurin Rötzer, Andrea Jakob-Pannier (Braunschweig/DE)
First results from an empirical study from the HU Berlin and the BARMER indicate that the motion-controlled digital games from RetroBrain specially designed for seniors improve their mental and movement abilities. However, the designed games are probably affected by the structural-symbolic gender order. Whereas 80% of the target group are elderly women, computer games are mostly developed by rather young males.
Feminist science and technology studies pointed to possible implications of the I-methodology, i.e. technology designers often (unconsciously or consciously) imagine themselves to be the user of their future product. However, if they try to take into account the differences between themselves and the users, there is a risk of stereotyping. This opens up the question how to better meet the users' requirements in this regard.

In our contribution we will reflect on the extent to which a participatory design approach which involves users of the target group in the development process can help improving the technology. Thereby, we will discuss how these methods can be sufficient to entangle game development and design with gender & diversity studies in an arena of care.
Based on new materialist accounts, we will also discuss the underlying ethico-onto-epistemological question: What kind of knowledge(s), practices and methods do we need to diffract in order to build technologies of care from the perspective of gender & diversity studies?

9.05. PARENTING AND DOMESTICITY

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 2.103
Chair:	Minna Ruokonen-Engler

Essentializing motherhood: corporality of Ukrainian woman in policy debates

Oleksandra Tarkhanova (Bielefeld/DE)
In the last two and a half decades, the expectations of motherhood and understanding of women's reproductive choices in the Ukrainian state policy discourses have been changing. Nevertheless, the regime of 'compulsory motherhood' remained dominant, stating that reproduction is what makes a woman. In this paper I explore how the norm of traditional idealized motherhood is constructed in multiple policy areas, so that it holds through the policy changes influenced by the ideologies of the state paternalism, neoliberalism and conservatism. In the policy and legislative debates from 1991 until 2015 women's bodies are constructed as vulnerable, particularly in terms of their fertility, as a result of poverty, excessive working responsibilities or societal moral 'decay'. The goal of this paper is to grasp the regime of 'compulsory motherhood' and to understand how the subject of voluntary childless woman be-

comes unthinkable in these conditions. Construction of mothering as a biological function of the female body in the policy texts and discourses enables this regime to become 'compulsory'. Bodily vulnerability of women serves as an explanatory framework for non-mothering and it legitimizes certain state interventions attempting to solve demographic problems. In such conditions it remains unclear whether maternalist political mobilization of caring subject is possible, when reproduction is valued and depoliticized simultaneously.

Woman in contemporary Georgia – family's breadwinner or housewife? How have changed the place of woman in Georgian society after the collapse of the USSR?

Natallia Paulovich (Warsaw/PL)

For a long time, women in Georgia were involved in bringing up children and caring for families while men were the main breadwinners and performed only a supportive role in bringing up children and keeping domestic economy. Now many women are actually breadwinners in all meanings of this term. Such position of contemporary Georgian women is largely dependent on the current socio-economic situation in the country caused by the collapse of the Soviet Union, the wars in Abkhazia and South Ossetia and the civil war during this period. It is women who began to earn money for all of their families while men were unable to deal with the 'post-war syndrome' and lost their jobs. These problems from the early 1990s combined with high unemployment levels in the country again affected mainly on men. At the same time Georgian women were able to face the apathy of the crisis time, and set financially providing for their families as the top priority since other social actors were unable to cope with this task. Women's labour indeed became the determining factor for a family's survival in the conditions of post-Communist transformation. Women placed career and taking care of other members of the family at the centre of their identity, claiming that these two spheres allow them to express themselves.

Hidden Voices: The intersections of adoption and reproductive justice

Cecily Atkinson (Nieuwegein/NL)

The discourse surrounding reproductive justice has primarily been concerned with health-related reproductive rights, while consequently omitting parental reproductive rights following the birth of a child. One mechanism which supports this process is the practice of forced adoption. 1976 marked the institutionalization of adoption in the UK, with this came the power of the judicial system to dispense with parental consent in favour of adoption orders. Although today adoption without consent is permitted in a number of European countries, none exert their power to such an extent as is the case within the UK (Fenton-Glynn, 2016). This paper explores the intersections of adoption and reproductive justice by putting the voices of birth parents to the forefront, to explore how some of the economic, racial, sexual, and gendered inequalities interact with one another to contribute to the reproductive injustice faced by many young women involved in adoption proceedings in the UK child protection system. The presentation highlights the ambiguous reality of adoption and questions the underlying assumptions in childrens social services. It further attempts to present possible feminist interventions to promote coping and healing strategies for the well-being of women involved in child protection proceedings and move beyond cultures of mother blaming to a more just and inclusive approach.

The economy of care: materiality of love and gender differences in parenting after divorce. Some perspectives on child support obligations

Agata Chełstowska (Warszawa/PL)

What is the material shape of love? "It's my job to keep them fed, healthy, educated and well brought-up" – that's how one solo mother characterized her obligations toward her three children. The tasks she listed could be described as "care-work" or reproductive work. She is also providing materially for the whole family, as the father of her children, an ex-husband, does not pay child support. Her situation is not uncommon in Po-

land, where an estimated one million children does not receive child support from Non Resident Parents. Popularity of an arrangement, in which a man's obligations to his children are highly dependent on the state of his relationship with their mother, led me to ask questions about the organization of social and material reproduction in our culture, and to research practices of child rearing after parental split in my PhD project on child support non-compliance.
I propose a new framework for understanding these issues, based on the work of feminist economists, particularly Antonella Picchio. I examine care-work and reproductive work as an essential part of parenting, and the situation of parental split as an event that leaves (predominantly) mothers with the burden of fulfilling both kinds of responsibilities, care-work and bread-winning, on their own.
I pair findings from an ethnographic study on experiences of Parents With Care with an analysis of the Polish child support system, economic data, public debate and recent changes in public policy to map out shifts and re-negotiations of maternal, paternal roles in Poland.

9.06. SEXUALITY AND DOMESTIC VIOLENCE

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 2.102
Chair:	Ladan Rahbari

Male Dominance: Universal Causes and Solution from 3P Theory

Yadam Ram Kumar (Odisha/IN)
One mid noon while was on the way to my college I saw a poor young slum woman in ruined state with tears was running in the street chased by her drunken husband. The scene was pathetic when husband battered

wife infront of me. I was barely 19 then to understand the scene. Other day I met with woman and asked why she was beaten by husband and why she tolerated. From here my investigation of male dominance began which led to 3P theory.
My two question: Why a husband beats woman and why a tolerates without complaint. First answer she gave 'My husband is male'. It means masculinity is a dominating factor. In this way I started investigating the dominating factors and finally found 3 universal dominating factor that I formulated 3P Theory.
The theory not only investigates the causes of Male Dominance but also universal solution. Male Dominance is leading to Gender conflict and it is a biggest threat to the world as it is weakening social sentimental structure. A possible solution to curb these social problem would be possible at the knowledge of root. Two important questions is to be answered for the cause and solution of the problem; First: what causes a man to beat husband and secondly what causes a wife to tolerate and justify? I observe three major factors/elements "Personal, People and Power" common to the both the question. These three elements constitute the Three-P theory

The Variables:
H- Husband
W- Wife
H+W= Spousal Relationship

The elements in the theory
P1-Personal (it is understood person's mindset or Psychological make up)
P2-People (Person plurality is People, and People form the society)
P3-Power (it consists of 4E such as Economic, Education and Energy)

Discrimination, domestic violence and inequality among women in Bangladesh: an immense study in the light of Islamic Law.

Ahm Ershad Uddin (Istanbul/TR)

This paper concentrates on the estimation analyzed from the recent rise

in the statistical graph drawn about the increasing domestic violence, discrimination against women where the reasons are not only in relation to dowry but also inequality in enjoying their rights to property and freedom of speech. Many more factors led to such discriminations as they are used as tools of slavery to work no matter how educated one might be. The institution of marriage which is believed to be a stabilizing factor as the foundation of a family structure, instead it is treated as a lifetime contract between husband and wife or the women with the in-laws. As lots of families accept and tag on a cost of either sons or daughters. This prevalence of dowry payments is as similar to purchasing a product from the market.

In this paper, it is portrayed that the system of dowry is an ongoing ritual among the people of Bangladesh irrespective of their status however, In the sub-continental regions, the peak of dowry demand as the prior function of marriage in Bangladesh not only affects the family involved in giving the proportion but the women who are to enter into this sacred institution yet face ultimate violence for this vague factor that is inconsistent with the suicide counts. Since the objectivity of this paper is to evaluate the essence of this irrational system in the light of Islamic law.

9.07. LGBTQI* ACTIVISM – NETWORKS AND EXPERIENCE

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 2.103
Chair:	Marianne Schmidbaur

Transformative Care – Trans* Community Networks of Support, Solidarity and Intimacy in Europe

Francis Seeck (Berlin/DE)

In my queer multi-sided ethnographic PhD project I focus on collective care practices outside of the medical sector that are organized by trans* and non-binary activists in Germany and Switzerland. Collective trans* community care spaces have been developed by trans* activist as an answer to pathologizing, individualizing and normative spaces of medical trans care (Spade 2011). By following and participating in practices of community care that emerge online and offline and through interviews with trans* activists, I trace how related practices challenge, re_produce, and contradict norms of health, relationality and care work at the same time. In my presentation I would like to discuss how trans* community care practice move beyond identity politics and mobilize solidarity and transform normative understandings of care. I will reflect also reflect on challenges and limitations and sketch out how an intersectional perspective enables accounting for or complicating varied experiences of trans* (self-)care and community care.

"Without laws it's all worthless": The needs of sexual and gender minorities in Macedonia

Viktorija Bondikjova (Veles/MK), Kristefer Stojanovski (Michigan/US)

Background: During the past 10+ years of activism for sexual and gender minorities' rights in Macedonia, there has been limited coherence between the community needs and the advocacy actions taken by the

various non-governmental organisations, activists, and government. In order to improve upon our understanding of the needs and assist in improving coping, providing care, and promote intra- and inter-personal healing we conducted a comprehensive assessment of the needs of the LGBT community in Macedonia.
Methods: The needs assessment was conducted with a focus on understanding the needs of the community in relation to health, education, economic opportunities, housing and service provision. In total, 71 LGBT individuals participated in focus groups and 10 NGO staff members participated in semi-structured interviews.
Results: The findings indicated perceptions of lack of political will and discussed the impact of the absence of inclusive legislation on creating feelings of insecurity within the community. Experiences of societal stigma and discrimination, and distrust in state institutions has created numerous needs that need to be met including, high level of mental health needs, barriers in accessing the services, lack of services for trans-related healthcare, and need for improving community organizing and building. Moreover, all participants expressed the need to increase collaboration between the LGBT community and NGOs, following a meet them "where they are at" approach to help temper expectations of the community engagement.
Conclusion: There is a high level of need among sexual and gender minorities in Macedonia that require urgent attention.

Queer Sisterhood: Building Community for & with Queer Refugee Women

Tina Dixson (North Sydney/AU)
My research is focused on the lived experiences of queer refugee women theorised through the lenses of trauma and empowerment. I look into the questions of identity, belonging, community and the ways women can live the life to the full potential considering the traumatic past on one hand, and highly politicised refugee narratives in Australia on the other. Under refugee narratives I mean the imposition of the refugee label that erased other identities as well as the need for a refugee to be ever-grateful to the country for the afforded protection.

I am doing this work using autoethnography and collaborative ethnography as my methodology.
In this presentation I will be sharing a journey of working with queer refugee women and building our own community. I will be reflecting on the ways women are healing the trauma and coping with the traumatic every-day including using queerness and feminism as one of the ways. I will be critically reflecting on how intersectional identities both empower and restrain.

Bisexual women in Austria: challenges of monogamous and non-monogamous relationships

Renate Baumgartner (Vienna/AT)

Abstract: Promiscuity-allegations and hypersexuality are common antibisexual notions. Drawing from results of a qualitative study of 9 women in Austria with "bisexual relationship experiences" I will describe which challenges the women face no matter if they live in monogamous or non-monogamous relationships. The paper will go into depth about the strategies the women apply to cope with the (internalized) prejudice that bisexuality means promiscuity. Some come to negative self-attributions or excuse the antibisexual notions of others. Some find agency in living non-monogamous relationships.

9.08. HEALTH AND CARE BEYOND MALE/ FEMALE BINARIES AND BOUNDARIES

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 2.102
Chair:	Nina Held

Requirements for non-normative health care based on the participatory study "Queergesund*"

Malin Houben (Dortmund/DE), Gabriele Dennert (Dortmund/DE)

Since the 1970s, Feminist Women's Health movements have not only improved access to health-related information and self-help techniques, they have also critiqued of the normativity inherent in health care institutions. Medicine in particular has been pointed out to (re)produce normative beliefs of sex, gender, (hetero)sexuality and binary thinking towards the body. Despite numerous achievements in feminist and queer health care, women, trans* and inter* people still experience a lack of support, discrimination and violence within and through institutions and providers of healthcare.

In this presentation we will outline and discuss the impact of normative ideas of sex, gender and the body on people who do not fit into the norms of heterosexuality and/or the male/female binary, based on data from the German study "Queergesund*". Queergesund* analyses health promotion for lesbian, bisexual and queer women* by generating qualitative and quantitative data in a participatory data collection in Germany. In this presentation, we combine an analysis of qualitative data from a preliminary survey and the brainstorming of the main survey, a structured group concept mapping. Taking into account the contributions of more than 400 people, two-thirds of which identified as lesbian women, and people with 16 different sexual orientations and 15 self-reported gender identities overall, we highlight: 1) anticipated and experienced discrimination in health care, 2) medical malpractice and violent treatments caused by body-normative medical practice, 3) a lack of knowledge of expertise by medical staff, 4) structural barriers in health care.

Access barriers to health care for non-heterosexual women in Germany: What we know about intersectional discrimination from Federal data

Gabriele Dennert (Dortmund/DE)

Non-heterosexual women have described a broad range of interpersonal, institutional and structural discriminatory practices in health care settings. In addition to the potential direct negative impact of discrimination on health and well-being, anticipated and experienced discrimination also contributes to "delay of care" (avoiding the health care system as long as possible). This health behaviour seems quite common among sexual minority women and contributes to health disparities between heterosexual and non-heterosexual women.

Study data on discriminatory experiences of lesbian and bisexual women in health care in Germany is scarce and so far completely missing for other groups of non-heterosexual women. There is also a lack of understanding how experiences along different societal power structures, such as sexism, heterosexism, racism, classism or socio-economic status intersect in creating access barriers to adequate health care.

Data of the German Federal Anti-Discrimination Agency will be reanalyzed along with data from a participatory study on health promotion for lesbian, bisexual and queer women (Queergesund*) to address these gaps. Analyses are currently ongoing and will be finished until July 2018. The paper will present the theoretical background of these secondary analyses, study methods and results. Potentials and limitations of this multi methods approach will be discussed.

Caring for the Other: Living with Environmental Pollution and Toxic Bodies

Wibke Straube (Karlstad/SE), Tara Mehrabi (Karlstad/SE)

In times of ecological crisis and climate change, this talk suggests an exploration of discourses on care and healing against the conventional medical understanding of "healthy bodies". Due to environmental changes and pollution, many bodies suffer from serious environmental illnesses and therefore need to learn to cope and live with toxins and pollen that are

making them ill. Additionally, many human bodies have a history of being socially stigmatised as "unhealthy", as e.g. disabled bodies and trans bodies. In this talk we would like to explore the intersections of disability, trans bodies and environment through the notion of "toxic intimacies". We propose that the concept of "toxic intimacies" develops a linkage between different toxic materialities and allow us to consider living with the abject Other, namely dust mites, bacteria-carrying ticks, toxic substances, "toxic" and intoxicated human bodies in sustainable ways. The concept of toxic intimacies rethinks nature as "close to us" rather than out there (Morton 2010), multispecies, relational and embedded in toxicity. Thinking through the concept of toxic intimacies, thus provides new modes of thinking about survivable futures and ethics of relationality (Haraway 2008). In other words, it asks how can we think about ethics in a growingly contaminated environmental scenario through appropriation of toxicity and a search for ecological Others in order to create alliances and envision livable lives beyond and within the ecological crisis.

9.09. FEMALE BODIES – NORMALIZATION AND MEDICALIZATION

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 2.103
Chair:	Chia Longman

Now You See Me: An Autoethnographic of Lactating Bodies in Indonesia

Latifah Umi Satiti (Pabelan/ID)

In this article, I try to unpack my own breastfeeding experience into an autoethographic research. In this paper, I would like to write my personal feeling; experience and emotion when I was conducting research

about midwife's support for post-partum mother to give breastmilk. By being reflexive, I will provide my own perspective as an Indonesian, who surrounded by Muslim society, and challenges while I'm lactating the kids in the public. I do realize that norms are never neutral and taken for granted. It always leaves some space for its members to challenge.
My research on breastfeeding is grounded by my own experience when I breastfed my children. I admit that my lactating journey have influenced the way I analyzed my research; mingled with my participant; and presented my work. From the background aforementioned, there is one question that may arise: "How did my negotiation with the public discourse about lactating body has influenced my academic work?"
In doing this work, I will start by writing my experience when I'm lactating my children. I will codify each experience and categorize them. the categorization will ease me to analyze the data. In that part, I would like to be reflexive about my own experience and analyze it based on the context where the experience takes place, as intertextuality process.

Bibliotherapy to combat abjection on anorexia

Rocío Riestra-Camacho (Gijón/ES)
Drawing on Douglas' (1966) and Kristeva's (1982) notion of abjection, one general interpretation that reads from the recently released film To the Bone (2017) where its protagonist, Ellen, is asked whether she deems her emaciated body attractive, is that western rejection of anorexia is only superficially a mere question of unhealthiness. On a deeper level, the symbolic language of repugnance around anorectic bodies speaks for aesthetic and gendered considerations under which these come to be viewed from hideously deformed, to unfeminine, to non-female recognizable or even as non-fully human. Applying insights of sexual difference theory (Lloyd, 1993, Braidotti, 2011) –somewhat complexified via gender theorizing–, and of the notion of abjection, this paper will address the discursive oriented accounts of the medical and medial othering constructions of anorexia as abnormal, which de-self the anorectic body. Secondly, it will examine feminist corporeal theories which for this same discursive orientation end up disembodying anorectic understanding. Finally, I will build a counter discourse on these grounds through

exposing how bibliotherapy can contribute to (re)integrate a sense of embodied subjectivity in people diagnosed with anorexia.

The Prevalence of Skin Bleaching among Female Students in the University of Uyo, South-South, Nigeria

Ndidiamaka Ononuju Ejechi (Uyo/NG)

The deliberate use of cosmetics such as creams, gels and soaps, to whiten the skin, is very common among female students in Nigeria. Past studies concentrated on identifying the harmful effects of such practice but paid little attention to why many find this practice appealing. This study, therefore, explored the cultural and social factors extracted from two groups of female students in the University of Uyo, Nigeria. The first group is made up of 400 second year students, while the second consists of 600 final year students. The responses gotten both from the interviews conducted and the questionnaires administered were analysed and thematically coded using research questions directed at examining (1) what constitutes feminine beauty, (2) social factors that shape people's perception of women's beauty, and (3) suggestions for prevention and intervention. Results indicate that foreign media are primarily responsible for shaping students' perception of the ideal feminine beauty among University of Uyo female students. The study therefore suggested promoting traditionally accepted standards for feminine beauty and an increased social awareness of the health risks associated with bleaching as ways to reduce the practice of skin bleaching. Limitations of the study include the small number of respondents, biased responses that may skew results and the limited articles available for review on the cultural and contemporary reasons why some female students opt for remaking of their bodies through skin bleaching.

Medicalized bodies: Brazilian feminist women's discourses on the pill, menstruation and menstrual suppression

Joana Castañon de Carvalho (Rio de Janeiro/BR)

The construction of the so-called female body as an object of knowledge and intervention has been especially significant since the 18th century, when the emergence of the two-sex model contributed to the ontologization of the "sex" category (Laqueur, 2003). Previously deemed a lesser version of men's, women's bodies would begin to be regarded as incommensurably opposite in all its aspects. The idea of a sexual difference grounded in nature was further strengthened in the following century's medical discourse, which listed a series of physical and mental disorders caused by women's reproductive organs (Rohden, 2009). Thus, the production of a pathological feminine nature justified a history of medical interventions in women's bodies. One body function that has until nowadays been frequently constructed as pathological is menstruation (Martin, 1987), for which there is a widely used medical tool of intervention: the contraceptive pill. As the period is often seen as a problem, its medical suppression is recurrently advertised as the solution (Ramalho, 2013). In Brazil, the mainstream discourse in defense of cycle-stopping contraception is imbued with gender essentialism (see Coutinho, 1996). In light of these aspects, I analyze how three Brazilian feminist women negotiate meanings around the pill, menstruation and menstrual suppression in semi-structured oral interviews. Two of these women have used the pill in the past with the purpose of ceasing to menstruate. The purpose of the work is to investigate how medical meanings of the female body are discursively reified, challenged and embodied.

Neither deformed nor erotic objects: for a critical analysis of social, cultural, pornographic and medical discourses on tuberous breasts

Verushka Lieutenant-Duval

My paper examines the representations of a body difference that has not yet been the subject of in-depth studies, both in the fields of Health and Social Sciences: "Tuberous breasts". These breasts of atypical form give

rise to contradictory discourses: while they are reduced to abnormality and deformity by medicine, they are objectified and over-sexualized by commercial pornography. An important issue with regard to tuberous breasts therefore concerns two opposing attitudes operating in a complementary way in the process of stigmatization of women with such breasts. On the one hand, there is the total overshadow of Western visual culture and its theoretical analysis of atypical breasts. On the other, there is the over-representation of this type of breast in two dominant discourses: those of medicine and pornography. In both cases, the voices of women with atypical breasts are erased. My paper first summarizes the dominant discourses on tuberous breasts. It proposes to reflect on the consequences of the emergence of a speech by women living with tuberous breasts using – as women living with breast cancer did and still do – the image as a mediator of the representations of their illness on their own self-esteem as "beautiful" and "desirable" women. Finally, it questions the capacity of artworks to highlight this type of breast and expand the definition of "beauty" and "desirability" by establishing new discourses and meanings on these breasts, and, hopefully, generate a construction of feminine identity and female erotic image beneficial for women living with tuberous breasts.

9.10. STRUGGLING WITH VULNERABILITY

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 2.102
Chair:	Elin Lundsten

Midwives at a small private fertility clinic in Denmark: reshaping and transforming

Elin Lundsten (Gothenburg/SE)

Questions about health care professions and social change are at the core of the project I talk about in my paper. I'm interested in the work that is done by midwives who run, and work at, private fertility clinics in Denmark, and how their work is transformative. At a time when only heterosexual couples had access to assisted reproduction in the public health care system as well as in the private fertility clinics in Denmark, midwives set up clinics offering inseminations for persons who were excluded from treatment. In 2007 the legal regulations were changed allowing physicians to treat non-heterosexual couples and single persons. This opened up further possibilities for private fertility clinics run by midwives to employ physicians and extend their businesses to include IVF. I'm interested in what happens at the intersection of the midwife profession, the state and its regulations, the running of a commercial enterprise and the practices at the clinic that challenge normative views of gender, bodies/biology and family. I will discuss how the midwives negotiate their relations both to the state and to the running of a private business and its marketization. Further, I will discuss how their professionalism and their care for vulnerability, matter in these negotiations.

Living austerity in Swedish elderly care

Lina Palmqvist (Gothenburg/SE)

In the Swedish public elderly care the current neoliberal governmentality has lead to enhanced formalisation, regulation and time-keeping in or-

der to create more cost-efficient services. This austerity politics is driven by an application of market solutions in the public sector, spelled New Public Management. In an NPM logic, care is commodified and the care-receiver is understood as a consumer who byes, or takes opportunity of, welfare-services. Here, the neoliberal subject stands as a model, which could be described as a intensified Cartesian understanding of the individual – autonomous, rational and self-responsible. Former qualitative research has shown that, for the people who depend on elderly care, one of the main effects of the present austerity politics is waiting.
In this presentation I will reflect on waiting as an effect of neoliberal governmentality in home-help services for elderly people, drawing from empirical examples in my PhD-thesis. In my thesis I study how elder-care as an expanded and fragmented institution asserts itself, with focus on elderly women's situation. I've done interviews ands participant observations with elderly women, and a few men, engaged in elderly-care relations in a Swedish urban setting. Through the empirical examples I want to reflect on how NPM have created a contradictory situation where the precarity, or vulnerability, of people dependent on elderly care have been increased– in the same time as the idea and practice of personal choice is spreading – taking with it's ideological baggage of in-vulnerability.

Vulnerability as a Privileged Feminist Concept. A Discussion of Some Possible Problems of Basing Feminist Politics in the Concept of Vulnerability

Evelina Johansson (Gothenburg/SE)

Vulnerability is an increasingly popular yet contested concept within feminist theory and politics (Cole, 2016). While agency and vulnerability commonly are understood as incompatible concepts, several scholars have mobilized vulnerability as a fruitful basis for a radical critique of the present political order (Butler 2107, 2010, Gilson 2014). Vulnerability scholars have – in their turn – been criticized for continuing rather than breaking with the individualistic and agency-oriented order they claim to oppose, when stating that vulnerability actually is a political asset (Cole, 2016).
In this presentation, I analyze the role that vulnerability plays in my informants – twelve Swedish self-identified feminists – articulations of their fem-

inist politics and feminist practices. I discuss how they describe vulnerability as a starting point for feminist action, feminist knowledge and as a political condition that unites different groups. I also discuss what happens when different feminist claims of vulnerability comes into conflict with each other, in order to – with the help of Bar-Ami Bar On's critique of the connection between marginality and epistemic privilege – discuss the possible problems that can occur in a political movement where vulnerability becomes a privileged concept (1993).

Gendering risk and vulnerability. Masculinity constructions in crisis preparedness work in Sweden

Mathias Ericson (Gothenburg/SE)

Critical studies describe how institutionalisation of societal crisis preparedness work converges with neoliberal logics of diverging responsibility from the state to the individual, fostering a form of "entrepreneuralisation" or "responsibilization" of citizenship. At the same time exposure to real or potential societal crisis situations also carry the potential of politicizing vulnerability, by making it obvious that vulnerability is not equally distributed (Alaimo & Hekman, 2008; Tierney, 2014). As feminist scholars point out neoliberal ideals of self-sufficiency and ignorance of dependency is also highly gendered. In relation to crisis and risk feminist studies explore ways of challenging specific masculinist and patronizing view on vulnerability as a passive and purely negative state (Butler, 2004; Gilson, 2014).

Based on these theoretical concerns I am interested in questions of how gender is constructed in the specific work with enhancing societal crisis preparedness. The article builds on material from an ethnographic study of the work with risk and vulnerability assessments in public services in Sweden. The paper considers the local context and explores how masculinity construction is articulated at this level. The analyses focus on the following questions: How is vulnerability described and articulated in the practical work? How does masculinity construction inform the ways that vulnerability is made accountable? What challenges are there to such masculinity construction?

How to include children in democratic processes. The need to redefine key concepts

Jeanette Sundhall (Gothenburg/SE)

In my presentation, I combine feminist theory and childhood studies. Even though age is a widespread and accepted reason for exclusion and discrimination in society, feminist theory hasn't devoted itself to discuss the subordination of the age categorization of children, with the exception of Barrie Thorne (1987) who stated that "Both Feminist and traditional knowledge remain deeply and unreflectively centred around the experiences of adults."

In my discussion on how adulthood is naturalized and how adulthood norms set limits on the possibilities of including children in democratic processes, I discuss how it is necessary to redefine concepts like democracy and human rights (Moosa-Mitha 2005; Wall 2012). The whole theory of human rights is constructed around adulthood. Rights belong to rational subjects and throughout westerns history rationality has been discussed as a qualification possessed by the adult subject, but not by the child. In this understanding, children can only be nurtured, disciplined, or educated into rational individuals (Wall 2008). In my presentation, I will discuss some concepts which in part is related to vulnerability and which I find useful when discussing children's right to participation; these concepts are difference, differently-equal (Yuval-Davis 1999) presence, interdependence, belonging, childism (Wall 2012).

9.11. CANCER IS A GENDERED ISSUE: ENTANGLEMENTS BETWEEN GENDER AND ILLNESS

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 2.102
Chair:	Cinzia Greco

Cinzia Greco (Manchester/GB), Grazia De Michele (Genoa/IT)
Thematic panel for stream 9 "Healing/Coping/Caring" in the 10th European Feminist Research Conference (EFRC) "Difference, Diversity, Diffraction: Confronting Hegemonies and Dispossessions"
Cancer is a Gendered Issue: Entanglements between Gender and Illness
The feminist movement has associated women's health mainly with reproductive health, with an emphasis on abortion, contraception, pregnancy and, more recently, procreation. However, life-threatening illnesses have been read through the lenses of gender by some individuals and groups. Cancer, and breast cancer in particular, is a major public health issue experienced by both patients and medical professionals in the context of gender norms and stereotypes. This panel will explore the entanglements between gender and illness with presentations on the process of inclusion of cancer in the women's health movement; on the links between cancer, masculinity and femininity of cancer patients in France; on the intersection between breast cancer and traditional gender roles in France, Italy and the UK; and on the genderisation of the disease in U.S. and British animated cancer education films. The panel will also provide an opportunity to foster an interdisciplinary dialogue with presentations from historians, anthropologists and sociologists and to shed a light on the connections between past and present.

9.12. SELF-ORGANIZED CARE

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 2.102
Chair:	Franziska Vaeßen

On popular cultural practices in diasporic contexts & the idea of self-care as resistance: The case of Batuku in Lisbon

Hanna Stepanik (Vienna/AT)

This presentation will highlight the relation between notions of self-care and resistance by focusing on the negotiation of Batuku, a Cape Verdean popular culture practice, in the postcolonial context of Lisbon. This analysis draws on research undertaken in the course of my PhD thesis on the negotiation of 'Cape Verdean diaspora'.

By exploring the practice of Batuku – presumably the oldest popular culture on the Cape Verde islands – in the Lisbon Metropolitan Area, I want to emphasise an intersectional approach towards experiences of marginalisation: Batuku is generally practiced by 'Cape Verdean' working class women in what can be considered 'community-based' settings. The presentation will illustrate that Batukaderas (the women who practice Batuku) experience various forms of negation related to intersectional categories of inequality (primarily in terms of gender, 'race', and class). In the course of the analysis, I will consequently show that the practice Batuku is often associated with physical, mental and emotional well-being and that it can therefore be seen an important space for mutual support, self-care, or self-valorisation and, ultimately, be read as a political act.

Degrowth in Bhutan? A feminist ethnography of Gross National Happiness in practice

Shivani Kaul (London/GB)

Amid global debates about the relationship between economic growth and wellbeing, the Kingdom of Bhutan has attracted attention for its philosophy

of material as well as spiritual development: Gross National Happiness (GNH). In 2015 the Center for Bhutan Studies reported that the national GNH Index, an aggregate measure of 33 indicators of wellbeing administered every five years through a national survey, was high and rising. But despite the official post-growth policy agenda, tremendous changes are under way in the Bhutanese countryside – including a striking inequality between men and women's GNH levels. Gradual state-led modernization in the last two decades has expanded GDP growth-oriented institutions such as mass media, schooling, and labor and commodity markets into historically matrilineal, matrilocal communities practicing subsistence agriculture in Eastern Bhutan. How have these changes impacted Bhutanese women's psychological wellbeing? How have peasant communities responded to or resisted these changes? What is the role of values in a society that prioritizes GNH over GDP? I will address these questions with ethnographic and survey data gathered through one year of fieldwork in Eastern Bhutan, drawing from feminist economic anthropology, feminist political ecology, cultural psychology, and media studies to analyze the results. My initial findings suggest that interdependence-oriented values are a crucial element of post-growth projects, and are culturally enacted and affectively embodied through women's household (re)productive labor of feeding.

A Place for Care: Care, Citizenship and Boundary work in stillborn Burial in Israel

Shvat Eilat (Tel Aviv/IL)

Care is usually seen as a practice or action directed towards a living being or a group of people. When there is a demand for state's care and protection, we tend to think about welfare systems or different categories of citizens or "non- citizens". But what happens when the state doesn't "care" for a certain category of being? And how can these categories be perceived within state logic on the one hand, and challenged by the "border beings" they have created on the other hand?

In my research, I interviewed a group of Jewish-Israeli women whose stillborns were buried in an unmarked mass grave. These women appealed to the District Court, demanding that the court denounces mass burial and will recognize the wrongs the mothers have suffered. I show

how these mothers try to translocate state boundaries around "Body politic" categories of motherhood and citizenship. This is done within boundary work that make usage of the Israeli- Jewish state conceptions around honored burial, death hierarchies, "Kinship Ideologies" and the right to citizenship. These mothers position their claim deep within the Israeli- Jewish state logic of bodies worth of respect and honor. Making a place for their stillborns, and themselves as their mothers, is done by positioning the desired categories as integral to the Jewish- Israeli state. Through forms of suffering concerning the mass grave that the mothers present in their words, I will show how care can be reconstructed in places where it's primary means not always exist.

Transnational Circular Migration as a Strategy Against Old-age Poverty of Migrant Women

Cagri Kahveci (Frankfurt a.M./DE)

This presentation focuses on the gender-specific outcomes of the German migration and welfare regimes on the circular migration between Germany and Turkey of older women migrants with Turkish background. Recent studies have shown that Turkish migrant women at retirement age are particularly negatively affected by the cumulative consequences of recruitment practices, unsteady employment biographies and precarious working conditions by old-age poverty. Meanwhile, many of these women (due to the inadequate pensions many of them receive additional social care) also use touristic resorts in Turkey as their temporary retirement homes. Based on a reconstructive analysis of participant observation and interviews conducted with Turkish migrants in Turkey's coastal towns of Alanya as well as interviews with migration advisory centers and nursing services in Frankfurt and Berlin in 2017, the presentation examines the question of how this mobility is used as a subversive strategy against old-age poverty. If this mobility can be seen as a hybrid form of both coercive and voluntary transnational praxis, as my argument suggests, then its chances and fragilities should be examined against the background of the welfare system in Germany. The last social reforms in 2017, which restrict "the staying abroad" of social care receivers in foreign countries to 4 weeks, is of particular focus in the analysis as a con-

tested area between the national constraints of the social security system and transnational mobility of the elderly migrants.

9.13. THE COMPLEX JOURNEY OF CONTRACEPTIVE CHOICE AND DECISION MAKING

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 2.103
Chair:	Lynda Sagrestano

The complex journey of contraceptive choice and decision making – Using contraceptive counseling to empower individualized contraceptive decision making

Lynda Sagrestano (München/DE), Amy Madjlesai (Memphis/US), Joy Clay (Memphis/US), Ruthbeth Finerman (Memphis/US), Nikole Gettings (Memphis/US), Sydney Ashby (Memphis/US)

Having control over fertility is a basic tenant of the reproductive justice movement. Women require access to safe, affordable contraception, but also the knowledge necessary to make an informed decision. There is a new push towards long-acting reversible contraception (LARC), as these methods are more effective than many other forms of contraception and require less maintenance, thus reducing user error and unintended pregnancy. The Longitudinal Patient Education Impact Program is an interdisciplinary, mixed-method investigation of factors shaping women's contraceptive decisions and the impact of an educational intervention (comprehensive contraceptive counseling) on 272 American women's contraceptive choices over the course of one year. Most women in the study had experienced unintended pregnancies, and did not want additional children or wanted to delay

pregnancy. They reported prior lifetime experience using a variety of both medical and non-medical contraceptive methods; and one third reported experience using LARC. Over the 12-month study, most women favored medical methods, and women exposed to the educational intervention were significantly more likely to choose LARC. This effect did not last over the long term, and women in both cohorts tended to change methods over the course of the study. Many factors influenced women's contraceptive decisions, including effectiveness, a desire to control irregular periods/bleeding, and a preference for "forgettable" methods. Contraceptive counseling empowered women to choose the method most suited to their individual needs. The complex and dynamic process of contraceptive change and decision making will be discussed within a reproductive justice framework which prioritizes women's unique needs.

The complex journey of contraceptive choice and decision making – Contraceptive method change over time: experiences of Australian women

Jacqueline Coombe (Newcastle/AU), Melissa Harris (Newcastle/AU), Deborah Loxton (Newcastle/AU)

Many Australian women report using some form of contraception, and many do so for years at a time. Contraceptive use is, however, not static over time. Although patterns of contraceptive use on a population level are clear, a more nuanced understanding of contraceptive practice is needed. In particular, understanding the motivators of contraceptive change among young women, who in Australia are more likely to use a short-term method of contraception and report unintended pregnancy much more often than older women, is needed. This presentation will draw on data from the Contraceptive Use, Pregnancy Intention and Decisions (CUPID) Study, a longitudinal cohort study which collected contraceptive use and pregnancy data from a cohort of Australian women aged 18-23 years at baseline. Using quantitative and qualitative responses to a question about contraceptive change over the past six months, this presentation provides insight into the motivators of contraceptive method change over time. In particular, this presentation will outline the contraceptive patterns reported by the participants, and utilise the qualitative free-text comments provided to demonstrate the complexity of these changes, and sociocultural framework in which they are made. Reflect-

ing upon the current contraceptive context in Australia, where long-acting methods of contraception are being increasingly promoted to women, results presented will be situated in a reproductive justice framework, highlighting that no one method of contraception is perfect for everyone, all the time, and that women should be able to access and use whichever contraceptive method best suits her needs.

The complex journey of contraceptive choice and decision making – Contraceptive use and change among participants in the German Family Panel Study

Lynda Sagrestano (München/DE), Sharon Christ (West Lafayette/US), Jacqueline Coombe (Newcastle/AU)

In the changing landscape of available contraceptive choice, German women continue to rely on oral contraceptives, despite evidence that long acting reversible contraception (LARC) is more effective at preventing unintended pregnancy. Although many factors impact women's decision-making processes, evidence suggests that 60% of women in Germany would consider LARC if they had sufficient information, yet German gynecologists believe that fewer than 20% are interested, and physician misperceptions about hormonal methods impact whether they suggest them to patients. The German Family Panel study (PAIRFAM) has collected data from over 12,000 participants and their partners over 8 years to date. Pooled cross-sectional analyses indicate that 81% of participants who were sexually active in the last 3 months had used contraceptives, but the odds declined by 8% for each year of age. Longer relationship duration, being married, and higher educational level all increased likelihood of use. Medical forms were more prevalent (57%) than non-medical forms (40%). 46% reported using contraceptive pills, whereas 8% reported using IUDs (the only LARC queried). The odds of using an IUD increased by 12% for each additional year of age, and married partners were 1.6 times more likely to use an IUD than unmarried. As contraceptive choice is not static, we will examine contraceptive change over time. Findings will be discussed within a reproductive justice framework in which all women have access to comprehensive information about contraception, allowing each choose according to her individual needs.

10.01. TRADITIONS AND PATRIARCHIES

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 4.105
Chair:	Katarina Loncarevic

Getting Stuck in the Missionary Position: Stories as Soft Weapons

Tanya Halldorsdottir (Dundee/GB)

In this age of rapid globalisation and burgeoning connectivity, barriers between cultures and countries remain intact only on maps and in people's minds, yet epistemologies of ignorance that prevent us from engaging in a constructive fashion with the Muslim world seem to gain more traction with every news bulletin. In the wake of terror attacks at home and far, far away the stories told exploit empathy and compassion for those victims who look and sound like Us to fuel fear and hatred of the Muslim Other, even when They are fleeing death and persecution themselves. The neoliberal narrative thrives on fear, and the endless repetition of the tropes of the oppressed Muslim woman and violent Muslim man bolster comfortable fictions of our own cultural superiority and serve to sustain and perpetuate hegemony. One way of resisting its dominance and undoing the demonization of all that is Islamic is by offering counter-narratives that humanise the Muslim Other, that build bridges by reflecting one society back to another and restore hope to our imagined futures.

Cultural violence against Chinese single women

Shaofen Tang (Vienna/AT)

In the process of social transition occurring in contemporary China, women have more opportunities for education and career development, and both their economic independence and sense of empowerment has gradually increased. In recent years, a growing number of Chinese women delay marriage or simply choose to remain single as part of their

chosen lifestyle. Unfortunately however, traditional concepts of male supremacy in China remain, and the identity of being a single woman retains a social stigma. To explore this, in-depth interviews with 32 never-married Chinese single women were conducted in mainland China in 2017. The field research provided extensive evidence revealing that single women in China over the age of 30 suffer from both direct and structural violence from both family and in general society, which are strongly supported by certain aspects of traditional culture. In this paper, the concept of cultural violence by Johann Galtung is used as the theoretical basis to guide this study of violence against single women in China, which is discussed with reference to Chinese traditional patriarchal culture, family and marriage, filial piety, and collectivist attitudes. This study contributes to expanding the concept of gender-based violence from interpersonal violence to cultural violence, with particular reference to the contemporary experiences of single women in China.

Women's Words-Women's Room*

Umut Belek Erşen (Ankara/TR)

In this study, creation of a new language for women with the aim of changing traditional femininity and masculinity roles and elimination of patriarchal structure will be discussed. Will the women's common language facilitate to form solidarity and unity among women? How can a new language be formed and the elimination of the masculine feature of the language used extensively? These questions will be discussed and the interviews with women will determine the methodology of this discussion.

Fifty two interwievs with women were conducted. The main point of these interviews were their gender perceptions. It was observed that the used the masculen words and defined themselves according to the masculen norms;-due to non-existence of their own words. Women need their own language to express themselves, realize their subordination and define their problems. The theoretical framework is based on Luce Irigaray, Helene Cixousand Julia Kristeva -French Feminists-'s thoughts which mainly emphasize patriarchal, dominating and hegemonic nature of language and this language as a factor of continuity of the patriarchy.Thus, women had to create an alternative language, a language of their own to reestablish their position as women.

Consciousness raising is an effective method to provide women's togetherness, their communication and understanding of each other, sharing similar experiences and renaming some situations about their lives. With these way they can create a new woman language, just their own words and expressions.

**Marilyn French-Women's Room*

10.02. MORAL BATTLEGROUNDS: SEX AND SEXUALITY IN CONTEMPORARY INDONESIA

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 4.106
Chair:	C. Laura Lovin

Pornography, morality & sex panic: reshaping of sex education for Indonesian adolescents

Ronja Eberle (Berlin/DE)

Battles about formal sex education for adolescents have been embedded in national politics since the beginning of the 1980th. Rising numbers of unwished pregnancies, abortions and HIV/AIDS cases have been pushing for education programs for the youth. Contents of these programs have always been the subject of heated dispute, particularly knowledge on contraception and saver-sex, both criticized of being inappropriate for the younger generation. But in fact, different approaches to sex education, moralistic and liberal ones, have been coexisiting for many years. Drawing on ethnographic research about Indonesia`s Pornography Law as well as on more recent controversies on sex, sexuality and sex education, this paper examines key debates and gives insights in various arguments and perspectives on sex education. I argue that the controversies about Indonesia's Pornography Law represent a means by which Islamic

moralist attempt to enforce a new conservative sexual morality. Therefore I suggest a critical postcolonial-feminist approach in order to investigate how comprehensive knowledge on sex and sexuality has been systematically restricted, silenced and criminalised.

Emotional landscape of Muslim queer counterpublics in Indonesia

Ferdiansyah Teuku Thajib (Berlin/DE)

In the wake of the violent controversies against sexual and gender minorities in Indonesia, those targeted affectively participate in alternative modes of address and interpretation on what it means to be Muslim and queer. My presentation focuses on how in their attempt to cope with the discursive boundaries and day to day hostilities, an increasing number of non-normative subjectivities are forming what I called as "Muslim queer counterpublics". This specific discursive formation is also becoming a space where an assemblage of emotions and affects is emerging and circulating, forming what Raymond William (1977) describes as "structures of feelings". To illustrate the ways Muslim queer counterpublics is inscribed in the unfolding realities of everyday, I investigate various affective interactions that take place in mass-mediated worlds, mainly by looking at three case studies. The first one pertains to representations of Muslim waria (commonly translated, inadequately, as male-to-female transgender women) in selected documentary films and second is the emergence of a virtual counterpublic sphere, namely the Facebook page of Gay Islam Indonesia. To further explore the roles of emotional expressions in generating a particular mode of collective meaning-making, or structures of feelings, I also analyze how Muslim queer subjectivities negotiate dominant emotional discourse by articulating particular forms of affective repertoire in online environment.

LBT concepts of self-positioning at the intersection of faith and desire

Kristina Schneider (Göttingen/DE)

Within powerful recent Indonesian discourses LGBT persons are demonized as the minority corrupting the nation's and society's morality. Both

'appropriate' religious and sexual identifications gain in importance. From the outsiders perspective, being faithful and simultaneously same-sex desiring is understood as being an oxymoron. But how does this matter unfolds from a perspective in which both aspects of self are valid and cannot be demerged? My paper illuminates the question of how in the current Indonesian society religious and sexually non-normative identifications are negotiated, lived and reasoned by LBT (lesbian and bisexual women and trans men) and what are further realms of negotiation. While recognizing the heteronormative and in terms of gender dichotomous context, I focus on LBT concepts of self-positioning at the intersection of faith and desire on the basis of interviews with mostly Muslim informants from Yogyakarta, Java. Drawing from my ethnographic research I focus on the following questions:
In what ways or towards what aspects (if any) are realms of identification experienced as paradoxical or conflicting? How are paradoxes/ conflicts productively turned and negotiated by using strategies of self-positioning, spatial practices or religious interpretations to entangle and sometimes reconcile/harmonize those identifications or otherwise think them apart? I conclude by presenting different self-concepts of LBT persons as non-fixed modes of negotiation of identifications at the intersection of faith and desire.

10.03. THINKING MIGRATIONS I

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 4.105
Chair:	C. Laura Lovin

"Is this love?" Emotions and pleasure in migrant women's experiences of commodified intimacy

Nily Gorin (Tel Aviv/IL)

How does it feel to be loved? What is pleasurable in intimacy? And how can money – being paid for intimacy – change the possibilities for love and pleasure? In this paper I explore these questions drawing on my longitudinal ethnographic study of Chinese migrant workers in Israel and their intimate relationships, both "at home" and "abroad". In Israel, many migrants become involved in extramarital relations, known as "temporary marriages" (linshi fuqi). These relationships are based on the explicit exchange of sex for money and material favors, reflecting the commodification of intimacy in the process of transnational migration. Yet these relationships often become a new kind of compassionate, supportive and empowering relationship for women, providing key means through which women increase their autonomy during their sojourn in Israel and after their return to China. Commodified intimacy also offers women meaningful forms of pleasure, including the ability to reshape their relationships with close and distant relatives through financial investments. These findings shed light on the dynamic and often unanticipated ways migratory trajectories can transform intimacy, highlighting the liberatory potential of commodification neglected in many academic and public discussions.

Feminism as a Borderzone? Dispossessions and Borders

Biljana Kašić (Zagreb/HR)

What happens to feminist responses in these times when right-wing populist thinking becomes socially acceptable and contemporary tendencies both totalitarian and seemingly destructive, is one of the most pressing questions today. This presentation is primarily driven by the question of how to rethink the possibility of feminist articulation today so as to counter their multiple implications. My intent on one hand is to show how capitalism, through the flow of global capital, is very much linked to surveilling, haunting and exploiting of human beings, and various ways of dispossessing (Allara, 2009), and on the other to bring attention to how the flow of dominant global discourses (populist, theocratic, racist or sexist cliché-induced, among others) within the public arena produces the dispossession of feminist voices. While the global capitalist trajectory, by increasingly mapping spaces for bare survival especially for female migrants and local women, enforces neo-modern slavery (Ong, 2009), dispossession within a discursive scope means detachment from 'self-ownership' upon political subjectivity. Property is a 'rhetorical event' (Colebrook, 2012), the marking of something that belongs to a subject, and thus a shift in this regard means operation at the double-register. The proper question here then is how and to what extent feminism has, as I argue here, nowadays become a borderzone (Kosmala, 2014) for exposing political control as well as a new kind of resistance against dominant discourses, and what are the reasons behind this.

Contesting values in new worldings

Waltraud Ernst (Linz/AT)

Feminist epistemologies have promoted other worlds as not only thinkable and materializable but already materialized – at the fringes or margins or flip sides of dominating views: other worldings. To think truth and reality as plural, as collaborative worldly endeavours and related to multiple entangled – or situated – speaking subjects, has been a crucial achievement of feminist epistemology until today. Also, it has become clear that epistemic processes are deeply intertwined with ethical and political value systems.

Rosi Braidotti has developed an affirmative nomadic ethics which proclaims "the need to construct collectively positions of active, positive interconnections and relations that can sustain a web of mutual dependence, an ecology of multiple belongings".
The paper interrogates this account and suggests a new evaluation of value and values in contrast to the actual exclusionist anti-migration discourse on "European values," by communities and organisations which strive beyond identity politics for transnational connectivity and transversal movement.
In the middle of the materiality of European cities, against this exclusionist discourse and practice, movements for realizing save encounter zones for humans of different locatable spaces and places are striving. The city is not only the place of neo-liberal divisions and high-tech competitions, but also best suited for realizing encounter zones and creating space for transversal queer-feminist movements – also by means of the same technologies. (How) can these realizations be methodologically captured as multiple affinities and the pleasure of subversive practices of world-making?

10.04. THINKING MIGRATIONS II

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 4.105
Chair:	Katarina Loncarevic

An introduction to the phenomenon of marital captivity: the legal perspective and possible solutions in an international level.

Margarita Rafaela Taskoudi (The Hague/NL)

Due to migration, the world has been transformed into multicultural and multi legal communities. Yet, the differences between national and religious legal systems influence the lives of individual women and the application of women's rights. Marital captivity is a phenomenon that many women from Hindu, Jewish, Muslim and Catholic communities are facing worldwide. Particularly, it is the situation in which women are unable to terminate their religious marriage since, in these communities, the establishment of a divorce is a male prerogative and women are usually reliant upon the cooperation of their (ex-) husband. This is discrimination and violence against women. In this paper, the phenomenon of marital captivity and its impact on women will be further analysed. Namely, issues on how a woman can find herself trapped into a religious marriage, as well as how she can resolve her marriage. Additionally, an examination will be made on whether a woman is able to remarry even without having a religious divorce and the consequences if she does so.

Moreover, The Netherlands is the first country that has criminalised marital captivity. In this respect, the existence of this legal framework will be discussed, and solutions on how this phenomenon can be prevented in an international level will be presented.

Pious Muslim Women's Narratives on Islamic Fashion in the Contemporary US Migration Regime

Didem Unal Abaday (Budapest/HU)

This study aims to decode pious Turkish migrant women's engagement with Islamic fashion in the contemporary United States by making a longitudinal analysis of their life histories and exposing the interplay between their self-reflexive narratives on the "past" in their country of origin, i.e, Turkey and the "present" in the migration contexts in question. Relying on semi-structured, in depth interviews conducted in New Jersey, it examines the transnational geographies in which Islamic fashion practices circulate and give form to migrant Muslim women's everyday engagements with piety. As a result, it designates the flexible, dynamic contours of pious subjects' experimentation with gender, Islam, piety and modernity in Western migration regimes.

Aiming for a multi-layered, intersectional analysis of the elastic, unstable, context-specific and time-bounded aspects of Turkish Muslim women's sartorial choices in the US public sphere, this research elaborates on the complex meanings and connotations of fashionable veiling from three different perspectives: 1. As a site for self-cultivation 2. As an aesthetic-political choice 3. As a temporal and spatial practice. Pointing out that fashionable veiling is a multi-layered experience with discursive, psycho-social, temporal and spatial dimensions, it explores the dynamic quality of Islamic fashion as a social force disrupting age-old dichotomies such as Western/non-Western, secular/pious and modern/traditional and uncovers the implications of the ascendance of Islamophobia and xenophobia in right-wing populist politics in the contemporary US upon migrant Muslim women's sartorial choices.

10.05. EDUCATION, CONTEXTS, DIFFERENCES I

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 4.105
Chair:	C. Laura Lovin

Theorising academic freedom in neoliberal times: Forays from post-Kantian feminism

Lenka Vráblíková (Leeds/GB)

To propose a theorization of an effective resistance to the growing assault against the universities, this paper will examine how phallocentrism operates within Immanuel Kant's discourse on academic freedom. In order to do this, the paper will draw on Sarah Kofman's (1982) reading of Kant's ethics, which shows that Kant's ethical discourse is not universally impartial but phallocentric, i.e. founded on a bias which privileges the masculine over the feminine. Kofman's interpretation is then complemented by Jacques Derrida's (1984) reflection on Kant's argumentation for academic freedom, which Derrida—following Kant—narrates as a 'love story' between the 'master', i.e. the philosopher, and his 'mistress', metaphysics. Drawing on Kofman and Derrida, this paper will show that the concept of academic freedom, which we inherited from the Enlightenment, is founded on a contract between the state and the university which is not only political but also sexual. More specifically, this concept of academic freedom relies on the exclusion of the sexually other, which Kant masters by 'playing double', by playing both 'the master' and 'the mistress'. Drawing from this analysis, the paper will propose how to use—or 'ab-use', following Gaiatry Spivak (1995)—Kant's concept of academic freedom so as to permit articulation of strategies which will help us, from within feminist thinking and politics, to effectively resist the growing assault against the universities in neoliberal times.

Epistemology after the Material and Performative Turn. Consequences for Gender and Religion as Situated Knowledge

Ulrike E. Auga (Berlin/DE)

To overcome universalist approaches and epistemic violence in the conceptualisation of gender and religion in society and academia an epistemology has been demanded, which addresses the aspects of partiality, materiality and embodied experience in the process of knowledge production.

Therefore, the project systematically expands a new theory of gender and religion as situated knowledge. The approach is genealogical and critically queer elaborates where, how, and why these discursive categories have been essentialised and naturalised in dominant and in some resistant discourses (Foucault, Ferguson, Munoz). As a response, it conceptualises gender and religion as deessentialised, disidentified, performative categories of knowledge, intersecting with race, class, nation, ability, and species and holds at the same time in a postsecular perspective that individual and collective agency, or political subjectivity and social transformation can also be conveyed through piety and spirituality (Mahmood, Braidotti, Auga).

'Situated knowledge theory' (Haraway; Trinh Minh ha) or 'regional epistemology' (Canguilhem) fundamentally underline the materiality of knowledge production and the involvement of institutions in science, the humanities and also in the study of religion. This leads to further ontological and socio-political questions concerning the entanglement of matter and meaning, as e.g. in agential realism (Barad) in different epistemic landscapes.

Respectful science: Towards a feminist conceptualization of knowledge processes in neoliberal academic times.

Beatriz Revelles Benavente (Barcelona/ES),
Ana María González Ramos (Barcelona/ES)

The authors of this paper present the concept of respectful science as a feminist answer towards the neoliberal regimes that build academic knowledge production and creation. Contemporarily, a group of scientists are promoting the concept of Slow Science to prevent the accelerated processes suffered in academia, very broadly. Nevertheless, the critiques towards the

benefits of this Slow Science have not taken long to appear from feminist colleagues (Rowoska-Stangret, 2017; Conesa, 2017). How and who can allow to practice Slow Science and what are the specific structural changes that this turn entails? In trying to perform slow science in a concrete academic event, the authors of this paper have arrived to the need for caring and pursuing knowledge practices that are "respond-able" (Haraway, 2008; Revelles-Benavente & González, 2017) to social injustices happening not only towards the speed of academic times but also to how specific knowledge practices are performed intergenerationally, creating bridges with and for society and upon feminist values of sorority. Affective experiences need to be scrutinized for the creation of a feminist knowledge that does not hide the actual processes under whatever academic result. Respectful science aims at unveiling knowledge practices that, even when they try to overcome the neoliberal regime by criticizing it, are carried away by non-feminist gestures due to the political exigencies of the system. Rather than arguing that science needs to be slower, we want to highlight specific patterns to make science more respectful with each other and with society.

10.06. POLITICS, POLICIES, ACTIVISMS

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 4.106
Chair:	Katarina Loncarevic

Women in Turkey under Looming Shadow of the Oppressive Public Sphere

Selda Tuncer (Van/TR)

As a result of growing conservatism in Turkey in recent years, there is a noticeable increase in social pressure and control over the organization of everyday life. Particularly, besides negative comments and statements on the presence of women in everyday public life, verbal and physical attacks against women in public spaces from 2017 summer onwards indicate that public space has gradually been turning into a dangerous area for women. Under the neoliberal conservative AKP rule, while a new acceptable woman is redefined as a good housewife and mother of children according to religious and traditional references, various issues related to women such as their laughter on the street, their wandering outside when being pregnant, dresses like a miniskirt or short, have placed on the public agenda.

Although these public statements on women's bodies and their appearances are directed to all women in general, they primarily address to a certain group of women, who are not complying with current moral norms of proper womanhood. Since women with a veil become as a socially acceptable woman in today's Turkish society, women who do not adopt Islamic way of living, especially in bodily appearance, have become a target in public life. One of the important results of this is women's reclusion to the home. Based on the interviews with young and middle-aged women, this study focuses on the issue of the changing experiences of women in their relationship to 'home' as the public space turns into a sphere of anxiety for them.

Mediatization of Politics, Technology and Conflict; A Case of Feminist Organization in Kerala

Titty Varghese (Kaunas/LT)

The increasing use of digitalization and technology opens public participation in various events related with politics or social fields especially on social media platforms like Facebook or Twitter. They provide space to the informal actors to form associations and to make a protest to challenge the existing of social structures through the collective action in these spaces. However, the growth of social media and these technologies are not without its ill effects and they are most visible in terms of various social activism nowadays in which most of the new media communication were eagerly focusing on debates with regard to women, gender, equality etc. Such activisms in social media provoke the certain group of people where the masculinity still perceives women as inferior and they tries to shame women activist in the same social media platforms. In this situation, this article aims to identify how mediatization of feminist VS anti-feminist conflict is escalated due to technological advancement and mediatization in Kerala, a south Indian state which always tops in all human development indexes and overall advancement. For this purpose, the case study of a feminist organization called Women in Cinema Collective has been taken and the main research methodology will be the qualitative content analysis of communicative ideologies in social media especially in Facebook and Twitter. The article will be based on victim precipitation theory.

Resisting the Numbers, Denying the Violence? Benchmarking and Ranking as Tools of Policymaking against Violence against Women within the Slovak Context

Veronika Valkovičová (Zlaté Moravce/SK)

The paper presents the area of Slovak policymaking on violence against women as a case study for the enquiry into the international numeric policymaking tools, such as benchmarking, ranking and indexing. The case study looks upon the aforementioned tools, often understood as "soft" in their nature, and applies the theoretical perspective of Fou-

cauldian governmentality. Consequently, it identifies these tools as both techniques of domination and self-regulation. As a considerable body of literature displays, this approach within the study of international numeric policymaking tools has been already applied to the study of human-rights indexing, or international development goals (further theorised as cases of "governing at distance").

Within this theoretical approach, benchmarking and ranking need to be understood as sources of applied and shared knowledge, which serves particular ends, including preserves a particular (neoliberal) rationality of governing. Approached from the perspective of this strand, these tools need to be contextually studied. The presented paper provides a discursive ethnographic enquiry into the tools as techniques of power, as well as tools of Europeanisation. The enquiry is focused on bureaucrats, activists and academics of the Slovak public policymaking on violence against women, as it looks into their perceptions, as well as knowledge use and knowledge transfer, including various forms of resistance to it.

Narrative Identity and Christian Ethics at a Women's Organisation in Kenya

Eleanor Higgs (London/GB)

In this paper I present an overview of my PhD thesis. My field research with the Young Women's Christian Association (YWCA) in Kenya in 2012 revealed the extent to which sexual ethics challenges the YWCA's Christian institutional identity. By analysing YWCA publications alongside archival and interview data, I found that the YWCA uses a range of narrative strategies to resolve the perceived tensions between its Christian identity and its involvement in 'controversial' sexual and reproductive health and rights projects.

10.07. EDUCATION, CONTEXTS, DIFFERENCES II

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 4.105
Chair:	C. Laura Lovin

Women's Sports and Physical Activity in Iran: Female University Students' Perceptions of Gender and Sport Relations

Ladan Rahbari (Ghent/BE)

Despite Iranian women's achievements in sports, the sports scene remains a male-dominated and masculinized arena. This exploratory research investigates perceptions of Iranian female university students about gender and sports relation. Using qualitative methods, we explore prevalent forms of physicality, bodily activity and sports participation amongst the participants, as well as their perceptions of gender and sports relations. Data suggests that despite the prevalence of positive attitudes towards sports and physical activity, most participants did not practice any sports on a regular basis. Most participants drew on discourses of health and traditional appropriate feminine behavior and appearance to discuss gender differences in sports participation. Most participants also believed in essentialist gendered differences that predicted sports participation trends. Some sports such as boxing and wrestling were often mentioned as examples of inappropriate sports for women. Drawing on Feminist and Foucauldian frameworks, the analysis will discuss the findings in the broader context of Iranian political and cultural sports scene.

Maneuvering in multidimensional power relations: Coping with the Safarov case as Hungarian Female Scholars in Armenian Studies

Ágnes Erőss (Budapest/HU), Éva Merencis (HU)

Several types of power relations determine the complexity of scholars identities, one of which is being categorised of a specific gender. Being underprivileged or stigmatised in Goffman's terms in several of these power settings, developing strategies to maneuver and pass efficiently within this complexity is essential.

Our position is reinterpreted when moving across space and the complex power settings itself changes, too. But how can one's autonomy of research be sustained when her/his citizenship seems to overcast other features in a political crisis? How are the borders between being a scholar, a citizen, an activist redrawn? How does the gender factor interfere?

We introduce possible answers by analysing our challenges when the diplomatic and academic ties between Armenia and Hungary broke up. The situation resulted from the extradition of the Azerbaijani military officer, Ramil Safarov. He was serving his life imprisonment in Hungary after murdering an Armenian fellow officer at a NATO Peace Partnership course in Budapest.

Our position and the settings of the research field was determined by (1) the political triangle between increasingly authoritarian Hungary, authoritarian Azerbaijan and Armenia, the third party of the case, (2) Orientalist power relations between Hungary and the two South Caucasian states (3) collision of the academic systems of the three states and (4) us being female scholars.

We argue that though these power relations limited our freedom, we could still gain agency. This was embodied in strong personal cooperation, activism, informal networking, and finally courage not necessarily expected from a woman.

10.08. SEXUALITIES

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 4.106
Chair:	Katarina Loncarevic

"A queer cold war: Anti-gender/queer movements in Bulgaria"

Shaban Darakchi (Sofia/BG)

The nationalistic anti-Western discourse in Bulgaria consists of non-existent imaginary threats against the Bulgarian nation such as "imposing of a third gender", "step against nature", "erasing the Bulgarian nation with Western homosexual concepts", to name a few. Furthermore, the anti-LGBTQ movements have identified their activities with the Russian anti-LGBTQ politics, disseminating anti-LGBTQ propaganda.

The main objective of this paper is to investigate the new forms of "anti-gender/LGBTI movements in Bulgaria and it will make a very important contribution to the existing literature on the topic of social movement and more specificity it will contribute to the understanding of the intersections of nationalism and the extremist far-right movements in a Post-Socialist context. The main objectives of this project are pursued through three specific research questions. How has the "anti-gender/LGBTI movement" in Bulgaria emerged and what are the main ideological nationalist stands of these movements? Using the approach of Patternote and Kuhar (2017), I will investigate how the radical right-movement in Bulgaria has formed and what are the main discourses in its activities and ideologies. Thus, I will compare the emergence and the activities of this movement to the wider Eastern European and global context.

Using critical discourse analysis and case studies, this study will also seek explanations as to what kind of "nationalistic anti gender/LGBTI identity politics" have been created over the time; what is the dynamics in these "identity politics". The main approach of the study is inspired by sociology, combined with queer studies, feminism and regional studies.

Panels
Panels | Stream 11: Working/Struggling/Organising

11.01. FEMALE ENTREPRENEURSHIP

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 4.102
Chair:	Andrea D. Bührmann

A critical account of the transition to entrepreneurship: The case UK female entrepreneurs

Hannah Dean (Durham/GB)
In this paper we seek to theorize novel gendered relationships in the context of women's organizational experience of entrepreneurship. By adopting a critical poststructuralist feminist lens and a longitudinal narrative approach, this study sheds new light on to the fluidity and complexity of women's experiences as entrepreneurs. We argue that entrepreneurship is a dynamic site of agency and oppression; it is also a place where women can oppress other entrepreneurs (including other women) by reinforcing gendered discourses and conventions which in practice work to dominate others.

Mary Magdalene as an emerging icon of feminine leadership: exploring post-secular antenarratives of the new feminine in the context of online entrepreneurship.

Violetta Pleshakova (Berlin/DE)
In the space of networked information economy (Benkler 2006), thousands of women are asserting their economic agency as self-employed entrepreneurs through the use of Web 2.0 technologies. "Spiritual entrepreneurship" is rising both as an emergent narrative and as a business practice. Spiritual women entrepreneurs are negotiating post-secular feminine leadership paradigms, paving the way for understanding of feminine leadership. Due to the lack of consensus on the definition of feminine leadership, the concept of "antenarratives" (Boje 2001) – budding, undefined storylines – is suggested as a way of appropriately theo-

rizing such practices and addressing their emergent nature.
This paper ventures into the online discourse of spiritual entrepreneurship with the goal to explore one especially potent and poignant antenarrative – that of Mary Magdalene.
Previously dispossessed by the established Christian religion and recently reclaimed by post-secular "subjective wellbeing culture" (Heelas 2008), Mary Magdalene the historical figure is supposedly becoming one of the key players in post-secular non-institutionalized women's spirituality (Starbird 1993, Leloup 2002, Bourgeault 2010). In the context of online spiritual entrepreneurship, where the lack of contemporary role models is evident, while the hunger for inspiration is present, Mary Magdalene is increasingly seen as a symbol of feminine leadership and an icon of "the new feminine". Through in-depth interviews, participant observation, and narrative research, this paper attempt to explore the feminist potential of this antenarrative, aspiring to contribute to our understanding of feminine leadership and its current practices.

Women's entrepreneurial realities in the Czech Republic and the United States. Gender gaps, racial/ethnic disadvantages, and emancipatory potential

Alena Křížková (Prague/CZ), Marie Pospíšilová (Prague/CZ), Nancy Jurik (Arizona/US), Gray Cavender (Arizona/US)
Our study focuses on the experiences and ambitions of small, purposively selected samples of women business owners from two countries – the United States (US) and Czech Republic (CR) – by drawing on contextual embeddedness and intersectional perspectives. We were interested in understanding the barriers, opportunities and strategies identified in each country. Drawing on feminist intersectional perspectives, we expected that women's experiences would be differentially shaped by the convergence of multiple dimensions of social identities and women's institutional/geographical contexts. A combined contextual embeddedness/intersectional approach to entrepreneurship suggests that interwoven dimensions of identities position entrepreneurs differentially in relation to the structural context in which they are located, including variations in historical patterns, national policies, market conditions and normative

regimes. Comparison of entrepreneurs from these two regions is important because the US and CR present an established market versus transitional market economy with differing norms, policies, market conditions, racial/ethnic composition and unique historical orientations toward business ownership. We analyse interview narratives to identify ways in which variations in social location may differentially position respondents in their decisions to start and their strategies for running their businesses. Our intersectional framework recognizes the differing positioning of women even within the same country. This combined contextual embeddedness/intersectional approach complicates the notion of a singular entrepreneurial gender gap while illustrating how hierarchical structures shape life chances and business practices. Our analysis demonstrates that a gender-aware approach alone is insufficient for understanding women's entrepreneurship. Multiple dimensions of women's identities must be considered.

Female sociale entrepreneurship and its contribution towards a more innovative, integrated and equal society

Miriam Gerlach (Vechta/DE)

Entrepreneurship can provide an economic opportunity for disadvantaged groups and social entrepreneurship, especially, can enable institutional and social change. Additionally, woman on average favour social over economic goals and social entrepreneurship provides a more egalitarian working environment for women. Many authors have appealed for more research on social entrepreneurship and gender, because, although the stream of female entrepreneurship is relatively firm, there are very few reports on female social entrepreneurship. This research aims at understanding the potential of female social entrepreneurship as a form of enabling social change from a feminist approach and if it could be a way to improve the position of women and equality in society. In this way, it proposes a descriptive research design aiming at portraying female social entrepreneurship and their context, inquiring on motivations, personal values, abilities, competencies and expertise, methods and technologies used, achieved impact and contribution; as well as the cultural, social, political and economic structures involved in the foundation and

development of these social enterprises, and the potential policies and programs needed to promote and support the field and other girls and women engage more in their communities. The research proposes a constructionist approach, using gender as an analytical category and addressing the structures that might limit or support women and social enterprises. Intended is to collect data, based on a conceptual and theoretical framework, through a desk review of female social entrepreneurships, surveys and interviews to female social entrepreneurs, experts and academics.

11.02. UNEQUALITY REGIMES, DIVERSITY AND INCLUSION IN ORGANISATIONS I

Date/time:	Thursday 13 September / 09:00 - 10:30
Room:	VG 4.107
Chair:	Astrid Biele Mefebue

Recruiter's Discriminatory Behavior toward Ideologically Dissimilar Group

Faiz Ahamad (Mumbai/IN)

Attitudes and beliefs are hugely affected by ideology, which ultimately affects behavior and decision. It has been found that conservatives oppose the hiring and inclusion of outgroups who are ideologically dissimilar such as LGBT etc. whereas liberals do not. A conservative recruiter guesses the suitability of a job seeker by the interactional factor such as gender, caste, religion. Hence the likelihood of discriminatory behavior toward the LGBT job seeker is very high. On the other hand, a liberal recruiter supports equal participation and hence applies structural mechanism in order to give equal opportunity to each employee, e.g. equal pay and compensation etc. This makes the diversified job seeker feels

comfortable in organization lead by liberals and hence they are more attracted toward it.

In this paper, the first study, a 2×2×3 factorial experimental design viz. recruiter ideology (conservative and liberals) × job applicants ideology (ideologically similar and ideologically dissimilar) × jobseeker gender (male, female and other) was conducted. 208 recruitment officers from different recruitment agencies and companies were mailed fictitious job seeker's complete profile including qualification, name, region, nationalities, gender (male, female or third gender i.e. LGBT). In the second study, 80 job applicants participated in a 2×2 factorial experimental design viz. company head ideology (conservative vs. liberal) × organization reputation (high and low) was conducted to find the job intention of LGBT job seekers. Result shows that LGBT job seekers are perceived as value violator and hence they are less likely to be hired by a conservative recruiter.

Struggling with Gendered Organization: Women in the Moroccan Armed Forces

Najia Hichmine (Fez/MA)

Gendered structural and cultural nature of army institutions would describe men as the dominant and more powerful and women as the powerless. In fact, researchers in gender and military studies construct women as the more vulnerable, discriminated and at risk of developing resistant forms of the military as an institution and of their male coworkers (Abrams 1993; Silva 2008; Hauser 2011). Employing the theory of gendered organizations, this study sheds light on women's and men's understanding and articulating of resistance in armed forces institutions. I argue that discrimination in military settings is highly gendered and hierarchical, though women soldiers are more believed to be discriminated against the institution and men, men soldiers on the other hand believe that they are affected by the same circumstances of discrimination, this makes both genders resisting each other in different ways and create modes of resistance in correspondence to their gender. The study is based on semi-structured interviews with 43 men and 36 women soldiers working in army and air forces, from different ranks and perform different

jobs, aged between 24-45, in different cities in Morocco in 2017. I conclude that resistance is fluid and dynamic on the ways it is expressed through and responded to depending on the gender, age and the rank of the soldier. while women use indirect (passive) ways of resistance, men use more direct (active) ways of resistance which is enhanced by the masculine nature of the institution.

Diversity & Equality: Finnish and Italian Perspectives of the Energy Companies

Elisa Bertagna (Helsinki/FI)

A frame analysis of the work done by various energy multinational companies concerning diversity issues and gender equality is presented. Four multinational companies' documents – two from Finland and two from Italy – have been studied. The array of companies' documents includes data from their websites, policies and so on. The Finnish and Italian context have been chosen as an European sample of North and South, advanced and less advanced.

The aim of the analysis is to reflect on how individuals are influenced through their social positioning to which they are ascribed in their organizations and how they cope in such a role with reference to how relationships and contexts of in- and exclusion are created.

The findings of this essay are crucially important. They show how the energy industry is predisposed to have gender and diversity issues being characterized by multinationals with male-dominated employees. They also highlight the employees' struggles in being associated with a certain social positioning, which they might not identify themselves with. Power hierarchies related to diversity issues can be found: "women" as a social category are given more importance and space in the companies' data than others.

Consequently, the work shows how such companies still have a lot to implement in order to establish an efficient diversity management dealing with the complex array of diversity aspects and not only with gender issues. Consequently, the industry is found in need of further inputs, consistent training and workshops.

Thinking Diversity in Tech Through Feminist Interventions

Nicole Shephard (Berlin/DE)

Diversity and inclusion (D&I) has become a trending topic in the tech sector, both in terms of negative headlines and some positive change of late. Feminists are at the forefront of critiquing the continuing lack of diversity in tech as well as the sexism, racism and other -isms that still permeate the industry. Examples include calling out the under-representation of women/non-white folks/queers/disabled folks in tech, the struggle against sexual harassment at tech events/ companies, alongside convincing a male-dominated industry that diverse teams create more inclusive and less sexist/racist technology/code/data.

At the same time, Feminists are also at the forefront of critiquing the politics and discourse of diversity management in organisations, of what is at stake in talking about diversity (rather than equality or equal opportunity), what in turning social justice into a business case, and what celebrating diversity can serve to mask (racism, sexism, power relations, whiteness, privilege).

Diversity in tech thus figures simultaneously as a feminist objective and as an object of feminist critique and ambivalence. In an exercise of thinking two seemingly contrasting modes of feminist theory/research/activism together, this paper begins to outline D&I practices that on the one hand take feminist critiques of diversity on board, while, on the other, embracing D&I as that which allows us to have necessary and urgent conversations in the sector about becoming more inclusive. Can social justice arguments, 'business case' arguments and 'better tech' arguments all be good feminist arguments after all?

11.03. MIGRATION

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 4.102
Chair:	Encarnacion Gutierrez Rodriguez

Finding a 'good' job: Struggles of female refugees participating in labour market integration projects in Germany from a gender perspective

Johanna Ullmann (Osnabrück/DE)

Feminist studies on labour participation and integration have since long argued that positioning at the labour market is a gendered/racialized process and criticized androcentric and gender-blind approaches in studying access and conditions of work. This research field becomes even more important against the background of the latest changes at labour markets due to forced migration. Taking Germany as example one can observe that politics of labour market reception of refugees have changed. However gendered impacts on processes of inclusion and exclusion have hardly been explored from a qualitative and critical perspective.

This contribution takes state programs and interventions of labour market integration as an empirical starting point with focus on gender equality projects. Driving from critical migration studies, using an intersectional perspective and taking gender and other social categories of difference such as citizenship as structural, powerful categories it will be investigated how individual female participants of these programs struggle to find a 'good' job, including planning, organizing and dismissing. By doing so it will become clearer that effects and processes of (forced) migration have to be taken into account in order to understand and research how labour market participation of refugees is a gendered phenomena.

'They sent me to the mountain': LGBTQI* refugees' intersectional experience of 'integration' in Germany

Nina Held (Sussex/GB)

This paper explores the intersectional experience of LGBTQI* refugees in Germany. By drawing on research conducted as part of the European research project SOGICA – Sexual Orientation and Gender Identity Claims of Asylum (www.sogica.org), the paper explores ways in which the lives of LGBTQI* refugees are shaped by gender, sexuality, 'race', religion, class as well as 'refugeeness'. The paper argues that 'refugeeness' challenges the concept of intersectionality in particular ways. This will be explored by looking at the struggles of LGBTQI* refugees to 'integrate' in German society. Questions of 'integration' relate to issues of belonging and othering and the social categorisation of being a refugee. Not only are intersections of sexuality with gender, 'race', religion, age and class are rarely considered in decisions on LGBTQI* asylum claims, these intersections affect LGBTQI* claimants' experiences of 'integration' in Germany overall. By focusing on the experiences of accessing employment and being part of the 'LGBTQI* community', this paper demonstrates the ways in which being 'marked' as a refugee shape these experiences.

Patriarchy; An affront to equity and equality? Wilhelmina J. Donkoh's experience at an African institutional setting.

David Damtar (Oxford/GB)

This research interrogates patriarchy in an African institutional setting whereby control, dominion, access, promotion, respect etc is not sometimes gendered but also, softly woven into a somewhat neo-traditional concept which has the tendency of hindering the female at the advantage of the male. Dr. W.J. Donkoh, a retired Senior Lecturer who studied and later worked at the Kwame Nkrumah University of Science and Technology in Ghana for over twenty years has her life experience providing an opportunity to explore such differential tendencies in an institutional setting. Climbing through the ladder from being a student to a retired Senior Lecturer, her successes, failures and obstructions provide an ave-

nue to examine patriarchy in an institutional setting quite dominated by males. As one feminist, Shereen Eshoff indicated, collective feminism is the one that is desirable and that it judges not against the backdrop of how high an individual had reached but the conditions in which others remain. This presentation evaluates the path Donkoh charted, the mountains she scaled as well as those she could not, to evaluate, to what extent patriarchy has been imprinted and institutionalized among male dominating arenas in Africa while placing it into a global context of feminist discourse. Using structured and semi-structured interviews with the icon, this paper contributes to the growing understanding of the similarities as well as salient differences that characterizes African against Western forms of patriarchy.

11.04. UNEQUALITY REGIMES, DIVERSITY AND INCLUSION IN ORGANISATIONS II

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 4.107
Chair:	Elena V. Buck

Intersectional Perspectives on the Transnational Organization of Work – Current Methodological Challenges

Julia Gruhlich (Göttingen/DE)

In recent years, hardly any other term has had such an impact on gender research as intersectionality. However, the concept radiated only marginally into the research on work and organization. I am convinced that intersectionality is a substantial and productive concept for the sociology of work as well, because it allows to better understand the relationships and contexts of in- and exclusion within (working) organizations. Moreover, I believe that intersectional research might benefit as well, especially by focusing on mul-

tinational corporations: These organizations are using global capital flows, cheap labor force and supply chains in other countries, migrant worker and manager's mobility for establishing chains of productions that transcendent the nation. They emphasize the vital need to consider transnational spaces, and thus, provide an opportunity to overcome the one-sided focus on the nation that dominates within intersectional research.
In this paper, I address methodological challenges for studying intersectional inequalities in transnational organizations. Starting point are methodological approaches on the transnational organization of work that, to date, only marginally reflect on multiple power inequalities. In order to develop them further, first, I refer to methods from migration studies that offer concrete ways to access people's perceptions and experiences. Second, I make use of methodologies that got inspired from postcolonial studies and reflect on powerful historical narratives and political structures. By doing so, I seek to provide a methodological framework for future research on work and organization that is reflective, power sensitive and differentiated.

Organizing vulnerability. Using a feminist conception of vulnerability in Organization Studies

Isabella Scheibmayr (Salzburg/AT)

This paper proposes to use the concept of vulnerability in organization studies. Vulnerability as an analytical system highlights the role of dependence on relations as a basic human condition and focuses on the potentiality of injustices instead of only materialized harm. Vulnerability is double-gendered – gender structures vulnerability in contexts and organizations and vulnerability defines gender. As a theoretical discussion the contribution of this paper is to demonstrate how vulnerability can be used in organization studies to enrich the research process and sharpen critical investigations. Drawing on this discussion, vulnerability can be used in the following ways: First analyzing organizations in the business of vulnerability, second analyzing the constant vulnerability management that organizations maintain. Organizations appear as reducers and producers of vulnerability alike. Together with Foucault's conception of power as domination and self-subjugation, some organizational issues can be understood as forms of self-disciplining by vulnerable groups. Specific cases where vulnerability might be used to research in/

justices in organizations are discussed (e.g. violence in the workplace, reluctance to engage in training, ineffective change management, deficient uptake of flexibility programs). Questions of vulnerability are implicit in existing research in organization studies; therefore we propose a framework of vulnerability to analyze organizational processes and structures from an ethical, epistemological and ontological perspective. Vulnerability can be used in intersectional analyses to enrich our understanding of how injustices are constructed and institutionalized in organizations, serving as an analytical looking-glass as well as a frame of resistance.

Intersectionality on the move: Selective incorporation by gender and migration in work hierarchies in Germany

Ilse Lenz (Bochum/DE)

Intersectionality has sometimes been analysed as fixed systemic inequality by class, race, desire and gender. However, presently intersectionality is on the move. Young migrant women and men have achieved access to higher education and professional training in significant shares. Also, feminist and migrant movements are resisting racist and sexist stereotypes and engaging and networking for change. Furthermore, postfordist capitalism has become global and flexibilised resulting in economisation, flexibilisation and subjectivation of wage work, including women/migrants. Differences by gender and migration become differentiated and more complex. In place of former exclusion a pattern of selective incorporation is emerging and we can speak of processual intersectionality.

I will look at the changing incorporation of autochthonous and migrant men and women in work hierarchies in Germany from 1996–2010 based on the microcensus. Further variables are the region of origin (South Europe or Eastern Europe) and the migration status (German or other passport. In place of the former exclusion, migrant men with German passports have joined management, but women of all groups are still excluded by gender. Migrant men and women with German citizenship are increasingly incorporated in academic professions and in qualified service professions. However, large groups of migrant women with East and South European passports are incorporated in nonskilled service and industrial work showing intersectional gender and ethnic discrimination.

Finally, networking and struggles among female migrant entrepreneurs and care workers will be discussed and compared.

Explaining differing challenges for and choices of highly skilled professionals – Translating organisational structures into actions

Astrid Biele Mefebue (Göttingen/DE)

The presentation follows the idea, that working organisations are not neutral but open up different chances of social participation depending on individual backgrounds. In the end of the 1980s West and Zimmerman (1987) introduced the concept of 'doing gender', later on developed by West and Fenstermaker (2001) into the concept of 'doing difference', focusing on gender (and other dimensions of diversity) as a process category. Round about the same time Acker (1990) introduced the concept of gendered organisations and later on inequality regimes (Acker 2006), stressing gender, race and class as structural and interwoven categories that (re-)produce organisational systems of inequality. According to structuration theory, structure and agency are two sides of the same coin. Structuration theory can be used as a theoretical approach to analyse linkages between individual agency and the social structure of working organisations (Kahlert 2012). Taking on this theoretical point of view, I will ask: How do working organisations structure concepts of life and thereby open up different chances of social participation depending on individual backgrounds? I will concretise this broad question in two ways: First, I will concentrate on life concepts of highly skilled professionals. Second, I will especially focus on gender and sexual orientation as co-constitutive categories and systems of oppressions and granted privileges within organisations.

11.05. WORKING IN AGRICULTURE

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 4.104
Chair:	Isabella Schreibmayr

The Contribution of the Bamenda Grassfields Women in Cameroon to Economic Growth and Development in the Pre-Colonial and Colonial Periods: Historical Perspectives

Ngek Monteh Rene (Yaounde/CM)

This paper presents a historical and processional understanding of the traditional Bamenda Grassfields women's contributions in the economic domain within the context of pre-colonial and colonial eras. It is not that the traditional women from the Bamenda Grassfields have not been economically active or productive; it is rather that they have often not been able to claim the proceeds of their labor or have it formally accounted for. The paper focuses on the pre-colonial and colonial periods and outlines three major arguments. First, it discusses the historical processes and the relationship that has existed between the female folk and land ownership in this local, especially during the kinship structures in the pre-colonial era. Secondly, it reviews the processes of production and reproduction, while explaining women's indispensible role in preparing the soil for eventual cultivation and harvesting. As such, the 19th century – especially with the advent of missionary activities – sequestered female labor and made it invisible in the realm of domestic production. Thirdly, it discusses the traditional women against the background of petty trade in the study local – all of these within the primary sectors. The finding of this paper is captured from both primary and secondary sources. In the primary source, archival data has been largely used to complement the already existing published sources.

"We can not eat vanilla": Female Farmers and the glocal vanilla politics

Annette Witherspoon (Göttingen/DE)

Social Change imposed by globalization through increased interlinks of spaces, people, ideas and goods are a common feature of modern societies. However, power remains a central element of these processes. It dictates who participates, how, when and how benefits are distributed. Using Madagascar as a case, soaring vanilla prices and the recently introduced vertical market integration is transforming producer communities. My research asks whether and how does these changes influence existing power relations between and among different categories of female farmers at community level?

Drawing on concepts of diversity and intersectionality and using grounded theory, social difference is analyzed based on contextual relevance, i.e. the extent to which they mediate outcomes for different categories of female farmers. The paper provides a situated gaze into their everyday experiences as they navigate the push toward global markets and their encapsulation by local realities to make the market work for them.

I argue the resulting tensions muddle local power relations and make room for social mobility for among other groups single female farmers, considering social positioning and hierarchy are primarily based on acquired attributes, such as, wealth. However, how women acquire wealth remains linked to questions of their gender, age, heritage (ancestry) and marital status.

"We cannot eat vanilla" situates farmers as workers, but most importantly as active participants of the change process, with vary social status, interest, and capabilities.

Self-organised Labour Struggles within the Greenhouses of Almería. An Intersectional Perspective on Day Labourers in the Andalusian Agriculture

Olaf Tietje (Kassel/DE)

In Andalusia, south of Spain, in the highly intensified agriculture are working numerous day labourers. Because of the all-season produced

fruits and vegetables there is a permanent demand of workforce related to high peaks of production particularly in times of harvest. Especially in the industrialised area of the greenhouses in the province of Almería these day labourers are – by the majority – immigrated from northern African regions and are often working in informal labour conditions, under precarious circumstances (Tietje 2015).
In contexts of migration and informal labour especially related to agricultural work trade unions are confronted with several difficulties. In Almería, the local SOC/SAT (minoritarian trade union of the Andalusian workers) is focussing on strategies of community unionism for organising the immigrated workers in the province (Caruso 2017; Tietje 2016). The SOC/SAT in Almería is based on self-organising processes of the mentioned immigrated workers and a result of their struggles over the past thirty years. Its perspective on organising processes is therefore related to the needs, working and living conditions of the agricultural workers. The interest of my lecture will focus on the question for possibilities to intervene in intersectional inequalities, how the trade union expounds the problems of exclusive processes and how the trade union activists develop strategies of dealing with the everyday problems of the day labourers. The arguments are based on the qualitative research for my PhD-Thesis (participant observation combined with Interviews, between 2012-2016) at the University of Kassel, Sociology of Diversity.

Gendering practices of everyday environmental work

Marja Vehviläinen (Helsinki/FI)
The presentation examines gendered everyday work connected to environmental concerns. It argues that the material-societal orders and situated knowing of environment during people's youth are strong organizers of the gendering practices of everyday environmental work. The presentation analyses biographical accounts and diaries of a Finnish writing contest: Climate Change and environment in my life. The 80 writers are born between the 1920s and early 1990s. They reflect environment in the 2010s, 60 years after 'environment' became connected to pollutions during the 1950s. The oldest writers' youth took place in an agrarian society, in austerity and war years. They had learnt hard work and gendered practices of

self-sustainability: growing, gathering and modest consumption. These are acknowledged as environmental practices in all age groups, including the oldest writers, although they witness that environmental problems in waterways and air became solved with institutional and technical solutions, distinct from their personal lives. The youngest writers, more often activists than the others, learnt already in school the complexity of the environmental concerns, and the interconnections of personal local everyday life, and the global environmental threads. They live in a world of precarious relations, and everyday practices are extremely contradictory for them. Struggling with contradictions had become gendered everyday work, and it is mainly women who ponder the everyday contradiction in everyday lives. Gender is a persistent organizer of environmental work through the age groups, and women take a major responsibility of it in their particular material-societal situations.

11.06. MANIFESTATIONS OF PRECARITY

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 4.107
Chair:	Laura Fantone

Vulnerability of the working body

Ľubica Kobová (Praha/CZ)

In my contribution I would like to develop the notion of vulnerability as it has been delineated in literature that understands vulnerability as a socio-ontological condition of humanity. There, vulnerability has been inferred on from fragility of human body or the bodily capacity to suffer harm (Butler 2003, 2009) on the one hand as well as from more agential understanding of vulnerability as a precondition of resistance (Butler 2016). However, I would like to specifically focus on how aforementioned concept

of vulnerability may enhance the understanding of the precarity of waged workers as well as the understanding of the process by which working bodies become disabled bodies. The ubiquity of the disablement of bodies by work makes this dimension of the distribution of vulnerability relatively invisible. Perhaps the disablement of bodies is considered to be part and parcel of the 'natural' decay of all living organisms (Butler 2009). At the same time, however, workplaces around the world today actively engage with vulnerability. In order to manage the precarity of employees, they make use of various auditing and risk-society techniques (guidelines, checkups, regulations etc.) and aim at the prevention of potential disablement of workers. How then is vulnerability included in wage relation? How does it contribute to the figuration of the worker? In which ways is the figuration of the worker gendered?

Development manifested feminisation and devaluation of labour in India: evidence from Special Economic Zone

Sazzad Parwez (Jaipur/IN)

This paper examines a new and ever-growing feminization of workforce in Special Economic Zone and implicative dynamism based on theoretical and empirical methodologies. It focuses on further understanding and reasoning on prevailing working condition and resultant implications for women workers. Women are mainly hired as an instrument of a cheaper source of labour. The paper combines descriptive analysis of export-oriented development, dominated by manual labour of women at economic enclaves leading to series of exploitation. Perceived consideration of women as submissive and are less prone to protest or unionise is key factor for this ongoing currant phenomenon. Findings suggest that SEZ units across the country practice similar form of exploitative activities. Women are exploited as workers and as women, and many times, both issues are mixed in such a way that they cannot be treated separately.

Struggling with social inequalities after Retirement: The case of German Retired Women in Turkey

Elifcan Karacan (Berlin/DE)

Inequalities and discrimination that women experience in work life is a frequently researched subject by feminist scholars. Women in work life are mostly paid less, offered insecure or part-time jobs and they experience interruptions or discontinuities in their work biographies due to gendered division of domestic labor (child care or caring for the elderly). In my presentation, based on the empirical findings of the DFG Research Project "Mobile Ageing: transnational pendular migration and care-networks of retirees between Turkey and Germany" I would like to discuss how structural inequalities and interruptions in women's work biographies continue to reproduce disadvantages in their lives after retirement. Moreover, I would like to argue, how women 'organize' themselves in order to struggle with economic and social disadvantages they experience in retirement. Following a brief information on inequalities in employment, income rates, care and poverty in retirement, based on the field research conducted in Turkish coastal city Alanya, I will discuss women's narrations of structural inequalities and discontinuities in their work biographies and how these disadvantages continue to effect their lives in ageing. Finally, I will finish my presentation by discussing retired women's confrontation and strategies to cope with little amount of pension, inefficient health and care services. Particularly, I will argue that the mobility between Turkey and Germany, is not only a result of life-style migration, but also a strategy to cope with the inefficient income and health services.

Women and Non-Uniformity of Education and Employment Policy in Iran

Masoumeh Qarakhani, Seyyed Ayatollah Mirzaie (Tehran/IR)

Uniformity of social policy in different levels and dimensions is the effort for favorable and coordination outputs in social policymaking. Among social policy stakeholders, women is an important subject, because, they play an important part in social services as providers and receivers of them. The

status and role of women make them the subject of direct and indirect social policy, including education, health, employment, child care and so on. But, social policies of women in Iran have never been without challenge. One of the outcomes of policy making for women is inconsistent and paradoxical effects on the situation of women. Education policy, with the development of higher education and employment policy, are two examples of these imbalance social policies that have dissimilar effects on the status and situation of women in Iran. On the one hand, the policy of the development of higher education inevitably leads to "active citizenship" of women and preventive employment policies involved with "gendered citizenship", on the other hand. So the question is what effect does policy making have for women on the situation and status of women? This article with a historical institutional approach and use of dependent pathway analysis shows that some dissimilar and non-coordination outcomes of social policy for women consequence non-uniformity input of policy education and employment.

11.07. CONSTELLATIONS OF WORK, CARE, PAID AND UNPAID WORK

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 4.102
Chair:	Laura Fantone

Gender, Work and Care

Gerlinde Mauerer (Vienna/AT)

Starting with a presentation of results on paternal leave and part-time work in Austria and international research outcomes, I want to analyze the gender impact of reconciling work and care.

In my exploration I first focus on analyzing gender segregations at the labor market and structural barriers in organizing work-life-balance. As

long-term caring fathers and their strategies in reconciling work and care are rare, incentives for fathers in family policies will be re-assessed. Current research results point to short-term effects in equally sharing shared parental care-giving.
Second, I want focus on the qualitative impact of gender theories as a measuring tool for analyzing parental behavior and norms.
Third, the impact of feminist, critical masculinities and queer studies on family policies will be outlined.
Outlook: Gender theoretical and methodological results are an important base for recognizing, being aware of and further abolishing gender inequalities in the private and public sphere. Caring fathers are seen as a positive signal for undoing gender in family work. However, their long term responsibility in care and household work still differs a lot from women's share in unpaid family work.
Discussion:
Is the provision of care (still) interpreted as a second (part-time working) option in addition to a breadwinning-position for both, women and men?
Are there pathways for enhancing the attractiveness of caring?
How to apply feminist, critical masculinities and queer theories in advancing family policies?
Definitions of families – challenges, public responsibilities and (gendered) effects on organizing social life in the private sphere.

'Doing class' by 'doing gender'? The case of gender division of unpaid work in contemporary Russia

Daria Ukhova (Bremen/DE)

As I showed in my previous quantitative study, since the beginning of market transition, the role of cultural and economic capital in shaping gender division of unpaid work within mixed-sex dual-earner households has significantly increased in Russia. Higher cultural and economic capitals have become strongly associated with reports of more egalitarian gender division of such work. In this qualitative follow up study, building on feminist social constructionist approaches to class (Marlinsson 2005; Holgersson 2017), I scrutinize what may have influenced the emergence of this phenomenon. Drawing on twenty seven problem-centred interviews (PCI) with

male and female partners from mixed-sex dual-earner couples with working- and middle-class backgrounds in St Petersburg, I analyse how my interviewees made sense of inequality in the division of unpaid work in their own and their parental households. I demonstrate that while unpaid work remains severely gender-unequally distributed, class positions and class aspirations, on the one hand, and gendered moral rationalities of the division of such work (e.g. ideals of involved fatherhood), on the other hand, appear to be increasingly more intertwined. By 'doing gender' within their households my interviewees also 'did class'. I conclude the paper with a reflection on what sort of shift in gendered moral rationalities could lead to challenging class hierarchies in contemporary Russia and under what conditions this shift could be possible.

Make it work! Inner-familial recognition – intersections of generation and gender

Lucia Killius (Munich/DE)

The meaning of the term "work" and the power relations implied by it have been an enduring focus for feminist research, including debates about the struggle for recognition and redistribution. While gender is a dimension that has been analyzed quite a lot when it comes to the distribution and recognition of paid and unpaid work, fewer studies have considered intergenerational relationships and intersections of gender and generation within the family.

When it comes to the connection of work and recognition, the "family" is highly relevant: it is a sphere of both unpaid and paid work, where the division of labor is negotiated. At the same time the organization of different kinds of work within the family is linked to questions of recognition and the struggle to be recognized, meaning: Who recognizes whom for which kind of work?

I want to discuss this topic using findings from my dissertation research project. My qualitative empirical study consists of intergenerational family interviews with 2-3 familial generations. The sample includes families of different types (e.g. single parent family, stepfamily) who live and work in Germany. Drawing from this data and focusing on the dimensions of gender and generation I specifically want to explore the following questions:

How is recognition for productive and reproductive work shown within the family? How are different forms of recognition distributed in the family? And how is this structure of recognition linked to understandings of "work?"

It's Raining Men! Hallelujah? The Long-Run Consequences of Male-Biased Sex Ratios

Pauline Grosjean and Rose Khattar

We document the short- and long-run effects of male-biased sex ratios. We exploit a natural historical experiment where large numbers of male convicts and far fewer female convicts were sent to Australia in the 18th and 19th centuries. In areas with more male-biased sex ratios, women were historically more likely to get married and less likely to work outside the home. In these areas today, both men and women continue to have more conservative attitudes towards women working, and women work fewer hours outside the home. While these women enjoy more leisure, they are also less likely to work in high-ranking occupations. We demonstrate that the consequences of uneven sex ratios on cultural attitudes, labor supply decisions, and occupational choices can persist in the long run, well after sex ratios are back to the natural rate. We document the roles of vertical cultural transmission and marriage homogamy in sustaining this cultural persistence.

11.08. LABOUR ORGANISATION – EXAMPLES FROM SOUTH ASIA

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 4.107
Chair:	Julia Gruhlich

Organising the unorganised 'others': A Cross-sectoral Study of Union Representation and Collective Voices of Women Workers in SME sector in India

Abhished Mishra (Varanasi/IN)

Small and medium enterprises (SME) are considered to be the backbone of Indian economy and employ a substantial share of the female workers in the sector. But irrespective of their significant contribution, female workers in SMEs have remain marginalised and categorised as 'others' by not only the employers but also by the policy makers as well. In view of the atypical nature of employment, the female workers remain largely unorganised in this sector. SMEs in India are mostly devoid of trade unions which deters the prevalence of collective voice and worker representation in this sector. However, with the help of informal unions (with no political backing) and support of NGOs the female workers are organise themselves to fight for their rights and privileges. In this perspective, the present paper aims at analysing the issues concerning female worker representation and collective voice in four important SME sectors in India namely the rice mill sector, handloom weaving sector, IT/ITeS sector and the hospitality sector. With the help of questionnaire survey couple with focus group interviews, the paper will identify the structure of 'organisation' of the female workers in view of the current trend of de-unionisation and absence of the traditional forms of worker representation and collective voice in the SME sector in India. Finally, a model or mechanism for 'organising' this 'othered' class will be developed.

Institutionalsing Diversity: Exploring Indian Scenario

Nandita Mondal (Mumbai/IN)

Realms of papers have been exhausted to explain the idea of diversity in workplace in case of Indian context. Sustained efforts of feminists in India brought forth several changes in legislative conditions to facilitate social change by bringing in more women in workforce.

The prime question that looms large today, where are we? Is it creating the movement of women to the top ladder of the institutions or gather them at the periphery to provide an eyewash. Does this change bring in diversity in true sense within the institutional framework to usher in new era?

Here, movement organising are under the focus. This paper attempts to explore whether the women in organised banking sector are better prepared to pushing their own boundaries to move ahead in serpentine ladder to lead the workforce and make the workplace more diversified. The paper would aim to find out the strategic moves of women in Banking collective to usher the diversity in Banking institutions in India

Tracing the local activist networks: the case of militant garment workers in Bangladesh

Mitaja Chakraborty (Hyderabad/IN)

The paper seeks to map the local activist network in the globalising economy of Bangladesh which is the second largest garments exporter in the world. The aim is to look at the garment workers movement through the social movements perspective and seek to understand this non-traditional mode of organising.

11.09. DOMESTIC WORK

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 4.107
Chair:	Encarnacion Gutierrez Rodriguez

A global view on domestic workers' power between politics, movements and unions

Sabrina Marchetti (Venice/IT), Giulia Garofalo Geymona (Venice/IT)

Domestic workers have been seen as the quintessential example of precarious, informal, hidden and therefore typically unorganized labourers. Notably, their position in the labour markets tends to be negatively affected by contextual factors such as the intersectional construction of gendered, racialized and class-based representations of care and domestic tasks. Nevertheless, recent decades have seen an increasing visibility of this category of workers, due to the strengthening of their organisations and/or the improvement of normative frameworks that impact on their conditions.

These transformations invite us to interrogate the processes through which such informal and precarious workers have acquired new (structural, symbolic or associational) power, and the ways in which this power has been used, for what purposes, and by which actors, depending on the context.

This presentation explores these questions by taking a comparative look at key moments in the history for domestic workers' rights and conditions in the nine countries involved in the DomEQUAL research project (India, Philippines, Taiwan, Italy, Germany, Spain, Ecuador, Colombia, Brazil) starting from the 1950s till today. We focus in particular on how the question of domestic workers rights has come to be, in some specific moments and places, a terrain of intervention for trade unions, political parties, non-profit organisations, etc.

We try to assess the interactions among these actors as well as the type of agency that domestic workers themselves have deployed in these different instances, also in relation to the contextual factors simultaneously affecting their conditions in each context.

If Only I Were a Male? Domestic Work and the Female Body

Shailaja Menon (Delhi/IN)

Within the contours of the universally and culturally sanctified marriage norms, Indian women have very little space to maneuver. Once, they reallocate to a new geographical space post marriage, their spatial negotiations depend on their spousal/extended family relationships, education and skill levels and economic background. Many a time, they are forced to contribute their labor for the family, willingly or otherwise and their body is valued for its capacity to toil for economic gains.

This paper revolves around the life histories of five women belonging to different castes and economic backgrounds, who migrated to Delhi, post marriage. Depending upon their socio-economic location, they negotiated with their changing life conditions. The researcher's close proximity with these women who worked as domestic help over a period of time and the daily conversations with them induced novel meanings of labour, work, space, motherhood, notions of gender and caste and the bodily aesthetics which would be discussed. Their work is invisibilized and unrecognized and it's only recently that the state has commenced to take cognizance of their labour. Unlike the formal work spaces, it's difficult to map the employer-employee relationship which is based on caste and regional considerations. Here, both are largely females and it operates without any procedural systems. This renders the domestic workers more vulnerable and bereft of any social security network. As the labour is continuously available, the non-familial care economy has been de-valued and de-humanized.

The invisibility of gender, in scholarship on South Asian labor migration: A global historical prospective

Sagarika Naik (Delhi/IN)

Women who migrated across national and international boundaries at the approximately the lesser rates as men also in other side, gendered mass migration change the dimension of the traditional labor history writing, which was strategically male dominated.

The paper has three board dimensions where it tries to analysis:

Its tries to focus on the South Asian unique migration system like Tandu system, Kangani and Maistry recruitment system which will tell a history, that beyond the so called indenture labor migration.

Apart from the domestic industries, the paper emphasized "the history of pain" of women's which highly neglected and invisible. The narration is about the women who forcefully involved in prostitution work which considered in society as an undignified and unrespectable work. Other side its talk about diverse policies and law which was highly regulated the whole oversea migration, had both negative and positive impacts as well. Among the policies the "Brothels Act" which had a high negative impact on the oversea female migrant's.

The study is based on the primary data and secondary sources. The collections are done from the National Archive of India and Burma, like the "Census Report of Burma and India", gives a clarity regarding the true history of oversea migration. "Statistical Report", "Annual Administrative Report", "Public Work Report from Madras", "Colonial Government Report", and pamphlet and different letter from archive of both India and Burma, is help to understand the question of gender beyond the national boundaries.

11.10. PARTICIPATING IN POWER GAMES

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 4.102
Chair:	Encarnacion Gutierrez Rodriguez

The Language of Gendering: A Feminist Analysis of Gender Strategies Adopted by Women in Science Research Organisations in India

Astha Jaiswal (Gandhinagar/IN)

It is known and almost universally acknowledged that globally the presence of women in research fields in science is very low, especially at higher professional levels. It can be generalised that as one moves up the organisational hierarchy the number of women goes on diminishing. This bias, it appears transcends cultures, communities and economies -it is equally present in the US, Europe and even progressive Nordic nations. The purpose of this paper is to study how the perceived experiences of women in Indian science research organisations regarding barriers faced by them could be explained using the theories of gendered organisations (Acker, 1990) and gender strategies(Bird and Rhoton,2011) . Methodologically, the study is based on the life experiences of nine women respondents from different science institutions based in India. The study has used Lightfoot and Davis' (1997) Portraiture methodology to construct in depth narratives based on life experiences of the respondents. Theories of gender organisations (Acker, 1990) and gender strategies (Bird and Rhoton, 2011) to analyse the language of the discourses. Analysis of the discourses produced in the narratives revealed subtle ways in which the respondents engaged in gender strategy practices under combined influence of the gendered organisation and patrifocal cultural context. It was found that gendered nature of discourses produced in the narratives could effectively be explained only by combining theories of gender strategies and gendered organisations, while taking into consideration the patrifocal cultural and social context.

Mobilizing resources at the juncture of status and gender: women professors' engagement in university power games

Stephanie Braukmann (Darmstadt/DE), Anne Dölemeyer (Holzminden/DE), Tanja Paulitz (Darmstadt/DE), Leonie Wagner (Holzminden/DE)

While the proportion of women professors in the German higher education system does not exceed the level of approx. 22%, women professors today constitute, for the first time in history, a numerically visible group within the system.

The university has a long-standing history as an institution dominated by men and marked by frequently informal and gendered power gaining strategies. This is also true for Universities of Applied Sciences, and Universities of Art and Music. Women professors are still widely marked as 'the other'. Thus, their (subject) position within the academic organization is shaped by the interplaying aspects of status-based privileges and powers as well as gender-based mechanisms of marginalization, raising the question how this juncture plays out in terms of potentially changing the historically biased power relations in the academic systems. Still, there is surprisingly little research on the question of which resources and strategies women professors can mobilize in order to participate in and shape decision-making processes.

Our paper is based on a work-in-progress study, consisting of qualitative semi-structured interviews with women professors working in universities of all types in Germany.

Exclusive networking? A queer-feminist approach to affect politics at "the top"

Käthe von Bose (München/DE)

"Networking" is considered to be one of the most important ways to work on one´s own chances to succeed in the current individualized labor market. To be well connected seems to be a crucial element for a successful career, particularly for gaining access to "elite" positions.

The paper will analyze one particular form of this practice: networking in exclusively structured networks. So-called "Service Clubs" such as Rotary or Lions Club offer platforms to make the "right" connections. A pre-con-

dition to gain access to such clubs is to have already networked successfully: Membership is only provided through invitation. In contrast to institutionalized networking-tools such as mentoring programs which directly aim at increasing (equal) chances in the labor market, networking in Service Clubs seems to provide exclusive connections as a rather implicit surplus of an organized community.
I focus on the "successful side" of social inequalities within the (German) labor market by analyzing one form of their reproduction: the practice of networking exclusively. This practice encompasses explicit as well as implicit politics of belonging. Ethnographically, I will focus on the implicit ones: the seemingly random, but incorporated practices of affiliation, the seemingly individual, but highly political affects and atmospheres that foster solidarity and social cohesion on the one hand and on the other, they produce exclusion and failure. How do these practices of belonging and exclusion rely on and foster social differentiations and power relations along the lines of gender as interdependent with race, class, dis/ability, and sexuality?

11.11. REPRESENTATIONS OF GENDER IN CREATIVE INDUSTRIES

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 4.107
Chair:	Laura Fantone

Mothers Artlovers, Maternal Revolution in and out of the Studio

Zuzana Štefková (Prague/CZ)
The paper will examine possible connections, tensions, and diffractions between Art, the Maternal and the Revolutionary. As a case study, the

proposed paper will follow activities of a loosely-knit group of mothers who begun to organize themselves in Prague and Brno under the name of Mothers Artlovers. The initiative started in December 2016 as a support group for mothers artists and it is composed of predominantly visual artists, but also theoreticians, curators, filmmakers, activists – creative women for whom art is vital and whose interest in work did not stop with motherhood. In the paper, I explore the outcomes of a series of workshops entitled Motherhood, Art, and Revolution. Following the new materialist thought and using the concept of diffraction, I seek to examine the revolutionary potential of the figure of a mother artist by reading and transforming one of the terms through and by means of the other. Simultaneously, the paper argues for a more open and difference-attentive concept of creativity that includes mothers and their experience thus making the difference in the art world.

Representations of Gender and Labour in Alternative Work Spaces

Anca Raluca Radu (Göttingen/DE)

This paper seeks to show that the public understanding of labour in our digital era is still scripted upon traditional notions of gender relations inscribed in subtle ways in the public representation of various work environments. The talk uses principally approaches from the field of Cultural Studies in analysing the hierarchically gendered connection between labour and space. It highlights two examples of workspaces, the home office and alternative work environments featured in advertisements, as it pursues a twofold aim. First, the paper analyses in a depersonalized manner a widely publicized and hotly debated interview by a professor of political science with the BBC, conducted with interruptions from his home office. It contextualizes the public debate the interview sparked in the digital media within larger academic discussions about the gendered perception of alternative workplaces. It shows that the current understanding of the home office as a space cannot quite reconcile the public-private, professional-domestic, and male-female divides and therefore its meaning needs to be reconsidered in order for it to gain full acceptance as a valid workspace. Second, the paper comments on a

publicity campaign by a German telecommunication company in which male office workers connect via their phones in a natural environment in ways that invoke notions of male hegemony over nature, traditionally understood as female. The campaign capitalizes on widespread biased notions in its gendered representation of labour, showing that new technologies are often used to replicate these notions instead of revising them.

Women Journalists both at the Center and Margins of Media in Turkey

Çiler Dursun (Ankara/TR)

Journalism is a challenging work for women journalists all over the world since news is a gendered product in many ways. Despite increasing number of female journalists in the sector, there still is glass ceiling effect to be overcome. Many of the women journalists do not very much aware of the affect of gendered social roles in news production.

Media industry has grown fast since 1990s and women journalists have entered to the newsrooms relatively easy compared to the state monopoly period in broadcasting in Turkey. However women journalists has been fragile members of news sector because they have lost their job as easy to get compared to the men journalists.

In the first time of the feminist media research in Turkey, women journalists in both mainstream newspapers and local newspapers have been identified according to their working conditions and self perceptions on the newsmaking and their own professional identity through a comprehensive field research. We've done both surveys and deep interviews with the local and national women journalists who has still a job opportunity to do. We've also searched on women journalists works for internet news portals. That enables us to make comparisons according to the both medium (newspapes and internet news portals) and institutional scale (national and local). We have identified working conditions, gendered dimensions of newsmaking and the strategies of women journalists respond to the glass ceiling affect. This research is funded by TUBITAK as 215K168 number project and can be pursued on the womenjournalists-blog.wordpress.com

11.12. RESISTANCE

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 4.102
Chair:	Seyyed Ayatollah Mirzaie

Diversified Standpoints of Women's Organizations in Turkey: On the possibility of a concurrent Women's Movement

İncilay Cangoz (Eskisehir/TR), Serap Sugur Eskisehir/TR), Temmuz Gönç Şavran (Eskisehir/TR), Hatice Yesildal (TR)

Drawing on the data of a field research conducted in Eskisehir, Turkey, the aim of this paper is to reveal the variety of and the differences among the perspective of the women's organizations (WOs) in Eskisehir. The findings point that thoughts and attitudes of different WOs on the nature and source of gender inequalities and possible solution strategies are disparate. The underlying cause of this diversity is the contrary political and religious standpoints of the WOs. These standpoints seem to produce irreconcilable results that confronts an absolute solidarity among these WOs. However, each WO consider gender inequalities important although they attribute different meanings to and offer different solutions for. By comparing the thoughts and attitudes of 42 WOs which are located in Eskisehir, this paper tries to examine the effects of this diversification and to discuss the possibility of a concurrent and inclusive women's movement in Turkey.

Women's (In)visibility and Choice: Redefining the Labour Market in North East India

Bornali Borah (New Delhi/IN)

While existent social and cultural norms, beliefs and value systems define the normative models of masculinity and femininity in all societies, allocating to men and women, their respective roles and responsibilities; these norms under-value the aptitudes, abilities and activities conventionally de-

fined as 'feminine' as opposed to 'masculine' ones forming the basis of the gender bias/ discrimination displayed by most statistical agencies in capturing women's work and visibility of women workers. Marilyn Warring, in her book If Women Counted: A New Feminist Economics blames the under-representation of women's participation in the workforce on the definitions of work adopted by the System of National Accounting (SNA) which is gender-biased and overlooks the significance of women's contribution to what is considered 'work'. This deprives women of the recognition due to them, simply because what they do is not revenue generating. This is a significant challenge rooted in patriarchal hegemony, that needs to be addressed. Women's visibility is limited to their availability and participation in the economic and/or market production. Work that is invisible, however, influences the nature and character of (visible) 'work' of women and affects the labour outcomes which are inevitably gendered. The social norms that underlie gendered allocation of labour, resources and most importantly, time tend to restrict women's participation, mobility, and employment 'choices', which result in their substantially poor status in the labour market. This paper will explore the (in)visibility of women in the workforce with specific reference to the North East of India.

Contesting conventions in Pakistani society – The Legacy of WAF

Sadia Kamran (Lahore/PK)

This study explores the contemporary art of Pakistan with an aim to cognize feminism and feminist art in the local context. The women have led the Pakistani art world from upfront. They stood up and protested against the Martial Laws, they raised voice for the women rights and while challenging the prevalent ideological dominance of time even initiated the Women Action Forum (WAF) as early as 1983. Since then they have made their presence felt in the social, political as well as cultural avenues on national and international level. The study chronicles efforts of these artists and the impact that they had on the socio-political and cultural avenues for times to come.

In it's broader scope the study looks at the works of selected Pakistani women artists over the past few decades to re-frame the conceptual cat-

egories regarding the feminist art and feminist aesthetics in the highly politicized world of today's Pakistan. From 'the unacceptable political content' and the issues of 'social morality' that characterized feminist art during the 1980's the study tends to anticipate the role that such Forums could play in Pakistan.

'No bad whores, just bad laws' – Sex Worker Activism in the Context of Contemporary Prostitution Politics in Europe

Joana Hofstetter (Firenze/IT)

Since the 1980s, sex worker activists have successfully built a transnational social movement which re-framed prostitution as 'sex work' and thereby politicised and ascribed sex workers' issues within wider labour and feminist struggles for rights and recognition. However, opposing developments have occurred especially in Europe, where neo-abolitionist positions and legal frameworks striving to eradicate prostitution through the criminalisation of sex-buyers and third parties have thrived over the past two decades. Predominantly stemming from radical feminist perspectives, abolitionist advocates reject the concept of sex as work, equate prostitution with violence and human trafficking, and deny sex worker activists credibility and legitimacy to speak to the 'reality' of prostitution. On the one hand, criminalising abolitionist legislation as adopted in France last year condemns sex workers to individualised self-employment and hinders community care and political organising, which further exacerbates their vulnerability to violence and exploitation. In legalised country contexts such as Germany, on the other hand, some labour rights and social protections exist for sex workers. Yet, prostitution policies have turned increasingly repressive, while social stigma and exclusions from trade unions, feminist circles or formal policy-making processes have persisted. My work explores how within these adverse political and legal contexts, sex worker activists in Europe engage in a new wave of heightened political mobilisations in which they themselves have come to struggle with the marginalizations and power relations that a depoliticised, liberal main-streaming of prostitution as work (re-)produces in an industry largely made up of precarious, illegalised, migrants, women, trans and non-binary people.

11.13. STRUGGLING IN INSTITUTIONS

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 4.102
Chair:	Annette Witherspoon

How Gender-Neutral Policy Institutionalize Inequity in Sport? A New Perspective on Anti-Doping Policy

Leila Khanjani (Sydney/AU)

Sporting institutions are well known for being male-dominated, with women's participation gradually emerging through the latter half of the 20th century. Many of the rules imposed by sports governing bodies across the 20th Century have been demonstrated to be biased against sportswomen. However, the establishment of the anti-doping policy through the World Anti-Doping (WAD) Code in the early 21st Century is anticipated to be consistent with the global consensus aimed at achieving gender-equity across sporting practices. The WAD Code, with the core value of promoting equality, adopted a 'gender-neutral' approach by omitting any mention of gender. This raises question whether a gender neutral policy has the same or a differential impact on female athletes. Consequently, should female athletes' differences and needs be taken into account in WAD policy development? This study explores Australian female athletes' everyday experiences of drug management in sport based on feminist theories in sport and gender neutrality in organisations. These theoretical perspectives provide an insight into the gender and power interaction within the field of anti-doping and sport. The findings show how the WAD code implicitly maintains male domination through application of gender neutrality and fails to adequately respond to gender-based issues for female athletes.Thus, the study demonstrates despite being a 21st Century policy, anti-doping appears to confirm the predictions that gender neutrality in policy conceals masculine domination by emphasizing equality at the expense of gender equity. Gender neutrality, Drug Control Policy, Anti-doping, Sport.

Analysing Subjektivierungsweisen and technologies of the self in times of social change – understanding the development of flexibility, acceleration, and activation.

Sabine Beckmann (Bremen/DE)

This paper contributes to understand how individuals – against the background of inequalities and social positioning – experience social change such as those related to flexibility, activation, and acceleration. The analysis focuses on working contexts and presents results from a research project on the construction of self technologies in times of social change. The assumption is that discourses and their effects are not to be considered without taking into account social inequalities and social positioning of individuals. Instead of analysing on the level of Subjektformierung, I offer an analysis of Subjektivierungsweisen (Bührmann). Analysing social change at the level of Subjektivierungsweisen by asking whether and how technologies of the self modify, I conduct a qualitative secondary analysis of interviews from studies conducted between 1990 and 2018.

For this conference paper I consider the development of flexibility, activation, and acceleration between 1990 and 2002. The focus is on the question how individuals deal with those emerging discourses, how they cope with corresponding requirements and how their aspirations, thinking and claims shift towards those rising tendencies. Taking social inequalities into account by using an intersectional perspective, it can be shown how transformations of social formations lead to different outcomes for individuals in relation to their social position. A second outcome of this subject-oriented analysis is a deeper understanding of the social transformations of the last three decades as it highlights the differences of subjects' self-regulations against the background of social inequalities and offers conclusions on the impact of power regulations and discourses.

The 'Coco-Chanel-question'. Basic competencies and workplace related success

Lisanne Heilmann (Hamburg/DE)

While the existence of a 'gender pay gap' is well documented, it often is based on regressions of gender against income. Often ignored in these questions are the actual competencies of people in the context of their workplace. The proposed research follows the quote from Charlotte Whitton (which is prominently attributed to Coco Chanel), 'Whatever women do, they must do twice as well as men to be thought half as good.'

To discuss the extent to which this statement is to be regarded as a humorous exaggeration or whether around half a century later it represents a relevant description of gender relations, data from the Programme for the International Assessment of Adult Competencies (PIAAC) are examined. As PIAAC only surveys two social genders, only analyses on the difference of 'men' and 'women' are possible here.

In a cross-country comparison will analyse data from European countries. Concentrating on workplace-related approval, factors like overall income, bonuses, job satisfaction or certain workplace practices, like training or instructing others have been analysed as possible outcomes of numeracy and literacy skills as well as learning habits and skill uses at the workplace. Depending on the country and the area of work, women seem to need significantly higher literacy and numeracy competencies then men to achieve the same success in their workplaces (up to 150 points on a scale of 500), especially in the STEM-fields of work.

11.14. LABOUR ORGANISATION IN THE SERVICE SECTOR

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 4.102
Chair:	Astrid Biele Mefebue

'If it doesn't endanger my patients I will fight for my rights' – On the affective politics of labor struggle in the health care sector

Katja Chmilewski (Vienna/AT)

The aim of this paper is to analyze the affective dimension of political mobilization by drawing on the example of most recent labor disputes in the German hospital sector. Under the slogan 'More of us is better for all' the mostly female nursing staff demanded a fixed staff-patient-ratio to stop the shrinking of labor shortage. In this way the labor struggle can be conceived as turning towards legal changes in the financing system of hospitals in the context of re-organizing the public sector according to the general principle of a "lean state" (Sears 1999).

While studies on the transformation of societies in the global North draw attention to the commercialization of feeling (e.g. Hochschild 1983), this paper looks at the role of emotions and affect for analyzing processes of collective organizing and political mobilization. Referring to feminist debates on immaterial and affective labor, as well as the emotional (Flam 2005, Goodwin et al. 2001; 2007) and affective turn (Gould 2004; 2009) in Social Movement Studies it will be discussed if affect and emotion can also be conceptualized as a resource in collective mobilization against precarious working conditions in a feminized workspace. The discussion of theoretical concepts will be enriched and exemplified by referring to a first sighting of interviews with nursing staff and strike activists.

Women Activists in a Male-Dominated Area: Women of Confederation of Puplic Employees Trade Union/KESK in Turkey

Handan Çağlayan (Bamberg/DE)

This presentation focuses on women trade union activists in Confederation of Public Employees Trade Union/KESK in Turkey. Membership rate of women in this confederation is nearly %30. Additionally the rate of women in the represantative posts in the KESK is considerable (%25). There is 30% quota for the all represantative boards for women in the KESK and the Confederation has a sensitive gender approach in its all activities. Lots of campaignes have been counducted by KESK for gender equality in the work place since establishment of KESK.

Since trade unions in Turkey can be called as male-dominated areas because women's membership rate is lower than 10 percent and their represantative rates are lower than this rate and, trade unions have been gender blind in their activities, the case of KESK is striking.

The presantation aims to explore the charesterestics of KESK which made women able to get represantative boards and impact all the KESK's activities with gender lenses. The assumptions about reasons behind women's success are figured out from face to face interwievs which were held on 50 women trade activist of KESK and two focus group discussions between 2016-2017.

11.15. WHAT DOES THE #METOO CAMPAIGN REVEAL?

Date/time:	Saturday 15 September / 09:30 - 11:00
Room:	VG 4.107
Chair:	Giulia Zacchia

What Does the #MeToo Campaign Reveal?

Guilia Zacchia (Rome/IT), Marcella Corsi (Rome/IT)

#MeToo campaign has now expanded from US to various other countries and languages. Women all around the world began to tell their stories of sexual harassment or assault at the workplace for example in France tweeting with the hashtag #balancetonporc (literally meaning "snitch out your pig"), in Spain using the hashtag #yotambien while '#sistabriefen' (meaning "the final brief") in Sweden. While in France, as well as in Italy and Spain, the movement was very focused on the individuals, in Sweden, instead, the movement evolved in a series of 'petitions' calling for concrete action and change to norms on sexual assault and harassment within specific industries in Sweden such as sport, media, unions, academia, tech, law, politics and music. The #MeToo movement provides a great opportunity to analyse how different countries have reacted to it in order to answer to some important questions: – Is there is a common European definition of "sexual harassment"? – How national definitions of "sexual harassment" are in line with the European Commission and Council of Europe definition? – and, finally, which are the main differences, in terms of coverage, perceptions, reactions and critics to #MeToo movement among European countries? Do local political parties drive these perceptions? The panel proposes a reflection about the relevance of the #MeToo social media campaign in European countries, also considering it as a 'virtual' face of 'struggling' involving all women in the campaign agains tharassment independently of other specific dimensions of diversity, such as race, class, gender, age etc.

OPEN FORA

OPEN FORUM 1: THE POEM IS A HORMONE: CREATIVE PLAGIARISM AND WRITING WORKSHOP

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	ZHG 003
Form of presentation:	Workshop
Chair:	Claire Finch

The Poem is a Hormone*: Creative plagiarism and writing workshop – 3hrs
How can we explode the imaginary? How can we create a literature that will be read after the queer and feminist apocalypse? How can we steal, how can we plagiarize, how can we construct our texts and our bodies in the ruins of the literary canon? In this atelier I will create a space to transmit and practice literary appropriation. Inspired by queer and feminist texts and methods, together we will develop and practice literary subversion. The writing workshop becomes a space of collective reimagining and resistance.
* from Lisa Robertson, 3 Summers, Coach House Books, Toronto, 2016.

OPEN FORUM 2: INTERDISZIPLINÄR GLEICH PREKÄR ODER INTERDISZIPLINARITÄT ALS BERUFLICHE PERSPEKTIVE? (in German)

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	ZHG 004
Form of presentation:	Workshop
Chairs:	Jördis Grabow, Yves Jeanrenaud, Sarah Oberkrome and Franziska Vaessen

Im Rahmen der zehnten European Feminist Research Conference möchten wir als Nachwuchswissenschaftler_innen der deutschen Fachgesellschaft Geschlechterstudien die Gelegenheit nutzen, uns im Rahmen eines Forums zu vernetzen und in Austausch zu kommen. Für unsere spezifische Statusgruppe zeigt sich der Übergang vom Studium in den Beruf oftmals schwierig. Der Hintergrund unserer besonderen Situation beruflicher Ver(un)ortung und unsere (un)spezifischen Karriereoptionen als Genderexpert_innen und Genderforscher_innen werfen Fragen auf, die zu Herausforderungen wie Abhängigkeiten und Prekarität, die beruflich noch wenig Etablierte betreffen, hinzukommen. Gleichzeitig können gerade die Fähigkeit zu Ambivalenz und das 'Bewegen dazwischen', die kausal mit inter- und transdisziplinären Perspektiven verbunden sind, auf flexibilisierten Arbeitsmärkten Kompetenz und Vermögen bedeuten. Im Fokus dieses Forums steht deshalb die Frage, welche Vor- und Nachteile eine interdisziplinäre Ausbildung für Gender Studies Absolvent*innen haben kann. Wir wollen aber auch diskutieren, welche Positionen gesellschaftliche Akteur*innen, wie Studiengänge, Fachgesellschaften aber auch Gewerkschaften einnehmen müssten, um Absolvent*innen interdisziplinärer Studiengänge zu unterstützen.

OPEN FORUM 3: INTERSECTIONALITY AND RESISTANCE IN BLACK FEMINIST ORGANISING

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	ZHG 005
Form of presentation:	Workshop
Chair:	Baljit Banga

Since 2004 policy covering violence against women in the UK context has undergone a 'reframing'. The 'reframing' has occurred in a shifting social policy landscape where the notion of 'gender', already a marginalised discourse, or entirely absent from social policy content, has been redefined as 'neutral', lacking meaning in relation to a social problem that requires reference and specificity. Where the gendered approach is weak, ill-defined or absent, the emerging policy can potentially exclude the intended and historically and politically significant beneficiaries (women experiencing violence) in ways that are detrimental to long-term positive outcomes and replace initiatives with non-gendered programmes. However, the question regarding reframing does not stop with gender, it also includes race and the experiences of black minority ethnic women living in diaspora. Where race and gender are considered under an intersectional approach the very fibre of black women's organisations addressing anti-discrimination and social and economic participation under a human rights-based approach is threatened under a reframed policy. The consequences of such is the erasure of black women's history, identity and ideology (the post-racial neo-liberal dynamic). This paper focuses on race and gender by analysing the impact on black women working, struggling and organising following the implementation of the Domestic Violence, Crime and Victims Act 2004. In the final analysis the paper suggests a need for a black feminist epistemology covering intersectionality and resistance as a framework for black women organising addressing the post-racial neo-liberal challenges and oppressions of political and economic systems where they are excluded.

OPEN FORUM 4: SEXUAL ASSAULT AND SEXUAL HARASSMENT IN UNIVERSITIES

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	ZHG 006
Form of presentation:	Workshop
Chair:	Suzanne Egan

The proposed event is a round table meeting for conference delegates with an interest in the issues of sexual abuse and sexual harassment in universities. The impetus for this proposal is my current work on a research project initiated by the Australian Women and Gender Studies Association in response to a report on this issue produced by the Australian Human's Rights Commission. Sub-themes to guide the discussion will include but not be limited to:

– Similarities and differences in how the issue has been represented and responded to in our respective institutions, communities and l locations.
– How can feminists from inside and outside the academy work together on this?
– Examples of successful local initiatives.
– Why now? Given that sexual assault and sexual harassment in higher education is not new what factors appear to have brought these issues into public arena?
– What might we learn from the experiences and observations of Sara Ahmed who in 2016 resigned from her position in protest over her then university's failure to address sexual harassment?
– What avenues are there for keeping in contact with other in order to exchange ideas and generate momentum for this issue beyond institutional and national borders?

This is an open event lasting 1.5 hours. All conference participants are welcome to join and to nominate additional questions or subthemes for discussion. It is anticipated that participants who wish to will be able to contact each other about this event prior to the conference.

OPEN FORUM 5: RESISTANCE STRATEGIES TO THE NEOLIBERAL ACCELERATION OF ACADEMIC INDUSTRY

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	ZHG 007
Form of presentation:	Workshop
Chairs:	Sveva Magaraggia and Elisa AG Arfini Sveva Magaraggia and Elisa AG Arfini

Several analyses have recognized the alarming acceleration of production regimens in the neoliberal academic industrial complex. Issues of precarization, unpaid labour, metric-based evaluation, forced mobility, mental illness, time pressure, isolation and competition, do not spare the gender studies field. While analytic appraisals of this conjuncture can draw from several sources and sophisticated theoretical frameworks, few experiences in collective organizing have managed to provide platforms for rapid response and situated strategies of resistance. In this workshop, we would like to connect with feminist academic knowledge workers in order to share strategies, visions, good practices, and forms of networking for solidarity.

OPEN FORUM 6: MIGRATIONS AND TRANSNATIONAL SPACES OF EDUCATION

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 0.110
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	Íngrid Agud, Marta Bertran-Tarrés and Montserrat Rifà-Valls

The aim of this presentation is to discuss our ongoing research project which examines how transnational spaces of education contribute to the construction of cultural and social identities of girls (6 to 12 years old) of Moroccan, Pakistani and Senegambian families and the influence of parenting in this process, in the context of migration and social transformation in Spain. Our previous research findings stressed the importance of intra-family negotiations to move between the (Muslim) family and/or community spaces, the school and academic spaces (lay). Therefore, we consider it indispensable to know how the identities of girls are constructed from an early age in intra-family relationships, as these will allow flexibility in the election of their trajectories. To approach this question, the theoretical framework is built from the interrelationship between the following disciplines: (1) studies on migration and transnational feminism, linking social transformations with cultural hybridizations and identities that form in the educational and care relations; (2) anthropology of education, as the roles and controls of gender are essential in the formation, maintenance and change of ethnic social boundaries, for example, resistance to cultural assimilation through the reaffirmation of the gender roles or control of the girls and women by the group; and (3) postcolonial feminist theories and studies of masculinities. To explore contemporary subjectivities of girls and their families, implies to avoid the imposition of universal stories to find the singularities and difference.

OPEN FORUM 7: NETWORKS OF HEALING AND CARING: NEGOTIATING KNOWLEDGE IN A NETWORK OF PARTICIPANTS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 1.101
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	Bettina Wahrig, Heiko Stoff, Sabine Woehlke and Marion Hulverscheidt

Networks of Healing and Caring: Negotiating Knowledge in a Network of Participants

Despite a long history of critical discussions on professionalisation, medicalisation and Gender Studies, the distribution of power between the esoteric and the exoteric participants of healing/caring networks has remained stable: In the medical professions, the power of decisions about practices of healing and caring in the medical and non-medical institutions and places (e.g. schools, homes for the elderly, private homes) has rested in the hands of few professions (physicians, to a lesser extent pharmacists, politicians). Under the pressure of restrictive budget politics, the work-load has often increased, while the remuneration or financial compensation for care has stagnated or even decreased, aided by the growing immersion of private sponsors in these institutions. It is no mere coincidence that the gender of the vast majority of the caring and healing professions that do not belong to academic medicine is female.

We want to combine a historical gaze on the gendered power-relationships in the healing and caring professions with asking the following questions:

How can the "power of knowledge" or the knowledge potential of the caring and healing professions come to a more equal distribution among the different professionals (midwives, nurses, physicians,…) and how can this knowledge be made visible?

How can the expertise of the cared-for be understood and how can it be

made relevant in constellations of participatory research and participatory design?
We want to discuss these questions in an interdisciplinary approach. By presenting this form on the ERC, we hope to find partners of conversation across national borders and disciplines.

OPEN FORUM 8: 'WHY SHOULD WE CARE?' A FEMINIST LOOK AT ALGORITHMS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 1.108
Form of presentation:	Workshop
Chair:	Pinar Tuzcu

In computing, algorithm means a finite set of rules which has a specific task to solve a certain problem. These rules are originally established to create a mathematical path that correlates the numeric inputs at hand in order to reach the 'right' output in a certain period of time. In the digital age, algorithms power the digital infrastructure of contemporary society and are increasingly used not only for data processing but also for pattern discovery and 'prediction'. This makes algorithmic systems powerful tools of social organisation, production and control. Algorithmic bias, however, has been shown to be distributed along the sexed and raced lines, both reproducing old structures of power and oppression, as well as create new ones. This workshop aims at creating a critical feminist approach towards the analysis of algorithmic systems by asking the following questions:
What is an algorithm and why should we care?
How do they operate? What do they affect our everyday life and beyond?
What is algorithmic sexism and how does it operate?
Our goal is to create space for the understanding of the basic principles of algorithm and analyze the dynamics of power relations that algorithmic sys-

tems produce. In order to illustrate these dynamics, we will also look at the examples of algorithmic bias and regulation in fields such as big data, cryptocurrencies and machine learning. By trying to analyse algorithms from a feminist perspective, we hope to contribute to the building of a critical account of algorithmic power and its implications.

OPEN FORUM 9: MEDICINE, VIOLENCE AND POWER – FEMINIST CRITIQUES AND UTOPIAS

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.102
Form of presentation:	Workshop
Chair:	Annika Spahn

In this workshop, I want to look at feminist critiques of medicine from the 1970s until today. These include themes such as violence in gynecology, the gender pay gap in nursing and processes in knowledge production and drug testing that do exclude women and people of color. The first part of the workshop will consist of a brief presentation. Afterwards I will focus on two main questions with the participants: What would a feminist utopia of medicine look like? What can we as researchers and activists do to achieve this goal? We will discuss these questions firstly in small groups and then as a whole group.

OPEN FORUM 10: FEMINISTISCHES MUTTERSEIN (in German)

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 4.104
Form of presentation:	Workshop
Chair:	Alicia Schlender and Andrea Werthmüller

Der hiesige Diskurs um Mutterschaft* illustriert, dass Mutterschaft* ein Thema ist, in welchem sich verschiedenste Erwartungen, Überzeugungen und Normvorstellungen spiegeln. Durch die Betrachtung von Mutterschaft* wird deutlich, wie sehr das vermeintlich persönliche eigentlich politisch ist. Wenn Menschen Mütter* werden, werden sie schnell mit Erwartungen von außen konfrontiert, müssen sich mit Bewertungen, Mütternormen und -mythen auseinandersetzen. Diese Erwartungshaltungen an Mütter* stellen für viele eine Herausforderung dar.
Wir wollen mit euch in unserem Workshop zu feministischem Muttersein* solche auf ein bestimmtes Mutterbild ausgelegte Konstrukte aufdecken, destabilisieren und diskutieren. Der Fokus des Workshops soll auf der gelebten Alternative liegen. Wie kann feministisches Muttersein* gelebt werden? Wie kann ich mich den zugeschriebenen Muttermythen widersetzen? Was bedeutet feministisches Muttersein* für mich? Was gibt es für Familienformen fernab der traditionellen Kernfamilie? Gemeinsam wollen wir nach den vielfältigen Möglichkeiten feministischer Mutterschaften* fragen. Wir wollen unsere Perspektiven auf mögliche mütterliche* Lebens-, Gefühls-, und Körperentwürfe erweitern durch Input, spannende Diskussionen und persönliche Austauschmomente.

OPEN FORUM 11: DECOLONZING GENDER STUDIES (in German)

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	ZHG 003
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	Maisha Maureen Auma, Inka Greusing, Ilona Pache and Marianne Schmidbaur

Die AG Selbstverständnis möchte den Schwerpunkt "Dekolonisierung der Gender Studies" in einem doppelten Formusformat fortsetzen (Freitag 14.9. von 12:30 bis 14 Uhr; 15-16:30).

Dabei sollen die auf dem Workshop in Berlin (Mai 2017) verhandelten Fokussierungen (Dekolonisierung: Begriffe und Konzepte, ... in der Lehre, ... in der Forschung, ... bei der Institutionalisierung) sowie die auf der Drei-Länder-Jahrestagung (AU,S,D), Köln 2017, geführten Debatten vertieft werden.

Auf der Tagung in Göttingen 2018 möchten wir insbesondere Lehrprojekte zu Dekolonisierung aus verschiedenen fachlichen Perspektiven Gender Studies vorstellen und diskutieren.

OPEN FORUM 12: FEMINIST PUBLISHING WORKSHOP: TRANSFORMING A PHD INTO A PUBLISHED BOOK

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	ZHG 004
Form of presentation:	Workshop
Chairs:	Maria do Mar Pereira and Sara de Jong

In this workshop, Dr. Maria do Mar Pereira and Dr. Sara de Jong share their experiences of converting their PhD theses into monographs published by international publishers. They reflect on how to find and approach a suitable publisher, how to write a successful book proposal, and the changes that one needs to make in the style and content of a PhD to create a publishable book. The workshop will provide ample space for questions and discussion about the joys and struggles of writing a feminist academic book. This workshop is open to PhD students and Early Career Researchers.

OPEN FORUM 13: THE ENTANGLEMENTS OF RELIGIOSITIES AND SECULARITIES IN THE MEDIA, CULTURE AND ARTS

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	ZHG 005
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	Sabine Grenz, Mia Liinason, Maki Kimura, Nella van den Brandt, Konstanze Hanitzsch and Olga Sasunkevich

This panel examines how religion (religiosity/secularity is produced and circulated in culture and media. It opens with the keynote "Blasphemous Art, (Trans*)gender Debate and the Religious/Secular Divide", by Professor Anne-Marie Korte, drawing on examples such as Drag Sethlas and female punk artists. This is followed by a round table discussion, which looks at cases including "The Beard Pictures" of Gilbert & George; Pussy Riot; Björk's Utopia; islamic visual arts in Istanbul; the Swedish pastor Åke Green and explores wide-ranging issues, such as:

- why Pussy Riot has become so prominent in the West and how it influences (questions) our ideas of religious/secular societies;
- how the "Islamic" has bee "complicated" by women practicing islamic visual arts in Istanbul (e.g. Hülya Arik)
- how normative male body characteristics, such as facial hair, are considered the expression of male identity whether religious or secular, while female bodies have been objectified and problematized (e.g. Maki Kimura);
- whether Björk's latest album Utopia is initiating a new feminist materialist religion (e.g. Konstanze Hanitzsch);
- how religion, sexuality and gender are evoked to establish national identity;
- what are the challenge of hearing the voices at the margins, like religious LGBTs (e.g. Mariecke van den Berg).

As the first public event organized by the Network "Transforming Values. Gender, religiosities and secularities across the globe", which aims to

develop novel analytical concepts and methodological approaches to explore religiosity/secularity and gender across the globe, the panel invites interdisciplinary and open conversations on the intricate dynamics of secularity/religiosity.

OPEN FORUM 14: OPEN SCIENCE IN GENDER STUDIES: PROJEKTE UND PERSPEKTIVEN (in German)

Date/time:	Friday 14 September / 12:30 - 14:00 Friday 14 September / 15:00 - 16:30
Room:	ZHG 006
Form of presentation:	
Chairs:	Kathrin Ganz, Gabriele Jähnert, Aline Oloff, Sigrid Schmitz and Marcel Wrzesinski

Wissenschaft allen Menschen einfacher zugänglich zu machen (Open Science) und ihre Ergebnisse möglichst frei nutzen zu können (Open Access) ist ein Kernanliegen auch der Gender Studies. Welche Wege dabei zu gehen sind, um allen Akteur_innen im Feld (Wissenschaftler_innen, Bibliotheken, Verlagen, Fachgesellschaften) gerecht zu werden, ist noch unklar. Zugleich wird der Wunsch nach Open Science / Open Access von allen Akteur_innen betont und von der Forschungsförderung schon jetzt breit unterstützt.

Die Mitglieder einschlägiger OA-Projekte – vernetzt in der AG „Open Digital Gender Studies" der Fachgesellschaft Geschlechterstudien – möchten in einem ersten Slot (90 min) zunächst neue Entwicklungen und Ergebnisse im Bereich von Open Access / Open Science in Deutschland vorstellen. Anhand von Pilotprojekten wie der fachbegutachteten Zeitschrift „Open Gender Journal" (OGJ), dem „GenderOpen" Reposi-

torium, dem Verbundprojekt „Gendering MINT digital" sowie der integrierenden „Open Gender Platform" (OGP) sollen Aspekte der konkreten Umsetzung sowie Möglichkeiten zur Kooperation erörtert werden.
In einem zweiten Slot (90 min) möchten wir insbesondere wissenschaftspolitische Fragen diskutieren, z.B. unterschiedliche Publikationsstrategien im Feld der Gender Studies, die komplexe Sachlage bei (Zweit-)Veröffentlichungs- bzw. Urheberrechten in Lehre/Studium, (Eigen-)Verantwortungen von Forscher_innen im Bereich Open Access, klassische vs. offene Begutachtungsverfahren bzw. Qualitätssicherung. Auch sollen auf die Forschungsförderungspolitiken zu OA/OS eingegangen werden, vor allem mit Blick auf aktuelle Positions- und Strategiepapiere (DFG, EU-Kommission, Forschungszentren).

OPEN FORUM 15: PERILOUS KNOWLEDGE – GENDER & SEXUALITY SCHOLARS AT RISK IN EUROPE

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	ZHG 007
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	David Paternotte and Ov Cristian Norocel

Increasingly across Europe gender & sexuality scholars are facing challenges to academic freedom and personal safety.These attacks take diverse forms: pressuring scholars to avoid research onto sensitive issues; defunding research institutions or even diverging funding from entire research fields; actively persecuting and incarcerating scholars engaging in critical research; or threatening the integrity of critical scholars. Such attacks raise numerous issues concerning the practice of scientific inquiry, but academic institutions are not always aware of these risks, and re-

searchers are poorly equipped to face them.

On 4 June 2018, the gender research centres of the Université libre de Bruxelles (STRIGES) and the Vrije Universiteit Brussel (RHEA) organize a one-day workshop with the following objectives:

- To signal our commitment for protecting academic freedom, and urging university authorities, organizations representing the rights of workers in the higher education sector, academic professional organizations, Institutes for Advanced Studies, European and national research funding bodies, to join in our efforts.
- To diagnose the threats that critical scholars are faced with, acknowledging their increasingly complex nature (both in real life and online).
- Identify the repertoire of responses afforded to institutional entities and individual researchers at risk.
- To propose the foundation of a special committee with the purpose of drafting a policy report pertaining to issues of institutional and personal management of risk.

This open forum aims at presenting the results of this workshop and to pursue this conversation with the attendees of the AT Gender conference.

OPEN FORUM 16: NO VIOLENCE FOR WOMAN WITH DISABILITIES

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 0.110
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chair:	Francine Atosha Mbusa

The overall project goal is to rise the protection of PWD from any form of violence linked to their particular status of vulnerability. A primary focus is on protecting disabled women and youth from SGBV and to facilitate their access to support structures that render quality services in medical health care as well as psychosocial, legal and socioeconomic assistance. The project seeks to achieve the following objectives:

Objective 1

A qualitative research study will be conducted to become more familiar with the different types of violence PWD are confronted with in South Kivu. Reasoning: Up to now, only very little data exist on the general situation of PWD in the (Eastern) Congo, a not yet stable post-conflict zone that provides a lot of challenges for both non-disabled persons and PWD. Our research seeks to find out the different forms of threats and violence PWD are challenged with on a daily life basis, both in urban and rural areas. The study will focus on different target groups:

– Threats/violence commonly experienced by adult PWD (both sexes)
– Threats/violence particularly experienced by female adult PWD
– Threats/violence particularly experienced by male adult PWD
– Threats/violence commonly experienced by adolescent PWD (both sexes)
– Threats/violence particularly experienced by female adolescent PWD
– Threats/violence particularly experienced by male adolescent PWD

The qualitative data will be gathered by means of a desk study, semi-structured interviews, and focus group discussions.

OPEN FORUM 17: A NEW WAY OF THINKING ABOUT MEASURING WOMEN'S EMPOWERMENT IN SUDAN

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 0.111
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chair:	Mawa Mohamed

A New Way of Thinking about Measuring Women's Empowerment in Sudan

Women in Sudan have an inferior standing legally, politically, and financially. At the same time violence against women is a widespread problem. Data from the UN shows that 90% of women in Northern Sudan have undergone female circumcision. Therefore, the situation of Sudanese women needs to be improved by reforming the current policy to promote women empowerment, but since the available data is largely unreliable old or inconsistent this will not happened. Therefore, this research aims to examine and discuss from a feminist perspective the different pathways of women's issues in Sudan, to develop a new survey and measurement of women's empowerment. This measurement will not just address the level of empowerment but also will help the policymakers to make policy that promotes the roles of Sudanese women in the country and this will lead to more social and economic development.

OPEN FORUM 18: ETHICAL CONSIDERATION WHEN DOING RESEARCH AT THE INTERSECTION OF DISPLACEMENT, MIGRATION AND GENDER

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 1.102
Form of presentation:	Workshop
Chair:	Cita Wetterich

I propose to engage in a critical discussion on doing research at the intersection between displacement and gender. As the research on gender and migration increases, it is crucial to reflect on negative consequences of said research, such as re-traumatization, insecurity, and rewriting of gendered stereotypes. After a brief input on ethical consideration from the field and on the positionality of the researcher, the participants of the workshop are invited to include their own ethical problems and dilemmas in the discussion. The participants as a group try to work on possible solutions and recommendations. The workshop is set up as a safe space of cooperation and support for researchers. At the end, a joint set of (unofficial) guidelines and take away points is drafted that might help researchers in similar situations.

OPEN FORUM 19: RECLAIMING MARY MAGDALENE: EXPLORATION OF AN EMERGING ICON OF POST-SECULAR FEMININE LEADERSHIP

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 1.103
Form of presentation:	Workshop
Chair:	Violetta Pleshakova

Previously dispossessed by the established Christian religion and recently reclaimed by post-secular "subjective wellbeing culture" (Heelas 2008), Mary Magdalene the historical figure is supposedly becoming one of the key players in post-secular non-institutionalized women's spirituality (Starbird 1993, Leloup 2002, Bourgeault 2010). In the context of online spiritual entrepreneurship, where the lack of contemporary role models is evident, while the hunger for inspiration is present, Mary Magdalene is increasingly seen as a symbol of feminine leadership and an icon of "the new feminine". This open forum workshop aspires to introduce Mary Magdalene as an emerging feminine leadership icon, sharing key conclusions from the author's empirical research on Mary Magdalene as an anternarrative (Boje 2001) – budding, undefined storyline – in the context of online spiritual entrepreneurship. The workshop will engage its participants in reclaiming Mary Magdalene as a role model and a symbol through exploring her potential as a post-secular feminist embodiment of "the new feminine". Thus an engaging debate of the definition of feminine leadership is endeavored.

OPEN FORUM 20: A GRASSROOTS APPROACH TO MARITAL CAPTIVITY

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 1.103
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	Margarita Rafaela Taskoudi and Farah Marzak

The interactive session "A Grassroots approach to Marital Captivity" will introduce the concept of marital captivity in both legal as well as societal context.

The issue of 'chained women' or marital captivity is found within Muslim, Jewish, Catholic and Hindu communities. Women from these various religious backgrounds often marry twice; there is the legal marriage for law and an informal, religious marriage.

Marital captivity refers to the situation in which women are unable to terminate their religious marriage. This means that even though the civil courts can dissolve their civil marriage, women are forced to stay informally married under the law of their religion or women who are forced to stay married under the family law of their country of origin (limping marriages). These limping marriages affect women, their families and their communities, and are in violation with both CEDAW and the ECHR.

During the session we will discuss efforts that have been made in various countries through grassroots movements which have resulted in new laws and changes in legislation, especially transnational efforts to advocate martial freedom on a European level.

The session is presented by Femmes for Freedom, a Dutch NGO that introduced the definition of Marital Captivity in Dutch Parliament and successfully advocated the forced marriage bill in Dutch Penal Law.

FFF advocates women's rights and fights against forced marriage, marital captivity, polygamy and honour killings. FFF is dedicated both to preventing these crimes and to (legally) assisting women who are held captive in a marriage.

OPEN FORUM 21: GENDER, SUSTAINABILITY AND TRANSFORMATION GENAU*T – A NEW WORKING GROUP IS PRESENTING ITS IDEAS

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 1.104
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	Christine Katz, Daniela Gottschlich and Tanja Mölders

The new working group of the FG Gender – GENAU* T – wants to present and discuss its first ideas and projects in the field of feminist and transformation theory, gender, diversity, nature and sustainability. We welcome all conference participants who are interested in the nexus of gender diversity and sustainability.

OPEN FORUM 22: POSTCOLONIAL INTELLECTUALS IN EUROPE: CRITICS, ARTISTS, MOVEMENTS, AND THEIR PUBLICS

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 1.105
Form of presentation:	Book presentation
Chair:	Adriano José Habed

This book launch event features some contributions included in the edited volume Postcolonial Intellectuals in Europe: Critics, Artists, Movements, and their Publics (Rowman and Littlefield, Summer 2018). In particular, it focuses on the chapters of the book dealing with feminist, black, and queer critics/activists/writers, whose intellectual work has been (and still is) pivotal for the construction of social movements and transnational solidarities in today's postcolonial Europe. Gianmaria Colpani and Julian Isenia present the intellectual work performed by queer of color collectives (i.e., Sister Outsider and Strange Fruit) in the Netherlands during the 1980s and 1990s. Discussing two intellectuals working in them (Professor Gloria Wekker and film-maker André Reeder), they show how queer of color activism emerged from broader cultural exchanges inside and outside Europe. Leila Whitley introduces Sara Ahmed's figure of the "feminist killjoy" in connection with students' demands for trigger warnings and safer spaces, for the decolonization of (and accessibility to) knowledge, and for seriously tackling sexual harassment within institutions. Finally, Jamila Mascat gives a spellbinding account of the European years of black intellectuals James and Fanon, showing how Marxism, though in its "heretic" forms, played a pivotal role in their anticolonial trajectories. This should function as a reminder for postcolonial scholars not to deprive these authors of their revolutionary potential.

OPEN FORUM 23: CRISIS OF GENDER RELATIONS? ANTIFEMINISM AS A THREAT TO SOCIAL INTEGRATION

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 1.105
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chair:	Barbara Grubner

Due to changing gender relations, public discourse in Germany actually features a broad discontent with gender politics, gender studies and the further liberalization of gender relations. This antifeminist discourse about the so-called 'gender-mania' depreciates scientific or political reflections on gender as dangerous ideology (dubbed 'genderism') and is partly very polemical. Individuals and institutions in the field of gender politics or gender studies are increasingly confronted with hate speech and with personal threats. This is not helpful for a constructive debate on the diversity of gender relations and identities, but threatens the acceptance of plurality as a crucial norm of democracy. Our interdisciplinary project will analyse antifeminist actors and discourses in five case studies. Some of the researchers will be present at the EFRC and may present the project together.
Please find short descriptions of the five case studies in the uploaded file.

OPEN FORUM 24: INTER-/ TRANSDISCIPLINARITY IN ACTION – VOICES FROM THE HUMANITIES, NATURAL SCIENCES, AND TECHNOLOGY

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 1.108
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chairs:	Anja Zimmermann, Edyta Just, Göde Both and Smilla Ebeling

We would like to create a space where researchers based in Europe working across disciplinary boundaries come together and discuss their practical experiences with inter-/transdisciplinarity.

In the discussion we would like to focus on questions, such as
– Are there different (or similar) perceptions of engaging in inter-/transdisciplinary research among disciplines?
– What specific ideas about inter- and transdisciplinarity circulate in different disciplines and how do they differ or correspond?
– How do the practical experiences of working in inter- or transdisciplinary contexts differ between disciplines, especially between the sciences and the humanities?
– What kind of questions particularly require inter-/transdisciplinary work?
– What is the future of inter- and transdisciplinarity in Gender Studies?

The forum will be organized by Anja Zimmermann (visual studies/ art history), Smilla Ebeling (science studies/ biology), and Göde Both (technology studies/computer science). We have worked together in a research project on academic feminism in and across disciplines in Germany.
We will start with a brief presentation about our study on inter-/transdisciplinarity in different strands of feminist research in Germany. Edyta Just (Intergender Consortium and Research School in Interdisciplinary Gen-

der Studies at Linköping University) will join the forum as a discussant. The open forum session will be an opportunity to stimulate reflection and collaboration among those working across the boundaries of humanities, social sciences, natural sciences, and technology. Depending on the number of participants we will split our discussion in groups.

OPEN FORUM 25: ATGENDER WORKSHOP DISCUSSION: SITUATION OF EARLY CAREER RESEARCHERS IN GENDER STUDIES

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	ZHG 004
Form of presentation:	Workshop
Chairs:	Orsolya Lehotai, Stefanie C. Boulila, Edyta Just, Katarina Loncarevic and Sibel Yardimci

In 2017 ATGENDER conducted a survey into the situation of Early Career Researchers in European Gender/Feminist Studies. This workshop discussion aims to present the result to a wider audience and discuss possible measures that ATGENDER could take in order to support Early Career Researchers. The workshop will be facilitated by ATGENDER's Early Career Researchers Working Group.

OPEN FORUM 26: GENDER RESEARCH UNDER PRESSURE – CONSEQUENCES FOR RESEARCH COMMUNICATION

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	ZHG 007
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chair:	Linda Marie Rustad

Kilden genderresearch.no will seize the opportunity to invite bodies working with disseminating gender research in Europe to a panel, to share experiences and discuss common challenges. In recent years, governments, political bodies and the media have increasingly intervened in research institutions, which has resulted in putting basic academic values, such as its autonomy, under pressure. These interventions, in combination with anti-feminism, have had significant costs for gender studies. For example, in countries such as Poland and Hungary, academics experience that governments close research institutions, and even prohibit researchers from conducting their job. In other countries, such as in Sweden, the media has demonstrated a disturbing interest in contesting the relevance and legitimacy of gender studies. When the confidence in gender research decreases among policy makers, governmental bodies and people in general, how can we, as responsible for disseminating gender research to the public, work to change the alarming trend and at the same time maintain our role as critical and independent journalists? What kind of challenges are we confronted with and how do we meet them? In a media landscape adjusted to fast pace and shallow presentations, how do we ensure the public's access to solid research and critical analysis?
We will invite relevant units from different European countries.

OPEN FORUM 27: SHARED PARENTING IN THE MODERN FAMILY FROM A FEMINIST POINT OF VIEW

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 0.111
Form of presentation:	Open Fora (e.g. Workshop, Book presentation)
Chair:	Hanna David

In the last decade my country, Israel, has gone through enormous changes regarding child custody in divorce cases, and these changes have influenced almost all areas, domains and disciplines. The main change has started by challenging the concept of "father's visit" and transferring it to "father's responsibilities", namely, the father is no longer a "visitor" but rather a partner with certain responsibilities and duties even in cases of mother's custody. The next step was the ongoing tendency towards equally shared time of both parents with the child or children. Soon afterwards women started contributing to their children's financial expenses, while taking into consideration both parents' earnings and other assets. This so-called "revolution" is still in its first stages. For example: while in many European countries joint custody is THE default in divorce cases (or cases when the parents have never been married), in Israel the Parliament is (finally) to vote for "automatic" mother-custody only for babies under one year old, which is a substantial change from the present situation, where mothers were almost always the custodians of children under 6.
The influences of these change have but little been studied, and I wish to present my findings, regarding professional advancement, life style, male involvement in the girl's and the boy's life, etc., based both on public materials (papers, published documents by the government, TV programs), and a dozen interviews I have conducted.

OPEN FORUM 30: WISSENSCHAFTSTAG: ÖFFENTLICHKEITSSTRATEGIE (in German)

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 3.107
Form of presentation:	Workshop
Chair:	Irina Gradinari

#4genderstudies: Das Forum lädt alle Interessierten ein, sich über die Interventionsstrategien in der Öffentlichkeit und im Internet für die geplante Aktion am Wissenschaftstag (18.12.2018) auszutauschen, um die Genderforschung zu unterstützen.

OPEN FORUM 31: KONSTITUIERENDES TREFFEN DER NEUEN AG TRANS* INTER* STUDIES IN DER FACHGESELLSCHAFT GESCHLECHTERSTUDIEN E.V. (in German)

Date/time:	Friday 14 September / 12:30 - 14:00 Friday 14 September / 15:00 - 16:30
Room:	VG 3.108
Form of presentation:	Vernetzungstreffen
Chairs:	Josch Hoenes und René_ Hornstein

Liebe Interessierte,
hiermit möchten wir zum konstituierenden Treffen der neuen AG Trans* Inter* Studies in der der Fachgesellschaft Geschlechterstudien e.V. einladen. Das Treffen findet am Freitag den 14.9.2018 in zwei Blöcken (12.30 bis 14 Uhr und 15.00 bis 16.30 Uhr) statt.

Obwohl im deutschsprachigen Raum zunehmend wissenschaftliche Arbeiten aus nicht pathologisierender Perspektive zu den Themenbereich Trans- und Intergeschlechtlichkeit entstehen, sind diese Diskurse innerhalb der Geschlechterforschung und auch innerhalb der Fachgesellschaft noch immer marginalisiert. Es fehlen sowohl Gelegenheiten zu wissenschaftlichem Austausch und Debatten als auch zentrale Publikationsorgane, die Forschungsergebnisse leicht auffindbar machen.
Die Neugründung der AG Trans* Inter* Studies zielt darauf ab, eine breitere Vernetzung von Wissenschaftler*innen in diesen Bereichen zu ermöglichen und Orte für einen Austausch über grundlegende Fragen der Trans* und Inter* Studies, Projektvorhaben und aktuelle Entwicklungen in der Förderlandschaft zu schaffen.

Für die konstituierende Sitzung schlagen wir folgende Tagesordnung vor:
1. Kennenlernen & Austausch über zentrale Anliegen
2. Verständigung über die Arbeitsweise der AG
3. Festlegung der zentralen Themen und Ziele für das kommende Jahr
4. Ernennung der Sprecher_innen

Um trotz den knappen Zeitrahmens eine produktive Sitzung zu gestalten, bitten wir Interessierte darum, sich bis zum 10.9.2018 bei Josch Hoenes und René_ Hornstein per Email melden:
jhoenes@web.de
hornsteinr@gmail.com

Wir freuen uns auf Ihre/eure Teilnahme und verbleiben mit herzlichen Grüßen,
i.A. Josch Hoenes und René_ Hornstein

OPEN FORUM 32: ICH BIN EINE KANACKIN_ DECOLONIZING POPFEMINISM

Date/time:	Thursday 13 September / 15:00 - 16:30
Room:	VG 2.106
Form of presentation:	Book presentation
Chair:	Pinar Tuzcu

In this open format, I would like to present my book "Ich bin eine Kanackin: Decolonizing Popfeminism" which explores German-Turkish rapper Lady Bitch Ray's performance and particularly her use of the term Kanackin. My book combines issues of popfeminism and postmigration through speculative methodology and invites to forget prescriptive definitions by proposing paradoxicality as a source to diversify our concepts of feminism. By means of Situational Analysis, my study works through the contradictory forms of positioning that occurred in group discussions with Turkish-German university students about Lady Bitch Ray's music videos. In this book, I argue that these contradictory forms of positioning bear traces of emergent discourses that reach beyond Western-centric descriptions of feminism in Germany.

OPEN FORUM 33: EUROPEAN OBSERVATORY ON FEMICIDE

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 1.106
Form of presentation:	
Chairs:	Marceline Naudi and Barbara Stelmaszek

The European Observatory on Femicide (EOF) is hosted by the University of Malta Gender Studies Department and was officially launched on the 1st of March 2018, taking over the work of the completed COST Action on Femicide across Europe project (2014-2017). The COST Action ended with a request by its members to continue the work in form of a European Observatory to be set up at the University of Malta.

The European Observatory on Femicide is the first structure of such kind in Europe focusing solely on femicide, recognising the need for a targeted quantitative and qualitative research initiative, because of femicide's gender-specific nature.

At the time of the open forum, the EOF will have been officially active for 6 months. The aim of presenting at the Open Forum would be to reflect on the work done by the EOF and to engage with participants in the form of questions and feedback. The speaker(s) would present on the opportunities and challenges that arise when setting up a new feminist organisation with a regional scope. Hopefully, the event will result in greater awareness among feminist researchers and activists in Europe about the existence and future work of the Observatory as well as inform participants about the steps involved in setting up such regional initiatives. In exchange, the presenters could receive feedback and ideas to utilise in the future work of the Observatory.

OPEN FORUM 34: FEMINISM: CRITIQUE AND COMPLICITY

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 2.101
Form of presentation:	
Chairs:	Maria do Mar Pereira, Sara de Jong and Mia Liinason

In 2017 the words 'feminism' and 'complicity' were both chosen as the 'words of the year' by, respectively, the Merriam-Webster Dictionary and Dictionary.com. In this collective book presentation, three feminist activists and academics discuss the relation between feminism, critique and complicity. They will reflect on how some forms of feminism have been complicit with perpetuating injustices and inequalities, for example, by colluding with neoliberalism, racism, and trans exclusion. Each of the speakers will draw on their recently published books on feminist academics; feminist movements; and women's NGOs to challenge feminist practices and ask if we are doing enough to build solidarities across movements. We will also discuss questions of the co-optation of feminisms and instrumentalisation of majority women's investments and interests, as well as strategies to refuse and resist complicity.

OPEN FORUM 35: QUEER MIGRATION AND ARTISTIC PRACTICES

Date/time:	Friday 14 September / 12:30 - 14:00 Friday 14 September / 15:00 - 16:30
Room:	VG 2.104
Form of presentation:	Workshop
Chair:	Saltanat Shoshanova

Part 1 (20-30 min): Presentation
Queerness and the nation building process - inclusion & exclusion of queers in the state and the nation. Official attitude towards (Homo)Sexuality as the new frontier between "the West and the Rest". The migrant as a queer person (the queer person as a migrant), queerness as an umbrella term for the different Others. I will explore what tactics artists form the Post-Soviet space, South Africa and Iran use in creating queer art and declaring existence of queer identity. Hence, the main question of my research is: How could one break the dichotomy of National vs. (Homo)sexual? Then I'll continue with (queer) migrant art. How one fits their queer non-white body into white western narrative? I will contextualize queer migration to big cities and western countries and bring up some examples form contemporary art. These examples should inspire the audience for thoughts and creation in the second part.
Part 2 (1 hour): Practical part
Drawing Queer-migration maps through life with participants and discussing them. Participants will draw their maps by placing the dots on a piece of paper and then connecting them in the end. First, they will need to put the dot that indicates themselves on a map. Then depending on importance following events from their lives: First travel (train/plane/ship), Moving into new apartment, New city/country, New environment (ocean, desert, mountains, music, food etc.), first talk in foreign language (first foreign true friend), First success, first coming out, First kiss/love/sex, Loss/death/trauma, etc. In the end using different colours and materials they should connect the dots using their own logic. The ones who will be willing to could share their stories with others using the map.

POSTER SESSIONS

Poster Session | Stream 1: Remembering/Representing/Signifying

Date/time:	Friday 14 September / 09:00 - 10:30
Room:	VG 3.108
Chair:	Maki Kimura

Exploiting the Myth of Motherhood – A critical Mainstream Media Analysis

Natalie Berner (München/DE)

This paper offers a critical analysis of the mediated representation of "motherhood" within the mainstream media in Germany. Based on the approach of critical discourse analysis and the multi-level public theory it will be shown, how the field of possible representations is limited to few depending on the publicity level. This denial of diversity applies for 1) what motherhood means and what is included in the role knowledge nowadays and 2) how the stereotype of "the mother" is still enshrined in highly gender normative concepts. Besides this analytical systematisation of the dominant motherhood discourse, also power structures and areas of interest beyond the representations will be taken into account. The results and dependencies will be shown in graphical models and key examples of the test material will be displayed.

Bio-social care: embodied memory in the practices of traditional midwives in Ecuador

Paz Saavedra (Edinburgh/GB)

My research follows embodied memory as a temporal phenomenon by focusing in practices of care across generations. I do so through the study of social practices in Ecuador that integrate traditional knowledge and practices of care of for new generations. These practices connect the knowledge of past generations (embodied, actualized and embedded in the materials, bodies, procedures, and tools involved) with the contin-

gency which the encounter with new generations brings about. I follow the practices of traditional midwifery. I frame these practices as practices of intergenerational and bio-social care since they integrate the care for human bodies and social connections with care and knowledge gathering of the earth. Moreover, these practices are mostly carried by women in rural areas of Ecuador, many of them belonging to indigenous communities, which have been historically marginalized and whose knowledge has been mostly reduced to folklore. In the case of traditional midwives, there is also a further intersection as most of them are elderly women, many of whom are unschooled which makes harder for them to be part of the health system. They are still practicing and assisting their communities, even so there is a tendency to see them through the notions of a dying past, a sense of permanent loss or a fading memory rather than as living and actualizing memory. I explore different intersections in the practices of these women and how they weave intergenerational memory in a context where their practices are barely recognized.

POSTER SESSIONS

Poster Session | Stream 3: Teaching/Learning/Facilitating

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 3.102
Chair:	tbc

Punitiveness as the answer for the boys crisis in the classroom? A Survey about the penalty-attitude of students of teaching

PhD student Johanna Pangritz (Bielefeld University/DE)

The discussion about the boys crisis did arise during the last decades. Ever since the mid-nineties boys are considered as the second sex in the educational systems. The main reasons for the failure of boys are said to

be the lack of male role models and also the feminization of pedagogy. Despite the fact that this relationship is not supported by different surveys, several countries tried to increase the number of male teachers.
Martino (2014:35) called this strategy re-masculination:
„Re-masculination, both in terms of injecting more male teachers into the profession and in terms of making the curriculum more boy friendly are the answer".
Martinos definition of re-masculination includes also another aspect of the male repair agenda in the classroom: It seems to be important to change teaching methods and teaching materials in schools to make them more boys friendly. This means, that male teachers should act in stereotypically male roles to distinguish themselves from female teachers.
My contribution wants to focus on the German discussion about failing boys and examine the attitudes about feminization, masculinity and punitiveness of future teachers. Therefore, a student survey will be conducted. As some pretests have shown, will demonstrate that the importance of a male identity and the agreement to hegemonic masculine norms have an effect on the penalty-attitude. I will also concentrate on the question in which way these results are important for the educational practice and further how it can be possible to teach a democratic way of being a man.

Gender and Diversity in Daycare Centers (Kitas). From the Perspective of Children: Lessons in Theory and Practice

MA/MSc/MPhil Laura Hennig (Austria)

Research projects are on the rise regarding gender and conscientiousness of the diversity of gender identity. Nonetheless we are lacking educational materials in Kitas to practically apply towards diversity and inclusion. Critical stance towards the concept of heteronormativity supported in early childhood pedagogics is generally absent. Were it present it would allow the transition from theory into practice and see adultism as a mere form of discrimination. This education furthering social-political project "Establishment of Reflection upon Gender and Diversity in Kitas" was developed by the author; as an adjunct to Berlin's Education program it stresses diversity and variations of family forms. It lends itself to the question on how chil-

dren could be motivated to deal with gender and diversity.
A regularly occurring workshop was held in a Berlin Inclusion-Kita. Using a bottom-up-strategy, playfully-creative examples were tried on children of both genders, four years and older. The focus groups then evaluated all work processes - with the children - and through symbol-supported documentation made results systematically transparent. Children's rights oriented methodic around parents' work and diversity-conscientious networking were added.
Research results show that the tools available to Berlin Social Services enable rather than prevent violations in children's rights. Through them the pedagogic specialty force is neither theoretically nor practically given adequate support to improve its competencies.
The gained children's perspective contains indications for the future development of educational offerings and other tools and gives much impetus for discussion regarding family norms in research, theory and practice.

Teaching gender in higher education: towards an inclusive school through the innovation of university curriculum

Lorea Romero Gutiérrez (University of Cantabria/Spain)
The contribution of academic feminism to non-androcentric and interdisciplinary knowledge is nowadays undeniable. However, this rich scientific production has not permeated university curricula. In Spain, feminist university teaching has weakened in the new study plans approved after joining the European Higher Education Area. Specific teaching has been reduced in the degrees and the mainstreaming strategy adopted in some programs does not achieve the scientific rigor provided by feminist research. In addition, universities' commitment to offer specific postgraduate programs has deteriorated due to lack of funding and to the students' perception of the scarcity of job opportunities. However, the integration of gender research into the university curriculum is a necessary path to achieve both university excellence and an inclusive school system through all educational levels.
My research seeks to identify resources and obstacles to the implementation of women and gender studies in university education. It involves undertaking a detailed analysis of the case study of the Autonomous Communi-

ty of Cantabria (in north of the Spain) through the examination of university teaching plans, the elaboration of student surveys –in order to collect their learning experiences- and the interviews with feminist teachers. Its aim is to propose measures for implementing gender in university education as a strategy to transform the school system in non-university levels.

Experiences of Discrimination and Social Inequality of Minority Students at German Universities. A Qualitative Reconstructive Survey

PhD student Katrin Springsgut (Goethe-Universität Frankfurt am Main/DE)

My PhD project "About the significance of social inequality categories for students with migration history" (Working Title) aims at gaining new knowledge about the interdependences of social inequality categories, focusing especially on migration history, social origin and gender, as well as their specific impacts for students within the university sector. To answer these question, I have conducted group discussions and narrative interviews with students at several German Universities. In this way, collective and individual attitudes and experiences of students dealing with experiences of inequality and discrimination can be shown. The objective of my project is to open up new perspectives on the situation of students with migration history and to give impulses for migration, gender and social inequality studies.

Preliminary findings of my work reveal processes of exclusion and disregard, emerging during encounters with lecturers, administrative staff and fellow students. Minority students report on feelings of disadvantage due to their social origin, and that they are confronted with culturalised, gendered and racist stereotypes. They narrate on discriminations based on various aspects of their identity, for example physical appearance, religious affiliations or gender. At the same time, they develop a wide range of coping strategies. Most of their experiences are not reported towards university ombudspersons. There seems to be a gap between university self-conception, efforts to more diversity, anti-discrimination and equal opportunities on the one hand, and the everyday reality of the students on the other hand. With my project I would like to contribute to closing this gap.

POSTER SESSION

Poster Session | Stream 4: Legislating/Politicising/Institutionalising

Date/time:	14.09.18 / 15:00-16:30
Room:	VG 1.102
Chair:	tbc

Women Right to Land Entitlement for Gender Eqaulity The case of Gilgit-Baltistan

Anisa Yousuf , Mohammad Iqbal (Gilgit/ PK)

This study deals with the women's right to land for gender equality. Economic Transformation Initiative, Gilgit-Baltistan (ETI-GB), an ambitious program supported by International Fund for Agricultural Development United Nation (IFAD, UN), aims to strengthen land reforms process in disputed area of Gilgit-Baltistan (GB) Pakistan that is taking place first time in the history.

The study has used mixed method for data collection. For qualitative data, content analysis is used to have a thorough understanding of different types of land reforms across the globe particularly in South Asia. Focused group discussions were carried out for verification and triangulation of data. For quantitative, survey was conducted to take response form the people of the region and analyzed. The program is implemented in Ghizer district of GB. 2340 households were identified as beneficiaries of newly developed land. Among them 2285 were men households and 55 were women households. There is a significant difference between men and women households. Inspite of great difference it is a great achievement of the donor that in history of GB, first time women are going to be entitled with land ownership. GB is a patriarchal society, many social factors like cultural, religious play role for gender inequality.

In developing countries, such as Pakistan, the awareness of land property rights has not been given proper attention into gender equality development frame works. It is argued that land property rights of women have not been taken into mainstream policy making in the development of nation building process.

Affirmative Education Policies in Brazil and USA: Challenges to Racial and Gender Integration in Science and Technology

Marta Nunes, Juliana Bell, Flavio Williges, Katemari Diogo (Encando/BR)
Brazil census records have shown for the first time that African-Brazilians form the majority of the Brazilian population with 54% of the Brazilian population describing themselves as blacks or mixed. Although recent surveys on economic redistribution of income revealed a small reduction of inequalities between ethnic groups, the economic improvement does not result in increased social integration and diversity in executive and leadership careers. Black women are still underrepresented in leading academic positions in science, technology, engineering, and mathematics (STEM) throughout Brazil. The objective of this undergoing research is to analyze and compare the existing data regarding the admission of black women in graduate and undergraduate programs in Brazil and USA. In addition to social and cultural aspects, integration strategies adopted by Brazil and USA will be discussed and correlated with current outcomes. Keywords: affirmative policies, black women, science.

Feminist Security Studies and the negotiation of masculinity and manhood

Cita Wetterich (Basel/CH)
This paper addresses the theoretical approach of Feminist Security Studies, a branch of the interdisciplinary field of Security Studies. Feminist Security Studies is part of a broader conceptualization of security and includes but is not limited to question such as how women and gender are relevant for understanding security, why the assumption that women and peace as well as men and war are linked exists and how militarized language is in inherently gendered. This paper engages with the negotiation of male gender roles, masculinity and manhood within a security setting and debates to what degree it is useful to deconstruct common attributions of specific roles to the genders. While doing so, the discussion on whether men can and/or should also be in the centre of attention for Feminist (Security Studies) research is elaborated on. The paper brief-

ly engages with two anecdotal cases in order to substantiate the debate and make a chase for a more coherent inclusion of male experiences in Feminist Security Studies: the case of male victimhood during conflict (in the DRC) and of male victimhood during displacement (on the Central Mediterranean Route). By doing so, the paper does not neglect or belittled experiences of female or LGBQT* individuals and communities but rather argues for an all-encompassing approach within the field of Feminist Security Studies.

The Discourse on Women on Corporate Boards in Germany: Aspects of Legislating, Politicizing and Institutionalizing

Hanna Schulte (Jena/DE)

My research project focuses on the public discourse on women on corporate boards in Germany during the last years. I am interested whether and how this discourse affects the institutionalization of gender balanced boards.

The topic "women on corporate boards" in Germany is connected to aspects of legislating, politicizing and institutionalizing. It is affected to regulation practices like soft law (Corporate Governance Codex), corporate self-commitments and legislating politics (quota introduced in 2015). At first glance this debate seems to be quite controversially as shaped by different actors (e.g. corporate world, employers' associations, political parties, NGOs, trade unions). I want to take a deeper look at the debates in order to analyze discursive patterns.

Research on legislating processes in other European countries shows a market-oriented and neoliberal framing in the argumentation for affirmative action. I am interested in the development of the discourse in Germany. Therefore, I observe the public discourse, and its changes, and developments in this field. Using a sociology of knowledge approach to discourses I analyze corporate reporting, business press, daily press, NGOs documents for example.

In my presentation I will point out dimensions structuring the discourse, and frames used in argumentation patterns. I will show how the discourse is linked to other concepts and topics, e.g. diversity, equality, mer-

itocracy, business case. Finally, I show whether and how this discourse affects the institutionalization of gender balanced boards.

"We need to protect our women": Gender Frames of the PEGIDA movement

Marco Bitschnau (Cambridge/UK)

Founded in late 2014, the Patriotic Europeans Against the Islamisation of the West (PEGIDA) have gradually morphed from a protest movement against what they perceive as a monolithic Islam's increasing influence on Western societies into a hotbed of seemingly 'politically incorrect' opinion fragments. Nowadays, most of PEGIDA's speakers try to combine the outright expression of political discontent with references to many established subjects of the European far right; this also includes a broad variety of positions on gender-related issues, reaching from idealisations of traditional womanhood to ferocious attacks on refugees and Muslims which thoroughly exploit existing ethnic and social vulnerabilities in the process.

Drawing on an empirical frame analysis grounded on Robert Entman's respective categories, this poster contribution seeks to shed more light on the gender aspects of PEGIDA's populist message and how they are discursively structured. The findings, based on an examination of more than 60 PEGIDA speeches between 2014 and 2017, point towards an increasing importance of gender topics for PEGIDA speakers, both as a political category to openly mock and ridicule and as a tool to justify the systematic stigmatisation of marginalised groups. The contribution also explores possible ways of how to strategically counter PEGIDA's gender discourse and the harmful implications that derive from it.

Needing Gender Mainstreaming for Men: Health, a field in which men are disadvantaged and vulnerable

Cristina Andreescu (București/RO)

The misimplementation of GM is discussed at length in the literature and yet very little is said about the limited presence of men in GM. And yet there is plenty of evidence that public policy right now fails men in the

areas of education and health. In this study I first describe some of the ubiquitous data on differences in health outcomes between men and women. I also highlight some of the research that shows that social/cultural causes are partially responsible for these differences and in particular that the interaction with the health system is less favorable for men. I show that men must be treated as a disadvantaged group in the area of health policy; the role public policy has in maintaining the disadvantaged status of man is a key aspect in this analysis.

Treating men as a disadvantaged group in a particular area of public policy raises the question of whether they are also a vulnerable group in this area while being in a hegemonic position generally. I submit that a group is vulnerable if no measures are taken to redress a major and well-established disadvantage.

To highlight the relevance of this observation in the case of men, I analyze some of the documents relevant to health public policy in Romania and show that they make no attempt to correct the recognized disadvantage that men face. Therefore, I submit that in the particular area of health policy, Romanian men are both a disadvantaged group and a vulnerable group.

Feminism – Gender Equality – Neoliberalism

Claudia Froböse (Hannover/DE)

At the end of the 1960s within the students revolt in Germany women could ignite the so called second wave of women's movement. They discussed topics like abortion, autonomy over their bodies, pornography, division of care work and gainful employment as well as violence against women and brought those topics to a broader public attention. Early on, the radical/autonomous wing of the movement criticized the institutionalization of the gender conflict (Sauer 1994:9). Despite the importance of equal opportunities policies until today, their politics seem to remain in the logic of capitalist thinking. The usability of assumed female attributes for profit and the usage of the female "human resource" is central for the argumentation of gender equality agents. The goals are more jobs for women, more women on the top, more female work force, in short creating surplus value.

Feminist claims appear to be degraded to services and the adoption of economical terms serves to legitimate equal opportunities policies which are dependent from politics and economics as well as the good-will of leading elites. Consequently there follows no change in the established system, because the "old" power structures, e. g. through fraternal work culture, are persistent. On the contrary, the existing conditions are not contested at all. Hence, on one side there are questions about how neoliberalism uses and thus stabilizes existing gender hierarchies. On the other side remains the question if and to what extent institutionalized gender equality offices still have a feminist agenda.

After the Wrath of Typhoon Haiyan: Unveiling Representation of Vulnerabilities as Beneficiaries of the Emergency Shelter Assistance for Survivors in the Philippines

Arisa Junio (The Hague/NL)

The paper focuses on how Philippines' Department of Social Welfare and Development constitute vulnerable people as beneficiaries of the Emergency Shelter Assistance and represent them in defining and delivering the housing intervention program after Super Typhoon Haiyan. In answering the research question, I applied intersectionality and social exclusion as theoretical framework and employed Critical Discourse Analysis and 'What's the Problem Represented to be?' as techniques of analysis. I focused on six relevant national disaster policy documents and Haiyan-related disaster recovery and rehabilitation plans and frameworks in looking at the assumptions on people's vulnerabilities. Findings show that there is a major problem on how the Philippine government perceive the underlying root cause of vulnerability by neglecting the historical and social aspects of disasters. This neglected root cause of vulnerability was reinforced by intersecting power relations on gender, sexuality, class, and ethnicity. People having these characteristics are automatically excluded in availing the ESA program: non-conforming man/woman, non-heterosexual families, people outside the lower income class, and heterosexual families whose houses were identified as safe zones under the Comprehensive Land Use Plan.

Reproductive politics in gendered research – problems, challenges and perspectives. Case study of Polish society

Krystyna Dzwonkowska-Godula (Lodz/PL)

In the presentation I would like to discuss problems, challenges and perspectives which appear in gendered research on reproductive politics. The concept of reproductive politics refers to a range of topics from abortion and contraception to health care system and assisted reproductive technologies. On the basis of case study of Polish society and ongoing analysis of process of organizing the reproductive arena nowadays in Poland the following questions are raised:

– the main actors creating and influencing the politics of reproduction (the role of state, religion/church, NGOs and social movements…),
– the variety of discourses in reproductive politics debates (national, Catholic, liberal, feminist discourse…),
– women's and men's status in reproductive politics (reproductive rights and health as not only women's issue)
– the relation between the politics of reproduction and gender order (the concept of femininity and masculinity, women's and men's roles in society, the concept of family),
– reproductive (in)justice de iure and de facto (marginalization and exclusion of social categories in making the law and applying the law in field of proceration).

The presentation is based on the analysis of secondary data (law regulations, results of social research, media coverage etc.) related to politics of reproduction in Poland.

POSTER SESSION

Poster Session | Stream 6: Playing/Watching/Observing

Date/time:	Friday 14 September / 15:00 - 16:30
Room:	VG 3.107
Chair:	tbc

POSTER SESSION

Poster Session | Stream 7: Embodying/Performing/Affecting

Date/time:	Thursday 13 September / 17:00 - 18:30
Room:	VG 1.108
Chair:	tbc

Empathy, solidarity and othering – the connection between 'politics of emotions' and racism

Maria Magdalena Mayer (Universität Wien/Austria)

The 'refugee crisis' has been one of the most important topics in European media and politics in 2015 and 2016. The media discussions focused on several aspects of emotions: While there was much attention given to politicians fostering 'fear' and 'hate', empathy and compassion were named to be the right strategy against these emotions. On the one hand, empathy seems to be seen as the condition for a civil society working in solidarity with refugees – on the other hand, claims arise to not 'feel too much' and to foster strong nation states with border controls: 'the fortress Europe'.
In my presentation I want to examine the question how empathy, solidarity and racist forms of othering are connected to the perception of the 'other' as well as seeing how these interdependencies are connected to 'politics of emotions' and national identities. I place my own research in the field of feminist political science where it focuses on the subjects of identity, nation-

alism and emotions and therefore combines questions about racism and gender, the construction of national identities and politics of migration.
To give insights into these discussions and the empirical research of my discourse analysis, I will present findings from several newspaper articles included in my discourse analysis in German newspapers from 2015 and 2016. These findings will show the ambivalent ways in which compassion and empathy influence the discourses of emotions and migration, and how important these topics are to anti-racist and anti-sexist research on emotions and migration.

Changing eating habits, changing communities. Results of feminist politics.

Freja Högback (Åbo Akademi University/Finland)
The past few years Finland has seen an increase in veganism. A vegan diet excludes all animal products. Many vegans list climate change, ecological crisis, industrial farming, health or spiritual reasons for practicing veganism.
Previously, mostly young women have become vegan. Research suggest, that many of these young women have started to eat meat when entering heterosexual family-relationships. This is in line with meat eating and heterosexuality as norms in Finnish society. Meat eating is often linked, especially in nationalist discourse, to masculine power, heterosexuality and whiteness. In my research I have found that some white men now have changed their diets to a vegan diet together with their heterosexual partner. I have also found that it is the mothers and the sisters that are most supportive. I thus suggest that an increase in the status of femininity, made possible by feminism, creates a space where it is possible for also masculinities to easier adapt to lifestyles informed by politics where care for nature, earth, animals and other human beings are important.
There are many critical aspects of veganism today, including attempts by corporations or states to profit from new eating trends posed as "ethical". In this conference presentation, I map out some positive results feminism has had as a challenger of hegemonic powers. Women can here be seen as change makers, challenging stereotypical ideas of masculinity through politics of food and the politics of gender.

POSTER SESSION

Poster Session | Stream 9: Healing/Coping/Caring

Date/time:	Friday 14 September / 13:00 - 14:30
Room:	VG 2.103
Chair:	tbc

The Mediating Role of Self-Esteem and Emotional Processing on Psychological Effects of Violence on Psychological Health: A Study from Turkey

METE SEFA UYSAL (Turkey), Cennet Yastibas (DE), Duygu Gungor Culha (Turkey)

Studies around world found the rate of violence is 30% (WHO, 2013), in Turkey this rate was found as 39% (KSGM, 2009). Moreover, researchers found the rates of psychological violence towards women between 44% and 70% in different regions of Turkey (Jansen et al., 2009). It has been asserted that women exposed psychological violence faced a number of psychological problems. One question to be answered is the underlying mechanism of why women who exposed violence have tendency to experience psychological problems. In the literature, violence against women has found to reduce self-esteem (Marshall, 1996) which could give harm to emotional processing of women. To our knowledge, there is not any study which investigate the role of emotional processing and self-esteem in relation between psychological problems and violence. This study aims at exploring psychological effects of violence on women and investigating the role of emotional processing and self-esteem in this relation. The study will recruit approximately 600 female students who continue their undergraduate education at Dokuz Eylul University. A series of self-report questionnaire including psychological violence, psychological problems such as depression, anxiety, somatization, emotional processing and self-esteem measurements will be applied to the participants. Data collection is continuing and it will be ended in a month. Series of SEMs will be tested with Mplus to investigate the mediating role of emotional processing and

self-esteem. We believe that the current research will contribute to theoretical understanding of the dynamics of psychological violence, produce new findings that response the limitation in related literature.

Analytical Portrait of Luso-Brazilian Masculinities and Racist, Sexist and Heterosexist Violence

Delso Batista Jr. (Minho/BR)

Heterosexism, racism, and sexism are equivalent as forms of dominance and verbal and physical violence, perpetrated predominantly by men. Additionally, the intersection of positions regarding to race/ethnicity, gender, and sexual orientation are create more vulnerability to violence, discrimination, and social inequality. Different studies have examined these forms of violence and hegemonic masculinities, however, with limited correlations. Therefore, there is a gap regarding the connections between these expressions of violence and masculinities. This paper proposes a descriptive quantitative analysis regarding the portrayal of the correlations between masculinities, sexism, racism, and heterosexism in a sample composed of Brazilian and Portuguese university students. The research instrument is a Data Survey Online, constituted with a socio-demographic questionnaire and a set of pre-existing scales to examine heterosexist, sexist and racist attitudes and adherence to masculinity and social dominance. These scales have significant internal consistency value. The results contribute to the analysis of a) significant positive interaction between the dimensions of racism, sexism, heterosexism; b) a significant positive interaction between the dimensions of masculinity adherence to racism, sexism, and heterosexism; c) and a significant positive interaction between the social dominance dimension and masculinity adherence.

POSTER SESSION

Poster Session | Stream 10: Believing/Moralising/Reasoning

Date/time:	Thursday 13 September / 13:00 - 14:30
Room:	VG 4.106
Chair:	tbc

Divine sex? Notions of femininity and sexuality among Roman Catholic women

Eline Huygens (Ghent/BE)

The prevailing idea in many discourses, both academic and societal, is that religions neglect gender equality and are harmful to women. In Flanders, women's emancipation and sexual liberation are seen as hallmarks of the assumed secular society; in contrast to religious women, who are considered to be subordinate and (sexually) passive.

The main goal of this research is to grasp the religious meaning of female sexuality and to gain a better understanding of how Roman Catholic women in Flanders negotiate religious traditions and prescriptions on the one hand, and the secular society on the other hand.

Following research questions should be considered as a starting point: how do Roman-Catholic women experience sexuality? How does piety relate to topics such as femininity, embodiment and sexuality? How is femininity and sexuality being defined and shaped? I aim to examine i) what it means to be a religious sexual woman and ii) how a religious sexual subjectivity is being created. To do so, I will focus on topics such as sexual pleasure, desire, virginity, masturbation, sexual practices in/outside marriage and/or relationships and sexual self-image.

Starting from a feminist epistemology, this study will draw upon an ethnographic field research, consisting of in-depth interviews and participatory observation among women affiliated to Christian-inspired groups and communities. Throughout this study, a lived religion approach will be put on the fore.

POSTER SESSION

Poster Session | Stream 11: Working/Struggling/Organising

Date/time:	Saturday 15 September / 12:15 - 13:45
Room:	VG 4.107
Chair:	Astrid Biele Mefebue

Compatibility of family and work – A male dilemma

Jenny Ebert (Vechta/DE)

Exploring the work-family-balance of parents means looking into daily life routines of mothers and fathers as well as into business decisions and legislative determinations. In my doctoral thesis with the title "Compatibility of family and work – A male dilemma", I aim at uncovering the causes for a discrepancy between fathers' preferences to devote more of their time for family and care work, and the reality when it comes to assuming such work. Finding the routs of this discrepancy will also further mothers' employment prospects. Towards this end, I will use qualitative research methods with a small sample of interviews.

My aim is to unveil interdepencies, inconsistencies, and processes of daily negotiation. My work will systematically uncover the causes of discrepancies of preferences and reality when it comes to compatibility of family and work life of fathers.

Responsibility for global gender justice. The Case of Reproductive Labour

Bianca Strzeja (Göttingen/DE)

In recent years, commercial surrogacy turned into an increasingly transnational phenomenon. Under conditions of globalization, it became a more easily accessible, cheaper and more flexible practice, with poorer women from Low Income Countries carrying babies for richer "intended parents" mainly from High Income Countries. This raises ethical concerns about the socio-economic and racial asymmetries between the

parties involved. This also resonated in the leading debates, shifting the focus from issues of commodification of the surrogate mother and the child towards recent debates on the exploitation of reproductive labour. Feminist authors thus raised questions concerning social categories of gender, race and class:
What is the social value of surrogacy, and how should it be considered and valued in terms of labour? How to deal with views of surrogacy as "dirty work", and its stigmatisation only of surrogate mothers and not the other actors involved? Should surrogacy be prohibited if shared advantage cannot be guaranteed?
I will address these (and other) questions by giving an overview about the main trends of this debate, especially focusing on its implications concerning the concept of responsibility for global gender justice. Using Iris Marion Young's Social Connection Model, my main argument is that the liberal framework shaping the legal and societal background of this global practice does not address the requirements being produced by structural injustices.

Understanding women's attitudes towards wife beating In Jordan

Mawa Mohamed (Khartoum/SD)

The aim of this study is to understanding women's attitude towards wife beating among married women who live with their partner. The study uses data from Jordan Labor Market Survey which carried in 2010 by Economic research form. A total of 3,580 women was successfully interviewed, and they have been asked about their attitudes towards wife beating in six situations, overall 2,804 of them showed a strong tendency to justify wife-beating. Therefore, the paper use this sample to study the attitude towards wife beating among Jordanian women and how decision making can affect the believe of beating. The paper used logistic regression in each situation and another regression for all the cases. The results indicated that women who take decision with other and with husband are less likely to justify beating. In addition to that women who have jobs less justify beating comparing with other group of women.

ATGENDER

What is ATGENDER?

ATGENDER is the European Association for Gender Research, Education and Documentation. It gathers hundreds of scholars, activists, artists, policy makers and students from all over the world, as well as more than 50 European institutions in the field. The association constitutes a permanent structure for the growing field of knowledge and practice in Europe and is the only association in the field of gender, feminist, sexuality, transgender and queer studies that brings together students, young researchers, senior researchers, practitioners, artists, activists and other stakeholders. ATGENDER offers a platform for exchange through our newsletters and social media. For further information, visit our website www.atgender.eu.

ATGENDER Publications

Since its foundation, ATGENDER has been coordinating the publication of one volume of the "Teaching with Gender" book series every year. Starting from 2017, our book series is published by Routledge. The newest volume, Decolonization and Feminisms in Global Teaching and Learning, will be launched at the 10th EFRC in Göttingen. Most of the previous volumes, which cover a wide range of topics, such as intersectionality, new materialisms, and feminist libraries and archives, are available for free download from our website.

ATGENDER Conferences

ATGENDER organizes a European Feminist Research Conference (EFRC) every 3 years: an opportunity for feminist, queer and gender studies scholars, activists, artists and policy makers to meet. From 12-15th of September 2018, we co-organize with FG-Gender and the University of Göttingen the 10th EFRC on 'Difference, Diversity and Diffraction: Confronting Hegemonies and Dispossessions'.

In the intermediate years we organize yearly Spring conferences: one focused on education, followed the next year by one focused on policy making. The next ATGENDER Spring conference (Gijón, ES, May 8-10, 2019) will be on 'Feminist Teaching through Emotions, Feelings and Affects'. In 2020, the policy and activism focused Spring conference will be held at Middlesex University (London, UK).

ATGENDER Membership and Benefits

Are you interested in becoming member to support and participate in ATGENDER? Check the website or send an email to info@atgender.eu. Particularly favorable conditions apply for students, early-career scholars and people with precarious jobs. Members can further apply for travel grants to attend our conferences. ATGENDER's partnership with Routledge entails a number of benefits for ATGENDER members, including discounts for Gender Series books and free access to journals and sample chapters.

Read more about our mission and activities on our website: www.atgender.eu.

ATGENDER'S Vision

The current ATGENDER board which consists of 11 members, spanning different regions and generations, collectively developed the following vision. We seek to:

– Recognize past and present inequalities, dispossessions and exclusions in Europe and beyond, and fighting them;
– Confront institutions/relations of power;
– Support the vulnerable/marginalized;
– Create a space for complicated conversations and critiques;
– Bring together different communities of feminist work/generations;
– Connect people/bridge/solidarize;
– Build a community;
– Learn to recognize, solidarize and embrace like-minded struggles;
– Aspire to learn from each other's activist works and engagements;
– Recognize & learn from each other's complex subjectivities;
– Take account of one's own privileges and using them strategically;
– Imagine another Europe without/beyond borders;
– Love, laugh, dance together.

FG
GESCHLECHTER
STUDIEN

Die Fachgesellschaft Geschlechterstudien wurde im Januar 2010 gegründet. Sie dient dazu, die Geschlechterstudien im deutschsprachigen Raum weiter zu entwickeln, eine Verständigung über den Forschungsstand in den Geschlechterstudien zu ermöglichen, die inter- und transdisziplinäre Kooperation in den Geschlechterstudien und die Verankerung von Geschlechterstudien in Forschung und Lehre als eigenes Feld und in anderen akademischen Fächern zu befördern. Daher unterstützt sie die interdisziplinäre Vernetzung der Forschenden und Lehrenden in der wissenschaftlichen Geschlechterforschung in Deutschland und in internationalen Zusammenhängen. Diese Vernetzung geschieht u.a. in Sektionen, Arbeitskreisen und Netzwerken der Geschlechterforschung in allen wissenschaftlichen Disziplinen und wissenschaftlichen Fachgesellschaften.
Die Fachgesellschaft ist keiner speziellen Methodologie oder Theorie, keiner Disziplin oder einem partikularen Verständnis von Geschlecht verpflichtet, sie versteht sich vielmehr als multiperspektivisches und dynamisches wissenschaftliches Netzwerk. Hier soll die vieldimensionale wissenschaftliche Auseinandersetzung mit Geschlecht und Gender einen Ort haben.
Darüber hinaus trägt Gender e.V. zur Stärkung der Sichtbarkeit der Geschlechterstudien bei. Dies ist bildungs- und hochschulpolitisch ebenso wichtig wie gesellschaftlich, für die Forschung gleichermaßen relevant wie für die allgemeine Öffentlichkeit. Denn an einer fundierten Auseinandersetzung mit Geschlechterfragen und Geschlechterverhältnissen sowie der Umsetzung von Geschlechtergerechtigkeit kommt heute kein Feld des Gesellschaftlichen vorbei, sei dies Gesundheit oder Ökonomie, Recht oder Kultur, Politik oder Bildung, Technik und Technologie oder Ökologie.
Um diese Vorhaben zu verwirklichen, veranstaltet Gender e.V. unter anderem jedes Jahr eine wissenschaftliche Fachtagung, die, thematisch gebündelt, den 'state of the art' der Geschlechterstudien im deutschsprachigen Raum dokumentiert. Diese Tagung dient weiterhin wechselseitige Information und Vernetzung, der Entwicklung von Qualitätsstandards für die Institutionalisierung von Gender Studies sowie forschungs- und hochschulpolitischen Interventionen und der Förderung des wissenschaftlichen Nachwuchses.

OPEN GENDER PLATFORM IS AN OPEN ACCESS INFRASTRUCTURE FOR GENDER STUDIES

The project "Open Gender Platform" aims to foster the German-speaking gender studies community's transition to open access, while connecting existing open access projects within this academic field. Therefore, the goal is that the platform will provide a common home for all open access activities within German-speaking gender studies and for the publication needs of this community. Such needs include facilitating exchanges between heterogeneous structures of knowledge production, disseminating resources within a multidisciplinary field, and pursuing more open formats of publishing informed by community-based reflections on accessibility and exclusion.

The project has a practical aim of implementing, promoting, and cultivating the aforementioned publication contexts, and offers training and supervision services to these ends. Additionally, the project's structure encourages continuous evaluation and networking, with consecutive work packages designed to systematically address the publication and reception processes that are of vital importance for modernizing the publication habits within gender studies.

Essential to this modernization and its eventual acceptance are the project's evaluation and preparation of technical publication infrastructures, the integration of up-to-date publication and review formats, the development of accessible style sheets and layouts, and the establishment of support networks (i.e. a comprehensive scientific board, a reviewer database, etc.). Committed to maximal transparency, the project's progress and results are continuously published open access, advertised within the field of gender studies, and critically discussed with the scientific community. Beyond this concrete research framework, there is hope that the project will encourage an earnest dialogue on the publication habits within gender studies and the field's opinions towards open access publishing.

The project is funded by the Federal Ministry of Education and Research and supported by the German Gender Studies Association.

Visit https://blogs.fu-berlin.de/ogp-blog/

OPEN GENDER JOURNAL IS AN OPEN ACCESS JOURNAL FOR GENDER STUDIES

OGJ publishes scholarly contributions from the fields of gender studies and women's studies, as well as from adjacent fields such as queer studies, disability studies, racism studies, critical whiteness and postcolonial studies, diversity studies and intersectionality.

Founded in 2017, the journal aims at tapping the full potential of digital publishing. At the same time, OGJ is seeking to provide a forum for critical reflections on the specific challenges of academic publishing in our field(s). Amongst other articles, it publishes the conference proceedings of the German Gender Studies Association.

OGJ exclusively releases original publications which provide an independent scholarly contribution to gender studies and have gone through an anonymized peer review procedure. Articles can be submitted at any time and will be released consecutively on completion. No publication costs are incurred (APC free). All contributions in OGJ are issued under the license "Creative Commons Attribution 4.0 International". All contributions and PDFs are stored long-term in several archives (e.g. GenderOpen Repository) and are identifiable through DOIs. It is also indexed in various international open access databases and journal databases.

OGJ is published by Dr. Gabriele Jähnert (Humboldt-Universität zu Berlin), Dr. Anita Runge (Freie Universität Berlin) and Prof. Dr. Susanne Völker (Universität zu Köln, German Gender Studies Association). The journal is supported by an editorial board spanning across disciplines.

Visit https://opengenderjournal.de/

GENDEROPEN – DAS REPOSITORIUM FÜR DIE GESCHLECHTERFORSCHUNG

Sie suchen Texte aus der Geschlechterforschung, die Sie kostenfrei herunterladen können? Sie möchten Ihre Texte für andere leicht zugänglich machen und an einem Ort archivieren? Dann sind Sie bei GenderOpen genau richtig!

Auf GenderOpen werden Publikationen aus der Geschlechterforschung gesammelt und unter Open-Access-Bedingungen zur Verfügung gestellt. Das GenderOpen-Repositorium soll ein Ort sein, an dem die Ergebnisse der deutschsprachigen Geschlechterforschung möglichst umfassend abgebildet sind.

Außerdem informiert und berät GenderOpen zu urheberrechtlichen Fragen, insbesondere zum Zweitveröffentlichungsrecht. So soll ein Bewusstsein für die Möglichkeiten von echtem Open Access innerhalb des deutschen Urheber_innenrechts geschaffen werden. GenderOpen will die Geschlechterforschung dabei unterstützen, die Vorteile des elektronischen Publizierens stärker zu nutzen. So dient GenderOpen als nachhaltige und zentrale Anlaufstelle für frei zugängliche Forschungsergebnisse aus dem Feld und trägt mit einem klaren Open-Access-Auftrag zu einer offenen Wissenschaftskultur bei.

Auf GenderOpen können Sie Texte aus der Geschlechterforschung einsehen, kostenfrei herunterladen und mit ihnen arbeiten. Sie sind herzlich eingeladen, eigene Texte auf GenderOpen einzustellen! Stöbern und veröffentlichen Sie auf www.genderopen.de

Weitere Informationen über den Ablauf des Projekts sowie Hintergründe zum deutschen Urheber_innenrecht und Zweitveröffentlichungen finden Sie unter www.blog-genderopen.de

Die Einrichtung des GenderOpen-Repositoriums ist ein Verbundprojekt der drei universitären Geschlechterforschungszentren Berlins. Es wird von Dr. Anita Runge, Margherita-von-Brentano-Zentrum, Freie Universität Berlin, Dr. Karin Aleksander, Zentrum für transdisziplinäre Geschlechterstudien an der Humboldt-Universität zu Berlin sowie Prof. Dr. Sabine Hark, Zentrum für interdisziplinäre Frauen- und Geschlechterforschung an der Technischen Universität geleitet.

WOMEN'S INFORMATION NETWORK OF EUROPE (WINE)

The Women's Information Network of Europe (WINE) is a network of libraries, archives, and information centres across Europe. The purpose of the network is to provide a common platform to help facilitate discussion and information sharing in the areas of gender, feminist and women's studies and research.

The network was established around 2000 by activists of ATHENA, the then European network for gender and feminist research groups and predecessor of ATGENDER. WINE-meetings are mostly arranged in conjunction with the annual ATGENDER Spring Conferences and Feminist Research Conferences every third year.

Currently more than 50 institutions from many countries are members of WINE, but not all libraries and archives are able to join the meetings. Continued communication among WINE members is organised through our WINE blog (https://winenetworkeurope.wordpress.com) and the WINE mailing list (https://lists.women.it/mailman/listinfo/wine).

WINE members have a history of collaborative projects and initiatives. Our early attempts to build up the European Women Digital Library (2000-2004) have not been funded by the European Union. However, the later FRAGEN-project was successful funded (2008-2011) and holds digitized core feminist texts from feminist movements of the second part of the 20th century in a database selected by women's institutions from 27 European Union countries to use it for study and research (http://www.fragen.nu/atria/fragen/).

Since 2010, many WINE-partners have been working together to create and improve the e-library of the Resource and Documentation Centre of the European Institute for Gender Equality in Vilnius. Currently 14 European documentation centres providing bibliographic records on gender equality and research (http://eige.europa.eu/rdc).

The online catalogues and collections of our WINE-members from Belgium, Denmark, German language countries (Austria, Germany, Italy, Luxemburg, Switzerland), Italy, Sweden, and United Kingdom are the best resources for gender studies and feminist research. You will get an over-

view about the current resources in a plenary session during this ATGENDER Conference. Please try our resources personally, you can find them on our WINE-blog: https://winenetworkeurope.wordpress.com/mapping-the-wine-world-2/bibliographical-databases/.

Dr. Karin Aleksander
Gender Library of the Centre for transdisciplinary Gender Research
at Humboldt-Universitaet zu Berlin

CONCEPT AND ORGANISATION

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PROGRAMME | OVERVIEW

10TH EUROPEAN FEMINIST RESEARCH CONFERENCE

Difference, Diversity, Diffraction: Confronting Hegemonies and Dispossessions

12th - 15th September 2018
Georg-August-Universität Göttingen, Germany

WEDNESDAY 12 SEPTEMBER

10:00 – 19:00	**Registration** Foyer ZHG
14:30 – 15:00	**Welcome drink** Foyer ZHG
15:00 – 16:00	**Opening Ceremony** ZHG 011
16:00 – 17:00	**Keynote: Alexandre Baril** ZHG 011
17:00 – 17:30	**Networking coffee break** Foyer ZHG
17:30 – 19:00	**Round Table 'Funding Gender Research – Institutionalising Gender Studies'** ZHG 011
from 19:00	**Conference dinner** Foyer ZHG

09:00 – 10:30 **Panels**

Stream	Panel number and title	Room
1	01 Memory and Histor(y/i)ography	VG 3.108
2	01 Feminist Epistemologies of Diaspora: Contesting Histories of Race, Nation and Migration	VG 3.103
	02 Transnational Inquiries	VG 3.104
	03 Queerness and the Nation-State	VG 3.105
3	01 Masculinities	VG 3.101
	02 Racism, Sexism, Class	VG 3.102
4	01 Gender equality I	VG 1.101
	03 Migration	VG 1.102
	04 Post Colonial	VG 2.105
5	01 (Im)Possibilities of transnational solidarity within post/colonial asymmetries	VG 1.103
	02 From marginalization to self-determination: Organizing for the rights of sex workers	VG 2.101
	10 De/Constructing Otherness	VG 2.104
6	01 The 'other' Cinema	VG 3.106
	02 Queer-Film	VG 3.107
7	01 Vulnerability and Care	VG 1.104
	07 Human/Non-Human Intra-action	VG 1.105
	15 Bodily transformations	VG 1.108
8	01 Living in the academy	VG 0.110
	02 Engaging language and literature	VG 0.111
9	01 (Mental) Health: Institutionalization from Above and Below	VG 2.102
	02 Infertility, Pregnancy, and Birthing	VG 2.103

THURSDAY 13 SEPTEMBER

10	01 Traditions and patriarchies 02 Moral battlegrounds: sex and sexuality in contemporary Indonesia	VG 4.105 VG 4.106
11	01 Female entrepreneurship 02 Unequality regimes, diversity and inclusion in organisations I	VG 4.102 VG 4.107

10:30 – 11:00 **Networking coffee break**
Foyer ZHG

11:00 – 12:00 **Keynote Noémi Michel**
ZHG 011

12:00 – 13:00 **Networking lunch**
Foyer ZHG

13:00 – 14:30 **Round Table 'Beyond Eurocentric Feminisms'**
ZHG 011

13:00 – 14:30 **Panels**

Stream	Panel number and title	Room
1	02 Memory and Literature 03 Gender and Representation in Visual Media	VG 3.108 VG 4.103
2	04 Interrogating Madness and Embodiment 05 Race and Feminist Epistemologies	VG 3.103 VG 3.104
3	03 Antifeminism Poster Session	VG 3.101 VG 3.102
4	02 Gender equality 05 Gender Mainstreaming I 07 Theory	VG 1.101 VG 1.102 VG 2.105

5	03 Women Philosophers at Work I 06 (Im)Possibilities of transnational solidarity within post/colonial asymmetries II 07 Feminist organizing within and against neoliberalism I	VG 2.104 VG 1.103 VG 2.101
6	07 Intersectional Perspectives	VG 3.107
7	04 Embodiment 05 Decolonization II	VG 1.104 VG 1.105
8	04 Reflecting on methods II 05 Perspectives on gender and migration	VG 0.110 VG 0.111
9	03 Reflecting on Care	VG 2.102
10	03 Thinking Migrations I Poster Session	VG 4.105 VG 4.106
11	03 Migration 04 Unequality regimes, diversity and inclusion in organisations II 05 Working in agriculture	VG 4.102 VG 4.107 VG 4.104

14:30 – 15:00 **Networking break**
Foyer ZHG

15:00 – 16:30 **Open Fora**

OF 1: The Poem is a Hormone: Creative plagiarism and writing workshop	ZHG 003
OF 3: Intersectionality and Resistance in Black Feminist Organising	ZHG 005
OF 4: Sexual assault and Sexual Harassment in Universities	ZHG 006

OF 5: Resistance strategies to the neoliberal accaleration of Academic industry	ZHG 007
OF 6: Migrations and transnational spaces of education	VG 0.110
OF 7: Networks of Healing and Caring: Negotiating Knowledge in a Network of Participants	VG 1.101
OF 9: Medicine, Violence and Power – Feminist Critiques and Utopias	VG 3.102
OF 10: Feministisches Muttersein	VG 4.404
OF 24: Inter-/Transdisciplinarity in Action – Voices from the Humanities, Natural Sciences, and Technology	VG 1.106
OF 30: Inter-/Transdisciplinarity in Action – Voices from the Humanities, Natural Sciences, and Technology	VG 3.107
OF 32: Ich bin eine Kanackin_Decolonizing Popfeminism	VG 2.106

15:00 – 16:30 **Panels**

Stream	Panel number and title	Room
1	04 Imagining a Future: From Dispossessed Memories to Alternative Visions	VG 3.108
	05 Queer Sites of Memory	VG 4.103
2	06 Queer Transformations	VG 3.105
	07 Intersectional Forms of Violence Against Women	VG 3.103
	08 Colonial and Postcolonial Gender Violence in the Global South	VG 3.104

3	04 New Materialism	VG 3.101
4	06 Gender mainstreaming II 11 Feminist Movements I	VG 1.102 VG 2.105
5	04 Women Philosophers at Work II 08 Feminist organizing within and against neoliberalism 09 Intersectional and postcolonial Contestations of solidarity	VG 2.104 VG 2.101 VG 1.103
6	04 Gender-Politics	VG 3.106
7	02 Decolonization I 06 Body Politics	VG 1.105 VG 1.104
8	08 Intersecting positions in academia and activism	VG 0.111
9	04 Care for the Elderly: Perspectives on Gender, Technology, and Power Relationships 05 Parenting and Domesticity	VG 2.102 VG 2.103
10	04 Thinking Migrations II	VG 4.105
11	06 Manifestations of precarity	VG 4.107

16:30 – 17:00 **Networking coffee break**
Foyer ZHG

THURSDAY 13 SEPTEMBER

17:00 – 18:30 **Panels**

Stream	Panel number and title	Room
1	06 Trauma, Representation and Resistance 08 Gender, Remembering and war/terror	VG 3.108 VG 4.103
2	09 Deconstructing, Challenging and Reconciling 10 Death by embrace? Trans* representations in Gender Studies 11 Krise als Potenzial. Interdisziplinäre Perspektiven auf Widerstand, Veränderung und Vereinnahmung	VG 3.103 VG 3.104 VG 3.105
3	05 Different Forms of Learning 06 Safe Spaces	VG 3.101 VG 3.102
4	08 Policy 09 Power I 12 Feminist Movements II	VG 1.101 VG 1.102 VG 2.105
5	05 Women Philosophers at Work II 11 Queering trans(*)national politics, confronting community 12 Negotiating Difference: Conflicts, contestations and coalitions within Women's and feminist movements	VG 2.104 VG 1.103 VG 2.101
6	05 Language and Literature 06 Masculinities	VG 3.106 VG 3.107
7	09 Medicalisation/Biopolitics 10 Music/Arts Poster Session	VG 1.104 VG 1.105 VG 1.108

8	06 Gender, biology and engineering 07 Developing equitable relationships in research and teaching and learning	VG 0.110 VG 0.111
9	06 Sexuality and Domestic Violence 07 LGBTQI* Activism-Networks and Experience	VG 2.102 VG 2.103
10	05 Education, Contexts, Differences I 06 Politics, Policies, Activisms	VG 4.105 VG 4.106
11	07 Constellations of work, care, paid and unpaid work 09 Domestic work	VG 4.102 VG 4.107

from 18:30 **Networking dinner**
Foyer ZHG

FRIDAY 14 SEPTEMBER

09:00 – 10:30 **Panels**

Stream	Panel number and title	Room
1	09 Gender, Exile and Memory Poster Session	VG 4.103 VG 3.108
2	12 Food, Forestry, Feminism-Research on Gender, Sustainability and socio-ecological Transformation 13 (Queer) Sexualities 19 Feminisms I	VG 3.103 VG 3.104 VG 3.105
3	07 Neoliberalism 08 Gender and Race	VG 3.101 VG 3.102
4	10 Power II 13 Law I 16 LGBT I	VG 1.102 VG 1.101 VG 2.105
5	13 Negotiating Difference: Conflicts, contestations and coalitions within Women's and feminist movements 14 Disciplining femaleness: Governance, violence and security 15 Collectivity and Networking as Empowerment and Form of Resistance	VG 2.101 VG 1.103 VG 2.104
6	08 Gendered TV 09 Sexualities and affects in the cinema	VG 3.106 VG 3.107
7	12 Performativity 16 Trans 17 Motherhood	VG 1.104 VG 1.108 VG 1.105
8	03 Reflecting on methods I 09 Investigating intimacies	VG 0.110 VG 0.111

9	08 Health and Care Beyond Male/Female Binaries and Boundaries 09 Female Bodies – Normalization and Medicalization	VG 2.102 VG 2.103
10	07 Education, Contexts, Differences II 08 Sexualities	VG 4.105 VG 4.106
11	10 Participating in power games 11 Representations of gender in creative industries	VG 4.102 VG 4.107

10:30 – 11:00 **Networking coffee break**
Foyer ZHG

11:00 – 12:00 **Keynote Niharika Banerjea**
ZHG 011

12:00 – 13:00 **Networking lunch**
Foyer ZHG

12:15 – 13:00 **Lunch event: WINE presentation**
ZHG 011

13:00 – 14:30 **Open Fora**

OF 2: Interdisziplinär gleich Prekär oder Interdisziplinarität als berufliche Perspektive?	VG 3.101
OF 11: Decolonzing Gender Studies	ZHG 003
OF 12: Feminist Publishing Workshop: Transforming a PhD into a Published Book	ZHG 004
OF 13: The entanglements of religiositiess and secularities in the media, culture and arts	ZHG 005

OF 14: Open Digital Gender Studies	ZHG 006
OF 15: Perilous knowledge – Gender & sexuality scholars at risk in Europe	ZHG 007
OF 17: A New Way of Thinking about Measuring Women's Empowerment in Sudan	VG 0.111
OF 18: Ethical consideration when doing research at the intersection of displacement, migration and gender	VG 1.102
OF 19: Reclaiming Mary Magdalene: exploration of an emerging icon of post-secular feminine leadership	VG 1.103
OF 22: Postcolonial Intellectuals in Europe: Critics, Artists, Movements, and their Publics (Book Presentation)	VG 3.105
OF 35: Queer migration and artistic practices	VG 2.104
OF 31: Konstituierendes Treffen der neuen AG Trans* Inter* Studies in der der Fachgesellschaft Geschlechterstudien e.V.	VG 3.108

13:00 – 14:30 **Round Table 'Gender and Sexuality in the Politics of Borders'**
ZHG 011

13:00 – 14:30 **Panels**

Stream	Panel number and title	Room
1	07 Gender, Memory and (Re)signification in Eastern Europe	VG 4.103
4	14 Law II 17 LGBT II	VG 1.101 VG 2.105

7	14 Spatial Practices 18 Trans Studies-Engaging with Radical Vulnerability and Affect	VG 1.104 VG 1.108
8	10 "The Pursuit of Excellence in Contemporary Universities and the 'Business Case' for Gender Equality: Critical perspectives from gender studies, the humanities and the social sciences"	VG 0.110
9	10 Struggling with Vulnerability Poster Session	VG 2.103
11	08 Labour organisation – examples from South Asia 12 Resistance	VG 4.107 VG 4.102

14:30 – 15:00 **Networking break**
Foyer ZHG

15:00 – 16:30 **Open Fora**

OF 8: 'Why Should We Care?' A Feminist Look at Algorithms	VG 1.108
OF 11: Decolonzing Gender Studies	ZHG 003
OF 14: Open Digital Gender Studies	ZHG 006
OF 16: No violence for women with disabilities	VG 0.110
OF 20: A Grassroots approach to Marital Captivity	VG 1.103
OF 21: Gender, sustainability and transformation GENAU*T – a new working group is presenting its ideas	VG 1.104
OF 23: Crisis of gender relations? Antifeminism as a threat to social integration	VG 1.105

OF 25: ATGENDER Workshop Discussion: Situation of Early Career Researchers in Gender Studies	ZHG 004
OF 26: Gender research under pressure – consequences for research communication	ZHG 007
OF 27: Shared parenting in the modern family from a feminist point of view	VG 0.111
OF 31: Konstituierendes Treffen der neuen AG Trans* Inter* Studies in der der Fachgesellschaft Geschlechterstudien e.V.	VG 3.108
OF 33: European Observatory on Femicide	VG 1.106
OF 34: Feminism: Critique and Complicity	VG 2.101
OF 35: Queer migration and artistic practices	VG 2.104

15:00 – 16:30 **Panels**

Stream	Panel number and title	Room
2	14 Body Work 15 Motherhood 20 Feminisms II	VG 3.103 VG 3.104 VG 3.105
4	15 Law III Poster Session	VG 1.101 VG 1.102
6	03 Bilder der Gewalt in der sowjetisch-russischen Kultur	VG 3.106
9	11 Cancer is a Gendered Issue 13 The complex journey of contraceptive choice and decision making	VG 2.102 VG 2.103
11	13 Struggling in institutions	VG 4.102

FRIDAY 14 SEPTEMBER

16:30 – 17:00 **Networking coffee break**
Foyer ZHG

17:00 - 19:00 **Förderstrukturen der Deutschen Forschungsgemeinschaft und Geschlechterforschung – Friktionen und Formate** (in German)
ZHG 007

17:00 – 19:00 **General Assembly Atgender**
ZHG 011

from 19:00 **Networking dinner**
Foyer ZHG

SATURDAY 15 SEPTEMBER

09:00 – 11:00 **General Assembly FG Gender**
ZHG 007

9:30 – 11:00 **Panels**

Stream	Panel number and title	Room
1	10 Representation and Reproduction 11 Signification practices	VG 3.108 VG 4.103
2	16 French Feminist Epistemologies 18 Othering and feminisms 21 Musing, cruising, re/producing: An interdisciplinary debate on interdisciplinarity	VG 3.103 VG 3.105 VG 3.104
3	09 Critical Debates 10 PhD Supervision	VG 3.101 VG 3.102
4	18 Violence I	VG 1.101
5	16 The personal is political or vice versa? Between collectivity and individuality 17 Conceptualizing just futures, transforming economies, rethinking ethics	VG 2.101 VG 2.104
7	03 Dispossession 13 Sex Work	VG 1.108 VG 1.105
8	12 Practical applications	VG 0.110
9	12 Self-Organized Care	VG 2.102
11	14 Labour organisation in the service sector 15 What Does the #MeToo Campaign Reveal?	VG 4.102 VG 4.107

11:00 – 11:30 **Networking coffee break**

SATURDAY 15 SEPTEMBER

11:30 – 12:30 **Keynote Agnieszka Graff and Elżbieta Korolczuk**
ZHG 011

12:30 – 13:30 **Networking lunch**
Foyer ZHG

13:30 – 15:00 **Round Table 'Attacks on Gender (Studies): Seeking Strategies'**
ZHG 011

13:30 – 15:00 **Panels**

Stream	Panel number and title	Room
2	17 LGBT II	VG 2.105
4	19 Violence II	VG 1.101
7	08 Materialism 11 Affectivitiy 19 New Materialist Ethnographies Confronting Hegemonies in the Creative Arts	VG 1.104 VG 1.108 VG 1.105
8	13 Backlashes	VG 0.110
11	Poster Session	VG 4.107

15:00 – 15:30 **Official Closing Ceremony**
ZHG 011

BOOK OF ABSTRACTS
10th European Feminist Research Conference
Difference, Diversity, Diffraction: Confronting Hegemonies and Dispossessions