

11TH EUROPEAN FEMINIST RESEARCH CONFERENCE

**Social Change in a Feminist Perspective: Situating Gender
Research in Times of Political Contention**

15th - 18th June 2022

University of Milano-Bicocca Milan, Italy

BOOK OF ABSTRACTS



ATGENDER



DIPARTIMENTO DI
SOCIOLOGIA E
RICERCA SOCIALE

Culture di genere
laboratorio
Centro di ricerca



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11TH EUROPEAN FEMINIST RESEARCH CONFERENCE

**Social Change in a Feminist Perspective: Situating Gender Research in
Times of Political Contention**

15th – 18th June 2022

Organizers

ATGENDER

**The European Association for Gender Research, Education and Documentation
P.O. Box 164, 3500 AD Utrecht, The Netherlands**

**University of Milano-Bicocca, Department of Sociology and Social Research
Piazza dell'Ateneo Nuovo, 1 - 20126 Milan, Italy**

WELCOME TO THE 11TH EUROPEAN FEMINIST RESEARCH CONFERENCE

“Social Change in a Feminist Perspective: Situating Gender Research in Times of Political Contention”

The contribution of feminist, transfeminist and lgbtqia+ reflections – thanks to their intersectional perspective – is capable to enrich and invest the central themes of social transformations, offering spaces for new alliances in cultural and political struggles. Additionally, social change is a complex enterprise that can be approached only through a multidisciplinary and intersectional prism, and feminisms teach us precisely how to combine different approaches, methodologies and practices to understand such complexity and to produce change.

The current pandemic crisis is bringing to light the unsustainable and deadly contradictions of the socio-economic and environmental system in which we live, both at the global and at the local level. Around us we see polarized responses: heightened individualism, a refuge in populisms, new policies of control of bodies, borders and territories, attacks on rights and delegitimization of social justice demands, backlash in the cultural and social – but also self-organized solidarity and mutualism from below, and a widespread rethinking of existential and collective priorities. In this situation, which responses can be advanced from feminist and intersectional standpoints?

An active investigation on what spaces / relations / canons we build, how we inhabit them, which relationships these spaces/relations/canons embodied is a vital question that flows over the threads of time.

Against this background, the need to call into question the gaze through which we acknowledge social change becomes an imperative.

In the current highly mediated context who / from where / through which languages participate in the production of knowledge that contributes to shaping livable spaces? What does it mean to imagine, to enact and to analyse “social change” from a feminist perspective?

Which role does the legacy of past radicality play in the contemporary transfeminist movements, their practices and analyses?

How does a feminist social and political agenda look like, in a time of growing inequalities, of dramatic environmental crisis, and of general backlash on sexual and reproductive rights? What are the new struggles which feminist knowledge has to face, and which methods are more suitable to confront them?

In order to rethink the future, we start from the issues that are at the heart of the production / challenge of norms: gender/s, sexualities, race, class, age, disability, coloniality, embodiment.

Local organizing committee

University of Milano-Bicocca, Department of Sociology and Social Research:

Welcome

Sveva Magaraggia
Arianna Mainardi
Daniela Cherubini
Stefania Voli
Marco Bacio

Conference Scientific Committee

University of Milano-Bicocca: Carmen Leccardi, Sveva Magaraggia, Arianna Mainardi, Daniela Cherubini, Stefania Voli.
University of Calabria: Giovanna Vingelli
University of Verona & Utrecht University: Adriano J. Habed
University of Milan: Elia A.G. Arfini
Cà Foscari University of Venice: Sabrina Marchetti

AtGender Conference committee

Charlène Calderaro, University of Lausanne, Switzerland
Arianna Mainardi, University of Milano-Bicocca, Italy
Chris Quinan, University of Melbourne, Australia
Angeliki Sifaki, Sociology Department at Newcastle University, UK
Pauline Stoltz, Aalborg University, Denmark
Sibel Yardimci, Mimar Sinan Fine Arts University, Istanbul

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Silvia Penati: Coordinator of the Group on Gender Studies, University of Milano-Bicocca
Marina Calloni: Coordinator of ADV (Against Domestic Violence), Research Centre of the Department of Sociology and Social Research, University of Milano-Bicocca and UNIRE (Università in Rete Contro la Violenza di Genere)
Elisabetta Ruspini: Coordinator of ABCD, Interdepartmental Centre for Gender Studies, University of Milano-Bicocca

PROGRAMME OVERVIEW

(Updated program here: <https://11efrc.unimib.it/>)

WEDNESDAY, 15 JUNE	THURSDAY, 16 JUNE
12:30 - 14:00 Registration & Welcoming Coffee/Tea	09:00 - 10:30 Panels
	10:30 - 11:00 Networking break & Coffee/Tea
	11:00 - 12:30 Plenary session 3 - Keynote: Jasbir Puar
	12:30 - 13:30 Lunch
14:00 - 16:00 Welcoming Ceremony - Plenary session 1-2 Keynote: Carmen Leccardi Keynote: Barbara Risman	13:30 - 14:30 Roundtables/Workshop
16:00 - 17:30 Panels	14:30 - 16:00 Panels
	16:00 - 16:30 Networking break & Coffee/Tea
17.30 - 19.00 Panels	16:30 - 18:00 Roundtables/Workshop
	18:00 - 19.30 Panels
19:00 Meet for Drinks @Campus Uni Bicocca	19.30 Suggested Feminist events in town

FRIDAY, 17 JUNE	SATURDAY, 18 JUNE	
08:30 - 09:00 Registration	09:00 - 10:30 Panels	09:00 - 12:30 GIFTS Assembly
09:00 - 10:30 Panels		
10:30 - 11:00 Networking break & Coffee/Tea		
11:00 - 12:30 Plenary session 4 - Keynote: Joanna Zylynska	10:30 - 11:00 Networking break & Coffee/Tea	
12:30 - 13:30 Lunch	11:00 - 12:30 Panels	
13:30 - 15:00 Roundtables/Workshop	12:30 - 13:00 Closing Ceremony	
15:00 - 16:30 Panels		
16:30 - 17:00 Networking break & Coffee/Tea		
17:00 - 18:30 Panels		
18:30 - 20:00 AtGender Assembly		
20:00 Suggested Feminist events in town		

INDEX

WELCOME TO THE 11TH EUROPEAN FEMINIST RESEARCH CONFERENCE	4
"Social Change in a Feminist Perspective: Situating Gender Research in Times of Political Contention"	4
PROGRAMME OVERVIEW	6
OVERVIEW CONFERENCE VENUE	13
HOW TO REACH US	13
COVID-19.....	14
ACCESSIBILITY.....	14
CAMPUS MAP	14
OPENING CEREMONY	15
KEYNOTE LECTURES	16
Keynote Lecture 1	16
Carmen Leccardi: Feminisms between the old and the new century. The place of ambivalence	16
Wednesday 15 June 14:30, Aula Magna	16
Keynote Lecture 2	16
Barbara J. Risman: Category X: What does the Growing Visibility of People who Reject the Gender Binary Mean for Gender Inequality and Feminism?	16
Wednesday 15 June 14:30, Aula Magna	16
Keynote Lecture 3	17
Jasbir Puar: Perverse Machinations: Homonationalism, Militarism, and the Waning of LGBTQ Rights	17
Thursday 16 June 11:00, Aula Magna.....	17
Keynote Lecture 4	17
Joanna Zylinska: Feminist Eco-Eco-Punk: A Practical Guide for Managing the End of the World	17
Friday 17 June 11:00, Aula Magna	17
ROUNDTABLES	19
RT 1.1 Gender Equality Plans through feminist institutionalist and intersectional perspectives (ITA)	19
Thursday 16 June 13:30 – 14:30, U6/1A	19
RT 1.2 Feminist and Women's Networks.....	20
Thursday 16 June 13:30 – 14:30, U6/1B.....	20
RT 1.3 Reckoning with the past and with the present: Femonationalism, Feminism and Colonial Legacies.....	20

Thursday 16 June 13:30 – 14:30, U6/1E.....	20
RT 1.4 De-gendering Academic Careers.....	21
Thursday 16 June 13:30 – 14:30, U6/1F.....	21
RT 1.5 Gender, secularities and religiosities.....	22
Thursday 16 June 13:30 – 14:30, U6/10.....	22
RT 1.6 2012-2022. A decade debating "AboutGender"	23
Thursday 16 June 13:30 – 14:30, U6/11.....	23
RT 2.1 Migration and Sex Work.....	24
Thursday 16 June 16:30 – 18:00, U6/1A	24
RT 2.2 Struggles and resistance by Polish activists.....	25
Thursday 16 June 16:30 – 18:00, U6/1B.....	25
RT 2.3 Material Affects, Mutualism and Politics of Emotions	25
Thursday 16 June 16:30 – 18:00, U6/1E.....	25
RT 2.4 Quantitative feminist analysis.....	26
Thursday 16 June 16:30 – 18:00, U6/1F.....	26
RT 2.5 Nature, Archive, Fiction.....	26
Thursday 16 June 16:30 – 18:00, U6/10.....	26
RT 3.1 Sexualities and citizenships.....	27
Friday 17 June 13:30 – 17:00, U6/1A.....	27
RT 3.2 Translating queer books (ITA)	27
Friday 17 June 13:30 – 17:00, U6/1B.....	27
RT 3.3 Materialisms from the Wounds I: A Roundtable on the Challenges and Ethics of Wounding and Caring.....	28
Friday 17 June 13:30 – 17:00, U6/1E.....	28
RT 3.4 Lesbian subjectivities across time and space	29
Friday 17 June 13:30 – 17:00, U6/1F	29
RT 3.5 #design #AI #bodytech.....	29
Friday 17 June 13:30 – 17:00, U6/10	29
RT 3.6 Queering the archives: practices, experiences, narratives.....	30
Friday 17 June 13:30 – 17:00, U6/1D.....	30
WORKSHOPS	31
RT 1.7 How to communicate with people who don't treat you as an equal - Master Suppression Techniques workshop.....	31
Thursday 16 June 13:30 – 14:30, U7/24.....	31
RT 2.7 Inside/Outside/Against.....	31
Thursday 16 June 16:30 – 18:00, U7/24.....	31
RT 3.7 Early Career Researchers	32
Friday 17 June 13:30 – 15:00, U6/11	32
BOOK LAUNCH	33

RT 2.6 Teaching with Gender: Homonationalism, Femonationalism and Ablenationalism	33
Thursday 16 June 16:30 – 18:00, U6/11.....	33
SPECIAL EVENTS	34
General Assembly ATGENDER.....	34
Friday 17 June 18:30-20:00, U6/8.....	34
GIFTS (Rete degli Studi di Genere, Intersex, Femministi, Transfemministi e sulla Sessualità) Meeting.....	34
Saturday 18 June 9:00-12:30, U6/21	34
SOCIAL EVENTS	35
STRANDS.....	42
1. Migrations and Mobilities from a Feminist, Queer and Intersectional Perspective	42
2. Feminist and LGBTQIA+ struggles: legacies and strategies, memories and visions.....	43
3. Critiques and strategies of mediation, representation, and digital technologies	44
4. Feminist Art, Technological Practices, Literature, New materialism, Posthumanities	45
5. Affect, emotion, feeling, mood.....	47
6. Feminist epistemologies and methodologies	48
7. Toward new forms of feminist pedagogy? Trends, interpretations and available resources..	49
8. Intersectional Perspectives on Health, Care, Vulnerabilities and Violence	51
9. Life courses and generations in a feminist and intersectional perspective	53
10. Citizenship, Nationalism(s) and Racism(s)	54
PANELS	56
Panels Strand 1: Migrations and Mobilities from a Feminist, Queer and Intersectional Perspective	56
1.1 INTERSECTIONAL INEQUALITIES AND MIGRATION	56
1.2 FRAGMENTED RHYTHMS: ART AS SITE OF MARGINAL EXPRESSION	59
1.3 MIGRANTS, LAW AND ALLIANCES IN A FEMINIST AND INTERSECTIONAL PERSPECTIVE	61
1.4 GENDER, SEXUALITY AND ASYLUM (1).....	63
1.5 GENDER, SEXUALITY AND ASYLUM (2).....	66
1.6 MIGRANTS' AGENCY AND VULNERABILITIES.....	68
1.7 ACTIVISM AND MIGRANTS' RIGHTS.....	70
1.8 MIGRATION AND (SELF-)REPRESENTATION.....	73
1.9 MIGRATION AND SOCIAL REPRODUCTION	76
1.10 MIGRATION AND THEORETICAL ISSUES	78
1.11 GENDER, LABOUR AND MIGRATION	80
Panels Strand 2: Feminist and LGBTQIA+ struggles: legacies and strategies, memories and visions.....	83
2.1 FEMINIST POLITICS IN INTERNATIONAL ORGANIZATIONS AND NATIONAL INSTITUTIONS	83
2.2 CONTESTED MEMORIES: RE-IMAGINING HEGEMONIC ARCHIVES.....	84

2.3 MEMORY IN/THROUGH CULTURE.....	86
2.4 GENDER ISSUES: FEMINIST AND LGBTQIA+ CONFLICTS AND ALLIANCES (ITA)	89
2.5 NEW FORMS OF INCLUSION AND OLD FORMS OF EXPLOITATION? QUEER_TRANS*_FEMINIST PERSPECTIVES ON CAPITALISM.....	91
2.6 MOBILIZING IN ANTI-GENDER TIMES (1).....	93
2.7 EMBODIED POLITICAL PRACTICES AND PERFORMATIVE STRUGGLES.....	96
2.8 MOBILIZING IN ANTI-GENDER TIMES (2).....	99
2.9 RETHINKING HEALTH, CARE AND REPRODUCTION	101
2.10 WOMEN’S AND FEMINIST POLITICS BETWEEN PAST AND PRESENT	103
2.11 FEMINIST AND LGBT+ VOICES FROM CHALLENGING CONTEXTS.....	106
2.12 QUEER AND (TRAND)FEMINIST ACTIVISMS	109
Panels Strand 3: Critiques and strategies of mediation, representation, and digital technologies	113
3.1 #DIGITALACTIVISM 1 #MEETOO #GENDERIDEOLOGY #GENDERBASEDVIOLENCE #FEMINIST #LGBTI+ #PLATFORMRESISTANCE	113
3.2 #DIGITALACTIVISM 2 #MEETOO #GENDERIDEOLOGY #GENDERBASEDVIOLENCE #FEMINIST #LGBTI+ #PLATFORMRESISTANCE	115
3.3 PRACTICES AND COUNTER-PRACTICES OF DIGITALLY-MEDIATED GENDERED VIOLENCE: REPRESENTATIONS, GOVERNANCE AND ALGORITHMS.....	118
3.4 #DIGITALACTIVISM 2 #MEETOO #GENDERIDEOLOGY #GENDERBASEDVIOLENCE #FEMINIST #LGBTI+ #PLATFORMRESISTANCE	121
3.5 #REGIMEOFVISIBILITY 2 #TRANSREPRESENTATION #NEWSMEDIA #BODYSTANDARDS #SEXPOSITIVE #FATPOSITIVE	124
3.6 #REGIMEOFVISIBILITY 1 #TRANSREPRESENTATION #NEWSMEDIA #BODYSTANDARDS #SEXPOSITIVE #FATPOSITIVE	126
3.7 #DIGITALLABOUR #REPRODUCTIVELABOUR #DATIFICATION #RESISTANCES.....	129
Immediacy, Mediation, and Feminist Logistics.....	130
3.8 #IMAGES #IDENTITYPRODUCTION #YOUTH #POSTFEMINISM.....	132
3.9 #VISUAL&BEYOND #SERIALITY #VISUAL #AURAL #PERFOMATIVE.....	135
3.10 #CARE #HEALTH #COVID19 #PANDEMIC #QUEERFEMINISTINFRASTRUCTURES #NETWORKSOFCARE	137
Panels Strand 4 : Feminist Art, Technological Practices, Literature, New materialism, Posthumanities	141
4.1 BODIES, BLOOD, FLUIDS.....	141
4.2 QUESTIONING METHODOLOGIES.....	144
4.3 BODIES, IDENTITIES, IMAGES	146
4.4 LITERATURE, POETICS, STORY-TELLING.....	149
4.5 VISUALITY, PERFORMANCE AND ARTS.....	153
4.6 PEDAGOGIES, KNOWLEDGE PRODUCTION, ETHICS	156
4.7 SPACES, BODIES, MOVEMENTS.....	158

4.8 POSTHUMAN SYMPOIESIS.....	161
4.9 COMPOSTING FEMINIST METHODOLOGY.....	163
4.10 NEW MATERIALISMS FROM THE WOUNDS II: A WORKSHOP WITH WRITING, RESONATING AND PRACTICING WOUNDS.....	166
Panels Strand 5: Affect, emotion, feeling, mood	168
5.1 MIGRATION, RACISM AND DECOLONIALITY	168
5.2 NEGATIVE AFFECTS, UGLY FEELINGS AND TRANSFORMATION	171
5.3 MEDIATIZATION, REPRESENTATION AND NARRATIVES.....	174
5.4 FRIENDSHIP AND INTIMACIES AS POLITICAL PRACTICES	177
5.5 DEARLY DIALOGUES - CORRESPONDING CORRESPONDENCES	179
5.6 SPACES/AFFECTIVE LANDSCAPES/CORPOREAL COUNTER-PRACTICES.....	181
5.7 FILMMAKING, PERFORMING ARTS AND POLITICS.....	184
5.8 VULNERABILITY, COMMUNITY AND CARE IN MOVEMENTS	187
5.9 REGARDING THE EMOTIONS OF OTHERS; AFFECTIVE POLITICS IN CONTEMPORARY TURKEY.....	190
5.10 BODIES IN TRANSLATION: FEMINIST EMOTIONS IN POLYSEMIC SEXUALITIES.....	192
Panels Strand 6: Feminist epistemologies and methodologies	195
6.1 HOW TO (RE)THINK CONCEPTS/CATEGORIES IN FEMINIST THEORY AND RESEARCH?.....	195
6.2 FEMINIST AND QUEER EPISTEMOLOGIES: QUALITATIVE RESEARCH IN THE FIELDS OF REPRODUCTIVE RIGHTS, SEX WORK, AND EDUCATION	198
6.3 CRITICAL UNIVERSITY STUDIES, HISTORY OF THE FIELD.....	200
6.4 GENDERED DISCOURSES: EPISTEMOLOGICAL QUERIES	203
6.5 ACTIVISM AND PROTEST IN THE PUBLIC SPACE.....	206
6.6 DECOLONIZING FEMINIST THEORY AND RESEARCH	209
6.7 GENDER RESEARCH IN/WITHIN ACADEMIA	212
6.8 PARTICIPATORY APPROACHES.....	215
6.9 HOW WESTERN DOMINATION HINDERS SOCIAL CHANGE: EAST-CENTRAL EUROPEAN FEMINIST VISIONS FOR A JUST FUTURE	218
6.10 INTERSECTIONALITY AND DIVERSITY	221
6.11 FRIENDSHIP, AFFECT, REFLEXIVITY.....	224
6.12 DATA AND DIGITAL MEDIA RESEARCH.....	227
Panels Strand 7 : Toward new forms of feminist pedagogy? Trends, interpretations and available resources.....	231
7.1 PRACTICES CHALLENGING GENDER NORMS (1).....	231
7.2 GENDER EQUALITY AS A TOOL TO FRAME EDUCATION.....	233
7.3 PRACTICES CHALLENGING GENDER NORMS (2).....	236
7.4 QUEER AND SEXUALITY EDUCATION	239
7.5 RESPOND-ABLE TEACHING PRACTICES IN NEOLIBERAL TIMES: USING LITERATURE AND VISUAL CULTURES AS AGENTS FOR FEMINIST INTERVENTION	241

7.6 FEMINIST PEDAGOGY IN PRACTICE.....	243
7.7 LGBT+ INCLUSIVE HIGHER EDUCATION: CRITICAL PRACTICES AND DISCOURSES IN THE ITALIAN UNIVERSITIES.....	246
7.9 SPEAKING UP AT UNIVERSITY: THE TRANSFORMATIVE POTENTIAL OF FEMINIST PEDAGOGY AND ACADEMIC DISCOURSE ABOUT GENDER ON GENDER NORMS IN SOCIETY	248
Panels Strand 8: Intersectional Perspectives on Health, Care, Vulnerabilities and Violence	251
8.1 HEALTH & BODY POLITICS	251
8.2 REPRODUCTIVE CHOICES, REPRODUCTIVE JUSTICE.....	254
8.3 QUEER CARE CULTURES AND TRANSFORMATIVE CARE.....	256
8.4 WORK, PRIVATE AND FAMILY LIFE	259
8.5 CARING MASCULINITIES	262
8.6 COVID-19, CARE AND WORK.....	265
8.7 INSTITUTIONALISED GBV	267
8.8 DOMESTIC VIOLENCE AND SEXUAL EXPLOITATION	270
8.9 VULNERABILITY, JUSTICE AND INTIMATE RELATIONS.....	273
8.10 COVID-19 PANDEMIC AND GENDER EQUALITY.....	276
Panels Strand 9: Life courses and generations in a feminist and intersectional perspective	279
9.1 GENERATIONS OF ACTIVISM, OPPRESSION AND RESISTANCE	279
9.2 NORMATIVITIES OF LIFE COURSES: FEMINIST PERSPECTIVES ON INTERSECTIONAL IDENTITIES SHAPED BY DISCOURSES AND NARRATIONS OF COMING OUT, COMEDY AND CORRECTION.....	282
9.3 INTERSECTIONAL ACCOUNTS ON YOUTH CULTURES, ACTIVISM AND TRANSITIONS.....	285
9.4 CHALLENGING GENDER NORMS ACROSS BIOGRAPHIES AND THE LIFE CYCLE.....	288
9.5 CARE ACROSS AGES AND GENERATIONS.....	291
Panels Strand 10: Citizenship, Nationalism(s) and Racism(s)	295
10.1 INTERSECTIONAL, TRANSNATIONAL AND RIGHT-WING APPROACHES TO CITIZENSHIP	295
10.3 FEMONATIONALIST POLITICS IN EUROPE: GENDER EQUALITY AND THE FAR-RIGHT	300
10.4 ANTIFEMINISM AND ANTI-GENDER CAMPAIGNS.....	302
10.5 POSTCOLONIALISM AND FEMINISM, RACE AND CITIZENSHIP	305
10.6 WAR, JUSTICE AND CITIZENSHIP	308
10.7 HOMONATIONALISM AND THE “QUEERING” OF THE FAR-RIGHT	311
10.8 PLACES, SPACES AND ACTS OF CITIZENSHIP	314
10.9 FEMINIST STRUGGLES, DECOLONIALISM AND CITIZENSHIP	316
10.10 LGBTQIA+ STRUGGLES AND CITIZENSHIP	318
CONCEPT AND ORGANISATION.....	321

OVERVIEW CONFERENCE VENUE

The conference will be held at the **University of Milano-Bicocca, U6 Building**, Agorà – Ground Floor.

Address: Piazza dell'Ateneo Nuovo, 1 – 20126 Milano

HOW TO REACH US

By TRAIN

The nearest station to the University of Milan-Bicocca is **Milan Greco Pirelli**.

See train timetables:

[Trenitalia](#)

[Trenord](#)

By Underground

Take one of the following lines:

Line 5: Bicocca stop, in Viale Fulvio Testi near Piazza della Scienza, or **Ponale stop**, near the U16 building.

Line 1: Precotto stop, then take Tram 7 towards Messina.

Line 3: Zara stop, then take Tram 7 towards Precotto.

[Visit ATM website for more information](#)

By TRAM

Line 7: Arcimboldi Ateneo Nuovo stop for Buildings U6/U7 or Università Bicocca Scienza stop for Buildings near Piazza della Scienza.

Get off at the Stazione Greco stop to catch the Bicocca shuttle.

Line 31: San Glicerio stop

[Visit ATM website for more information](#)

By BUS

Line 87 from Milano Central Station to Milano Greco Pirelli

Linea 51 Ponale Testi stop

Line 81 and 86

Linea 728: Milano Greco stop

[Visit ATM website for more information](#)

COVID-19

Please note that **it is compulsory to wear a face mask (surgical mask, FFP2, or FFP3) inside the buildings** of the University of Milano-Bicocca at all times! Face masks can be easily bought from pharmacies to supermarkets, from train stations and airports to small shops.

Updated Coronavirus measures from the University of Milano-Bicocca are available [here](#) (in English).

Updated Coronavirus measures from the Italian Ministry of Health are available [here](#) (in English).

ACCESSIBILITY

The campus of the University of Milano-Bicocca is a fully accessible place. Please read more about disability and DSA services [here](#).

CAMPUS MAP

Insert map here

OPENING CEREMONY

Wednesday 15 June 2022, 14:00-16:00

Welcome

Conference Organisation:

Sveva Magaraggia (University of Milano-Bicocca)

Arianna Mainardi (University of Milano-Bicocca)

Daniela Cherubini (University of Milano-Bicocca)

Stefania Voli (University of Milano-Bicocca)

Marco Bacio (University of Milano-Bicocca)

Italian scientific committee:

University of Milano-Bicocca: Carmen Leccardi, Sveva Magaraggia, Arianna Mainardi, Daniela Cherubini, Stefania Voli.

University of Calabria: Giovanna Vingelli

University of Verona & Utrecht University: Adriano J. Habed

University of Milan: Elia A.G. Arfini

Cà Foscari University of Venice: Sabrina Marchetti

Welcoming Speeches

University of Milano-Bicocca Rector:

Giovanna Iannantuoni

Department Director of the Department of Sociology and Social Research:

Sonia Stefanizzi

KEYNOTE LECTURES

Keynote Lecture 1

Carmen Leccardi: Feminisms between the old and the new century. The place of ambivalence

Wednesday 15 June | 14:30, Aula Magna

Carmen Leccardi is Professor Emerita, Sociology of Culture, at the Department of Sociology and Social Research, University of Milano-Bicocca. Here she has been Director of the PhD program in Applied Sociology and Methodology of Social Research. Vice Rector for equal opportunities (2012-2013), she was Director of the 'Gender Cultures' Inter-university Research Centre (2013-20). Recently, the University of Melbourne awarded her an honorary scholarship in relation to her researches at the Youth Research Centre – Melbourne Graduate School of Education – University of Melbourne.

During nine years co-editor of the Sage journal *Time & Society*, for which she is now a consulting editor, she is member of the advisory boards of several international social science journals. In the first decade of the new century she was European Vice President (with Carles Feixa) of Research Committee 'Sociology of Youth' of the International Sociological Association. From 2013 to 2015 she was President of the European Sociological Association. She is currently President of the 'House of Culture', one of the most prestigious cultural institutions in Milan.

Her field is the study of processes of cultural change, with a specific focus on time and temporality, gender and generational differences, and youth. In her national and international research work she prioritises qualitative approaches, and hermeneutic methods in particular. Her last book is: (with J. Win, H. Cahill, D. Woodman, H. Cuervo, J. Chesters) *Youth and the New Adulthood. Generations of Change*, Springer 2020).

Keynote Lecture 2

Barbara J. Risman: Category X: What does the Growing Visibility of People who Reject the Gender Binary Mean for Gender Inequality and Feminism?

Wednesday 15 June | 14:30, Aula Magna

Barbara J. Risman is College of Liberal Arts & Sciences Distinguished Professor at the University of Illinois at Chicago. Her areas of expertise include gender inequality, work and family policies and gender identity. She currently serves as the Editor in Chief of *Gender & Society*, the most highly cited American journal about gender, published by Sociologists for Women in Society. She currently sits on the U.S. National Chapter Advisory

board for the Scholars Strategy Network. She has held leadership roles in several professional organizations including President of the Board of Directors and Executive Office of the Council on Contemporary Families, President of Sociologists for Women in Society, President of Southern Sociological Society, and Vice-President of the American Sociological Association. Her most recent book is *Where the Millennials Will Take Us: A New Generation Wrestles with the Gender Structure* (Oxford, 2018). She has two major current research projects, a study of Covid & Caregiving (with Jerry Jacobs, Kathleen Gerson, and Jennifer Glass) and an international study of people who reject gender categories (with Emanuela Abbatecola, Arantxa Grau, Lucy Nichols, and William Scarborough).

Keynote Lecture 3

Jasbir Puar: Perverse Machinations: Homonationalism, Militarism, and the Waning of LGBTQ Rights

Thursday 16 June | 11:00, Aula Magna

Jasbir K. Puar is Professor of Women's, Gender, and Sexuality Studies at Rutgers University. She is the author of the award-winning books *The Right to Maim: Debility, Capacity, Disability* (2017), forthcoming in Spanish and Portuguese, and *Terrorist Assemblages: Homonationalism in Queer Times* (2007), available in French and Spanish, re-issued as an expanded version for its 10th anniversary (2017), and forthcoming in Greek and Portuguese. Her articles have been published in journals such as *Social Text* and *South Atlantic Quarterly*, mainstream venues such as *Al-Jazeera* and *The Guardian*, and translated into more than 15 languages.

She is also co-author of exhibitions for the Sharjah Architecture Triennial (2019) and the Sharjah Art Biennial (2023). She is the recipient of the 2019 Kessler Award from the Center for Gay and Lesbian Studies (CLAGS) at CUNY, which recognizes lifetime achievement in and impact on queer research and organizing.

Keynote Lecture 4

Joanna Zylińska: Feminist Eco-Eco-Punk: A Practical Guide for Managing the End of the World

Friday 17 June | 11:00, Aula Magna

Joanna Zylińska is a writer, artist and Professor of Media Philosophy + Critical Digital Practice at King's College London. She is the author of a number of books – including [*AI Art: Machine Visions and Warped Dreams*](#) (Open Humanities Press, 2020), [*The End of Man: A Feminist Counterapocalypse*](#) (University of Minnesota Press, 2018), [*Nonhuman Photography*](#) (MIT Press, 2017) and [*Minimal Ethics for the Anthropocene*](#) (Open Humanities Press, 2014). Joanna is also involved in more experimental and collaborative publishing projects, often on an open-access basis. Her own art practice involves experimenting with different kinds of image-based media. She is currently researching

perception and cognition as boundary zones between human and machine intelligence, while trying to map out scenarios for alternative futures.

ROUNDTABLES

RT 1.1 Gender Equality Plans through feminist institutionalist and intersectional perspectives (ITA)

Thursday 16 June | 13:30 – 14:30, U6/1A

The EU, through its 9th Framework Programme for Research and Innovation, Horizon Europe, considers gender as a cross-cutting issue to be mainstreamed. The round table discusses the theoretical perspectives applicable to the study of two strategies adopted by the EU to obtain this aim: mandatory Gender Equality Plans and the request of applying a gender dimension, which introduced intersectionality, i.e., “intersecting socio-economic inequalities – including those based on disability, ethnicity, and LGBTIQ”.

According to the new Programme, public bodies, research organisations and higher education establishments must have adopted a Gender Equality Plan (GEP) to be eligible for Horizon Europe funding. Among the recommended GEPs five content areas, the requirement to integrate the “gender dimension” into research and teaching content requires scientists to adopt new strategies and techniques. “Gender dimension” is an umbrella term that includes adopting an intersectional approach to address the interaction among and multiplicative effects of interdependent categories and factors (Cresnaw 1989, 1991, 2011).

The round table will explore the resistance to institutional change accompanying the setting up, and implementation of Gender Equality Plans in Italian universities through the lenses of feminist institutionalism and of intersectionality. New Institutionalism (NI) explores how institutional rules, norms, and cultures constrain the choices and actions of individuals when they are part of an institution. Feminist Institutionalism (FI) applies NI through a gendered lens, starting from the premise that institutions are highly gendered, and considers how they constrain and/or enable gendered change. In their approach to institutional analysis and understanding of underlying mechanisms, NI and FI share common assumptions and concerns, such as institutional creation, continuity and change, structure and agency, and power. (Chappell, 2006, 2011; Chappell & Waylen, 2013; Clavero & Galligan, 2020; Kenny, 2007; Krook & Mackay, 2011; Mackay et al., 2010; Mackay, Monro, & Waylen, 2009; Mackay & Waylen, 2009).

The other theme addressed in the round table will be the complexity of the request to adopt intersectionality into research and teaching content paths, focusing on STEM-related disciplines. Even a cursory literature review reveals the widespread expansion of the use of the term ‘intersectionality’, and the contribution of theoretical elaborations offering different ways of conceiving and representing it, fueling into what has been defined “a field of intersectionality studies” (Cho, McCall and Crenshaw, 2013). Theoretically it has been conceived as a research paradigm (Hancock 2007a, 2007b;

Walgenbach 2010) or theory (Walby 2007), while many metaphorical images have merged, spanning from the well-known crossroads (Crenshaw 1989) to bronze (Solanke 2011), digestion (Ken 2008 and 2010) and Rubik's cube (Romero 2018).

Through concrete experiences of setting up and implementing GEPs in Italian universities, the round table will debate the difficulties and challenges faced, the importance of anchoring the strategies adopted to strong theoretical frameworks, the patterns of resistance to change and the unexpected alliances created among staff working at different GEPs.

Speakers:

- Susanna Pozzolo (chair), University of Brescia/IT
- Rita Bencivenga, University of Genoa/IT
- Barbara Giovanna Bello, University of Milan/IT
- Susanna Pozzolo, University of Brescia/IT
- Giulia Arena, University of Genoa/IT

RT 1.2 Feminist and Women's Networks

Thursday 16 June | 13:30 – 14:30, U6/1B

This Roundtable discussion is going to focus on the strengths and weaknesses of Women's and Gender networking. Which barriers shall we face, which political and personal impact does it have on our disciplines, on feminist research, on the institutions we work in/with and on our career developments are some of the questions that will be addressed.

Speakers:

- Marina Calloni (chair), University of Milano-Bicocca/IT
- Marius Zierold & Karin Aleksander, Digitales Deutsches Frauenarchiv/DE
- Berteke Waaldijk, Utrecht University/NL
- Marina Calloni, University of Milano-Bicocca/IT
- İrem İnceoğlu, Kadir Has University/TR

RT 1.3 Reckoning with the past and with the present: Femonationalism, Feminism and Colonial Legacies

Thursday 16 June | 13:30 – 14:30, U6/1E

While witnessing the increasing use of women's rights to foster racial exclusion in European contexts, this panel proposes to address the contemporary and historical mechanisms by which it is produced. Through empirical and theoretical contributions, it further explores the way femonationalism (Farris 2017) unfolds on the ground, focusing on the role of feminists in a broad sense, both within feminist movements and in policy-making, in reinforcing racial exclusion in the name of women's right. To this end, this panel

brings together three contributions which engage with the development of femonationalism in France, Britain and Switzerland.

The two first contributions to this panel address the role of mainstream feminists and policy-makers in the development of femonationalism through empirical studies. Importantly, the first contribution (Lépinard, Kebaili and Sbyea) reflects on the use of secularism by some feminists in the promotion of anti-Islam policies and discourses. By analysing how secular notions and gender equality are used in conjunction by white secular feminists in France to further Islamic veiling regulations, it proposes to consider feminist whiteness as a core element of femonationalism. Focusing on policy-making, the second contribution (Calderaro) aims at analysing the role of femocrats (Eisenstein 1989) and gender equality bureaucratic institutions in fostering racial exclusion in the name of women's rights through anti-gender-based violence policies. To this end, it explores the framing of anti-street harassment policies in France and Britain, paying particular attention to the racialisation of gender-based violence in public spaces. Paper three (Khazaei) explores the emergence of the "Muslim figure" in the public debates in Switzerland during the feminist strike in 2019. It looks at how political discourses have instrumentalized the feminist strike to put forward a racist agenda for the banning of the Muslim face-veil, and how this has triggered off debates within the Swiss feminist movement.

Through a sociological approach articulating the study of social movements and public policy analysis to feminist theory and postcolonial studies, this panel intends to go further by delving into the complex analysis of the mechanisms that allow for the development of femonationalism in Western European contexts. It acknowledges the need to examine contemporary burdens in the light of the past, both by considering the colonial legacies that fuel them and by drawing on the memory of past decolonial and intersectional struggles to resist them.

Speakers:

- Agnieszka Graff (chair), American Studies Center, University of Warsaw/PL
- Éléonore Lépinard, Sélima Kebaili & Maroua Sbyea, University of Lausanne/CH
- Charlène Calderaro, University of Lausanne/CH
- Faten Khazaei, Goldsmiths University/ UK

RT 1.4 De-gendering Academic Careers

Thursday 16 June | 13:30 – 14:30, U6/1F

Gender disparity in academic careers is a global phenomenon, although the causes and consequences vary in different national contexts. Despite the progress that has been made in recent years and the increasing attention paid to the issue, for instance, in Europe with the *Lisbon Agenda* and the creation of the *European Research Area* in 2000, achieving gender equality in various workplaces and professions, including academia, remains a major challenge. While female university students perform better than their male counterparts, the situation does suddenly change in postdoctoral fellowship positions and further worsens throughout the subsequent stages of academic careers. In Italy, for instance, as in most other countries, women remain significantly underrepresented not only in early career stages, but also in full professorships and in leadership positions (Checchi, Cicognani and Kulic 2018; Murgia and Poggio 2019; Picardi 2019; Giaschi e Musumeci 2020). These phenomena are known as 'leaky pipeline'/and or 'glass door'

(women more likely to leave academic career and less likely to receive tenure position), and as 'glass ceiling' (women less likely to achieve full professorship). Notwithstanding the growing female presence in academic professions, universities are therefore still the domain of persisting gender asymmetries stemming from gender stereotypes and inequality practices (van den Brink and Benschop 2011). These asymmetries seem to be in more recent times reinforced by the emerging practices of science production and of evaluation of scientific performances, as well as by the new work arrangements in scientific organizations, due to the growing hegemony of neoliberal models. Moreover – as a huge body of scientific evidence is showing - also the Covid-19 pandemic, has contributed to exacerbating gender inequality in academia, especially for those in the most precarious positions (King and Frederickson 2020).

Aim of the Roundtable is to discuss such issues by creating a forum to debate from a feminist perspective the mechanisms and processes that contribute to produce and reproduce gender inequalities in academic careers both in STEM (Science, Technology, Engineering and Mathematics) and SSH (Social Sciences and Humanities) disciplines. Specifically, the panel is interested in understanding how gender differences and gender inequalities are (re)produced at various stages of academic careers (recruitment, retention, career advancement) and in different disciplines in academia, and how they are connected to the structural and cultural factors that operate at the individual, organizational, and institutional levels (Risman 2004). Furthermore, it is aimed at discussing how feminist research is impacting practice and policy inside and outside academia. To this regard it is interested in discussing the role of programs and policies in promoting change and enhancing equity even in the light of the affirmation of neoliberal agenda. This entails both disentangling the role of cultural factors (i.e. norms on gender roles) versus structural barriers (i.e. recruitment/ selection/ evaluation rules and practices) and considering the complex interaction among the micro level (individual attitudes, preferences, and decisions), the meso level (organizational practices, cultures and processes), and the macro level (the institutional settings and the national regulations and policies).

Speakers:

- Barbara Poggio & Manuela Naldini (chairs), University of Trento/IT, University of Turin/IT
- Ilenia Picardi, University of Naples Federico II/IT
- Maddalena Cannito, Manuela Naldini & Arianna Santero, University of Trento, University of Turin/IT
- Cristina Solera & Angela Balzano, University of Trento/IT, University of Rome 3/IT
- Camilla Gaiaschi, University of Lausanne/CH

RT 1.5 Gender, secularities and religiosities

Thursday 16 June | 13:30 – 14:30, U6/10

During the last three decades, religious practices and belongings have gained increased visibility on a global scale and the concept of secularity, as well as the relationship between secularity and religion, have become object of intense interdisciplinary and

international debates. While the secular and the religious have previously had a marginalized position within the academic field of gender studies, we can now observe a growing interest for religion and spirituality within academic and activist feminism as well as a critical reflection on the emancipatory potential of secularity. This Roundtable aims to take this interest seriously by providing a space to collectively reflect upon and develop interdisciplinary and transregional conversations on the intricate dynamics of secularity, religiosity and gender, and new approaches to explore these dynamic relationships. Contributions to this Roundtable will explore the entanglements and borders of religions and secularities in everyday life, as well as in art, culture and knowledge production. Situated in an understanding of religion as being both a category of knowledge and a marker of identity, case studies will include :

- Highlighting religion as a form of resistance against colonization, drawing on collective memories and contemporary practices among actors involved in the Sámi revival in Finnmark, Norway;
- Exploring gender epistemologies in interviews with (pro)feminists being interested in marginalized metaphysical/religious/spiritual teachings in the German speaking area;
- Examining the rise of right-wing politics in Japan, which advocates Japanese Shinto and how the issue of women's and sexual rights has become the political quandary;
- Exploring the potential of Gender Studies for a critical spirituality: A look at queer interventions in spirituality and the use of witchcraft and magic as empowerment;
- Untangling the gendered and racial fault lines that emerge from discussions on and experiences of religion and secularity in Belgium;
- Suggesting the understanding of gender, sexuality and religion in Eastern European beyond anti-genderism.

This Roundtable emerges from discussions in the research network *Transforming Values. Gender, secularities and religiosities across the globe*, which seeks to collectively reflect upon and develop approaches to study the secular and the religious as cross-disciplinary phenomena and to acquire and share knowledge on the intricate relationship between gender, religiosities and secularities.

Speakers:

- Sabine Grenz & Mia Liinason (chair), University of Vienna/AT, Lund University/SE
- Konstanze Hanitzsch, LAGEN - Georg-August University of Göttingen, Germany/DE
- Eline Huygens & Nella van den Brandt, Ghent University/BE, Coventry University/UK
- Mia Liinason & Olga Sasunkevich, Lund University/SE, University of Gothenburg/SE
- Sabine Grenz, University of Vienna/AT

RT 1.6 2012-2022. A decade debating "AboutGender"

Thursday 16 June | 13:30 – 14:30, U6/11

A spectre is haunting Europe. But also North America, Russia, Australia and Latin America. The spectre of Gender. Of the “ideology” - sometimes called “theory” - of Gender. A spectre which frightens, threatens, produces defensive (offensive?) actions, books, debates and demonstrations on the streets.

Before the early years of the twenty-first century, very few people knew of its existence. Until that time, gender studies in Italy had experienced decades of intense scientific production, which was not rewarded with visibility and recognition. Thus we wrote only in 2012, in the editorial of the number zero of the then new-born journal AG-AboutGender:

“The delay [of Italian universities in relation to Gender Studies] certainly does not concern scientific production, includable in the plenums both for the quantity of papers and for the quality and level of reflections, but rather the visibility of the debate – poorly institutionalised and hardly accessible to young scholars not inserted in the appropriate networks (Abbatecola, Fanlo Cortes, Stagi, 2012, p.II)”.

Gender studies represented, at that time, a poorly institutionalised “periphery” in Italy (Di Cori, 2013; Garbagnoli, 2017), in which many scholars – mainly cisgender women - often operated in isolation, but in a climate that, in hindsight, we could define of “serene indifference”. Outside of a few non-academic areas of reflection, promoted in particular by the representatives of Equal Opportunities spread all over the national territory, gender studies were little known and reductively associated with women's studies, and did not seem to scare.

Many things have been changing from that first special issue of the journal, and ten years later AboutGender is glad to debate those changes with some European and North-American academic Feminists.

Speakers:

- Emanuela Abbatecola (chair), University of Genoa/IT
- Barbara Risman, University of Illinois/US
- Malena Gustavson, Stockholm University/SE
- Maria do Mar Pereira, University of Warwick/UK
- Isabel Fanlo Cortés, University of Genoa/IT

RT 2.1 Migration and Sex Work

Thursday 16 June | 16:30 – 18:00, U6/1A

In today's Europe many migrant women and queer people are faced with a very limited number of working options, namely house cleaning and elderly care, agriculture and the sex industry, which may be seen as representing the central pillars of contemporary social reproduction, and simultaneously are among the most severely exploitative sectors in the global economy. Mainstream readings of ‘modern slavery’ and ‘trafficking’ tend to represent certain groups of individuals as inherently vulnerable, and their exploitation as inherent to certain kinds of work - typically those of social reproduction - legitimizing paternalistic (and maternalistic) approaches that may increase the vulnerability of the subjects they aim to protect. Instead, the Roundtable argue that it is crucial to the feminist studies of social reproduction to empirically explore these three sectors simultaneously, also in order to advance the debate on unfree labour both conceptually and empirically.

Finally, the Roundtable propose to discuss how the debate around the migration of trans women that are also sex workers is framed, and the role of feminists and feminist organizations in counter-trafficking.

Speakers:

- Giorgia Serughetti (chair), University of Milano-Bicocca/IT
- Letizia Patriarca, Universidade de São Paulo/BR
- Giulia Garofalo Geymonat, Letizia Palumbo, Ca' Foscari University of Venice/IT
- Rutvica Andrijasevic, University of Bristol/UK
- Mara Clemente, ISCTE-University Institute of Lisbon/PT

RT 2.2 Struggles and resistance by Polish activists

Thursday 16 June | 16:30 – 18:00, U6/1B

The Roundtable investigates the struggle and resistance by Polish activists, focusing on the mobilisation against the abortion stigma and abortion rights protests (2016-2021), the neoliberalisation of Gay Identity in the Transition Era, the dominant representations of sex workers in the feminist debates in the post-transformative Poland

Speakers:

- Edyta Just (chair), Linköping University/SE
- Ludmiła Janion, University of Warsaw/PL
- Agnieszka Graff, University of Warsaw/PL
- Agnieszka Kwiatkowska, SWPS University of Social Sciences and Humanities – Warsaw/PL
- Agata Dziuban & Anna Ratecka, Jagiellonian University/PL

RT 2.3 Material Affects, Mutualism and Politics of Emotions

Thursday 16 June | 16:30 – 18:00, U6/1E

This roundtable will discuss material affects, mutualism and politics of emotions focusing on:

1. Transformative economic relations: an affective study on redistribution practices in solidarity communities
2. Undulations of Sensate Thinking: Drafting an Intimate Epistemology with Maria Lai
3. In/tense Times: Feelings out of Joint
4. The necropolitics of care
5. Affirmation as a Temporary Home: The Affective Temporalities of Body Positivity on Instagram

Speakers:

- Daniela Cherubini (chair), University of Milano-Bicocca/IT
- Giulia Andrighetto, University of Vienna/AT
- Pinar Türer, University of Amsterdam/NL
- Magdalena Gorska, Birgit M. Kaiser, Eva Midden & Kathrin Thiele, Utrecht University/NL
- Maddalena Fragnito, Coventry University/UK
- Carys Hill, University of Warwick/UK

RT 2.4 Quantitative feminist analysis

Thursday 16 June | 16:30 – 18:00, U6/1F

This Roundtable will discuss quantitative feminist analysis, focusing on:

1. Reassessing Measures for Gender, Sexuality, and Sex Characteristics: Considerations for Large-Scale Survey Data Collection
2. Beyond Binaries: Exploring Routes to Conducting Non-Discriminatory Gender Bias Research
3. Thinking digital methods in practice: A critical reflection on the challenges and possibilities of digital methods for feminist social media research

Speakers:

- Elia A.G. Arfini (chair), University of Milan/IT
- Christina Pao, University of Oxford/UK
- Silvia Masiero & Aleksu Aaltonen, University of Oslo/NO, Temple University/US
- Sofia P. Caldeira, Lusófona University/PT

RT 2.5 Nature, Archive, Fiction

Thursday 16 June | 16:30 – 18:00, U6/10

This Roundtable will discuss the topics of nature, archive and fiction, focusing on:

1. Maps and Portraits of Nature Itself. The ecosystem as a technoscientific object
2. The Archive as a World-Making Apparatus in the Anthropocene
3. Fragments from a Passing Forest: A Qualitative Study on the Endemic Sweetgum Forest in Turkey from the Perspective of Feminist Vitality Studies
4. Afrofuturism and Climate Fiction: N. K Jemisin and Nnedi Okorafor's future ecologies

Speakers:

- Antonia A. Ferrante (chair), University of Naples L'Orientale/IT
- Camilla Bernava, University of Naples L'Orientale/IT

- Gabriela Galati, Nuova Accademia di Belle Arti Milano & IED (Turin)/IT
- Nihan Bozok & Mehmet Bozok, Beykent University/TR, Maltepe University/TR
- Chiara Xausa, University of Bologna/IT

RT 3.1 Sexualities and citizenships

Friday 17 June | 13:30 – 17:00, U6/1A

The papers in this panel aim to challenge many of the assumptions of literature on sexual citizenship by shifting the frames of analysis. These approaches, we suggest, offer promising new avenues for empirical and theoretical research in sexualities studies as well as LGBTQI+ political possibilities. Specifically, under the title “Unsettling Sexual Citizenship”, Diane Richardson’s paper argues for a strategic rethink of the concept of sexual citizenship that critiques its normative underpinnings and considers the future trajectory of this field of study in the context of the political present. Francesca Romana Ammaturo’s paper, “Mediocrity as Method and Resistance: Sexual Citizenship and the Limits of Deservingness and Respectability”, discusses how deploying the concept of ‘mediocrity’ can both act as a ‘method’ to normalise individuals along lines of respectability, as well as be appropriated by queer subjects themselves as a practice of resistance to resist the capitalist narratives of ‘excellence’ and ‘deservingness’. Under the title “Why Does Homonationalism Still Sound Greek to LGBTQ Activists in Greece?”, Angeliki Sifaki’s paper seeks to explore how homonationalism is manifested within the Greek context, what kind of sexual politics it propagates, and with what aim. Last, Stephen Seely’s paper, “Between Governance and Citizenship: Rethinking Sexual Democracy with South Africa”, challenges the liberal parameters of sexual citizenship, as well as its queer and decolonial critics, by examining how conflicts between Indigenous ‘custom’ and sexuality/gender rights are negotiated in post-apartheid South Africa.

Speakers:

- Berteke Waaldijk (chair), Utrecht University/NL
- Diane Richardson, Newcastle University/UK
- Francesca Romana Ammaturo, University of Roehampton/UK
- Angeliki Sifaki, Newcastle University/UK
- Stephen Seely, Newcastle University/UK

RT 3.2 Translating queer books (ITA)

Friday 17 June | 13:30 – 17:00, U6/1B

This roundtable brings together Italian academics, activists and cultural practitioners who have translated from English four recent monographs in the transfeminist queer field: *L'arte queer del fallimento* (The queer art of failure) and *Gaga feminism* by Jack Halberstam, *Vivere una vita femminista (Living a Feminist Life)* by Sara Ahmed, and *Cruising utopia* by José Muñoz. These publications, produced by four different publishing houses, provide us with an opportunity to discuss together different experiences of translation labour in the local cultural industry, as well as what the emergence of these texts into the current Italian landscape entails. The discussion will be held in Italian.

Speakers:

- Michela Baldo (chair), University of Birmingham/UK
- Marta D'Epifanio & Bea Gusmano, Open University/UK, Ca' Foscari University of Venice/IT
- CRAAAZI, Autonomous queer/transfeminist research centre and archive/IT
- Nina Ferrante, University of Naples L'Orientale/IT
- Elisa Virgili, University of Verona/IT

RT 3.3 Materialisms from the Wounds I: A Roundtable on the Challenges and Ethics of Wounding and Caring

Friday 17 June | 13:30 – 17:00, U6/1E

Recognizing the need voiced by the coordinators of the “Feminist Art, Technological Practices, Literature, New materialism, Posthumanities” strand of the 11th European Feminist Research Conference “to start looking for different ways of thinking, acting, and even performing social change”, we offer to “put to work” (Dolphijn and van der Tuin 2012) artistic and new materialist methodologies, practices, and concepts to these ends. The questions that accompany thinking and acting ‘otherwise’ are linked with questions of how to acknowledge and respond to the wounds that form “*our* today” (Bunz et al. 2017). The wounds that we propose to think with are tiny and big, serious ruptures and slight scratches, minor persistent irritations and deadly damages. These wounds carry with them colonial and capitalist power relations, environmental exploitation or injustices in the frames of neoliberalist and capitalist logic of growth, productivity and population. They traverse death and injury, stress and memory, earth and bodies, collectivities and communities, and reckon with our sense/s of what harm and vulnerability might constitute.

Wounds are cuts that transform, generate (Mackey 2014) and surprise (Gordon 1997); they are traumatic excess (Cho 2008) working productively to acknowledge, in their own terms, histories of violence that may elude narrative but demand expression. Wounds open boundaries between self and other (Ahmed 2004; Barad 2019; Caruth 1995) producing “countermemory”, disruptions, articulations, visibilities, assemblages and new configurations of kinship in a trans-generational manner (Cho 2008). The wound bears witness; it cries out in a belated address of what has passed (Caruth 1995) and builds a community of experience and listening, of storytelling as a method of response (Frank 1995). We find knowledge production “from the wound” (Reinert 2019) that bypasses empirical dictation, responding to the ‘muted cries’ as bodily re-remembering (Barad 2018). Wounds transgress reason, language, knowing and the self (Ahmed 2004, Barad 2018), they insist on the shared nature of the echoes of an event through the body/landscape/environment. At the same time wounds are a method of learning to hear the impossible (Ahmed 2004) in a recognition of pain we cannot always claim to be our own. To whom does the wound belong? Through wounding, healing is exposure and openness to the wounds of the past and the present (Ahmed 2004); a spectral voice ‘traces the edges of a wound that can only be told around’ (Frank 1995). Wounds can appear as ghostly haunts when they are denied, covered over, or exiled (Gordon 1997). Wound/ings are shared across bodies/communities that register the unassimilatable, ‘the loss of loss’ (Cho 2008). They can produce counter-memory, dis/articulations and new configurations of ‘wounded kinship’ (Mackey 2014).

Wounds operate as sites for response, but how are these responses configured? What methods and methodologies are sensitive or hospitable to wound/ings? How are wounds

woven into human-non-human relationalities, knowledges, and practices? How to think with wounds as resonating, unresolved, beyond a linear language of attempting to heal? How to rethink the temporality of the wound/ing? What are the provocations and limits of caring for/about/with the wounds and of speaking about, and from within, the wounds? And what does all this bring forward for our ethical and political praxes?

The roundtable contributions will address these questions through theoretical and artistic practices, incorporating experimental formats and work in progress along with other formats.

Speakers:

- Peta Hinton (chair), Western Sydney University/AUS
- Saskia Kroonenberg, Graduate School for the Humanities in Cologne/DE
- Dagmar Lorenz-Meyer, Charles University – Prague/CZ
- Monika Rogowska-Stangret, University of Białystok/PL
- Peta Hinton, Western Sydney University/AUS

RT 3.4 Lesbian subjectivities across time and space

Friday 17 June | 13:30 – 17:00, U6/1F

This Roundtable will discuss lesbian subjectivities across time and space, focusing on:

1. French heterofeminism and the erased history of Monique Wittig's exile to the US
2. Did dykes die out or where have they gone? An interdisciplinary analysis of a key term in queer archives
3. Contesting the feminist subject in the early 1980s: the concept of '*heterofeminism*' and its travels
4. The lesbian ghost in Italian sexual difference feminism
5. Who writes the history? Alliances and conflicts in feminist/LGBT organising and the question of lesbian positionalities in archival activism

Speakers:

- Carlotta Cossutta (chair), Bocconi University/IT
- Ilana Eloit, University of Lausanne/CH
- Helena Hanneder & Sarah Best, University of Marburg/DE
- Carolina Topini, University of Genève/CH
- Irene Villa, University of Verona/IT
- Enrica Pianaro, Brussels University/BE

RT 3.5 #design #AI #bodytech

Friday 17 June | 13:30 – 17:00, U6/10

This Roundtable will discuss design, artificial intelligence and bodytech, focusing on:

1. Ready-to-use design or ready-to-use gender stereotypes? A reflection about inequalities through the observation of the stock visual content available on the web
2. Social Justice Designs for Alternative Futures? The Potential and Limits of Black Feminist Diversity-aware Technology
3. Gender in digitalisation: media literacy and AI as a constitutive part of global education
4. From a human-centered approach to a feminist posthuman-centered approach to Artificial Intelligence
5. Twists of the Smart Body. Biohacks of Biometric Existence

Speakers:

- Arianna Mainardi (chair), University of Milano-Bicocca/IT
- Francesca Casnati; Valeria Bucchetti; Michela Rossi, Politecnico di Milano/IT
- Laura Schelenz, University of Tübingen/DE
- Ana Pavlić, Independent scholar
- Federica Merenda, Scuola Superiore Sant'Anna – Pisa/IT
- Maria Rogg, Uppsala University/SE

RT 3.6 Queering the archives: practices, experiences, narratives

Friday 17 June | 13:30 – 17:00, U6/1D

This Roundtable will discuss archives' practices, experiences, narratives from a queer perspective, focusing on:

1. Queering the bibliographic database: experiences from the project Queerlit
2. Transformative archives
3. Ungovernable Archives of the Ordinary: Trans Literatures & Visual Cultures in the 21st Century
4. Following traces and leaving footprints – desiring narratives in professional archival work

Speakers:

- Mia Liinason (chair), Lund University/SE
- Jenny Bergenmar & Karin Henning, KvinnSam - Gothenburg University/SE
- Sam Bourcier, Lille University-Paris University/Collective Archives LGBTQI+/FR
- Libe García Zarranz, Norwegian University of Science and Technology/NO
- Sanna Hellgren & Linda Börjesson, KvinnSam - Gothenburg University/SE

WORKSHOPS

RT 1.7 How to communicate with people who don't treat you as an equal - Master Suppression Techniques workshop

Thursday 16 June | 13:30 – 14:30, U7/24

Have you (non cis-male) ever been interrupted by a man during a meeting or discussion and not been given the chance to make your point? Have you made a suggestion during a meeting that nobody reacted on and then a male colleague came with the same suggestion and everybody present thought it was a great idea? Are male colleagues fiddling with their phones or whisper with each other when you talk? Do you get comments on your looks instead of on the content of what you just said? Did they make decisions behind your back, outside the meeting room?

When this happens, many women think that it is their fault, that they said something stupid, that they are not good enough. This is not true. This is structural behaviour meant to silence women (and other non cis-males) and is called Master Suppression Techniques. Learning to recognize them teaches you to not take this treatment personal anymore and learning how to prepare for them teaches you how to get your voice heard despite them. This is a workshop that will teach you to recognize these techniques and what you can do to counter them.

Speakers:

- Åsa Ekvall, freelancer

RT 2.7 Inside/Outside/Against

Thursday 16 June | 16:30 – 18:00, U7/24

As researchers, we feel responsible for the processes of knowledge production in which we are involved; at the same time, as feminist and queer folks, when it comes to the academic institutions we are affiliated to, we often position ourselves in a sort of contradictory “inside/outside/against” (Quijano, 2018, p. 74). The blur between privilege and oppression of “a position that valorises the concrete experience of the oppressed, while being so uncritical about the historical role of the intellectual” (Spivak, 1988, p. 69) is among our main concerns. Bearing this in mind, how do we think about our boundaries when researching/teaching on/about/with oppressed subjects in terms of race, gender, sexuality, class, and so forth? How do we manage practical issues when our personal ethics and academic constraints meet? Is there a moment when we should stop (Alcoff, 1991)? How can we make our knowledge useful - for what purposes - and to whom? On two previous occasions, we transformed these questions into plausible situations and we proposed a workshop within academic conferences as a space to think collectively about these dilemmas that we often have to face individually. For this “third edition”, we aim to bring the discussions towards solutions rather than problems, sharing tools and reflections for collective actions of resistance and engagement “outside” the academia.

How will we do that? The methodology for the workshop will be non-formal and experiential, and the whole activity will revolve around the active engagement and interaction of participants: we will work in small groups sharing existing or desired practices of resistance.

We welcome participants from every stage of their career, within or outside academia. No prior skills are required. However, please consider that:

- a) You will be asked to register on site but you may express your interest to the workshop, by emailing the organizers, prior to the conference. There will be a limited number of places according to the rooms available;
- b) The workshop will be held in English and will be most suitable for people that are fluent, however we encourage peer to peer simultaneous translation to other languages if needed;
- c) If you think you might feel uncomfortable sharing experiences or working in groups, but are interested in the topic, please contact us and we will work out a solution;
- d) This workshop aims at providing a safer space for oppressed subjects that experienced conflicting positionalities: if you do not fall under this realm, but wish to assist nonetheless, you might want to consider contacting us first.

Speakers:

- Cecilia Nessi (chair), University of Milano-Bicocca/IT
- Giulia Melis, University of Cagliari/IT
- Cecilia Nessi, University of Milano-Bicocca/IT
- Noemi Novello, University of Milano-Bicocca/IT

RT 3.7 Early Career Researchers

Friday 17 June | 13:30 – 15:00, U6/11

This session is aimed at Early Career Researchers attending the European Feminist Research Conference. It will consist of a workshop divided into two parts: the first one will be run by Maria do Mar Pereira and will be about the publication process, and the second part will be run by Aino-Maija Elonheimo and will be about the organisation of the ECR life. This workshop will centrally aim at answering questions from ECRs on these two aspects of a young scholar's life and career. After a short introduction from the guest speakers on these two subjects, each workshop will have a Q&A session of around 25 min. The session will end with a short discussion on the participants' needs in order to prepare the next AtGender ECRs programme for 2022-2023.

Chair:

- Charlène Calderaro (University of Lausanne/CH)

Guest speakers:

- Aino-Maija Elonheimo (University of Helsinki/FI)
- Maria do Mar Pereira (University of Warwick/UK)

BOOK LAUNCH

RT 2.6 Teaching with Gender: Homonationalism, Femonationalism and Ablenationalism

Edited by Angeliki Sifaki, Chris Quinan, Katarina Lončarević (Routledge, 2022)

Thursday 16 June | 16:30 – 18:00, U6/11

SPECIAL EVENTS

General Assembly ATGENDER

Friday 17 June | 18:30-20:00, U6/8

GIFTS (Rete degli Studi di Genere, Intersex, Femministi, Transfemministi e sulla Sessualità) Meeting

Saturday 18 June | 9:00-12:30, U6/21

SOCIAL EVENTS

Meet for Drinks

Wednesday, 15th June 2022 from 19.00 to 21.00 (CET)

Please come to the registration desk to get your free drink badge **before** going to the welcome drinks.

Check your pub on your free drink badge!

Here the addresses of the pubs (in alphabetical order), all 3 minutes' walk from the University of Milano-Bicocca:

- A. Cléopée Café - Piazza della Trivulziana, 3 - 20126 Milano
- B. Fancy Toast - Piazza della Trivulziana, 5 - 20126 Milano
- C. Farinami Bicocca - Piazza della Trivulziana, 5 - 20126 Milano
- D. Laurel Ristocafé - Piazza della Trivulziana, 6 - 20126 Milano (Downstairs' Square)
- E. Pan Café - Viale Piero e Alberto Pirelli, 14 - 20126 Milano
- F. Tutto St'Orto - Piazza della Trivulziana, 2 - 20126 Milano



Feminist aperitivo

These are the suggested feminist aperitivo in town available for all the participants:

1. Libreria delle Donne di Milano (Milan's Women Bookstore)

What: **Aperitivo** + Presentation of the Women Bookstore

When: **Thursday, 16th June – from 19.30 (CET)**

Where: Via Pietro Calvi, 29 – 20129 Milano ([find us here](#))

Price: **15 euros** (the daily Milan's Women Bookshop membership card is also included)

Participants: max 50 – first come first served basis

Registration through the Milan's Women Bookshop website [here](#)

Payment on site

Description of the event:

Starting from 19.30 (CET), we will be waiting for you to visit a historical place for Italian feminism that has been existing since 1975. Libreria delle Donne di Milano is a bookstore with an impressive collection of feminist books and a meeting place that hosts meetings, political discussions, and other events. The Feminist Aperitivo, at the price of 15€ (the daily Milan's Women Bookshop membership card is also included) on the occasion of the University of Milano-Bicocca European Feminist Research Conference "Social Change in a Feminist Perspective".

MORE: [libreriadelledonne.it](#) (in Italian)

2. Casa delle Donne di Milano (Milan's Women House)

What: **Aperitivo** + Presentation of the Women House

When: **Friday, 17th June – from 19.30 (CET)**

Where: Via Marsala, 8 – 20121 Milano ([find us here](#))

Price: **20 euros** (the 2022 Milan's Women House membership card is also included)

Participants: max 75 – first come first served basis

Registration through the Milan's Women House website [here](#)

Payment on site

Description of the event:

There will be a presentation of the particular history of the House, which has existed since 2014 hovering between recognition by public institutions and activism from below; a House that wants to be a meeting place for women, a space for reflection and feminist political action, anchored in the city of Milan, in relation to the world. The projects of the various groups that bring the House to life, in relation with the partner associations, will be illustrated. It will also be an opportunity to appreciate our cuisine, which will offer an aperitif in the Spazio da vivere or in the Garden (weather permitting). The price of the initiative, which includes a House membership card, is 20 euros.

MORE: [casadonnemilano.it](#) (in Italian)

Feminist tours

These are the suggested feminist and sociological tours in town available for all the participants.

If you are interested, please book & pay your ticket directly with the provided links.

1. Milan Gender Tour @ ATGENDER (Feminist Tour)

Thursday, 16th June 2022 – at 19.30 and 20.00

The tour starts at the station [Isola](#) of the Metro 5.

Length: 60 minutes

Language: English

Price: 15 euros

Payments through PayPal & registration [here](#).

Milan Gender Tour organized by Sex & the City APS aims to introduce participants of the AtGender conference to some of the places in Milan that decline the gender issue in everyday life. Along the way heterogeneous places belonging to the different spheres connected with gender will be narrated: care, mobility, symbolic representation, health, violence, associative life.

Starting point: underground station Isola on the line 5.

1. Piazzale Minniti (open square) – topics: mobility, daily life, care work
2. SopraSotto Pirate Kindergarten– care work, grassroots initiatives, welfare
3. Isola Pepe Verde – care facilities
4. Red Banch via Castiglia – awareness-raising project
5. Family counselling centre Largo Aldo de Benedetti, 1 – welfare, gender health
6. Library of Trees, play area – care work
7. Piazza Gae Aulenti – toponomy and symbolic representation
8. Fondazione Somaschi – violence, anti-violence networks
9. Casa delle donne di Milano – gender center, support for women

Sex & the City is an association for social promotion that observes cities from a gender perspective, and this is achieved through specific projects, public meetings and research activity. In this way, it aims to build a framework capable of integrating the gender dimension in the reflection on the city, in order to provide a useful tool to develop policies that can organize spaces aiming at the well-being of all citizens.

More info on Sex & the City: [sexandthecity.space](#) and genderatlas@gmail.com

2. Tours by NEIADE (Sociological Tours)

We are a DMC – Destination Management Company, fundamentally specialized in the area of Lombardy and, even more, Milan. Guided by an experience of over fifteen years in the area, every day we organize **guided tours open to the public, private guided tours** including for groups and schools; we also provide all-round consultancy for the **organization of prestigious events** in marvellous artistic and historical settings, undertaking to answer with clarity, speed and passion the needs of the Public Administration, Companies, Tour Operators, Agencies and Associations, Over time, Neiaide Tour & Events has acquired the management of the events locations Spazio Theca, in Piazza Castello in Milan, and that of the Corsaro dei Navigli.

A) Wednesday, 15 June 2022 – 10.30

The Bicocca District

A **Guided Tour** in the **Bicocca District** means starting a journey between past and future, among the dark atmosphere generated by the smoke of the **ancient factories** of the past and the new wide and airy spaces designed by **monumental architectures** that project us in a feasible Milan.

Born by a **urban post-industrial riqualification** project designed by the studio of the architect Vittorio Gregotti, nowadays the new Bicocca District embraces buildings of great urbanistic and monumental interest, like the University, the Arcimboldi Theater, Hangar Bicocca and the Pirelli Headquarters. Real symbols of a Milan in continuous transformation, able to reweave its urban fabric in innovative and surprising ways.

Length: 90 minutes

Language: English
Price: 18 euros
Participants: min 10 max 25 – first come first served basis

B) Friday, 17 June 2022 – 20.30

The Classics of Milan

La **Madunina**, the **Duomo**, the **Galleria Vittorio Emanuele II**, La **Scala**... This is what you must see in Milan when you visit it for the first time: in other words, a guided walking tour through the heart of the city is a must!

All the iconic monuments and buildings, those on every postcard of the city, in a single itinerary with our **professional guides**. A guided tour dedicated not only to tourists but also to all those Milanese who every day live more or less unaware of the jewels of the city: a Milan that is daily in front of our eyes, which everyone admires but **very few know in depth**.

Length: 90 minutes
Language: English
Price: 19,50 euros
Participants: min 10 max 25 – first come first served basis

C) Saturday, 18 June 2022 – 15.00

Milano Street Art Tour, Ortica – the district-museum

With this **guided walking tour**, we will take you on a hunt for **art**, not the art kept in museums, but the art hidden in the **streets of Milan**, on its walls, doors and bridges, an art that knows no rules and that in Milan as well is able to astonish more and more.

Follow us on this unmissable **tour of street art** through the murals in the **Ortica district** which tell the story of Milan in a completely original way: you will discover the new face of a part of the city which is about to become the first **district-museum** of Milan, thanks to the urban social project **Or.Me**, guided by the artistic collective **OrticaNoodles**.

Length: 90 minutes
Language: English
Price: 19,50 euros
Participants: min 10 max 25 – first come first served basis
All tours payments (PayPal and credit cards) & registration [here](#).
More info on NEIADE Tours: neiade.com/en/

Feminist Spaces

1. Queer and Punk Archive

What: Visit to the **COMPULSIVE Archive**

When: **Friday, 17th June – from 19.30 to 21.30 (CET)** – please note that participants can also arrive later than the actual starting time.

Where: Via Natale Battaglia, 23 – 20127 Milano ([find us here](#))

Language: **English**

Price: **FREE** (registration is compulsory)

Participants: max 25 – first come first served basis

Registration through **Eventbrite** [here](#).

Description of the event:

COMPULSIVE is an archive and a long-term project aimed at rediscovering and enhancing the lesser known punk press, that of the Riot Grrrl and QueerCore fanzines produced in Italy between the 90s and the 00s.

Hundreds of fanzines, records, ephemera, letters on paper and early emails, collected over the years by Giulia Vallicelli, represent the heart of COMPULSIVE ARCHIVE, a collection and archive based in Milan, which intends to stay alive through different activities and moments of confrontation.

Starting from the idea of the archive as a living matter, not only able to tell the past but also to make people reflect on the present, COMPULSIVE has been hosting lectures, exhibitions and residencies for emerging artists.

TOPICS: feminism, queer, youth cultures. Italian and international punk press, records and ephemera from the nineties to now.

Chronology: 1990-2020.

Legal status: private archive, access upon appointment.

MORE: linktr.ee/compulsivearchive

2. Unione Femminile Nazionale (Italian Women's Union)

What: Visit to the **Italian Women's Union** headquarter

When: 1) **Wednesday, 15th June – from 09.30 to 14.30 (CET)**; 2) **Thursday, 16th June – from 14.00 to 18.00 (CET)**; 3) **Friday, 17th June – from 09.30 to 14.30 (CET)** – please note that participants can also arrive later than the actual starting time.

Where: Corso di Porta Nuova, 32 – 20121 Milano ([find us here](#))

Language: **Italian and English**

Price: **FREE** (registration is compulsory)

Participants: max 10 at time – first come first served basis

Registration through **Eventbrite** [here](#)

Description of the event:

The National Women's Union was founded in 1899 in Milan for the social, civil, and political rights of women. Its founding manifesto declares the goals of women's education and of gathering women's associations in one location with the benefit of a shared library and conference room. It was in the forefront of battles for suffrage, for the regulation of women's and children's labor, and against prostitution. Since 1910 its headquarters has been at Corso di Porta Nuova, 32 in Milan, a heritage, and a place of historical memory important to the city. Preserves useful documentation for gender studies and rights history. During your visit you will be able to tour the headquarters and library, learn about the history of the institution and get information about the archival and bibliographic records available to the public.

Chronology: 1899 onwards

Legal status: library and archives accessible by appointment

MORE: unionefemminile.it

3. Fondazione Elvira Badaracco

What: Visit to the **Elvira Badaracco Foundation**

When: 1) **Tuesday, 14th June – from 09.00 to 13.00 and 14.00 to 18.00 (CET)**; 2) **Wednesday, 15th June – from 09.00 to 13.00 and 14.00 to 18.00 (CET)**; 3) **Thursday, 16th June – from 09.00 to 13.00 and 14.00 to 16.30 (CET)** – please note that participants can arrive at any times.

Where: Via Luigi Federico Menabrea, 13 – 20159 Milano ([find us here](#))

Language: **Italian and English**

Price: **FREE**

No max number of participants

No registration is required

Description:

The purpose of the Foundation is to promote the studies of women's culture, and women's social and political experience, with specific attention to women's historical associations and feminism.

MORE: fondazionebadaracco.it/en/homepage/

STRANDS

1. Migrations and Mobilities from a Feminist, Queer and Intersectional Perspective

Coordinators:

- Sabrina Marchetti, Ca' Foscari University of Venice
- Giorgia Serughetti, University of Milano-Bicocca
- Sara de Jong, University of York
- Matteo Zani, University of Milano-Bicocca

This Strand invites papers on topics related to migrations and mobilities from feminist perspectives. We also seek to interrogate what kind of research is – or could be – done from a feminist, queer and intersectional perspective to challenge the oppressive and restrictive governance of mobility and citizenship. How can feminist, queer and intersectional approaches question mainstream narratives and representations on migrancy? This means also to interrogate the tensions and overlaps between the fields of migration studies, gender, sexuality and queer studies, family studies, border studies as well as refugee and forced migration studies.

Issues such as care and sex work, violence against migrants and refugees, gendered border crossing, labour and precarity are particularly relevant to this perspective, though we also welcome presentations on other topics. Important as well are questions about the relationship between migration and the transformation of gender roles, of gendered imaginaries and of women and LGBTQIA+ people agency and strategies of resistance and collective organization. We also invite methodological reflections on what feminist, intersectional and queer migration research entails and what ethical questions it raises.

In so doing, this Strand aims to gather queer and feminist scholars and activists and welcomes empirical as well as theoretical contributions. We believe that gender studies need to further engage in and pose questions to the fast growing field of interdisciplinary refugee, forced migration and border studies. Feminist researchers also need to re-evaluate their position in the context of the increased politicization of research done on mobility and citizenship issues in Europe.

For this purpose we are calling for contributions that are applying feminist, queer and/or intersectional perspectives to the following topics:

- Media, legal, political and cultural narratives, imaginaries and representations of migration
- Experiences and memories of marginalisation and agency
- Strategies of resistance, solidarity and collective action
- The social, political and legal governance of the migration infrastructure
- Bordering practices and border regimes
- Labour exploitation and precarity
- Care and sex work
- Sexual and gender-based violence as a site of victimisation and agency

- Sexuality and reproductive rights
- Transnational and migrant households, couples and gender roles
- Research methodologies and ethical issues
- Sites and forms of self-representation, activism and mutual aid by migrants and refugees

2. Feminist and LGBTQIA+ struggles: legacies and strategies, memories and visions

Coordinators:

- Stefania Voli, University of Milano-Bicocca
- Adriano J. Habed, University of Verona / Utrecht University
- Carlotta Cossutta, Bocconi University
- Chris Quinan, University of Melbourne
- Mia Liinason, Lund University

In the past years there has been an unprecedented rise of feminist and LGBTQIA+ movements across the globe, which often intersect with issues of racial justice, environmentalism and economic inequality, to name a few. Struggling against diverse problems or discourses (e.g., sexual harassment, gender violence, so-called anti-gender movement, as well as tensions within feminist and LGBTQIA+ positionalities), such movements display an incredible inventive capacity and potential to mobilise an increasing number of people in a multiplicity of venues that range from public streets to online platforms. While these movements are built on the knowledges and experiences of past modes of political protest, today, some feminist and LGBTQIA+ initiatives have gained visibility at a previously unforeseen scale, through unfolding alliances and networks of solidarity across national borders. In some of these movements, however, there are also signs of amnesia or disinterest in past struggles, which tend to remain more as background elements and fail to become embodied in political practices. Facing not only anti-feminist, conservative waves – most notably, those against “gender” – but also, more recently, the difficulties and radical changes that have emerged with the Covid-19 pandemic, these movements develop new repertoires of political practice.

At this juncture, we invite papers that attend to the legacies, histories, memories, and strategies of past and present feminist and LGBTQIA+ movements and explore the *longue durée* of today’s mobilisations. We ask: What different political traditions and intellectual commitments have been, and are, at stake in these movements? How do contemporary feminist and LGBTQIA+ movements interact with the legacies of past struggles? What is the place of memory, in terms of both continuity and discontinuity of political practices and theories, and in the production of knowledge within feminist and LGBTQIA+ movements of today? What can attention to the doing of the archives bring, in addition to a focus on what they contain? What is the political value of remembering and building – feminist, trans, queer, black – archives, across all its multiple and possible meanings? Conversely, how might forgetting function as a political or personal strategy in feminist, queer, black and trans movements? In what ways can contemporary engagements with historical or cultural amnesia allow for a reconfiguration of post/colonial powers? What sorts of political conflicts or

alliances arise from various acts of remembering and/or forgetting, as they travel through the collective memories of non-conforming bodies, desires and affiliations?

Possible paper topics include (but are not limited to):

- Intergenerational transmission of feminist and LGBTQIA+ memory
- Interconnections between social movements and memory activism
- Contested memories, including political conflicts arising from different forms of remembrance or amnesia
- Feminist, black, trans, and queer archives; colonial archives
- (Post)socialist LGBTQIA+ memory and archives
- Archives, subjectivities and desires: exploring the doing of archives
- Reflections on networks, alliances, legacies and/or conflicts in feminist and LGBTQIA+ movements
- Situating histories of feminist and/or LGBTQIA+ movements
- Revisiting feminist and LGBTQIA+ counterstrategies vis-à-vis contemporary social and political backlash
- Experiences of feminist and LGBTQIA+ struggles and solidarities across space and/or time
- Colonial encounters: confronting historical or cultural amnesia
- Tracing political victories: visibilities and silences
- Time travel: reflections on critical historiographies, chrononormativity and reparative criticism

3. Critiques and strategies of mediation, representation, and digital technologies

Coordinators:

- Arianna Mainardi, University of Milano-Bicocca
- Nina Ferrante, University of Liège
- Åsa Ekvall, independent researcher
- Domitilla (domi) Olivieri, Utrecht University

The conference raises the general question on what it means to imagine, to enact and to analyse “social change” from a feminist perspective. This conference-strand focuses on how media and the process of digitalisation contribute to the production and contestation of the spaces/relations/canons we inhabit individually and collectively. Especially the last year(s) of pandemic have made the use of digital media a constitutive part of the process of subjectivation and the construction of the public sphere, even more crucial.

Media and digital media in particular are often analysed in mainstream scholarship as well as in popular culture and journalism, either as exploitative tools that mine data, are vulnerable to hacking, violate our privacy, manipulate the so-called public opinion, and expose minorities and oppressed groups to online violence /aggression; or they are praised as tools which can enable unlimited access to information, as a medium for ‘democratic’ freedom of expression and free speech, that are the beacon of a teleological future of progress and speed, or are the battleground for recognition and (self)representation.

In this framework, the longstanding idea that new technologies are linked to novelty, innovation and acceleration crashes against the material impossibility for

public discourse and institutions to guarantee a 'good and productive' idea of the future. (Digital) Media participate in the production of the current, colonial, patriarchal meanings associated with time on a large scale. But precarious communities and subjectivities have always experienced the non-linearity of time associated with hetero-cis-white-middleclass-white-able idea of progress. As decolonial, feminist, queer scholars and activists we are interested in how within the ambivalences of contemporary (digital) media could emerge imaginaries, practices, narratives, and figurations that point to alternative ways of being in the world and relating to each other, and go towards other ways of relating to temporal horizons of (cyber-)feminist and non-dystopian ecologies.

Recently, feminist, transfeminist and queer critiques and practices of resistance have been directed towards digital platforms and the way in which they produce new mechanisms of the extraction of value along with data exploitation. This logic of extraction not only pertains to the exploitation of labour, but to processes of self-representation and desires (such as in social platforms and dating apps). The pandemic scenario has accelerated even more those dynamics of neoliberal extractive capitalism. At the same time, formal and informal online networks, that have been strengthened to bridge the physical distance in everyday life, are experimenting with other practices and strategies of care and participation.

Against this background, this strand invites papers and panels from a wide range of (inter)disciplines, both empirical and theoretical contributions, on topics which include, but are not limited to, the following:

- Affordances and constraints of digital platforms
- Cyberfeminist legacies (hacklab, hacktivism)
- Alternative media industries, representations and networks
- Feminist networking, digital activism and collective action in pandemic time
- Transfeminist critiques to computational culture (big data, creative methodologies, ethics)
- Mediated articulation of the affective and intimate everyday life (dating app, family, friendship, alternative intimacies and radical kinships)
- The complexities of feminist communication and knowledge exchanges across academic and non academic spaces (e.g.: issues of accessibility, production, and dissemination)
- Community media
- Normative regime of (in)visibility and resistance (representation, self-representation, disidentifications)
- Critical takes on the popularised issue of fake news and post-truth
- Platforms/digital practices of care, networking, participation
- Memes as aesthetiques and language

4. Feminist Art, Technological Practices, Literature, New materialism, Posthumanities

Coordinators:

- Sibel Yardimci, Mimar Sinan Fine Arts University
- Federica Timeto, Ca' Foscari University of Venice

- Pat Treusch, Trinity College Dublin (TCD)
- Beatriz Revelles Benavente, University of Granada
- Silvia Luraschi, University of Milano-Bicocca

The recent pandemic has taught us the need to start looking for different ways of thinking, acting, and even performing social change. An innovative feminist intervention is needed in order to interfere in the reestablishment of neoliberal structures (Revelles-Benavente, 2021) that impose a perpetual state of war (Negri & Hardt, 2001), and competition and individualism as the “new way of the world” (Dardot & Laval, 2017) – resulting in differentiated waves of ecological destruction and social dispossession all over the world. We argue that applying new materialisms to feminism (Alaimo & Hekman, 2008) can be a (monist) strategy able to dismantle oppressive structures that are hereby being reinstalled in society. Post-humanism and new materialisms are two umbrella terms for various cross-disciplinary challenges to rethink the way prevailing assumptions are structuring the relationships between the “human” and “non-/more than-human” worlds (see various works by Barad, Braidotti, Grozs, Haraway, Tsing among others). Both provide ethic-onto-epistemological paradigms that break through traditional dualisms, such as man/woman, human/non-human, culture/nature, subject/object of research, in which one of the terms is designated as inferior. Priority is instead given to relationalities, intra-actions (Barad), entanglements, always preceding the emergence of contingent, partial and hybrid social actors/agents and their multiple configurations. This also implies a trespassing/breaking of disciplinary boundaries, bringing together the arts and the sciences (Bateson, 1979), as well as the social and the natural sciences perspectives, now more than ever engaged in fruitful transfusions and hybridizations.

Departing from/drawing on Haraway’s situated knowledges, one of the most important contributions of new materialisms to feminisms is a situated methodology in which the “God trick” (Haraway) is challenged, and the researching subject, as well as the researched object are understood as parts of a dynamic, affective research relationship. The political and ethical consequences of such an approach are paramount: Differences are never already there to be represented from the outside but are always in the making; each epistemological intervention at the same time interferes with the material-semiotic reconfigurations of the world, it is rather an engaged practice that that performs the co-emergence of both meaning and matter.

Developing around the broad question of “how do post-humanist/new materialist contributions matter for feminist social change?”, this strand invites contributions that focus on empirical case studies as well as methodological and theoretical reflections about (but not limited to) the following topics:

- Feminist methodologies, storytelling, (situated) knowledges, critique
- Feminist science and technology studies
- Anthropocene, Capitalocene, Plantationocene, Chthulucene
- From the humanities to the humusities: the composting turn
- More-than-human agency, animals, plants, viruses, things etc.
- Becoming-with, symbiosis, matter(ing), materialisation, proliferation
- Arts of multispecies care and attentiveness
- Critical Animal Studies and the arts
- Hybrids, chimeras, in/appropriated figurations

- Cyberfeminisms: legacies, continuities, new directions
- Alternative spaces of encounter and feminist collective practices
- Feminist biohacking and DIY
- Feminist interfaces, intra-actions, practices of radical mediations
- Biotechnologies and feminist arts
- Political semiotics of representation and the performative turn
- Diffractive Aesthetics and Practices
- Solarpunk, Afrofuturism, speculative fabulations
- Feminist pedagogies and nonformal adult education
- Arts-based adult education and research with a feminist approach
- Aesthetic, Creative and Disruptive Strategies in Museums and Community

5. Affect, emotion, feeling, mood

Coordinators:

- Demet Gulcicek, University of Warwick
- Ilenia Caleo, University IUAV of Venice
- Annalisa Sacchi, University IUAV of Venice
- Sibel Yardimci, Mimar Sinan Fine Arts University

Feminist researchers are often hesitant to use the term the ‘affective turn’ – a term used to point out the recent increase on thinking about the affective relations, in company of some terms such as emotion, feeling, and mood (Cvetkovich, 2012). They refer to the problematisations of objectivity, essentialism, public-private division in addition to rethinking of personal as political, everyday experiences, personal narratives, emotional labour discussed in feminist thinking over decades, especially through criticising the binary of women/emotion and men/reason. Building on these contributions, and putting affect as the object of analysis, feminist researchers invited us to rethink power, embodiment, discourse, ambivalence, materiality.

The broad term affect theory not only challenges the individualistic understandings of emotion, feeling, and mood; but also criticises approaching them as side effects of social and cultural relations. Affective relations are not simply produced by politics, but are also constitutive of them. As one of the most highlighted questions ‘what do emotions do?’ indicates, affective relations are in the centre of politics, protests, social media, everyday life. This question reflects the methodological, epistemological, and ontological interests of affect theory, a step back from simply describing emotions in the social and cultural arenas.

This strand invites contributions that has empirical, theoretical, and methodological reflections on the following (but not limited to) topics:

- Body, power, movements, agency
- Politics of affect & political affects
- Public feelings, intimate public, social media
- Ambiguity, complexity, affective relations
- Intimacies, friendships, sexual relationships & queer commons
- Ability-disability, transability, age
- Feminist theory, intersectionality, critical race, queer theories
- Nostalgia, nationalism, (de)colonialism, neoliberalism

- Affective pedagogies and affect in teaching
- Negative emotions, non-normative affects
- Criticisms of Western conceptualisations of affect
- Cultural memories

6. Feminist epistemologies and methodologies

Coordinators:

- Katarina Lončarević, University of Belgrade & AtGender
- Elia A.G. Arfini, University of Milan and CRAAAZI (Autonomous queer/transfeminist research centre and archive/IT)
- Noemi Novello, University of Milano-Bicocca
- Sabine Grenz, University of Vienna
- Mia Liinason, Lund University
- Gianluca Argentin, University of Milano-Bicocca

This strand approach feminist knowledge production through an intersectional lens and invites presentations that address feminist knowledge production in academic research as well as in activism.

Feminist conceptualizations of the relationship between gender and knowing have contributed to epistemological and methodological advances in many disciplines, including sociology, literature, history, anthropology, law, and philosophy. Drawing attention to the gendered dimensions of knowledge production allowed feminist theorizing to develop debates about standpoint epistemology, situated knowledges and about the intersectional relation between gender and other social positions, such as race, class, sexuality, ability status. Feminist research practices rest on the premise of creating knowledge useful for promoting social change: this basic tenet invites inquiries on how methods, methodology and epistemology are intertwined with each other and that knowledge production is not neutral with respect to the social impact of research beyond the academia. In fact, to constitute their feminist perspective, research practices depend on epistemically normative claims for their justification, as well as on methodological sensitivity about the social location of the researcher.

Reflections on knowing, evidence, authority and credibility are particularly relevant in times of political contention. Within an increasingly complex society that sees inequalities thriving under the current unsustainable socio-economic system and multiple global crises, the myth of a neutral form of scientific knowledge that could lead to societal change is fading away. While increasingly large amounts of data are produced in the online world, there are scarce guarantees about the possibility that these data are collected and/or used to favor equality- or justice based projects or the interests of minoritized groups of people. While current developments expose the fragility of our knowledge societies, recent examples of the impact of activist contributions, such as the role of activists' expertise in AIDS/HIV biomedical research, to the use of visual testimony in the Black Lives Matter movement, points towards a transformative potential of claiming knowledge.

Against the idea of a universal form of knowledge, the concept of situated knowledges by Donna Haraway reminds us how feminist epistemologies can become tools to value pluralism of visions and to promote alternative processes

of knowledge construction, in order to pursue goals of increasing social justice rather than re-enforcing mechanisms of oppression.

While conducting research, especially when producing or using large scale datasets, such as in longitudinal research and online methods, we need to keep these aspects in mind.

Quantitative feminist methodologies have been fundamental in researching structural inequalities, such as economic injustice and inequalities in the labour market. Large-scale quantitative research is crucial to promote a feminist agenda among the lay public and policy makers on pressing issues, such as GBV. Nowadays, in the context of Big Data research and computational methods, feminist perspective can develop innovative empowering data science practices.

Qualitative feminist methodologies – including ethnography, discourse analysis, comparative case study, oral history, participant observation, narrative research – developed complex accounts of self-reflexivity and raised challenging questions about the power differentials between researchers and the subjects of the research, the relationship between activism and institutional knowledge production, and the conditions for participatory research.

Furthermore, mixed-methods research, incorporates perspectives coming from different knowledge traditions, including feminist epistemologies and methodologies, as suggested, for example, by the transformative paradigm.

On these premises, the strand welcomes contributions from all disciplinary perspectives that focus on theoretical, epistemological and methodological reflections on the constitution, continuities and differences of feminist perspectives for social change.

Possible topics include, but are not restricted to:

- How feminist theories and epistemologies informs research methods from which minoritized groups can benefit (serving the idea of social justice)
- How we can use data (especially coming from longitudinal and online research) from a feminist perspective
- Gender studies and research in the academy and in activism; Feminist research ethics
- Feminist Standpoint Theory; Intersectionality; Naturalized feminist epistemology.
- Digital humanities, Data feminism, Online methods.
- Feminist social epistemology; Epistemic injustice and epistemologies of ignorance
- Longitudinal research
- Feminist measures in quantitative research, Gender diversity in survey research
- Methodologies and epistemologies of the oppressed; Southern epistemologies and global cognitive justice

7. Toward new forms of feminist pedagogy? Trends, interpretations and available resources

Coordinators:

- Aino-Maija Elonheimo, University of Helsinki

- Brunella Fiore, University of Milano-Bicocca
- Giulia Selmi, University of Verona
- Giovanna Vingelli, University of Calabria

The challenges posed by the contemporary world have long required a rethinking of educational concepts, policies, and practices. Institutions play a key role in the construction of gender and in the reinforcement of gender inequality, affecting choices and opportunities by unequally allocating resources and privilege.

In recent years the education field – and especially academy – have gone through massive changes, which can be attributed to the desire to internationalise, globalise and marketise higher education and implementing neo-liberal approaches. 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, homotransphobia) but also with moments of social transformation. Scenarios, reflections, and practices fostering the possibility of change towards the reinvention of the educational field as a driver of more general and global changes are centerstage topics of the strand.

The strand aims to discuss such issues by creating a forum to debate current issues surrounding critical feminist pedagogy and discuss how and where feminist research is impacting practice and policy and where practices and policies are driving new research, inside and outside the academia while resisting to the growing anti-gender and antifeminist sentiment. What contribution can a feminist approach offer to the teaching-learning process? (e.g., positive learning experience, active learning practices, development of critical thinking and open-mindedness...). What are the main barriers and challenges with implementing feminist teaching (e.g., societal, institutional, personal)? How can feminist methodologies influence future education and ‘reinvent’ education at all levels in the transition towards post-pandemic times?

At this juncture, we invite papers collecting theoretical and empirical contributions exploring the 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. We also seek proposals for feminist pedagogical practices that respond to and resist new and old forms of colonial, racist, or neoliberal feminist thought. How can feminist teachers respond effectively to practices and ideologies of mass incarceration, settler colonialism, homonationalism, pink washing/watching, and the neoliberal rhetoric of personal responsibility and choice that obscures the elimination of the welfare state? What opportunities and obstacles does the shift toward neoliberal universities present for promotion of gender equality in academia? What impacts do current shifts in terms of research and teaching assessment and funding for universities and research organizations have in terms of curricula, research questions etc. in gender and feminist studies? How do precarity and casualization of academic employment impact on the content of knowledge/the learning process/academic citizenship?

Against this background, this strand invites papers and panels from a wide range of (inter)disciplines, both empirical and theoretical contributions, on topics which include, but are not limited to, the following:

- Teaching/learning challenges for feminist teachers/students today
- Building feminist alliances across different educational contexts
- Feminist pedagogies, potentials and problems/ possibilities for connections and resistance
- Teaching feminist pedagogy in educational settings
- Trans*feminist action and pedagogy
- Gender, race and class in the academic labour market: getting in and staying in?
- Hybrid and remote pedagogies – feminist questions on it
- Practices of feminist pedagogy: safer space, trigger warnings, pronouns, cultural cloning etc.
- Feminist educational tools against homotransphobia, homotransphobic bullying and gender-based violence
- Transnational alliances, praxis and coalitions
- Feminism, STEM and information literacy
- Feminist digital technologies in education and/for civic engagement
- Feminist encounters and coping strategies with work, the new economy, education and families
- Feminist support (mentoring, supervising, peer groups etc)
- Pedagogies of decentering whiteness, cisgender experiences, or heterosexuality
- Teaching global feminisms and intersectionality
- Feminist pedagogies for and of the precariat (students, teachers, administrators)

8. Intersectional Perspectives on Health, Care, Vulnerabilities and Violence

Coordinators:

- Kateřina Kolářová, Charles University in Prague
- Sveva Magaraggia, University of Milano-Bicocca
- Marianne Schmidbauer, Frankfurt University
- Ksenia Meshkova, Humboldt University Berlin
- Annalisa Dordoni, University of Milano-Bicocca

This strand aims to promote a transdisciplinary space of dialogue and debate in which the relationships between gender and care, health, disability and violence can be explored, in particular within intersectional feminist and queer approaches.

We move from the awareness that the latest pandemic has once again accentuated the emphases feminist scholars have been putting on care and solidaristic visions of health. The Covid-19 pandemic shed a sharp light on the consequences of structural and institutionalised neglect, abandonment and uncaring — both on the macro- and on the micro- levels—and thus presents us with the urgent need for novel ways of envisioning and practicing care, solidarity, and equity. This stream wants to explore the impact of institutionalised neglect and of uncaring institutions, as well as practices that communities and marginalised populations developed to care for each other and in recognition of mutual dependence and

interconnected vulnerabilities. We would like to explore how intimate and solidarity relationships are reorganized in the direction of a caring society.

First we look at the concept of immunity.

The pandemic experience has highlighted the limitations in the ways societies approach viral agency and viral threat. While the notion of a “herd immunity” was spotlighted and tried out as an epidemiological strategy, visions of immunity that would grow out of conceptualisations of collective immunities and be based in recognition of shared vulnerability were neglected. Thus, we want to ask, what inspiration does the pandemic bring in relation to rethinking caring and solidaristic immunity? Further, the parlance of “the vulnerable population” not only often resulted in marginalisation but even in targeted blaming rather than targeted protection of the people most acutely susceptible to the virus. What specific forms of institutional abandonment, new and old, acute and chronic did the pandemic bring to light and how do race, gender, sexuality, disability and economic precarity play into those? How were the concepts of collective immunities bound to exclusion of “foreign bodies”, how were “migrant workers” (in particular domestic workers, care workers) caught up between borders?

Secondly, we would like to address contemporary challenges of pregnancy and birth, motherhood and fatherhood, children’s’ rights and everyday practices of intimacy that go beyond coupledness and heterosexuality. Attention is paid also to the variability, but also the persistence of kinship, sexual relations, family practices and intimacies across time and space. How are feminist social sciences mapping the pluralization of family configurations and experiences, the ‘life experiments’ (Weeks, Heaphy and Donovan, 2001) that are performed through generations, genders and cultures?

Further, we aim to explore new forms of rethinking work, private life, family and care in order to overcome the binary idea of two ontologically separated spheres of life and dichotomies of domesticity. We are interested in investigating the permeability between private-family-work life and care practices, before, during and after the Covid-19 outbreak and home-confinement, and in observing possible new ways of boundary work and time work processes, beyond the private and the public domain.

Finally, we are interested in discussing country-specific intervening practices against Gender-based violence (GBV) as well as prevention activities conducive to post-traumatic healing. Moreover, we invite reflections that analyse and discuss tools for developing and representing inclusive masculinities and for promoting the appeal of non-dominant, non-violent and non-hegemonic masculinity practices. Reflections about the porous boundaries between online and offline GBV can also be addressed.

– You are welcome to present, problematize and discuss your ideas, thoughts and research on topics including, but not limited to:

- Global pandemic vulnerabilities: New contradictions and weaknesses, resistance ties, and global solidarities
- Global inequalities and outsourcing of care and domestic labour: domestic workers caught up in the pandemic; care-workers and the “fantasies” of life/work balance

- Rethinking work-care-private-family life: work-care-family-life processes and practices; boundary work, time work and gender inequalities; beyond separated spheres and dichotomies of domesticity; outsourcing domestic labour
- Intimacies Crossing Borders: beyond heteronormativity; beyond nation states; beyond couple-norm; across policies; intimacies of care
- Family Images: Visual representations of Gender, Parenthood, Family Practices
- Transformative Care Practices: care as critical, empowering practice and critical social theory concept; care policies
- Caring masculinities: how to represent them, how to promote them
- Healing from violence: interventions, prevention, representations, statistical accounts of GBV
- Online and offline GBV: trends, new conceptions and theorisations

9. Life courses and generations in a feminist and intersectional perspective

Coordinators:

- Daniela Cherubini, University of Milano-Bicocca
- Rassa Ghaffari, University of Milano-Bicocca
- Edyta Just, Linköping University & AtGender
- Sofia Laine, South-Eastern Finland University of Applied Sciences – Juvenia
- Emanuela Sala, University of Milano-Bicocca

This strand aims at collecting theoretical and empirical contributions exploring the interplay between ages, life courses, generations, and feminist and intersectional perspectives in a variety of contexts.

Nowadays, the transition to adulthood and other stages of life takes place in the context of growing uncertainty and deep social, cultural, and political transformations. Global and local challenges are redefining the boundaries and relationships between generations, paving the way to new forms of intergenerational inequalities and conflicts but also of solidarity and social bonds. In this frame, feminist and intersectional reflections can offer a valuable contribution to improve our understanding of social transformations in life courses and transitions, to expand our knowledge on different age groups' instances and trajectories (children, adolescents, young people, young adults, adults, and the elderly) and to look at intergenerational relations under a new light.

The current pandemic crisis and the ongoing climate emergency have exacerbated existing intergenerational inequalities, impacted on biographical trajectories, and further jeopardized the ability of young people and other age groups to plan their own present and future. But they might also act as a game-changer, bringing out unexpected bonds between generations and age groups, and further modifying the meanings and boundaries of life stages. A feminist and intersectional view on social change may help to grasp the new social practices that women, men and non-binary subjectivities, at different life stages and social positions, develop to cope with this situation, the innovative strategies they deploy for building their identities, (re)shaping their biographical projects, and giving meaning to their social world. It may also help us to critically analyse the policies enacted to govern or respond to the challenges that await us in pandemic and post-pandemic times.

On these premises, the panel welcomes contributions from all disciplinary and methodological perspectives including both theoretical reflections and empirical case studies focusing on the interactions between generations, life courses, social transformations, and feminist theories and approaches.

Possible topics include, but are not restricted to:

- Life course and social change from feminist and intersectional perspectives
- The intersectionality of social identities and social divisions in the sociology of ages and life courses; the interplay of ageism and other forms of discrimination (sexism, ableism, racism, etc), in people's life courses, biographical trajectories and transitions
- Children, adolescents, young people, young adults, and their transition to adulthood; new adulthoods and ageing strategies and trajectories
- Risks and opportunities for active ageing promotion in pandemic and post-pandemic societies
- New generational boundaries; relations between generations (interdependence, solidarity, support, conflicts); intergenerational inequalities; feminist and intersectional views on the intergenerational social contract
- The pandemic through the life course; impact on different age groups and generations; biographical impact; strategies developed by children, young people, adults, grand adults to deal with the crisis
- Impact and perceptions of the climate emergency for different generations
- Research on migrants' descendants, youth belonging to ethnic/language/cultural/religious minorities, and racialized children, adolescent, and young people; post/decolonial views on youth action
- Research on multiple marginalized social groups and identities where age intersects with other marginal social positions (e.g., sexual minority youth, racialized elder people, queer-crip adulthood, etc)
- Critical assessment of social policies regulating life course transitions (i.e., youth policies, ageing policies, policies supporting parenthood); age-based assumptions in social policies; interplay of ageism and other forms of discrimination in social policies and institutional interventions (i.e., social work, immigration, family, education and labour policies)
- Feminist youth movements; feminist activism during the life course

10. Citizenship, Nationalism(s) and Racism(s)

Coordinators:

- Angeliki Sifaki, Newcastle University
- Elia A.G. Arfini, University of Milan and CRAAAZI (Autonomous queer/transfeminist research centre and archive/IT)
- Pauline Stoltz, Aalborg University
- Charlène Calderaro, University of Lausanne

Citizenship is about the relations between individuals and political communities – institutionalised in cities, states, regional institutions, such as the European Union, or global ones, such as the United Nations. Citizenship is essential for our ideas about national and human rights. Claims for gender equality, recognition of marginalized

sexualities and social justice are central aims of democratic processes in the nexus between the local and the global. This also implies that citizenship is a contested field, in which politicians, activists and other actors constantly struggle over issues relating to gender, sexuality and racism in ever-changing political landscapes. During the past twenty years, we have witnessed both how feminist and queer activists have raised issues about a de-politicising of their struggles because of the institutionalization of feminist and queer concerns, raising controversial questions about national(ist) politics of inclusion and exclusion. Amongst others, European states have witnessed a rise of homo- and femo-nationalisms, producing new forms of sexual and gendered citizenship in controversial politics of belonging.

Specifically, homonationalism, as introduced by Jasbir Puar (2007/2017), refers to the incorporation of the language of gay and queer rights in nationalist and patriotic discourses. This incorporation has secured particular racial (white) and class (middle-upper) privileges for only a minority of queer subjects, segregating and disqualifying a whole population of sexual and racial others. At the same time, it has strengthened xenophobic and Islamophobic discourses and practices which portray, mainly Muslim, populations as “sexually backward” and enemies of sexual rights. In a similar vein, the concept of femonationalism, as introduced by Sara Farris (2017), captures the use of gender equality in anti-immigration policies and discourses in a convergence between far-right parties, neoliberal governments and some prominent feminist and femocrats. These actors promote nationalist and racist policies in the name of women’s rights. Both homo- and femonationalist rhetorics are based on the principle that non-Western, and especially Muslim cultures, are incompatible with “progress” seen as a specifically European trait and value within Western “sexual democracies” (Fassin 2006).

The aim of this strand is to engage with research around the reconfigurations of (sexual) citizenship and the political uses of gender equality and queer rights rhetorics, especially with regards to “the progressive West” and the Others. We are particularly interested in intersectional, transnational, decolonizing, postcolonial and queer approaches to citizenship and human rights claims in our attempt to understand how gendered, sexual and racial inequalities and injustices emerge in societies and what strategies can be used as inspiration for feminist and queer activism.

Possible topics include but are not limited to:

- Perspectives and approaches to citizenship (e.g. intersectionality, queer, trans-gender, postcolonialism, decoloniality, indigeneity, bordering, performativity, global citizenship, EU citizenship, acts of citizenship, human rights, SOGI)
- Contextualised interventions in normative debates of citizenship (e.g. equality and the institutionalization of feminist and queer movements, homonormativity, homocapitalism)
- Theoretical contributions (e.g. intersection/s of homonationalism, femonationalism, ablenationalism)
- Different articulations of homonationalism, femonationalism and ablenationalism in different geographical and cultural contexts
- Far-right women in male-dominated movements
- Western exceptionalism in the field of human rights discourse
- Entanglement/s of race, religion and (sexual) citizenship (e.g. the racialisation of Islam)
- Anti-racist feminist and queer mobilisations

PANELS

Panels | Strand 1: Migrations and Mobilities from a Feminist, Queer and Intersectional Perspective

1.1 INTERSECTIONAL INEQUALITIES AND MIGRATION

Date/time: Wednesday 15 June / 16:00 - 17:30

Room: U6/1A

Chair: Sara de Jong

The subaltern can speak but is not heard: Intersectional Discrimination against Migrant Muslim Women in Germany

Zeynep Demir (Bielefeld University/DE)

The lack of a theoretical framework for analyzing the social inequality of women of color, specifically Muslim migrant women, also complicates the intersectional analysis of their experiences in different social spheres and their life situations. Based on the historical continuity of racist discourses, the theoretical paper applies the analytical framework of 'triple jeopardy' to the experienced psycho-physical violence and multiple exclusions of Muslim migrant women. In this context, the main category of religion is taken into account to show the connections between forms of discrimination such as racism, sexism, classism as well as (gendered) Islamophobia. Based on the paradigm of 'subalternity' and 'triple oppression', with special attention to the category of difference and analysis of religion for Muslim migrant women, the interconnections and interactions of social inequality and experiences of discrimination can be brought into deeper analysis to reveal and visualize 'super-exploitation'. The confrontation with gender, religious, ethnic, and social class discrimination seems to function as a barrier to the Muslim-migrant woman's social participation. For the analysis of social and gender inequality and the experience of discrimination, exclusion, and marginalization, religion must therefore be considered as an interconnected category of experience and analysis, in addition to race, class, and gender. In identifying and combating social inequality, racism, and sexism, the specific situation, and the grid of discrimination risks of Muslim-migrant women cannot be ignored. An intersectional perspective in feminist theory generation and anti-racist politics is crucial to develop a powerful response to the existing problems within discrimination research and for the ambivalences in mainstream feminism.

Moroccan Women in Spain and Colonial Practices

Lucrezia Alice Moschetta (Ca' Foscari University/IT)

My research is based on my ongoing experience in Spain, specifically in Malaga, where I did my internship in the “Asociacion Marroqui”, an NGO which works with migrants, in particular, my focus will be on Moroccan women living in Spain. Working closely and within this organization, I not only had the opportunity to learn about the problems related to Moroccan female immigration, but I was able to observe through a critical lens -also my criticism- how some aid and support practices keep the balance of power constant too, fixing the roles between those who give you help and those who wait for it. The intent is to investigate the various factors of exclusion related to the process of integration and participation of women who migrate from Morocco to the autonomous community of Andalusia. Through the stories of some Moroccan women, I try to reconstruct the reasons for their racialization and genderization, the prejudices that accompany them every day in the different spheres of life: work, family, social and political context. What amused me was to be guided by the women’s stories in making me aware of the different ways of living or surviving discriminations and of interpreting and rethinking their empowerment. This work aims to reflect on the macro-gender problem of immigration, but not only it wants to emphasize how much this phenomenon is still inscribed in a colonial paradigm.

Looking for a theory to study gender, migration, and citizenship from a feminist perspective. The case of practices of citizenship acted by migrant women in Naples

Rosa Gatti (University of Naples Federico II/IT)

The paper aims to integrate key concepts from gender, migration, and citizenship studies, looking for a broader theoretical framework. It explores the possibility of jointly studying migration and citizenship through a synthesis of an intersectional feminist epistemology and a critique of methodological nationalism (Mugge and de Jong 2013; Dahinden e Anderson 2021) applied to an empirical case study. It focuses on the practices of citizenship acted by migrant women and emerged as strategies of resistance against experiences of marginalization. Empirically, the paper is based on longterm participatory observations on social and political participation of migrant women involved in organizations in Naples (Italy). In particular, the paper scrutinizes the transformative outcomes of citizenship practices and acts (Isin 2008) implemented at both the individual and collective levels. The analysis showed that migrant women through their actions are advocates of collective social change. Political action increases the capacity of citizenship (Lister 2005), also in terms of increasing personal self-esteem and mutual trust, with the effect of also increasing the ability to exercise one’s voice and the struggle for recognition. Within this process, the migrant-citizen women themselves are those who change and with them also their relationships - with their partners, with their employers, with the political authority and the indigenous society more generally -. Furthermore, the analysis shows that migrant women, as critical and political subjects, are capable of questioning

the pre-established roles and the social labels imposed on them, and to challenge the boundaries of belonging and citizenship.

Immigrant detention in the U.S.: incompatible with Reproductive Justice. The 2020 Irwin County Detention Center case

Alma Estefanía Levy Mora (AtGender)

Reproductive oppression is tied to a colonial and imperialist history of exploitation towards women across history. Around the world, medical abuses against women in vulnerable situations have been documented. Nevertheless, these practices continue to occur. Immigrants and noncitizen Women of Color in the U.S. embody an intersection of oppressions, trapped within the immigration detention system, where countless human rights violations occur. In 2020, a case of abuse against detained women at Irwin County Detention Center (ICDC), an immigrant detention facility in Ocilla, Georgia in the U.S., became an international scandal, where women were submitted to a series of non-consensual, harmful and medically unnecessary procedures, including non-consensual sterilizations. This case has brought to the table discussions around informed consent and the profit of private practitioners, for-profit companies, corruption, and the structural violence embedded in the Immigrant Detention System. I wish to add to the discussions the lack of access to Reproductive Justice that detained Women of Color face within the Immigrant Detention System and how structural violence is embedded within it. When speaking about reproductive rights, the topics that come often to mind are the access to birth control pills and the access to abortion, however, these are not accessible to all, and not all can make sure their choices are respected. For many, the Pro-Choice movement is not enough, as it leaves unattended the role of capitalism, neoliberalism, white supremacy, and colonialism. The detention system profits from the lives of hundreds of thousands, separates families and shatters communities.

"You have to do it. It's your responsibility": Intersectional analysis of immigrant mothers' experiences in Iceland

Cynthia Trililani (University of Iceland/IS)

Globalisation, social mobility, feminist movements, and political agenda on gender equality in the last decades have encouraged women's participation in education and the labour market. In Iceland, a country with the highest gender equality, women participate in the labour market while pursuing higher education at a high rate. This participation means that women with children have to combine multiple responsibilities of childcare, housework, studies, and a paid job. Less is known about the experiences of immigrant mothers in Iceland who take an active part in the labour market and higher education, especially concerning the impact of gender, race, class, and immigrant status. In this study, I adopt an intersectional analysis to examine immigrant mothers' experiences in managing their multiple responsibilities. Utilising data from life story interviews with ten immigrant mothers from Asian and African countries enrolled at Icelandic universities, this study shows how traditional gender roles and motherhood are the central points in immigrant mothers' narratives. The findings demonstrate that gendered power relations generate gender inequality that translates into devalued and unacknowledged women's

unpaid care work, while men's role as providers is vital and more valued. Although immigrant mothers contribute financially to the family, this is often perceived as secondary and goes unnoticed. Race, class, and immigrant status also impose challenges on immigrant mothers when managing multiple responsibilities, especially for immigrant single mothers. Despite the main agenda of gender equality in public debates and policy initiatives related to tackling gender hierarchy and norms, the findings indicate the pervasive inequality in the most gender equal country.

1.2 FRAGMENTED RHYTHMS: ART AS SITE OF MARGINAL EXPRESSION

Date/time: Wednesday 15 June/ 17:30-19:00

Room: U6/1A

Chair: Muhammad Khurram

Toxic Monstrosity: An Analysis of Hamilton: An American Musical

Syeda Rabeea Ahmad (Utrecht University/NL)

Hamilton: An American Musical is a Broadway show-turned-Disney movie that has garnered global popularity. In this paper I explore the ways the stories shown in the music video Immigrants (We get the Job Done) from The Hamilton Mixtape depict the fragmentation and ruptures in immigrant identity and embodiment when read through the language of 'toxicity' and 'immunity'. Most of the video is filmed inside a moving train, with each car depicting a different aspect of the oft homogeneously portrayed 'immigrant experience' in or travelling to the United States of America. The division within the train, and thus the experiences portrayed in each compartment, however, are heterogenous with people of different races, ethnicities, ages, genders, countries of origin, and religions providing different representations of what this 'immigrant experience' might look like. The video concludes with multiple trains, symbolically mirroring the first whose inside is depicted in the preceding video, as overlapping across the globe, implying a never-ending state of movement and repetition of migration. Through my analysis of the music video, I ask: How can the transnational categorization of immigrants as an embodiment of racialization and monstrosity be complicated when analyzed through the lens of toxicity?

The Migrant(s) Within: Acknowledging precarizing structures in urban Argentina

Morena Pardo (Utrecht University/NL and Granada University/ES)

Given that migrant struggles are routinely overlooked in the cultural expression of social struggle within Argentina I turn to Sara Hebe's A.C.A.B., who is an Argentinean rapper-songwriter, as a rearticulation and visibilization of the precarizing structures that target

migrants. Specifically, I look at the formation of a migrant identity within Argentina that disavows their existence and vitality. Together with trans rapper Sasha Sathya, Sara Hebe addresses different, entangled forms of state-sanctioned violence against vulnerable (or made vulnerable) bodies and identities, such as the increasing precarization of migrant delivery workers, the criminalization of social protest, and the lack of protection for sex workers. Thus, working from a perspective that affirms and reclaims these precarized subjectivities, Hebe and Sathya situate the migrant bodies as always already within the realm of cultural and social activism, thus making their erasure both undesirable and unavoidable. My paper then analyzes this setting as a work of activism to ask how precarizing structures construct vulnerable subjects? How migrant experiences become disentangled from these subjectivities and erased in intersectional articulations of social struggle?

In Solidarity: Haunt-longing and Russian LBGT+ Refugees

Muhammad Khurram (Lodz University/PL and Utrecht University/NL)

My paper examines the music video *We Will Become Better* to argue that the invisibilized borders and boundaries as experienced by two Russian gay men, in their longing for each other as structured by their socio-political context, are rendered visible as both navigate this ghostly cartography of haunt-longing to momentarily dream-touch each other. This ghostly cartography is made visible using split-screen technology and synchronized choreography, that is techno-affective practices, to collapse the borders between the *was-is-will* in order to give shape to an affectively charged *here-now-there*. Therefore, my paper takes this music video as a site of activism - given Russia's 2013 anti-LBGT+ propaganda law - to interrogate the wider visual practices of depicting refugees, or as Minh-ha writes refugeeism, to ask what it might mean to see this video as a narrative about becoming a refugee? What could it mean to become a refugee in your own country? In your own skin?

“Foreigners will come...”: working for new visions of migration through community theatre in Catalonia

Adriana Nicolau Jiménez (University of Barcelona/ES)

During the last decade, Catalan theatre has seen a swift towards narratives of the real and explicitly political works, together with an explosion of feminist theatre ongoing since 2016. Within this frame, the community work of Marta Galán stands as a particularly creative site in terms of imagining methodologies for change in the theatrical practices from a feminist intersectional perspective. In this presentation, I would like to argue that two recent plays directed by Galán, *Rebombris* and *Forasters vindran...* challenge the dualist perception, enforced by laws as well as by political and artistical discourses, of a population divided between local and migrant people. Galán's plays are based in a mid-length community work that results in self-reflexive pieces that put the voices of those usually excluded from theatrical sites to the forefront. Through community interventions and metanarrative discourses, these plays challenge the separation of the process of creation and the result. The presentation will argue that the paradigms provided by new materialist thinking can help understand how these pieces deconstruct some of the

exclusions usually operating in the theatrical practice and materialise the will of making theatre a site for social change.

1.3 MIGRANTS, LAW AND ALLIANCES IN A FEMINIST AND INTERSECTIONAL PERSPECTIVE

Date/time: Thursday 16 June / 09:00 - 10:30

Room: U6/1A

Chairs: Barbara Giovanna Bello & Valeria Verdolini

Youth in transition: where to?

Barbara Giovanna Bello (University of Milan/IT)

So called “unaccompanied minors” and second-generation youth face a double transition when they turn 18: from childhood to adulthood and the risk of a status transition. Although some national provisions try to support the former ones beyond the age of 18, these young people’ perspectives narrow down, become precarious and their situation interrogates the inclusiveness of the migration/asylum seekers regulation. At the same time, second-generation youth – usually born and bred in European Countries – don’t share the same rights as their national peers. By integrating an intersectional perspective – i.e., the interaction between age, status and gender – this paper aims at discussing the main challenges confronting these specific groups in the Italian context, by taking into consideration the European soft law, the Italian legislation and best practices promoted by the civil society.

The intersectional violence towards migrant women in the Italian asylum system

Giulia Fabini (University of Bologna/IT)

This paper investigates the violence embedded in the Italian asylum system, by adopting an intersectional lens on gendered bordering mechanisms and focusing on the case of Nigerian women in the reception system. On the one hand, the vulnerability of these women is due to Italian migration policies giving them no choice but migrating illegally to Italy, through dangerous journey, during which they risk becoming victims of sexual trafficking, or to be sexually assaulted. On the other, once they claim asylum in Italy, they will have to undergo complex legal procedures through which they will be categorized and possibly allowed to remain as asylum seekers or refugees. However, surreptitious violence might be tracked even in these legal procedures and within the reception system, especially in the unspoken request of acting as the “perfect victim”. In this paper, I will focus particularly on the role of the social services and judges in the contemporary doing

of border and gender emerging in the definition of responsible motherhood. Bordering practices are always already gendered. The vulnerability of Nigerian women depends on the intersection by many elements: poverty, racialized nationality, hypersexualized body, migration policies, cultural racism.

Rewriting security and migration: an intersectional cartography from the margins

Desirè Gaudioso (University of Bologna/IT)

The so-called migration-security nexus employed in narrations, representations, and discourses on migrations often portrays migrants – generally black, cis, heterosexual, males- as threats for the security of European States. This contribution informed by feminist, queer, postcolonial and decolonial perspectives aims to challenge mainstream positions on migrations and security and their relationship centring on protagonists, methodologies and contexts often left on the side-lines of the analysis on these topics. Shifting the focus from national security to human security, this presentation discusses the perceptions and life experiences related to the issue of safety of individuals seeking asylum in Italy on the grounds of gender identity and/or sexual orientation. These subjects embody figures potentially discriminated in an intersectional way on two fronts: nonconforming sexuality and the status of migrant.

By using an approach based on a hybrid intersectional methodology I analyse how issues of visibility and intersections of the colour line and sexuality alternate and interact with other structures of domination in shaping lives conditions of SOGIESC (Sexual Orientation, Gender Identity and Expression and Sex Characteristics) migrants and refugees in the Italian context. This paper provides a reworking of the concept of security, in its relation to the theme of migration, consisting of multiple facets and dimensions, which is rewritten and re-signified through intersectionality.

Absolute victims: social control, consciousness and tactics of freedom in migration and feminist actions

Valeria Verdolini (University of Milano-Bicocca/IT)

The paper would like to propose a theoretical analysis of the “victim” in feminism (Browne, 1987; Dobash & Dobash, 1979; Martin, 1976; Schechter, 1982; Walker, 1979) and refugee studies (Agier, 2010; Tuitt, 1996, 2004) and the limits of this posture in terms of power relations (Foucault, 1976; Bourdieu, 1999) starting from the case of Italian policies adopted towards asylum seekers and policies contrasting violence against women and LGBTQ+ communities. The essay would like to highlight the relation between vulnerability and victimization, the subjectivity of the victim, and the affinities between the two conceptualizations, in legal, political, and sociological terms. The paper will analyze protection strategies, the limits of these practices, and the possible emancipatory trajectories starting from the Feminist tradition and legacy.

Assessing credibility, fostering vulnerability: Secondary victimization in the procedures for the recognition of international protection

Alessandra Sciarba (University of Palermo/IT)

Migrant people who manage to access the procedures for the recognition of international protection are only at the beginning of a long and exhausting path. The formalization, registration and assessment of an asylum request takes about one year and half. This juridical limbo, and the administrative steps which mark it, strongly aggravate the position of vulnerability that affects people who have already suffered trauma in the country of origin or in those of transit. The paper considers the procedures that asylum seekers are forced to face, by especially focusing on the “evaluation” of their “stories” by the Italian territorial commissions for the recognition of international protection which are located throughout the national territory. Being aimed at the credibility assessment of the asylum seekers, this procedure entails a high risk of secondary victimization. Indeed, the assessment consists in an interview that lasts an average of one hour during which people are obliged to tell extraneous examiners the details of all abuses and violations they suffered, by answering standardized questions based on a consolidated set of criteria. Thanks to the activity carried out at the Cledu- Legal clinic for Human Rights of the University of Palermo, the analysis, that will also underline individual resistance strategies to institutional violence that imbues these procedures, will be founded on several concrete cases and official records of the interviews issued by the territorial Commission of Palermo.

1.4 GENDER, SEXUALITY AND ASYLUM (1)

Date/time: Thursday 16 June/ 14:30 - 16:00

Room: U6/1A

Chair: Matteo Zani

The Mobility of ‘the Closet’: Queer Refugees Transgressing Heterosexual Borderlands in Denmark

Rieke Schroder (Aalborg University/DK)

This presentation takes ‘the closet’ as an epistemic viewpoint for studying the lives of queer refugees in Denmark. ‘The closet’ is a metaphor surrounding self-disclosure of being queer. Drawing on semi-structured interviews with queer refugees and people volunteering for a queer-to-queer support group, I explore how queer refugees navigate coming ‘in’ and ‘out’ of ‘the closet’ in different spaces of their lives. Queer refugees must come out of ‘the closet’ intelligibly during their asylum interviews, in which the Danish refugee regime is (re)inventing ‘the closet’ and therefore expecting the refugees to articulate its logic. However, many queer refugees choose to stay in ‘the closet’ in other parts of their lives, such as the asylum centers or ‘straight’ friend groups. Furthermore,

their lives are being structured by being racialised and having to navigate in a homonationalist country. Within homonationalism, claiming to be pro-queer is used to justify anti-immigration policies, as the ‘foreigners’ are condemned of importing anti-queerness. Thus, queer refugees’ access and visibility inside queer spaces such as gay bars, dating apps and pride parades is unique due to their intersecting sexuality, gender identity and citizenship or racialisation. These are creating linguistic, temporal, racialised, bodily as well as social borders in their everyday lives, influencing how queer refugees perform their sexuality and gender identity within these spaces. Situated within what I call ‘Heterosexual Borderlands’, their lives are configured by both hetero- and homonormativity, thus understanding heterosexuality as social norm and the existence of concrete expectations on how to *be* queer.

The personal is political: lesbian and bisexual women’s asylum in the UK

Moira Dustin (University of Sussex/UK)

While there have been improvements in understanding the reasons why women claim asylum and extending protection to them, protection gaps remain. In the UK, one such gap relates to women who have experienced gender-based violence and, in particular, lesbian and bisexual women claiming asylum who have experienced such violence. These women have not benefitted sufficiently from the insights of feminist scholars and activists because their claims tend to be seen largely through the lens of sexual orientation rather than gender. Building on interviews with asylum claimants and stakeholders since 2016, this presentation extends familiar debates about gender-based violence and women’s asylum in a new direction, applying them to the experiences of lesbian and bisexual women claiming asylum in the UK. It finds that if a woman’s claim is presented as based on sexual orientation, the determination process focuses on the claimant’s credibility as lesbian or bisexual. The claim is then often rejected because of minor inconsistencies, while the violence that caused the woman to seek protection is overlooked. The article goes on to consider whether the default use of the particular social group Refugee Convention ground for these claims encourages a silo-based and victim-focused approach by advocates and decision-makers. It considers whether other Convention grounds, in particular, the political opinion ground, offer more opportunities for rights-based protection for all women seeking protection regardless of sexuality.

Suspicious Subjects on the Heteronormative Machinery of Asylum

Diana Paola Garcés-Amaya (University of Granada/ES)

This paper aims to contribute to the field of queer analysis on International Law by focusing on the application of International Refugee Law and providing an empirical study of how sexual politics and heteronormativity -as a regime- are embedded in the asylum decisions of the authorities. Drawing on queer theories and the elaboration of the concept of sexual citizenship (Richardson, 2000; Kosnick, 2016), I examine the Spanish National High Court judgments on asylum claims based on gender and sexual orientation from a Critical Discourse Analysis and I focus on the argumentative framework of how asylum seekers, their behaviours and histories are described and labelled, as well as the nature of

the protection granted by the authorities. I have identified four patterns presented in the judgments that explain the ways in which the authorities present and evaluate the claims: 1) the generalization of the gay experience, 2) the erasure of the lesbian experience, 3) the devaluation of the criminalisation of homosexuality in the countries of origin as persecution in the sense of Geneva Convention, 4) the circulation of homonationalist imaginaries. This made it possible to identify how racialized and orientalist representations are linked to the heteronormative regime and how they are mobilized to argue for negative decisions. Furthermore, this analysis shows that sexual politics shape membership policies in the realm of migration control (Grabham et al. 2009, Yuval-Davis et al. 2018), while participating in the boundary making and the production of biopolitical categorizations for those who scape violence and systematic violations of human rights in the Global South.

Reproducing the LGBTI asylum-seeker

Irma Lammers (Utrecht University/NL)

The Netherlands was the first country to grant lesbian, gay, bisexual, transgender, and intersex (LGBTI) refugees the opportunity to claim asylum on grounds of their sexual orientation or gender identity. Paradoxically, today the process is replete with immigration officers' suspicion and stereotypical assumptions, and arbitrary LGBTI asylum claim judgments. Against a backdrop of Dutch and wider European racism, xenophobia, and homophobia, non-governmental organizations support LGBTI refugees in preparing for their asylum hearing. Through participant observation and interviews, I explore ethnographically how NGO workers prepare LGBTI refugees in how they should frame their narrative to prove their queer 'refugeeness' during their hearing. I find that although NGO workers want to do justice to the 'authentic' story of the LGBTI refugee, this is seriously limited in light of the state's legal framework they have to use to practice for the asylum hearing. Furthermore, NGO workers mirror state anxieties around distinguishing 'real' from 'fake' refugees based on social aesthetics. As a result, through NGO asylum preparation practices the state's gendered and racialized assumptions and stereotypes about LGBTI refugees are both resisted and reproduced. I argue that resistance to the *underlying* logic – that the state has the *right* and the *ability* to judge who is a queer refugee deserving of care and protection, and who is not – is pushed to the side in the pursuit of getting individual asylum-seekers to succeed at the hearing and receive asylum. Dutch NGOs preparing LGBTI asylum-seekers are thus greatly limited in their potential for instigating political change.

At the Frontiers of Human Rights: Rights-Building at the Intersection of Migrant Reproductive Justice as Grassroots, Self-Organized Struggle & Resistance

Lilli Steffen & Ngoc Bui (Alice Salomon Hochschule - Berlin/DE)

Rooted in and containing violent mechanisms of patriarchal colonialism and exclusionary concepts of humanity, theory and practice show that the mainstream, state-centered human rights system fails to facilitate migrant reproductive rights, revealing an urgent need to push and expand the boundaries of how human rights are conceptualized and

actualized. As one of the most recent and comprehensive rights bodies, the European Commissions' "Action Against Violence Against Women and Domestic Violence" (Istanbul Convention) provides some hope for better future implementation of migrant reproductive rights. However, post-colonial feminist critiques show how the Convention reproduces (neo)colonial power dynamics and allows for the continued denial of reproductive and migrant rights, as demonstrated by the case example of Germany. The continued failure of states to fulfill their rights obligations towards those marginalized by the mainstream human rights system puts into question how viable a state-centered system can be and asks how those living at the borders of such a system (re)negotiate their positions within it. In our research, we show how rights are instead used as an emancipatory discursive political tool by exploring the imaginative spaces of resistance envisioned, facilitated, and actualized by local and transnational self-organized, grassroots networks and initiatives. We explore the praxis of migrant reproductive justice through case studies of self-managed reproductive rights initiatives and migrant groups to illustrate how rights 'holders' are expanding the frontiers of human rights by positioning themselves in the human rights system as rights 'builders'.

1.5 GENDER, SEXUALITY AND ASYLUM (2)

Date/time: Thursday 16 June/ 18:00 - 19:30

Room: U6/1A

Chair: Matteo Zani

Trans* Migrations & Intimacies: Experiences of Türkiyeli Trans* Migrants in Germany

R. Asli Koruyucu (University of Göttingen/DE)

This presentation deals with trans* migration, paying particular attention to intimacies, subjectivities and "ways of being in the world". It explores the positionality of Türkiyeli trans* migrants within social and institutional milieus of Germany, and what possible intersectionalities trans subjectivities offer to discussions on migration and identity politics. In this regard, I do not approach trans* subjectivity as a stable mode of being but as something diverse that might be recreated and co-constituted in relation to social interactions, intimacies and space. From this perspective, I investigate how Türkiyeli trans* subjectivities are (re)shaped in terms of various forms of intimacy within social and medico-legal spaces of Germany, and what possible impacts their spatial trajectories have in experiencing these intimacies and sense of belonging. On the basis of ethnographic research, this presentation draws attention to the connections between gender, space and body, and explores the ways in which trans* intimacies are diversified and mobilized in the experiences of Türkiyeli trans* persons who currently live in Germany.

Experiences of Life and Intersectionality of Transgender Refugees Living in Italy: A Qualitative Approach

Fau Rosati & Valentina Coletta (Sapienza University of Rome/IT)

Transgender refugees are at risk of experiencing increased minority stress due to experiences of trauma in their country of origin, and the intersection of multiple marginalized identities in their host country. Adopting a transfeminist and decolonial approach, the present study aims at exploring transgender refugees' experiences of life and migration. A semi-structured interview protocol was developed, grounded in the perspectives of minority stress and intersectionality. Interviews are conducted by two White Italian transgender and non-binary researchers, one of them engaged in the Italian reception system for transgender asylum applicants. A first pilot study was conducted with five transgender refugees (four women and one non-binary) from different cultural/geographic contexts. Using thematic analysis, preliminary themes were identified by the researchers, such as pre- and post-migration minority stress and transphobia; religion as a protective factor for gender affirmation; and individuation and the synthesis of social identities. Participants reported traumatic experiences and the inability to openly live out their gender identity in their country of origin as the main push factors to migration. They also reported feelings of isolation and experiences of victimization during interactions with the Italian asylum services, due to a lack of competence, racial prejudice, and transphobia. Participants demonstrated positive individuation, linked to gender affirmation treatments and religious protective factors. The research is still ongoing and, consequently, the thematic structure may change. The interview protocol may be used by social operators to support the claims of transgender asylum seekers and to clinically assess transgender people with an immigrant background.

Fluidity in queer identity vs. fixed categories in asylum law

Samuel Ballin & Irene Manganini (Vrije Universiteit Amsterdam/NL)

Our article uses a queer framing of Sexual Orientation and Gender Identity asylum claims to interrogate the normativities and assumptions about gender and sexuality which underpin the dominant legal narratives and interpretations of identity within asylum law. We view queer claimants at a vulnerable intersection, as an asylum claimant, a queer minority, and a subject of persecution. Whilst we recognise the utility of clear categories and definitions in asylum law, we consider that they may be overused and under-scrutinised, with asylum law unintentionally functioning as a site for the reinforcement of gender and heteronormativity despite its attempts to protect all those who flee persecution, including, increasingly, minority gender identities. We argue that the requirements of clear and fixed categorisation exclude many more nuanced ways of self-identifying, reinforcing simplistic and prescriptive ideas about gender (and) identity, and we ask if and how these features of asylum might be mitigated and/or bypassed.

1.6 MIGRANTS' AGENCY AND VULNERABILITIES

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/1A

Chair: Giorgia Serughetti & Monica Massari

Gatekeeping & Fence Building: Discourses on 'Vulnerability.'

Lizzie Hobbs (London School of Economics/UK)

This paper will consider how discourses on migrant masculinities are utilised within anti-migrant politics in the UK context. I analyse the underlying gendered logics which exist in order to consider how violent processes of bordering are reified. I particularly focus on how 'vulnerability' framings are constructed both within service access and wider border structures, central to this is how race and age interact with perceptions and representations of masculinities. My analysis is based upon semi-structured interviews with caseworkers working within the migrant rights sector in the UK and combines this with a discussion of media representations of migrant masculinities. I think through how 'vulnerability' is read, either interrupting or enabling service access - who is deemed 'worthy' of care/support/provision - but also on a structural level, what do these discourses facilitate within bordering politics? Within this, I also consider how discourses on masculinities interrupt the 'womenandchildren' paradigm thereby leading migrant boys to often be excluded from the category of childhood and the support this correlates to. This paper is not making a zero-sum argument contending that discourses on migrant masculinities lead to differential treatment vis-à-vis female migrants, rather it contends that deconstructing archetypical narratives around vulnerability - and its corollary of 'un/worthy' migrants - are essential to resisting the violence of the border. In this vein, my work seeks to challenge narrow categorisations which hierarchise migrants depending on preconceptions of vulnerability and highlight how depictions of masculinities serve a broader project of demonising and securitising migration.

Translating Migrant Muslim Men: the Claims to Rights by Afghan former interpreters for Western militaries

Sara de Jong (University of York/UK)

The post 9/11 military intervention has portrayed Afghan men as backward, potentially terrorist men whose oppression of women justifies Western military intervention. In contrast to the hypervisibility of Afghan men as insurgents or as a homogenised foil for Western (military) masculinities in the context of the justification for the War on Terror, the Afghan male local interpreters who were employed by Western militaries to facilitate the 'winning of hearts and minds' by translating encounters with the local population, have remained largely invisible. I draw on Campbell's (2016) concept of 'subject formation in translation' to analyse how former Afghan interpreters who have subsequently fled to Western countries articulate their own positionality, in relation to discourses about

Muslim male terrorists and racialised and migrant masculinities. I hence ask how male Afghan (former) civilian interpreters translate themselves and are being translated in relation to the hegemonic and alternative discourses, which frame them as in/dispensable and un/deserving. Drawing on media document analysis and qualitative interviews with former Afghan local staff who have fled to the West, I argue that to be considered as deserving of rights and recognition, they have to frame themselves in the language of military masculinities and westernised model migrants.

Unaccompanied migrant girls: between violence, victimization, and agency

Emanuela Bonini (Fondazione ISMU/IT)

The proposal intends to retrace the life stories of unaccompanied and separated female children through a feminist intersectional approach (Carastathis et al. 2018), with the aim to remove from them the western perspective. If the subject that defines and names the others is always a Western and non-situated, it will inevitably activate a process of non-recognition of the agency of the subject distant from itself, here understood as migrant girls (De Petris 2005). The concept of agency (McEwan, 2001) within the intersectional approach allows us to make a further step in identifying the field and the ways in which discrimination is determined and in recognizing the voice of the subject (active agent and not passive). Acknowledging the full agency of girls in vulnerable conditions means starting a process of de-victimization. The girls' insights confirm that the state of coercion and the violence suffered poses a considerable challenge, but do not hinder the forms of resilience and agency which often coexist in the experiences of migrant girls and women (Torres 2018). Moreover, identifying the narratives of the violence suffered by migrant women as "barbaric" discourses belonging to other cultures (Bimbi, 2011) puts women in a subordinate position, as sometimes happens with respect to victims of trafficking. This risks to hinder their path of subjectification and transition to adult life.

SOGIESC asylum claims and the "vulnus" of vulnerability: from a document analysis to a critical assessment of the current legislation and of the feminist and queer academic discourse

Davide Tomaselli (University of Florence/IT)

Current legislation refers to vulnerability in a vast array of semantic variations and sometimes associates it to LGBTIQ+ rights and asylum claims related to sexual orientation, gender identity, gender expression, and sex characteristics (hereinafter SOGIESC). Despite the growing institutional and academic attention to this mutual link, a careful evaluation of the theoretical-political and legal effects produced by the category of vulnerability on SOGIESC asylum claims still needs to be conducted. This paper aims at addressing this gap by adopting a feminist, queer, and intersectional perspective. Given the author's affiliations and means of research activity, the focus is set on Italy. The research starts from a document analysis that maps since when, how much, and in what ways international, European, and national institutions have referred to vulnerability, LGBTIQ+ rights and SOGIESC asylum claims. Subsequently, the second section intends to

reconstruct the existing legislative framework on asylum and to recognise the semantic variations of vulnerability. Finally, the objective of the third section is to discuss the category of vulnerability through a survey of the literature focused on theoretical accounts of its use in asylum and SOGIESC contexts. In conclusion, some paths for future research are put forward. On the one side it is asked if and how queer theories can redefine vulnerability in a way that is responsive to gender- and sex-related power dynamics, cultural differences, and institutional use. On the other side, it is suggested that socio-legal ethnographic research could clarify how vulnerability affects the relationships between asylum seekers and institutional agents.

1.7 ACTIVISM AND MIGRANTS' RIGHTS

Date/time: Friday 17 June/ 09:00 - 10:30

Room: U6/18

Chair: Sabrina Marchetti

Towards a Feminist Approach to Support Refugee Women

Inga Hajdarowicz (Jagiellonian University/PL)

The ongoing military conflicts in the Middle East and the growing number of refugees in Europe pose new questions to academics and activists. Gaps in institutional aid and the critique of humanitarian assistance have encouraged new initiatives; some of them critically analyse existing mechanisms and assume a more democratic and participatory approach. Feminists have been on board supporting women experiencing precarious conditions and facing numerous challenges and opportunities of shifting gender roles. Referring to the post-colonial critique of humanitarian and development sector that often perceives refugee women as a passive homogenous group that needs to be taught how to imagine and equality and strategies to achieve it, many initiatives referred to approaches that give voice to marginalised communities and strengthen their feeling of subjectivity and agency. The presented doctoral research is based on the collaboration with a Syrian organization, which aim at supporting women community leaders. What strategy does the organization use to support the women in their process of emancipation? Who are the women behind the organizations and how they structure educational processes? What can be the role of transnational feminists in supporting women on the ground? I will elaborate on posed question based on my doctoral research that included participatory observations during women leadership programmes, facilitation of workshops on transnational feminism and repeated in-depth interviews with newly emerging grassroots Syrian community leaders.

Feminist and Racial Justice Movement Organizations in Lisbon and Los Angeles - Assessing Intersectional Strategies of Resistance and Solidarity

Beatriz Ribeiro & Ana Prata (Nova University of Lisbon/PT)

Sexual and racial violence tend to be experienced in tandem. But it is unclear how recent social movements, such as Black Lives Matter (BLM) and the MeToo explore racial and gender oppression to rethink violence and activism in an intersectional way. This paper compares how overlapping forms of violence are politicized and framed in feminist and racial justice movement organizations in two distinct political contexts: Lisbon and Los Angeles. We look at how local movement organizations actively involved in collective actions address issues of racial and gender justice. These organizations vary in scope and size and include feminist, anti-racist, BIPOC, and LGBTQIA+ organizations. By analyzing the main claims and framing of these local organizations our aim is two-fold. First, to understand how movement organizations at the local level resist racism and sexism by grasping the interlocking nature of violence. Second, we aim to establish how local movement organizations redefine violence as both victimization and agency, connecting their collective actions to the broader, and global, BLM and MeToo movements. We argue that intersectionality is practiced by activists and organizations in a contentious process through the re-construction of feminist and anti-racist identities and political framings.

Questioning the patriarchal-nation-state: intersectional emancipatory dimension of security dispositif of NGOs rescuing migrants in Poland

Mateusz Krępa (University of Warsaw/PL)

The study focuses on the analysis of dispositif of non-governmental organizations (NGOs) helping migrants in Poland both in the 'regular' way and during the emergency situation near the border with Belarus. The paper presents preliminary results on the basis of over a dozen in-depth interviews conducted with representatives of NGOs regarding their understanding of migration and security as well as the security practices carried out for migrants and NGO's relation to the Polish state. Theoretical framework is based on the notion of dispositif which consist of two elements: the ideology of security and security practices. Dispositif, being a kind of 'political technology', manifests itself at the level of 1) interpretations made by individuals, 2) their practices and 3) intersubjective, relatively stable, social structures in the form of the narrative about security-migration nexus. With their security dispositif NGOs helping migrants in Poland challenge the state both narration and oppressive practices towards migrants. As these NGOs are heavily feminised, made up by both citizens and migrants and intertwined with other (feminist or queer) organisations, they show how feminist, queer and intersectional approaches can question mainstream narratives and representations on migration. With migration understood as 'an interpretation of mobility related to the political-normative discourse of nation states and the global political hierarchy' (Karagiannis and Randeria 2018) the study concludes that this questioning heavily impacts the other state's ideological tenets (sovereignty, security, raison d'état, national identity) and is linked to the rise of emancipatory movements in Poland in 2019-2021 (e.g. Women's Strike).

Decolonizing the digital space: pathways of intersectional activism on social media

Giulia Fabbri (Sapienza University Rome/IT)

Over the past decade, many scholars have shown the interconnection between digital platforms and “offline” social dynamics, highlighting how the former are increasingly perceived as tools for political engagement and social activism used especially by marginalized social groups. Moya Bailey also investigated how African American women use social media as tools of “digital resistance” that enable the creation of alliances and “alternative networks of debate” (Bailey 2021). This trend began to spread in Italy in 2010 (Camilla Hawthorne 2019), when more and more young Italians of African descent began to meet on social networks and create spaces for discussion on issues generally ignored by mainstream media, such as structural racism, the question of citizenship, and intersectional violence. In the last three years – as a consequence of both increased use of technologies in the context of the Covid-19 pandemic and the new wave of anti-racist protests following the murder of George Floyd – there has been a proliferation of digital content (posts on Facebook and Instagram, live streaming formats, podcasts) produced mainly by young Italian women of African descent. This talk aims to propose a reflection on the role that social media play in the context of intersectional anti-racist activism in Italy analyzing the digital content produced by four Italian women writers and activists of African descent: Espérance Hakuzwimana Ripanti, Oiza Q.D. Obasuyi, Djarah Kan, and Leaticia Ouedraogo. These authors use social media not only to create transnational connections but also to multiply spaces for critical discussion on issues of racism, anti-racism, feminism, and intersectional practice and contribute to the production of critical theory in Italy from their specifically intersectional perspective.

Activism and participation by female migrants’ descendants: deconstruction of gender and racist stereotypes in the context of intercultural youth associations in Italy

Erika Bernacchi (University College of Dublin/IE) & Tiziana Chiappelli (University of Florence/IT)

This paper proposal focuses on young migrants’ descendants in Italy from a postcolonial and intersectional perspective with a particular attention to the female component. It will analyse the deconstruction of sexist and racist stereotypes in the context of different forms of social activism by girls with a migrant background. On the one hand social and cultural processes tend to construct migrants’ descendants as “others” on the basis of the post-colonial logic. On the other hand, an increasing number of migrant women and girls with a migratory background are becoming the protagonists of actions aimed not only at deconstructing the stereotypes they are subjected to, but also at questioning the cultural constructions of Italian society and identity themselves. In particular, we will analyse different typologies of activism by female migrants’ descendants: the challenging of stereotypes about Muslim women by promoting plural gender models and the affirmation of a Black Italian feminism. Both of them contest the idea that the West is necessarily more advanced than other cultures with respect to achieving gender equality and ask for the

revision of concepts of national and gender identity as well as citizenship. It also outlines the stages of the debate on women's rights and multiculturalism documenting the emergence in Italy of a feminist post-colonial approach. The field research, carried out within two research projects, was conducted with a qualitative methodology using focus groups and semi-structured interviews.

1.8 MIGRATION AND (SELF-)REPRESENTATION

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/1A

Chair: Matteo Zani

Representations of Black Girlhood in Refugee Literature for Young Adults. Feminist Theories in Dialogue with Refugee Studies

Stella Mililli (Norwegian University of Science and Technology/NO)

This paper explores representations of Black girlhood in contemporary refugee literature for teens and young adults. In a comparative analysis of Beverley Naidoo's fictional novel *The Other Side of Truth* (2000) and Martha Arual Akech and John Bul Dau's autobiographical novel *Lost Boy, Lost Girl. Escaping Civil War in Sudan* (2010), I argue that these texts for YA move the girls from the margins of a world that wants them vulnerable, devalued, and as invisible objects or problems to the center of the narration by showing their agency and resilience. In her first person narrative, Martha Arual Akech describes her years-long flight from war-torn South Sudan, her life in refugee camps in Africa with her sister, and her life in the US, while Beverley Naidoo portrays Sade's flight from Nigeria and her life as unaccompanied minor in the UK. In different ways, I argue that the two narratives pose ethical questions to the fields of feminist research and refugee studies. In terms of my theoretical approach, I draw on Black girlhood studies (Halliday, 2019; Jiwani, Steenbergen and Mitchell, 2006), intersectional feminist and anti-racist theory (Crenshaw, 2019; Ahmed, 2000; Lorde, 1984), and refugee studies (Cox et. al, 2021; Qasmiyeh, 2021) how the concepts of gender, race and age are entangled together in the definition of girlhood in contexts of displacement.

Bridging Migration, Diaspora and Identity in Contemporary Bosnian Cultural Production

Milica Trakilović (Utrecht University/NL)

In the last three decades, the intersection of postcolonial and postsocialist scholarship has produced rich theorizations on the liminal position of the Balkans in a Western/European

framework. The Balkans have been historically symbolically understood as a bridge; a potent metaphor that speaks of a semi-Orientalized space that borders but does not quite inhabit Europe ‘proper.’ This notion has also recently been recuperated in the phenomenon of the ‘Balkan corridor’ in light of migration through the Western Balkans. In recent years, Bosnian (diasporic) cultural production has experienced something of a renaissance in the emergence of (female-authored, feminist) literature and film that critically engage with the aftermath of displacement, exile and migration following the ‘90s wars. For this paper, I will focus on three recent cultural artefacts that belong to this category; two books - the acclaimed *Catch the Rabbit* by Lana Bastašić (2018) and *Ten Plums for Fascists* by Elvira Mujčić (2020) – and one film – *Take Me Somewhere Nice* by Ena Sendijarević (2019). All three feature a similar overarching narrative motif: the main character of the story, a young Bosnian woman living in Western Europe (reminiscent of the author herself), embarks on a journey back to Bosnia and in so doing, she ponders questions of (diasporic) identity, (cultural) memory, war, trauma and migration. I aim to explore how in these works, Bosnia and the Balkans emerge as a bridging vehicle, linking the past and present, East and West as well as questions of belonging and exile. I will thereby both problematize and explore the conceptual value of the Balkan-bridge metaphor.

“Hedging” for survival: conceptualizing queer Syrian refugees’ sexual politics

Adriana Qubaiova (University of Vienna/AT)

“In the street I’m straight; I’m a man.
In the community center I am Trans.
In Syria I was a Ladyboy.
At home I am sit-il-beit; a woman.”

This is the way that Nancy, a 27 year-old refugee from Syria, introduces herself to me over a cigarette in an LGBT community center in Beirut. Weaving identity categories with locations, she carefully moves from a place to another, selectively investing in a variety of globalized identities and localized labels. She does so in order to mitigate the risk of public violence and increase her chances of belonging in queer spaces. I term her careful space-dependent process of identity performance as “hedging”. Defined differently, “hedging” is the adoption of various navigational strategies that queer persons use when negotiating their identities and gendered self-presentations, in and across sectarian, securitized, and classed geographies, while displaced in Beirut. In my paper I use Nancy’s case to demonstrate the type of contradictory choice-making that queer Syrian refugees in Beirut adopt when navigating rigid systems of identity and belonging. On the one hand, queer Syrian refugees must invest in the “Gay International” (Massad 2007) in order to obtain opportunities for re-settlement in Europe. They do so by adopting a rigid LGBT identification, often facilitated through advice and support from local LGBT-rights NGOs. On the other hand, they also use the same NGOs as spaces from which to rebuild alternative sexual lives, recreate queer networks, and even alternative practices such as “queer motherhood”; a kinship structure unacknowledged by the asylum system. My ethnographic account of these hedging practices demonstrates the need for a new term to conceptualize sexual practices and politics in Beirut. I argue that “hedging” can help us understand contradictory choices as a deliberate strategy used to navigate the state, NGOs, Human Rights discourses, asylum systems, police and security regimes; all in order

to decrease the risk of arrest, detention, and harassment, while increasing one's chances at survival and joy.

Is Migration Beautiful? Notes from South Asian beauty salons in London

Nandita Dutta (University College London/UK)

What can be gleaned about migrancy from beauty? How does migration affect women's relationship with beauty and embodied femininity? Scholars remain polarized on the question of women's relationship with beauty, theorizing it as either agentic and pleasurable or oppressive and painful. It flattens out the differences in women's locations and the contexts in which they access beauty. Drawing on an ethnography of two neighbourhood beauty salons run by first-generation migrant women from South Asia in London, I explore in this paper what beauty means and does for racialised working-class migrant women. I look at what beauty practices can tell us about migrant women's experiences of labour and social mobility – from a factory's worker complaint about reddened skin from working in sub-zero temperatures in a food packaging factory to getting a permanent hair straightening treatment before a trip to India to visit family. I also look at how both migrancy and femininity get mobilised in the space of the beauty salon to build an affective community. I highlight the affective relationships between customers and salon workers that transform the beauty salon into a site of diasporic intimacy. In so doing, this paper conceptualises South Asian migrant women, from India, Pakistan and Nepal, who are usually viewed as 'dependants' in popular and scholarly literature, as workers, consumers and social agents.

Home as a concept of belonging(s): Narratives of Three-Generation Kurdish Alevi Women in Diaspora

Orkide Izci (University of Bologna/IT)

This paper analyzes the meanings of home(s) found in the biographical narratives of three-generation Kurdish-Alevi women who come from Northern Kurdistan and Turkey and live in diaspora, in Germany. Blunt and Dowling (2006) argue that home must be considered as both a spatial imaginary (the relations between feelings, attachment, and dwelling) as well as a political space of negotiation and contestation. This sociological analysis of 'de-territoriality' and displacement is guided by the issue of how displaced populations deal with questions of 'home' as a concept of belonging(s) such as origin, homeland, nation, diaspora and the host country. This research focuses on the collective memories, life stories, migration experiences and diaspora effect in making and re-making homes, sense of belonging(s), and identities from a gendered and inter-generational perspective. This intersectional study will show what does it feel like to feel at home in terms of belonging and identities: what is home, how diaspora influences/forms/changes the idea of home, how the host country influences the concept of home, what are the inter-generational transmissions of the sense of home, belonging and identities? Analyzing the 'sense of belonging' found in the narratives of Kurdish Alevi women in diaspora shows transformation not only from one generation to another; but it also indicates a broader social change because experiences of belonging and identities are dynamic and sensitive

to changes since self and society are interconnected and cannot be analyzed separately (Simmel 1964; Elias 2001; May 2011).

1.9 MIGRATION AND SOCIAL REPRODUCTION

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/1A

Chair: Francesca Degiuli

Gender and the European division of labor. The case of Romanian circular migration to the Netherlands

Laura Candidatu (Utrecht University/NL)

Postsocialist Romanian migration has taken various forms: from the individual exploration type of emigration in the first years after 1989, to a high concentration of lower-skilled migration on main destinations such as Spain and Italy in the 2000s, and to phenomena such as “brain drain” and highly-skilled migration in countries such as the Netherlands and the UK in the post EU accession years. Romanian women’s migration specifically has been researched mainly in relation to their participation in care and domestic work, seen more generally as part of phenomena such as the “feminization of labor” or the “global care chains” and the “international division of labor.” This scholarship identifies and describes migrant women’s specific roles in covering care deficits from western neoliberal economies while shedding light on the distinct transnational family connections that are made. A less addressed gendered migration process in which Romanian women take part is that of (European) temporary and circular migration, wherein they engage in regular, periodical lower-skilled work stays in Western European countries. This paper aims to address the ways in which the economic national interests and migration regulation are entangled and gendered in the European context. It first explores the EU economic and labor supply management approach in which circular migration between Romania and the Netherlands takes place. Second, it investigates how women in particular participate in this phenomenon by means of interviews. Last, it tentatively tries to bring together previous ethnographic work on highly skilled Romanian women living in the Netherlands, with data on circular migration, to offer a more nuanced and complex picture of migration regulation in the EU.

Toward a Northern and Central/Eastern European Dialogue on Gender, Mobility and Care

Lise Widding Isaksen and Lena Näre (University of Bergen/NO; University of Helsinki/FI)

Through dialogues between sociologists from Nordic and East and Central Europe (ECE) this paper explores the possible resonances and dissonances between gendered socio-political strategies in eight countries sharing socio-political histories and transformations regarding traditional gender and family arrangements. Social-democratic and post-socialist welfare states have, at least until recently, supported politics to integrate women in the labour market, education, training, legal gender egalitarian rights and reproductive health. Gender egalitarian ideals and models are related to dominant sets and contextualized cultural scripts regarding the role of men and women in the society. While both Nordic and post-socialist gender equality models have been explored and discussed in feminist studies, they tend to be viewed separately. Our paper analyses how the Nordic and post-socialist gender equality models are transformed by neoliberal policies by focusing on transformations in daily elder and childcare practices drawing on case studies from eight countries (the Czech Republic, Finland, Hungary, Norway, Russia, Slovenia, Sweden, and Poland).

We introduce 'care loops' as a concept that aims to capture the routine, daily practices and micro-mobilities of care that create loops between the home, the workplace, places of child or elder care, schools, and leisure activities (Isaksen and Näre 2019; Isaksen & Näre in press). These loops and micro-mobilities of care are not haphazard: they are structured by welfare services, labour market policies and gender ideologies, norms, and policies. We argue that analysing daily care loops it is possible to grasp the socio-economic inequalities that neoliberal transformations are causing. Moreover, this focus allows us to rethink the ways in which mobility practices are changing care towards stretched care relations. The empirical data we present is related to gender, care, and mobility presented in our jointly edited collection (Näre & Isaksen in press). We discuss cases of daily care loops and everyday life in multi-generational families among local and transnational migrant care workers, au pairs, and families in rural and urban settings in the Nordic, Central and Eastern Europe countries.

“In Italy, we need women like you”. Labour integration programs for migrant women and the production of essential workers

Noemi Martorano (FISPPA – University of Padova/IT; IDHES – Université Paris-Nanterre/FR)

The paper aims to interrogate with a critical and intersectional approach (Choo & Marx Ferree 2010; Crenshaw, 1991; Davis 2008), the relationship between the “integration” programs for migrant women (Farris 2017; Gargiulo 2018), workfare policies (Handler 2003; Lewis 2002 Krinsky & Simonet 2012) and social reproduction (Kofman & Raghuram 2015; Anderson 2001). It is based on ethnographic research of online training and work orientation courses addressed to migrant women in Italy carried out during the pandemic context. The contribution analyses how institutional actors in the context of the courses, reformulate and reproduce religious, cultural, racialized and gender relations, that orient the position and relationship that migrant women must keep in the labour market to learn “how it works in Italy”: proactivity, flexibility, competitiveness, adaptation to gender, racial, religious stereotypes. The courses mobilised contents promote not only culturally normative values and behaviors, but concretely orientate the job trajectories of the beneficiaries towards specific labour market sectors and segregate them within the broad spectrum of essential jobs. While the training course promotes empowerment, emancipation (Farris 2017), and the sharing of experiences and instruments, it turns out to be a place of production and intensification of racial and gender discriminations that

have an impact on the definition of the role that the beneficiaries are required to play in the labour market in Italy, to make themselves “employable” and therefore “integrable”.

1.10 MIGRATION AND THEORETICAL ISSUES

Date/time: Saturday 18 June / 09:00 - 10:30

Room: U6/1A

Chair: Sabrina Marchetti

The Current Refugee Framework: Shortcomings and Blind Spots. Lessons and Consideration from Forced Migration Research through an Intersectional Feminist Approach

Rukaya Al Zayani & Alessandra Paiusco (Örebro University/SE)

Forced migration is an extremely multifaceted phenomenon, widespread around the globe, affecting people’s migration journey everywhere. Whether people are fleeing natural disasters, war-torn cities, or makeshift camps, some themes are recurrent; for example, the exacerbation of violence in various forms, including gender-based violence. Nonetheless, when researching forced migration, there’s no middle way: either gender issues and intersectionality appear as the core of a research, or they tend to be completely absent. In this paper we compare two examples of forced migration research, by reviewing the literature regarding climate induced migration and war caused migration. The first is still very speculative, while the second is tangible and provides concrete insights. We use an intersectional feminist perspective in order to draw attention to the gaps and blind spots in forced migration research.

The Invisible Sojourner: A Journey of Gender Recollections and Reflections

Isabel García Velázquez (Linköping University/SE)

Framed by, and in dialogue with decolonial feminist scholars such as María Lugones, Minh-Ha T, and Madina Tlostanova, I explore the intersection of race, class, gender, and migration in a way that enables me to understand how gender as a concept and as a practice gets (de)constructed when one crosses epistemic and geopolitical borders. Decolonial feminism helps to examine what gendered voices and theoretical approaches are heard in a changing world, and what gender experiences are considered important when shaping the body and voice of nonwestern migrant women, especially when intersectionality and colonial legacies influence the realities of the Other. Starting from my own experiences as a foreign non-white gender researcher/ethnographer in the Swedish academia, I develop an auto-ethnographic narrative of my invisible journey through multiple crossings – physical, epistemic, personal, existential - during which my

understandings of “doing gender” moved, together with my mobile female body, through numerous translations. This paper seeks to start a conversation about the historically established Western modern gender discourses and practices, and to ask, what can be done to listen with care and think-with instead of thinking for the Other – with the Other Non-Western feminists.

Calculating migration? A multi-sited study of algorithmic enactments and (in)visibilities in border regimes

Fredy Mora Gámez (University of Vienna/AT)

As a consequence of the uncertainty around migration patterns, and sometimes populist fears about border control in Europe, governments have turned to new information infrastructures, sources of digital data and forms of analysis like predictive algorithms. What are the implications of using algorithms as redistribution keys for people on the move? What imaginaries of nation-state and modernity are embedded with the calculations contained in algorithms used for migration control? What forms of othering are mobilised in these algorithms and how do they shape the lives of different actors and traditionally marginalized groups? This project is informed by the convergences between Migration Studies and Feminist Technoscience Studies to follow the design, training and implementation of algorithmic projects developed by the migration agencies in two Member States of the EU. We assume that knowledge about people on the move does not precede practices of registration, identification or quantification. Instead, this kind of knowledge is shaped by practices that are historically, culturally, and materially located (Mol, 2000). Therefore, algorithms, as forms of knowledge, do not exist independently of the methods, ideologies and practices to generate them (Kitchin, 2014) and are not neutral or pre-analytical representations of reality. We present preliminary field notes about the trajectories of two algorithmic projects across institutional documents, interviews, media and field visits in spaces where algorithms are designed and tested. We aim at achieving an empirically informed account of the constituent, generative moments bringing into being and enacting the very migration-related realities (Scheel, Ruppert, and Ustek-Spilda 2019) that algorithms apparently only describe or predict. Taking a step further, we interrogate how algorithms speak on behalf of actors prioritising certain accounts while making invisible others (Puig de La Bellacasa 2017) which are marginalised by the assemblage of algorithms, as technologies for calculating migration.

FGC and Changing Trends. An Erratic Relationship

Daniela Carrillo & Patrizia Farina (University of Milano-Bicocca/IT)

The literature regarding Female Genital Cutting (FGC) has become increasingly contentious. FGC is considered as a form of gender violence, as it violates bodily integrity, on the other hand, the role FGC plays in maintaining and re-establishing groups and gender belonging is gaining momentum. In receiving countries, this issue raises even more concerns, given that not only scholars and researchers of different disciplines have divergent perspectives but also migrant people maintain distinct perceptions, representations, and positions. Within this framework, we present the results of a survey conducted in Italy in 2019. Amongst other elements, the questionnaire primarily

investigated the intentions migrant women show in regard to the perpetuation of this practice. We will discuss the positions of the women who want to continue the practice, together with the underlying rationale, also, of those that actively participate in halting it, as well as of women that clearly declare not being concerned. These multiple points of view will provide invaluable insights to elaborate more earnest and less prejudiced opinions.

1.11 GENDER, LABOUR AND MIGRATION

Date/time: Saturday 18 June/ 11:00 - 12:30

Room: U6/1A

Chair: Sara De Jong

Since migrants are working here, everything has changed”. Critical reflections on the intersectional analysis of social relations in the context of migrants’ employment as seasonal workers in Turkish agricultural production

Marine Ledroit (EHESS/CETOBaC – Paris/FR; University of Paris/CEDREF/FR)

Due to its shared border with Syria and its hegemonic position in the Near-East and Central Asia, Turkey became a significant migration hub over the last decade. This dynamic is to be observed in Turkish agriculture as Syrians – and more recently Uzbeks – massively entered the labor force. Empirical material collected in three different areas of Turkish agricultural production between 2017 and 2021 (Izmir, Adana, Sanliurfa) revealed that the employment of migrant workers disrupted the pre-existing organization of labor. In one hand, interviews and participant observation highlighted a shift in the division of labor which is now relying on a national or ethnical factor when it used to be based on gender categories. In the other hand, the employment of migrant workers is adding another layer to social relations of ethnicity and class by generating a direct competition with Kurdish workers from Turkey who were, up to this point, filling these jobs in. Therefore, it appears that the employment of migrant workers is generating a deep transformation in social relations of “sex, class, race” and the way they interact. As above-mentioned, the intersectional “sex, class, race” tryptic appears as a key element to analyze the complex social re-structuration generated by the employment of migrant workers. However, in the context of our research, migration appears to asymmetrically interact with other social relations, thus some limitations to intersectional analytical framework will be formulated. Different contributions to feminist sociology will be discussed such as the hypothesis of an autonomy of social relations by walking in the footsteps of Danièle Kergoat’s consubstantiality. This communication will consequently questions whether or not migration can be considered as constitutive of other social relations.

Changing gender roles and perceptions in the case of mobile and highly-skilled Italians

Sahizer Samuk Carignani (IMT School for Advanced Studies/IT), Sandra Burchi (University of Pisa/IT) & Erika Kalocsanyiova (University of Greenwich/UK)

Young, highly skilled Italians are emigrating in record numbers. This contribution, which is part of a larger study about determinants and trends in new highly skilled migration from Tuscany (Italy), explores young Italians' dynamic mobile life projects from a gender perspective. Drawing on the thematic analysis of 51 semi-structured interviews, we attempt to answer the following research questions: How does mobility and migration intersect with gender relations and career success in the lives of highly-skilled Italians living abroad? How do spatial mobility and experiences of more gender-equal societies impact family formation, couples (both same sex and heterosexual) and gender roles more broadly? Our preliminary results both confirm the findings of previous studies and pinpoint new questions in need of further investigation such as experiences of gender (in)equality and their power to transform short term mobility into mobile life projects/permanent migration, dual-career couples' spatial mobility, and the impact of mobility on normative beliefs about key life events. Our results indicate that going abroad and choosing to stay abroad is motivated by the search for a more open and less discriminating living and working environment. The changing gender roles are both influenced by the spatial mobility patterns, structures such as welfare and norms of the institutions (and employers) in which they work. Whilst gender roles change for the better, individualistic solutions to societal problems are predominant as cognitive remittances to Italy (about gender parity) are limited.

On Moving and Being Moved: Women Changing Places in Early Socialist Yugoslavia

Olivera Jokic (John Jay College, City University of New York/US)

This presentation will focus on the significance of biographies of three women born to peasant families in the 1910s in the region that was for a while Yugoslavia. All living their adult lives in the same small town in present-day Serbia following World War II, these women were beneficiaries of the radical new social policies of early socialist Yugoslavia that guaranteed equal rights to women, from the vote to open access to education and property ownership. Far removed from the central theaters of social change and modernization, and too old to become "new women," they made use of the new possibilities available to women in ways that historiographies of gender in the region and beyond have barely mentioned.

Two of the three were widows of local partisans killed in battle and found themselves the new rightful heads of rural households, owners of homes and land, and single mothers of children who qualified for state scholarships. One had been moved with her husband and children to the town by the socialist state from a different part of the new nation, deliberately displaced to where they would own property and send their children to school regardless of gender and economic wealth. Newly entitled to dispose of their property and to use their children's education for social and geographic mobility, these women contributed to the network of intense migration in the mid-twentieth century

Yugoslavia that shapes the politics of gender and urbanization in the region to this day, down to neo-traditionalist demands for a “return to normal” and repolarization of gender categories that would befit a free-market society. Registering historical change in the life narratives of these women can help us see how conceptions of gender have been remade from the materials at hand, against the backdrop of abstractions of state-mandated modernization and beyond the disappearance of the state itself along with its commitments to “socialism” or “emancipation.”

Panels | Strand 2: Feminist and LGBTQIA+ struggles: legacies and strategies, memories and visions

2.1 FEMINIST POLITICS IN INTERNATIONAL ORGANIZATIONS AND NATIONAL INSTITUTIONS

Date/time: Wednesday 15 June / 16:00 - 17:30

Room: U6/1B

Chair: Silvia Camporesi

National and international organizations and institutions are historically characterized by an asymmetrical distribution of roles between women and men (with some differences among European countries). A significant lack of programs and projects relating to equal opportunities or implementing a feminist approach is a further, remarkable, confirmation of this asymmetry. Pandemic has made the case even worse. It has accentuated inequalities and shown the mandatory need to promote gender equity in decision-making contexts as a guarantee of attention, not only toward women but also toward all the other 'differences' (ergo, toward everyone). Therefore, the situation needs to be urgently treated. The Panel addresses the issue of feminist and gender politics in organizations and institutions, beginning with the review of some recent and relevant experiences of women within national and international committees, task forces, and decision-making bodies during 2020 and 2021. In the perspective of Standpoint theory, the experience of Linda Laura Sabbadini (Statistic) as Chair of Women20 (an Engagement Group of G20 board) and that one of Sabbadini and Elisabetta Camussi (Social Psychologist) as members of the Italian Government Task Force during the first phase of the pandemic, are discussed. The panel includes the contribution of Silvia Penati (Physicist), Coordinator of the Gender Equality Plan at University of Milano-Bicocca and the narrative of political experience of Diana De Marchi, Councilor of the Municipality of Milano and President of the Commission for Equal Opportunities and Civil Rights. Chair and discussant will be Silvia Camporesi (Bioethicist), expert in Bioethics and Health Humanities with an interdisciplinary background, working at King's College London.

Participants:

- Silvia Camporesi, King's College – London/UK
- Elisabetta Camussi, University of Milano-Bicocca/UK
- Linda Laura Sabbadini, ISTAT/IT
- Silvia Penati, University of Milano- Bicocca/IT
- Diana De Marchi, Municipality of Milano/IT

2.2 CONTESTED MEMORIES: RE-IMAGINING HEGEMONIC ARCHIVES

Date/time: Wednesday 15 June / 17:30 - 19:00

Room: U6/1B

Chair: Chris Quinan

Public Service Broadcasting, Racial Amnesia and Queering the Archives

Jovita dos Santos Pinto (University of Bern/CH)

This contribution describes the SRF – the largest public service broadcaster in Switzerland – as a hegemonic archive and dispositif in the project of nation-building. This archive and its taxonomy remain organized around a white, cis-heteronormative, predominantly male citizen that perpetuate a meta-narrative of Switzerland as a historically white nation, in which black and brown bodies are fixed as “eternal newcomers” (Fatima El-Tayeb). However, this archive also incorporates historical footage on non-conforming black and brown bodies. This contribution asks in what way this footage contains the potentiality to account for a historiography in which these bodies can also be seen as subjects. Drawing on biographical interviews with black women, who have been the subject of some of this historical material, this contribution dwells on the colonial amnesia perpetuated in this archive, while mobilising it to invoke an imagination of a historical otherwise.

Remembering Means Resisting

Kaya Meral (University of Bern/CH)

The relevance of racism in Swiss society seems to be low. Especially since it is difficult to name racism. Racism cannot be mobilized as a concept. This lack of a concept of racism makes it difficult for those affected by racism to verbalize such moments. What can be done to break out of this silence? What might spaces or even a particular settings look like so that we can talk about racism? Because the silence about it tries to silence the survivors of racism. Silenced but not rendered silent: because collective spaces are always fought for, but also immediately suppressed again. And they find themselves again and again in the situation of not (letting) their experiences be forgotten. The question of interest here is how speechlessness is produced. Is it a hegemonic structure that is flexible – and not speechless – but uses language to exert control? And how do those affected by racism deal with this? These questions will be investigated and an attempt will be made to break with a colonial research practice on the basis of the experiential knowledge of those affected, in which the interviewed persons are recognized as knowing subjects and their knowledge is appreciated as such. Through their participation in the production of knowledge,

alternative knowledge archives can be built up.

Animal Connections, Colonial Entanglements: Rethinking trans* histories

Jonah Garde (University of Bern/CH)

Rats and other animals used in early endocrinological experiments do not only mark an important moment in the (pre-)history of the study of hormones and their subsequent synthetic production, but also play a central role in the history of the production and consolidation of gender difference as well as the history of the idea of the mutability and malleability of sex/gender. As lab animals they were the raw materials for endocrinological knowledge production about sex, gender, and plasticity. Simultaneously, these animals and their popularisation through mass media coverage of endocrinology's latest successes in the early 20th century offered a horizon for trans* and gender nonconforming people to imagine new possibilities of sexed/gendered embodiment for themselves. Taking up the archives of Austrian biologist Eugen Steinach, who became famous for his experiments in "artificial sex change" and "rejuvenation" in the early 20th century this paper follows the animals through the archives in order to rethink trans* histories and their colonial entanglements.

Queering data justice: using archival methodologies to recover transgender histories in healthcare data

Zosia Kuczyńska (Independent researcher) & Katherine Wyers (University of Oslo/NO)

'Culture requires memory. Memory requires an archive' (Lord, 2011), whether it be the 'house [. . .] built for live encounter with privileged remains' (Schneider, 2011), the community counter-archive, or those performances of embodied memory that are both a way of knowing and a way of transmitting knowledge (Taylor, 2003). For queer cultures, the archive is as much 'a process of recovery' (Stone and Cantrell, 2011) as a place of discovery. Queer scholars and activists often find themselves engaging in acts of 'intellectual invention' (Cvetkovich, 2011) as they read into absences and between the lines for queer histories whose reclamation is part of a wider movement towards 'justice for a queer past and present' (Stone and Cantrell, 2011). The recognition of transgender people in digital health information systems is a relatively recent phenomenon, following decades' worth of historical records in which queer people (and transgender people in particular) have been routinely invisibilised. In this exploratory paper, we extend the form of memory activism used by queer archival researchers to the field of data justice, with particular reference to information systems in the context of transgender healthcare. We ask how the methodologies used by queer archival researchers in the face of overwhelming absences and mis-categorisations can be applied to historical records in health information systems. By exploring these methodologies, we hope to move towards an interdisciplinary, trans-feminist approach to queer data justice that broadens the scope of memory activism in relation to queer and transgender histories.

Queerfeminist Approaches to the Reconstruction of Spanish Memories of the Civil War and Franco's Dictatorship in *El cuarto de atrás* (The Back Room, 1978) and *Cartas a María* (Letters to Maria, 2015)

Orianna Calderón-Sandoval (Örebro University/SE) & Adelina Sánchez Espinosa (University of Granada/ES)

Queerfeminist strategies in the (re)construction of memories can operate as a powerful tool for bringing out what has been repressed by androcentric narratives of History. In this paper, we argue that the performative use of fantasy and imagination in -partially-(auto)biographical (non)fiction texts can be regarded as a queering strategy for revising and reframing national memories, once the creators revisit their own traumatic memories through the mediation of dispositives which trigger frictions between past and present, fiction and reality. We illustrate our argument by close reading a literary text and an audiovisual text dealing with (post)memories of the Spanish Civil War, Franco's dictatorship and the Spanish Transition (1975-1985): Carmen Martín Gaité's novel *El cuarto de atrás* (The Back Room, 1978) and Maite García Ribot's documentary film *Cartas a María* (Letters to Maria, 2015). Written shortly after Franco's death, *El cuarto de atrás* blurs the limits between fiction and reality along a narrative that queers official spaces and temporalities. From her oneiric present, lasting one night, C., the protagonist, encounters memory dispositives that allow her to resignify her experience of the war and of Franco's dictatorship. While Martín Gaité navigates through her own memories, the director of the documentary *Cartas a María* engages with the reconstruction of her exiled grandfather's past, just as her father is being diagnosed with Alzheimer's. García Ribot queers official Spanish History by performing frictions between the written discourses of the letters from the past (the film's main memory dispositives), and the audiovisual discourses of the present.

2.3 MEMORY IN/THROUGH CULTURE

Date/time: Thursday 16 June / 9:00 - 10:30

Room: U6/1B

Chair: Chris Quinan

Queering Sicilian Memory from a Transitional Space: a critical analysis of Giovanna Vivinetto's poetry

Valentina Amenta (Sapienza University of Rome/IT)

Fu esporsi al mondo per abolirlo, pazientemente riabitarlo.

Giovanna Cristina Vivinetto's verse novels *Dolore minimo* (2018) and *Dove non siamo stati* (2020) illustrate her gender transitioning experience intertwined with memories and stories from her village in Sicily. Considering memory as embodied and situated, this paper addresses the issue of southernness and queerness's role in creating a Sicilian counter-memory. Vivinetto crosses different types of borders: sex/gender, language and nationality, life/death, present, past and future. By doing so, she creates a discursive space of crossing that exceeds ordinary time, space and corporeal boundaries. This paper aims to identify this "transitional space" as a powerful creator of a Sicilian queer collective memory that goes beyond binary epistemology and which allows us to imagine new spaces to (re)inhabit. Firstly, using Southern Italy as a category of analysis, Sicilian mainstream memory is defined as "colonized". In fact, it is connected to the historical processes of orientalism and othering, suffered from the South because of "inner colonialism". So, Sicily is shaped as "an ambiguous borderland between the civilized North and the archaic South" (Moe), between Europe and its untamable inner Others. Secondly, sex/gender transitioning is considered a potential challenge to the performative binarism and a source of multiplicity. Therefore, both queer and Southern discursive spaces may represent a cognitive advantage to rethink the hegemonic system. Finally, using the categories from Cavarero's and Braidotti's philosophy, some issues of Vivinetto's poetry related to the consequences of inhabiting the transitional space are pointed out. The main issues are: internal split, vulnerability, partiality, inclination, bilingualism, migration, naming process and vocal expression.

"Flames in Regent's Park": remembering militant politics and meaningful spaces in Sally Heathcote: Suffragette

Vasiliki Belia (Maastricht University/NL)

The past decade has seen an explosion of graphic narratives which engage with the history of feminism making it accessible and attractive to a wide contemporary readership. The paper studies one such graphic narrative: Mary M. Talbot, Kat Charlesworth and Bryan Talbot's *Sally Heathcote, Suffragette* (2014). This work of historical fiction places its working-class eponymous protagonist in the midst of the militant politics and internal conflicts of the feminist movement in Edwardian Britain and follows her as she navigates the movement's class dynamics and tensions around national belonging. The analysis draws on the field of feminist historiography and on narratological and aesthetic frameworks in comics studies to examine how the affordances of the medium contribute to the collective memory of the feminist movement. It focuses, in particular, on the visual representation of narrative space, public and private, and especially the architecture of London, the epicenter of the international movement for women's suffrage, as well as the capital of an empire. The movement's headquarters, government buildings, squares, parks, ports, upper-class parlours, working-class lodgings, and prison cells are not simply the setting of the narrative but also a visual theorization of social organization around gender, race and class. Through the assemblage of such spaces, *Sally Heathcote: Suffragette*, I argue, expresses a contemporary anxiety about the assumed origin of modern Western feminism as a white, middle class, often nationalist, movement, and is in conversation with progress narratives that view the history of feminism as a development from a single-issue movement toward an intersectional one.

Rewriting history as a collective project: the example of women in the comic book industry

Marys Renné Hertiman (University of Paris 8/FR) & Maëlys Tirehote-Corbin (University of Lausanne/CH)

The production of knowledge and the writing of history have often been done by men. It is not insignificant that in a field of research dominated by white cis men, the participation of women in this field is minimised or even erased. In the case of female creators of the Franco-Belgian comic strip, their participation in the history of the 9th art has thus been affected. Indeed, despite their presence in this industry since the beginning of the medium, female creators have been excluded from the collective narrative: the canon has been made from these creators always considered by their "creative genius"; the pedagogical transmission and the academical program (Tirehote-Corbin, 2019) in relation to this canon has consequently been constructed in a gendered manner. This, coupled with inequalities in media referencing and editorial promotion (États Généraux de la Bande Dessinée, 2016), helps to explain why women and other minority groups in the comic's industry appear to be non-existent. Through this denial of anteriority (Naudier, 2010), claims of social justice seem to be delegitimized. However, new perspectives on the rewriting of the history (Hertiman, en cours ; Kohn, 2016) of the medium show the part taken by women in the making of the comic industry. This denial of anteriority corresponds to hegemonic relations regarding social justice. In spite of this, the female creators themselves are self-organising and demonstrate an intersubjective relationship of solidarity (Hertiman, 2020). Finally, a recent project - carried by a group of researchers (Les Bréchoises) and female comic creators - has come to light to remedy this denial of anteriority through the fabrication of archives. This is how the construction of a collective narrative and a reparative history is emerging.

Archives in the ballroom scene today: "Paris is Burning," oral history, and embodied memory

Muriel Bruttin (University of Lausanne/CH)

Archives play a central and complex role within the contemporary ballroom scene in Europe. By "ballroom scene," I make reference to the underground Black and Latinx LGBT scene that emerged in Harlem, NY, in the early 1970s. This scene includes performance forms such as voguing and runway (this is not the ballroom scene of foxtrot or salsa). This performance-based scene has since spread to many places around the world, and is now present in cities across Europe. In this paper, I consider a number of the ways in which ballroom history and memory is produced in the ballroom scene today through a number of different archives and archive-practices. In other words, I look at how this history functions, how it is made to exist, and what role / purpose / importance it has for those who participate in the scene today. I explore the use of three specific types of archives: audio-visual materials (films, but also materials on online platforms such as Instagram and YouTube), oral history (present at balls, during workshops and classes, and during panel discussions related to the ballroom scene), and embodied memory (transmitted during classes and workshops, present during balls, and in many ways, the very foundation of ballroom practices). I explore how the use of archives and the transmission practices of ballroom memory and history function to produce an imaginary collective,

but also as a militant form of remembering against a world that erases and diminishes the accomplishments and contributions of marginalized individuals and groups.

2.4 GENDER ISSUES: FEMINIST AND LGBTQIA+ CONFLICTS AND ALLIANCES (ITA)

Date/time: Thursday 16 June / 14:30 - 16:00

Room: U6/1B

Chair: Mia Caielli

L'identità di genere nel diritto italiano: prospettive in movimento

Alessia Ragusa (University of Roma Tre /IT)

Traendo spunto dal recente dibattito emerso intorno al Ddl Zan, affossato in Senato in data 27 ottobre 2021, la presente trattazione si propone di analizzare la nozione di identità di genere in Italia, ripercorrendone, brevemente, le fonti normative, sovranazionali e nazionali che ne hanno delineato, unitamente alle pronunce delle Corti sovranazionali e nazionali, la definizione. Nel corso della trattazione, si indagheranno le prospettive di superamento della L. 164/82 che detta le “norme in materia di attribuzione di sesso” in un’ottica transfemminista, riferendo la necessità di una legislazione avanzata in materia di identità e di autodeterminazione di genere. In conclusione, si illustrerà il conflitto nato in seno ai femminismi, proprio in materia di identità e autodeterminazione di genere, acuito dalla discussione sul Ddl Zan, e si manifesterà come tale dibattito abbia influito nella definitiva eliminazione del Ddl dall'agenda politica.

A chi fa paura il “gender”? Un’analisi di alleanze inquietanti per pensarne nuove

Martina Molinari (University of Roma Tre/IT)

Il presente lavoro tenta di analizzare le discussioni che hanno accompagnato l’iter legislativo del Ddl Zan, con particolare attenzione rivolta verso lo scontro che ha avuto come oggetto la possibile introduzione della nozione di “identità di genere”. Tale concetto, infatti, ha ricevuto critiche accese non solo – com’era prevedibile - da parte di politici della destra italiana, ma anche da parte di figure che si sono autodichiarate femministe e da associazioni di stampo LGBTQIA+, e.g. Arcilesbica. Questi due fronti, che sembrano molto distanti sia per composizione sia per intenzioni, hanno invece stretto un’alleanza che ha concorso all’affossamento del Ddl. Si è reso necessario, quindi, capire quali fossero le origini di tali posizioni transfobiche espresse da parte di soggetti femministi e appartenenti alla comunità LGBTQIA+. Si è quindi indagato come tale paradosso sia stato possibile nell’ottica di avere un quadro più completo della situazione italiana per ciò che concerne i diritti delle persone trans, al fine di decidere quali alleanze sarà utile tessere

nel futuro. L'analisi prende quindi in esame alcune delle critiche mosse al concetto di identità di genere entro il dibattito del Ddl e tenta di dar loro una risposta in chiave transfemminista.

Solidarity through diversity? A frame analysis of the digital solidarities amongst Italian and Spanish LGBTQIA* organisations

Aurora Perego (University of Trento/IT)

Since their emergence in the 1960s, Western-based LGBTQIA* movements have witnessed conflicts both within the LGBTQIA* collective action field and with other social movements. Such disputes have often been related to the predominance of homonormative political practices and the exclusion of intersectionally marginalized individuals. However, LGBTQIA* movement organizations have increasingly addressed cross-cutting concerns and built solidarity ties with communities coping with various inequality structures, such as race, class, and dis/abilities. Such ties encompass both political discourses, where organisations express solidarity to other groups, and practices, where organisations participate in other groups' collective actions or organise joint activities. This paper explores the discursive dimension of solidarity by focusing on LGBTQIA* organizations active in the digital sphere. The aim of the paper is twofold: on the one hand, it sheds light on the multiple meanings attached to concept of solidarity by LGBTQIA* organizations over time; on the other hand, it examines what collective action frames accompany different solidarity discourses, analysing how these frames evolve, travel, and are negotiated across contingencies. To do so, the paper articulates a frame analysis of Facebook posts published between 2011 and 2020 on the public pages managed by LGBTQIA* organizations based in Milan and Madrid. These case studies allow us to compare and contrast how digital solidarities are articulated over time by LGBTQIA* activists embedded in different socio-political contexts. By doing so, this paper contributes to laying the ground to further investigate the relation between solidarity discourses and practices developed by LGBTQIA* collective actors.

The Precarious Power of Informal Spaces: the Case of Contra/dizioni

Irene Pipicelli (CONTRA/DIZIONI & University of Milan/IT) & Giulia Rignano (Katholieke Universiteit Leuven/BE)

The paper aims to investigate the possibilities of production of meaningful theories and practices offered by informal spaces within the Italian academic context. Despite a fertile production, queer theory and feminist thought do not yet have a proper institutional recognition in Italian education and research. Inspired by the tradition of Italian feminist radical thought (Cavarero 1987) and black radical thought (Harney, Moten 2013) we would like to discuss the experience of the research group *CONTRA/DIZIONI. Perspectives on feminist and queer philosophy*, a research group and seminar series born in 2019 and based at the University of Milan. *Contra/dizioni* arose from the need of a group of students to occupy a present-space left empty by the institution and open unprecedented research possibilities in the Italian university context. Bearing in mind the productivity of the

margins (hooks 1998), CONTRA/DIZIONI embodies an intersectional positioning that critiques, from within, the academic institution in its neo-liberal, patriarchal and white instances of possession, production and transmission of knowledge (Preciado 2008). Since 2019, Contra/dizioni has organized three cycles of seminars based on three fundamental binomials of Western thought that still require careful analysis and deconstruction: identity/difference; production/reproduction; futures/pasts. The seminars, intended as a dialogic and horizontal space for sharing feminist and queer knowledge, questions the legacy of Western thought as an operative opportunity in the present to refigure its history of exclusion. By creating a temporary suspension of the power dynamic acted out by the institution, these spaces are however characterised by ephemerality, precisely because of their informal status, and they require care and the capacity to manage vulnerability. In analysing this case study, we would like to open a dialogue on the disruptive power of this kind of space, but also on their sustainability, effectiveness and capacity to produce continuity.

2.5 NEW FORMS OF INCLUSION AND OLD FORMS OF EXPLOITATION? QUEER_TRANS*_FEMINIST PERSPECTIVES ON CAPITALISM

Date/time: Thursday 16 June / 18:00 - 19:30

Room: U6/1B

Chair: Gundula Ludwig

Digging Against the Grain: Gender and Race in the Archive of Lesbians and Gays Support the Miners (LGSM)

Gianmaria Colpani (Utrecht University/NL)

This paper offers some notes for a queer theory of hegemony informed by the joint emergence, through the past twenty years of two critical currents in queer theory and politics: queer Marxism and queer of color critique. On the one hand, I situate these two currents as conjunctural interventions in the neoliberal formation that critics have variously termed “neoliberal multiculturalism” (Jodi Malamed), “homonormativity” (Lisa Duggan), or “progressive neoliberalism” (Nancy Fraser). On the other hand, I expand this reading by tracing the longer trajectory of these debates as well as their implications for the present conjuncture, marked by a crisis of “progressive neoliberalism”, the proliferation of authoritarian populisms, and new processes of political recomposition on the left. The paper proceeds in three steps. First, I discuss the rise of the neoliberal project in the 1980s, focusing especially on Thatcherism. Drawing on Stuart Hall, I argue that a reactionary yet contradictory identity politics was central to the war of position conducted by Thatcherism in its path toward hegemony. Next, I address the expansion of the neoliberal bloc through the 1990s, emphasizing its selective absorption of ostensibly “progressive” identity politics. Here I discuss the emergence of queer Marxism and queer

of color critique as critiques of this expanded neoliberal formation. Finally, I argue that these two critical currents exceed the conjuncture from which they first emerged. Indeed, they remain valuable for an analysis of the present crisis of “progressive neoliberalism”, and as active forces in contemporary processes of political recomposition on the left.

Gender as AI

Katharina Klappheck (Parliamentary Group die LINKE/DE)

In the paper I will investigate how gender is inscribed in Artificial Intelligence (AI). AI is a fundamental infrastructure of today's internet and is therefore deeply integrated into global production of goods, academic research, and culture (cf. Bucher 2017). However, it is currently in a multiple crisis, which on the one hand manifests itself in its discriminatory outputs in the form of racist, sexist and ableist exclusions and on the other hand in its strongly hierarchical production chain and value creation, which in turn are based on sexist racist structures. Much of the research literature, specializing in bias and ethics that develops or outlines solutions to these problems, has focused on the inclusion of marginalized groups, especially women and BIPoC. At the same time, heavily affected groups, such as trans and non-binary people and above all trans and non-binary persons of color, are almost completely invisible. Furthermore, there is hardly any literature on this exclusion or possible solutions. I aim to show that this exclusion is a basis for the production of AI. My thesis to be examined is: that gender binary is a basic requirement for this technology and that inclusion of queer gender identities is not possible. For this purpose, I will (a) introduce AI as a capitalist production context and (b) use an empirical example, the Gendershades project by Joy Buolamwini and Timnit Gebur (2017), to show how gender binary works as a technology (c) establish a possibility of queer AI production. There for I will explain at first to what extent AI is always dependent on capitalist value creation. In the second part, I will introduce a utopian feminist protocol for the design of AI to provide an outlook on another form of emancipatory technical design practices.

Gender/Factory – the micropolitics of capital in transfeminine wage work

Zoe Steinsberger (University of Innsbruck/AT)*

The buzzword "transgender tipping point" celebrates a (supposed) paradigm shift of transgender visibility: Increasingly, the neoliberal gender regime embraces transfeminine visibilities. However, this underplays the ongoing norming and abjection of transfemale lives. In addition to medical and legal institutions and public discourses, wage labor relations determine which trans femininities are livable – and how. Neo-liberal workfare policies and discourses increasingly tie the material subsistence and respectability of the subject to (full time) wage labor. Taking up or maintaining wage employment after or through transition is therefore particularly significant for trans female subjects. In light of this, my presentation analyzes employment biographical interviews with transfemale individuals as documents of the “micropolitics of capital” (Read 2003) of transfeminine subjectivation through post-Fordist wage labor. I show how economic imperatives inscribe themselves into the subjectivities and genders – understood as bodily-performative appearances as well as reflexive self-relations – of transfeminine persons. As post-Fordist labor is both subjectivized and affective, ableist-masculinist norms of the

entrepreneurial self are intertwined with racist, cis-heteronormative imperatives. In my presentation, I interpret wage labor to be central to the reproduction of white heteronormative binary gender. Moreover, I indicates how wage labor contributes both to the production of recognizable, “transnormative” (Irving 2012) transfeminine subjectivities in the neoliberal form of “heteronormative hegemony” (Ludwig 2011) and to fine-grained hierarchies through its entanglements of capitalist use and social abjection.

Cultural consumption as the limited but liberating space of Chinese queer feminist activism

Hayan Huang (University of Ghent/BE)

The past decade has witnessed a massively growing interest in Chinese LGBTQ studies from queer feminists, artists as well as scholars (e.g., Engebretsen, 2014; Moreno-Tabarez, et al., 2014; Huang, 2017; Bao, 2018 & 2020). Fully recognizing the Anglophone root of “queer” theories while at the same time cautioning the fragmented nature of “Chineseness”, scholars (e.g., Martin, 2014; Bao, 2017) propose to take into account of the post-colonial perspective and employ “queer” as “both a creative visual-cultural industrial technology and a fertile analytical tool” (Zhao & Wong, 2020, p.476) for the study of LGBT activism in China. This paper aims to take this deconstructive logic of queer, and contribute to the global queer studies by highlighting the ways cultural hegemonies are resisted in places where the political space for activism is limited. The paper presents my ethnographic fieldwork from April to September 2021, in a local LGBT organization in Hangzhou, and is part of a larger study that examines the queering contestations in China. I explore how Chinese grassroots queer feminists who do not have resources and capabilities to produce cultural products resort to cultural consumption (e.g., films, novels, theoretical books) to seek agency and engage in norm-defying practices. My research methods have primarily included participant observation, semi-structured interviews as well as unstructured and unrecorded conversations. The research findings suggest that while the activists’ choice for popular culture consumption is dictated by the ever-increasing restrictions on political space in contemporary China, it at the same time constitutes a powerful cultural means to resist dominant patriarchal and heterosexual ideologies. This unique form of activism that the Chinese grassroots queer movement engages in, forms a contrast with the typical ‘Western’ queer activism that highlights the legalization and decriminalization of sexual minorities (Hildebrandt, 2014).

2.6 MOBILIZING IN ANTI-GENDER TIMES (1)

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/1B

Chair: Adriano J. Habed

Conceptual Diversity and Situated Knowledges in the ‘Anti-gender’ Landscape

Liz Ablett (University of Exeter/UK) & Marcel Obst (University of Warwick/UK)

In this paper, we argue for greater conceptual diversity around ‘anti-gender’. We argue that the umbrella term ‘anti-gender’ can risk overlooking the differences among and between localised manifestations of transnational ‘anti-gender’ oppositional practices, discourses and groups. We ground our discussions with ethnographic and qualitative research conducted in the UK, Spain and Ireland; countries that have differently experienced increase in the far right and anti-LGBTQ+ movements, and which are all experiencing strong polarisation around gender identity within feminist sectors - with trans lives/bodies the focal point of scrutiny. By encountering people in their everyday lives and beginning here as a point of investigation, we follow a feminist tradition that refuses ‘proper knowledge’ as only ever occurring from the perspective of disembodied, universalising and masculinist theory-making. This approach allows us to consider the messy, localised particularities of anti-gender mobilisations whilst simultaneously, and perhaps most significantly, improving our ability to trace trans-national ‘anti-gender’ connections. We suggest that the term ‘anti-gender’ inevitably falls into the trap of either disregarding opposition that occurs beyond right-wing/conservative sectors, or uncritically conflating movements across the political spectrum. Our analysis of the British, Spanish, and Irish cases shows that the burgeoning field of ‘anti-gender studies’ must take seriously the embodied realities of the people who make up these mobilisations, in order to provide us not only with greater analytical potential but with greater opportunities for successful counteraction and political struggle.

The Anti-gender Rhetoric of the Christian Right: A Case Study of Anti-choice Activism in Saarland, Germany

Heike Mißler (Saarland University/DE)

This paper will present a feminist research/activist project organised by the pro familia counselling center Saarbrücken¹ and myself, and funded by the German federal programme “Live Democracy” of the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth. Local Christian fundamentalist anti-choice activists, the so-called “Aktionskomitee Christen für das Leben” founded by members of the Society of St. Pius X, regularly organise marches and prayer meetings outside the pro familia center in Saarbrücken. As Gabriele Dietze and Julia Roth have pointed out, anti-gender rhetoric serves as “symbolic glue” between various fundamentalist religious and right-wing formations and discourses (Right-wing Populism and Gender: European Perspectives and Beyond, Transcript, 2020, p. 4). Our project wants to prove that there is considerable overlap between right-wing populism/extremism and anti-choice activism, to trace the connections between local anti-choice activism and right-wing populism/extremism in Saarland, as well as find allies and new approaches for battling the axis of Christian fundamentalism and right-wing movements. Our analysis of the social media accounts, speeches, and posters of local anti-choice activists proves that their use of anti-gender rhetoric is consistent with common right-wing narratives and that there are connections to the political right in Saarland and beyond.

Coping with the backlash of assaults from within and without feminisms: the struggle for r-existence of LGBTQ people in Italy

Caterina Peroni (IRPPS-CNR/IT) & Elisa Rapetti (Dare – Democracy and Human Rights Education in Europe Network)

Since the beginning of the new millennium, western countries witnessed a neo-fundamentalist backlash against sexual, intimate and reproductive citizenship of LGBTQ people and women. Starting from this framing, the paper analyses the Italian public debate in two specific periods - 2013 to 2016 and 2020 to 2021 - with respect to bills proposals on the recognition and rights of “sexual minorities”. We argue that the struggle for the redefinition of citizenship has moved from the recognition of social and reproductive rights for LGBTQ people to that of their existence, challenging the idea of democracy itself. Indeed, the recent defeat of the bill proposal on hate crimes based on gender identity, validated the idea that homobitranphobic speeches could be understood as a form of “freedom of thought” and acceptable in the democratic discourse.

In this backlash fundamentalist forces found odd alliances with a part of feminist movements characterized by an essentialist and femonationalist perspective precisely in the defence of natural motherhood and feminine identity. Facing this exacerbation of attacks, the LGBTQ and queer movement changed their previous strategies. If in the first period queer movements challenged the pragmatic strategy of institutional LGBTQ associations aimed at recognition of equal rights and inclusion, in order to reject the hetero-patriarchal paradigm of recognition of rights, in the second period the defence of the bill proposal was sustained as a minimum symbolic threshold for recognition of existence. After the defeat, a new call for a national queer network has been launched, broadening and radicalizing the claims for freedom and social justice.

A European Agenda? The supra-national dimension of anti-feminism (in Europe)

Stefanie Mayer (IKF-Institut für Konfliktforschung/AT) & Judith Goetz (University of Vienna/AT)

Anti-feminist and anti-queer attacks on feminism, LGBTIQ+-activism, gender research and equality policies by Christian actors have been on the rise globally (Kuhar & Paternotte, 2017; Strube et al., 2021). In Europe, Christian groups have started using a twin-track strategy, consisting on the one hand of grassroots mobilizations like petitions or citizens’ initiatives; and on the other hand of a political strategy to expand their influence in the field of policy-making, e.g. by influencing legislation (Datta, 2018; 2021). This is evidenced not only by legal changes, for example stricter anti-abortion laws in Poland, but also by anti-gay and anti-queer mobilisations like *Manif Pour Tous* in France or *Demo für alle* in Germany in the past few years. Additionally, Christian actors have created their own professional NGOs and formal networks in order to increase their influence on political developments across regional and national borders on a trans- and supranational (European) level. Subsequently campaigning and lobbying on the supranational level as well as transnational networking, have become more important. In order to add to the rather scarce research on the European dimension of anti-feminist movements (but see Mos 2018), this paper will analyse the ideological programme and the strategies of the

anti-feminist network Agenda Europe as detailed in the strategy paper Restoring the natural Order (RTNO). Taking frame analysis as our starting point, we analyse discursive strategies as well as ideological and normative convictions underpinning Christian anti-feminism. Specifically we want to question and hopefully add nuance to the observation of a secularisation of these discourses (Kuhar 2015; Datta 2018).

2.7 EMBODIED POLITICAL PRACTICES AND PERFORMATIVE STRUGGLES

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/1B

Chair: Lieks Hettinga

Embodiment and Transnational Feminism: Un Violador en tu Camino Performance Actions in Turkey

Ezgi Saritaş (Ankara University/TR and & EUME-Berlin/DE)

Feminist and LGBTIQ+ actions that combine bodily performance in public space and digital media challenge the global network of masculinist restoration by defining an embodied transnationalism. Drawing on the diverse and contested genealogies of embodied feminist and LGBTIQ+ activism, the performance *Un Violador en tu Camino*, which originated in Chile and has spread worldwide, joins this series of transnational actions. The performance confronts various mechanisms that produce patriarchal violence and turns embodied transnationalism into a way to challenge the complicity of states in the increasing vulnerability of women and LGBTQI+ persons. In this presentation, I examine the local translations of *Un Violador* in Turkey to understand how the body itself becomes a means to define and sustain a decentralized transnationalism. The performance action videos that circulated on social media served as "objects of emotion" that spread "feminist anger" across borders without relying on institutionalized means of transnational organization. Performance actions around the world contributed to the affective feminist publics that uphold networks of transnational activism. Building on interviews I conducted with feminist activists in Turkey who are part of these publics, I want to explore how activists experience their bodies through the performance action as they claim agency. The body, otherwise spectacularized by the visibility regime of the "pedagogy of cruelty," exposes the system that produces violence and exploitation. As the body is anchored in space, it also serves as a reminder of the local and the unequal socio-spatial distribution of exposure to violence around the world.

Embodied struggles. Performative protest tactics through a trans-historical perspective

Giulia Bonanno (Sapienza University of Rome/IT)

In the feminist tradition the body has long been identified as a symbol of resistance and subversion and, in the context of social movements, the embodiment of political action is a particularly relevant form of communication and expression. Inspired by the communicative tactics of preceding protest movements, contemporary transfeminist movements have adopted performance as a prefigurative practice to subvert traditional forms of protest and have contributed to renovating the possible performative repertoire of action, both by giving new significance to old tactics and by adopting new ones. In the first case, the old contentious tactics are often redefined and reconceptualized: for instance, the use of *cacerolazo*, taken from protests in Latin America in the 1960s or the use of the *anasyrma*, the gesture of lifting the skirt to expose the vulva, a legacy of the Classical Greek culture. In the second case, on the contrary, the performative repertoire of action is widened by the creation of new – and often original – forms of protest, as in the case of the recent, worldwide spread, performance “*Un violador en tu camino*” (A rapist in your path), initially executed in front of the Chilean parliament and then diffused and reproduced all over the world. This contribution attempts to unfold trajectories of analysis on the radical nature of the use of the body in the history of feminist movements by tracing a genealogy of these protest practices.

Ghosts that care: Belgrade’s drag performers and (post)socialist memory

Jill Pope (University of Melbourne/AUS)

Using the dual lenses of hauntology and care, this paper interrogates how drag performers in late post-socialist Belgrade embody the city’s socialist Yugoslav. I explore how these performances act as spectral fabulations that intervene in the linear temporality of the postsocialist transition, inventing alternative realities, as well as how these performances establish networks of care amongst the drag community and their audiences. Since the mid-2010s, a thriving drag scene has emerged in Belgrade. This phenomenon exists in stark contrast to the city’s historic association with homophobic and patriarchal attitudes, and the violence directed towards the LGBTQIA+ community at Pride parades held in 2001 and 2010. It also offers a counternarrative to the “political depression” (Cvetkovich 2012; Petrović-Šteger 2020) that dominates affective accounts of life in contemporary Belgrade. For some on the left, a contributing factor to this political depression is the right-wing government’s revisionism and continued attempts to erase the city’s socialist history. In this postsocialist, post-traumatic setting, survival, rather than change, is sometimes all people feel they can hope for. Drawing on my early doctoral fieldwork, I first discuss how Belgrade’s drag artists become ghosts – carefully tending to the endangered Yugoslav past through their visual representation and performances. I then explore how performers revive aspects Yugoslav socialism in their praxis – from collaborations, to sharing, to activism – establishing networks of care in the city. In doing so I build off scholarship that explores drag beyond its capacity for political subversion (Stokoe 2020), attempting rather to show how Belgrade’s drag performers work with and against their city’s legacies and struggles, to fabulate new ways of being together, and to survive the conditions of the present.

Reclaiming space and invisible heritage - mapping places co-created by LGBTQIA+ persons in Kraków

Inga Hajdarowicz & Radosław Nawojski (Jagiellonian University - Kraków/PL)

In 2019, one of the Polish weekly newspapers intended to attach stickers depicting a rainbow signed 'LGBT-free zone'. At the same time, numerous towns and regions adopted declarations 'against LGBT ideology'. As a response, we could witness rainbows flags hang on monuments and marches for equality and parades organized in various geographical locations, not limited to metropolitan cities. These events are an example of how places become spaces of negotiation and struggle for recognition of the right to be present/belong and participate in their creation, and consequently, the right to the city. How LGBTQIA+ people participate in place-making activities, often ephemeral and temporary, created by the shared presence and doing? How physical counterpublics have functioned as places of circulating queer discourses? How these practices contribute to creating and reclaiming the city? We will approach these questions based on the ongoing exploratory research documenting the places of an individual and collective memory of LGBTQIA+ persons in Krakow. In the mapping process conducted in the collaboration with students from the Jagiellonian University we used digital archival methods and Individual In-Depth Interviews based on sketch maps. We are using the collected data to create an interactive online map and an audio tour, contributing to recovering unspoken history and showing the continuity of LGBTQIA + presence and belonging to the city.

The queer pleasures of Barcelona at the turn of the 20th century: Remembering performances of transgression at the popular culture of the Paral·lel Avenue and the Fifth District

Melissa Lima Caminha (University of Girona/ES)

Barcelona's effervescent popular culture at the turn of the 20th century has been marked by what we could call the origins of Barcelona's feminist and queer scene. The corresponding period between the two Universal Expositions, in the years 1888 and 1929, respectively, has been one of great economic, political, social and cultural transformations. In this modernization process, Paral·lel Avenue and Barcelona's Fifth District, popular known as Chinatown, have been urban settings for various artists and performers who contributed to plant some seeds of what would become, years later, the feminist movement and LGTBQIA+ of Barcelona. Diverse were the actresses, *cuplé* singers, transformists and "stars imitators" who broke taboos and challenged the Christian and bourgeois morals of the time, through what many classified as frivolous art, infimum genre or *sicalíptico* style. Today, various social movements in the city are trying to recover this forgotten memory of the feminist and queer scene of contemporary Barcelona. This project seeks to contribute to the visibility of this little-known history through documental, historical and theoretical research. This paper is framed in the European project "Pleasurescapes: Port Cities' Transnational Forces of Integration", of the HERA Joint Research Program European Union, that explores the relations between public spaces, culture and integration by means of popular culture. We ask for the ways how public pleasures in European port cities have unfolded cultural and social forces of integration in the past and present and thereby fostered traits of modern European urban

practices. The particular research line of this paper explores the queer scene of Barcelona and its role and importance for historical, artistic and social research.

2.8 MOBILIZING IN ANTI-GENDER TIMES (2)

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/1B

Chair: Adriano J. Habed

Anti-gender Campaigns in Bulgaria: Actors, Tendencies, and Recent Developments

Shaban Darakchi (University of Antwerp/BE & Bulgarian Academy of Sciences/BG)

The abolishment of women's and LGBTQ rights has become one of the main goals of the so-called "anti-gender campaigns" emerging on a global scale. This study investigates discourses and notions that reject the concepts of "gender" and "gender-based violence" in times of "anti-gender campaigns" in Bulgaria. Based on discourse analysis and data from social media comments, the study demonstrates how "gender politics of fear" in Bulgaria have been included in the heteronormative, political, religious, nationalistic, and anti-feminist discourses and how gender and LGBTQ equality policies are identified as a threat to the traditional Bulgarian values. As a result of this, the Bulgarian Constitutional Court decided that the term "gender" is against the Constitution and the "natural order". Having projected "public fear", the anti-gender platforms and networks in Bulgaria have been further used to sabotage the National Strategy for Children and other state policies. This presentation proposes an analysis on (a) the actors, the strategies and the rhetoric of the anti-gender campaigns and (b) the consecutive anti-gender/LGBTQI actions inspired by the "success" of the anti-gender campaigns.

"We're All the Same": Homo-Normalizing Reactions to Hasty Hungarian History-Making

Nora Koller (University of Coimbra/PT)

The August 2021 issue of the Hungarian edition of ELLE magazine, entitled "One Love", was published with three separate black and white covers, each featuring a real-life couple. While the cover images' formal characteristics were the same, the political subjects they represented were visibly different: the photos depicted lesbian, gay and straight love. ELLE's August issue was a direct answer to the right-wing government's anti-gay agenda, which had speedily been put into law: In June 2021, the Hungarian Parliament had passed a bill which intentionally confused homosexuality with paedophilia and prohibited the representation of "gay propaganda" – that is, the mentioning of LGBTQ issues – in schools and their vicinity. In March 2020, an anti-trans law had been created using the special

licenses accorded by the emergency state as part of the government's first COVID response. The law forces trans people to declare their gender attributed at birth on their identity cards, regardless of their transition, thereby rendering the gender affirmative process legally impossible. A fashion and lifestyle magazine, ELLE surprised media consumers and producers alike by taking an explicitly political stance (Gyulai 2021). However, the "One Love" issue is not without its contradictions: relying on the cultural ideal of sameness (Ferge, 2017) lesbian and gay couples are emphatically depicted as identical with majoritarian sexual norms. As powerful as this claim first appears to be, it nevertheless subsumes a palatable version of queer under a normative, assimilationist and only moderately diversified idea of sexuality, envisaging a new Hungarian homonationalism (Puar 2007). This presentation shall address "the difficulty in left desire" (Brown 2006), asking whether the idea of radical sameness was adequate or merely reactive in the current anti-queer Hungarian political climate. The discussion shall further a queer historiography that focuses on the politics of the (fashion) image (Lewis, 1997; Keller & Ringrose, 2015) and contributes to emerging scholarship and archival work on non-Western, non-hegemonic, Central/Eastern European sexualities (e.g. Woodcock 2011; Fejes & P. Balogh, 2013; Kurimay, 2020).

The Downtrodden Mavericks: Gender Studies Scholars and the State-Led Anti-Gender Movement in Turkey

Cenk Özbay (Sabanci University/TR)

How can we interpret concurrent improvements in gender equality, justice, inclusivity, and sexual democracy, and oftentimes what seems to be drastic breakdowns? Can we say that the authoritarian, populist, fundamentalist, right-wing currents in politics have stopped our movement forward? This paper offers an answer to such inquiries by examining the narratives of gender scholars (n=33), who are specialized on Turkey, through their self-identifications, experiences, feelings, and relations with the state. The findings demonstrate that doing gender studies in such a polarized and politicized society can only be performed at the intersection of affective, social, institutional, and political fields at various costs and through many strains. They also shed light on the ways the conservative, Islamist, and neoliberal politics reproduces patriarchy and maintains hegemony across public and private spheres. Here, I argue that the relations with the state and how its authority is operationalized in a fashion that legitimizes state patriarchy, heterosexism, and homophobia is the organizing principle that would help the gender studies scholars construct their "muhalif" [opponent, dissident] subjectivity. I also attempt to historicize the current moment as radically different from the 1920s and 1930s' early reformist "state feminism" era and the focused grassroots feminism of 1980s and 1990s. The current state-led anti-gender movement, which has dominated the 2010s, might have tested its limits and there is shared hope that it might dissolve soon. Thus, I aim to show the contours of gender studies scholars' fight for a sense of control and meaning in their lives and how the next period that would possibly come is imagined and desired by them.

COVID-19 and LGBT+ activism: Protest strategies in authoritarian contexts, cases of Russia and Turkey

Radzhana Buyantueva (Université Libre de Bruxelles/BE) & Maryna Shevtsova (University of Ljubljana/SI)

In the light of COVID-19 pandemic, Russia and Turkey present interesting cases to examine, in comparative perspective, how changes in political opportunity structures have affected the dynamics of LGBT+ protesting in countries that display strengthening authoritarianism and increasing distancing from liberal democratic values. For LGBT+ Russians and Turks, it becomes increasingly problematic to organise since it occurs in growingly hostile environments. The rapid spread of the coronavirus disease has facilitated the increase in surveillance and restrictions of civil liberties in Russia and Turkey. For the frightened public, the governments justify these measures by public safety and 'greater societal good'. This paper aims to investigate how negative policy changes adopted by the governments during the pandemic have affected the development of LGBT+ protest activity in these countries. The study employs a historical comparative approach that helps to understand empirical relationships between variables in different cases. Drawing on the social movement approaches (specifically, political process theory), the paper examines policy changes and how they affect the dynamics of LGBT+ protests in Turkey and Russia. The comparison is organised by the following variables: the level of political freedom and assembly, the direction of the state foreign policy and its reaction to international pressure, and activists' perception of the political possibility to protest.

2.9 RETHINKING HEALTH, CARE AND REPRODUCTION

Date/time: Saturday 18 June / 09:00 - 10:30

Room: U6/1B

Chair: Caterina Peroni

Feminist health practices between past and present

Anastasia Barone (Scuola Normale Superiore Firenze/IT)

My contribution analyzes memory and legacies of 1970s feminist health practices in Italy for contemporary feminist and lgbtqia groups. Based on fieldwork in Rome and Milan, the paper takes as a starting point the history of counseling centers (consultori) in the Italian context: emerged as self-managed feminist health clinics aimed at re-appropriating and sharing autonomous knowledge and practices against medical monopoly, these experiences rapidly went through a process of institutionalization which gave birth to a new public service, family counseling centers. Looking at how contemporary feminist and lgbtqia groups engage with the legacies of this history, we shed light on the twofold approach towards health and health-care shaping these struggles in the present. Indeed, contemporary feminist groups are deeply engaged in defending counseling centers as a

key welfare provision and as an outcome of past feminist mobilization. At the same time they attempt to further expand and transform the legacy of feminist health practices with new forms of self-management in the field. A major case has been that of transfeminist consultorie, which drew from the history of feminist self-managed counseling centers while at the same time adapting and innovating that practice in a transfeminist perspective. By looking at how contemporary feminist and lgbtqia groups both defend and transform legacies of past struggles, the paper adopts a genealogical approach. Combining the study of collective memory with social movement studies, the contribution highlights how practices can travel over time and be re-adapted to a different context and thanks to different subjectivities and movements' traditions.

Politicizing Care(work) – A Conceptual Reconstruction

Carina Maier (Goethe University Frankfurt/DE)

Since the 1970s the politicization of care(work) proves to be a relevant and continually point of feminist critique (Dalla Costa/James 1973). Despite its increasing neoliberal commodification, care(work) remains symbolically as well as materially invisible and devaluated. My contribution aims to reconstruct different (queer)feminist concepts of care(work) and the struggles and debates that go along with it. Feminist concepts of care(work) are based on the assumption of relationality, which in a corporeal sense is an ontological basis of it – but is also linked to normative notions (Tronto 1993, Lugones 2010, Precarias a la Deriva 2014). I understand feminist relationality dialectically and not solely as an affirmation of autonomy or dependence (Allen 2008, Becker-Schmidt 2017). However, according to my argument, the different feminist concepts of care(work) understand either autonomy or dependence as their ground of analysis as well as their normative objective, depending on the political and historical context of origin and the state of feminist theory production. In the face of the different approaches to care(work), concepts that are primarily focussing on the historical gendered division of labor and a dichotomous separation of the spheres of production and reproduction are often placed unmediated next to queer and LGBTIQ+ approaches. This contribution puts precisely these strands of debate into dialogue, and thus to contribute to the deconstruction of a current inner-feminist "contradiction" between materialist and queer theories and struggles – via reconstructing the debate. This aims to open up possibilities for feminist solidarity in reflecting different dependencies (Jochimson 2003) and queering conceptions of care(work) with a reconnection to a gendered division of labor and queer ethics of care (Seeck 2021).

But Who Reproduce the Protesters? Judith Butler's Assemblies, Social Reproduction

Lucile Richard (Sciences Po/FR)

This essay partakes in the on-going effort, within (trans)feminist theory, to articulate a queer understanding of social reproduction, that is, of the continuous labor through which workers and individuals are regenerated and cared for. It offers to read Judith Butler's *Notes Towards A Performative Theory*, as a decisive resource to recognize the role played by social reproduction in street politics, and to organize in a way that puts social reproduction issues such as the availability of food, shelter, and clothing or the

distribution and organization of care and dependency work, at the forefront of feminist politics. Focusing on her performative interpretation of the mutual aid projects set up in anti-precarity protests, it argues that Judith Butler offers an understanding of the reproductive labor necessary to ensure the sustainability and accessibility of social struggles in public spaces, that opens a fecund dialogue with non-queer accounts of social reproduction. More precisely I demonstrate that by emphasizing the fact that as no workers can be productive if they don't sleep, eat, drink or are not cared for physically and emotionally, no protesters can continue being part of a social struggle if their energy is not regenerated, Butler exposes the need to think the public dimension of reproductive labor, and, not only, its private dimension because the ways in which the protesters are reproduced impact 1) the presence of queer and feminist subjects in social struggles' ranks ; 2) the ability of the struggle to foster an understanding of emancipation that does not rely on the opposition between the private realm of necessity and the public realm of freedom ; 3) the recognition that public spaces too, and not only homes and factory need to be transformed for a fairer polity to emerge.

2.10 WOMEN'S AND FEMINIST POLITICS BETWEEN PAST AND PRESENT

Date/time: Saturday 18 June / 09:00 - 10:30

Room: U6/12

Chair: Vasiliki Belia

Challenging the diversity discourse in Women Wage Peace (WWP) through peripheral perspectives

Veronica Lion (Bar Ilan University/IL)

The newest and biggest women-led peace movement in Israel today, WWP, started as a movement that managed to reach diverse audiences that have traditionally not been part of (women-led) peace movements, extending its membership beyond the classical leftist, white, (upper) middle class. Despite good intentions and initial success, the long-lasting participation of women from diverse backgrounds has not succeeded. The aim of this article is to understand the discrepancy between the initial ability to mobilize diverse audiences and the intersectional challenges the movement faced and coping strategies it developed. This article answers the call in feminist theory and social movement research for a more nuanced intersectional analysis of collective action practices embedded in hierarchical power discourses beyond pre-set analytical categories. The qualitative research based on 41 interviews with previous and current members of WWP and ethnographic observations, reveals a strong correlation between the peripheral status of women (the intersection of multiple identity categories, including spatial ones, in relation to the movement's power center) and their perspectives as well as im/possibilities for fully participating in the movement. The women's peripheral experiences complicate the movement's diversity framework and reveal existing hierarchies as well as the challenges

the movement faces when addressing them. Analysing the movement through the lens of peripheral experiences could therefore bring useful insights not only to the movement itself, but might lead to a deeper understanding of the different oppressive power discourses (women's) movements act in and reveal their particular strategies dealing with the challenges of intersectional political action.

The Women's Equality Party as a 'Movement-Qua-Party'

Lisa Vickers (University of Cambridge/UK)

Although women's movements are notoriously difficult to define, they should be viewed as multi-faceted endeavours that encompass different venues and initiatives with the aim of realizing women's equality globally. Women's political parties act as one arm of the movement, and inhabit an inventive position at the crossroads of political party and women's social movement. This phenomenon has been described by scholar Kimberly Cowell-Meyers (2016) as a 'movement-qua-party'. Utilizing the United Kingdom's Women's Equality Party (WEP) as a case study, this paper reflects upon the organizational struggles that arise from attempting to fit elements of a social movement into a formalized political party. These internal struggles are most evident when considering WEP members' ongoing debate pertaining to questions of transgender inclusion. While one membership faction advocates for 'sex-based rights', its opposing faction argues for the inclusion of transwomen in what are deemed 'women-only' spaces. This conflict is one which has spilled over from the broader British women's movement, thereby invoking legacies of past – and present – struggles. Specifically, memories of lesbian and gay struggles for rights have provoked strong positions amongst activists regarding the status of transgender inclusion, which has stymied the party's electoral and institutional progress. This paper examines how WEP struggle to operate as a movement-qua-party as they try to create solidarity amongst their membership by invoking feminist and intersectional practices and principles. While women's parties posit the potential for a 'new' space and impetus for feminist activism, they are not immune to women's movement conflicts.

The Street is not a Stage: Gendering Space through the Ogis family in the 'Infidel Quarter'

Meryem R. Uzumcu (Rutgers University/US)

While 1939 was a year for Nikiya Elgun to address the Turkish parliament over the annexation of Hatay, signaling an incorporation of "other" women in her speech. It was also the year many non-elite women fulfilled their republican duties outlined by the state by creating nuclear families as dutiful mothers of Turkish citizens. However, other family arrangements and orders existed in predominantly Arab, Kurdish, and Armenian regions of modern Turkey at this time. For example in Diyarbakir, a cosmopolitan social milieu was still alive in supporting homosocial networks of women in the style of large extended family housing, as well as through apprenticeships with Armenian craftswomen. What one may account for as "empowerment" through selfhood and motherhood in the Turkish nation-state at the time, played out differently for Nesibe Ogis, for example. I follow the story of Nesibe, a young woman from Diyarbakir, who divorced her Turkish husband in

Ankara and supported herself with the knowledge of tailoring, passed down in the Diyarbakir social milieu through apprenticeships. The preserved knowledge passed down by Armenian indigenous knowledge, which was mostly annihilated with the 1915 genocide, still opens up and intervenes in affective and material ways even in the context of the burgeoning modern state. Thus the simple dichotomies of gender between the modern or traditional, are not expressed hard and fast in economies or social ordering. In fact, it can be precisely indigenous knowledges' modes of ordering that "empower" or offer a patchwork of resistance to the modern world in non-linear or simple trajectories for illiterate women of this time who are not in the historical record. This argument fits in the larger discourses of critical settler studies and indigenous modes of understanding scarcity and abundance in relation to capitalist economies. It draws on primary sources from intimate knowledge through interviews of women who lived in Diyarbakir during the 1930s-40s.

What's in a name? Histories and legacies of feminist place-making in Belgium, Britain and France

Marie Cabadi (University of Angers/FR)

From their invention in the long sixties to a recent resurgence in countries such as France, women's centres, or 'women's houses' as they are often called outside the English-speaking world, have been an ordinary yet vital way of organizing for women's movements over half a century. This paper will examine the plurality of spaces brought together under this shared name. What might having a place of one's own do to feminist activism? Which solidarities and encounters did it, or did it not, bring about? What are the legacies left by these spaces, a small number of whom have survived? How do their histories relate to that of more recent women's centres, such as the Maison des femmes de Saint-Denis, opened in 2016 in France? Exploring archives and oral histories collected through an ongoing PhD research on women's centres in Belgium, Britain and France, we will begin at the name's survival and revival when most, though not all, of the places set up in the seventies and eighties have disappeared, and try to think about the genealogies of the women's centre in north-western Europe. This will mean investigating both how the 'centre' worked and who the 'women' were, with a focus on the alliances and solidarities that those spaces usually hoped to cultivate and sustain, including those of feminist with so-called local women, those of feminists and lesbians, and anti-racist solidarities. Hopefully, exploring what women's centres have been in the past can shed some light on what they are today.

Longing for Unity: Producing and Shaping Nostalgia for the Feminist Past

Lucile Quéré (HES-SO Valais/CH)

The updated publication of *Our Bodies, Ourselves* in French in 2020 is a striking illustration of the resurgence of feminist contestations over the ways in which women's bodies are treated and cared for by medicine in several European countries nowadays. Feminist mobilisations against the medical control over women's bodies are not new: gynaecological self-help is a well-known and historical feminist practice from the Second

Wave movements which aims at embodying a radical alternative to traditional reproductive politics. Born at the end of the 1960s in the United States, feminist self-help travelled internationally and was appropriated differently depending on national contexts. What is new today is the centrality of memory in this feminist trend: this “glorious” history of self-help and, more importantly, its narrated memory, is central to contemporary European self-help activism. Based on empirical observations and interviews in France, Switzerland and Belgium, this paper will analyse the importance of militant memory work dedicated to the production of continuity and the construction of a collective memory in the militant activities of self-help. Far from considering continuity to be self-evident, this paper will show that it is the object of militant work, and that it is partly produced by the practices of social movements. It will reveal that this active memory-oriented work has emotional dimensions and is oriented towards producing a sense of feminist unity around a nostalgic relationship to the past. Thus, it will question the type of political and feminist collective feminist identity that such memory-oriented emotional work shapes and the inequalities it reproduces.

2.11 FEMINIST AND LGBT+ VOICES FROM CHALLENGING CONTEXTS

Date/time: Saturday 18 June / 11:00 - 12:30

Room: U6/1B

Chair: Carlotta Cossutta

Women’s internationalism and the Non-Aligned Movement: an archival exploration

Chiara Bonfiglioli (University College Cork/IE)

While recent scholarship is arguing for post-Cold War ethnographies that would connect post-colonial and post-socialist contexts (Chari and Verdery 2009), including in the field of transnational feminism (Koobak, Tlostanova and Thapar-Björkert 2021), the history of actual cross-border encounters between activists affiliated to left-wing women’s organizations in Eastern European socialist countries and in (post)colonial countries in Global South is still largely uncovered, mostly due to anti-communist amnesia and a difficulty to envision alternative modernization projects (Bonfiglioli 2016; De Haan 2012; Ghodsee 2019). Global socialist feminism, therefore, appears to be the real ‘missing other’ in the transnational feminist canon (Bonfiglioli and Ghodsee 2020). On the basis of archival research and oral history interviews, the paper will discuss women’s internationalism and Non-Aligned connections established between Yugoslavia and the Global South, with a specific focus on the biographies of Slovenian lawyer and politician Vida Tomšič (1913-1998) and Serbian policy expert Nevenka Petrić (1927-2015), who had leadership roles in Yugoslav and international institutions, notably the Conference for the Social Activity of Women (KDAŽ), the Yugoslav Federal Council for Family Planning (SSPP), the International Planned Parenthood Federation (IPPF), and the International Research and Training Institute for the Advancement of Women (INSTRAW). I will look at

how these leaders established alliances with women's organizations and activists in the Global South in local and international settings, particularly in relation to pressing issues such as proposals for a New International Economic Order (NIEO), neo-Malthusianism in international population policies, and the UN Decade for Women.

Between political progress and protest silencing: are gender identity policies sustainable in Portugal?

Sara Merlini, António Fonseca, Filipa Godinho & Anália Torres (ISCTE-University Institute of Lisbon/PT)

In the last decade, Portugal has made significant progress setting legal conditions for equality protection and guarantees of LGBTQIA+ communities. In 2020, was ranked as the 4th most advanced European country, moving up 6 places in the "Rainbow Europe Country Index", when compared to 2015 (ILGA-Europe). Looking particularly at the struggles and achievements around gender identity recognition policies, we reflect on the extent to which these realizations meet activist claims (Aboim, 2020). Will this new political investment be sustainable? To answer this question, we consider two major advances: i) Portuguese Law 38/2018, which provides the right to use the social name in schools, the gender identity self-determination recognition over 18 years-old and the end of intersex babies surgeries; ii) the first autonomous LGBTQIA+ Plan (PAOIEC, 2018-2021), which is part of a medium-term national strategy aimed at equality and non-discrimination ("Portugal+Igual", 2018-2030). With a sociological lens we will discuss the use of a trans/feminist approach (Stryker & Bettcher, 2016; Espineira & Bourcier, 2016; Enke, 2012) to understand the Portuguese case, and these two specific political compromises with gender identity recognition. Namely, if a more favourable conjuncture (at the governmental level) and the pressures of the activist movements are contributing to a greater commitment to the LGBTQIA+ agenda, despite the protests and boycott attempts. In turn, if this formal advancement – which raises international visibility and an image of political and social tolerance – makes the community's demands outdated, implicating an even more sophisticated struggle for the effective guarantee of the conquests achieved.

Re-ignite to Re-imagine: Anti-carceral feminism in Spain and the US

Adrianna Rosario (Utrecht University/NL & University of Granada/ES)

Prison abolitionist activists worldwide have long critiqued the capacity of the criminal justice system to create safer communities. Drawing on evidence that well-resourced, not more-policed, communities have less violence, prison abolitionists have advocated to reduce the criminal justice system's footprint and to reinvest in more economic and social supports. This presentation revisits US Black feminist and Spanish post-Franco feminist historical traditions that trouble the current hegemonic notion that punishment is the de-facto and effective solution to resolving gender violence. I explore how carceral discourses have traveled with the globalization of neoliberal governance since the late 1970s across the US and Western Europe and have made prisons and police the primary answer to gender violence. I show how Black, trans, queer and anti-fascist skepticism of the penal

system has been sidelined in mainstream gender violence agendas that have prioritized right-wing criminalization strategies. A phenomenon described as “carceral feminism” by Elizabeth Bernstein (2007), policies in several countries increasingly share the belief that harsher and longer prison sentences will resolve gender violence. I use traveling concepts to trace, rather than compare, US and Spanish historical debates around punitivism and gender violence while paying close attention to the politics of location. Even though the US and Spain have very distinct socio-political contexts, the similar trajectory of their feminist debates and punishment technologies offer a foundation for solidarity. The goal of this presentation is to reignite marginalized feminist historical memory between the US and Spain in order to bolster the necessity to pursue transnational anti-carceral resistances.

Men’s Engagement in Gender Equality in Turkey

Nurseli Yeşim Sünbuloğlu (Kadir Has University/TR) & Attila Barutçu (Zonguldak Bülent Ecevit University/TR)

One of the most important strategies that can be effective in transforming the current anti-gender regime is to form alliances with a critical masculinities perspective as a part of feminist and LGBTQIA+ movements and to engage men in the struggle for gender equality. This presentation aims to contribute to a growing discussion on men’s engagement in this struggle from the perspective of NGOs in Turkey. While the existing literature mainly deals with different aspects of specific gender equality programmes targeting men and how they engage in these programmes (e.g. Peacock and Barker, 2014; Chakraborty, et al, 2020; Peretz, et al. 2020), in this study we empirically investigate how the NGOs that organize such programmes transform men’s behaviours and attitudes towards equality within a feminist and LGBTQIA+ framework. Drawing on data from interviews carried out with members and/or staff from two forerunners in the field, Yanındayız and Muamma LGBTQIA+, we analyse the strategies and challenges of the two associations in organizing events and trainings. Noting that Yanındayız is a relatively better-funded and country-wide active association with a broader focus on gender equality whereas Muamma LGBTQIA+ more specifically addressing issues related to men and masculinities from LGBTQIA+ perspective locally, we demonstrate the different ways in which they envision men’s transformation, develop strategies to engage men in their efforts, and respond to the challenges they face.

Bernadette Devlin: the struggle for civil rights in Northern Ireland

Marta Pellerini (University of Rome Tre/IT)

The intersection of class, religion and race-related oppression in Northern Ireland has deep roots. In 1921 this region was created as a distinct entity from Southern Ireland, belonging to the United Kingdom. In the six counties of Ulster, Catholics were considered second class citizens compared to Protestants, with less right to vote, to own a private house or to get a job. In this context of social injustice, in 1968 the era of the civil rights movements started, creating transnational connections with those in the United States, who at the same time, were struggling against white power. The purpose of this paper is to analyse the history of the civil rights movements in Northern Ireland through a feminist lens. This history is scattered by the presence of women, whose struggles often remain

unacknowledged, especially in the case of those who held positions of leadership. One of these women was Bernadette Devlin. She was leader of a radical student movement called People's Democracy, which in 1968 and 1969, organised marches of protest through Northern Ireland, taking as their example those from Selma to Montgomery organised by Black Americans. She was the youngest MP to be elected in Westminster and in the 1970s was also spokesperson of the National H-Block-Armagh Committee, the association that supported prisoners of the IRA such as Bobby Sands. "Fidel Castro in a miniskirt", they called her. A "blazing star" and "an icon of the civil rights movement". As memory the female face of the Troubles in Northern Ireland, the Republican rebel was immortalised in a huge mural on the side of a house in "Free Derry".

2.12 QUEER AND (TRAN)FEMINIST ACTIVISMS

Date/time: Saturday 18 June / 11:00 - 12:30

Room: U6/12

Chairs: Gianmaria Colpani

Affective Battles: Christian Queer Activism in the Era of Discrimination

Varpu Alasuutari (Tampere University/FI)

The relationship between the Evangelical Lutheran Church and sexual minorities remains tense in Finland. While this tension is currently a topic of public discussion, less attention has been paid to the affective histories of this tension. In particular, the existence and legacy of the early generation of Christian queer activists have often been disregarded and forgotten. This paper taps into this history and explores the affective capacities and strategies of Christian queer activists in Finland from the 1960s to the 1980s. During this time frame, homosexuality was first decriminalized and then depathologized, but these socio-legal changes did not immediately affect Christian discourses condemning homosexuality. My data consists of a memoir, a diary, and interviews of Christian queer activists and their contemporaries from this era. Through these personal writings and oral history interviews, I explore the affectivity of activism and how it affected those who engaged in it. Drawing from affect theory, I discuss how activists' affective capacities shifted through time, and how their activist strategies shifted along and complied with these changes. Depending on their personal positions in life, their capacities to join the activist battle with the Church, and to remain motivated to stay in the battle when nothing seemed to change, were different from one another. I suggest that the activists' situatedness not only as lesbian, gay, and bisexual but also as Christian/non-Christian created frames for these capacities – and made the activists differently vulnerable to discrimination and feelings of hopelessness in the affective landscapes in which they operated.

'Splitting Bubbles': a discussion on activist labor and subjectivity in a feminist movement

Bianca Gallagher (Utrecht University/NL)

In this paper, I explore activist work and feminist subjectivity by analyzing the narrative of a feminist activist involved with the transnational feminist movement Non Una Di Meno. The new material that I interpret comes from a recorded and transcribed online interview with my informant, a feminist activist and a social worker living and working in Bologna, Italy. The material encapsulates her experience as an advocate, her reflections on her activist work, the challenges she perceives in leading a feminist life, and how she identifies and perceives herself as a feminist. All these elements taken together point towards my desire and my primary research question which is to explore the emotional and material realities and compromises of leading a militantly active feminist life, the ways in which the feminist cause helps shaping a particular feminist subjectivity, and to what extent the feminist cause can become to be experienced as labor. Furthermore, I explore how feminist scholars can understand feminist activism as work within the frameworks of labor studies, and how the conceptualization and making of the feminist political subject plays a role in how "real-life" feminist activists experience their work and identity. To do this, I will predominantly share, interpret, and analyze key takeaways from my discussion with my interviewee that helped me get a sense of the narrative. Afterwards, I am going to explore if and how feminist activist work is defined and recognized by engaging with labor studies texts by reproductive labor scholars J. Oksala (2016) and K. Weeks (2007). Finally, as a concluding reflection, I am going to elaborate on the feminist political subjects, how they come into being, the expectations that are placed on them, and the possible consequences by borrowing insights from relevant texts about subjectivity by feminist scholars M. Tamboukou (2005), S. Ahmed (2017), and R. Gay (2014).

Tracing 20 years of queer activism in Lebanon: Shifts, Lessons, and an Unlivable Future

Adriana Qubaiova (University of Vienna/AT)

In this paper I analyze the history of queer sexual activism in Beirut, Lebanon, using ethnographic fieldwork data collected in the city and interviews conducted with long-term queer activists. I argue that the conceptualization of Lebanon's queer activism must be done in relation to three key phenomenon: war, NGOization, and revolution. First, queer activism cannot be separated from armed conflict events at home and in the region. The 2003 invasion of Iraq marked a formational moment for queer activism in Lebanon effectively drawing the first organized group above ground. The 2006 Israeli invasion of Lebanon, while causing frictions within the movement, also helped connect the movement with multiple social networks, hence strengthening and inserting its presence on the progressive political scene. The 2011 Syrian war and the ensuing refugee crisis shifted queer politics in Lebanon towards a focus on queer migration and asylum seeking procedures, while navigating increased policing and surveillance from the state. Second, Lebanon's queer activism engaged in formalizing some aspects of its social movements to ensure its survival in the face of rampant privatization in the post Civil-War era. Therefore, "LGBT" organizations multiplied in the 2010s with mixed results for queer activism. On the one hand, having a formal above-ground organization enabled some groups to remain operational underground (such as queer womyn's and trans groups). On the other hand,

activism saw a classical fragmentation, depoliticization, and a shift towards donor priorities as observed in other locations and movements. Third, Lebanon's 2019 revolution and subsequent mass revolts in 2020 re-inserted queer and feminist discourse into the public domain, ushering what some have labeled a fourth wave of feminist queer activism. However, these revolutionary gains have been threatened by a financial collapse in 2020 and 2021, which bear little hope for the future of queer activism and queer life in Lebanon. This period has witnessed the emigration of several activists and leaders, the closure of significant queer spaces, and overall economic collapse. Analyzing queer activism in relation to these phenomenon – as opposed to a linear timeline of events connected with emergence of identity politics – reveals the intimate link between queer activism on the one hand, and war, NGOization, and revolution on the other hand. These factors have driven sexual politics in Lebanon and offer an alternative view of the genealogy of queer struggle.

The Ideological space of French-speaking contemporary Feminism. First insights on the generational transmission through language

Julie Abbou, Heather Burnett, Quentin Denigot, Yiming Liang & Alexander Martin (CNRS-University of Paris/FR)

What is the ideological space of contemporary French-speaking feminisms? Which reconfigurations are currently at stake? How do the feminists understand and say these reconfigurations? To answer these questions, the project Formal models of social meaning and identity construction through language is building a corpus of 120 interviews with French-speaking feminists and queers, from Paris, Marseille and Montreal. In order to avoid ideological preconceptions, we interview people of various ages and backgrounds, based on their type of feminist activity (activists, non-profit association workers, diversity workers, media professionals, artists, etc.). The semi-directed interviews contain discussions about various topics (politics and policies, violence, language, allies and enemies, intersectionality, sexuality, feminism heritage and transmission, etc.) in order to capture the delineations feminists draw. Based on the Parisian interviews, we propose in this communication to present the main lines of the analysis in the light of generational transmission. What are the global geographies people situate themselves in (Puar 2007)? What are the authors and authoritative voices people refer to? What are perceived as feminist high points (Bereni 2021)? And how do different generations of feminism look at each other? We will especially focus on the linguistic and discursive dimensions, to understand if, to what extent, and how generations and ideological stances overlap. This will also allow an understanding of how feminism is a traveling theory (Saïd 1983, Möser 2013) through time, implying phenomena of rephrasing and assemblages.

Transgender rage and the possibility of trans-crip critique

Lieks Hettinga (Utrecht University/NL)

“This is the summer of trans rage!” In the summer of 2021, people assembled at the gender clinic at the Amsterdam Medical Centre, protesting the pathologization of transgender

experiences as well as various malpractices within transgender healthcare in the Netherlands. Fed up with decades of centralized monopoly on medical care, discriminatory structures of medicalization, lack of decisional autonomy, debilitating waiting lists, and lack of trans-centered care and knowledge production, protestors announced a new season of transgender activism. These actions take place amid a set of contrasting developments in the domain of how modalities of gendered positions and becomings are delineated. While we are witnessing increasing normative representational regimes engendering forms of conditional inclusion of transgender subjects, this takes place alongside of increasingly dominant anti-gender discourses and movements working towards making transgender and gender non-conforming life an impossibility, the violence of which is particularly targeted at Black and poc gender diverse subjects.

The mobilization of rage at trans demonstrations in the Netherlands in 2021 speaks to the desire for mobilizing new sites of articulation of transness. According to Susan Stryker, transgender rage “enables the establishment of subjects in new modes, regulated by different codes of intelligibility” (1996, 209). Such new codes of intelligibility challenge a naturalized order that delineates only certain possibilities for how to be a subject. This constellation of actions and interventions demands a critical rethinking of how transgender liberation navigates the ways in which bodily transformations are complexly entangled with medical regimes of care. This presentation takes this case study as an entry point into a consideration of how a disability justice framework can be brought to bear on struggles for transgender liberation. Transgender studies has as of yet not sufficiently grappled with the ways in which transness both is *and* is not structured by disability. Movements toward transgender depathologization are fighting toward disconnecting the requirement of a mental illness diagnoses from access to transgender affirming health. Yet, this paper also warns against the splitting of transgender and disability politics. It is precisely in the realm of disability studies and disability justice that we find tools for critically reckoning with the medicalization and pathologization of non-normative embodiment.

Through an optic of “trans-crip critique,” this presentation highlights the “collective affinities,” to use Alison Kafer’s terminology, between trans and disability politics. If, as Julie Avril Minich argues, the methodology of disability studies requires “scrutinizing not bodily or mental impairments but the social norms that define particular attributes as impairments,” then one can identify many rich points of connection between the methodologies and aims of disability studies and transgender studies, allowing for a critical consideration of the ways in which transness is mediated by disability.

Panels | Strand 3: Critiques and strategies of mediation, representation, and digital technologies

**3.1 #DIGITALACTIVISM 1 #MEETOO #GENDERIDEOLOGY
#GENDERBASEDVIOLENCE #FEMINIST #LGBTI+
#PLATFORMRESISTANCE**

Date/time: Wednesday 15 June / 16:00 - 17:30

Room: U6/1C

Chairs: Åsa Ekvall

The visual grammar of feminist activism. Las Tesis and the roles of digital technologies in performance as political act

Mia Liinason (Lund University/SE)

While feminist scholars have developed important insights into the ways in which digital feminist politics requires a rethinking of previous understanding of locations, less is known about the role of digital technologies for creating shared values and building feminist communities across distances. To reach deeper insights into such technosocial dimensions of feminist activism, in this paper, I explore Las Tesis' performance "Un Violador En Tu Camino" on YouTube and Twitter. At first, I examine the visual grammars of the enactments and illuminate how the audiovisual communication, the choreography, the aesthetics, and the sites of the enactment, encourages the building of a transnational feminist community through shared meaning and values. I then discuss the technolinguistic grammar of the postings and visualize how hashtags and other metadata allow the creation of broad alliances across various feminist initiatives in transnational space. Attending to the ambient affiliation enabled through the connective capacities of the hashtag, I find that the diversified enactments "Un Violador" illuminate feminism as a multifaceted movement, characterized by commonalities as well differences, and also including tensions. These dimensions, I conclude, allow feminist performances to move across multiple scales and become a shared social phenomenon on a macro-scale.

“Every Parade of Ours is a Pride Parade”: Exploring LGBTI+ Digital Activism in Turkey

Onur Kilic (Lund University/SE)

In this paper, I analyse the #HerYürüyüşümüzOnurYürüyüşü (Every Parade of Ours is a Pride Parade) hashtag campaign that was initiated during the Pride month in 2019 in Turkey. The campaign was expressing the collective frustration of the LGBTI+ community against long-lasting bans for LGBTI+ events and public assembly. Drawing on a digital ethnography from Twitter, the paper explores networked resistances by LGBTI+ activists within the complexity of online and offline entanglements of activism during Istanbul Pride 2019. The multimodal discourse analysis conducted in this paper focuses on the interactions of digital affordances and embodied street actions in rearticulating queer political places. The study emphasizes the important role of hashtag activism in the (re)making of place as a trans-located experience, as well as affording emergent LGBTI+ resistances.

Embodiment of prejudices in digital platforms: how digital representation impacts transgender people

Katherine Wyers & Silvia Masiero (University of Oslo/NO)

Digital platforms enable new interactions in our everyday lives. However, they are not neutral tools. They influence our decisions and they risk amplifying and perpetuating existing inequalities (Morrow, 2014). Design decisions made by system developers impact on people's ability to lead the lives they value. One population that is particularly at risk of this is the transgender population. This is a vulnerable group that, despite progress in human rights, continues to experience discrimination with regards to healthcare access (Saraswathi and Praveen, 2015), employment (Mills, 2015; Oosterhoff et al., 2014) and other vital services (Pandya and Redcay, 2021). Excluding transgender people from national statistics leads to limitations in public health surveillance and an inability to provide healthcare services (Reisner et al., 2016). There is a risk that the inequalities and prejudices experienced by the population can become embodied within information systems. While this process is often unintentional, caused by a lack of awareness by the system designer (Wagner et al., 2021), it impacts on the agency and freedom of the transgender person, and their capacity to build a life they value. Promising studies suggest that these issues can be ameliorated by developing ICTs that are sensitive to maintaining the safety and privacy of transgender people (Haimson et al., 2020). This paper explores how prejudices come to be embodied in information systems, and how this risks exposing transgender populations to further oppressions. It takes a trans-feminist perspective to explore how the design of digital platforms and digital representations impacts on the ability of transgender people to build lives they value.

Women Battle Online: Anti-Feminist Backlash on the Rise in the ‘Manosphere’

Magdalena Dziurzyńska (University of Wrocław/PL)

The second half of the 20th century has experienced the rise of men's movements, also due to the growing fear of feminism going too far. Some masculinist believed that feminism propagates inequalities by unfairly privileging women. Consequently, in the 20th century, variety of men's responses to feminism occurred, both in socio-political context and in literary fiction. Some science fiction writers of the 20th century incorporated in their novels the portrayal of men's world, providing analysis of masculinity and promoting male separatism. Such texts sought to combat the purported feminization of manhood by proposing separated lands of masculinity, untainted by feminizing forces. Interestingly, the 21st century has experienced rapid rise of such male separatist tendencies. This time, however in the era of digitalization, it is the internet, or more precisely mainstream social networks, that have become the masculine asylum. The aim of the paper is to analyze how antifeminist separatist tendencies have been flourishing nowadays in the online male world: *Manosphere*. This collection of websites and forums constitutes a place promoting masculinity, separation from women and strong opposition to feminism, where women-haters mobiliser against a supposed gynocratic conspiracy, exposing women in general and feminists in particular, to online violence and aggression. This paper identifies the key categories and features of the manosphere and seeks to theorize online anti-feminist rhetoric and the possible feminist reactions to the growing hatred. The work also focuses on how the increasing antifeminist backlash may be perceived from feminist perspective and whether it can actually pose a threat in a real world.

**3.2 #DIGITALACTIVISM 2 #MEETOO #GENDERIDEOLOGY
#GENDERBASEDVIOLENCE #FEMINIST #LGBTI+
#PLATFORMRESISTANCE**

Date/time: Wednesday 15 June / 17:30 - 19:00

Room: U6/1C

Chairs: Åsa Ekvall

Data Activism As A Means Of Defence Against Gender-Based Violence

Maddalena Carbonari & Fabio Virgilio (Sapienza University - Rome/IT)

In the field of gender-based violence (GBV), digital platforms represent powerful tools for sharing experiences (Keller, Mendes, Ringrose, 2018) and promoting forms of feminist political and social activism (Accossatto, Sendra, 2018; Baer, 2016; Fotopoulou, 2016); yet they continue to embody traditional forms of power (Fileborn, 2019; Fileborn, Loney-Howes, 2020; Fileborn, Trott, 2021; Wånggren, 2016) and algorithmic logic (Hewa, 2021)

that limit public perception of the phenomenon. Data Activism seems to respond to such issues, as a set of socio-technical practices of grassroots activism and civic engagement. Thus Big Data tech is employed to affect forms of social change (Milan, Gutiérrez, 2015) for the benefit of politically marginalised groups (Gutiérrez, 2018). Specifically, the model defined as Proactive Data Activism has positioned itself as the forerunner of an emerging "digital humanitarianism" (ibidem) in which the use of data infrastructure makes emergency and relief operations possible (Meier, 2015). This work aims to analyse the participatory modes based on data, in relation to GBV phenomena. At an international level, the existence of apps, initiatives and tools, such as Safecity (Adams et al., 2021; Karlekar, Bansar, 2018; Liu et al., 2018), the *Índice nacional de violencia machista* (Chenou, Cepeda-Másmela, 2019) and Our Data Bodies (Thompson, 2020) have promoted a set of activities, from participatory design with victims in online communities protected by anonymity, to the creation of 'maps of violence' through the use of participatory cartography. The next step in our research is to map Italian initiatives and compare them to international projects. This would allow us to verify Italy's current standing in the field and reflect about the opportunity to build upon international experiences to improve local initiatives related to GBV with a view to creating safer digital and offline spaces.

Networked feminist counterpublics as hashtag activism challenging the mainstream public debates about sexual harassment in Turkey

Hande Eslen-Ziya (University of Stavanger/NO) & Busra Yalcinoz-Ucan (University of Waterloo/CA)

Public self-disclosure of personal experiences about workplace or other forms of harassment via social media, especially Twitter, has been a common practise among women. For instance, the hashtag #MeToo on Twitter, which emerged in 2017 was used to speak about and respond to sexual violence. As social media serve as a platform to unveil experiences of violence and harassment and reflect on the personal trauma, it also becomes an arena where alternative narratives are shared and counterpublics (Fraser 1990) are created. As the everyday processes within the public spheres work for the advantage of the dominant groups and help spreading their ideologies, it is the counterpublics that allow for participation and exchange of unconventional ideas independent of the dominant groups' presence or approval. These alternative and non-dominant forms of knowledge formed through the counterpublics in return help challenge both traditional and mainstream public knowledge. Based on this assumption, our paper is about the 8 case-studies of women (between the ages 20- 60) who shared their experiences of workplace or other forms of harassment on Twitter. Our analyses will be based on both the in-depth interviews as well their social media feeds. We will conclude the paper by highlighting how networked feminist counterpublics and hashtag activism are increasingly complementing offline counterpublics spheres to change the terms of mainstream public debates about sexual harassment in Turkey.

The Interplay of Online and Offline Feminist Activism: Turkey's #MeToo Moment

Fulya Kama Özelkan (Istanbul Technical University/TR)

Digital activism has been on the rise particularly after the introduction of Web 2.0 technologies and feminists creatively utilized this new technology in their struggle against systemic inequalities and violence. Immense visibility, mass-scale awareness-raising and transnational solidarity networks have become the new tools of feminist activism. The curation of #MeToo hashtag as well as feminist organizing around it has been a critical moment in the struggle against sexual harassment. Its arrival to Turkey has heated up feminist discussions around the politics of disclosure of sexual harassment as a feminist methodology and altered the ways of doing feminist activism. My research aims at exploring how feminist practices and politics are changing in this digital moment of the #MeToo movement in Turkey in the field of cultural production. It aims to understand the interplay of online and offline feminist activist practices organized around sexual harassment and its implications for feminist politics with a particular focus on the feminist solidarity network Susma Bitsin (Speak Up to End) Platform. I analyze on/offline feminist tactics/strategies and alliances/solidarities emerging out of Susma Bitsin's activism against sexual harassment in the field of Cinema/TV. I discuss the kinds of feminist strategies being developed to support survivors, form solidarity networks and attempt to uproot a system of sexual violence. Additionally, I examine whether such form of activism creates a space for an intersectional analysis and bear the potential for enforcing sustainable transformation of oppressive systems for all women and for all others through the alliances it builds.

Cancel Culture and “Gender Ideology” in social media in Italy: Public Debate and Political Convergences

Maddalena Cannito (University of Trento/IT), Eugenia Mercuri (University of Milan/IT) & Francesca Tomatis (University of Turin/IT)

The expression cancel culture, born in the US context, originates from the discursive practice – widespread in African American culture in particular – which consists in escaping from interaction with interlocutors who promote speeches, values or actions considered offensive. Since this expression has gradually entered in common use, also in Italy, the aim of the contribution is to examine the declinations that this notion has assumed in this country. To answer the research question, an analysis of Twitter and Facebook posts published by public figures, such as politicians, journalists, activists, from the beginning of 2020 to the end of 2021, was conducted. From the analysis, it emerges that, in Italy, on the one hand, the expression cancel culture is used, in the public debate, predominantly in relation to gender issues and has aspects in common with the so-called “gender ideology”, a pseudoscientific theory developed by anti-gender and ultra-Catholic movements. On the other hand, in the political debate, the use of the concept of cancel culture has transcended conservative and ultra-Catholic circles. Indeed, the fear of “cancellation” of biology created convergences between right wing parties and apparently progressive environments, such as radical feminists, originally considered by their “new allies” as bearers of “gender ideology”, precisely where the notion of gender identity was in the spotlight, as in the case of the debate around the draft law against homo and transphobia promoted by the deputy Zan.

Wild intimacy, familial melancholy: Iranian ‘justice-seeking mothers’ and the affective orientation of online collectivity

Sara Tafakori (University of Leeds/UK)

This paper analyses the affectively powerful uses of social media by the network of 'justice-seeking mothers' in Iran, who campaign for justice for their children's deaths at the hands of the state and in so doing construct an oppositional narrative of martyrdom to counter official narratives of loyal martyrs. I situate the melancholic performance (Eng and Kazanjian 2003) of maternal mourning as central to the mediation of a 'wild' public intimacy (Berlant 1998) which contests the state's attempts to limit and foreclose the spaces of political appearance. This intimate public, I argue, draws on the affordances of visibility and hashtags on Instagram and Twitter to invoke 'home' and 'motherhood', in ways that affectively sustain its political activism. My perspective thus diverges from that of recent feminist media scholarship, which has emphasised the progressive implications of the broad, extra-familial egalitarianism of digital mourning practices, especially in terms of seeking justice for and recognition of these deaths (Papailias 2019, Cumiskey and Hjorth 2017). In parallel, the feminist sociology of mourning activism has questioned hierarchies not only of who should be grieved, but of who is judged to be most proximate to loss - most often the mother (Athanasίου 2017, Sosa 2014, Taylor 1997). While sympathetic to these perspectives, this study takes a less 'horizontalist' approach (Gerbaudo 2012), arguing for the contingent effectivity of hierarchies of voice (Nunes 2015, Dean 2019) that are centred around the mourning mother figure, as key to this Iranian network's affective and political directionality.

3.3 PRACTICES AND COUNTER-PRACTICES OF DIGITALLY-MEDIATED GENDERED VIOLENCE: REPRESENTATIONS, GOVERNANCE AND ALGORITHMS

Date/time: Thursday 16 June /09:00- 10:30

Room: U6/1C

Chairs: Silvia Semenzin; Lucia Bainotti

"We need to debunk feminism." The antifeminist revendications in the manosphere

Matteo Botto (University of Genoa/IT)

The manosphere is the set of online platforms composed of communities like antifeminists, alt-right, incels (involuntary celibate), men's rights activists, and pickup artists. What brings all these communities together is the Red Pill (TRP) ideology, which rejects feminism as a political project. This study aims to understand the antifeminist beliefs in the manosphere from the people frequenting these communities. No study faced this topic specifically, so it would be essential to analyze the manosphere's antifeminist revendications more profoundly, alongside the studies upon the TRP official contents and

the content analyses conducted in specific manosphere communities. The focus is on one of the most frequented antifeminist communities of the Reddit manosphere, the subreddit r/antifeminists, with more than 20.000 users. The research applied the constructivist grounded theory to analyze 120 posts using Atlas.ti. The first findings show that the main antifeminist revendications can be summarized in 5 points: feminism as a brainwash; deconstruction of the father role; oppression of white men; biological view of masculinity and femininity; view of the LGBT+ community as the deconstruction of humanity. The importance of these findings for educators, social workers, and policymakers involved in the prevention of radicalization phenomenon is considered in depth.

The Platformization of Gender and Sexual Identities: An Algorithmic Analysis of Pornhub

Ilir Rama (University of Milan/IT) & Giulia Giorgi (University of Turin/IT)

Online pornography, like other forms of cultural production, is increasingly subject to processes of platformization. While research has focused on the diffusion of online pornography and its broader implications, less attention has been paid to the algorithmic infrastructures through which platforms distribute and manage pornographic content, and how this might reiterate socially embedded views and perspectives. To fill this gap, we consider how Pornhub, currently the leading porn platform in the digital economy, establishes the gender identity of its users, and how this affects the structure of the platform and the distribution and recommendation of content within it. We collected data about 1.600 variations of Pornhub's homepages, as well as data about 25.000 videos suggested to 10 profiles with differing self-declared gender identities. Through this data and an analysis of the signup procedure, we underline how Pornhub segments, distributes, and manages content based on the profiling of its users, increasingly following the logics of the platformization of content. Findings point to how Pornhub's algorithmic suggestions and the structure of the platform concur to reiterate a heteronormative perspective on sexual desire, sexuality, and gender identities.

Guilty until proven innocent: Autoethnographies of powerlessness in Instagram and TikTok account deletions

Carolina Are (researcher/activist/blogger)

This presentation is connected to a paper that sets out to answer the following research questions:

RQ1: Which in-platform barriers do users posting nudity and sexuality encounter once their profile is deleted from Instagram?

RQ2: Which in-platform barriers do users posting nudity and sexuality encounter once their profile is deleted from TikTok?

It does so by sharing findings from an 'autoethnography of powerlessness,' drawing from my disempowering experience of being a heavily moderated social media user. The moderation – and therefore deletion or censorship – of online content is a key aspect of platform governance. Without online moderation, platforms would be unusable. However, research has found repeated examples of online moderation targeting marginalised users, and disproportionately focusing on nudity and sexuality instead of on violence, particularly after the approval of FOSTA/SESTA. Focusing on the moderation of my pole

dance instructor, activist and blogger account @bloggeronpole from February to October 2021, I reflect on social media's de-platforming of nudity and sexuality as lived through the deletions of my profiles on Instagram (July 2021) and TikTok (February, April and May 2021). With little to no information from platforms about the details of their moderation, qualitative, ethnographic and autoethnographic explorations of platform governance is all users currently have to fight and understand puritan, patriarchal censorship of nudity and sexuality. I contextualise my experiences within broader platform governance and sociological research to recommend different options for better, more equal and community focused moderation.

Technofeminism in practice: Assessing critical studies of technology in the design of algorithmic decision-making processes

Diletta Huyskes (NASP University of Milan/IT)

Governments around the world are increasingly turning to algorithms to automate or support decision-making processes, in domains such as social welfare, fraud detection and surveillance infrastructures. Some of these systems have demonstrated a tendency to discriminate also on the basis of gender, putting women and the LGBTQI+ community at high risk by denying access to certain services. This can happen due to historical data and result in practices such as misgendering, reinforcing gender binarism. Studies of technology ethics in recent years have focused primarily on the quality of training and testing data to search for the causes of these biases. However, an approach focused on data leaves uncovered all the other stages of design that involve human interests and values in the making of technologies. Over the years, empirical research has insisted on showing how technology shapes gender relations, rather than how gender relations are shaping technological design. As both our conceptions of gender and technology have drastically changed, I propose to readapt technofeminism as introduced by Wajcman (2004) to investigate whether the enforcement of its principles in the design of automated decision-making systems could reduce the risk of gender biases in the outcomes. In my paper, I will attempt to demonstrate why the principles of technofeminism and an approach rooted in materialism, contingency, and feminist epistemology are the most appropriate lenses for studying the mutually constitutive relationship between gender and technology (Wajcman 2004) in today's socio-technical context.

Embodying the victim in an Intimate Partner Violence scene: using virtual reality to reduce attitudes of victim blaming in the general public

Tania Johnston (EVENTlab Barcelona/ES)

Embodiment in Virtual Reality, whereby people can be placed in a virtual body, such that they experience the perspective and the body of another, has been validated as a powerful tool for personal and social transformation that provides experiential, implicit learning (e.g., Sanchez-Vives and Slater, 2005; Slater & Sanchez-Vives, 2016). As such, it has consistently been found to reduce prejudice in a number of contexts (e.g., Gonzalez-Liencre et al., 2020). Attitudes of the public towards Intimate Partner Violence (IPV) and

its survivors are important targets for its prevention. Indeed, attitudes determine peoples' responses to situations of IPV as well as the responses of offenders, professionals and victims themselves. Although IPV is generally considered unacceptable by the public, attitudes of victim blaming remain prevalent in certain situations. Moreover, there is often a discrepancy between people's explicit, self-reported attitudes and their more implicit perceptions. We will first describe two studies in which we tested the potential of embodied perspective taking to reduce attitudes of victim blaming in the public. We will focus both on explicit attitudes and on socio-cognitive processes, such as Infrahumanization (the propensity to attribute to someone more primary emotions - that are shared with animals- than secondary emotions -that are uniquely human (Demoulin et al., 2004)) that is an implicit form of prejudice against the victim and is also related to explicit victim blaming. Finally, we will discuss how the use of virtual reality can promote social change in the field of prevention of gender violence.

3.4 #DIGITALACTIVISM 2 #MEETOO #GENDERIDEOLOGY #GENDERBASEDVIOLENCE #FEMINIST #LGBTI+ #PLATFORMRESISTANCE

Date/time: Thursday 16 June / 14:30 - 16:00

Room: U6/1C

Chairs: Carla Cerqueira

Feminist cyberactivists on the frontline: The Covid-19 pandemic as a catalyst of Instagram activism in addressing female genital system's needs in Italy

Alice Buonaguidi & Chiara Perin (University of Milano Bicocca/IT)

The proposed research will descriptively investigate the rise of digital feminist activism surrounding female genital system's needs in Italy during the mobility restrictions imposed due to the spread of Covid-19 virus. Female genital system's needs (defined as needs arising from diseases such as, but not limited to, endometriosis, adenomiosis, vulvodynia and interstitial cystitis) have a strong impact on women's and AFABs' social functioning, emotional well-being, relationships with professional and personal networks, sex life and employment opportunities. The lockdown measures have worsened their condition, since acute stressful events on a broad scale might easily disrupt support networks and break down ordinary sociality. During this time of mobility restrictions, Instagram has functioned as an ecosystem in which people have obtained information and social/emotional support in dealing with their disease(s). The aim of this study is to raise questions about the making of feminist narratives in digital spaces and their exponential growth due to the restrictions imposed due to the pandemic. Through a number of

interviews with prominent digital feminist activists and the analysis of the posts on their Instagram pages, we will conduct a qualitative exploration of their experiences. We will argue that activists served as leaders in promoting and circulating feminist counterdiscourses on these health needs by reformulating the mainstream interpretations and by sharing identity models that subvert those of the fragile individual. Thereby, we oppose the hypothesis that the Internet constitutes a body-free emancipatory space that leaves identities behind: the body and the construction of the self-become the center of both political discourse and feminist activism.

Digital feminism and transformations of abortion discourse in Poland

Dagmara Rode (University of Lodz/PL)

The near-total abortion ban of 1993 is commonly perceived as a symbol of political change in Poland, marked not only by the transition to liberal democracy and neoliberal capitalism, but also by the conservative backlash, the retraditionalisation of gender roles, and the growing influence of the Catholic Church on the public sphere. In recent years, we have witnessed numerous protests against propositions of further restrictions on abortion laws, both in the streets and in virtual space. Particularly massive demonstrations erupted in 2020, when the Constitutional Court declared the embryopathological premise of the abortion bill unconstitutional, symbolically ending the so-called “abortion compromise.” The protests, using various forms of digital activism, have led to significant changes in the demands of feminist movements as well as in the language used to articulate them. In my paper, I would like to examine the articulations of abortion discourse in digital feminism in Poland that emerged during the 2020 protests. I will analyse the roles and functions of various forms of visual documentation, such as live broadcasts, meme-like photos of the derisive banners, online documentaries, etc., which flourished on social media for weeks. They played the key role in shaping the general perception of the demonstrations and served as a tool to organise and mobilise the feminist community. I will argue that these visual materials also helped to change the discourse of abortion activists. Solidarity, community, self-help and self-organisation, and radical empathy became keywords to describe the emerging movement.

Instagramming Feminisms in Portugal: An exploratory look into the Portuguese landscape of feminist hashtags on Instagram

Sofia P. Caldeira (CICANT Lusófona University/PT)

Social media platforms have long become an integral part of our experiences of everyday politics (2016). Amongst them, Instagram is currently one of the most widely used platforms – counting with over one billion monthly users worldwide (WeAreSocial, 2021). In Portugal, it currently is the third most used social media platform (excluding direct messaging platforms) (WeAreSocial, 2021b). Yet, the ways in which its conventions, aesthetics and popularity logics shape the practices and discourses of online feminism (Keller, 2019) are still understudied, both nationally and internationally, as much of the existing research tends to privilege platforms such as Twitter or Facebook (Caliandro and Graham, 2020). This paper offers an exploratory mapping of the Portuguese landscape of feminist hashtags on Instagram, departing from four hashtags –

#feminismoportugal (feminism Portugal), #igualdadegénero (gender equality), #naopartilhes (don't share it), and #portugalmaisigual (a more equal Portugal). It combines qualitative close readings with the use of digital methods, including the creation of a Gephi co-hashtag network. This exploration highlights the diversity of feminist perspectives, concerns, and purposes contained within this feminist hashtag landscape. This plural landscape allows for the exploration of various tensions: between a local focus and its interconnection with broader transnational feminist imaginaries; between educational and social justice messaging and the adoption of an accessible yet popular Instagrammable aesthetic (Caldeira, De Ridder & Van Bauwel, 2020); or tensions prompted by the co-existence of diverse, and at times contradictory, versions of feminisms within these hashtags – ranging from posts concerned with intersectional feminisms to neoliberal feminist messages (Rottenberg, 2014).

Between global and local in Portuguese feminist movements

Célia Tabora Silva & Carla Cerqueira (CICANT Lusófona University/PT)

Contemporary feminist movements appear and present themselves on a global scale and have reflections at the local level. Movements such as Slutwalk; #Metoo; La Manada; #EleNao; 8M Feminist Strike have taken on a transnational dimension visible through digital activism and street demonstrations. Portugal is a country that, for having lived more than 40 years of dictatorship, presents weaknesses and particularities concerning the feminist movement. The changes driven by democracy were reflected in the emergence of feminist organizations and, consequently, in new agendas for the movement. A path made of advances and setbacks (Tavares, 2011) that has sought to incorporate feminist themes in the public space through different communication and action strategies (Cerqueira, Cabecinhas & Gallego, 2017). Portugal's participation in transnationally initiated feminist actions, such as the referenced ones, is coated with singularities that express, among other problems, disparities in formal and communicational literacy, technological access, geographic accessibility to large urban centers where face-to-face action usually takes place. This paper is part of a funded research project called *Glocal feminist movements: interactions and contradictions* (PTDC/COM-CSS/4049/2021) and aims at a theoretical problematization of central concepts for the understanding of feminist movements today, paying attention to the specificities of the Portuguese context in articulation with the transnational one, in order to identify their interactions and contradictions. The expected result will contribute to bring voice to a diversity of associations and collectives, recovering the historical memory of social invisibility of feminist movements in their "struggle for recognition" (Honneth, 2003).

Feminism and cyberactivism during pandemic: the 8M movement in Portugal

Camila Lamartine, Marisa Torres da Silva & Carla Cerqueira (NOVA University of Lisbon/PT & CICANT Lusófona University/PT)

Feminist movements achieved greater dissemination through cyberfeminism, from the contestation of inequalities and representations of women in cyberspace (Martinez, 2019;

Haraway, 1991). In this sense, some scholars indicate the emergence of a new feminist wave that emerges from digital networks and platforms, claiming a greater inclusion of differences and axes of power / oppression, thus emphasizing intersectionality (Silva, 2019; Fernadez et al., 2019; Hollanda, 2018; Chamberlain, 2017), used as the most adequate theoretical framework, as it seeks to intervene and make feasible in a political way, but not at the expense of segregation, silencing and marginalization (Zimmerman, 2017). One of these movements is the International Feminist Strike 8M which has become a transnational event, repoliticizing the feminist movements of this century (Arruzza et al., 2019). In 2020, the strike took 30,000 women to the streets of Portugal, which cannot be repeated the following year due to the covid-19 pandemic. Therefore, with the aim of problematizing the presence of a fourth wave of feminist and digital activism, we analysed the Instagram pages of the 8M promoters in Portugal (@rede8demarco and @grevefeminista.pt) in the year 2021, through observation participant netnographic and exploratory and semi-structured interviews to understand the difficulties and adaptations faced by the organizers in carrying out the strike during the pandemic. It is also expected to identify the agendas, themes and feminisms addressed in the publications, in addition to the engagement of the user, to better understand the construction of an intersectional feminism through digital activism.

3.5 #REGIMEOFVISIBILITY 2 #TRANSREPRESENTATION #NEWSMEDIA #BODYSTANDARDS #SEXPOSITIVE #FATPOSITIVE

Date/time: Thursday 16 June / 18:00 - 19:30

Room: U6/1C

Chairs: Lucia Bainotti

Censorship in social media: New sex and body wars?

Carla Sanz García (social worker)

Internet is conceived as a democratic and free space, but in the last few years it has been shown to what extent this is not always the case. Recently, mainstream social media have imposed Terms of Use and algorithms that control what you can post and what content has more visibility. Digital media, this new space between private and public, is constantly changing and producing relationships and canons, which he inhabit individually and collectively. Censorship, a tool of control and power par excellence, determines what can be shown and what not in the social media, and it has a clear gender bias against sexuality and bodies. On the other hand, algorithms, besides showing a different reality to each user, prioritize some content over other, reproducing patriarchal, colonial, etc., and it leaves in the shadow diverse and dissident identities. Terms of Use politics basically decide what can exist or not in these digital spaces and the algorithms reorganize our imaginary. Therefore, it is necessary to analyse and question from a feminist perspective why thes

recent and abrupt changes in the digital spaces we inhabit are due. Censorships and shadowbans seem to have a special focus on sexuality and body expressions, threatening people who make a living from them or spread educational information about them. This can bitterly evoke a new digital war against sex and bodies.

Using the Fat Body on Instagram: Fat Visibility between Body Positive Movement and Capitalism

Irene Santoro (University of Rome Tre /IT)

In latest years Instagram has become a place for activism, many have brought their beliefs and values on the platform, sharing knowledge about feminism, challenging not only beauty standards, but also the idea that beauty is valuable, and it equates thinness. Activists are sharing their real body on Instagram, that gave them the radical possibility to break the sole representation of the female body in the media, making visible the invisible. “Body Positive movement” has spread on social media around the western world, but with it came the diluted form by capitalism. What we can call “#bodypositive” is the commodified version of the movement, where the focus has been shifted from the social fight for justice to the individual effort of loving oneself. This individualistic version does no harm to capitalism, as its goal is to sell beauty product, and much more, to fat people, who still must fit in standard, just a larger one. Fat bodies in this “#bodypositive” still must be pretty, sexy, and desirable to the male gaze. This create a paradox for the fat body: being extremely visible and invisible at the same time. The fat body is visible as a consumer, as a sexual object and for media exploitation but still invisible in its rights.

Beauty and Paradoxes of Women’s Choice: A Feminist Perspective

Chiara Piazzesi (Université du Québec à Montréal (UQAM)/CA)

A feminist reflection on the current connection between body politics and gender relations must deal with women’s experience of beauty, especially then the latter is situated in the Western “postfeminist” socio-cultural context, which places beauty as the center of women’s representation and self-representation. Within feminist debates, beauty is not univocally defined, rather is seen either as self-expression, sociability, empowerment, and pleasure; or as normative field, constraint, and oppression. In my presentation, I will argue that women’s experience of beauty is indeed at once expressive and oppressive, and that these–ambiguities are rooted in the Western socio-cultural framing of beauty as a form of legitimacy for women. More specifically, I posit that such normative framework is *paradoxical*, that is to say built by contradictory injunctions. Drawing on digital media traces, and especially selfies, fieldwork results, and feminist literature, I will present a theoretical discussion of such paradoxical normativity. My general argument is that beauty experience reveals a major contradiction of the current framing of feminine political subjectivity: autonomy of choice is among the main feminist demands, yet contradictory injunctions framing women’s choice disqualify the latter as constitutively flawed.

Dana Vespoli’s Feminist Porn

Sofia Torre (University of L'Aquila/IT)

According to Enrico Biasin (107-109), for a very long time pornography has been addressed only in terms of hypothetical causal relationships between pornographic representations of sexuality and measurable consequences in the real world. It has been often defined as moral degeneration or sexual violence – see, for instance, Andrea Dworkin's theories in *Pornography: Men Possessing Women* (XII-LV). Yet this empiricism has never been able to bridge the gap between the real and its representation. If it is not possible to measure the consequences of pornography on the outside world in terms of violence and moral degeneration, instead it is possible to notice another phenomenon, that is the superimposition of sexual freedom and progressive pornification of society.

Since the 1980s, popular media, such as music videos or advertisements, have increasingly shown the tendency to portray images of female sexual freedom as prostitution or as a calculated manipulation of men for material gain. On the contrary, in the last two decades, complex relationships between subcultures and pornographic representations arose, drawing on underground cinema and punk music experimentations, which have helped artists and researchers to reject stereotypes concerning pornography – see, for instance, the aging phenomenon. After the feminist Porn Wars, it is not complicated to find pornographic materials that are specifically addressed to women – see, for instance, the “female choice” section on sites such as Pornhub . Dana Vespoli offers a broader definition of what feminist porn can be. She uses sexually explicit imagery to contest and complicate hegemonic representations of gender, sexuality, race, ethnicity, class, age and body type. She explores concepts such as desire, agency, power, beauty, and pleasure against the limits of gender hierarchies and heteronormativity. Thus, the main purpose of this presentation is to analyze how the age factor works in Dana Vespoli's porn and, drawing on it, how our perception of what is obscene might change.

3.6 #REGIMEOFVISIBILITY 1 #TRANSREPRESENTATION #NEWSMEDIA #BODYSTANDARDS #SEXPOSITIVE #FATPOSITIVE

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/1C

Chairs: Silvia Semenzin

Visibilising 'Western Code' Trans* Narratives in Filmic Representations

Jul Tirlir (Academy of Fine Arts - Vienna/AT)

In the last ten years, an increasing visibility of trans representation in documentary as well as in feature films can be observed in the context of the Global North, a phenomenon also referred to as transgender tipping point. Focusing on trans representations in films

recently produced in the socio-political context of the Global North and their reception, such as *A Perfectly Normal Family* (Reyman 2020), *Lola vers la mer* (Micheli 2019), *Neubau* (Schmit 2020), and *So Pretty* (Dunn Rovinelli 2019), my contribution analyses which representations have gained visibility in this process and which identities, struggles, bodies, and modes of desire are rendered invisible against the backdrop of the entanglements of binary, normative, racialising, (neo)-colonial, classist, and heterosexist regimes of representation. I argue that the increase in trans visibility in filmic representations reflects the ambivalences inscribed into processes of invisibilisation in terms of stereotypical representations and simplifications as well as the possibilities and perspectives that go along with emancipatory self-representations. To analyse ambivalent processes of invisibilisation, I apply Marek Sancho Höhne's and Tamar Klein's concept of 'Western Code' Trans* Narratives to cinematic representation, understanding 'Western Code' Trans* Narratives as "the colonial project of medicalizing and disciplining trans* bodies" (Höhne/Klein 2019). I combine Höhne's and Klein's concept with Austin H. Johnson's and Joanna McIntyre's approaches on transnormativity. Johnson defines transnormativity in his analysis of trans masculinities in documentary film as a „specific ideological accountability structure to which transgender people's presentations and experiences of gender are held accountable“ (Johnson 2016: 465). McIntyre broadens Johnson's approach, understanding transnormativity as assimilation into a normative setting that allows some trans people to become intelligible and socially recognised under certain conditions as she elaborates on specific modes of representation in relation to trans femininities. Transnormativity establishes a hierarchy of "correctly" being trans that tends to render invisible the possibilities of gender fluidity as well as trans experiences that do not conform to a white, socially and economically secured, culturally intelligible, healthy and heterosexual norm. I understand transnormativity as a regime of representation based on a normative binary, biologicistic and colonial gender logic. I explore where this regime of representation becomes visible as well as contested through resisting practices of self-representation. My contribution thus proposes to make visible the re-production of 'Western Code' trans* narratives as well as their contestation and questioning in and through cinematic representations by grasping cinematic processes of invisibilisation as a result of the complex entanglements of mechanisms of power and domination.

Looks are(n't) everything - How Beauty Boys Approach Intersectional Aspects on YouTube

Ali(sa) Simon, Yvonne Prinzellner & Irmgard Wetzstein (Fachhochschule St. Pölten/AT & Research and Innovation Centre JOAFG/AT)

Beauty influencers have perfected the makeup game with YouTube being their playground. With YouTube being one of the most popular social media channels, it provides them a platform to market themselves, while being able to connect with their followers (Nandagiri & Philip, 2018). With beauty channels having been a (cis-) women's domain for a long time, male 'Beauty Boys', have been storming the scene as well. While there are studies on male beauty influencers and their performance of femininity (Chen & Kanai, 2021) or language features (Karjo & Wijaya, 2020), there is a research gap in recognizing the various intersectional categories such as sexuality, race, class and body image they give visibility to and are representants of. This paper aims to fill the research gap by not only elaborating on topics male beauty YouTubers cover in their videos (such as experiences of lgbtqia+ struggles, privileges and solidarities), but also by addressing displays of gender (fluidity) and other identity features by scrutinizing whether and how

they challenge traditional (gender) roles. Using Mikos' (2008, 2018) film-analytical approach, with a focus on content and representation, narration and dramaturgy, actors, and aesthetics, this paper explores YouTube videos of four influential male beauty influencers: Jeffree Star, James Charles, Patrick Starr and Manny MUA. Identifying their respective patterns and (subversive) strategies is highly relevant, because beauty boys function as role models for a young, adolescent audience being in a crucial life phase of (sexual) identity search and formation (Lovelock, 2017).

When old meets new: gender normativity finds fertile grounds on Italian traditional media's social media accounts.

Silvia Keeling (University of Milan/IT)

When social media accounts of Italian traditional media outlets (i.e., national newspapers) issue an Instagram post depicting women (in an image) or quoting women (in a text) it is almost exclusively because the issue they want to address concerns body-image, fashion, children, relationships, or gender-related issues (e.g., gender-based violence or LGBTQ rights). Women are also represented in connection to their social gender role of mothers and wives, even when out of context. These results emerged after visual, context and word-frequency analyses were carried out on a month's worth of posting activity of two prominent, non-openly partisan, Italian newspapers' Instagram accounts. Hence, traditional media outlets seem to be reviving an old-fashioned narrative of gendered identities and norms online, which contributes to the reproduction of sexual inequalities, to reducing women's political efforts to the realm of women's issues, and to limiting gender-related issues to a women-only audience. This marches against social media also hosting a space for potential gender exploration and freedom – Donna Haraway's line of thought (2000), as well as that of activists and instances pertaining to the fourth-wave feminist movement that envision in Internet an empowering means for freedom and self-determination. Yet, contemporary considerations on gender identities, and challenges to marked and binary representations of gender, might be prominently promoted by user-based content, whereas it is taking more time for traditional media's online accounts to ease off gender conformity and regulation.

Mainstream News Media Representations of Trans People in Italy, 2000-2020.

Elia A.G. Arfini (University of Milan/IT)

This paper will present the research design, methodology and preliminary results of a project aimed at identifying the evolution of narrative frames and trends in coverage of the trans experience in Italy, operative in mainstream journalism. At the international level, a rather extensive literature on the topic is available (for a review see Capuzza 2019), which has highlighted a general under-representation and a tendency towards a merely episodic treatment of the topic (usually linked to the reporting of hate crimes). However, some relevant gaps remain: firstly, most of the studies are based on case studies dedicated to the representation of single trans people who are newsworthy - celebrities or more often victims (e.g. Amy-Chinn 2011; Barker-Plummer 2013); secondly, these researches have been produced largely in the Anglo-American context (even the rare exceptions, still analyse countries considered progressive in terms of LGBTQI+ rights, e.g.

Åkerlund 2019 on Sweden). This research will instead present a systematic project focused on a longer timeframe (2000-2010); it will also focus on the underresearched Italian case, which stands out internationally because of the sad record that makes Italy the first country in Europe for murders committed against trans people (TGEU 2020). This paper will highlight the preliminary results regarding the methodology and codebook as well as a first portion of analysis of the corpus (extracted from two major national printed newspapers [Corriere della Sera and La Repubblica]).

Between Identification and Disidentification: Reception of Asexual Representation

Anna Kurowicka (University of Warsaw/PL)

The recent rise in representation of asexuality in young adult literature has been met with largely enthusiastic reactions from reviewers who self-identify as members of the ace community. This community is particularly vocal about its representation because it faces a variety of stigmatizing assumptions, such as asexuality being identified with illness, repression, trauma, or celibacy. The other reason for this unique investment is the proliferation of micro-labels under the umbrella of asexuality, including identities related to romantic attraction (hetero-, homo-, or biromantic), and identities of people who experience sexual attraction under specific circumstances, such as demisexuality, all of whom would like to see their experience portrayed in culture. As a result, each new novel with asexual characters is extensively reviewed and discussed on Instagram, YouTube, Tumblr, and thematic Facebook groups by readers who are engaged in the shaping the image of asexuality. In this paper, I analyze these reviews to discover how this particular interpretative community participates in the cultural debates on asexuality. Young adult literature offer a fascinating case study in a specific segment of literary business, one in which diversity and authenticity are valued highly, relationships between creators and readers are often intimate, and the communication between these groups – direct. I look into identity politics playing out at the intersection of a minority community and popular culture, analyzing the investments and assumptions about the importance of representation for the political and social legitimacy of asexuality.

3.7 #DIGITALLABOUR #REPRODUCTIVELABOUR #DATIFICATION #RESISTANCES

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/1C

Chairs: Nina Ferrante

Social media as a tool of resistance: A case study on a digital labour platform for cleaning services

Mathilde Mondon-Navazo & Annalisa Murgia (University of Milan/IT)

This communication contributes to the debate on emerging forms of resistance among precarious platform workers. It takes the case of cleaning workers performing their services through digital labour platforms (DLPs). The recent debate focused on workers' struggles against DLPs and the different forms of organising emerged within trade unions and other alternative collective actors (Johnston, Land-Kazlauskas 2018; Joyce, Stuart 2021; Woodcock 2018). However, so far most of the research addressed taxi drivers and food delivery riders, i.e. categories of workers that are male-dominated and particularly visible, especially during the Covid-19 pandemic (Borghi et al. 2021; Englert et al. 2020; Leonardi et al. 2019; Purcell, Brook 2020; Tassinari and Maccarrone 2020). To fill this gap, we analysed the collective practices of cleaners working through DLPs, a working group less visible in the public space, and which can be considered emblematic of the intersection of gender and migration (Marchetti et al., 2021; Molitor et al. 2021). More specifically, a qualitative study was conducted in Berlin between September and December 2021 by combining interviews and participant observation in a WhatsApp group. Our findings show how social media can be used to foster collective resistance among highly fragmented and precarious workers. First, we show how this virtual space can be used as a classical organising space, to share information about rights and useful tips to deal with DLPs. Second, we discuss how the instantaneity of social media can foster forms of very strong mutual support, like in cases of sexual harassment committed by clients.

Immediacy, Mediation, and Feminist Logistics

Tania Rispoli (Duke University/US)

The argument of this paper is foregrounded on the assumptions that we live in times in which distribution of care is crisis and, at the same, in a society regulated by platform and digital capitalism. Sitting at the crossroad of political theory, feminist theory, and media theory, this paper challenges the idea that the only two political options – that feminist, ecological, and anti-racist movements have – are either expressing themselves in the mediated forms of unions and parties (Poulantzas 2001; Laclau 2005; Mouffe & Errejón 2016) or being condemned to the ephemerality of immediacy or singular event (Théorie Communiste; Endnotes; The Invisible Committee 2009 and 2015). Looking at the interaction with the digital, which is at the same time embodied and distanced, and at the development of platform capitalism (Srnicsek 2017; Bratton 2015 and 2021; Cowen 2014), I develop an argument through contemporary feminist theory and media theory (Terranova 2004; Parisi 2004 and 2013; Butler 2015; Weeks 2020) that interprets the politics of contemporary social movements as *unmediated mediations*, and, at the same time, argues for the necessity of scaling up political actions and networks

Becoming an online sex worker. A study about sex workers' moral career construction process

Maria Cristina Zappi (University of Padua/IT)

Even though the sex work industry, especially during the Covid-19 pandemic, has progressively evolved, developing new digital forms of work, there is still a gap in research regarding online sex workers and how their work experiences may differ from those of offline sex workers, who have been broadly studied. This qualitative study addresses this gap by examining female online sex workers' perception of the moral stigma that comes within their work and the construction of their moral career. Data come from semi-structured interviews, conducted in Northern Italy during April-May 2021, with ten female online sex workers who create and sell their contents using online platforms such as OnlyFans, Cam4, PornHub and Patreon. Previous studies regarding offline sex work stated that sex workers may experience both a public health-related stigmatization process and a condemnation from feminist movements, who blame sex work for keeping focus only on satisfying male gaze, desires and needs. Participants reported the existence of a labeling process that makes them feel perceived by others as people without ambition, projects or ideas about their future and their career. Therefore, they perceive their activity not as socially justifiable as its offline counterpart, which is often associated with exploitation or need situations. Moreover, they identify the creation of online networks between sex workers as a useful tool to resist and fight against the stigma, to ensure one another safety and protection against potential violent situations and to be able to be proud of their professional identity as online sex workers.

Streaming Authenticity: Emotional Labour and Dramaturgical Stress of Women in the Italian Gaming Community on Twitch

Roberto Carradore & Tiziana Pirola (University of Milano-Bicocca/IT)

Twitch is a live-streaming platform that offers opportunities for monetization such as subscriptions and donations: monetary exchanges are framed as a way to support streamers' work, show appreciation and gain access to the 'inner circle' of subscribers. Making money requires establishing and nurturing relationships with the audience, and negotiating with their expectations. For women, positioning oneself within the platform also implies coping with the sexist expectations embedded in the masculine culture of the gaming community. Previous research on the female presence on Twitch has focused on sexual objectification and harassment, on the role of policies in regulating acceptable expressions of femininity and sexuality, and on the discourses surrounding the female body. Through 14 interviews with Italian streamers and ethnographic observation of their channels, our research explores the different facets of authenticity in live streaming. Expanding on the Goffmanian front stage/backstage dichotomy, we introduce the concept of "in live self", which blurs the lines between the intimate self and the character/role streamers play for their audience, and also requires a complex management of emotions in order to be sustained. Our data shows how emotional labour and dramaturgical stress are central components of female streamers' work, structured around three analytical levels: a) the body: self-presentation and performing femininity; b) relationship with the community: intimacy, entertainment and governing expectations; c) relationship with the platform: monetization and professionalization. Showing their authentic and vulnerable self within a relatively safe platform is the price female streamers pay to foster a positive culture and create inclusive communities.

Digital everyday life of gender minorities in the datafied age

Julius Hokkanen (Tampere University/FI)

Datafication – the cultural process of converting everyday life, practices and human interaction into harnessable data points for computer-based processing – has profoundly affected the ways people experience the digital realm and connect with one another (e.g. van Dijck 2013; Dobson et al. 2018). However, datafication does not merely mark shifting power relations between users and the technology giants that manifest in concerns around data ownership, governance and privacy. It is argued that social practices and cultural imaginations are more generally organized around ubiquitous data-driven platforms. This process has been termed as *platformization* (Poell et al. 2019). While platforms have evidently opened prominent spaces for gender minorities and feminist groups to network and to represent, this empowering potential has also been contested (e.g. Raun & Christensen-Strynø 2021; Mahoney 2019). In the neoliberal economy, the datafied platforms may impose normative boundaries over (queer) subjectivities, self-expression, activism and discourses. Computational logics and machine learning algorithms influence the kinds of content that gets to circulate and to whom. This in turn affects users' digital practices. In the light of the data-driven culture and theoretical frameworks developed to make sense of today's platform-based practices, I present preliminary results of our project's research on gender minorities' digital everyday life and the sense-making around platforms, applications and media services. Methodologically we combine participants' diary entries with qualitative interviews to better understand what kinds of content produced or consumed is important to our participants' (gender) identities, how are meaningful networks formed and whether digital media economy altogether transforms queer ontologies.

3.8 #IMAGES #IDENTITYPRODUCTION #YOUTH #POSTFEMINISM

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/1C

Chairs: Domitilla Olivieri

Self-representation and identity. Silvia Rosi's photography as an example of visual resistance

Francesca Prezioso (University of Rome Tre /IT)

The act of looking has always been linked to male domination in Western culture. This has increased a form of oppression against other subjectivities through a standardized representation of them. It is well established that the male gaze has created a female figure that is strongly sexualised and constantly observed; therefore, in terms of the pleasure of looking, the power dynamics have been split between active/male and passive/female in the cultural construction of gender roles. This idea gains ground in contemporary society, where we are bombarded by images in which women are stereotyped into an ideal figure. Taking this premise as its starting point, the aim of this paper is to analyse how self-

representation can be seen as a form of resistance, in an attempt to make visible the invisible. Indeed, even if women are the subject of many images, they are always shown through a hetero cis white male lens. In particular, female artists have used photography as medium to reclaim their own bodies and to show their own gaze, aiming to create an alternative imaginary. For these reasons self-representation is a reconstruction of a hidden identity. The research will focus on Silvia Rosi's photographic work (2019) as an example. She explores the theme of family and migration through her self-portraits, in which she plays the role of her parents when they first came to Italy. She elaborates their experience of migration and uses her body to tell a personal unknown story, that speaks to everyone.

Body socialization based on the production and reception of self-images by adolescent boys on social networks

Célia Cyrille (CY Cergy University of Paris/FR)

During adolescence, a period of identity reshaping and body transformation, social networks are spaces of sociability that allow for the appeal of generational and gendered belonging. In this paper, from the perspective of French boys aged 15 to 20, I examine the socialisation of boys' bodies on social networks, in order to understand the articulation between the socionumeric uses of the body and the culture of the gendered group to which the respondents belong. I suggest that male online homosociabilities show that the work around self-image is collective, embedded in norms and validations. The boys' group of friends is a prime recipient on Snapchat where the images shared are essentially ephemeral, taken on the spot, humorous and invite exchange. The photos published on Instagram, intended for a wider audience, are less numerous and more elaborate. Images of the self are thus shared intimacies, and the meaning of a photo varies according to the target audience and the publication space used. I also argue that adolescents construct themselves as boys also in relation to girls. While recalling the common objective of showing off and pleasing, the respondents differentiate, sometimes oppose, the feminine and masculine appearance work online. Through images, the female body is a medium of seduction, evaluation and even control of girls' sexuality by boys. Finally, I show that social networks can be seen by adolescent boys both as spaces of protest against social norms of femininity and masculinity and as gendered spaces of self and body presentation.

Selfie, Instagram, Subjectivity, Post-feminism

Hande Akyl (University of Marmara/TR & University of Leicester/UK)

Post-feminism came into being with contemporary forms of popular culture and media after it is assumed that particular rights in which the equality was almost fully achieved. New communication technologies and digital technology have led to rapid changes in individuals, not only in social and economic aspects but also in daily life, women now have a new area to express themselves, their individual preferences and identities. In the neoliberal culture, individuals not only reveal themselves more but also relate to themselves more. In this study within the conceptual framework of post-feminism and neoliberalism, sensibilities such as consumerism, empowerment and freedom are investigated through the profiles (selfies) of Hijabista Instagram users in Turkey introducing intersectional points of Islam and modernization in Turkey with

postfeminism. Judith Butler's feminist poststructuralist theory of gender (1999) introduces a discursive and performative style to present hyper-femininity as doing gender and to create gendered subjectivities. Subjectivities that emerge through the Hijabista profiles sharing on Instagram, dressing feminine, appearing, and expressing themselves through fashion are revealed also with this framework of this theoretical view. In ethnographic field research, starting with a freely formulated theme and idea, not with a determined theory or hypothesis, we gain access overtime to the group and we adopt a social role. (Neuman, 2014) In this study hijabista profiles on Instagram which are selected by searching with hashtags through the search engine were watched and examined. The review included content analysis of photos and texts and the data is interpreted in the light of the postfeminist sensibilities and performative gender. Hijabista selfies and their posts are considered as a performative act and explained in terms of postfeminist media culture.

Ba Seda-ye Boland Bekhandid; Bayad be Seda-ye Ma Adat konand (Laugh out loud; they should get used to our voice): Feminist 'meme wars' on Iranian social media

Sama Khosravi Ooryad (University of Gothenburg/SE)

This article focuses on the emergent feminist meme activism on Iranian social media and the collective memetic world-making practices that combat hate and misogyny online. The primary questions of the article are as follows: How have digital technologies acted as agential tools of feminist digital activism on Iranian social media to counter rising anti-feminism and hate online? What is the role of feminist humour as enacted through memes in Iranian online sphere? And why do feminist memes matter? The first section contextualizes debates around feminist digital activism on social media platforms in post-revolutionary Iran. The article builds on feminist scholarship regarding approaches for countering online misogyny in recent years (Ging and Siapera 2019; Ringrose and Lawrence 2018) and conducts an intersectional, feminist, and posthumanist visual content analysis (Ahmed 2014; Haraway 2016; Rose 2016; Renold and Ringrose 2018) of the two Farsi Instagram pages *women.memes2* and *a_man_said*. The main argument is that "feminist memetic praxis" and "feminist memetic humour" exist on Iranian social media and thrive amid and despite intensifying online hate toward (feminist) women. It also highlights the promising potential of the networked and non-individualistic aspects of such feminist meme-activism for digital feminism in Iran's current online sphere.

Becoming Instagram Bodies

Marissa Willcox (University of Melbourne/AUS)

The body is never completely human. It changes with challenges and is afflicted by social and cultural norms and ideals. It takes up the material culture it is embedded in and adapts to the world as it moves through it. Embodiment for some cultural theorists, is an architectural experience (Halberstam, 2018), it can be built through the more-than-human. In this paper, I present a posthuman and new materialist perspective which theorises the body as emergent of and enmeshed with Instagram from the perspective of two queer and feminist Instagram artists. Building on Rebecca Coleman's (2009) work in her book *The Becoming of Bodies: Girls, Images, Experience*, I tie together these two

empirical case studies from a larger project to explore how feminist and queer digital art on Instagram has the capacity to change and affect the body, which I theorise as the becoming of an “Instagram body”. I offer insights from ethnographic interview data with my participants and images of their art about bodies to encourage further discussion into ways bodies are seen as expanded, agentic, multiple beings, sites of living history and cultural resistance. This theoretical opening provides a conceptual frame with which to analyse how young people’s bodies transition, change and become in relation to the algorithmic architectures of Instagram.

3.9 #VISUAL&BEYOND #SERIALITY #VISUAL #AURAL #PERFORMATIVE

Date/time: Saturday 18 June / 09:00 - 10:30

Room: U6/1C

Chairs: Domitilla Olivieri

What is it like to be a dramaturg? On-line community-based dramaturgical practices.

Giovanni Sabelli Fioretti (University of Huddersfield/UK)

The current Covid-19 pandemic has dramatically accelerated a process that was already underway: the massive use of digital media and social networks supported many dance practitioners so that they could continue devoting themselves to their artistic work and connected them to a broader dancing community. How these tools are affecting artistic and dramaturgical processes in the dance field and how dance practitioners are increasingly building through digital media new storytelling and narrative experiences are the two questions underpinning this proposal. It will then be clear how the entanglement between digital media and embodied arts is contributing to a new community-based approach to performance, deeply affecting the mode of representation of dance and . I will present and compare, based on the post-phenomenological idea of “affordances” (Verbeek, 2005), and the *Baradian* conceptualization of “material agency” (Barad, 2020; Knight, 2021) three on-line experiences: the 2021 on-line edition of the Berliner A.Part Festival, the DanceMe app and in particular the diaristic practices of Elisa Sbaragli, and the #Share project, launched in 2021 on YouTube by the Berliner theatre Ackerstadtpalast, in particular the work of the queer performer Thelmo Branco. These on-line practices represent both open relational spaces and artists’ journals. On the one hand, they display a documentation of the creative and dramaturgical processes of the involved artists. On the other hand, these digital tools support the artists’ self-reflection, challenging the principle of Kantian aesthetic empiricism, according to which what counts in the end is only the relationship between the audience and the final product. Here the

artists are foregrounded, while the final work takes place in the background, if not to disappear completely (Bench, 2010).

Toxic Masculinities and Malleable Femininities: A Closer Look at *Dizis* on Turkish Television

Sabah Firoz Uddin (Bowie State University/US) & Esra Kazanbas (University of Toronto/CA)

In recent years, following the narrative tradition of American soap operas and Spanish telenovelas, Turkish television series, known as *dizis* (serial, row, sequence) are growing in popularity in both domestic and foreign markets. The Turkish *dizi* genre are particularized television serials, telling historical and contemporary stories of love, familial, ethnic and class conflict, often two hours in length per episode, relying heavily on “familiar ethnographic imagery,” including “scenes from Turkish ordinary life and dialogues with traditional sayings” (Öztürkmen). Despite this focus on regional storytelling, Turkey is now second only to the United States in worldwide TV distribution, whereby *dizi* exports to the MENA region, Balkans and Central Asia, parts of Africa and South America estimate at an exceeded \$350 million. This paper looks at the cultural impact of what author Fatima Bhutto terms “*dizi* imperialism.” We will analyze plotlines, characters and dialogue in both current and past series to consider two points of inquiry: We will look at the fictional world of *dizis* as a lens to translate cultural codes and traditional norms in Turkey. More specific, we will show how, by turning its performance gaze inward, away from the West, *dizis* provide a space of cultural encounter with clear ideological boundaries (distinctly Eastern) centered on tradition. We will argue that by sidelining the West as the “Other,” and conflating Turkish modern identity with authentic masculinities and femininities and honor-based morality, *dizis* empower hegemonic identity formation, and maintain social control.

Religious-feminist podcasters: constructing digital communities through aural imagery

Alberta Giorgi (University of Bergamo/IT)

Religious feminists have found in digital spaces a place to connect and thrive, making themselves visible to their religious communities and the broader public. Among the digital social media, podcasts are particularly interesting: broadly speaking, scholars agree that they exploded in terms of both the number of podcasts and the rate of listeners. To explain podcasts success, they point out the “aural imagery” that podcasts produce, evoking emotion in the listeners without needing their complete attention, and underline the audience’s communal identification and perceived intimacy. In this contribution I explore religious-feminist podcasting: after an overview of the field, I draw on interviews with religious-feminist podcasters around the world to explore their podcasting activity (e.g. why they have chosen to make a podcast, what is the relation between their podcasting activity and their activism, their experiences of success and online harassment, the impact of the pandemic). The research points out the relevance of podcasting to articulate religious-feminist identities, the networking role of this specific digital tool, the complex filtering activities put in place to balance online visibility and self-protection.

While the studies on the platformization of podcasts point out how the “winner-takes-all” effects, religious-feminist podcasts seem to escape this logic: rather, they are the expression of a community, effectively working as a counter-public for both the public sphere and the “mainstream” religious groups.

Turn and Sing: Co-Humanness and Artworking in Ekvtimishvili’s *My Happy Family*

Ninutsa Nadirashvili (University of York/UK & Utrecht University/NL)

Situated in contemporary Georgia, Nana Ekvtimishvili’s 2017 film - *My Happy Family* - is a piece of feminist storytelling that follows Manana, a middle-aged woman living in Tbilisi who decides to move out of her multi-generational home. By centering Manana, the film establishes a gaze from below that explores familial relationships in the context of agency, care, and co-emergence. *My Happy Family* illustrates how writing, filmmaking, and singing can be practices that guard over the future possibilities of persisting, shifting the being in being human. Thematically inclined to break Georgia’s cultural norms, the film provides fertile ground for theorizing and interacting with change. This paper intertwines the theoretical works of Bracha L. Ettinger and Sylvia Wynter with close visual and narrative readings of the film, illuminating how relationality, in the family, community, and nation logic, can be transformed. First, I present a general overview of the film scenes that stream naturally with Wynter’s work on how our humanness is constructed and how turning/overturning can shift those structures. Then, I continue with the hypothesis that we can overturn by turning through art, witnessing and wit(h)nessing our m/Others, focusing on the film’s use of music. By doing so, this paper moves closer to understanding our entangled planetary condition and how we can modify the current praxis of existing with each other through feminist storytelling and art, to find inspiration as the world ends and carrying with care becomes essential to our new ways of being.

**3.10 #CARE #HEALTH #COVID19 #PANDEMIC
#QUEERFEMINISTINFRASTRUCTURES #NETWORKSOFCARE**

Date/time: Saturday 18 June / 11:00 - 12:30

Room: U6/1C

Chair: Alberta Giorgi

**Queerfeminist Infrastructures Of Care In Times Of The Covid-19
Pandemic In Turkey**

Yağmur Yıldırım (Kadir Has University/TR)

In an environment of political, social, and economic crises, where new forms of organizing and sustaining ourselves in the world are needed, the potential for care as an imperative to change has undoubtedly undertaken further emergency. This potential has gained further significance in the context of the Covid-19 pandemic, which is illustrated as a 'crisis of care', a creation of the capitalist, patriarchal, heteronormative power structures, in recent queerfeminist debates. Drawing on the notion of care as a key for swift and profound new social norms, possibilities and hidden capacities, this study aims to explore a number of emerging queer and transfeminist practices in Turkey in times of the Covid-19 pandemic. These practices not only seek to create a ground of solidarity for the LGBTI+ community which is systematically targeted by the recent governmental discourses, but also pointing out new ways in which space and commons are perceived, conceived, and claimed, in a challenge of the conventional assumptions of the experiences and representations of space. Such an interpretation has the potential to provide fertile ground for imagining 'infrastructures of care' in our present world where digital spatialities have wrapped into physical spaces, as a tool to resist technological sovereign determinacy. The transformative ethos of the infrastructures of caring, maintaining, and repairing not only challenges the fixed binaries of the public and the domestic, the physical and the virtual, the inside and the outside, but also has the potential to generate new socio-spatial contracts that enable new collectivities, agencies, and possibilities of care.

Dilemmas around Social Categories in Developing AI for Equitable Healthcare

Renate Baumgartner & Ernst Waltraud (University of Tübingen/DE)

Artificial intelligence (AI) and its subfield machine learning (ML) is conceptualized as one big hope within medicine and healthcare. At the same time critical voices get louder. Thus, before AI will be able to show its impact, different aspects should be considered. We claim there are still different dilemmas that should be considered when tackling the endeavour of developing ML in a way that ensures health equality. In this talk we discuss two of the dilemmas that seem unsolvable and are therefore even more important to be raised. "The inclusion vs. participation dilemma" relates to the problem that only people whose data is part of the training data for ML will in the end have been considered for the end product. This stands in crass contrast to privacy issues, which are especially salient for people who are part of a minority population. This raises ethical questions above all for groups who (for good reasons) might not want to share their data or are statistically too small to be taken into account, such as intersex and transgender people. Another dilemma is the possible reification of social categories through ML tools. ML works with categorization and classification. Medicine has had an important role in naturalizing categories which makes categorization in this field even more critical. Bringing ML in this field might reproduce known categories and other new categories might emerge. Considering constructivist/poststructuralist/queer theoretical critical understandings of categories, the introduction of ML and should be watched with critical eyes. However, can specific groups of people even be considered within an ML-tool without using categories?

Can we have caring technologies? Examining the complexities of care in contemporary digital media

Mariacristina Sciannamblo & Stefania Parisi (Sapienza University of Rome/IT)

In recent years, critical studies addressing the functioning of digital media platforms have emphasized that contemporary capitalism is constantly in search of new social and vital forces to exploit, increasingly involving the relational, emotional and cognitive faculties of human beings. Contemporary digital technologies have intensified these forms of value extraction from the (often invisible) labor of users, so that feminist-informed critique has argued that the type of immaterial labor performed on digital spaces present the same qualities of the care work performed in the domestic sphere (Jarrett 2015, 2016). Against this backdrop, a significant number of computer-based projects are exploring alternative socioeconomic configurations, being grounded in values – such as caring and commoning – that aim to promote cooperation, inclusion, and visibility of (otherwise) marginalized labor (Sciannamblo 2021). In this contribution, we address the question concerning the possibility to develop caring technologies, starting from the assumption that such an endeavor means to unsettle the logics of commodification and individualization that govern platform capitalism. To illustrate this argument, we discuss two examples of sociotechnical projects that aim to overcome the platform capitalist mechanisms: Turkopticon and Commonshare. These are two research-based projects that problematize the ethics and values of crowdwork and the individualistic model that shapes mainstream online reputation systems. In doing so, we discuss the complexities of care as they take shape in digital media technologies, showing how care work has been subsumed by capitalist logics governing digital environments and how a politics of care can inform the development of alternative sociotechnical systems.

A feminist perspective on what really matters to women who give birth during the COVID-19 pandemic: a qualitative analysis of social media posts

Céline Miani, Antonia Leiß, Lisa Wandschneider & Stephanie Batram-Zantvoort (Bielefeld University/DE)

Social media offer expecting and new mothers a space to discuss birth-related fears, hopes and experiences. This is particularly the case during the Covid-19 pandemic, which has altered delivery of maternity care. From a feminist epidemiology perspective, seeking to incorporate more the views of the “researched” and to tackle the (re)production of so-called “anti-feminist bias” in research, we explored themes discussed spontaneously by mothers on social media, and reflect on whether and how those real-life concerns find echo in the design of research studies. Using content analysis, we identified key themes in 200+ comments posted on a social media public page as a reaction to the dissemination of a research survey on maternity care during the pandemic in Germany. In the comments, the most mentioned topics were own mask-wearing, having a companion of choice during birth, visiting hours, and the possibility to welcome visitors. Those topics also generated the most reactions, revealing compassion from peers and mixed feeling about health measures (e.g. acceptance, anger). Concerns about quality of care –the focus of research surveys so far, were almost absent from the data. Social media content analysis shows clearly that women giving birth during the pandemic are most concerned with a specific set of disrupting measures. Spontaneous testimonies differ content-wise from what research surveys tend to ask women about (e.g. care standards). Those discrepancies are to some extent inevitable, but integrating more bottom-up generated topics from social

media into research instruments could help challenge hierarchical research processes and enable better care.

Activist public relations in digital public space during the pandemic: Ethnographic study of the Portuguese International Feminist Strike 2021

Naíde Müller (Catholic University of Portugal/PT)

Activists across the globe are employing digital media to cooperate on universal causes through hybrid dynamic processes—local–global, offline–online and personal–social—taking advantage of the potential of an unparalleled growing network environment in which new communication tools are being used and created by activist groups and public relations practitioners worldwide. From a public relations critical perspective, this article investigates how the Portuguese organization of the “Online Demonstration of the International Feminist Strike 2021,” which took place on March 8 (International Women’s Day), fits the description of activist public relations toward social change, including both protest and dissent activities. The strike was planned by a collective platform of activists concerned with maintaining civic participation and mobilization in a context of social crisis and prophylactic isolation due to the COVID-19 pandemic. Through an ethnographic study conducted with UMAR (a Portuguese feminist organization founded in 1976), the article explores how activists function as intercultural intermediaries. Inspired by the initiatives of international activist groups, the campaign to promote the International Feminist Strike—#IfWeStopTheWorldStops—sought to apply creative methods for the active engagement of new publics. These activists were producers of social meanings, interfering in the power relations that are generated in the public space. They used instruments such as the creation of specific online events, the endorsement of public figures, a specific website, a demonstration kit that invited people to carry out various offline activities to be shared later on digital platforms, media relations techniques, language adaptations and other social mobilization efforts.

Panels | Strand 4 : Feminist Art, Technological Practices, Literature, New materialism, Posthumanities

4.1 BODIES, BLOOD, FLUIDS

Date/time: Wednesday 15 June / 16:00 - 17:30

Room: U6/1D

Chair: Ilenia Iengo

"Bam! Hello, I am your blood!": Entangled matters of menstruation

Sophie Bauer (Goethe University of Frankfurt/DE)

Menstruation is a bodily process deeply involved in traditions of dualistic thinking, hegemonic knowledge formations and ambivalent negotiations of em/power/ment. It is not surprising that most research to date focuses on menstrual discourses and its influence on menstrual practices. But not least the material turn has made clear the need to overcome this hierarchical notion of discourse and matter. In my presentation, I therefore want to focus on relations between subjective experiences of menstruation and a crucial matter involved in these experiences: the blood itself. Drawing on qualitative interviews and situational analysis, I show how menstruators describe their menstrual blood as annoying, scary and uncontrollable, as an active matter that can be attested 'thing-power' (see Bennett 2010). Starting from this observation, I address the following research questions: - How is the menstrual blood itself described and experienced by menstruators? How can the blood be understood as an active matter? - How does the experience of blood as something active and uncontrollable relate to, especially gendered, power structures? - How do menstruators experience and shape their own agency, especially with the help of other things like menstrual products or the hormonal pill? Acknowledging the agency of elements like blood in shaping experiences of bodily-cultural experiences like menstruation contributes to developing feminist onto-epistemologies and broadening an understanding of gendered and embodied social inequalities.

Endometriosis and environmental violence: an embodied, situated storytelling from the Land of Fires in Campania, Italy

Ilenia Iengo (Barcelona Lab for Urban Environmental Justice at ICTA UAB/ES)

This toxic autobiography seeks to open the conversation around the intersecting injustices marking the epistemological, material, political and porous entanglements between endometriosis, the bodily inflammatory chronic condition the author is affected by and the toxic waste fires raging in the territory known as the Land of Fires, between the provinces of Naples and Caserta, in southern Italy. Thinking with the sprouting intersection of environmental humanities and disability justice, while rooted in a critical environmental justice and transfeminist standpoint, the storytelling proposes the “inflamed body-territory” exposing the toxic embodiment where bodies and places are enmeshed. Although a growing body of literature acknowledges the role of chemical and endocrine-disrupting toxins buildup in the occurrence of endometriosis, the author delineates the epistemic injustices which keep this relationship silent in mainstream medical discourses. Engaging with the situated knowledges of grassroots movements around environmental pollution, health and justice the author names the interlocking characteristics of social and environmental violence. Through the blend of environmental memoir, embodied knowledge, activist campaigns, and medical literature, the storytelling exposes the accumulation of environmental, medical, ableist, misogynist and capitalist slow violence, that suffering from endometriosis brings about. While emerging from the materiality of experiencing trauma and pain, storytelling a toxic autobiography reclaims the emancipatory possibilities which can be articulated. From the politicization of an “invisible” illness standpoint, this toxic autobiography proposes an ecopolitics of response-ability that accounts for interdependence and self-determination of marginal bodies and territories.

The Transformative Power of the Menstrual Cycle: Writing the Menstrual Cycle as a Queer Feminist Figuration

Marissa Schut (Utrecht University/NL)

The menstrual cycle has long been seen as the embodiment of womanhood. While the veil of shame and taboo surrounding menstruation is slowly lifting due to a rise in menstrual activism, this gendered connection remains. Building on the works of Rosi Braidotti and Nina Lykke among others, my paper explores what will happen if we start looking at the menstrual cycle from a different angle? What other ways of looking at the sexed and gendered body can the menstrual cycle teach us? Combining nomadic feminism, feminist new materialism as well as queer theory and crip theory, this paper explores how these theoretical frameworks can be used to write the menstrual cycle as a queer feminist figuration. Zooming in on the Instagram menstrual movement and its queer and spiritual perspectives, I build on the archetypes of the Goddess and the Cyborg they embody and weave the menstrual cycle as a space for the paradoxical, offering a hybrid figuration to challenge normative perspectives. Because I am working with the menstrual cycle as a queer feminist figuration, it is not my intention to move away from the matter, instead I am looking to see it differently. Through a close reading on menstrual matter and its

multiple layers (menstrual cycle, reproductive system, hormonal system), the menstrual cycle becomes a vessel for social resistance and a fertile ground for transformation.

Keeping Track of the Anthropocene

Lenka Veselá (Brno University of Technology/CZ)

Anthropogenic chemicals have become ubiquitous on Earth and have entered the fabric of our bodies. With the focus on endocrine disrupting chemicals (EDCs) and their influence on emotions, I examine the critical (and political) potential of disrupted emotions as the index of the Anthropocene.

Disrupted emotions are likely, even certain effect of EDCs, though the extent is uncertain. Disrupted emotions may not supply conclusive evidence about the harmful impact of EDCs, but as the index of chemicalized life, they provide a good starting point for coming to terms with the chemical colonization of bodies and environments. Building on material feminisms and feminist scholarship concerned with affect and the politics of emotion, I engage emotions disrupted by EDCs as an object of my enquiry *and* a methodological and political instrument.

I underscore my argument with an example of an intervention that invites participants to examine anger, fatigue, anxiety, and depressed mood as a source of *felt* knowledge about EDCs that may inform embodied ecological politics of anti-toxic organizing. Endocrine Disruption Tracker Tool (EDTT) is a speculative design tool that I develop in collaboration with graphic designers. EDTT is modelled after a medical tool for tracking emotional symptoms caused by fluctuation of physiological hormones but subverts the individualized medical narrative by bringing attention to how emotions, disrupted by EDCs, are encountered, experienced, and expressed within a community rather than individually. EDTT tracks and marks our anger, frustration, and sadness as part of our chemical becoming and encourages their mobilization as a means for confronting the oppressive conditions that make us angry, frustrated, and sad in the first place.

Trans*formative H2Ontologies: Theorizing on Non-Binary Gender Embodying

Nina Friedman & Ier Vermeulen (Utrecht University/NL)

This essay considers what the material matter of water, specifically its morphological, relational, and archival properties, might offer up and for non-binary embodying. Our shared confrontations with gender and sentiments of exhaustion open ways for possible imaginings of personal practices of gender embodying and further, of potential entry points for relating to one another. In section i. we question the body, its situatedness and relationality to/with/through ontological configurations of be(com)ing through water's fluidity. Section ii. troubles these ontological configurations, first by attending to the condensation of 'non-binary' as an identity category, then by proposing a non-hegemonic methodological entry point, which we call H2Ontology. Throughout this essay we mobilize poetics in an effort to activate this fluid figuration. We invite the reader to imagine the words on these pages like water—moving, at times rushing gushing roaring, others morphing, trans*forming always already in constant processes of becoming.

4.2 QUESTIONING METHODOLOGIES

Date/time: Wednesday 15 June / 17:30 - 19:00

Room: U6/1D

Chair: Sibel Yardımcı

Ethico-Onto-Epistemological Understandings of Knowledge Production. AI-Assisted Radiology and the Primacy of Vision

Mónica Cano Abadía & Melanie Goisauß (BBMRI-ERIC & University of Graz/AT, BBMRI-ERIC & University of Vienna/AT)

The aim of this paper is to use Feminist New Materialisms (FNMs) and Critical Posthumanisms (CPs) as a theoretical framework that allow the criticism of the assumed ontologism of our scientific renderings of the world. NMs and CPs propose a non-dualistic ontology that comprises an ethico-onto-epistemology that expands the diversity and complexity of intra-actions (Barad, 2007) between spheres that have usually been considered as separated in traditional theory. This ethico-onto-epistemology can give an account on the algorithmic turn that considers the entanglements between matter, knowledge, and theory in the current algorithmic condition (Colman et al., 2018).

This paper explores how networks of supposedly raw data (Gitelman, 2013) present themselves as no longer being connected to things (Rouvroy & Stregler, 2016) and often invite assumptions of ethereal immateriality and datafied incorporeality. With the primacy of the vision that has been ruling biomedical research and practices for a couple of centuries, new technologies, such as machine learning and artificial intelligence, are becoming a new actor in medicine. The meaning of the visual is particularly evident in radiology, which guides diagnostics with technologies that aim at translating matter into visual (eg. 3D medical imaging, heat maps) to distinguish between benign and malignant tissue. In the process of transforming body parts into images, which in turn has an impact on how the body is seen and treated in medical intervention, images are primarily treated as raw data. It is always more than turning flesh into image, including acts of segmentation and interpretation. Within this framework, this paper aims at identifying intra-actions between matter, data, and knowledge in AI-assisted radiology, which will be crucial to reactivate critique, visibilize bias, and strive for just knowledge production.

On-the-move methodology - A methodological assemblage proposal

Bart Bloem Herraiz (University of Vic/ES)

For my doctoral thesis I am looking into trans people's experiences in outdoor and adventure activities. When engaging with my methodological approach, I was faced by two differentiated challenges. The first one was to include place and movement in the research process, both fieldwork and outcome; and secondly to engage the senses and the more-than-human in the research process, as well as evoking emotionality in the texts.

To tackle these challenges, I have engaged with what I have called an 'on-the-move methodology', which builds upon an assemblage of feminist, queer, and outdoor methodological approaches. An on-the-move methodology argues for a postqualitative inquiry that challenges the binaries of research. In thinking with, in, and through new materialisms, we allow the space for opportunities to emerge in these in-between spaces and assemblages. Moreover, by incorporating the theoretical concept of assemblage I aimed to bring the more-than-human in as an actor. In addition, an 'on-the-move methodology' shifts the focus from an interpersonal interaction between participant and researcher to an entangled between bodies, emotions, and the more-than-human. This will also be included in the outcome, incorporating diverse digital and multimedia methodologies during the fieldwork and writing process. On-the-move methodologies move, walk, climb, or cycle, between different spaces, which may include online and/or offline spaces, tracing ethnographic places. As a space-based research study, I found an assemblage of methodologies and methods — on-the-move interviews, social media research, and autoethnography— as a way to better understand the processes and experiences that I wanted to analyze.

Our carrier bags full of wounds, bodies and stories

Ezgi Hamzaçebi (Bogazici University/TR) & Lara Ögel (artist)

We are two women who met in a reading group of Donna Haraway. One of us (Ezgi) is a PhD student of Turkish literature and the other (Lara) is a visual artist and writer. Our works are mostly surrounded by a more-than-human world. We are keen on reading and telling stories of the wounded beings, including ourselves. We are inspired by cohabitation, co-existence and the fragile knots and strings that tie us to the rest of the cosmos. We met for the second time at Garp Sessions and there we unfolded our practices, our research, our dreams, our poetry. In the piece each of us wrote for the sessions, we seeped into each other's stories silently, leaving marks, prompts, traces, inquiries. Without losing a main narrative of 'I' which is where our stories began, an intertwined, site-aware story making was born. And this is what inspired us to perform this conversation in the context of entanglements and relationships. We'll design our presentation as a dialogue between our inspirations from the fig tree in Sema Kaygusuz's novel *Yüzünde Bir Yer* to the fig trees we encountered in the village of Garp Sessions. And from the fig tree we will extend our branches into memories and stories that we inherited from our grandmothers. We will unveil the stories we exchange between our kins and companions. Coming from different backgrounds and disciplines, we would like to talk about what we have learned and unlearned on the road we've started walking together.

Oser goûter: Questioning Resurgence through Speculative Practices by Isabelle Stengers and Vinciane Despret

Valeria Cirillo (University of Roma Tre/IT)

In these spaces/times characterized by the precariousness of lives (Tsing 2015; Haraway 2016), in order to think up new ways of inhabiting Capitalist Ruins (Tsing 2015), it is necessary to experiment feminist practices for listening to and speaking about unpredictable events that will increasingly emerge in Catastrophic Times (Stengers 2015). Among these events, I propose to place "resurgence" (Tsing 2017), process of rebirth of devastated spaces that emerge from interspecies assemblages. Believing that resurgence processes are to be defended as events necessary for the reconstitution of refugia (Tsing 2015; Haraway 2016), i.e. habitable places for humans and non-humans, it is urgent to create new non-anthropocentric knowledge that seeks to ask these good questions and to learn to make them count (Stengers 2017, 2020; Despret 2016; 2019, 2021).

Considering that the patriarchal western scientific model funds its authority by systematically practicing the exclusion of emergencies, I want to propose how speculative model offered by Isabelle Stengers to question the sciences, and in particular her proposition «Oser goûter», engages learning processes aimed at activating new possibilities of sensing through bodies. In Vinciane Despret's ethological practices, «oser goûter» becomes not only a fundamental practice for learning to listen to birds, but it also manages, through the observation of birds, to question the male conception of territory that is too often linked to the concept of violent appropriation (Despret 2019). I will therefore propose that speculative-feminist practices can show how to make the emergencies of multi-species territories count (Stengers 2020) by proposing new ways of inhabiting the space-times to come.

4.3 BODIES, IDENTITIES, IMAGES

Date/time: Thursday 16 June / 09:00 - 10:30

Room: U6/1D

Chair: Ier Vermeulen

The Sounding Sewing Machine: Re-voicing Gendered Media Histories

Lottie Sebes (Berlin University of Arts/DE)

How have gender relations affected the historical development of specific technologies, and reciprocally, how do the uses and designs of technologies maintain gendered technological associations over time? This artistic research project examines 19th and early 20th century vocal simulators, the piano, typewriter, and the sewing machine, as devices

which can serve to begin answering such questions. In simultaneous and synergistic investigations, where sonic performance practice and academic writing inform and feed into one another, these gendered media constellations are used as tools for sonic performative feminist historiography. An instrument and a sonic performance have been developed in which aspects of these mechanisms are re-appropriated and integrated with sounds from the gendered discourses surrounding them. This dynamic interface is and instrument, a set of relations and a vehicle of shared agency and voice, which questions and re-forges the

possible uses and meanings of the tools it comprises. In performance, an encounter between woman and machine is staged, impelled by a history of countless encounters of the same kind. In re-sampling the archive of the history of technology in a speculative, disrupted and noisy way, this project aims to queer historical research methodologies, to look at research not as an process of unearthing truths, but rather as way of making a performative claim to existing gendered associations in the archive of media history.

LGBTQ+ characters in Emma Dante's films and plays

Alice Parrinello (University of Oxford/UK)

In the Italian scene, Sicilian director Emma Dante constitutes an “unusual matriarch figure,” given the variety and success of her works, as argued by Anna Barsotti. While her plays and films are characterised by the recurrence of various themes, this paper will focus on Dante’s extended kinship formations in her films *Via Castellana Bandiera* (2013) and *Le Sorelle Macaluso* (2020). The main aim is to understand how she disrupts the patriarchal and traditional family unit in the works. In particular, the paper will investigate how Dante de-centres men and brings to the forefront a variety of extended kinship assemblages, which are constituted by both women and animals. Dante’s approach creates families not based on biological and conjugal bonds but on networks of care and mutual support. In the words of Donna Haraway, Dante makes “oddkin.” While Dante does focus her work on women’s experiences, this paper will not foster an essentializing notion, which sees a deeper connection between women and nature, but rather it will work to unbuild the gender binary. The second purpose of the paper is to understand if Dante’s oddkin families can unpick wider binaries. In particular, the paper will investigate how Dante disrupts the homonationalist Italian North and South divide, which describes the former as progressive and the latter as backward. It will be argued that Dante challenges a progress linearity following the footsteps of Jack Halberstam, who stated that in the current climate the only way out is to unbuild, unmake, and collapse.

"Trans* Matter Troubling and Disrupting From the In-Between: On Imagining Trans* as Radical Ontological Refusal

Ier Vermeulen (Utrecht University/NL)

This paper emerges from a desire to ‘get out’ of the symbolic order that predominantly deems gender as binary in the Western framework, for the gender order not only sustains Antiblackness, but also affects the embodiment of trans* subjectivities. Because (trans*) bodies are visible and are read as signs which express a gender core, gender is considered to always play out on the body. And because gender is understood as a binary concept in

the symbolic order, it might pose difficulties for people who identify outside such dominant binary framework. Through embodied writing and poetics, this paper seeks to find ways to disrupt or refuse hegemonic processes of 'reading' (interpreting and recognizing) a body in alignment with dominant discourse's conceptions of gender as dualistic, while remaining attentive to, following Vicki Kirby and Eva Hayward, a (trans*) body's materiality. Through considering trans* bodies as bodies which might 'write' (express) differently, I examine whether processes of reading/writing that occur through *embodying* enable possibilities to rupture the ontology of gender both on the level of the material and on the symbolic. Since (trans*) bodies and signifying processes are not rigid but instead are apt to change and always moving, this paper concludes that the corporeal body, speaking with Karen Barad, is always already relationally and intra-actively becoming with others. Hence, aiming to refuse the symbolic order (in which we are all structured) by setting trans* 'outside' of it is the wrong objective. Instead, we must re/orientate towards imagining trans* as radical ontological affirmation.

Doing Gender Transitions from a new materialist perspective

Louka Maju Goetzke (University of Frankfurt/DE)

Gender transitions are non-linear movements away from an unchosen starting place: the gender assigned at birth. These movements cross the contingent boundaries constructed by one's culture to delimit and contain the assigned gender. In my contribution, I provide a description of how gender transitions become evident and gender identities come to matter, based on an empirical study conducted with transitioning subjects in Germany. Employing a new materialist approach expands the notion of gender transitions as merely individual transformations and thus allows to focus the material-discursive processes which form the boundaries of gender transitions. Entities, such as bodies, meanings or identities are conceptualized as being defined within situated, material-discursive differentiation processes. Likewise, the structure and meaning of gender transitions are produced within specific practices. Drawing on my qualitative research, I describe the formation of transitioning subjects through situated processes. With multiple methods of data collections (interviews, observations, re-enactments) I engaged with the transversal intra-activities of these processes. My description accounts for the complex entanglements of discourses, bodies, feelings, objects, knowledges, and institutional regulations, among others. In an always already entangled process, these material-discursive elements contribute to forming, maintaining, and redefining the boundaries that shape a gender transition and make it possible for a transgendered subject to emerge. This highlights 1) transitions and transitioning subjects as relational processes that are neither exclusively socio-cultural nor exclusively material, and 2) specific and situated oppressive intra-activities of dualisms such as man/woman, nature/culture and sex/gender.

The politics of vibration: which place for contemporary sexy shops?

Silvia Biasetton (University of Trento/IT)

Over the last decades, sex toys became popular and widespread bed fellows. The expansion of sex toys' market has meant moving from traditionally men-driven sexy shop with darkened windows and phallic dildos, to easily accessible women-oriented online e-commerce. Even though online sexy shops have played a role in making sexuality a mainstream discourse, their model is based on one-way communication and anonymity of their customers. Moving within different axes of visibility, these two retailing models lay on the common ground of the individualisation and privatisation of the sexual sphere. However, within the continuum between these two profit-oriented poles, some resilient places of feminist (and anti-capitalist) encounter can be found. This paper aims to explore the practices of Sexy Shock, a political group born in the early '2000 in Bologna, that made of sex toys its political medium. By using, and selling, sex toys as means to speak about sex, pleasure, health, consensus, and violence, this group transcended the classical definitions of both political collective and sexy shop. On one hand, this article will demonstrate how this experience could be inscribed within the flourishing re-appropriation of public spaces by feminist and queer movements, as well as a place that tried to move sexuality from the private to the public domain. On the other hand, this case study will be used to address the multifaceted and complex debate on whether, in a moment in which feminism and sex-positivity are profitable brands, sex toys could still be considered as political objects and symbols to promote cultural change.

4.4 LITERATURE, POETICS, STORY-TELLING

Date/time: Thursday 16 June / 14:30 - 16:00

Room: U6/1D

Chair: Deniz Gündoğan İbrişim

More Haste, Less Speed: "Slow Storytelling" as Feminist and Posthuman Intervention

Deniz Gündoğan İbrişim (Sabancı University/TR)

We have been living and working in an age of "speed of light" technology and communication. We are willing to make serious sacrifices day after day to achieve greater speed in every aspect of both professional and everyday life because our society forces us to engage with new priorities and demands. Moreover, with a more-faster culture, we have been witnessing massive ecological destruction, rapid species extinction, viral pandemics, a deepening global crack in social, economic, and environmental justice.

Within the superfast cultural, social, and digital networks, we need other kinds of narratives, narratives that inspire imaginations and populate speedy worlds in different ways, remodeling neoliberal and masculinist knowledge in the 21st century. From this perspective, my presentation invites the reader/audience to ponder on the concept of “slowness” to unsettle traditional binaries, such as mind/body, nature/culture/, human/nonhuman, man/woman, subject/object, animate/inanimate as well as capitalist and neoliberal practices and knowledge production. This presentation argues that “slowness” can be best studied under feminist-oriented research and ethics, and in particular under feminist posthuman and new materialist approaches (by and large drawn from and built on the works of Rosi Braidotti, Stacy Alaimo, Jane Bennett, Catriona Sandilands). By taking my cue from the Belgian philosopher Isabelle Stengers conceptualization of slow science as a reaction to the hegemony of “fast science” which “refers not so much to a question of speed but to the imperative not to slow down, not to waste time or else” (Stengers, 2018: 101), I investigate the practices of slow remembrance and in particular forms of “slow storytelling.” I introduce “slow storytelling” here as a concept that focuses on the necessity of opening an entangled space for curiosity and hesitation for understanding complex negotiations of affective attachments, situated materialities, more-than-human geographies and nonhuman temporalities, instead of a singular, and in most instances techno-focused and masculinist experiences of belonging and knowledge production. To that end, I analyze three works of world literature: Indra Sinha’s novel *Animal’s People* (2007), Bérengère Cournut’s *Of Stone and Bone* (2019), and Deniz Gezgin’s *YerKuşağı* (2020).

Beyond punitive opposition: cancel culture in relation with queer storytelling

Morena Pardo (Independent researcher)

Cancelling has become an increasingly resonant word in the past years, and it has adopted particular modes in the field of pop culture and media. This paper aims to recognize what cancel culture does to contemporary queer storytelling in visual fictions. Drawing on notions of relationality, as developed by Karen Barad, Donna Haraway and Vicky Kirby, I will examine the case of the movie *Adam* (2019), by Rhys Ernst, which underwent virulent backlash before and upon release. In the first part, I offer contextualization of the *Adam* case, recapitulating the dynamics and basic aspects of its cancellation. Then, I characterize this event as a practice of punitive opposition, using the works of Black abolitionist theorists. I also argue that agents of cancellation position themselves as exterior to the phenomenon in question, and propose that this will for exteriority is a defining feature of cancel culture. Afterwards, I explore the notions of accountability implied in these cancellation efforts, taking into consideration who and what it excludes from being held accountable, and I suggest moving towards an ethical approach through diffraction, as proposed by Kathrin Thiele. Finally, I reclaim storytelling as a form of “worlding” (Haraway), and call for a retake of response-ability in the face of what is perceived as problematic content. Through this engagement, I argue that, as a punitive oppositional practice, cancel culture seeks to separate itself from conflict, accountability and relational world-making by trying to make the problem/atic disappear. In this sense, cancelling becomes a modus operandi that needs to be revised, especially if it aims to facilitate or participate in processes of social justice and transformation. From a feminist perspective, this paper seeks to contribute to the ongoing debates in the field of Gender Studies regarding accountability and justice in the post-MeToo era.

Activist cartographies: Critique and resignification through a Poetics of Aliveness in Paula Meehan and Raquel Salas Rivera

Esther Sánchez-Pardo (Complutense University Madrid /ES)

This presentation aims at tracking the dynamics of current social change as expressed in the poetry and activism of two major nomadic women poets from both sides of the Atlantic, Paula Meehan (Dublin 1955–) and Raquel Salas Rivera (Mayagüez, Puerto Rico, 1985–). Their spatial location makes room for the sense of isolation (both are islanders), non-belongingness and uprooting which simultaneously provides a privileged vantage point to engage in critique and promote a counter-hegemonic awareness of the precarization of lives and the depletion of planetary resources. Through their trajectories, both poets have contested the effects of the huge 2008 world financial crisis, the economic dependency of poor countries and the devastating consequences of extractive capitalism –as it is amply known, inequality has substantially escalated with the Covid pandemic. In both cases, the neoliberal tenets of overexploitation, indiscriminate growth, economic uberization and disposability of useless (transnational) relations and individuals, are addressed with a wealth of documentation, with resources such as irony, parody, and self-reflexivity. How does their poetry negotiate the nuanced and complex political problem of human (migrants, refugees) and environmental emergency? Through a diffractive methodology of reading, I will analyze the complex embeddedness of their texts in the situated knowledges/economies of their locations and the enraged responses they provide. In Meehan's *Painting Rain* (2009) and Salas Rivera's *The Tertiary* (2019), an urgent sense of crisis and erosion of the human and the planetary emerge. In their work, they challenge the death-bound-subjects and matter produced by late, hyper-consumerist capitalism, arguing instead for a poetics of aliveness where existence is priceless. Can one speak of a micro-dynamics of change that shows in intra-actions and connective practices acting as a retaining wall for the collapse of Western democratic values and ways of life? How do Meehan and Salas Rivera envision a fair and ethically grounded change?

Chthulucene and disability: diffractive readings of speculative futures

Chiara Montalti (University of Florence & University of Pisa/IT)

We believe it is our right and responsibility to write ourselves into the future.
—Walidah Imarisha, adrienne maree brown, *Octavia's Brood*

Speculative feminism urgently demands to be unfaithful to the most widespread narratives. Equally profound attention to counter-narrations characterises Disability Studies. I will highlight how science/speculative fiction narratives can nurture political transformations and embody a workbench between the mentioned areas.

The presentation aims to imagine futures that do not inevitably erase disability, that also emerge as feminist and are rooted in interdependency. The pathway to affirm this possibility is represented by a diffractive reading of two novels by Octavia E. Butler, that compose *The Parable Series* (1993-1998), with the conclusive chapter of Donna Haraway's *Staying with the Trouble* (2016), *The Camille Stories*. After having briefly presented their structures, I will jointly investigate these FS worlds through some conceptual signposts:

the boundaries of disability; the relationships with technologies; the reaction to vulnerable positionings; the crafting of (multi-species) communities.

In our joint reading, I will highlight the fertility of stratified stories: the selected ones are fraught in partially damaged presents, and relational practices are always acknowledged as complex and partial. This narrative structure can sometimes convey more expansive futures than utopian frameworks – which can be tainted by eugenic and transhuman shades. The nature of technology will be also explored: while it opens fruitful opportunities for subjectivities disempowered by political, ecological, and social positionings, it also holds a charge of ambivalence and unpredictability. I will also highlight how the assemblages with other beings – not only human – require response, regard, and attention sometimes unthinkable in the present: every time we join in community, possible frictions, asymmetries, and imbalances emerge. Plural forms of relationality can also be enriched by the contributes of people with varied cognitive/bodily/perceptive/sensory traits. In this regard, disability will especially be framed as always entrenched in political and relational processes, and therefore not as an ontological category. In conclusion, employing Butler and Haraway's stories as a fertile entry point, I will frame *accessible* futures: therefore, in which the ongoingness of multiple subjects is guaranteed, and an array of body-minds, knowledges, and expertise is thematised and valued. Since Speculative Feminism and Disability Studies are both interested in the update of cultural and literary texts, and grounded in material strategies against marginalization, they can help us collectively compose frameworks in which multiple "bodies [...] have a chance for a future" (Haraway, 1991, 187).

The multiple status of food in contemporary feminist dystopias: a new materialistic approach to *The New Wilderness* by Dianne Cook

Marta Olivi (University of Bologna/IT & University of Utrecht/NL)

The feminist dystopia has always resorted to material contexts and features to substantiate its political stances. Notably the genre has, of late, dedicated more and more attention to food, on account of its status as an ambivalent object: relating issues pertaining to both the biologic, bodily sphere, and the psychological, affective one, food has been recognised as a tool to dismantle oppositions between material and immaterial. My aim is to tackle the multifaceted aspects of food in such narratives by resorting to new materialism: framing procurement, preparation and consumption of food within the performativity (Barad, 2003) that characterises relationships between human and non-human, food will be located at the centre of the intersection of the animal world, scientific discourses, and bodily processes. Feminist dystopias, engaged as they are on the notion of materiality both inside and outside the literary text, can be fruitfully read through the lenses of the new materialist deconstruction of the opposition between material and discursive. My analysis will thus go on to see how food is used as an agent of "materialisation" (Stephens, 2014) in these narratives. To do so, Diane Cook's *The New Wilderness* (2020) will be employed as a case study. Recognising in its two main settings the importance of context, an important feature of new materialism (Åsberg; Thiele; Van der Tuin, 2015), it will be seen how the intersection between the animality of the *Wilderness* and the scientific framing of the experiment is materialised through food, merging human bodies with the surrounding contexts.

4.5 VISUALITY, PERFORMANCE AND ARTS

Date/time: Thursday 16 June / 18:00 - 19:30

Room: U6/1D

Chair: Federica Timeto

Performing fluid anatomies and technological alterities: Four cases of artistic practices

Andrea Giomi (Université Gustave Eiffel/FR) & Emanuela Naclerio (University of Turin/IT)

Starting from Haraway's work (1991), the theme of the technological body became a cornerstone for queer and feminist theories (Balsamo 1995, Carlson 2001, Esperanza 2004). The cyborg becomes a celebrated intersectional archetype enabling a critique of patriarchy, binarism and heteronormativity from the point of view of an ongoing non-human alterity (McCormack 2009). Even though the problematisation of digital media gained an increasing importance in queer discourse (Sender and Shaw 2017), only recently scholars in queer and feminist theory have been devoted their attention to the field of technology and artistic practice (Brodsky 2021). At the same time, performance arts inspired by phenomenological theories have been questioning, since the early nineties, the traditional boundaries between physical and digital bodies, desires and identities (Broadhurst and Machon 2012, Hansen 2006, Kozel 2007). Informed by posthumanism (Braidotti 2013), this study seeks to examine post-anatomical aesthetics in recent digital performance art which developing alternative technological paradigms, outside of dualist antinomies, point at corporeality as a form of becoming and multiplicity (Braidotti 2002). Four case studies will be presented: Isabelle Van Grimde's (2018-19) choreographic works fostering a futuristic vision of the body-technology hybridation; Jaime del Val's (2007-13) investigation on post-queer ecologies, infra-actions and surveillance technologies; Shawné Michaelain Holloway's (2017) particular use of sound and video as tools to subvert current rhetorics of technology and sexuality; Marco Donnarumma's (2018) sound performances dealing with AI and the violence of today's algorithmic societies. The paper shows how these artists, by proposing an antinormative use of technology, perform a "fluid anatomy" which blurs conventional distinctions such as human/non-human, body/machine, man/woman, and underscores the differences that exist within the same corporeal entity. As such, these performances depict a representation of the (techno)corporeality based on entanglement, infra-actions and hybridity which provides an artistic-based form of resistance confronting the growing normativity embedded by current control and information technologies.

Thinking-with Non-Humans: Examples from Contemporary Art of Turkey

Dijan Özkurt (Mimar Sinan Fine Arts University/TR)

Non-human agency and our relationship with non-humans have been discussed intensely for over two decades. Animal studies, new materialism, post-humanism, and actor network theory have broadly elaborated the discussions in terms of ethics and politics and contributed to the “non-human turn” (Grusin, 2015). Alongside the theoretical insights, approaches to non-human agencies have been observed in contemporary art particularly with regards to aesthetic, political, and problematization of representation of non-human. In Turkey, works of art that made us think about our relationship with non-humans in contemporary art may be found in exhibitions shaped around the theme of ecology and the Anthropocene. In this respect, in this presentation, I will talk about the work of two contemporary artists from Turkey that allow us to think about our relationship with the non-human in different ways. The first work is a video from Kerem Ozan Bayraktar and Aslı Uludağ titled *Waterline* (2021, 04’54” video). The work examines the web of events that intertwine ecology and international trade, focusing on entangled relationship between rock barnacles and cargo ships and it focuses on aesthetics, technique, and the historicity of matter as a method. The second work I will mention is an installation from Sibel Horada titled *Migration Wave* (2019). The work was planned to host some members of migration coral populations in gallery space with the help of a special mechanism and during the exhibition, some members have died unexpectedly and the artist has shared her experience working with corals and thoughts on her responsibility on their loss. In this presentation, I will try to approach *Waterline* and *Migration Wave* with the concepts of *intra-actions* (Barad, 2007), *vulnerability* (Butler, 2004), and *response-ability* (Haraway, 2016), and to address the questions these artworks may raise about our relationship with nonhumans.

On how ‘the tea kettle begins to speak’. The posthumanist reconfigurations of the world in the art of Olga Tokarczuk and Patricia Piccinini

Natalia Anna Michna (Jagiellonian University of Krakow/PL) & Jan Matejko (Academy of Fine Arts of Kraków/PL)

The general aim of my proposal is to analyse selected threads of the Polish winner of the Nobel Prize for Literature Olga Tokarczuk’s literary work (i.a. *House of Day, House of Night* 2003, *Anna in the Tombs of the World* 2008, *The Books of Jacob* 2014, *Bizarre Stories* 2018) and selected artworks of the Australian artist Patricia Piccinini (i.a. *We Are Family* 2002–03, *Leather Landscape* 2003), as a posthumanist critique of anthropocentrism.

The first part of my analysis will be guided by the question of how art clarifies and helps us to understand a world in which boundaries between species are crossed and dualistic divisions – nature/culture, human/animal, human/machine – no longer apply. I will show that art is a space of expression in which the subjectivity of a more-than-human agency – hybrids, animals, plants, viruses, things – is given the chance to infiltrate social consciousness and break down the anthropocentric monolith of Western European culture.

In the second part of my paper I will focus on the postulate of decentralization of the human subject, which – in particular – signifies the need to develop a new posthumanist

ethics. Rosi Braidotti describes such ethics as ‘the expression of affirmative compositions of transversal, multiple, and collective practices of becoming–posthuman’ (Braidotti 2017: 9). In employing the artistic category of ‘tender narrator’ proposed by Tokarczuk, I will present the project of *a sensitive ethics*, understanding by *tenderness* ‘the art of personification, compassion, and thus the constant discovery of similarities. [...] Tenderness personalizes everything it relates to, enables it to be given a voice and space and time for existence and expression. It is tenderness that makes the tea kettle begin to speak’ (Tokarczuk 2020: 287).

Sexual Display from the Abyss: Octopuses between Heteronormativity and Exorbitance

Benedetta Panisson (Durham University/UK)

This paper focuses on an encounter between a video about sexual activity by two creatures in the oceanic abyss, and the gendered, affective, and moral structures that have produced texts, articles, and voice-offs in relation to this visuality. It will emerge how a transcultural, feminist, queer, and artistic gaze can lead to a reparative, if not relieving, stance towards a replicated heteronormativity perceived as threatening. In 1993 the submersible *Alvin*, recorded an unexpected sequence along the bottom of the East Pacific Rise, at 2512 meters deep: the first visual experience of a mating between two abyssal octopuses in their habitat. They are two males, and of two different species. Each time these 16 minutes return to visibility, a sexual disproportion is determined in the textualities and this will be understood here as an aperture: the article written by Voight and Lutz in 1994, the first scientists to view it, between wonder and a partial resistance of scientific language to gender studies; the mockery of popular media; the 2004 acquisition of National Geographic, and the male patriarchal voice-off; the encounter with queer culture in Jennifer Terry, and the possible risks of queering nature; the analysis of Eva Hayward, and the role of art in the representation of animal sexualities. The original film will then be shared with the aim of creating, experimentally, an unprecedented textuality in the form of a voice-off and will be proposed as a temporary display at a Natural History Museum.

"Making kin" with screens: sym-children's stories in trans-emigra research

Montserrat Rifà-Valls & Joanna Empain (Autonomous University of Barcelona/ES)

This paper focuses on the writing of feminist speculative fictions with the aim of rethinking migrant children’s agencies from new materialisms in a feminist post-qualitative research. In trans-emigra research project new modes of “making kin” with screens were observed when developing a visual ethnography with Muslim girls (aging 6-12), at home and in public space. We conceptualize making kin “in lines of inventive connections as a practice of learning to live and die well with each other in a thick present. Our task is to make trouble, to stir up potent response to devastating events, as well as to settle troubled waters and rebuild quiet places” (Haraway, 2016, p.1). In accordance with this onto-epistemological and political turn, we also reflect on our positions as feminist storytellers as “kin makers” when we read on-screen children’s agencies. Methodologically, the participants, instead of providing images as visual data

for the video-ethnographic research, they intra-acted with the screens, by creating digital, material, corporeal entanglements. In other words, children's contacts with the screen surfaces generate new ways of "making kin", while feeling, being, playing, singing and living in a technological complex world. "Making kin" with screen speculates with two sym-children's stories. First, in "Crossing the screens", the surface bursts into thousand of pieces, fragments of the self and the other as symbiotic discontinuities. The virtual produces realities as a process of articulation, assembling "(...) things together, scary things, risky things, contingent things" (Haraway, 1999, p.324). Second, in "Expanded bodies" there is a speculative fabulation on fluid gender, socio-cultural and religious identities on the other side of the screen. In this occasion, Moroccan and Pakistani girls perform their agencies by dancing and singing, while they re-signify the incorporeal, intimacy and relationality. (Ahmed, 2004; Grosz, 2017).

4.6 PEDAGOGIES, KNOWLEDGE PRODUCTION, ETHICS

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/1D

Chair: Silvia Luraschi

For an ecology of adult lives and learning: bringing feminist pedagogies in museums

Laura Formenti, Silvia Luraschi, Gaia Del Negro & Davide Cino (University of Milano-Bicocca/IT)

The paper elaborates a practical theory bridging educational studies with social sciences, humanities, and arts, and reinterpreting the role of feminist pedagogies in adult education as democratic transformative practices. Feminist pedagogies offer several principles for educational settings: reciprocity, shared responsibility, community building, individual voice, respect for diversity, and challenging fixed ways of doing or thinking, such as clichés, normalization, etc. We are all exposed to stereotypes and closed narratives; we can learn from each other how to build freedom from anti-ecological discourses, interrogating our own interdependence in learning and unlearning. This is not only a 'women affair': it regards all citizens and involves the individual, relational and social levels of systemic life. The present proposal discusses some research experiences using embodied narrative methods to illuminate the experience of diverse actors and sustain transformative relationships, beyond traditional boundaries in cultural institutions. Participation entails coexistence with 'otherness' and critical reflexivity about its construction. The study involves unexpected audiences in contemporary art museums: adults who may feel excluded from art and culture, namely for the persistence of unequal gender representations and discourses. Museums are public spaces that shape their audiences' experiences related to gender, class, etc. Are these intersectional identities represented in equitable ways? How can new ecologies for life and learning be

established? In these participatory research projects, the museums can be partners in constructing alternative spaces of encounter for feminist practices, connecting social sciences, humanities, and art as a performative way of building knowledge and embodied awareness of the affordances of spaces.

Affecting infrastructures: crafting and interweaving as alternative repairs

Fredy Mora-Gómez (University of Vienna/AT) & Eliana Sánchez-Aldana (Universidad de Los Andes/CO)

Crafting and weaving, two practices performed by rural communities in Colombia, are reframed as ontologies enacting alternative material orders and conditions of existence. We trace the affective outcomes that our interlocutors experience in two ethnographic recollections: The Crafted Empathy Chair, an arrangement developed by members of campesino social movements in Cauca and Nariño and Interweaving Material Encounters, a series of spaces with women from textile collectives from Chocó, Antioquia and Bolívar. Besides consisting of strategies for dealing with the affective aftermath of war violence, these arrangements are also affect-ing different audiences. Amid the ongoing situations of violence and forced displacement, we claim that crafting and weaving are alter-technologies of infrastructural repair. Taking a step further with a decolonial pace, we suggest the term affecting infrastructures as a way of thinking-feeling (*sentipensar*) and conceptualising these alter-technologies as enacting multisited interconnected effects that transform the more visible landscape of post-accord Colombia.

“Water I won’t touch”. Queer(ing) ethics of touch in the emergent Environmental Crisis

Giorgia Dundua (Utrecht University/NL)

This paper figuratively returns to touch as a relational phenomenon which at the same time preserves the (hi)stories of violence and conversely, offers a more ethical, caring and intimate praxis of knowing and relating. Moved by my personal experience of gender-based violence, I argue that queer/trans bodies are vital sites for understanding/intervening the environmental harm/trauma, its critical roots and imagining alternative futures. The emergent environmental crises not only reveals the power relations in between human and the environment, but more precisely in between white, able-bodied, heterosexual Man and its relational logic in which bodies do not co-becoming and interplay, but rather possess, dominate and oppress the (dependent) other. How queer/trans bodies are touched daily and in turn how queer/trans bodies resist and subvert such material relations I want to read as an ethico-onto-epistemological paradigm for intervening environmental trauma and reshape its possible future. In this regard, first of all, I will close read Karen Barad's agential realist ethics to theorize touch as a material-affective border-crossing in between bodies. Then I will delve into an American queer poet, Kayleb Rae Candrilli's poems. Candrilli reflects on queer/trans bodies as critical sites for examining the similarities between queer and 'broken earth's' bodily experience. In turn, Candrilli uses non-hierarchical, wondrous and intimate ways of touch for imagining a more joyful future for both humans and the environment. In sum, I explore the ethics of

touch as a queer-critical project for haunting traumas and shaping more ethical futures shared by both human and the environment.

Meet you half way: Queering contemporary material cultures

Ángela Harris Sánchez (Universidad de Granada/ES)

I start from the observation of a duality: that between a prehistoric archaeological site, Thermí, and Moria, Europe's largest refugee camp before it was burned down in September 2020. Both on the same island, Lesbos, and only 7.1kms (11minutes by car) distant from each other. This triggers my reflection on how biopolitics and necropolitics (Mbembe, 2003; Valencia, 2010) are active in both spaces which I will approach through the binaries of visibility-invisibility, dead-alive, history-present, memory-oblivion or matter-void. Using Karen Barad's perspectives on the vacuum, diffraction and transmaterialities (2012, 2014, 2015), I will put forward that Moria, rather than a representation of nothingness, a void, is a space which, now more than ever, is in need of new memory narratives which make it meaningful and response-ably accounted for. I hope to be able to assemble all these dichotomies from a non-binary stance and to advance on the analysis of my case study using agential cuts "which do not produce absolute separations, but rather cut together-apart" (Barad, 2014: 168). Queering archaeology distorts the memory of material cultures since it works through temporalities of disidentifications while using normative codes as "raw material for representing a disempowered politics or positionality that has been rendered unthinkable by dominant culture" (Muñoz, 1999:31). We can thus endorse a memory of the time now, a contemporary archaeology which is no longer based on the steady narratives of History but generated by its urgent potential for multiple archives in the making instead.

4.7 SPACES, BODIES, MOVEMENTS

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/1D

Chair: Beatriz Revelles Benavente

Collaborative designing for symbiosis

Suzanna Törnroth (Luleå University of Technology/SE)

Upon examining the Feral Atlas (Tsing, Deger, Saxena, and Zhou, 2021), a predominant reflection arises; the trajectories in which we develop the built environment directly influences the harmonious balance of certain biological species. Urban design practice, at its core, unfortunately often relies on the anthropocentric view that human flourishing is a goal. But what if a rebirth – cue Ayana Elizabeth Johnson's notion of a feminist climate

renaissance (Climate One, 2020) – may lend to the reprioritisation of how we do urban design – one that tends towards resiliency and symbiosis? “Maybe, but only maybe, and only with intense commitment and collaborative work and play with other terrans, flourishing for rich multispecies assemblages that include people will be possible.” (Haraway, 2015, p. 160). A step – not yet a leap – in this direction is explored through the interdisciplinary project Datacenter-Farming, with the motivation of coalescing different actors in the local food network to co-design urban food production infrastructures in current and potential data center establishments in the north of Sweden. The motivation behind this project is to reuse the excessive amounts of heat that data centers release into the environment, in order to increase food security in a region that imports close to all of its food (see Öberg, 2017 for details). Collaborative designing for symbiosis – resonating with Tsing’s notion of a collaborative survival (2015)– attempts to deliver on an intersectional feminist perspective towards an emerging way of urban designing, a type of designing that is embedded in context, in synergies and collaboration between people and expertise, and with a priority not for more, but for circularity.

New Materialism's Impact on Feminist Spaces

Bettina Siegele (University of Innsbruck/AT)

Since *Staying with the Trouble* at the latest, Donna Haraway has become an integral part of the contemporary discourse in architecture. Thanks to her, there is a renewed consciousness within the discipline about the relationship of human and non-human entities and its significance for a feminist approach towards space. This paper draws on the question from the call “how do post-human/new materialist contributions matter for feminist social change?” and translate it into architecture. Architecture as a discipline that deals with how social change is both expressed in space but also conveyed through it. The role of space, however – defined here according to Henri Lefebvre as either cognitive, physical, or lived space – has played an important role in the feminist New Materialism already before Haraway. Therefore, the concept of space as a vehicle of social change is explored through feminist materialist theories reaching from Shulamith Firestone to more contemporary ones like Object-Oriented-Feminism or the Xenofeminist Manifesto. The conclusions obtained from this, on the other hand, are going to serve as a starting point for a new kind of feminist interventions in the field of architecture and urbanism.

The body and the built environment: queer transfeminist reading of Zaha Hadid and Avril Corroon's work

Silvia Calderoni (University of Rome Tre/IT)

This paper aims to carry out, through a queer transfeminist methodology, a formal and socio-political analysis of architectural spaces and the built environment. A focus on Zaha Hadid's practice, using the myth of Donna Haraway's cyborg, and Avril Corroon's work, is given. As introduction, the role of gendered language in the context of architecture is considered. After a few considerations on the role of the body in space, this paper addresses the heterosexual and ableist matrix as prerequisite for understanding the history of architecture, as well as the concept of gender performativity and deviance introduced by Judith Butler. Moreover, the themes of the right to housing and spoliation are analysed. Given these premises, Hadid's work is addressed in three steps: first, the

artist figure in the architecture industry; second, Hadid's work from a formal point of view through Haraway's myth of the cyborg; third, Hadid's work from a political and social point of view, within a transfeminist analysis of spaces. In this reading, the cyborg represents our post-metaphysical political ontology that overcomes male-female dualism in favour of a queer world. While Hadid's work is innovative from a formal point of view, it also presents several problematic issues that will be addressed and de-constructed through Corroon's work, whose artistic practice questions the housing emergency in the contemporary neoliberal market using the performance of natural elements, and the proliferation of more-than-human subjects.

Melting down with things. A choreography of empathy (and other invisible things)

Lucia Di Pietro & Teresa Masini (IUAV University of Venice/IT)

Biology studies tropism, the slow and intentional movement that a plant produces to move towards a material. The concentration of thought is then located at the extremities of the body of a plant, and the movement produced is the actualization of that thought. Sensitive practices like the latter - used by particular non-human figures - are the imagination tool for artistic experimentations working at the intersection between somatics and science. In the public art work *Call Me, A vanishing audioguide*, Lucia Di Pietro proposes to the listener/participant the practice of its own melting/merging/slow-vanishing in (and with) the urban spaces. The objective is to activate an invisible space of empathy and interrelation with the environment, generating a sort of slow motion choreography resembling the one plants do, that eventually leads to vanishment. The aim of this essay is to investigate a co-production of thought through an attentive and bio-empathic approach to the environment (especially the urban space) using concepts of expansion such as the one of tropism, where peripheries and margins are considered molecular centers of the movement; vanishing is therefore to be understood as a decentralization of human thinking through the practice of "melting" with the environment.

Italian posthuman dance artists. Dismantling binarisms towards new practices of knowledge

Giovanni Sabelli Fioretti (Huddersfield University/UK)

This paper is aimed at presenting a new wave of Italian choreographers who are dealing with posthuman issues and more-than-human entanglements as well as with technological or hybrid ways of thinking the performance itself (Ferrando, 2014; Haraway, 2015; Latour, 2005; Ruhsam, 2016, 2021). As Ferrando (2014, p. 223) pointed out, "a(s) historical and biological site of intersectional differences, the human body appears multiple. [...] On one side, we might be living in a multiverse, on the other, our own organism shall be conceived as an assemblage of organs and different forms of life. And still, everything is connected". I will take into consideration four choreographers: Sara Sguotti, Luna Paese, Elisa Sbaragli and Daria Menichetti. Four very different artists, dealing with topics like, respectively, body prosthetics and hybrids, composting performance, ecoperformance and interspecies performance. This new generation of artists are in a sense "posthuman-natives": these artists grew up embodying posthuman values and practices (Braidotti, 2013; Ferrando, 2019; Latour, 2005) and through their

performances are pushing the boundaries of contemporary choreographic discourse. Posthuman contemporary dance performance is embracing and embodying the cultural shift we are living in, the idea of a collapse of the Anthropocene coming up, and the idea that human exceptionalism is increasingly instable. How can we unlearn anthropocentrism through dance practice? How can we dismantle the representational – and binary - attitude of performance itself? The paper (and the relative presentation) will be also composed by a fabulative interview with the four artists tackling their poetics and the issues they are facing as women choreographers.

4.8 POSTHUMAN SYMPOIESIS

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/1D

Chair: Federica Timeto

Symbiogenesis and Sympoiesis as Feminist Tools to Account for the Multispecies Earth

Elisa Bosisio (University of Roma Tre /IT)

Following Haraway's proposal to stress the epistemological importance of the body of knowledge, namely a complex interface of matter and affects thought which we, as humans, could experience us and the others as entangled and mutually compromised, I desire to show how everything on Earth is connected to something else in a proliferation of patterns of material existence in which emancipatory co-habitation regimes are possible. The main arguments implied will be Lynn Margulis endosymbiotic theory (1989), crucial to acknowledge how the eukaryotic cell is produced by material encounters, and Beth Dempster proposal to recognize the sympoietic system (2000) as a heuristic able to recognize those semio-material mundane phenomena as ecosystems in which constitutive matter, informative components and control tasks are situated and distributed in a complexity of quasi-individual, quasi-collective, multi-levelled parts. By adopting Margulis' proposal I will discuss symbiogenesis as a "theory of life" where the regime of the individual "skinned existence" is displaced by the recognition of the otherness as already involved in the emergence of what traditional understanding has defined as a singular and monolithic entity. By adopting Dempster's theory I will move on a broader ecosystemic scale where different components are engaged in vast spacetime matters (Barad 2007).

Both these scientific studies will be applied in an ethico-onto-epistemological (Barad 2007) feminist posture: if feminists from the '70s adopted the reproduction paradigm as a lens to interrogate the Global system under capitalist forces, nowadays neomaterialism plunged in the socio-environmental crisis offer a deeper gaze beyond the human to account for the multispecies Earth.

Making kin in the Dissipatio G.H.: An unintelligible string story between Guido Morselli and Clarice Lispector

Biagio Mazzella (University of Bologna/IT)

As pioneer anthropologist Gayle Rubin wrote in 1975, “In short, feminism must call for a revolution in kinship”. Her call for such a revolution is more urgent now in the 21st century than it has ever been. Tracing back to Donna Haraway’s cyborg anthropology we cannot but ask ourselves, alongside her, who are and who might be our kinds “in this odd world of promising monsters” (Haraway 1997). It is not by chance that linguist Émile Benviste admitted in *Le Vocabulaire des institutions indo-européens* that relations of kinship are “lexical anomalies” without ur-sources for their various appellations: looking forward for a proliferation of these anomalies on a semio-material level, the aim of this contribution will be an attempt to stay with what Judith Butler has defined the “kinship trouble” (Butler 2002) by considering how to take serious the interpellation of the unintelligibles (those once non-human and those who still are not) in order to entangle relations of non-innocent care in a framework of post-identitarian politics of alliance. In doing so I’ll be playing the string game of speculative fabulation with the help of Italian novelist Guido Morselli, who in his volatile *Dissipatio H.G.* materialized a world without humanity (even though still flourishing with life), and Brazilian writer Clarice Lispector who in her ecstatic *The Passion According to G.H.* envisioned the chance of odd posthuman kinship by looking in the eyes of a dying cockroach and engaging in an attempt of de-differentiating in order to risk re-differentiating (Haraway 2007).

Thinking-with Physalia

Ilaria Santoemma (Sant’Anna School of Advanced Studies - Pisa/IT)

How much of our material assemblages do we take in account today? As Arctic ice melts due to anthropic action, it releases new life forms while inexorably altering others, unveiling the disruptive force that terrestrial times and space possess. What remains unchanged is the relentless homeostasis of Western Anthropos: with his colonial footprints (Balzano 2021), he continues to exert its dominance over terrestrial spacetimes (Barad 2006), ignoring his zoe-existence as an immersive experience (Braidotti 2019, Alaimo 2016). From an historical-philosophical point of view the debate on materialism runs out with dialectical thinking. What feminist New Materialism and Posthumanities propose is instead to think seriously about matter (Barad 2006), its assemblages and dynamic agentivity (Frost 2016; Alaimo Hekman 2008), inaugurating materialist epistemologies at the heights of today. My intervention does not want to introduce a flat reading of such epistemologies. It tries to populate, inhabit them via a material experience of a travel companion: the physalia physalis. Physalia physalis are marine invertebrates populating the seas along with hundreds of other species of siphonophores. These strange creatures are rather atypical assemblages, heterogeneous but fortunate life forms. The symbiotic materiality that animates them live within an agential tangle that cannot be assimilated either to the goal-oriented finalism of an aprioristic intellect, or to intentional/voluntaristic form of agency. Looking at Physalias through a neomaterialist posthumanist perspective will help to learn how to inhabit entangled skins of the world and not coercively extract bits of land, air, water, non-human others and even meaning.

The Amazon Diatom: an in/appropriated figuration for making kin

Angela Balzano (University of Bologna/IT)

The advanced capitalistic re/productive system is rooted not only in the human labor force, but also in non-human labor force. Not only primates, millions of critters bear the life of Homo sapiens in the Capitalocene era. Far from being only raw material in techno-mediated markets, these critters guarantee the sympoietic systems of earthly regeneration and can be pivotal in the making of posthuman kin. In/appropriated figuration as the Amazon Diatom can help us in visualizing the sympoietic becoming, the ongoingness, of matter on Earth, in order to overcome the autopoietic understanding of systems and replace the humus, not the Homo, as the measure of all things. Following the Amazon Diatoms from the Dankali Desert to the Atlantic Ocean, we will discover the regenerative potentialities of these composting unicellular organisms able to produce more than a quarter of the oxygen we breathe while fertilizing the Amazon souls. We will see that the Amazon Diatoms are struggling against oceans' acidification and CO2 emissions caused by the monoculture and the industrial breeding systems. Together with the Amazon Diatoms we will understand that contrasting the monoculture and the industrial breeding systems is a good starting point for making kin with diatoms even if this, especially in western societies, implies a collective reshaping of desires. Posthuman kinships do not rely on delegation but on active practices of transpecies assemblages: would we be able of desiring with diatoms, reducing the humans and his needs (Deleuze and Guattari 1977, Haraway 2016).

4.9 COMPOSTING FEMINIST METHODOLOGY

Date/time: Saturday 18 June / 09:00 - 10:30

Room: U6/1D

Chair: Elisa Bosisio

Turning it over and over again: Composting Feminist Methodology

Fedora Hartmann (University of Cologne/DE), Katja Stüben (Heinrich Heine University/DE), Susanna Schoenberg (Academy of Fine Arts/DE) & Jannis Steinke (Technical University of Braunschweig/DE) [Rheinische Sektion der Kompostistischen Internationale]

This panel strives to explore the land- and timescapes of scientific methodologies in terms of Donna Haraway's claim: „We are compost, not posthuman” (Haraway 2016, 55). In her influential essay *Situated knowledges*, Donna Haraway already stretched out the path for

a queer-feminist take on knowledge production, that forsees a new kind of methodology: “I would like a doctrine of embodied objectivity that accomodates paradoxical and critical feminist science projects: Feminist objectivity means quite simply situated knowledges.” (Haraway 1988, 581) A new kind of methodology – paradoxical, critical and situated – consists not only of a new set of practices guiding human subjects the way to achieve and generate knowledge over the world, but requires to rethink methodology as methodology in and of a more-than-human world. Following this – we want to fathom „compost“ as a new non- and post-anthropocentric way of rethinking methodology and producing situated knowledges. As an interdisciplinary, queer-feminist and compostistic research collective – the “Rheinische Sektion der Kompostistischen Internationale” – we are interested in theories of Queerfeminism, Media Studies, Culture Studies, Philosophy and Social Sciences. Founded around April 2018 after organizing a graduate workshop about „Queerfeminist Compostings of the Anthropocene“, the collective since dedicated its research (besides others) to the work of Donna Haraway, Karen Barad, Astrid Schrader (FSTS), Henriette Gunkel (black studies), Martha Kenney (feminist story telling) and Luciana Parisi. Our research will be condensed into the publication of our anthology „Queerfeministische Kompostierungen des Anthropozän“ which is due in spring 2022. A manifesto about „compost“ introducing the book shall set terms of our panel at this conference: „Inside the compost, ‚Man-kind‘ is not in the centre, its hybris, its capacity, its rise or downfall.“ It is a paradoxical speculative intervention of a ‚compostistic‘ ‚We‘ that might evoke images of a totalitarian, homogenic and hermetic political group of common interest. However, by affirming this compostistic ‚We‘, we want to participate to an ever arising and perishing world, a world of the many, of many worlds, a pluriverse (cf. Escobar 2018), neither pre-emptively set nor definitely determined. This (non-) position or rather queer opposition, „a queer oppositionality that would oppose itself to the structural determinants of politics as such, which is also to say, that would oppose itself to the logic of opposition“ (Edelman 2004, 3f.) will open our research field and will structure our methodology of „composting“ that is a situated, response-able and queer way of knowledge production. In the following, we shortly present the papers that each aim to differently scrutinize this im/possibility of a post-posthuman, compostistic way of doing queerfeminist research and the members of our research group, that will serve as contacts for the panel and the presentations.

Response-ability

Modes of knowledge production are not just a matter of epistemology, but are matters of – as Karen Barad puts it – an „ethico-onto-epistemology – the intertwining of ethics, knowing and being“. (Barad 2007, 185) The separation of epistemology, ontology and ethics is a “god trick” (Haraway 1988, 584) of anthropocentric knowledge regimes, that seek to install a human subject free from and above the world and its becomings. Compost shreds and digests the human subject as the anthropocentric protagonist of western epistemologies, who is detached from the living, dying, becoming of/on earth. At the same time it strengthens questions of response-able modes of knowledge production as “practice[s] of learning to live and die well with each other in a thick present.” (Haraway 2016, 1) Response-ability then requires new ways of thinking, being, doing that subvert and transform the indigestible patterns of anthropocentric epistemology: “In passion and action, detachment and attachment, that is what I call cultivating response-ability; that is also collective knowing and doing, an ecology of practices.” (Haraway 2016, 34) This paper strives to explore response-able modes of knowledge production and understands this as a way of “cultivating the capacity for response“ (Kenney 2019, 7) in more-than-human worlds. Following Donna Haraway’s composting practices of SF, tentacular thinking and making kin, we intend to tell „fables of response-ability“ (Kenney 2019, 7)

that do not stage the anthropos as protagonist, but help to respond and stay response-able in composts' multispecies relations.

Situating objectivity

"It has seemed to me that feminists have both selectively and flexibly used and been trapped by two poles of a tempting dichotomy on the question of objectivity. [...] So, from the strong social constructionist perspective, why should we be cowed by scientists' descriptions of their activity and accomplishments; they and their patrons have stakes in throwing sand in our eyes." (Haraway 1988, 576). The strong program of a social constructionist perspective is one of the above mentioned poles Donna Haraway is discussing and criticizing as kind of a tempting trap feminists have been lured into. Taking her accusations of "throwing sand in our eyes" (Haraway 1988, 576) seriously, this lecture connects the concept of objectivity, subjectivity, relationality and agency by turning to the mythological 'origin' of the psychoanalytical uncanny: E.T.A. Hoffmann's (2018) novel *Der Sandmann*. *Der Sandmann* might be the proper "parable[s] about objectivity" (Haraway 1988, 576), that describes a violent disappropriation, a resulting vulnerability and trauma of the protagonist Nathanael, who – aiming to supersede his cruel memories – is unconsciously reiterating the sandman's narcissist attitude of throwing sand in the other's eyes to cover up his own lack. This paper offers a new materialist reading of this psychoanalytical-poststructuralist assemblage of literature, philosophy and psychoanalysis and aims to focus on a white and male violence that is sutured into the very fabrics of so called 'objectivity'. This radical emphasizing of this violence, this repetition of the trauma, this turning to pain and the resulting exploitation of the other as mere tool to stabilize the 'I' and – as assonance – the 'eye', ought to be a perspective to eventually arrive at a more response-able way to think 'objectivity', being condensed into the term *op-ject* (*ops*= eye; *iacere*= throw; 'throwing the eyes').

Timescapes

This paper dedicates to ways of composting the monolithic, linear and hegemonic timescapes of the Anthropocene. The Anthropocene can't be just superseded or overcome because this very logic of surpassing, of progressing and synthesizing is the Anthropocene's main diet: a violent concept of time where each moment is absolutely present and then absolutely past, dead, forgotten, a succession of substitutions, each predecessor the surrogate for its descendants. Especially Karen Barad proliferates a gesture of composting not only the Anthropocene's space, but also its time – its spacetime-matterings – by her concept of „turning it over and over again – iteratively intra-acting, re-diffracting, diffracting anew, in the making of new temporalities (spacetime-matterings), new diffraction patterns.“ (Barad 2014, S. 168). To be able to return, to iteratively re-diffract time, this paper furthermore explores the aesthetic practice of remembering: „Freedom/haunting: two sides of the same experience. Conjuring a future full of pasts, a ghost-ridden freedom is both a way to move on and a way to remember.“ (Lowenhaupt-Tsing 2015, 79). Remembering would therefore be a response-able way of never letting go, of never killing the past for a truly brighter future where one can eventually be free and independent of the past, but as a practice of welcoming it in its ghostly hauntings. The practice of remembering and the gesture of re-turning therefore are offered as response-able ways to deal with history and historicity in the production of scientific knowledge: The past is not just falsified but is always an agential and irreducible cut that always haunts the present and future and that must be cared about in queerfeminist research.

Caring

“We – all of us on Terra – live in disturbing times, mixed-up times, troubling and turbid times. [...] Mixed-up times are overflowing with both pain and joy – with vastly unjust patterns of pain and joy, with unnecessary killing of ongoingness but also with necessary resurgence.” (Haraway 2016, 1). In troubling, painful, joyful times, matters of care are becoming urgent: How to care about and - in those times -, how to take care of the pain, the unjustness and for whom should we care? This paper seeks to explore how to care in more-than-human worlds as part of response-able practices of knowledge-production. With Astrid Schrader (2015) we are interested in practices of care, that do not establish the hierarchical cut between a caring subject and a cared for object. Schrader grasps caring as a „new sensibility“ (Schrader 2015, 5) that reworks not only relations of care, but rethinks relationality in terms of affect and intimacy. She proposes the concept of „abyssal intimacy“ (Schrader 2015, 5) as a way of exploring the possibilities of care in more-than-human relations, while simultaneously reconfiguring anthropocentric views of temporality and affect. Re-thinking more-than-human relations in terms of abyssal intimacy does not erase differences, but holds on to and affirms the abyss as a new way to be(come) affected. Thus, following the concept of abyssal intimacy, this paper re-thinks knowledge-production not as generating knowledge of the world, but as an affective, entangled and intimate matter of care.

4.10 NEW MATERIALISMS FROM THE WOUNDS II: A WORKSHOP WITH WRITING, RESONATING AND PRACTICING WOUNDS

Date/time: Saturday 18 June / 11:00 - 12:30

Room: U6/1D

Chair: Dagmar Lorenz-Meyer & Peta Hinton

Being Autistic with Others – Collectivity, Solitude and Healing Wounds

Zofia Jakubowicz-Prokop (University of Warsaw /PL)

Melanie Yergeau (2018) argues for autistic rhetorics that will queer the traditional, medicalised discourse on autism produced by non-autistics. My story emerges from the juxtaposition of the experience of a late diagnosis and my education in feminist theory. While for Yergeau diagnosis presented as a rather passive process of being narrated by allistic others, for me it was, from the beginning, a process of self-narrating, 28 years long search for the story that will relate to my ways of being and rhyme with the rhythm of my thoughts. In my story, being diagnosed is a precarious state that calls for unprecedented stability, caution and self-awareness. In relation to my academic endeavours, the notion of being autistic rebels against the ideals of collectivism, change and volatility. Yet, as Erin Manning (2013) observes, autistic perception – often treated as alienating – is, in fact,

focused on interconnections, and encompasses the world in its totality, without privileging the human. At the same time, autistic being-of-the-world (Rogowska-Stangret 2021) is often the state of becoming wounded by the intensities of the surroundings. Sometimes it takes the form of dermatillomania, an obsessive act of picking one's own skin, to the point where invisible wounds of overstimulation emerge on the surface of the body. This is the corporeality of being an open wound. How to address the tension between the openness toward the others, the harmful side of the practice and the need for the wound-healing solitude? Does collectivity mean by necessity being with others, and if so, who are the others?

Creative Writing - Autobiographical writing as Un-wounding

Linda Dedkova (Charles University - Prague/CZ)

The goal of the activity is to foster a creative safe space for the participants to unwind/unwound with a pen and paper. Using the self as a tool to navigate the boundaries of our shared vulnerabilities, we will be using creative writing strategies inspired by from feminist sci-fi, autofiction and experimental poetry. Collectively, we will create a time and space to relax, reflect and reshape our woundings.

Resonance: Staying with Wound

Mothers Artlovers: Zuzana Stefkova, Darina Alster & Kateřina Olivová (Charles University in Prague & Academy of Fine Arts in Prague/CZ)

The input of Mothers Artlovers takes the form of a participative event centred around the collective bodily evocation of an experience of a wound. Mothers Artlovers organise a series of meetings during which we will share and collectively explore our responses to the experience of being wounded in order to map the psychophysical manifestations of a wound and its potential for collective organising. The activity would invite the audience to take part in the mapping of interpersonal wounds via bodily gestures and experimenting with a possibility of an affective resonance (Erin Manning) using the wound as a focal starting point.

Panels | Strand 5: Affect, emotion, feeling, mood

5.1 MIGRATION, RACISM AND DECOLONIALITY

Date/time: Wednesday 15 June / 16:00 - 17:30

Room: U6/1E

Chair: Annalisa Sacchi

What is in a name? - The emotional labor of navigating and troubling taxonomies

Manu Sharma (University of Vienna/AT)

Provincial taxonomies from the 'west' have often in the past and continue in the present to thrive in the in/visibility of the universal. These taxonomies have travelled far and wide through imperialism, colonization, the project of 'modernity/ies'; and just as much through modern institutes of knowledge production that privilege a certain way of knowing and being over countless others. The imposition of provincial (european) social technologies across cultures and a continued urge for univocality - a desire that originates and unfolds in the long civilizing mission of the colonizers; in it all, the lived world of an embodied subjecting, the average everyday navigating the world in its immanent messiness is often rendered invisible and even invalid. This navigating often defies any neat taxonomical resolutions, and are often approached in fractured ways; the social, economic, political, medical etc. But the name often slips off the lived-body, vanishes, reappears, vanishes again; and the lived-body refuses to know and move inside the limits of its name. And yet, one must be named, renamed, asked to name oneself, one must identify, be identified. In light of this, I hope to investigate what it means to name oneself, or to be named/ re-named, when one comes in contact with these colonizing universals. Amongst many others, one of the experiences through which this emotional labor is made visible is the experience of migration to the 'west'. The migration experience itself is interesting to me for three reasons. One, as a first personal subject at the center of such an encounter. Two, as a phenomenon around which the experiences of becoming 'another' gather most densely making it rich for such investigation. And three, as an examination of existing, often euro-centric conceptual frames to excavate new possibilities of thinking about taxonomies. What does it mean to 'become brown, indigenous, queer, neurodivergent' in the face of a univocal aspiration made necessary by coloniality? What does it mean to make decolonial demands but always within the rigidity of a western architecture and 'western modes of the apprehension of knowledge production'? While

these new taxonomies offer visibility, emancipation, protection and political communities, in what ways does it render 'the other' invisible? What affective landscapes does one inhabit in the discovery of their new names long after the ones given by the familial institution? And what affective landscapes are produced, lived and reproduced as a result of taxonomies, the repetition of these new names? What affective relations does this naming make possible and impossible and who are the interlocutors in such relationships?

Opening Pandora's Box: Zwarte Piet Racism amongst white Dutch youth

Cecilia Marziali (Utrecht University/NL)

This paper originates in the contemporary heated debate surrounding the figure of Zwarte Piet in the Netherlands. The character, who is historically Sinterklaas' helper, enters the country every 5th of December with black paint on his face, a black afro wig, golden hoops hearings and bright red lips. Although the character has been widely considered as racist based on his undeniable similarities to colonial representation of enslaved black people, there are still a lot of positive feelings attached to him. Being the right-hand of Sinterklaas and the happy-go-lucky character who brings candies and presents to the children, people find it hard to view the racism hidden behind his presence. Through an ethnographic journey into the lives of nine white Dutch people who used to celebrate Zwarte Piet and now consider it as racist, this paper traces the process of both recognizing and coming to terms with one's own internalized racism. Specifically, it dives into the different emotions and affects participants experience when being confronted with the racism that is attached to something they were taught to love. Focusing on politics of love, shame, embarrassment, regret and guilt, the wrongfulness of one's actions is approached not only at the individual level, but also at the national one by reflecting on the Netherlands' colonial history, especially in relation to what it means to be proud of one's nation. In doing so, this paper acquires a theoretical relevance within the field of critical whiteness studies, critical race theory and affect theory, as well as a social one within the field of anti-racist activism.

The Affective Life of Racism – A Decolonial, Intersectional, Critical Whiteness-Perspective

Martina Tissberger (University of Applied Sciences Upper Austria/AT)

Whiteness is a powerful signifier in the cultural symbolic of Western societies. It marks the contradictions of modernity: the Enlightenment that could accommodate slavery; Europe as a continent of human rights, which is developing into a fortress and allowing refugees to drown in the Mediterranean instead of applying its right of asylum. The contradiction between the self-image of Western nations as free, democratic, human rights-oriented societies and the reality of racism manifests itself not only politically and culturally, but also in the subjects. The affects that articulate themselves culturally in the context of racism, but above all in and between the subjects, are deeply rooted in this contradiction. In this paper, an empirical study dealing with white* (feminist) psychotherapists and their racially marked clientele will be used to trace the dynamics of

the intersection of racism, gender and intersectionality. In their self-image as emancipated, discrimination-sensitive persons, the therapists miss the fact that their whiteness is a signifier in racism and that they are always part of racism – albeit against their will. The historical amnesia of the history of seizure in white* dominance cultures (imperialism, colonialism, the Holocaust) haunts the therapists and this is articulated in more or less affective anti-Muslim, anti-Semitic or colonial racism. On the basis of the psychoanalytic theory of affect, it will finally be made clear how its revolutionary potential (the dynamic unconscious) can contribute to the understanding of racism and at the same time its reactionary potential (the topological unconscious) can be used to reveal with the help of a decolonial-deconstructivist analysis why established psychological affect theories themselves promote racism and sexism.

Fear of our anger will teach us nothing: How storytelling as a methodological intervention made my anger productive, and the new mode of Black feminist knowledge production it promises

Alanah Mortlock (London School of Economics/UK)

The proposed paper explores storytelling as a feminist practice that animates affect as method. My research considers how affective circulations of anger, outrage, and pain (amongst others) shape Black women's responses to discourses of transracism and so evidences that storytelling functions as an essential social, political, and emotional lifeline for Black women. In this paper, I will demonstrate how I have used storytelling to integrate my affective responses – understood as emotional, intimate, and uncontainable social and political – as a method for analysing discourses of transracism. Specifically, I will focus on how storytelling mobilises anger as an analytical tool, thus making it a method of affective analysis, to argue that storytelling as a method offers a route to establish affect as a locus of feminist knowledge production. I am further interested in how narrative can be understood as a new analytical and epistemological grammar, in which emotion, feeling, and mood become structuring principles of articulation and understanding. Building on interventions from feminist (Hemmings, 2011) – and, importantly, Black feminist (Lorde, 1984; Hartman, 2019) – scholars, I will argue that, by foregrounding affect as a basis of producing and communicating knowledge, storytelling makes possible the voicing of experiences and identities previously unspeakable within hegemonic systems of academic knowledge production. As a technique of world-building that is fundamentally communicative, intimate, and emotional, affect becomes constitutive not only of knowledge, but of social and political relations, and of subjects themselves; I believe such constitution promises new modes of being for Black subjects.

Funny Feelings: The Cultural-Emotional Politics of Muslim and Jewish Women Doing Comedy

Lucy Spoliar (Radboud University Nijmegen/NL)

Feelings have long been imagined as a question of interiority which unfolds within an individual based on their particular temperament and experiences. Of course, emotionality has also been historically linked with femininity, and correspondingly placed in the “private sphere” (Scott, 2009). However, as both Sara Ahmed (2014) and Alison M.

Jaggar (1989) note, emotions are informed by society and culture, and can be mobilised to specific political ends. In this way, emotions are not passive experiences, but active engagements with the world. Types of feelings – and their expressions – are governed by particular mechanisms of power, inclusion and exclusion, but what Jaggar calls “subterranean” or “outlaw” emotions break through (Jaggar, 1989). In this paper, based on my ongoing PhD research, I explore the ways in which comedy operates as a vehicle for engendering and circulating “outlaw” emotions. While this paper is broadly a theoretical reflection, I will share some illustrative examples from British stand-up comedians Shazia Mirza, Fatiha el-Ghorri and Rachel Creeger. This analysis takes an intersectional approach, paying attention to interrelated framings and experiences of race, gender and religion in the British context, and the ways in which comedy acts as a tool for “speaking back” affectively to these norms. Additionally, this paper will invite a discussion of the methodological implications of researching comedy through the lens of emotion: What does it mean to “do” comedy? What does comedy *do*, affectively? And as a researcher, what is my emotional positionality when I research comedy? In this paper, I suggest that emotions can be a valuable guide for the feminist researcher of comedy; embodied experiences of discomfort, laughter, embarrassment, shame, lead us in different, epistemologically useful directions. Finally, I argue that incongruity humour in particular plays on particular interweavings of emotions and norms in order challenge “insider-outsider” binary frames, and to open up new ways of relating and sharing (funny) feelings.

5.2 NEGATIVE AFFECTS, UGLY FEELINGS AND TRANSFORMATION

Date/time: Wednesday 15 June / 17:30-19:00

Room: U6/1E

Chair: Aslı Aygüneş

Overcoming Shame? A Critical Analysis of Shame in the Mobilization of (Queer-) Feminist Campaigns Against Sexualized Violence

Lilian Hümmeler (University of Kassel/DE)

My presentation focuses on the effect of shame in the context of sexualized violence and political campaigns. Based on the thesis that embodied shame can be transformed into outrage and consequently lead to politicization (Landweer 1999), I analyze the potential of political mobilization via shame. By examining poster campaigns from the 1997 ('Rape in marriage') and 2016 ('No means no') campaigns leading to legal changes in German sexual criminal law, I trace how shame and overcoming shame are central components of the campaigns and consequently of (queer-)feminist movements. My aim here is threefold: I analyze how overcoming shame, understood as an affective and collective practice reclaiming agency, involves an overcoming of patriarchal and heteronormative attributions to survivors. At the same time shame – and may it be in its overcoming – is oriented towards social norms and expectations. Consequently, a radical breakout from a

patriarchal and heteronormative society would mobilize other affects than shame and thus evoke other political affects (e.g. rage or even indifference). Furthermore, the call to overcome shame inscribes itself in neoliberal and individualist conceptions of the subject and aims at the control of emotions. Affects, especially shame, break with sociological divisions such as subject and society. The analysis of sexualized violence requires both discourse analysis (cue: rape culture), and the consideration of concrete embodied-material experiences of those affected (Alcoff 2018). By linking both topics – shame and sexualized violence – I enable an empirically based rethinking of the relationship between discourse, embodiment and materiality.

Affective Activism: Negative Affects and Affirmative Knowledges in Transnational Feminist Movements

Athanasia Francis (University of Liverpool/UK)

In this paper I will (re)examine affect in the current feminist activist momentum through the prism of affective activism. Following transnational feminist mobilisations as expanding trajectories particularly in South Europe, Latin America, as well as the UK, I will focus on the potential of activist affect in transformative change. Drawing upon autoethnographic elements as a disabled activist researcher, and sexual violence survivor, as well as collaborative ethnography of fellow feminist activists, trans, disabled, survivors within these contexts, I will discuss the often-overlooked power of negative affects. Discomfort, anger, disappointment, fear, frustration, feelings of injustice and unaccountability, vulnerability, and painfulness are widely shared amongst these feminist communities, both as explosive public manifestations and intimate bonding links. Such negative effects create intersectional spaces and international continuums of action and change which are not often recognised as such, given their entanglements with liminality and (multiple) marginalisations. My paper will draw upon a combination of affect, crip, and trans theoretical lenses to explore the phenomenology of this transformative affectivity, while centring collective and liminal lived experiences within this activist context as affirmative and impactful places of knowledges.

Frustrated but hopeful: Analyzing affective dissonance in feminist activist volunteers' experiences in Turkey

Aslı Aygüneş (Sabancı University/TR)

In Turkey, anger, hope, frustration, relief are not just central to feminist and queer activism but also at times they become driving forces for forming solidarities and organizing resistances. Having this in mind, this study looks at how women activists negotiate their involvement in feminist movement in Turkey. Through using Hemmings' (2012) framework of *affective dissonance* and *affective solidarity*, which underlines the importance of centering experiences of emotional uneasiness to understand formation of feminist solidarities, I argue that women activists in this research switch between feelings of frustration and hopefulness when explaining their participation in the movement, their motivation to stay in it, and the ways in which they achieve long-term solidarities. I contend that these negotiations between positive and negative affects lead to sustainable solidarities that keep re/forming under the current restricted civil space in Turkey. Using the data driven from thirty open-ended interviews conducted with women activists who

are middle class, university educated activists living and performing activism in Istanbul, this research particularly adds to the affect theory and gender activism literature in Turkey by centering moments of emotional uneasiness (affective dissonance) to analyze feminist activism and sustainable feminist solidarities.

Affective Dialogue: Building Transnational Feminist Solidarities in Times of War

Olga Sasunkevich (University of Gothenburg/SE)

This paper presentation investigates the limits and promises of transnational feminist solidarity in relation to the military conflict in Eastern Ukraine. It draws on fieldwork and in-depth interviews with participants of an all-women peacebuilding project that brings together women from Russia, Ukraine, Switzerland and Germany in the dialogue. Theoretically, the presentation relies on conceptualizations of feminist solidarity as affective (Hemmings 2012), flexible (Hill Collins 2017) or as shared labor (Wiedlack 2019). Through this, the presentation aims to expand the notion of transversal politics (Yuval-Davis 1997) that has been influential in women's peacebuilding work in military conflicts in Northern Ireland, Bosnia-Herzegovina and Israel/Palestine (Cockburn 1998; 2007). The paper interrogates the limits and potential pitfalls of transversal dialogues by investigating power dynamics among dialogue participants beyond their ethnic or national loyalties and by attending to the importance of affective, corporeal, and mundane practices in feminist peacebuilding activism. The paper lifts up the notion of *affective dialogue* as a way to combine dialogic and affective regime of feminist peacebuilding activities.

Diversity work as mood work

Camilla Mengel Kaastrup, Dorthe Staunæs & Mante Vertelyte (Aarhus University/DK)

Based on the thesis that everyday diversity work is 'mood work' or atmospheric work (Ahmed 2012), this collective paper aims to explore and learn from affective practices taking place in and across local STEM micro-milieus at Danish universities. We ask *How does diversity work affect Academia and academic subjectivities? How do affective investments effect the enactment and fulfilment of diversity work?* We focus upon the *affective investments and atmospheres* that channel and energise processes of diversity work. This allows us to explore how diversity work has different associations for different academics and STEM fields (e.g. physics and chemistry), as well as how moods shape the ways diversity work is received and organised. In line with other change management activities, diversity work thus invariably generates *hope for change*, but also friction and uncomfortable feelings such as *precariousness and anxiety*.

Our theoretical framework views affects and moods as historically, culturally and politically situated structures. However, affects are also social structures in the sense that they inform social actions, produce gendered and racialised identities, and alter and sustain social structures. In the talk, we look at how *hope, precariousness and fear* may shape diversity futures and how this makes some (gender) 'targets', actions and

imaginaries possible while others (ethnicity/race) ‘targets’, actions and imaginaries eventually disappear.

The paper builds on large archive of formal and informal documents from six universities as well as qualitative interviews with early career STEM scholars in Danish Universities.

5.3 MEDIATIZATION, REPRESENTATION AND NARRATIVES

Date/time: Thursday 16 June / 9:00 – 10:30

Room: U6/1E

Chair: Demet Gülçiçek

The configuration of female anger in *Little Fires Everywhere*

Rebeca Maseda García (University of Alaska Anchorage/US), Emma Gómez Nicolau (Universitat Jaume/ES) & María José Gámez Fuentes (Universitat Jaume/ES)

With the expansion of popular feminism, an increase of visibility of women’s anger before the violences denounced by #MeToo and #BlackLivesMatter, Spain’s 8M and #YoSiTeCreo, Green Wave in Argentina, etc. runs in parallel. When reflecting on the question “what do emotions do?” or can do, the politizing movement of a socially considered negative affect, rage, appears to be substantial. To begin “situating gender research in times of political contention” we are proposing to explore how the representation of this anger is expressed, on this occasion, in the miniseries *Little Fires Everywhere*, paying special attention to differences in perception when the anger is expressed by White, Black, or working-class women. The study proposes an analytical model based on the operationalization of the concept of “anger competence” (Chemaly, 2018). This concept is systematized through 3 dimensions of analysis: 1) the construction of the raging subject: how the subject that expresses rage is characterized paying attention to the physical, psychic and moral aspects; 2) the causes of anger: the individual and structural dimensions the narrative refers to as motives for the expression of rage; 3) the effects of the anger: consequences of the rage in the material and symbolic arena in terms of social justice and the fight against inequalities. When we apply this model to the examination of *Little Fires Everywhere*, it is apparent that while White women’s privileged situation positions them as liberal subjects where anger is born out of personal mistakes, dissatisfactions and frustrations, Black women’s anger is read structurally—it has sociopolitical and cultural roots.

Emotions: “special effects” in emerging forms of journalism

Mojca Pajnik (University of Ljubljana/SI)

The ideals of liberal democracy have been based on perceptions of the rational in political life, excluding emotions as domains of the private. The long-lasting Cartesian ontology that established the dichotomy between reason and body brought in the media and the journalistic field the insistence on factual, neutral, impartial and detached news. Such ideals of media practice, summarized under the umbrella of objectivity became a key value of the Anglo-American tradition of journalism, ritualized and routinized in praising cold, hard-facts against soft emotive news. While objectivity and emotionality continue to be approached hierarchically in the dominant journalistic culture, we see that the hybrid mediascapes have pushed media scholars to devote more attention to questioning the traditional journalistic canons, addressing the “affective turn in journalism”. Recently, attempts that call up for normalization of emotions and affects in the media, work with concepts such as “literary”, “artistic”, “constructive”, “solutions” journalism etc. Taking up these debates, we theorize emotionality in the media as a journalistic practice, as journalists’ attempts to “craft an experience of involvement” (Peters 2011). We contribute to the existing knowledge in the field by analysing how journalists themselves resonate with emotionality in their work. So far research on emotionality in the media has analysed emotional media performance in relation to its influences on the public while it hasn’t analysed journalist’s own imaginings and narrations on the role of emotions in their work. Our analysis of semi-structured interviews conducted with 21 journalists in Slovenia reveal the use of emotions as “special effects”, a view of emotions that visibly resonates with journalists’ critique of the dichotomous media culture.

What Sıkıntı Proposes: The Relationship Between Ordinary Life, Heterosexual Individuals, and Their Preferences of Dating Apps

Gözde Cöbek (Koç University/TR)

Many individuals prefer dating apps to find a long or short-term partner, socialize, or simply have fun. However, less scholarly attention is paid to the sociocultural and technological factors that move individuals toward dating technologies. Focusing on heterosexual people who use dating apps in Turkey, this paper aims to explain why people expect more from dating technologies and less from each other. Based on qualitative data (N=42), this study finds that boredom emerges as a dominant affect that moves individuals toward dating apps. Nevertheless, the English term boredom has a limited world of meaning and attachment than the Turkish word *sıkıntı* as the latter refers to mental exhaustion and rigor that derive from monotony and tedium; financial difficulty; the situation or condition of absence; and problem. *Sıkıntı* comes from the origin *sık*, which points to both a physical and spatial experience of being trapped in. This paper focuses on *sıkıntı* as both a concept and an affect rather than boredom. It argues that people use dating apps because they feel trapped in a confined space that they find themselves after college, and they lack energy and time due to 24/7 capitalism. Such an experience turns meeting new people physically into a problem. Also, dating technologies temporarily suspend boredom and interrupt the boring flow of life. By proposing *sıkıntı* as an analytical tool, this paper demonstrates the affective atmosphere of ordinary life and the limitations of the Western conceptualization of boredom as a modern affect.

Hopes and Disappointments in Activism for Women's Rights: An ethnography of Ogólnopolski Strajk Kobiet in Warsaw

Iepke Rijcken (Utrecht University/NL)

Polish women are increasingly faced with ultraconservative anti-gender campaigns and serious limitations of their reproductive rights. However, they have not silently accepted this populist shift in politics: in response, activists have started grassroots feminist mass mobilizations. *Ogólnopolski Strajk Kobiet* (OSK) is a feminist grassroots movement that unites and mobilizes local initiatives and activists in the overarching struggle for women's rights and democracy against right-wing populism. This ethnography focuses on the activities of OSK and aims to contribute to the anthropological literature on hope as a future orientation. Through participant observation, in-depth interviews with key informants, and additional secondary data, this study attempts to provide a deeper understanding of how activists who participate in OSK experience the political situation, imagine political alternatives, and how hope is embedded in their activist practices. The author uses fieldwork illustrations to translate complex and sensitive experiences of ethnographic encounters and reflect on the process of knowledge production. The preliminary understanding of this study shows that unfulfilled hopes and disappointments currently dominate the activists' experiences. However, hope often appears in situations that are experienced as frustrating, and in this specific context of activism for women's rights in Warsaw, it seems that hope functions as a coping strategy to deal with the strains of the present and renegotiate expectations of the future.

Emotional struggles and emotion work in Vietnamese LGBTQ activism

Yên Mai (Uppsala University/SE)

This contribution presents the struggles that Vietnamese LGBTQ activists experience in their activism and everyday life. It utilizes data from in-depth interviews with LGBTQ activists and from the author's participation-observation at an activist training programme in Vietnam. The qualitative data reveals various risks and challenges that young Vietnamese LGBTQ activists need to navigate, including, but not limited to family problems, anti-LGBTQ violence, involuntary outing, and teamwork challenges. It also shows the different emotion work strategies that these activists engage with in order to cope with such challenges and to sustain their commitment to the movement. The findings demonstrate the significance of positive queer visibility in Vietnamese LGBTQ activism. A strategy to recruit potential newcomers and to inspire others, for these activists, is through constructing an optimistic public image with positive emotions such as hope and joy. In the context of a high risk/cost movement, this frontstage performance creates a backstage demand on emotion work, which can lead to repercussions that push these activists out of the mission. The dissonance between the frontstage emotional performances and the backstage emotional experiences is, therefore, central to understand the internal struggles in Vietnamese LGBTQ activism. This presentation expands our understanding of LGBTQ scholarship in Southeast Asian contexts, as well as contributing to the study of emotions in social movements, particularly with an approach that shifts the lens beyond public mobilizations to focus on various emotional struggles in activists' everyday life.

5.4 FRIENDSHIP AND INTIMACIES AS POLITICAL PRACTICES

Date/time: Thursday 16 June / 14:30 – 16:00

Room: U6/1E

Chair: Sibel Yardimci

Affective co-becomings. Re-imagining companionship

Tuuli Innola (Tampere University/FI)

I study companionships that break the normative lines of relationship categories and expectations concerning life-courses. The everyday intimacies of the companionships in my study challenge the position of the couple-relationship as the primary site for emotional and physical closeness, and widen the human-centered understandings of close relations with more-than-human intimacies. The study is based on interview material collected in Finland within this research project. I have interviewed people who have important and life-defining companionships which do not fit into categories of couple-relationships and nuclear families. The interviewees are of various ages, they identify as women, men, and non-binary, and the companionships include e.g. friends, relatives, ex-partners, flatmates, as well as dog and horse companions. The study is both empirical and theoretical; I contribute to feminist discussions on (queer) intimacies, theories of affect, and new materialist methodologies. I ask how companionships become lived and experienced and how affective orientations toward a companion build the experiences of belonging and becoming in the world. I examine particularly how affective orientations, atmospheres, and materiality shape the *co-becomings* of the companionships. By developing the concept of co-becoming in this paper, I wish to grasp the dynamic web of relations, affects, and small moments that build the experiences of relating. I consider the enabling and restricting potentialities that unfold in the process of co-becoming, and how those become connected to wider societal, cultural, and political surroundings and power relations.

Love, intimacies and affective practices during the COVID-19 pandemic

Jowita Radzińska, Agnieszka Kwiatkowsk & Paula Pustulka (SWPS University in Warsaw/PL)

The COVID-19 pandemic has significantly affected the scope of choices young people can make in their relational and intimate lives. Although young adulthood has been increasingly associated with empowerment and social permissibility towards exploration in the spheres of sexuality, intimacy and love, this is neither a given nor universal change. While young adults can engage in diverse affective and intimate practices within singledom, casual encounters, longer and shorter relationships, feminists have long

argued that gender and other inequalities strongly shape experiences of young women as opposed to men. Based on the multi-component ULTRAGEN project, which tracks transitions-to-adulthood in Poland during social crises intergenerationally, this paper reports on the qualitative findings pertinent to intimacies during the pandemic. Based on 35 in-depth interviews with young women and men (aged 18-36), we showcase the effects of social distancing, lockdown, other restrictions and the broader crisis on young adults' romantic practices and love-lives. Tracing gender similarities and differences in emotions and moods experienced in intimate lives, we firstly showcase major relational effects of the pandemic as narratively connected to dissolution of previously stable romantic bonds. Secondly, we explicitly focus on more elusive affective realms, such as feelings around singledom and inability to date, or redefining intimacies of convenience and love. In conclusion, we unpack the implications of the pandemic on relational perspectives and affective responses among contemporary young adults. As such, we intersect the feminist perspective on gender differences, affect and empowerment with the lens of social crisis.

Young Women's Sexual Subjectivity, Affect and Transformation: The Case Study of The Israeli Practice of "Attacking"

Rachel Levi Herz (Bar Ilan University/IL)

This paper uses the Israeli case study of "attacking" to analyze the emergence of young women's sexual subjectivity. "Attacking" is a common practice that is performed in nightclubs for young people for the purpose of initiating joint hetero-sexual interactions. Although young women's sexual body is very often objectified by cultural practices, analysis of their sexual experiences underlines different agentic possibilities of becoming sexual subjects. This paper uses a theory of affect to analyze how social practices, relations and norms give rise to a range of affects that enable different responses and sexual expression. The objective of this paper is to address young women's sexual subjectivity through the analysis of affective elements that arise in their experiences in spaces of "attacking". This analysis addresses the feminist reference to the affective dissonance that illuminates the gap between the epistemic and the ontological considering the lives of young women. The findings are derived from in-depth, semi-structured interviews with 40 young women. The findings underline how in spaces of "attacking", some affects deconstruct the subject but others serve as a resource of transformation and re-arrangement of young women's sexual subjectivity. Young women's sexual subjectivity emerges relationally through the dynamic processes of relating and knowing social practices and the affective dissonance. The findings illuminate young women's possibilities to become sexual subjects and new spaces of agentic acts that are emerged while facing their intensified sexual and social vulnerability.

The queer politics of ugly feelings: envy & disidentification

Tessel Veneboer (Ghent University/BE)

As queers our genders and texts constantly fail. Not only a failure to conform to heteronormativity but queerness often also deviates from homonormativity. The instability of identity is inescapable as desires and identity never completely align. Still, desiring the "wrong thing" as queers weighs heavily on us as the existence of queer identities is a battle itself. How can we speak those desires that do not align with how queer identities are conventionally viewed in the queer community? Can heteronormative

desires exist within queerness? And as queers, how can we express our “bad” desires? I propose to scrutinize the mechanisms of what Sianne Ngai (2005) has called “ugly feelings” – specifically envy and jealousy – to think about queer identifications and disidentifications. Despite its perceived negativity, envy and idealization can be productive tools to constitute a queer subject without reducing queer identity to negativity – as in Lee Edelman’s conception of queer as a “shattering of the self” (2004) and as such reducing queerness to a perpetual “anti” position. Establishing the self as a desiring subject is a gendered experience that is inscribed by social norms, including the moral value attached to unwanted desires such as envy and jealousy. In this paper I will think about the ways gender comes into being through desire, in particular these uncomfortable desires. Feminist and queer theory must think about disidentifications in addition to identifications to understand how the (feminist) subject is constituted through desire rather than identity.

Higher education, affective governance and gender

Minna Nikunen & Kirsti Lempiäinen (University of Jyväskylä/FI)

In my presentation, I will present my analysis on the recent trends of ‘employability’ that relate to affective capacities, and how they are applied to higher education. I inspect what are the capacities required from the students and teachers in the Finnish universities at the times of affective capitalism. Additionally, I ponder how the ideals of affective employability affect the teacher-student relationship and, among other things, learning and teaching gender studies. By affective capitalism, I refer to the current phase of neoliberal capitalism, which emphasises 1) end products’ affective and immaterial value, 2) worker’s affective labour and affective capacities and 3) engage workers utilising affective incentives and deterrents. In my analysis, I use materials from Finnish universities’ web sites on student employability and policy documents on youth employability created by Finnish ministries and European commission. In Finland, there has been a longstanding reliance to entrepreneurialism, especially as developing an entrepreneurial mind-set - as a central important component in increasing employability. I claim that the current idea of tuning one’s mind to entrepreneurial frequency has incorporated some ideas of therapy culture, such as personal growth, self-assurance, happiness and affective capacities.

5.5 DEARLY DIALOGUES - CORRESPONDING CORRESPONDENCES

Date/time: Thursday 16 June / 18:00 – 19.30

Room: U6/1E

Chair: Roberta Da Soller

Coordinates for affective architectures

Roberta Da Soller (IUAV University of Venice/IT)

My contribution will be through the creation of a map of the crossings. Architecture is no longer thought of as an object experienced by the body, but as a system of relations and representation. Urban asymmetries are experienced not on a purely architectural level, but on a spatial-social one. It therefore becomes necessary to overturn the plan, starting from the geographies we construct through relationships and within these to design the architectures inscribed in the modes of social production of bodies. As Preciado states: "The purpose of art is no longer to produce an "object" but rather to invent an apparatus of re-subjectification that is capable of producing a "subject": another consciousness, another body". We use the performativity of letter-writing as a disposition of the body, which persists towards ways of being, speaking, feeling and thinking that are flexible, mobile, modular but enduring: the traces of an intentional action towards a concrete and common historical perspective. As Bestriz Colomina argues in her introductory text in "Sex & Space", and as I myself am beginning to see in my research, a great deal of feminist work produced around representation and desire has been largely left out of architectural discourse and practice. For this reason, we need new tools and new angles from which to look at space, such as looking for its production already inscribed in sexuality and in feminist practices of 'making space'.

The Housekeeper of Indistinguishable thoughts

Melissa Mabesoone (Buren Collective)

We're drawn to letters for personal reasons, but this exchange operates within a long history of feminist thinking through correspondence and epistolary experiments. I'd like to start from that acknowledgement and continue the route. The letter as an articulation of personal politics in daily routines, where geography colours your mind-set amongst other things. My writings will address subjects as mother- and other hood, sexual politics and the joys or fear of solitude. How my own readings have influenced my thoughts, and how communal reading (literally having the same reading lists as your peers) create indistinguishable thoughts. How the diary format, or personal writing becomes part of a collective or open communication. Who's the one writing? And who is the reader? The different layers and shapes of intimacy and what is part of the public realm and discourse fascinates me. How this writing, as a practice, with the reader and through the panel. As an active form, of reading, listening, as writing, a possible narrative, together.

Songs from the windowsill

Oshin Albrecht (Buren Collective)

I will be focussing on explorations in the domestic realm. Translating gestures, views and sounds of the mundane, looking at the everyday miniature events that spring from a place of dwelling. The epistolary format will be used to express relations of care, responsibility and privilege connected to 'home'. In doing so, I will be using the place from where the letter is written as a ground for imagination and critical thought. Writing from me to you, from here to there, from this place to your place, letting the words of each of us resonate between the many structures that house us (such as f.i. capital or the lack of it, gender, education, background). As much as the house is concrete, it is permeable. What are the

sounds, voices and rhythms surrounding us and in what way are they seeping into our minds, how do they interact with the rhythms of our corpo-reality? What (and what kind of) 'song' can be distilled from our correspondence built from collective rhythms, phrases and repetitions through accidental similarities or rhymes? I am interested in the musical score as a way of structuring thoughts and intensities, collecting our collective writing and of composing anew.

5.6 SPACES/AFFECTIVE LANDSCAPES/CORPOREAL COUNTER-PRACTICES

Date/time: Friday 17 June / 09.00 - 10.30

Room: U6/1E

Chair: Demet Gülçiçek

A passionate assemblage. An intersectional and feminist approach to public spaces in neoliberal times

Federica Castelli (University of Roma Tre/IT)

This paper focuses on the link among cities, identities and subjectivations, taking into account neoliberal cities, the forms of dispossession and exclusion they give life to, and the intersection among politics, bodies, and public spaces. In recent years, as neoliberal governance intersected with the return of more strictly functionalist approaches to urban space – affecting at once space, behaviors, and subjectivities – new deurbanizing and desubjectivating processes have spread. But new practices and sites of resistance have arisen. These experiences have given centrality to the embodied and gendered experiences of the subjects that inhabit public space, creating new imaginaries, and new uses of the urban spaces. Performing the political, de-gendering and re-gendering the urban space, these experiences have acted-out new forms of appropriation and reappropriation, putting bodies at the center of the political scene, as sites of resistance, and critical means of relation and creation in politics. These protests have fought against neoliberal isolating and disruptive dynamics, and challenged the dichotomies, hierarchies, and exclusions upon which the democratic idea of public space is built. This paper will focus on public spaces nowadays, intended as assemblages; fragmented, conflictual, relational, contingent spaces, beyond the public/private dichotomy. Spaces that are also passionate, political, full of desire, acted and created by embodied subjectivities. A public space that is not homogeneous and can only be plural. The approach is situated, gendered, feminist, intersectional, rooted into feminist activism and feminist militant urban practices.

Landscapes of affects: Sensing, Mapping and Experiential Dynamics

Ilaria Di Carlo & Annarita Papeschi (University College London/UK)

Affects, by definition, are intangible agencies though strongly contextualised. Both actual and virtual as experiences they condition and shape our assessments. Their essence is as much related to our 'inner psychophysics', such as experiences of sensations, feelings and emotions, as to our 'outer psychophysics', the embodied experience of virtual and material properties of the environment. This paper wants to investigate the notion of environment, a material and immaterial territory, as a series of 'affective landscapes' of hyper-dimensional dataset where mapping, often coupled with sensing and the use of machine learning, becomes the capacity to compute large amount of data to produce maps able "to reveal things that have been there all along, but which were difficult or impossible to perceive without them." (Bratton B., 2015). In this light the idea of aesthetics seems to coincide with the idea of cognition and the concept of experience is granted 'a legitimate scope of operation' for architecture and urban design (Kwinter S., 2015). Such concept of Landscape of affects as experiential spaces of heterogeneous elements with emerging properties interconnected in a communicative entanglement defined by an aesthetic dimension is not only the representation of a specific language/pattern, a semiotic apparatus, an ecological property, a qualitative process of reception and production, or a psychological experience but rather a specific cognitive system applied to the study of our cities and territories where the reductionist, dichotomous structures of natural/artificial or subject/object often used in practise are abandoned in favour of a more fluid organization of our environment. In this context, the word design seems to disappear and we are possibly facing a paradigm shift, whereby our practice would be defined as the capacity to transform through organization the sense of the world.

Affect into Action. Feminist Spaces as Safer Spaces: a Comparative Research Between Rome and Madrid

Giada Bonu (Scuola Normale Superiore - Florence/IT)

How and why feminist movements engage with safer spaces? What is going on within safer spaces? How affect plays in collective action? My PhD research sought to answer this questions, by taking into account Rome and Madrid. There, I selected three type of feminist spaces: women's houses (Casa Internazionale delle donne in Rome and Espacios de Igualdad in Madrid); longstanding feminist spaces which host a multiplicity of projects, services and direct social action (Lucha Y Siesta and Eskalera Karakola); radical transfeminist, lesbian and queer occupations (the space of Cagne Sciolte and Plataforma Encuentros Bolleros). Within these spaces I pursued participatory action research, through periods of ethnography (participant observation, interviews and focus group). Safer spaces are explored by means of affects: affects are the core of political action (Massumi 2010). Emotions and affect do not enrich or empower political action, but they are the very matter of it. Feminist politics is based on a conscious work on affects, and the capacity to naming, negotiating and reverberating affects has transformative effects. Affect are "sticky signs" that change the surfaces of bodies, minds and spaces (Ahmed 2006). The work on affect increases the capacity for collective action, both at the individual and collective level. The engagement with collective affects allows feminist spaces to pursue their search for social change, with continuity (Taylor 1989), contention (McAdam, Tarrow and Tilly 2001), and innovation (Staggenborg 1989, 1995). The

engagement with affects and emotions has transformative effects, by increasing the potential for collective action.

Walking with Mary: Countermapping Female Intimacy on the English Landscape

Jess T Hooks (University of Roehampton/UK)

This paper presents the arts-based methods involved in my PhD research investigating the troupe and social practice of women walking together in the English countryside. Walking is explored as a mobile location of intimacy – where relations are realized beyond exclusively romantic, sexual, gendered, and domestic 'destination oriented' standards (Berlant 1998, Rich 1980). In this presentation, I will introduce the countermapping intervention at the foundation of the project - geolocating narratives of intimate female same-sex relations in England via immersive video, photos, audio, and fieldnote records. The countermap is an affective an/archive of the tensions, liberations, and challenges revealed when private and public feelings meet (Cvetkovich 2003). The narratives are drawn from examples both imagined and real, from fictional walks by Radcliff Hall in *The Well of Loneliness*, to a walking tour in Norfolk of 'home' landscapes that dis/identify queer bonds with land, home, and each/Other. The project explores the everyday conversations and mobilities surfacing while women walk together, the emotional labor involved and the personal narratives that emerge. One aim of this project is to contextualize female intimacy as a means to trouble and challenge specifically English relations to land and landscape such as rights-of-way, inheritance laws, property, and the conflation of terms such as 'natural' and 'wild' with specific types of able, cis-gendered, heteronormative, racially homogenous bodies. This presentation reflects on the recorded narrative walking interviews involved – the ethics and epistemologies created by working with and sharing audio-video recordings reflecting on the complexity of affective relations land, landscape, and each/Other.

Feminist Geographies: approaching the catastrophe with a diffractive-affective methodologies

Anna Morocco (Nova University - Lisbon/PT)

This proposal focus on the diffractive practice_ based methodology of my PhD research in Gender Studies at Nova University of Lisbon. It lies in the intersection between Feminist Geography studies that assume the space being deeply gendered and the walking practice as performance, with political and aesthetic implications that could lead to social dynamic transformations. As we know, like several urban researchers have been arguing, we historically live in cities designed by men and for men. Indeed, Leslie Kern argues that her urban experiences are determined by her gender identity: “the way I move around the city, the way I live my life day after day and the choices available to me ” (Kern, 2019, p.19). Nevertheless, Affect has become a concept-laboratory in contemporary feminist epistemologies, as much that it seems we could speak about an Affective Turn (Ahmed, 2004). In this theoretical frame, I consider walking as a critical tool capable of re-signifying ecologies through the double valence of the affection mechanism: the capacity to affect and to be affected that implies an openness to the world being constantly in encounter. This is the dimension of experience in-the-making at which politics is emergent (Massumi,

2015). Moreover, Jane Bennet speaks of “the force of things” as she walks down the street and she is touched by a series of objects on the sidewalk grate. The strength of this assemblage is way more than the sum of these objects which has a vibrating quality (Bennet, 2010).

5.7 FILMMAKING, PERFORMING ARTS AND POLITICS

Date/time: Friday 17 June / 15.00 - 16.30

Room: U6/1E

Chair: İrem İnCEOđlu

Miss Understanding meets Miss Communicating

Chiara Pagano (Arnhem University/NL)

In our tradition, the highest and most disinterested intention of language is the naming of the world and its objects [Irigaray], to protect the self from the creative possibilities of the imagination, of giving life to dragon tongues and salt-water winds. The subject, always been accustomed to legislating the inside and outside of his own boundaries, plays at a continuous shift of the gaze out of the self, forgetting to wonder about another relationship to language and the organs that compose the phonatory apparatus: lips, tongue, throat, vocal cords...; that is, about the possibility of opposing homologation and the idea of a unitary code necessary for understanding, opening up space for new forms of communication through which the lips can meet in alternative ways and transform individual instincts into shared desires. Starting from this assumption, the paper I propose considers the English particle “mis-” as a territory of affective contestation. What I would like to assume is that in this space that anticipates words and predisposes them to a negative meaning of “wrong, erroneous, incorrect”, there resides, on the contrary, a generative humus that de-empowers the word itself from the mere task of naming things, categorising and rationalising them according to a gnoseological order, trumbling the idea that we can take possession of the world and of what is not me, through its canonical denomination. What I call “the language holes” represent the new houses of language in which the ways of meeting the other are questioned, starting from gestures that can (also) replace words, rediscovering the enthusiasm that comes from trying to approach the other through a language that is not already tied to the same code of cancellation of differences questioning how to not dismiss the principles of our democracies.

Filmmaking as a feminist and affective pedagogy

Silvia de Riba Mayoral (University of Barcelona/ES)

European schools are claiming that there is a need for new pedagogical strategies to respond to social challenges (MiCreate, 2019). Among other issues, gender inequity is impacting the daily life of school students. This brings an urgency to experiment with feminist pedagogies and filmmaking can be a proposal for this goal. Its political and educational potential helps to generate new manners to experience the world in a collaborative way, connecting personal experiences with societal concerns through film creation. Thus, filmmaking can be considered part of a feminist and affective pedagogy (Hickey-Moody, 2016; Revelles-Benavente, 2017). A pedagogy focused on relationships and processes, which is committed to enabling body transformations to integrate response-ability (Haraway, 2008). Based on this framework, the ongoing PhD thesis provisionally named “Filmmaking as a feminist and affective pedagogy” has designed the Gender Filmmaking Lab (GFL), which has been implemented in a school situated in a city near Barcelona. This Lab has counted with the participation of 12 groups of 20-25 students aged 8 to 14 years old. Preliminary results have shown that GFL helps students to engage in a process of questioning of gender and difference configurations that may be affecting them. In addition, it has been possible to observe that film creation can work as a means to subvert these configurations. GFL has demonstrated to be an experimental tool to raise feminist concerns in schools from an affective pedagogy, embracing the educational need of developing strategies that can answer social challenges.

Queer art of mourning. Shadows in Kim Lee’s dressing room

Magdalena Staroszczyk (University of Warsaw/PL)

This paper is an (auto)ethnographic analysis of mourning and commemoration practices of Warsaw’s queer community following the death of Kim Lee. Exuberant, campy, radiant, Kim was the stage persona created and performed by Andy Nguyen, Poland’s most famous drag queen, organizer of drag queen competitions, beloved friend of many feminists. Andy was Vietnamese but lived in Warsaw from the early 90s until 18 December 2020, when (s)he passed away due to a COVID-19 infection. Her/his heritage includes over a thousand hand-made outfits, as well as innumerable photos, videos, posters etc. For close to a year, these mementos remained in Kim’s dressing room under the care of his/her bereaved partner, Remek Szelaq. An effort is being made by friends, fellow drag-queens, queer artists, and museum workers to create a Kim Lee archive. Due to the political climate in Poland, there is almost no institutional support for this mission. Drawing inspiration from J. Halberstam’s *Queer Art of Failure* (2011) and recent efforts to initiate queer death studies (Radomska, Mehrabi, Lykke 2020), this paper reflects on how Kim Lee’s death revealed the limits of his/her transgressive artistic practice. It asks what we mourn when we mourn – could it be a now defunct dream of a diverse and openminded Poland? Could it be life before the pandemic? I will also present the results of a photographic session by feminist queer artist Pat Mic (curated by myself), which documents Kim’s wardrobe – a stunning series of photos that both mourn and celebrate Kim.

Contemporary transformations in the production process of intimacy scenes in performing arts. The birth of the Intimacy coordination in seriality, cinema and theatre

María Soledad Marciani (University of Bologna/IT)

In recent years, in tune with the social transformations that have created favorable conditions for the public denouncement of sexual abuses, a new disciplinary field, intimacy coordination, is gaining strength within the performing arts. This new field of expertise makes it possible to rethink and improve the production conditions of intimacy, nudity, and simulated sex scenes. It is a field whose objective is to implement a series of good practices that guarantee the safety of the performers in the workplace, reduce the risk factors of sexual abuse and promote the performer's sovereignty over their own body. Intimacy coordinators collaborate with the creative and technical team to guarantee the creation of *agreements of contact* between the parties involved in the production of these scenes, based on informed, institutionalized, mobile, and situated consent, thereby ensuring absolute transparency in production processes. In Italy, Amleta's campaign, #apriamolestanzediBarbablù has made stories of sexual abuse in the performing arts visible, breaking the silence that often invisibilizes them. Based on these personal narratives, is it possible to imagine a situated intimacy coordination in Italy? What unhappy archives are made visible through this campaign? What are the effects and affects of making an assault in the performing arts public? Intimacy coordination implies the reflection of affects as social, labor and cultural practices, which, as Sara Ahmed suggests, have the capacity to modulate individual and collective bodies, imparting them with meaning, sociability scripts, and inclinations towards approaching and distancing others.

This Is Making Me Uncomfortable: Rethinking the Generative Capacity of Discomfort as a Tool of (Artistic) Collective Configuration

Fabiola Fiocco (University of Edinburgh/UK)

Negative emotions, such as shame or distress, play a crucial role in biopolitical subjectivisation. The social – and economic – need for integration requires people to regulate moods and behaviours, reproducing hegemonic power relations. Building on pre-existing affective history, gendered and racialised subjects are expected to perform significant emotional labour to attune to the dominant mood and uphold a general sense of comfort (Ahmed, 2014). As with reproductive labour, this too has to be made invisible to preserve the emotionally sanitised social space and prevent any friction or violent reaction. Conflictual feelings are similarly overlooked even within collective emancipatory processes in favour of empathy and consensus. The hypothesis put forward in this paper is to move from cohesion to explore the potential of discomfort as a tool for political organisation. Feminist artists, as Chantal Akerman and Pilvi Takala, have often incorporated discomfort into their practice to denaturalise female identity and express the alienation inherent in reproductive labour. Through anti-heroic representations (Vishmidt, 2017), artists misappropriate tropes of work to make subaltern forms of labour visible and unsettle established narratives. In *The Complaining Body* (2015-16), the research duo Manual Labours goes beyond representation to use discomfort as a basis for political action. Enquiring into the corporeal and emotional effects of complaining, they devise new forms of organising from a position of shared distress. Drawing models from feminist art, in this paper I examine discomfort as a tool for organisation, positing that the loss of attunement and the visibility of affective labour might open a space from where to exercise collective imagination.

5.8 VULNERABILITY, COMMUNITY AND CARE IN MOVEMENTS

Date/time: Friday 17 June / 17.00 - 18.30

Room: U6/1E

Chair: Demet Gülçiçek

Affective normativities, reason and emotions. A reflection starting from theories and practices of Affective Consensual Non-Monogamies

Nicole Braidà (University of Turin/IT)

Feminist and queer scholars and activists developed critiques of romantic love, heteronormativity and amatonormativity reflecting on the way in which some of their components and narratives have a central role in reproducing gender inequalities. However, some of these authors seem to trust in the rationalization of love to overcome affective normativities. Instead, in my analysis I rely on authors who see this belief in the panacea of rationality as a heritage of the blind modernist trust in objectivity and who try to overcome the reason/emotions dichotomy. Delving on the qualitative empirical data collected for my PhD investigation on theories and practices of Consensual Affective Non-Monogamies, in this presentation I question the centrality of rationality in overcoming affective normativities. First, I highlight individualistic and rationalistic principles that emerge from polyamorous theory, such as the emphasis on personal autonomy, the “contractualization” of relationships (e.g., making rules and agreements), and the importance of understanding and managing the feelings and communicate them to the partner(s). Then, I focus on how the relational practices of my interviewees and the emerging contradictions between theories and practices can offer preliminary material to reflect on the concept of emotional vulnerability and on power dynamics within intimate relationships. Finally, these reflections conduct to some open questions on how to enhance the role of emotions in overcoming affective normativities, in the direction of affective political alliances.

The strength of soft emotions: feminist caring and the reproduction of racial inequalities

Lucile Quéré (HES-SO Valais/CH)

The centrality of the body has been a central feature of the feminist revival of the 2010s in Europe. The embodied dimensions of women’s lives have been both an object of claim

and an element of the repertoire of action. The success of the resurgence of collective practices of reappropriation of the body in the line of the historical feminist practice of gynaecological self-help is a privileged observatory for understanding how contemporary feminists engage with the body in collective action. Based on an ethnography of contemporary feminist self-help in France, Switzerland and Belgium, this paper will analyse how these feminists mobilise the body to promote feminist ways of feeling, relating, and knowing. Through the fine-grain analysis of their political practices, it will show how they shape a work of socialization to feminism. This paper will show that this political work, that is inextricably emotional and relational work, promotes positive affect and relationships between women, based on caring, kindness and concern. Thus, this work shapes a set of norms promoting the right way to embody the political subject of feminism. Through the analysis of the moments of tension during which these norms were transgressed and anger towards other women was expressed, this paper will reveal that these norms participate in the racialization of emotions and serve to obscure the reproduction of racial inequalities within feminist groups. In the end, it will demonstrate how the political work to produce feminist subjects through embodied emotions reproduces racial inequalities within mobilizations.

Affect and translation in Italian transfeminist collectives

Michela Baldo (University of Birmingham/UK)

This contribution will analyse the role played by affect in the emergence of translational activist transfeminist collectives. It will examine more specifically the Italian lesbian feminist and translation collective *Onna Pas*. The collective was born in July 2019 after a series of workshops organised as part of a lesbian feminist Italian summer camp called “Agape”, and centred on the work of Monique Wittig, especially on the reading and translation of the *Brouillon, pour un dictionnaire des amantes* (Wittig 1975). *Onna Pas* (whose name comes from French: on n’a pas- we don’t own anything) states that collective translation is a “transfeminist practice of socialisation of care, of thinking by feeling”, “an erotic practice, an affective enterprise, a collective responsibility/vulnerability” (Onna Pas 2020: 158, 160). Drawing on sociological theories of affect and emotions (Gregg and Seighworth 2010; Massumi 2002; Ahmed 2004; Berlant 2011) also applied to translation (Baldo 2019b; Koskinen 2021), and on theories of translation and performativity (Baldo 2019a; Berman 2014; Robinson 2003 among others), I understand translation in this scenario as an affective practice, as an outcome of “intense” joyful and playful encounters and as capable of producing other encounters and other translations. The process of reading and translating Wittig’s *Brouillon* has not only, indeed, resulted in the birth of *Onna Pas* but also in the creation of other workshops and networks, the production of a fanzine (called “Brugliona”), a cabaret and a “bibliomancy” * practice. In this intervention I am thus interested in examining not only how a focus on affect might help us better analyse the birth of translations and translational collectives in queer feminist scenarios but also how it might help us better explain the unpredictable outcomes of translational encounters, an aspect which is under-researched in studies of translation and activism in general (see Tymoczko 2010; Baker 2013).

Psychosomatics and the Bowels: Towards Affective Relations

Ludovica D’Alessandro (Academy of Fine Arts Vienna/AT)

Sociologist of medicine Monica Greco observes how the “recourse to simpler models designed to reduce complexity (e.g. mind/body dualism) is conspicuously failing” (Greco 2012, 2367) in accounting for psychosomatic illnesses. Responding to Greco’s consideration, I intend to research representations of embodiment through the case study of Irritable Bowel Syndrome (IBS), a chronic functional gastrointestinal disorder complicating purely ‘organic’ accounts of illness (Wilson 2004, 39), by presenting strong comorbidities with various forms of psychological distress (e.g. anxiety and depression), experiences of trauma (e.g. gender-based violence and child abuse), as well as with socio-economic positioning (Beesley et al. 2010; Fond et al. 2014; Enck et al. 2016). My assumption is that biomedical discourse on IBS bears a profound critical resonance with Feminist and Disability Studies around the relation between biology and culture as well as on the biopolitical regimes of vulnerability (Haraway 1991; Grosz 1994; Walton 2002; Wilson 2004; 2010; 2015; Barad 2007; Kupperts 2009; Puar 2009; 2017; Braidotti 2011; Butler 2011; Lorey 2015; Hedva 2016). Moving away from an understanding of bodies as the passive receiving end of ‘external’ and/or psychic conditioning, I hence intend to perform a shift from considering our bowels as merely ‘irritable’ to looking at psychosomatic actualisations through the lens of affect-ability (D’Alessandro 2022, forthcoming). If clusters of psycho-physical symptoms such as IBS inherently resist binary simplifications, what could be then learnt from a feminist understanding of the body as always-already affected and affecting in non-neutral fields of vulnerability and capacity?

Besides dependency and autonomy: Conceptualisations about intimacy from a disabled perspective in pandemic times

Chiara Paglialonga (University of Padua/IT)

In our ableist, heteronormative and patriarchal societies people with disability occupy a marginal position in the hierarchy of bodies which rules our society, invested by a stigma that describes them as diverse and deviant from normalcy. They are generally identified with their impairment and considered only as vulnerable, dependent and passive. Nevertheless, the stereotypes and the prejudices related to sexuality and disability are still rooted: the disabled bodies are generally infantilized, considered neutral gendered and described alternately as asexual or characterized by a dangerous sexual charge. The processes of desexualisation compromise the possibility of access to equal sexual health and reproductive rights, and act in a plurality of ways involved with the normativity attending the construction of masculinity and femininity. The contribute is based on my PhD research work, focused on the investigation of the mechanisms of socialization and embodiment of the sexual, gendered and ableist norms. Grounded on the theoretical contribution of feminist disability studies in dialogue with critical disability studies and crip studies, the topic is explored by an intersectional and gendered approach based on an empirical qualitative work I am conducting in Italy with women with physical and/or sensorial disability, both congenital and acquired. Through in-deep interviews, I am collecting self-narratives about the experiences, the meanings, the practices and the believes that women with disabilities refer to the dimensions of body, sexual health, affectivity, desire, relationships and sexuality. I will examine the notions of intimacy, dis/ability, adaptability, dependence and authonomy from the perspective of the subjects involved in the research, aiming to find strategies of negotiations and re-conceptualization of them.

5.9 REGARDING THE EMOTIONS OF OTHERS; AFFECTIVE POLITICS IN CONTEMPORARY TURKEY

Date/time: Saturday 18 June / 9.00 - 10.30
Room: U6/1E
Chair: E. Ege Tektaş

The Shortfall and Essentialism of Vegan Feminism's "Empathy"

Selin Altay (Middle East Technical University/TR)

Feminist veganism draws a connection between the treatment of animals and the treatment of women. Authors like Carol J. Adams (1990) or Josephine Donovan (1996) hold on to these connections while legitimizing feminists' reason to be vegan. While doing so, these authors reimagine emotions, sympathy, and empathy as sources of the care ethic of veganism. Adams explains the emotions of care, stating, "As a lactating mother, I empathize with the sow whose reproductive freedoms have been denied and whose nursing experience seems so wretched" (Adams, 2018). The emphasis on motherhood and femaleness in Adams' veganism stresses feminist veganism into a binary that mainly recognizes the experience of "female" and "mother" animals and an empathy felt through these animals' experiences. It regards assigned non-female animals' experience and pain as secondary in this way of thinking. Besides imposing an essentialist understanding on non-human animals, this understanding of veganism also excludes the empathy that non-mother and/or non-female vegans feel. This exclusion also brings the question of legitimizing feelings on becoming a vegan. What constitutes the empathy of the ethics of veganism, and according to these essentialist views, who are entitled to feel it? This paper will question the legitimacy of a vegan empathy that can be felt through other than "female" and "motherly" emotions.

Affect in LGBTI+ Politics and Solidarity in Turkey

E. Ege Tektaş (Middle East Technical University/TR)

Hate oriented comments, posts, and entries on social media are the most visible aspect of current backlash against LGBTI+ movement in Turkey. Every day, LGBTI+ individuals especially trans women and LGBTI+ university students are targeted on social media. It is striking that there is structural violence and discrimination which has shown itself in the public statements of government representatives. Recently, specific debates, which can be read within anti-gender movements demands (such as LGBTI+phobic policies and withdrawal from Istanbul Convention) are at the center of political agenda. However, LGBTI+phobia based on hatred is not only produced and or undergirded by politics, but also constitutive part for both providing continuance of those politics and LGBTI+ politics as response. As inevitable opposition to those discourses and anti-gender movement, LGBTI+ movement produces ways to resist against them. In this point, affect and performativity play a vital role in solidarity, organization, building alliances and safe spaces in LGBTI+ movement. This paper will elucidate the interwoven points of

government's nationalist tendencies and hate speech on social media behind backlash to gender in Turkey with helps of empirical cases. Then, it will discuss the place of affect in scope of queer feminist solidarity, politics and protests which has becoming everyday life for LGBTI+ movement in Turkey.

Feminist Politics of the Uncomfortable: Memory, Empathy, and Kurdish Cinema

Tebessüm Yılmaz (Humboldt University - Berlin/DE)

The so-called Kurdish question has been dealt with greatly in the last few years in academia. However, these studies mostly approach the topic either from an international relations point of view or from a political history perspective, which has led cultural aspects of the long-lasting conflict between the Turkish state and Kurdish insurgents to be understudied. Similarly, feminist and queer approaches to the matter have been in the minority. In this paper, I will be showcasing Kurdish filmmaking and film narrations by centering Kurdish perspectives on state violence in Turkey. I will demonstrate how Kurdish cinema plays a significant role in resistance and peacebuilding by creating and sustaining a mnemonic community. Moreover, I would like to focus on the potential that it carries to work through the past, reconciliation, and restorative justice by exposing, confronting, and archiving state atrocities and mass human rights violations committed by the Turkish state and state-supported paramilitary forces. Furthermore, this paper does not only acknowledges the agency of Kurdish cinema, but it also claims that Kurdish cinema carries a transformative potential for feminist peacebuilding by centering empathy, solidarity, and allyship in everyday life experiences and that its power lies in its unsettling and discomfoting characteristics.

Disabled Masculinity Experiences in Turkish Novels of the 2000s

Sevcan Tiftik (Mimar Sinan Fine Arts University/TR)

In my thesis titled "Disabled Masculinity Experiences in the Post-Republican Turkish Novel", I set out from the question of what disability corresponds to in the transformation of masculinities in Turkish novels from the Republic to the present. In this paper, I will focus on the disabled male protagonists of the 2000s by centering the novel *The Swindler Fox's Consequence*. Among all the novels selected for the thesis, there are many common disability experiences, especially among the novels written in the 2000s. As a matter of fact, *The Swindler Fox's Consequences*, written in the 2000s, *The Chair: I Was Going to Be Blue... When I Grow Up* has parallels with *Paralysis* and *French Balcony* and the masculinity crisis caused by disability. Here, the disability experiences that drag masculinity into crisis; It proceeds through various examples such as being at home all the time, not being visible in public, escaping from emotions, being angry. To advance in the focus of this novel and to make the continuity of the experiences in other novels visible, due to the details and clarity of the protagonist's sharing of his disability experience in this novel, which the characters in other novels do not tell; It will provide a productive discussion opportunity in terms of the representation of disabled masculinities in today's Turkish literature. Finally, through this statement, by looking at disabled masculinities from a queer feminist lens, the alliances established between able bodiedness and masculinity, and whether literature continues the ableist body policies built from the Republic to the present, and literature's support for ableism will be examined.

5.10 BODIES IN TRANSLATION: FEMINIST EMOTIONS IN POLYSEMIC SEXUALITIES

Date/time: Saturday 18 June / 11.00 - 12.30

Room: U6/1E

Chair: Valeria Stabile

Foreclosed to the other sex

Valeria Stabile (University of Bologna/IT & Utrecht University/NL)

In my paper I would like to analyze the possible dialogue between two authors that in different time and contexts reflected on the possibility of considering “sex” as an act and as a doing instead of a pre-determined condition. The first author that participates in this dialogue is the Mexican poet sor Juana Inés de la Cruz (1648? - 1695) and in particular will be mainly examined her poem “Señor: para responderos”; the second author will be the French philosopher Jean-Luc Nancy with a specific focus on his essay published in 2017: *Sexistence*. In this dialogue I would like to emphasize how both authors transform the approach to sex and sexuality into an embodied experience that exists out of the sphere of Being. As a consequence of this, it is possible to witness a subversion of the binary definition of love that queers the borders of sexuality. What becomes clear is that when sex transcends the sphere of Being, the word “sex” can individuate something that is unspoken, unspeakable, or unreplaceable. Instead of representing the unchangeable “natural” side of the “sex/gender” pairing, a different pair, the pair “sex/genre” becomes a fluid and liberated act of resistance against any act of being forced into a “homogeneous group” (genre). In conclusion, I will focus on the outcome that this approach to sex can have especially in the space of emotions and affect, and how this approach can change the common perception of love.

The other sexual difference. The concept of Aimance

Julia Ponzio (University of Bari/IT)

Between 1983 and 1989 J. Derrida dedicates four essays to the German word *Geschlecht* focusing on its difficult translation. The untranslatability of this word depends on its polysemy. To translate it, in fact, a long series of signifiers is necessary, including: sex, race, species, genia, genus, family, generation, genealogy, kinship, lineage, community. The idiomaticity of this word is an inextricable intertwining that does not consist in its ability to “stay for” different things depending on the contexts in which it is used, but in the ability to trigger the question of the relationship between identity and otherness. My paper will

dwell on the specific use that Derrida does of the verb *aimainter* that indicate a relation of attraction that substantiate the relation as sexual relation. In Derrida, as I will show the idea of sexual relation become the starting point to rethink a non-identitarian “us”.

Signs and Bodies: proposals for a dialogue between Ferruccio Rossi-Landi and Judith Butler

Giorgio Borrelli (University of Bari/IT)

This proposal aims at analysing the politics of body through the connection between Judith Butler’s interpretation of linguistic performativity with Ferruccio Rossi-Landi (1921-1985) materialistic semiotics. Rossi-Landi proposed to consider capitalism as a sign-system constituted by specific constrictive codes. These codes attribute specific qualities and meaning to specific bodies (human and non-human). This attribution is oriented to the reproduction of capitalist mode of production itself. Therefore, the economic and political power of capitalism is constitutively a linguistic power (verbal and non-verbal). Nevertheless, Rossi-Landi considers the body – understood in its psycho-physical materiality – as the irreducible element of every semiotic process. The human body can exceed the social sign-systems in which it is involved, generating new forms of signification and communication; and, consequently, new forms of political resistance. These assumptions can be connected and compared with Judith Butler’s critique of speech acts theory. In her analysis of hate speech, Butler underlines how the speech acts – authorised by the dominant discourse – cannot control and determine the body by which those acts are produced, neither the body to which those acts are oriented. By attributing an offensive name to certain bodies, the hate speech creates specific social groups. Nevertheless, by seizing this embodied-names, those groups can also criticize and resist the logic of the dominant discourse. A dialogue between these two authors can contribute to outline a critical and anti-essentialist theory on the relation between body and language.

Self-determination as a form of Enjoyment in the connection between transontology and transfeminism

Francesca Recchia Luciani (University of Bari/IT)

The philosophy of sexual existence as a mode of expression of the “con-being”, pivotal in his book *Sexistence*, occupies a relevant space in Jean-Luc Nancy’s late philosophical production. In this text, the body, the touch, the sex are protrusions that dot a conceptual map that is the result of a long philosophical militancy marked by an authentic *haptic ontology*, a sign of a thought of relationality, interdependence and *sexistencial vulnerability* that connotes the bodies in contact that we all are. The recent collective experience of tabooing contact, which has suddenly become potentially contagious, illuminates an unexpected possibility: the physical, concrete impediment to touch one another (touching is always *also and simultaneously touching oneself*) not only reveals the centrality of the *touch* but even of the *corpus*. It is on this common ground that Jean-Luc Nancy’s sexual “trans-ontology” and the gender, transfeminist and queer philosophies of the sexed body meet to reaffirm the transformative value of the relational experience of human beings. Nancy’s *trans-ontology* manifests *the r-existence (resistance) of sexistence*, or that stubborn rejection of distinct and different bodies to the homologation of the identity/identical

shared by *trans-feminism* which makes its strong point of the inexhaustible combinatorics of the sexes. Thus, both for the sexistencial approach and for the transfeminist one, at the heart of every theory are the lives and practices of different sexual bodies in relation.

Panels | Strand 6: Feminist epistemologies and methodologies

6.1 HOW TO (RE)THINK CONCEPTS/CATEGORIES IN FEMINIST THEORY AND RESEARCH?

Date/time: Wednesday 15 June / 17:30 - 19:00
Room: U6/1F
Chair: Katarina Lončarević

Empowering or disempowering knowledge?

Gaia Ballatori (University of Pisa/IT)

Since several years, decolonial and feminist thinkers have been criticizing the system of knowledge production. These movements have identified epistemology as the battleground and the main field of discussion. By studying such critiques, they have shown how being excluded from the knowledge production is a domination mechanism that starts with the construction of an interpretation of reality that does not consider the realities experienced by minorised subjectivities.

Such domination mechanism acts by excluding, denying, inferiorizing and delegitimizing subjectivities, experiences and emotions. These processes lead excluded subjectivities to distrust their own cognitive abilities, and disempowering them to the point of preventing them from rebelling. Furthermore, these processes cause ignorance production, cognitive and knowledge gaps, which prevent the excluded subjectivities from making sense of their own experience. The struggle of the social movements runs parallel to a knowledge production that is hardly recognized as such by the academy. The knowledge produced by the oppressed groups generates an epistemological revolution. By pursuing diverse epistemological practices, social movements are able to fill cognitive and knowledge gaps and repair the harm generated by the epistemic exclusion. Such epistemic practices are able to respond and fulfill impelling needs of knowledge of self and reality comprehension. By listening and collectivizing experiences and emotions, it is possible to bring together what has been torn apart and therefore contribute to produce knowledge that is once more able to fulfill its social role: transform the reality that we live in.

Gender as a Mark of the Human: Thinking with Spillers, Lugones and Butler

Katrine Smiet (Radboud University/NE)

What is the relation between 'gender' and the notion of the 'human'? How is the gender binary tied up with the binary of human/nonhuman? If gender is indeed a 'mark of the human', as Maria Lugones (2010) suggested, then what are the implications of breaking open the gender binary for how we understand the human? The paper engages the work of three feminist philosophers: Hortense S. Spillers, Maria Lugones, and Judith Butler. Building on the perspectives put forward by Butler, Spillers and Lugones, the paper looks at how gender is historically constructed in relation to sexuality, race and coloniality. From a decolonial feminist angle, Maria Lugones (2004, 2010) argues that gender is a colonial construct that was forcefully imposed on non-European peoples. Black feminist Hortense S. Spillers calls attention to the connection between *dehumanisation* and *ungendering* in the context of US chattel slavery. Where Spillers (1987) points us to the violence of being denied a specific gendered subject position, Butler (1989, 2004) calls attention to the violence inherent in gendering processes themselves. Both gendering (being conscripted into the gender system and locked in a specific gendered role) *and* ungendering (being denied recognition and access to that very gender system) are violent processes. These perspectives call our attention to how being recognized as a gendered subject is central to being recognized as human. The 'norms of recognition' by which the human is constituted, work through gender and sexuality (as well as race, ethnicity, coloniality). The paper argues that since the notion of the human is (also) constructed through gender, as a result, the feminist challenge to the gender binary is an important site for rethinking and reconstituting what it means to be human.

Judy Wajcman's Technofeminism

Eleonora Parlapiano (Independent researcher)

Technofeminism is an approach adopted and founded by the Australian sociologist Judy Wajcman in order to rediscuss the relationship between women and technology. Differently from the Cyberfeminist tradition, the author distrusts that a mere technological appropriation by women would disrupt the dualisms which affects Occidental culture. Indeed, she finds that only a sincere cartography of women in family, work and science contexts could identify how the situation is like and possible gateways. On one hand, her theory follows on from the socialist debate about production and class conflicts, on the other she takes inspiration from "feminist epistemology" for its criticism towards the way scientific order of speech may produce aggressiveness and dominance notions. With such assumptions, Wajcman brings to light the "Feminist technologies" studies, proving that subjectivities different from the male ones can produce new kinds of knowledge and culture. The main attempt of this approach is trying to figure out how a new kind of knowledge can affect capitalist culture, since the purpose of the latter consists in improving production to the detriment of social policies. In fact, Wajcman's purpose is to employ Technofeminism so as to rebuild a new kind of self-awareness by which different subjectivities can make community. Despite the continuous capitalist decentralization attempts, information technology has been improved strengthening urban maps of transnational webs. This leads to the formation of team play in the

community, as well as ideas and information exchange. Cyberspace represents the ultimate place in which people can exercise their legislative rights.

A Look at International Human Rights Law through Feminist Queer Theory

Giovanna Gilleri (University of Milano-Bicocca /IT)

Gender has become a central category of analysis of international human rights law. This will explore how feminist queer theory can contribute to an interpretation of human rights law that is more fine-grained and responsive to the plurality of gendered subjectivities and postures. The definitions and interpretations contained in the sources of international law determine the scope of the protections secured to individuals against human rights abuses. The gender lens is essential for understanding the implications that the implementation and enforcement of human rights norms produce on gendered subjectivities. Yet many sources of international human rights law, such as international courts' decisions and specialised bodies' general recommendations, have conceived gender metonymically (gender = women), dualistically (male/female) and asymmetrically (male oppression > female subordination). This configuration has left out of the scope of human rights protections several gendered subjectivities. Some radical scholars have proposed to abandon the vocabulary of human rights due to its inherent limitations – a political regime created by states to pursue specific interests in accordance with an exclusionary ethos. I propose to deconstruct human rights law building on feminist queer theory instead of abandoning it altogether. Notwithstanding the tensions between the two areas, I will argue that feminist queer theory can be a useful method to rethink the content and boundaries of human rights law as a gendered regime. In this way, feminist queer theory may provide a solid foundation for human rights law to meet its emancipatory promise and serve the idea of social justice.

Fat Queer Resistance: Disruptive Possibilities of Fat Bodies to Heteronormative Society and Valuable Fat Knowledge for Feminist Theory

Irene Santoro (University of Roma Tre /IT)

Feminist and queer critical analysis of patriarchal society and heteronormativity often have not just been theoretical and speculative, but situated studies stemmed from researchers and activists incarnated bodies as well. The body has received, indeed, much attention in feminist and queer theory to uncover its possibility to threaten the patriarchal control. I want to argue that also the fat embodiment, sharing many common traits with the queer body, has within itself elements of disruption to heteronormativity. Mandatory female thinness is fundamental in heteronormative attraction. Fat women finds themselves positioned by force outside the paradigm of attraction, through shame. But this outsider position, much akin to others, can produce a fruitful gaze on the society. Analysing the points of connection between queer and fat bodies, such as: resistance to the mandatory standards of beauty, medicalization and pathologization as a form of societal control and the fetishization of attraction towards this bodies, can offer a new level of understanding of discrimination and control on female and queer bodies. Fat

studies can offer to the feminist theory another intersectional situated knowledge on oppression and open to new possible ways of embodied resistance and disruption of patriarchal heteronormativity.

6.2 FEMINIST AND QUEER EPISTEMOLOGIES: QUALITATIVE RESEARCH IN THE FIELDS OF REPRODUCTIVE RIGHTS, SEX WORK, AND EDUCATION

Date/time: Wednesday 15 June / 16:00 - 17:30

Room: U6/1F

Chair: Chiara Bonfiglioli

LGBTQ+ young women's experiences of sexuality education in Irish secondary schools

Deirdre Finn (University College Cork/IE)

School-based Relationships and Sexuality Education (RSE) in Irish secondary schools can be viewed as a vehicle for re-enforcing binary, gendered hetero-norms. In my paper I will explore how LGBTQ+ young women experience such programmes, highlighting the vital changes needed not only in RSE, but in how genders and sexualities are constructed and understood in the Irish education system as a whole. This research, through a Butlerian framework, paired with other key strands of queer and feminist theory (Allen, 2004, Butler, 1999, 2004, Fine, 1988, Jackson, 1999), employs queer feminist methodologies in the form of online semi-structured conversational interviews with 6 LGBTQ+ women aged 18-22 who attended Irish secondary schools. The paper will examine how heterosexuality is afforded privilege and visibility within RSE, thus marginalizing the subjectivities of LGBTQ+ students. The research findings make clear that participants experience Irish schools as heteronormative spaces, and particularly feel that queer sexual health remains unaddressed. Through the voices of the narrators, the paper will examine subjective experiences of identity, desire and agency and how these are constructed and navigated in educational spaces. It will also explore how school-based RSE could be re-imagined in line with queer feminist thought to better support and embrace LGBTQ+ subjectivities.

Walking interviews with sex workers in Ireland and the feminist ethics of care

Doris Murphy (University College Cork/IE)

This presentation will be based on walking interviews with sex workers in Ireland. Walking interviews have been proposed as a biographical method which can be used to

explore the relationship between personal concerns and public questions, and the method is characterised by mobile, relational, and embodied practice (O'Neill and Roberts, 2020). Walking with research participants addresses the power imbalances inherent in interviews, striving for ethical praxis, by allowing a shared perspective and a shared sensory experience. Together we will investigate the facilitators and barriers to care for sex workers in Ireland, using the feminist ethic of care as a theoretical framework. A caring democratic imaginary will be proposed, where sex workers will be afforded full citizenship of an inclusive society. This imaginary will follow work by O'Neill (2010), O'Neill and Seal (2012), and FitzGerald, O'Neill, and Wylie (2020), who have imagined full participation for sex workers in civic, political, and social spheres. Starting with a radical openness to and acceptance of each other, as well as a firm dedication to bodily autonomy and social justice for all, we will propose a path towards this imagined society. This purposeful knowledge will be created by opening a space for critical discourse with a community that is often silenced and spoken for, namely the sex work community.

Patchy feminist ethnography and abortion services in Ireland

Charlotte Waltz (University College Cork/IE)

Abortion has been legally available in Ireland since January 2019. Termination of pregnancy is permitted during the first twelve weeks of pregnancy, in later cases where the pregnant woman's life or health is at risk, and in cases of fatal foetal abnormality (Health Act 2018). This legal and political change in Ireland provides fertile ground to explore a balanced consideration of abortion provision as policy, practice and lived experience for both service user and provider. The state mandate for telemedicine abortion services during the COVID-19 pandemic provides an additional transition in abortion governance. However, responses to COVID-19 have exacerbated existing sexual and reproductive health inequities and disproportionately impacted already marginalised and vulnerable populations (Hall et al. 2020). In this paper, I draw on my ongoing research on pregnant people's and abortion providers' experiences with abortion in Ireland to discuss how I re-configured feminist research care practices through a shift to online methods. I explain how I formed my own patchy feminist methodology and I argue how this can be seen as a useful ethnographic approach that ensures care for researchers and research participants (Durban 2021; Günel, Varma and Watanabe 2020). I investigate the embodied care work that the researcher carries out in digital research on sensitive data such as reproductive experiences. I consider how the materialities and manifestations of participants, data, and the technologies and digital methods are all involved in the research methods. As such, I argue that a patchy feminist methodology importantly contributes to situated research practices in a precarious (post-)pandemic world.

Call for the use of the Reproductive Justice framework in feminist health research in France

Louise Virole (Université de Paris/FR)

In France, minority groups still experience many inequalities in access to reproductive care: whether in access to health education, contraception, abortion, sterilization, assisted reproductive technologies, pregnancy monitoring or childbirth. The Reproductive Justice (RJ) framework, created by African American feminists in the United-States, is a precious

resource to realize that these inequalities are caused by intersectional oppressions of race, gender and class. However, RJ is little known and little used by French feminist health researchers. This paper calls for the development of research on RJ in France, highlighting several of its potential contributions: i. it allows the researcher to distance him/herself from an approach centered on individual health behaviors by taking into account intersectional power relations. ii. it highlights the link between under-representation of minority groups inside feminist movements in the field of sexual and reproductive health and the persistence of social health inequalities.

What it means for men's reproductive and sexual health to be relational: 'relational interviews' as a feminist methodology

Julia Zielke, Stephanie Batram-Zantvoort & Céline Miani Bielefeld (Bielefeld University/DE)

In this method paper, we introduce an experimental qualitative interview method – relational interviews (RI) – that was developed with the aim to think through *masculinities as relational* not only on a theoretical, but also on a methodological level. In our study design, we found that it may not be enough to just 'talk' to men about family-planning, their sexual and reproductive rights and health, as well as their intimate and socio-institutional networks *around, between* and *beyond* men that shape and have been shaped by them. We felt that these inherently relational intricacies were perhaps not readily isolatable for the participants in a conventional interview with us, as (female) researchers. Instead, participants were invited to bring along another person they deemed important in their understanding of family-planning; this might be a long-term partner, a casual acquaintance, a friend, or a family member. We encouraged these 'relational duos' to reflect on the various relationships, connections and associations they draw on in their emerging understanding of their masculinities and reproductive health(s). As such, RIs are related to partner or couple interviews that are deemed effective in bringing to the fore multi-faceted relational dynamics between participant's socio-affective environments as they are negotiated in situ. But RIs go beyond them, by methodologically anchoring them in feminist and relational epistemologies, where knowledge is co-produced through a triad, where the researcher takes the role of gently guiding a conversation about what it means to be a man in the context of family-planning.

6.3 CRITICAL UNIVERSITY STUDIES, HISTORY OF THE FIELD

Date/time: Thursday 16 June / 09:00 - 10:30

Room: U6/1F

Chair: Mia Liinason

Pioneering Women in European Sociology: Looking for their Methodological Contribution

Eleonora Noia, Mariagrazia Santagati, Chiara Ferrari, Cecilia Cornaggia & Letizia Medina (Sacro Cuore Catholic University - Milan/IT)

Generations of sociologists were taught at university that *The Suicide* by Durkheim (1897) is the first research in sociology. However, since the '90s, various American feminist scholars (Deegan, 1991; Lengermann, Niebrugge, 1998) have highlighted the existence of previous social research carried out also by women, starting from Martineau's works in 1837 and 1838. Later, between 1870 and 1920, other empirical studies were carried out by new generations of women. Bio-biographical studies mainly focused on the US *founding sisters* in sociology (Deegan, 1991), highlighting a strong link between their private life, civil commitment and empirical research efforts, reflected in their publications. In this regard, one of the most interesting examples is *Hull-House Maps and Papers*, a study carried out by Jane Addams, Florence Kelley and colleagues in 1895. The *Papers* highlight the sensitivity of the authors towards the most marginalized people of American society, whose lives were documented through a large amount of empirical data, collected using multiple research techniques. Taking as a model the systematic analysis carried out by feminist theorists in the USA, the contribution underlines how the same sensitivity, translated into a great methodological richness, can be found in the activity of some of the first European sociologists too. We will focus on some European and Italian female figures, such as Harriet Martineau, Beatrice Potter Webb, Gina Lombroso and Elisa Salerno to observe if and how, despite their different geographical origins and life paths, it is possible to recognize the epistemological specificities discussed above. Therefore, this work aims at highlighting the contribution of women to the development of sociological investigation methods, outlining some distinctive features of the applied and committed social sciences of the origins.

Trouble in legitimacy? Feminist knowledge in French academia

Pauline Delage & Isabel Boni-Le Goff (Université Paris 8/FR)

While feminist knowledge and theories are often considered as subaltern knowledge in academia, the processes through which feminist concepts, ideas, and theories have gained (a certain level of) legitimacy and have been (partially) adopted by mainstream social scientists are often a blind spot of feminist research. In this presentation, we want to look at the social, and cognitive conditions of the construction of this precarious legitimacy, by questioning the forms, the extent, and the limits of the acknowledgment of feminist concepts, and theories. To do so, we studied 1600 articles published in four French leading social science journals (*La Revue Française de Sociologie*, *Actes de la Recherche en Sciences Sociales*, *Sociétés Contemporaines*, *Genèses*), from the early 2000s, when gender studies developed, to the end of 2020. France is an interesting case study as it stages contradictory processes where "anti-gender" movements and a universalist framework resisted the institutionalization of gender studies. Based on this in-depth qualitative analysis, we will first delineate a typology of the uses of gender as a concept, category, or variable, and show that often neither gender is considered a legitimate topic nor feminist theories are referred to. We then analyze the articles specifically dedicated to gender issues by questioning: the authors' trajectories, the themes and concepts used, the methodological and epistemological uses of feminist knowledge. In so doing, we will

unravel the contemporary politics of ignorance towards feminist epistemology deriving from the marginalization of feminist theorists and academic gender mainstreaming.

Something old, something new... Qualitative feminist methodologies in Poland. An overview

Aneta Ostaszewska (University of Warsaw/PL)

The aim of the presentation is to reflect on the current state of qualitative feminist methodologies on the example of research projects conducted in the field of women's and gender studies in Poland. I am interested in what scholars/ researchers who identify with feminist methodologies research and how. What are their methodological choices? What literature do they refer to? Which scholars/ researchers inspire them? And finally, how do they implement the gathered knowledge in their particular research projects? The latest examples of research projects (2020-2021) are to show general trends in research in Poland and the dominant epistemologies, strategies and methods used and implemented, thus shaping the map of qualitative feminist methodologies in Poland. My thesis is that feminist / gender research in Poland is based mainly on the methodologies already existing and described in Western literature and is a collection of mixed research methods and techniques with an increasing dominance of participatory research methods. In this sense, examples of these research indicate the points of intersection between gender studies (academia) and activism - the political situation in Poland (including anti-women and anti-minority policies of the right wing government) and social opposition to it constitute a "living laboratory" for gender/ feminist research.

Between a Rock and a Hard Place: Polish Gender Studies Scholars at the Illiberal Neoliberal University

Ludmiła Janion, Karolina Krasuska & Marta Usiekniewicz (University of Warsaw/PL)

Gender studies in Poland exists in dispersion and in the shadows of more established disciplines. While it dynamically develops among a relatively small pool of scholars, its institutional position, measured by traditional disciplinary markers, is tenuous. Yet, the recent Polish higher education reforms -- otherwise neoliberally suspect -- gave Polish gender scholars a boost. In introducing strict international bibliometric criteria for individual and institutional evaluations, the reforms positively revalued publications in top feminist journals and book series, from which some gender studies scholars suddenly profit. However, apart from the left, including left feminists, this evaluation scheme is currently challenged by the Polish government. Its radical wing, including the new higher education minister, calls for renationalization of the humanities. Within this context, which we call "illiberal isolationism," gender studies and feminism function as symptoms of unwanted westernization (Duda 2016, Graff and Korolczuk 2017, Pető 2015) and should be replaced with scholarship based on national values and local pride. In this chapter, we analyze Polish politics of higher education with regard to gender studies and the debates around these various legal changes from the perspectives of scholars belonging to different generations and identifying with different disciplines in the humanities to reconfigure the field of gender studies among these various tensions. Based on our own experiences and the interviews with our colleagues in gender studies, we

emphasize the personal dimension of being suspended between the demands of the neoliberal university and the illiberal isolationism of the current Polish government.

Disrupting Hegemonies or Reinforcing Binaries?: Notes on the Complexities of Citation

Maria do Mar Pereira (University of Warwick/UK)

In many contexts, the last decade brought an increasingly vocal and widespread affirmation of the need to reflect critically on our practices of citation. These calls have helped increase conceptual diversity and highlight the enduring inequalities constraining the production and circulation of academic knowledge. However, such calls also generate complexities. They usually invite us to use concepts, theories or names from the Global South or from marginalised groups with a view to producing knowledge that is more ethical, inclusive, decolonised and critical, and therefore, more disruptive of power. It is often assumed that disruption is intrinsic to those concepts, theories or names – i.e. that using them will necessarily do a certain kind of (progressive) epistemic-political work. But is that really always the case? In this paper, I argue that such a view over-simplifies the intersectional relations of global and local power in contemporary academia. Drawing on examples, I show how decolonised and ethical practices of citation can both disrupt and reproduce power. I suggest, therefore, that when negotiating the politics of citation we must develop more nuanced accounts of academic relations of power and more reflexive understandings of our complex entanglements in such relations.

6.4 GENDERED DISCOURSES: EPISTEMOLOGICAL QUERIES

Date/time: Thursday 16 June / 14:30-16:00

Room: U6/1F

Chair: Alessandra De Cataldo

Learning through Care: Decentering Dominant Epistemologies to Theorize Caring Men at the “Center.”

Riikka Prattes (Duke University/US)

An expansion of the dominant Western paradigm of epistemology and a shift away from its violent core that remains vested in the colonial project is necessary to work towards relations of justice and repair. This shift is also necessary to understand subjects at the “center,” who cannot be fully grasped through their own epistemic paradigms. Having previously examined practices of privileged subjects within the international division of reproductive labor as practices of epistemic ignorance (Prattes 2020; citing Alcoff 2007),

I here ask how structurally privileged white men in the global North can combat their “privileged irresponsibility” (Tronto 1993). I propose that a specific kind of epistemic ignorance that is sustained through the “outsourcing” of social reproduction might be ameliorated by learning *through* performing domestic and care work. I argue that embodied practices of social reproduction are a vital locus where transformation towards social, gender, and racial justice can emerge. To better grasp these processes of embodied knowledge formation and their epistemic content, I turn away from the Western “epistemology of separation” (Collins 1991) with its narrowly defined cognitive focus and turn towards Indigenous and other epistemologies marginalized within dominant Western thought (Rey 2021; Welch 2019; Dalmiya 2016). These relational onto-ethical epistemologies can better access forms of knowing that emerge out of practices, such as the *doing* of social reproduction. The talk concludes by asking *how* such learning from Indigenous epistemologies can avoid being extractivist and appropriative of Indigenous epistemic wealth, and, thus, *if* it can break away from coloniality?

The Gendered Elephant in the Room: feminist tensions and negotiations on a domestic and gender-based violence project with ‘the other’ research partner

Patrycja Buxton, Ingunn Studsrød & Kathrine Skoland (University of Stavanger, NO)

‘Personal is political’, for us as feminist researchers, means that in our drive for social change (justice) there has always been a degree of feminist negotiation involved in what we work on and how we do it. Our *professional* has been marked by many points of tension which are not easily (if ever) resolved and lead to ethical dilemmas, anxiety, questioning and defending our, and others, research choices and/or decisions, as well as outcomes. However, working on a domestic violence prevention research project in collaboration with Polish (state) research partner whilst being imbued in the political and ideological storm has presented us with new, and to a degree, unexpected challenges. Prompted, or more appropriately challenged, by our early experiences of working on this contentious, yet important, project, in this paper we reflexively explore our participation in this project. Firstly, we consider the impact of our situatedness – three white feminist scholars with different levels of professional seniority (a post-doc, a lecturer and a professor), from different academic disciplines (sociology and social work) and different geographical locations (Norway and Poland) – on this research. Secondly, we analyse our and our partner’s different (and mutually exclusive) stances on gender. Thirdly, we examine the different understandings and approaches to DV/GBV and its prevention. Lastly, we look at the impact of working with ‘the other’ (politically and ideologically) research partner on feminist epistemology and vice versa.

Enough with the gender-gap talk! Why the narrow conceptualization of politics has been a discriminatory methodological choice so far

Silvia Keeling (University of Milan/IT)

Survey data systematically depicts women as less knowledgeable, less interested, and less apt to provide a valid answer to questions that deal with politics when compared to men. However, the way that researchers and public opinion have interpreted the concept of

'politics' up to now might be accountable for all three discrepancies – a.k.a., the knowledge, the expression, and the political interest gap. In this paper we argue that narrowing down the complex idea of politics to institutional figures and procedures is a discriminatory and non-inclusive way of measuring political knowledge and interest for two reasons: it 1) prioritises what men deem important about politics but dismisses the issues that appeal to women as well; and 2) prevents women from speaking their minds within a context as male dominated as political institutions. To provide evidence to this claim, we ran an online experiment on about 200 students from the University of Milan. The aim was to see to what extent the three gender gaps are a function of how we frame the concept of politics. Respondents were administered a battery of political knowledge questions and a self-positioning scale of political interest but were randomly encouraged to think about the concept of politics in broader terms – as inclusive of female-relevant topics. Results show that gaps emerge almost exclusively when we apply a conventional definition of politics; instead, an extended meaning does not show women speaking their minds, taking an interest, or knowing about politics any less than men.

No justice, no peace: an ethical re/orientation towards a grammar of justice

Nina Friedman (Utrecht University/NL & Universidad de Granada/ ES)

No justice, no peace. In the early summer months of 2020, the chant shook the streets of cities across the United States and the world. *No justice, no peace.* Screamed in outrage and pain, the chant demanded a response to the question of justice. The goal of this project is to interrogate what justice has meant, what it continues to mean, and what it might mean. Through examining the 2020 uprisings in the U.S. against racial violence and police brutality, and accompanying calls for justice, this project argues for an ethical re/orientation to towards a grammar of justice. Concerned that contemporary cries for justice occur only following violence, in worst case death (e.g. in the wake of police murders), I begin by interrogating when justice is invoked today, how it still depends on violence, and why it can only signify death when articulated through the Modern Grammar of separability, sequentiality and determinacy (Ferreira da Silva, 2016; 2017; 2018). I argue that the onto-epistemic rhetorics currently containing justice situate the possibilities for justice within an equation predicated on violence, on injustice. Rather than provide an 'answer' to the question of justice, or propose alternative epistemologies oriented towards other ontological possibilities, this project considers the paraontological prospects for a justice-to-come. By combining radical black, trans* feminist, and abolition theory, I explore a justice that does not depend on the aforementioned equation necessitating violence, or injustice. Ultimately, this project culminates in an experimental poetic endeavor of 'hacking' the equation of justice as I see it now. With this, I hope to excavate a relational justice, a justice oriented towards liberation.

The politics of knowledge production in sex work research: lessons from a collaborative project with the Philippine Sex Workers Collective

Sharmila Parmanand (London School of Economics and Political Science/UK)

There is a history of collaboration but also uneasy tension between sex work researchers and sex worker-led organisations. Filipino sex workers, in particular, have been systematically excluded from scholarly, policy, and activist conversations, and sex workers are predominantly represented as victims in need of saving in anti-trafficking and women's rights legislation. In response to this epistemic erasure, I undertook ethnographic research to understand the effects of anti-trafficking interventions on sex workers in the Philippines. I reflect on my methodological journey in this research, for which I collaborated with the Philippine Sex Workers Collective, a loose, unregistered alliance of sex workers advocating for the decriminalisation of sex work. I provide reflexive analysis on the evolution of my relationship with the Collective and my attempts to navigate the methodological and ethical issues around research design, translation, and eventually, representation and further activist actions resulting from the research. For example, I discuss my core research method, “pakikipagkwentuhan”, or roughly “collective story-telling”, with Filipino women street and establishment-based sex workers. Drawn from approaches in Filipino psychology, it involves informal, semi-structured and unstructured conversations in natural settings. Mine were conducted over shared meals (“salu-salo”), and sometimes involved dancing and karaoke. Participants were welcome to ask each other and myself questions, and to introduce conversation topics, photos, and other materials. This method involves “pakikipagkapwa” (roughly translated as intersubjectivity, or a sharing of the self and blurring of the boundaries between the self and the other). It sees the research process not only as an academic exercise, but also as a source of validation and psychic relief for participants (“lunas sa karamdaman”), and a space for recreation (“libang”). These reflections are not intended to negate my complicity in hierarchical structures of knowledge production, but they provide some insights on minimising extractivism in research and negotiating responsibilities to research partners with rigid Western academic requirements.

6.5 ACTIVISM AND PROTEST IN THE PUBLIC SPACE

Date/time: Thursday 16 June / 18:00-19:30

Room: U6/1F

Chair: Elisabetta Ruspini

Charting spatial practices of feminisms in Turkey: Sensitivities, tools, and tactics

Yağmur Yıldırım (Kadir Has University/TR)

A critical modality of spatial practice inspired by a feminist new materialist understanding of the world deserves a closer inspection if we are to construct a better future and a more peaceful and sustainable way of living on earth. My aim, in particular, is to follow the traces of a feminist understanding of spatial production in Turkey, where no feminist organizations in architecture and built environment have come into existence yet. To do so, I draw attention to the practices of a number of groups and individuals, and try to unveil their 'site-specific' tools, tactics, and relationalities, which I interpret as exhibiting a feminist approach to spatial practice. I survey the distinctive social, political, cultural, and urban contexts in which these practices have settled in and to which they have reacted, in order to discuss ways of doing 'otherwise' and 'otherhow' from a feminist standpoint. I try to show how these practices both challenge marginalizations, dissolutions, and exclusions by power structures embodied in urban space, and resist the dominant orders through particular tactics such as subversion, appropriation, dissemination, and empowerment. Focusing on the concept of 'critical spatial practice', I discuss a number of case studies through a set of particular features that I call 'feminist sensitivities'. The groups and individuals whose practices I discuss with these sensitivities are non-cisgender-male subjects specifically, since, in addition to helping contribute the global feminist debates, I also hope that this discussion will contribute to the empowerment of women and LGBTI+ practitioners in Turkey.

Mapping spatiality. The nexus of domestic and public space toward feminist city

Alina Dambrosio Clementelli (University of Genoa/IT)

This contribution is part of my ongoing research that aims to investigate the nexus between public and domestic space. Several researches have focused on public and domestic space through a gendered lens but without considering co-implications, sometimes risking reinforcing this division that is historically and socially central to understanding gendered power relations (Massey 1984). To better understand this relationship in the nowadays, I draw on urban theories of social reproduction (Katz 2001) as a perspective through which to look at those material gendered forms and practices that reproduce subjects. Following Peake (2021), social reproduction is understood as both a feminist epistemology and a method that allows for thinking from a situated and a partial standpoint, but also upsets hegemonic urban theory that focuses on public space without taking a gendered perspective. The goal is to focus on the spatialization of everyday experience (Harding 1987) marked by race, class, and gender to account for the re-articulation of social relations. Methodologically, the choice to hold public and domestic space together within a qualitative research project raises many questions, both in terms of tools capable of accounting for everyday gendered experiences and because of the risk of not analysing in depth the spatial configurations that are produced. How, then, is it possible to map spatial configurations from everyday experiences? Is it possible to investigate practices of social reproduction through visual tools? The attempt is to link

everyday experiences to a structural analysis, in order to understand needs but also desires in the perspective of imagining a feminist city.

“The master’s tools will never dismantle the master’s house” – Situational Analysis as an activist approach to feminist methodologies for social change

Sonja Gaedicke & Tamara Schwertel (TH Köln University of Applied Sciences/DE)

In this contribution we address knowledge production with the help of situational analysis (SitA) – a feminist methodology developed by Adele Clarke, Carrie Friese and Rachel Washburn. In doing so, we would like to highlight the activist potentials of SitA, its broad understanding of feminism, its rootedness in social justice issues and the tools SitA offers researchers to reflect on their own social locations. Furthermore, we want to elaborate the necessity of intersectional feminist perspectives not only in relation to theories but also in research practice. Against this background we ask what the purpose of (sociological) knowledge production is and try to deconstruct the dichotomy between science and activism. In this context, we use the concepts of intellectual activism according to Patricia Hill Collins and public sociology by Michael Burawoy to understand feminist knowledge production with the help of SitA as a practice of engagement and intervention. This practice influences our situatedness and is simultaneously influenced by our situatedness as feminist researchers. Using empirical examples from research about urban spaces of fear, we will show the potentials of an activist-oriented SitA. Finally, we would like to argue for using SitA as a catalyst for public sociology and intellectual activism that takes knowledge production serious as a political practice.

Stop femi(ni)zides! Writing about feminist protests

Carina Maier & Marcela Torres Heredia (University of Vienna/AT)

After every known femi(ni)zide in Austria, feminists take to the streets of Vienna to politicize patriarchal violence and stop femi(ni)zides. They use the term femi(ni)zid as a political term that makes it possible to collectively understand the interconnections of global relations of violence. Depending on the context of the femi(ni)cide, they highlight the various dimensions of gendered violence as well as its interconnectedness with other relations of domination. The activists remember the single murdered people, but at the same time they politicize the everyday nature of this violence against women and LGBTIQ+ people. It is about a collective practice, a collective taking of space against the isolation and repression of several different experiences with patriarchal violence. Within this politicization four activists who also work in academia got to know each other and decided to collectively write a book about their experiences within the protests. The book also aims to do some translation work from the Latin American context to the European – or at least document the ongoing translation process – and discuss important concepts like transfemi(ni)zides etc., but also the challenges of a „decolonial“ translation process. We are suggesting this proposal in order to critically discuss this feminist knowledge production, the mechanisms within it and the challenges we face. Especially from our position as activist-scientists we are currently discussing a lot about epistemological and methodological boundaries, but also possibilities within the nexus of activism and

scientific knowledge production. Even though we write as a collective, questions concerning representation, different experiences, recognition and collectivity arise. In our paper we would like to share some of our epistemological reflections – for the local context, but in general for a critical feminist knowledge production.

Queer Emotions in an Uprising: Ethnographic Methods in June 2020's Black Lives Matter Protests in the UK and US

Maya Bhardwaj (University of Pretoria/ZA)

Following the June 2020 murder of George Floyd by the Minnesota police, cities across the US and internationally erupted in protest against the racist and anti-Black violence of prison and police systems. As streets resounded with chants to abolish and defund the police, organizers and activists mobilized globally, in the midst of a pandemic, to create mutual aid systems that kept protesters safe and envisioned alternate social systems. Both within the Black activists leading these protests, as well as in the solidarity activism organized by other communities of color and white antiracist activists, queer organizers were on the frontlines. As a response to this disproportionate representation of queer of color labor and organizing, the author conducted ethnographic fieldwork that included a series of 15 interviews with queer activists of color in the US and in the UK in July 2020, in the midst of the UK's largest antiracist demonstrations in history and the US's massive Black Uprisings. These interviews mirrored a style of interviews used in activism and organizing called the "one-on-one." This form of conversation emphasizes emotions, values, stories, and personal narratives as a way to bring new activists into leftist struggle (Ganz and Skocpol 2010, 2004, 2000). This article explores the impact of centering these stories and emotions in ethnographies of protest, particularly in contexts where the researcher shares insider-outsider positionality as a queer person of color and an activist with the interlocutors. This article argues that ethnographies between queer people can, as Minai and Shroff (2019) posit, be a way to center queer intimacies and queer systems of care in the midst of trauma incurred within protest against violent systems. By foregrounding these methods, we protect the role of emotion within activists' motivations and actions, and open up space for co-creation of knowledge that foregrounds building relationships and holds ethnographic research as a collaborative process of building alternate worlds.

6.6 DECOLONIZING FEMINIST THEORY AND RESEARCH

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/1F

Chair: Flora Löffelmann

White workers and the “decolonial turn” in the arts sector: Reflections on implication as positionality

Giorgia Cacciatore (Utrecht University/NL)

In recent years, art institutions have been increasingly under scrutiny for being enmeshed in the systems of oppression that they so often proclaim to stand against. Despite the growing number of thematic exhibitions aimed at diversifying collections and reframing colonial artefacts, the sector remains overwhelmingly white. As denounced by researcher and curator Sumaya Kassim (2017, 2020), workers of colour are often brought in as guests to do the work of “decolonising” the institution, with few structural and long-term outcomes. This paper reflects on the methodology employed in my RMA thesis (Utrecht University, 2021), which applied the framework of implication (Rothberg, 2019) to analyse the role of well-meaning white art workers involved in initiatives around themes of colonial heritage and racial justice. The study took into examination the exhibition *The Golden Coach* on display at the Amsterdam Museum from June 2021 to February 2022, which engaged critically with the royal carriage as piece of cultural heritage that celebrates the Dutch colonial era. In my research, I conducted in-depth interviews with white members of the curation and research team in an attempt to analyse self-understandings in relation to their social location, and how these played into their everyday decision-making and ability to advance anti-oppressive values. The findings offered insight into what might be perceived as successful initiatives of redress, revealing how benevolence comes to substitute (or justify) lack of more meaningful measures within the sector. In such context, qualitative research served to either disturb self-congratulatory attitudes, or to gesture towards processes of *co-self-reflection* between research participants and researcher, as equally implicated subjects in histories of oppression.

Dadkhah Mothers of Iran from Khavaran to Aban: Radical kinship, coalitional mothering, and digital justice activism beyond authoritarian impositions and Western(-centric) epistemic amnesia

Sama Khosravi Ooryad (University of Gothenburg/SE)

In this paper, I theorize about the figure of the Dadkhah Mother (justice-seeking mother) by highlighting her historical, political, and feminist significance in contemporary Iran. I argue that the historical gendered and epistemic amnesia surrounding this figure in the Iranian context is not merely coincidental but is in fact a result of political erasure (Mohajer 2020) and the persistence of dominant understandings of women and activism in the Iranian sphere. The prevailing binaristic framework of women’s and human rights activism in Iran has resulted in the dismissal of the crucial role of justice-seeking mothers in “doing gender and politics” in different ways over many years in Iran. The article highlights the figure of the Dadkhah Mother to address the following questions: How have justice-seeking and mothering manifested a transformative imaginary toward doing gender and politics and building feminist and kinship ties beyond and in direct opposition to authoritarian violence, traditional patriarchal family values, and dominant Western epistemic narratives? And how do the Dadkhah Mothers of Iran and their utilization of the digital affordances of social media alongside numerous other cultural and public strategies offer alternative affective world-makings and subject positions? My argument is founded on a visual and textual analysis of selected images (Rose 2012) and social media

posts as well as semi-structured interviews with four active members of the justice-seeking movement. Through my analysis, I demonstrate how the innovative digital and grassroots public mobilization of mourning and justice demands as well as transnational coalitional mothering— as depicted, embodied, and embedded in the figure of the Dadkhah Mother in the Iranian context—can confuse, disturb, and undo (non-)Western dominant understandings and theorizations of (Muslim) women as well as offer alternative forms of doing social justice activism (trans)nationally.

Aquilombar/Marooning Feminism(s)

Juliana M. Streva (Freie Universität Berlin/DE)

Moving beyond the definition of the quilombo based on legal discourse and official archive, this article investigates the reverberations of the quilombo as a poetic-political praxis for dismantling the colonial legacy of violence today. Inspired by the work of historian and poet Beatriz Nascimento, the multifaceted notion of the quilombo performs both as method and as contend. To reflect on the constitution of a quilombo rede (net) today, the article fosters a necessary conversation between theory and practice, embracing a living archive analysis that combines written and oral, representation and corporeality, vocabularies and movements.

Responding to ecological precarity in education: Thinking with Black, Indigenous and Black-Indigenous feminisms

Fikile Nxumalo (University of Toronto/CA)

In this paper, I put transdisciplinary feminist theory-practice to work by engaging in dialogues between situated Black, Indigenous and Black-Indigenous feminist modes of relating. My emplaced and storied engagements constellate around the possibilities for orientations to water that are situated within current times of environmental damage and human and more-than-human vulnerability. I am interested in grappling with the ways in which Black, Indigenous and Black-Indigenous feminist knowledge-theory-praxis might help me to locate early childhood education within current times of ecological precarity while also creating openings towards imagining different kinds of futures – futures marked by resistance, hope and more relational ways of living with human and more-than-human life. Methodologically, I engage with the potentials of multiply situated feminisms alongside mundane everyday early childhood pedagogies. I am particularly interested in pedagogical imaginaries that are more explicitly situated within children's unevenly distributed inheritances of current and future watery precarities. Put another way, my feminist material-discursive-embodied engagements with water seek to enact otherwise pedagogical possibilities through emplaced water stories that situate children as always already within specific frictional watery entanglements. At the same time, I am guided by an ethical commitment to unsettle the anthropocentrism of normative, developmental pedagogies. I conclude on the ways in which learning to respond to environmental precarity requires a paradigm shift in the ways in which children and their learning are normatively situated in relation to the more-than-human world.

Pandemic emotions. Reflecting from a decolonial, affective and embodied feminist approach during a pandemic present

Paula Satta di Bernardi (Non Una di Meno Italy)

The starting point of this research about and *in* pandemic is to affirm the social character of this phenomenon, which cannot be reduced to its biomedical dimension. From that social and critical perspective, the goal of my research is to question and deconstruct hegemonic and normative views on the Covid-19 pandemic from a feminist approach based on the analysis of my *pandemic emotions* through a decolonial, embodied and affective methodology. I use a creative approach of 'research-emotion' in the frame of feminist autoethnography to identify the milestones of my own embodied experiences that have constituted my social research questions. In this way, I rely on my "confinement diaries", accompanied by photos, poems and images that highlight the emotional and structural relationship and factors that affect our ways of feeling the pandemic. As such, firstly I explain how the approach of the pandemic from a place of emotion and affect is fundamental to questioning its universality and naturalization, secondly, I reflect on the impact of compulsory social isolation measures through my embodied experience and inquire about how affective social networks, thirdly, I reflect on the ethical, political, and theoretical implications of investigating the emotional dimension of a present phenomenon. A feminist decolonial methodology is a political departure to me, that avoids the binaries of sex/gender, body/mind, nature/culture and science/storytelling and discuss a monolithic and colonial way of thinking about time/ temporalities, created by the western, white and colonial epistemologies. An attentive look, affected in the sense of letting ourselves be crossed by this new "normality", allows us also to reflect on the vulnerability of this unprecedented moment.

6.7 GENDER RESEARCH IN/WITHIN ACADEMIA

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/1F

Chair: Sabine Grenz

Could Feminist Standpoint Theory Strengthen Feminist Activism in Academia While Researching the Critical Masculinity Studies?

Duygu Altınoluk (Univesity of Kilis/TR)

Feminist standpoint theorists make some principal claims: "knowledge is societally situated" and "marginalized groups are socially situated in ways that make it more possible for them to be aware of things and ask questions than it is for the non-marginalized." Feminist standpoint theory contributes to epistemology, to methodological debates in social and political activism. Feminist scholars—such as Nancy Hartsock,

Sandra Harding, Donna Haraway—have defended the notion of taking women’s experience, particularly work experience, as a beginning of the scientific enquiry. Central to all these standpoint theories is feminist analyses and critiques of relations between material experience, power, and epistemology, and the effects of power relations on the production of knowledge. In this study, I opened to question whether the feminist standpoint theory, which I used in my dissertation and all my other research, transformed me and my political stance in the context of being an activist during my existence in academia and if it did, how this happened. As a woman who studies gender inequality in academia, it is important to what extent my research sample is male academics, transforming the researcher-participant dichotomy. Generally, in field studies, the researcher is located above, and the participant is located below. Although this situation was established to equalize in feminist field studies, my sample being both academics and men and my being only a PhD candidate female research assistant positioned me at the bottom. The attempt to break down this hierarchy forms the basis of this study, which I can say is one of the points where it strengthens activism in academia. As a result, with this initiative, I both open up the masculinities in academia to discussion and question whether the feminist standpoint theory has empowering effects in the field for a feminist researcher in knowledge production in academia.

Community, responsibility and knowledge production: how racialized faculty members navigate research funding, ethical protocols and institutional knowledge production:

Marie van der Kloet (University of Bergen/NO) & Anne Wagner (Nipissing University/CA)

Drawn from a larger project on the social production of social science research, this paper focuses on interviews with Black, Indigenous and racialized women scholars, from multiple Canadian universities, whose research is explicitly focused on social justice and social change. Researchers with rich and multifaceted research funding histories (multiple projects, large grants, collaborative projects) were interviewed, with a focus on participants’ experiences of grant seeking and project leadership, career development, institutional support, mentorship and work/life balance. Several participants identified significant tensions between how their research is conceived and undertaken and the expectations of institutional REBs and funding bodies. These disconnections are especially pronounced for racialized, Black and Indigenous researchers whose methods and epistemologies are grounded in social justice work and include a degree of community collaboration. The commitments they hold to community often do not seamlessly align with institutional demands. This project is situated within discourses of race, research and work in higher education in Canada. there is rich and valuable scholarship which seeks to capture and convey the consequences of systemic discrimination for racialized and Indigenous scholars working in Canadian universities (Henry et al, 2017). We seek to contribute to this discussion and analysis of how the research and service contributions of racialized and Indigenous faculty are consumed by universities while fundamental power structures remain intact. Further, we explore how participants navigate systems that fail to understand their epistemological and methodological orientation towards research and knowledge production and consider what it reveals about research cultures in the Canadian academy.

Becoming non-Swedish in the Swedish gender studies

Maria Vlachou (Linköping University/SE)

Seven non-Swedish interdisciplinary gender studies scholars came together to collectively explore our experiences of being Othered and marginalised within and beyond the Swedish academia. Starting with our experiences, we engaged with creative methodological alternatives, such as automatic writing, collective memory-work, poetry and fiction. While doing so, we collectively delved into a multi-layered analysis of the colonial/modern and racist foundations of the dominant Swedish feminist and gender discourses within and beyond academia. Without shying away from, acknowledging and embracing our, in multiple ways, different life backgrounds and academic trajectories, we have dug deep into complex questions such as: *On which grounds and at which cost we participate in the Swedish feminist academy? How can a white feminist from the North connect to the migrant experiences of other feminist/gender scholars and vice versa? How do our different, and yet related experiences of marginalisation can be collectively analysed through a decolonial lens?* With our on-going project we wish to practice what we believe in; that is, to disrupt the common fast competitive research patterns and to allow instead, space and time to ourselves to build trust slowly and organically with each other while creating a community in which we can connect, think, and write together. In this paper, we will specifically focus on our different, and yet related experiences of Othering within the Swedish gender studies, and how we chose to resist by building a strong sisterhood.

Developing a feminist framework for exploring a university

Julie Katrine Flikke (Center for Gender Research, NTNU/NO)

Internationalization of academia is a phenomenon that is connected to academic mobility, research co-operation and publishing. At the same time, increased international recruitment and the use of English is hotly debated in academia. International recruitment brings on questions of social inclusion for international researchers (Maximova-Mentzoni et al, 2016), and gendered consequences of mobility and excellence criteria (Mählck, 2012; Moratti, 2020; O'Connor, 2020). The question explored in this presentation will be: how can feminist methodology be applied to explore the relationship between internationalization, gender and diversity in academia? To explore this, I use Norway's biggest university, NTNU, as a study-case, using data material from NTNU's policy-documents and qualitative interviews with administrative staff on their perspective on internationalization. A discourse analysis of the policy documents shows that internationalization is discursively tied with strategic goals and research excellence at NTNU. At the same time, there exists an (at least official) discursive acknowledgement of the importance of gender balance and 'diversity' at NTNU. What we need more of, is empirical knowledge about concrete practices at the universities, and to gain more knowledge about alternative practices, norms and policies. Doing feminist research can be challenging in neoliberal academia (Pereira, 2017), and there are many methodological and epistemological challenges that arise when a researcher sets the research focus on academia we are a part of, like reflections of situatedness, essentialism and privilege. This presentation will explore knowledge production, social inclusion and power- imbalances in academia while attempting to avoid reproducing gendered or racialized power-structures or remaining blind to the 'silences' in academia that lays beyond lofty goals and institutional discourse.

The dilemma of Socrates' position: interview methods and feminist empirical bioethics

Michiel De Proost (Vrije Universiteit Brussel/BE)

There is a growing body of empirical bioethics research that addresses the importance of adapting empirical methods to generate debate on normative issues such as reproductive autonomy and social justice. However, there is an absence of illustrative work examining how this could be realised from a feminist perspective. This presentation seeks to address this research gap through a reflexive lens on interview methods. It draws on my doctoral research with women who were interested in social egg freezing (i.e., the process whereby healthy women freeze their eggs as a preventive action against age-related fertility loss). I describe how I encountered a dilemma because of my gendered positionality and the intended Socratic method that I wanted to use. This deliberative style of interviewing evokes associations with typical 'masculine' aggressive questioning and seems to conflict with insights of standpoint epistemology, such as acknowledging the social situatedness of research and the limitations of one's knowledge perspective. To handle this dilemma, I employed a combination of interview methods: descriptive questions, Socratic dialogue, and an elicitation method of statement cards. Based on my experiences of navigating these different methods through the interview process and discussing their effectiveness, I argue that there is value in overlapping different models of interviewing, contributing to more critical reflexivity and egalitarian research interactions. The presentation concludes with some suggestions for applying this fusion of interviewing approaches in future feminist empirical bioethics research.

6.8 PARTICIPATORY APPROACHES

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/1F

Chair: Adriana Qubaiova

Trust building processes in participatory feminist research in institutional contexts: Experiences from Italy

Andrea Fleckinger (University of Trento/IT) & Sabine Tiefenthaler (Free University of Bozen-Bolzano/IT)

Feminist and participatory approaches enable co-constructive knowledge generation and initiate transformative processes to enhance the real-life context of the participants (Kirby, Greaves & Ried 2010, v. Unger, 2014, Mies, 2008). A core element of a feminist-participatory approach is to understand research as a jointly produced process that

reduces hierarchizations between different forms of knowledge by means of a critical reflection among power structures and a recognition of the knowledge of experts by experience (Reid & Freid, 2008, Prasad, 2019). Especially in the case of research in institutions, the implementation of a feminist participatory approach is accompanied by challenges. The rigid structures and power inequalities in institutional contexts might inhibit the building of trust and therefore risks limiting the potential of the feminist participatory approach. Recognizing the role of trust as a key element to make the knowledge of addressees in social work visible, the central focus of the presentation is on trust-building processes in research contexts. Without trust, narratives are withheld, prevailing inequalities and power relations remain undiscovered and social realities can neither be explored nor changed. Based on two feminist participatory research projects carried out in Italy between 2017 and 2021, the researchers discuss the challenges and (im)possibilities encountered in the trust-building process with participants from social work contexts. Both academic researchers experienced similar challenges regarding four central themes: access to the field, the role their personality as a woman and academic researcher played, the creation of a safe space, and (im)possibilities of social transformation.

Participatory Action Research, Feminist Methodology and Constructivist Grounded Theory Method: Exploring the Nexus

Giada Bonu (Scuola Normale Superiore – Florence/IT)

How and why feminist movements engage with safer spaces? What is going on within safer spaces? How affect plays in collective action? In order to answer these research questions, I built my research upon three epistemological and methodological approaches: participatory action research, feminist methodology and constructivist grounded theory method. These approaches are united by several overlaps that make them coherent for the study of feminist spaces from a feminist positionality. First, they have in common a close union between epistemology, methodology and methods. Secondly, they are based on the importance of relation and theoretical elaboration from experience. Thirdly, they conceive of research as oriented towards social change.

By taking into account Rome and Madrid, I selected three type of feminist spaces: women's houses; longstanding feminist spaces which host a multiplicity of projects, services and direct social action; radical transfeminist, lesbian and queer occupations. There, we collectively elaborated the research design with the participants (i.e. the activists of the different spaces). From the research questions to the literature, methods, data analysis and dissemination: each part of the research was the subject of collective work, which, while not eliminating the imbalance of power between researcher and participants, did allow us to orient the research in an ethical and useful direction for those who took part in it. Safer spaces are explored by means of affects: affects are the core of political action (Massumi 2010). The work on affect increases the capacity for collective action, both at the individual and collective level.

Women active citizenship. The space of political action between affirmation of identity and empowerment

Elisa Toffanello (University of Perugia/IT)

My interest concerns the panorama of political studies about non-conventional participation, with the focus on active citizenship of women and associationism. Based on reference literature and regulatory contexts, efforts will be made to bring out the political space of women's non-standard and informal action. As it can be seen in the last political Italian elections, no women in big-city runaways, no women elected in the state capitals, moreover, a few women who voted. The main question that I will try to answer is: Can the phenomenon of women active citizenship raise the level of social and political awareness, in the face of a still widespread female marginality in all major sectors – and in key roles – of public life? I will start my reflection with the examination of the term active citizenship, which means all forms of organization of citizens who, with the aim of mobilizing resources, protecting rights and common goods, get involved in public policies. Besides, I will assume that social participation lays the foundations for political participation, so that after carrying out social activities, women can enter the public sphere for claiming a form of self-protection both from an economic and a civil point of view. A politics (and a policy) for women, made by women, is still absent in our country. Based on data (Istat - Iref) and scientific literature, I will try to highlight how the need and commitment of women to associate arise from feelings such as solidarity and altruism, but also and above all to actively contribute to the society in which they live to create effective social change. In conclusion, female active citizenship is a kind of policy made by way of real requests, and in addition, studying this phenomenon is vital to understand the actual needs of women.

Participatory Action Research, Feminist Methodology and Constructivist Grounded Theory Method: Exploring the Nexus

Fernanda Minuz (Associazione Orlando /IT)

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(Massumi 2010). The work on affect increases the capacity for collective action, both at the individual and collective level.

Decolonizing the researcher and the research: feminist reflections on the use of community theatre for knowledge production around the WPS agenda in Ukraine

Oksana Potapova (London School of Economics/UK)

The paper will focus on the issue of knowledge production about the Women, Peace and Security/WPS agenda by exploring connections between the choice of methodologies, the kinds of knowledge they produce, and the policy implications they entail. Analysis of the academic discourse on WPS through a postcolonial lens demonstrates that even after 20 years of implementation, the epistemic and political “homes” of the WPS agenda still mostly reside in the Global North. This creates risks of potential blindness towards complex realities of women engaged in peace and security work from diverse global geographies, and increases the chances that the WPS agenda will reproduce existing hegemonic domination of the West in global peace and security infrastructure. By focusing my research on a project located in Eastern Europe and implemented through a decolonial, embodied and arts-based method of knowledge production, I attempt to fill the gap in the conversation about diversity of locations and methodologies needed to decolonize knowledges about WPS. By acknowledging my own direct investment in the project I analyse, I aim to bridge the gap between the researcher and researched, and generate knowledge which might be useful for grassroots activists and movements. Through a mixed methods approach I demonstrate how an embodied feminist research method (Theatre of the Oppressed) leads to particular knowledges about women’s security and about connections between security and women’s meaningful participation in peace processes. I also argue that production of subaltern knowledges is a political project that generates alternatives to hegemonic discourses on WPS produced by the states and international actors. I propose the concept of “agonistic security” as a productive theoretical and practical approach towards engaging with diverse and dissenting voices for a transformative WPS agenda.

6.9 HOW WESTERN DOMINATION HINDERS SOCIAL CHANGE: EAST-CENTRAL EUROPEAN FEMINIST VISIONS FOR A JUST FUTURE

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/18

Chair: Magdalena Górska

Distorted Emancipation and the Political Economy of Borders

Zuzana Uhde (Czech Academy of Sciences/CZ)

The paper starts with a brief discussion of the role of borders in the marketization of care and a distinct European care border regime, which creates a structural position of the low-paid mobile European guest care worker, most commonly migrant women from Central and Eastern EU member states. Through an investigation of recent care disputes, highlighted by the pandemic in borderscapes of the Central Europe, the paper analyses how the political economy of borders maintains a critical undervaluation of care and works to delay a care crisis in global capitalism, specifically how this care crisis is experienced in wealthier countries. The author argues that the political economy of borders coupled with social reproductive contradictions of late capitalism creates social conditions only for 'distorted emancipation,' which makes 'liberation' of geopolitically and economically privileged groups of women contingent on the exploitation and oppression of geopolitically and economically disadvantaged groups of women. Distorted emancipation does not reconfigure gendered division of labour, nor does it make gendered care responsibilities public; rather, care has been marketized and remains private, operating within a private economy. The paper analyses how distorted emancipation is played out in the hierarchies between Western and East-Central Europe in order to draw contours of differentiated political responsibilities within the feminist movement. The analysis informs feminist debates on transnational solidarity, particularly through the investigation and critique of the complicity of geopolitically and economically privileged women in the reproduction of unjust social structures and gendered vulnerabilities, articulated mainly by decolonial or black feminist thought.

Multidirectional necropolitics: deadly othering in the European East-West power relations

Ewa Majewska (University of Warsaw/PL), Tereza Hendl (University of Augsburg & Ludwig-Maximilians-University of Munich/DE) & Magdalena Górska (Utrecht University/NE)

The COVID-19 pandemic has made explicit the devaluation of 'other' lives in the European East-West divide. The dynamic of exploitation along this divide has gained a necropolitical character when Western countries created a state of exception, protecting the lives of their citizens through pandemic measures such as lockdown while importing – with minimal health protections, poor working conditions, and low wages – an Eastern European migrant workforce to perform seasonal and care labour. When migrant workers contracted COVID-19, some Western media blamed them for bringing and spreading the virus, rendering the Eastern European 'others' as lesser, infectious and deadly bodies. While some of the citizens of Eastern European countries are subjects of necropolitical ideology and practices, as semi-peripheries, East-European countries also sometimes create their own modes of the state of exception and necropolitics. In so doing, they perpetuate their somewhat cruelly optimistic desire to join the socio-economically and politically privileged Western EU countries by discriminating against other peripheries. This tendency is particularly visible in the current situation on the Polish border with Belarus, enabled by the implementation of an actual state of emergency and perpetuating necropolitical practices in relation to the 'external other.' Our investigation shows that necropolitics is a multidirectional process, wherein subjugation to necropolitical power does not preclude perpetuation of necropolitics towards groups deemed as 'other others'. We contend that

to break the cycle of necropolitics requires dismantling of the oppressive social structures and divides that provide a fertile ground for the instalment of states of exception, enabling deadly politics.

Examining Western dimensions of White ‘privilege’ and supremacy: on the need for an intersectional theory of Whiteness

Tereza Hendl (University of Augsburg & the Ludwig-Maximilians-University of Munich/DE)

Critical debates about White privilege commonly treat Whiteness as a homogenised category, which is sometimes differentiated with respect to social class. What these debates fail to grasp is the ongoing legacy of the structural oppression of East-Central Europeans, who have long been utilized by the West as cheap labour, othered and systemically marginalized as lesser subjects. While the gendered patterns of systemic devaluation of CEE citizens and lives have most recently been escalated in the COVID-19 pandemic through the import of an exploitable CEE migrant labour force, these patterns operate far beyond a pandemic state of exception as well as beyond the context of migration. One such striking example of the structural devaluation of CEE subjects is the ongoing marginalization of CEE scholars, research and voices in Western-centric academia. Simultaneously, structural oppression within the East-West divide is magnified in CEE subjects of colour across Europe. Through the interrogation of various examples of systemic Western and White domination, I argue that there is an urgent need for an intersectional critique of White ‘privilege’ and supremacy, one that will be grounded in an intersectional conceptualisation and analysis of Whiteness; account for the unequal power dynamic in the European East-West divide; and contribute to a more robust critique of Whiteness, racialization and racial oppression in Europe and globally. This intersectional analysis is particularly needed to further critical race studies as well as to end the ongoing erasure of CEE subjects, scholars and theory from feminist, decolonial and critical race scholarship.

Between disregard and Westsplaining: How Western feminist scholars treat East-European feminist scholars/hip and the changes warranted

Daria Krivonos & the Feminist Research Network (University of Helsinki/SE)

Whose perspectives on social inequalities and change does feminist theory incorporate and how intersectional is it? European feminist debates have long been shaped by a hierarchical East-West divide, conceptualising the East as a backwards periphery. While the fall of the ‘Iron Curtain’ opened-up a space for greater dialogue, much of the Western interest in CEE was channelled through ‘missionary feminism’ and a discourse of ‘catching up with the West,’ attempting to save CEE women from a socialist past, without much understanding of the diversity and socio-historical context of CEE societies, emancipatory aspects of socialist regimes, or an egalitarian engagement with CEE scholars. Currently, the othered half of Europe is largely invisible in Western feminist theorizing, owing to a lack of recognition of CEE as a location of knowledge production. CEE feminist research is treated as “regional,” an object of study and source of empirical data for Western theorizing. This epistemic marginalization not only devalues and silences CEE feminist

voices but also fails to account for CEE perspectives on persistent East-West inequalities (including gendered patterns of capitalist exploitation and extractivism) or the richness of CEE feminist thought, resistance and activism and lessons learnt through them. Through the investigation of various accounts and practices of epistemic marginalization dominant in the East-West encounters, the paper traces how a persistent Western-centric analytical framework predetermines not only questions asked but also imaginaries of feminist social change. It then proposes an anti-imperialist intersectional approach for European feminist research and its engagement with global feminist anticolonial debates.

6.10 INTERSECTIONALITY AND DIVERSITY

Date/time: Saturday 18 June / 09:00 - 10:30

Room: U6/1F

Chair: Matteo Zani

Racist Discrimination at University: A Phenomenological Perspective

Flora Löffelmann (University of Vienna/AT)

Studies that try to examine the kind of discrimination students encounter at university most commonly rely on quantitative data. This approach often falls short of capturing the lived reality of those within the university context, implicitly showing that the ability to notice and name discrimination significantly depends on how much one is affected by it. For example, the notion of a European “post-racial society”, which is often mirrored in these studies, preemptively classifies incidents of racist discrimination as non-existent, hindering a productive, potentially transformative discourse. This paper offers a corrective to the notion that race is of no analytical use in the European context. Building on critical phenomenology and intersectional accounts, I first explore the challenges faced by people who experience racist discrimination at university. Secondly, I assess how their experiences of discrimination differ from experiences of discrimination elsewhere. Thirdly, I identify what those who face less discrimination can do to improve the experiences of others. The core of my study is a set of interviews with four students of color who study at Viennese universities. I supplement their expert knowledge with insights from social epistemology, critical race theory, history, psychoanalysis, and medicine. I thereby show that racist discrimination is grounded in societal power relations that work through mechanisms like othering, white ignorance, and hermeneutical und testimonial injustice. Experiences of discrimination at university are of a particularly disillusioning nature, because these institutions publicly present themselves as spheres of neutrality and openness. This public image poses a strong contrast to my interview partners’ experiences.

Transwomen athletes at the Olympics. Exploring essentialist logics in discourses

Anna Adlwarth (Nord university, NO), Hannah Tomasi (Alpen Adria University Klagenfurt/AT) & Liam Strasser (University of Vienna, AT)

The 2021 Olympic Games were the first games in which out trans and non-binary athletes participated. The participation of New Zealand weightlifter and transwoman Laurel Hubbard was controversially taken up by the media, audience and other teams, and opinions split between those in favor of the participation of transwomen in their gender category and those who oppose this regulation. Our analytical interest regarding this paper is to explore to what extent rejecting arguments relate to, and thereby are justified by essentialist, biologist logics (and at the same time justify the very same). Furthermore, we assume that also proponents of the trans-regulation are unable to free themselves from biological, binary, strategies of argumentation. Analyzing media coverage of two Austrian newspapers on three levels, that is, expert comments, news coverage and public commentary, with an critical discourse analysis approach, we are interested in how biologisms interact and are intermediated between these levels. Accordingly, we are particularly interested in answering the question how “common sense”-explanatory models of the elementary discourse can be traced back to inter- and ultimately special (expert) discourses and how these discourses interact with each other. This paper will however not only answer this question, but also show fractures and possibilities for intervention. Since we consider binary logics anchored in a western-colonialist, essentialist-scientific worldview and position ourselves hence theoretically-epistemologically in poststructuralist and postcolonial theory and knowledge-production, we draw on non-binary, trans and non-western theorists in accordance with our epistemic standpoint and the question of who produces knowledge.

There is no blackness without whiteness: Intersectionality and Self-critique

Simona Miceli (University of Naples L'Orientale/IT)

This paper aims to discuss the construction of blackness and whiteness within Italian society and academy starting from some recent books published by two young black Italian women: *E poi basta. Manifesto di una donna nera italiana* by Espérance Hakuzwimana Ripanti (2019), and *L'unica persona nera nella stanza* by Nadeesha Uyangoda (2021). Their standpoint stems from a biographical and socially relevant knowledge which questions the stance of those ‘people that live an almost monochromatic life’ (Uyangoda 2021). I argue that the positionality (Anthias 2002) from which these women write can trigger interesting processes of social change within the wider Italian society and specifically calls on white researchers to make meaningful changes in their intersectional approach. Indeed, not only do Ripanti and Uyangoda describe the daily implications of being at the centre of multiple processes of social categorization, as intersectionality usually does, but they also make a perspective shift from stigmatised meanings associated with blackness to stigmatising actions made by whiteness. Both books enact what Sara Ahmed (2007) named a phenomenology of whiteness, that is, the ability of whiteness to disappear through experience, a process that involves also academic environment. As bell hooks (1994) states, white women, especially feminist researchers, need to examine their own reactions about race and reflect on their ability to recognise the racial privileges they benefit from in a society of systemic racism. I suggest

that Ripanti's and Uyangoda's narratives can teach us to see whiteness and to conceive intersectionality not only as a critical approach to grasp other women's multiple oppressions, but also as a self-critique tool that put into question its own privilege.

Aging Gracefully: An Intersectional lens for inclusive city building practices in the Global North and Global South

Jenna Duttona, Mrudhula Koshyb & Chiara Tomaselli (University of Trondheim/NO)

Gender mainstreaming serves as a foundational approach to understand the implications of current urban policies and city building practices. However, studies exploring the extent to which these practices consider gender-based needs in an intersectional manner is limited. This empirical gap is more acute when discussing aging in place and how aging impacts men and women to different extents. In addition, age-related consequences tend to disproportionately affect women particularly in developmental contexts characterised by gender inequities, weak planning institutions, scarce resources, and chronic vulnerabilities. To shed light on the intertwined challenges of gender and aging disparities around the world, we use intersectionality as a theoretical lens to analyze current urban planning policies and city building practices. Through empirical findings from case studies in the Global North and Global South, we discuss the potentials and limitations of intersectionality that could complement gender and aging mainstreaming efforts in urban planning. Further, we explore inter-relations between intersectionality and gender mainstreaming to understand the gaps in current planning agendas for implementing age and gender appropriate policies as well as planning and design strategies. We find that several cities and countries have undertaken promising initiatives to deal with aging in place in an intersectional manner. However, several planning policies and city building practices in developmental contexts have also been predominantly designed in accordance with existing patriarchal norms and therefore have the potential to be reconfigured to allow for more inclusive urban environments. We conclude by arguing that applying an intersectional lens to gender mainstreaming approaches in urban planning is able to be integrated with the ethics of care and result in more age friendly environments where aging in place and equity are equally as considered for all ages and abilities.

How intersectionality (does and does not) constrain single-category theorizing

Marta Jorba (Pompeu Fabra University - Barcelona/ES)

Intersectionality, or the study of how different oppressions and social structures interlock, has been recognized as a fundamental contribution of feminist and critical race theory since its origins in the 1980s' in the US. In some areas of research, like that of analytic philosophy, many authors working on single-category accounts—be it gender, race, or sexuality—tend to postpone questions related to intersectionality, sometimes arguing that when intersectionality is taken into account the theories proposed get more complex but fundamentally remain the same regarding single categories. In this way, many theories fail to construct accounts that include intersectional insights, thus giving intersectionality a “lip service” (Garry 2011). In this presentation I address the issue of how intersectionality does and does not constraint single-category theorizing. More

specifically, I will examine and discuss the following four possibilities: (1) intersectionality methodologically constrains single-category theorizing, (2) intersectionality constrains the content of single-category theories, (3) intersectionality constrains the ontological profile of categories, and (4) intersectionality constrains the use of categories. From this analysis, I'll draw implications for how intersectionality relates to single-category theorizing both in theoretical and practical or political levels.

6.11 FRIENDSHIP, AFFECT, REFLEXIVITY

Date/time: Saturday 18 June / 11:00 - 12:30

Room: U6/1F

Chair: Olga Sasunkevich

Researching affective links: auto-ethnography and friendship-as-method

Becky Ratero Greenberg (University of Utrecht/NL & University of Granada/ES)

This paper examines several possibilities for how friendship can provide a conduit for radical social change inside and outside Academia. This project centers methodological processes that mainstream Eurocentric scholarship does not often account for, including “subjective,” affective practices such as autoethnography and friendship-as-method. The departing point for this project was wondering what collective knowledge would emerge from recorded in-depth conversations with close friends on personal perceptions of what “healthy relationships” are, and the ensuing qualitative information gathered from said interactions. By implementing alternative methodologies, what knowledges emerge and how might it be possible to work towards exploring “other” forms of investigation and knowledge production? Furthermore, how might this paper fit within broader work towards solidarity, community building, and critical approaches? As answering these questions through recorded conversations centers human relationships, including affective links between author and interlocutors, ethics and care are core issues to examine. The work of Helen Owton and Jacquelyn Allen-Collinson, as well as University of Granada-based anthropologists including Aurora Álvarez Veinguer et al. and María Alonso have provided crucial support to sustain this proposal. The initial question is deliberately open; and this project represents a time-stamp, illustrating ideas documented in Spain during the COVID pandemic in the spring of 2020. Although the main premise of this paper is how to carry out divergent methodological practices, friendship itself is also a key point of interest. Gathering from authors such as Aimee Carillo-Rowe and Holly Lewis, what might be the possibilities of expanding these methodologies towards solidarity, community-building and critical approaches and construction? Affect, queer, and Marxist and otherwise anti-capitalist theories have a clear influence and impact on this work, which in turn also contributes to this growing body of knowledge.

Translating Knowledge: Exploring Positionality, Affect and Intimacy in Queer Migration Research Relations

Marie Lunau (Roskilde University/DK)

This article explores the act of ‘translation of knowledge’ as a methodological process whereby social, cultural and colonial histories and positions are negotiated between research subjects and the researcher. Drawing on experiences of gathering ethnographic fieldwork and qualitative interviews with queer asylum seekers in Denmark, I reflect on the meanings of translating knowledge by considering the epistemological, methodological and affective dimensions of research relations. In focusing on the positionality and location of the researcher as a knowledge translator, I consider how ethical practices of translation rooted in affective engagements can contribute to situated and decolonial knowledge production. I explore alternatives to epistemic colonial othering by reflecting on the act of cultivating affective intimacies with research participants and at the same time remembering how these intimate experiences are influenced by the structural conditions of differing positions. By reflecting on my own position as the epistemological translator of vulnerable and invisibilised stories of queer asylum seekers, I follow how affective intimacies emerge in embodied encounters with research participants and how these intimacies are constrained and made possible by institutional borders, bodies and spaces. My central argument, addressing feminist and decolonial perspectives is that the task of translation is a method of engaging with differing structural positionalities and affective intimacies whilst paying attention to the moments of un-translatability and ambivalence that occur in research relations.

Friendship as Method? Friendship an Epistemology?

Roberto Kulpa (Edinburgh Napier University/UK)

Can ‘friendship’ become not only an object of study, but also an epistemology of a research? How can one ‘research with’ friends while ‘researching on’ friends about friendship? With this presentation I want to focus on a epistemology emerging while researching friendships, especially researcher’s own networks of friendships. Based on pilot interviews with friends and friends-of-friends, this contribution will present my methodological and epistemological reflections on how research as knowledge production activity is influenced, in-formed, de-formed, trans-formed, and ultimately re-formed when one attempts to use friendship not only as an object of study, but as an epistemic agenda that frames techniques, methods, outlooks of research. I start with the auto-ethnographic and biographical insights to offer a number of vignettes as a debate stimulus, exploring a number of real and imaginary stories of researching friends, researching with friends, researching friendship – to consider how the researcher may navigate the research process that involves their own friendships. Stepping up from the pilot empirical observations, and drawing on the psychosocial toolset that is not afraid of thinking about the psychic dimensions of the social (Frosh 2010), along feminist standpoint tradition of self-reflexive research (Harding 2004), and ‘queer methodologies’ insights into interplay of desire and ‘messiness’ in/of research (Browne and Nash 2010), I will try to reevaluate the epistemic-theoretical implications for that, which is usually seen as unwanted of personal research (e.g. desirability, ‘interviewer bias’, therapeutic

transposition/projection). In the feminist spirit I want to ask how the 'personal' of the friendship can be (if at all) used as the 'public' in/of the social research methodology.

Intersectional and decolonial approaches in crisis, intimacy and standpoint

Sara Tilleria Durango (Université Paris 8/FR)

I conduct open interviews, specifically life herstories with migrant women from Abya-Yala¹ who sell or have sold sex and who live in Paris, France. These stories are filled with trajectories of different types of gender and structural violence: symbolic violence, police violence, border violence, sexual violence and more. As a researcher, I ask myself what is the most ethical way to conduct these interviews when we receive information that is profoundly intimate and the stories have violent content. Without doubt, the relationship to the intimate in my thesis is both a fundamental and a methodological question. To what extent we could participate in a process of retraumatization of the people surveyed? Then, there is the question of how to "process data" and theorize intimate information and finally, how we must "choose" which intimate content shared by our respondents can help to respond our thesis questions. In addition, with the health crisis, we find ourselves facing a new border of the intimate: it is now the videoconference interviews that take precedence: calls by WhatsApp, Facebook, normal telephone and many other remote electronic connection means. How can we have more information about our respondents if we see them only through a screen and/or through a voice that we hear by a phone call without video? Furthermore, I ask myself, how to mobilize intersectional and decolonial feminist perspectives and also feminist standpoint whilst I'm a member of the migrant and Latinx² community in Europe, specifically in France. I question my legitimacy of researching the topic of sex work with trans and cis women from the Americas when we share identities in common and also the experience of discrimination as non-European, as racialized women, as subject to the administration, as our bodies subject of fetishizing and exotizing (and more) but we don't share experiences about selling sex and confronting the same way the police, we don't have the same shared social-class and a shared gender identity (for trans women). Finally, how does decolonial, intersectional feminism and self-reflection bring/provide/contribute to these methodological questions? How to seriously take in account the effects of the covid (starting from march 2020) that have disrupted our interviewees and ourselves, when we are also migrants and racialized in the Global Norths and we continue doing research? How to measure these impacts?

Corporeal contingencies: Intimate relationships, embodied ethics and research writing

Cassandra Loeser (University of South Australia/AU)

Research writing is an intersubjective process informed by our relationships with and involvement in-the-world as situated, sensory, sensual, engaged and engaging embodied beings. The condition of embodiment enables us to interact with and ascribe meaning to others, as well as comprehend and ascribe meaning to ourselves. It is with and through the body that we seek to comprehend the world that we occupy and engage, and it is with and through the body that we document, write about and ascribe meaning to our relationships with ourselves and others.

The paper explores how intimate relationships with others can inform an embodied ethics of research writing, particularly that of the doctoral dissertation. Drawing on and analysing selected memory-stories of the author's experiences growing up with a younger brother with a severe hearing disability, the relational connections between bodies, gender, (dis)ability and the production of the doctoral thesis text are explored.

The analysis reveals that whilst always already an engagement with identity, labour, creativity, discrepancy and contingency - elements constitutive of the task of (re)collecting and writing our memories - research writing is an embodied ethical practice in which memory-stories signal intersubjectivity as critical matters of knowledge production. Research writing is an affective relation of performance enacted in specific times and always in relation to and with other embodied actors in and across different intersubjective cultural realms. Accordingly, the paper proposes an embodied ethics of research writing that charts and performs the necessary movements of embodied subjectivity. Following feminist writers including Rosalyn Diprose, Moira Gatens, and Judith Butler, this embodied ethics of research writing recognises that our subjective experience of our relations with others affects the ways we understand, write and (re)present the subjects of research.

6.12 DATA AND DIGITAL MEDIA RESEARCH

Date/time: Saturday 18 June / 11:00 - 12:30

Room: U6/10

Chair: Gianluca Argentin

Intergenerational Storytelling with Educators - A Feminist Method

Nicole Haring (University of Graz/AT)

Educational systems are active agents in the (re)production of social and cultural norms, and thus play an important role in the mediation of gender norms. Investigating this (re)production, this talk presents research findings from an intergenerational storytelling intervention with educators from three different life stages and different generations: university students in education, educators from schools and universities, and retired educators. Inspired by the feminist method "the intergenerational feminist mic" (Chazan and Machnab 2018), the research intervention in the form of participatory action research was designed to create a knowledge transfer among generations to discuss their perceptions of the role the educational systems play in reproducing heteronormative gender norms. This transfer was enabled by creating groups of 3 (one from each life stage), where each of them functioned once as interviewer, interviewee, and photographer to create a storytelling process that resulted in short digital stories. Additionally, this project expanded Chazan and Machnab's (2018) method by combining the tool of digital

storytelling with literary analyses of feminist texts prior to the storytelling process to engage with a variety of narratives within the intervention. The participants engaged with the reading and interpretation of feminist texts as stimuli for the storytelling process. The merging of epistemological and methodological approaches from the humanities (literary/ cultural studies) and the social sciences (sociology) created a new feminist method that tackles hierarchies and power relations in its design as well as content. Moreover, a feminist resistance on the textual, the narrative, the personal, and the political level was created.

Feminist knowing on sexual harassment among young people: tracing temporally shifting possibilities for critique and complexities of change

Satu Venäläinen (University of Helsinki/FI) & Sanna Aaltonen (University of Eastern Finland/FI)

The #metoo-movement and various other social media campaigns have made sexual harassment increasingly visible in recent years. From feminist perspectives, these movements have been regarded as enabling the social spreading and adoption of critical stances toward the underlying structural imbalances of power that sexual harassment is based on and works to reproduce. However, alongside such celebratory assessments, intersectional readings in particular have pointed toward the enduring silences and limitations in these digital movements' capacity to contribute to deeper structural-level changes. Ultimately, the questions to be asked revolve around whose interests might such movements serve, and on what grounds can we claim to have garnered evidence of change in possibilities for critique of sexual harassment and related practices that reproduce inequalities? In our presentation, we approach these questions through a reading of two datasets collected among young people (15–16 year olds) in Finland 20 years apart: in 2000 and in 2021. Both datasets consist of young people's writings about their views on sexual harassment, albeit collected through different methods and in different contexts. In our paper, we place these datasets into a dialogue that traces both continuities and potential shifts in ways young people give meaning to sexual harassment and negotiate their positionings in relation to it. Our presentation is based on our reflections on this analysis and the methods used for producing the datasets. We consider the kinds of feminist knowledge these may generate, the multiple ways in which this knowledge is situated, and, finally, its political implications.

Bologna and her Citizens: Data Feminism for a local Political Agenda

Teresa Carlone & Valentina Bazzarin (University of Bologna/IT)

According to Leslie Kern (2020) and other authors, historically urban spaces have been the centers of uneven power relations, oppressive socio-political structures and discriminatory practices. Despite some progress, women, disabled people, people of color, gender and sexual minorities, migrants are still being marginalized and excluded from decision and policymaking processes. This model seems to be universal and could be applied to the experience of Italian metropolitan areas too. Even in Bologna, a self-claimed

progressive city, it is hard to find data and studies able to describe in detail inequalities and support data-driven policies. To fill this gender data gap and collect useful data to steer the political vision of a feminist city we applied the data feminist approach in monitoring the already available data and to collect quantitative and qualitative data missing both in the public sphere and in the policy making process. Research objective is to initialize an open reflection and prompt suggestions for policy makers about a new local political agenda based on the direct contribution of female citizens, open data and the data feminism approach. Data were collected with an online survey in November-December 2020 integrated with sections more qualitative/ open to the acquisition of information, willing to pose with a feminist methodology and epistemology that puts at the center the care but also the possibility of getting rid of some stereotypes such as the dichotomy “productive vs care work” as the only activities of relevance for women. The research collected data about 2 main dimensions: private life and public life. The first, with a focus on how pandemic have impacted care activities, work and leisure - echoing a previously handed out survey. The second dimension focuses on how women perceive city spaces (safe/unsafe) looking at potential external and internal factors and what priority themes the city administration should develop in order to shape a more inclusive, fair and equal city. Preliminary conclusions: to build data driven policies for feminist cities women and minorities need to be listened yearly and gender data need to be collected and published in all the activities in which sex/gender are relevant: housing , mobility, work, education. Some of the trends emerged by the respondents are related to the great awareness on environmental issue and the request for open-air, green and free of charge spaces to practice sport and other outdoor social activities; intervention in urban spaces perceived as unsafe oriented at a transformation of the places (better street lighting or livening up the area) rather than the public security measures traditionally used (i.e. enhancing patrols, CCTV or surveillance).

Employing paranoid, reparative, and tentative readings to upset the status quo: The early (2016–2019) - Finnish body positivity activism as knowledge production

Anna Puhakka (University of Jyväskylä/FI)

The dominant discourses used to commonly discuss fatness, such as the medical and the aesthetized ones, frame fatness in a negative light. Rooted in decades-old fat activism, the body positivity movement has however arisen in Finland as a counterdiscourse to these prevailing ways of discussing fatness: for the past five years, body positivity activism has provided a new, alternative avenue through which to discuss fat folks’ rights and address the systemic marginalization they face in the country. The study data consists of activists’ online content (blog posts, columns, videos, and podcasts) which I analyze with the help of Eve Kosofsky Sedgwick’s (2003) theoretization on paranoid and reparative reading. I argue that in addition to refuting (through paranoid reading) and queering (through reparative reading) the hegemonic discourses’ fatphobic messaging, the early Finnish body positivity activists simultaneously engage in yet other forms of knowledge production; this happens through what Tuula Juvonen (2020) has termed tentative reading. It is this latter avenue of knowledge production that I attempt to explore in my presentation, and suggest that although some of these trajectories can seem peripheric from the vantage point of resisting fat oppression, they may prove central to the creation of longer-term fat activist epistemology.

Empathy, Engagement and Solidarity: Conducting Documentary Film Research from a Feminist Perspective

Sandra Frydrysiak & Karolina Sikorska (SWPS University of Social Sciences and Humanities, Warsaw/PL)

In our presentation, we would like to investigate the ways in which Polish female directors of documentary films work, and how they show the lives of their protagonists with attention and sensitivity to the social context. We treat the feminist film document as a "fighting genre" - as a kind of social experience in which the most important thing is the need for a solidar fight for a better life, visibility in the public sphere and collective recognition of values, stories or practices relevant to specific women's communities. We would like to explain to you how we conduct in-depth interviews with authors and our research with the use of visual analysis (to which we subject selected documentaries made after 2010). By emphasizing the deepened understanding of the categories that emerge from our analysis, such as: solidarity, female point of view, care, responsibility or autoreflexivity - we will ask questions about the ways of extracting and articulating women's experiences through the practice of documentary film. Our goal is also to look at the feminist film document, which, as part of the Polish feminist movement, influences the reality in which it arises and concerns, comments on it, and sometimes even intervenes against it. Social reality is subject to various transformations, it highlights problems and issues that have not been discussed or previously poorly identified. These new circumstances become an opportunity to manifest an idea, discuss specific problems in a new light and initiate changes, which has recently been particularly important in Poland (among others due to women's and other minorities rights backlash; humanitarian crisis connected to the situation of refugees on the Polish-Belarusian border; removal of sexual education from schools). Moreover, by examining the work of female directors of feminist documentaries (by analyzing their stories about this work, as well as their films), we will also pay attention to the feminist potential of using the tools and ways of functioning of feminist filmmakers in academic research practice. In this way, we will also include art based-research in the area of our considerations and we will rethink how to carefully and responsibly conduct feminist research, achieving equality goals and not violating the trust of our interlocutors at the same time.

Panels | Strand 7 : Toward new forms of feminist pedagogy? Trends, interpretations and available resources

7.1 PRACTICES CHALLENGING GENDER NORMS (1)

Date/time:	Wednesday 15 June / 16:00 - 17:30
Room:	U6/12
Chair:	Brunella Fiore

Learning and Students' Experiences with Blended Education

Edyta Just (Linköping University/SE)

The paper presents the outcomes of the research project supported by Linköping University, Sweden. The research project constitutes a part of an umbrella project called Pedagogiska Utvecklingsmedel för E-lärande 2019 (Pedagogical Development Tools for E-learning 2019). The research project focuses on the International Master's Program Gender Studies - Intersectionality and Change|| offered at the Unit of Gender Studies, Department of Thematic Studies, Faculty of Arts and Sciences, Linköping University, Sweden. The main aims of the research project are to determine which teaching content, teaching methods, learning activities, teacher's role, and students' own strategies matter for learning i.e., for acquiring knowledge and skills/competences in an international blended, face-to-face and online, Master's Program, and to present students' experiences with face-to-face and online education in the Program. The project is based on qualitative, semi-structured interviews with the 2nd year students and alumni who have participated in the Program. The paper presents which content, teaching methods, learning activities, teacher's role, and students' own strategies matter for the acquirement of knowledge and skills by the students in blended education. It describes how Campus and online phases of the Program matter for students' learning. Next to that, it indicates the challenges related to online study, but also educational methods that may help to overcome them.

From multi-faceted resistance to multi-dimensional identities: Ultra-Orthodox women working toward Bachelor's degrees at a secular teacher training college

Sigal Oppenheim-Shachar (Bar Ilan University/IL) & Michal Hisherik (Beit- Berl Academic college/IL)

Ultra-Orthodox society is marked by strong religious faith and closing itself off to the rest of society and resisting modernity in an attempt to preserve its unique culture as far as possible. Most ultra-Orthodox choose to devote themselves to the world of Torah as embodied by the men studying full-time in a yeshiva. While the women who are married to a full-time scholar enjoy a high status in the community, they are compelled to enter the work force and support their family, freeing the husband for full-time study and enabling them to “ascend the spiritual ladder”. Also, this society is value large families- The average number of children is seven, and the women are sole earners, some even working less than full time, making the household income significantly lower than the general population. In the past few decades Ultra-Orthodox women in Israel have emerged from their communities to study and work in secular environments, mainly because higher education as a central means for mobility enables them to acquire economic and social capital. Thus, the need for a full-time householder clashes with the need to support the family economically. Academic studies are perceived as representing secular values such equality, freedom, and liberalism, which are foreign to these Ultra-Orthodox communities. As the rabbis want to preserve the status quo and the societal hierarchy that places full-time Torah scholars at the top, they have begun permitting married women for practical reasons, to step out to the secular world. And they update their oversight mechanisms frequently in order to minimize the secular influence, and this delicate balance. On the other hand, this encounter is liable to grant them an opportunity that they previously did not have or would not have dared to seize, for instance, acquiring and/or advancing professional skills. This qualitative research study examines the Ultra-Orthodox women who completed an undergraduate BA degree in education. The study enhances our understanding of the conditions that encourage these women to study in unfamiliar surroundings, as well as those that hinder their studies. Data were collected from structured interviews with 54 students. Based on these insights, and following Floya Anthias's (2016) following argument: Learning processes using feminist pedagogies practices within the framework of a community of [women] students, can enhance trust. And while building feminist alliances, resistance is mediated so they can experience sense of belonging, these women can practice performing praxes of activeness via which they examine their marginal location; start to question their world's order; and express active resistance, aim to change their status or situation. As we observed, over time, this encounter between worlds produces a multifaceted resistance. Beginning with conformity to the ultra-Orthodox world and obedience to its gaze and its moral policing, manifested in prevention and blocking of any dialogue between worlds, and leading to a situation in which women succeed, at least to a certain extent, to seize the experience of belonging to a number of worlds, at least temporarily, i.e., containing the contradictions without flinching. To conclude, ultra-Orthodox women are undergoing a learning experience in multifaceted resistance that manifests in various ways toward various arenas of change: community, family, academia, and a Torah learning community, while making patriarchal transaction.

Drawing on the empowerment of disabled women in education and work: Transforming their experience into instructional tools with the contributions of feminist pedagogies.

Elena Pont (University of Geneva/CH)

We have recently conducted research in French-speaking Switzerland on the reconstruction and stabilisation of paraplegic people's educational or vocational pathways, from an intersectional perspective combining gender and disability as social systems of oppression (Pont, 2018). Our main hypotheses were, first, that gender and disability impose distinct structural and representational obstacles along paraplegic men's, versus paraplegic women's trajectories; and, second, that women and men develop gendered strategies to reintegrate education or work. The methodology of life narratives (Pineau & Le Grand, 2019) was applied, enabling us to collect the vocational life stories of 6 men and 5 women. The narratives show that women struggle through discontinuous pathways more than men, and that the latter can rely more than women on masculine support to accede to labour. Moreover, women are more likely than men to experience disablist treatment in training and work. However, men and women develop individual – but communal – gendered and (dis)ableist strategies to reconstruct their vocational trajectories, which we elaborated in a typology of 'experience models' (Van Dijk, 2010) of empowerment. In this presentation, we will emphasize the aspects of our female informants' empowering experience in work or education. We will then propose that their models of empowerment become instructional, emancipating tools, whether geared to rehabilitative institutions, organisations, or community outreach. Depending on their specificities, the models will be read through the lens of either structural, or post-structural feminist pedagogies (Pagé et al., 2018) to become efficient, conscientizing (Freire, 1996) instruments underpinning the professional inclusion of women with disabilities.

7.2 GENDER EQUALITY AS A TOOL TO FRAME EDUCATION

Date/time: Wednesday 15 June / 17:30 – 19:00

Room: U6/1C2

Chair: Giovanna Vingelli

Less STEM and more CEL: reproducing neoliberal & patriarchal rhetoric's under the umbrella of "gender equality in Higher Education"

Ingrid Agud & Mireia Foradada (Autonomous University of Barcelona/ES)

Both, globally and locally, higher-education agendas are activating policies and strategies to recruit "women" in the historically "masculine" professions (the so called STEM

careers). By promoting scientific vocations among women, it is understood that the inequalities that this segregation produces within the labour market regarding gender will decrease (in terms of salaries, career development – leaking pipeline-, social recognition, leadership and so on). In this paper, from a post-critic feminist pedagogy perspective, we discuss how these mainstream programs/dynamics might be rewarding and reproducing the hegemonic neoliberal and patriarchal rhetoric on professional development and training competences related to androcentric, colonialist, and capitalist values. Also, this nourishes the individualistic narrative that appeals to the responsibility of women to “do the effort” to enter the “man’s professional spheres” to gain equality. Although the STEAM promotion among women in Higher Education can be indeed be read as successful under a positivist-structuralist frame, we identified that they are simultaneously producing other invisibilized inequalities from an intersectional and care paradigm. Therefore, we suggest a new focus for professional development that challenges the established structure and promotes among cis men what we named “CEL professions” (Care, Education and Literature). An innovative perspective that brings recognition and reward to the development of professions in historically feminized fields.

Evidence-based practices of gender perspective in Catalonia: an analysis of its facilitators and barriers

Berta Llos Casadellà, Elias Xènia Gavalrà, Alejandro Caravaca Hernández & Angelina Sánchez Martí (Universitat Autònoma de Barcelona ES)

The renewed rise of feminisms has placed the issue of gender inequalities in different spheres of society at the centre of social debate, in which the school as a socializing institution cannot be left out. In fact, far from an alleged neutrality, the school transmits and reproduces values, norms, and habits that are based on androcentric and heteropatriarchal positions (Subirats, 2010). In this regard, this paper aims to identify and analyse the resistances and facilitators of incorporating gender perspective in 12 Catalan secondary schools from a social justice lens. To do so, a multiple case-study with a multimodal approach framed in the Activist Feminist Research (IAF) was conducted. The identified practices respond to a polyhedral conception of gender and education, which beyond addressing curricular adaptations —what—, also includes methodological nuances —how—, spaces revision —where—, and even the transformation of the teaching subjectivities —who—. Among the main drivers for the introduction of gender perspective in education, three key aspects can be distinguished: the need for a coherent political commitment within the school, the transformative nature of the initiatives, and the personal review of one's own beliefs and privileges of the actors involved. Regarding the resistances identified, the lack of commitment and involvement by the school management team, teachers' gender blindness, antagonistic positions by some families, and active reluctances by some students —mostly boys—, are some of the main ones.

Public library action for a more egalitarian gender socialisation: theoretical frameworks and sociological reflections

Michela Donatelli (University of Rome Tre/IT)

Based on ongoing research and a composite theoretical framework, this contribution focuses on the social and cultural assumptions that make the public library a suitable learning space for egalitarian gender socialisation. With its relational nature, it is an educational agency where the architectural and bibliographical space offers learning close to the educational world and to the socialisation of reading where the actors involved have a physical interaction with and between the books and thus with the ordering of knowledge. Furthermore, the library is not just the gateway to knowledge, but also a knowledge broker and knowledge creator (Jong, Koevoets, 2013). As has been found (Pastori, Parziale, 2018), secondary schooling and socialisation have given rise to new female identities on account of the universalistic aspiration inherent in schooling, an ideal it shares with the public library. The library, too, is also a feminine-ordered world (Roselli, 2010) where there is feminisation of both users and profession, which, though erudite and masculine at birth, has been shaped according to values considered typically feminine, assimilating the job of librarian to maternal functions (Roselli, 2019). Moreover, it is useful to remember how reading is an activity carried out more by women and girls, as some statistics show (ISTAT, 2021): this is probably due to several factors of a social nature, related to the educational capital possessed, the sexual division of labour and domestic care, intrinsically linked to gender habitus dispositions. Based on these premises, the sociological reflection will look, from a gender perspective, at the reciprocity that can be established between practices and institutions: reflecting on the connection of interactions, space and collections, it will analyse how the language of the library is not neutral, giving it the possibility to play a decisive role for an egalitarian and inclusive socialisation of gender.

Gender Studies at the University of Belgrade: Problems and Obstacles for Feminist Pedagogy In the Times of Anti-gender Movements

Katarina Lončarević (University of Belgrade/RS)

The aim of the paper is to analyze the ways Gender Studies have been institutionalized at the Faculty of Political Science (University of Belgrade). Gender Studies at the Faculty of Political Science are institutionalized in two quite interesting ways: as an autonomous interdisciplinary MA program in Gender Studies, and interdisciplinary compulsory course at the final year of BA studies in Journalism. Although autonomous MA program in Gender studies could be seen as a fulfillment of all the efforts and ambitions of the feminist community and feminist movement, I will focus on the alleged anomaly at Faculty of Political Science. That anomaly is seen in Gender studies as a compulsory course at the final year of BA studies in journalism. The compulsory course in Gender studies is an interdisciplinary course that focuses on topics such as history of feminist theory, history of feminist movements, women's rights as human rights, contemporary feminist theories, transnational feminist movements and the phenomenon of gender based violence. The anomaly is unprecedented, and it is probably not surprising that from the first academic year the course was organized, namely 2018/2019, it provoked resistance among students and faculty members. The aim of the paper is to analyze the experiences of

teaching such a course, the methodology of teaching employed and feminist pedagogy underlining the process of teaching the course, and to analyze the students' feedback, having in mind growing resistance against feminism and feminist knowledge production, which is labeled as non-scientific, and no knowledge at all.

Questioning as an educational and political feature of Educare alle Differenze network

Alessia Santambrogio (University of Enna "Kore"/IT)

Educare alle Differenze (EAD) is a network of associations dealing with education to differences and combating homo-lesbian-bi-transphobic discriminations. Founded in 2014 as a national meeting, the network has grown over the years, becoming an association in 2017; EaD gathers within it a plurality of positions, educational and professional roles that has allowed, over the years, to articulate reflections and experiments on education and pedagogy from a gender perspective. Starting from the educational and political experience of the EAD Network, the paper here proposed aims to offer a reflection on the practices of gender education promoted by EAD, thinking of them as a *continuum* capable of crossing different educational, social and cultural fields, a pedagogical and methodological posture that makes the questioning of cis-heteronormativity (Bragg, Renold, Ringrose and Jackson, 2018; Bryson, de Castell, 1993; DePalma, Atkinson, 2010; Horton, 2020; Neary and Cross, 2018; Paetcher, 2019) the instrument, object and direction of its own political and educational action. Specifically, we will focus on EAD's investigation of the school experience in the 2020 lockdown, in which the act of asking (and wondering) went through the entire process of constructing the survey instrument, analysing the data and publicly returning the results through a graphic campaign. The Network's ambition was not, and is not, to give unambiguous and clarifying answers, but, on the contrary, to construct questions that contribute to articulating the intersectional density of educational experiences, making complexity and its contradictions more manageable.

7.3 PRACTICES CHALLENGING GENDER NORMS (2)

Date/time: Thursday 16 June / 09:00 - 10:30

Room: U6/12

Chair: Brunella Fiore

The pedagogization of refugee politics and ambivalences of gender-reflexive work with young male refugees

Paul Scheibelhofer (University of Innsbruck/AT)

This paper analyses qualitative interviews with Austrian pedagogues engaging in gender-reflexive work with young male refugees. Situating the analysis within wider developments in refugee law the paper reveals severe ambivalences of this pedagogy. These ambivalences, the paper argues, document a problematic convergence of legal and pedagogic logics that ultimately put the emancipatory potential of the pedagogic practice into question. Integrating theoretical approaches from critical pedagogy, feminist post-colonialism and critical migration studies the empirical analysis engages with dynamics of gendered and racialized constructions of difference within pedagogy. The analysis of the legal context shows that a “pedagogization” has taken place within refugee law over the past years in Austria. Courses, tests and certificates have become part of the political regime that governs refugee migration. This has opened new spaces and possibilities for pedagogues to work with refugees. But the analysis shows, that this development of integrating pedagogic logics into refugee law is answered by a corresponding integration of migrations-political rationalities within pedagogy. The interview-analysis documents how pedagogues working with young male refugees find themselves entangled in severe ambivalences. These ambivalences put the emancipatory potential of their gender reflexive pedagogic work into question.

The practices of feminist pedagogy outside of classrooms

Melike Bozdogan (Baskent University/TR)

Implementing feminist pedagogy often requires challenging the traditional structure of educational institutions. Institutional barriers can be discouraging when the challenges of empowerment processes are added. The weakening of the teacher's authority position and the use of the concept of power as the potential of transformation rather than domination become the main difficulties of the process. All these difficulties can be discouraging for feminist teachers who want to implement critical feminist pedagogy. However, practices outside of classrooms can offer new and autonomous fields. This study evaluates feminist pedagogy by considering its potential to affect and transform every aspect of life. Therefore, the practices of grassroots organizations and activist communities, in which the positions of teachers and learners are not separated sharply from each other, stand out in terms of evaluating the transformative effect of feminist pedagogy. Thus, the main purpose of this study is to discuss the transformative impact of being part of a teaching-learning process that implements feminist approaches outside of classrooms. Concerning this, it is discussed how feminist student organizations in Turkey implement feminist pedagogy. Considering pandemic measures and repressive attitudes of university administrations that limit the activities of activist communities in universities in Turkey, it will be evaluated what empowering tools feminist pedagogy provides to students. The organizational strategies of student groups, the educational activities they organized to introduce feminist approaches to their members, and the feminist campaigns they carried out will be evaluated. Finally, to evaluate the impact of the pandemic, how digital tools are used by these activist communities within the scope of training and empowerment activities will be discussed.

A Relational Psychoanalytic Inquiry into Affect in Teaching and Learning

Nikki Rotas (Western University/US)

This paper draws on the relational school of psychoanalysis to investigate how affective relations shape teaching and learning. I draw on research findings from an ethnographic study on Outdoor Play and Learning (OPAL) in Canada. The national program encourages outdoor play in elementary public schools. Relational psychoanalytic theory is used to re-imagine the pedagogical potential of play and show how affective relations are at the centre of the play- process and thus learning. I, specifically, draw on Melanie Klein's (1932) 'object-relations' and Erin Manning's (2016) theories of movement and affect to explore the impact of OPAL on the formation of child subjectivity. I further speculate how affect, emotion, and the child's 'unconscious' (Freud, 1920) might be factored into the play process. Outdoor Play and Learning is a program that seeks to develop context specific outdoor play practices and environmental stewardship. The play policy framework is grounded in the United Nations Convention on the Rights of the Child (UNCRC) (Article 31 – The Child's Right to Play). The Convention, including Article 31, demands that children be recognized as competent and capable citizens affecting their local and global contexts. The initial implementation strategies of the program will be discussed, and I will analyze the complex angles of play through visual images (photography and video) that were recorded during the research study. I use the images to speculate how the child's unconscious is entangled in play, and further argue that affective relations must be accounted for in pedagogical contexts.

The Not So Happy Ending of Red: A Crayon's Story's, or Opening Pedagogic Possibilities with Queer Reading

Elisa Melo Franco Santos (University of Bologna/IT)

Children's books, especially picturebooks, help shape children's abilities to understand themselves, the world, and others through visual and textual narratives. As such, they can be powerful tools for addressing topics like identity, inclusion, and diversity with children. *Red: A Crayon's Story*, a picturebook published in the United States in 2015, has been received by the public as telling a gender identity tale, and has been recommended as a good pedagogic material for discussing gender identity and self-acceptance with a positive lens. In this presentation I will offer a close, queer reading of *Red: A Crayon's Story*, arguing that while its ending can be read as a message of hope and celebration of inclusivity, it is also a manifestation of wishful thinking and a queer anticlimax. By investigating text, illustrations, character construction, embodiment, and semiotics, I problematize the understanding of the picturebook as containing a "happy ending". Drawing on Sara Ahmed's (2019) ideas on queer use as a methodology that releases potential, that opens possibilities for connections that would not be made elsewayer, I instead propose that the pedagogic uses of *Red: A Crayon's Story* can be enlarged to address more "difficult" matters such as mental health and body safety.

7.4 QUEER AND SEXUALITY EDUCATION

Date/time: Thursday 16 June / 14:30 - 16:00

Room: U6/12

Chair: Giulia Selmi

The adventure of queering physical education - Intersections between queer pedagogies and outdoor pedagogies

Bart Bloem Herraiz (University of Vic – Central University of Catalunya/ES) & Celia Velo Camacho (University Pablo de Olavide/ES)

We understand schools as key spaces for socialization that play a fundamental role in the formation of subjectivities. However, classrooms remain as a closed space, loaded with norms and expectations where, in addition, cisheteronormativity and gender roles are reproduced. Thus, knowledge, curriculum, pedagogies, and spaces are being normalized, and critical and experiential learnings for building knowledges are being set aside. This is especially visible in physical education classes, where masculine hegemony and gender binarism still prevail. However, physical education is one of the few school spaces in which students express and expose themselves fully to others, and to themselves. Queer pedagogies and outdoor pedagogies escape, from different angles, from these normativities. Hence, we present a situated approach to the intersections that we glimpse between both pedagogical proposals and present the possibilities and potentialities to build and interweave links between queer pedagogies and outdoor pedagogies in physical education. We approach this chapter from a feminist and queer methodology lens, from which our position and gaze influence and condition the knowledge we create. Firstly, we will define both pedagogies methodologies we are working with. Subsequently, we will make a brief review of how physical education has been approached by queer pedagogies and gender studies and, on the other hand, how outdoor pedagogies have influenced physical education. Lastly, we will address the links and connections between queer pedagogies, outdoor pedagogies, and physical education, presenting specific aspects from which to work for a physical education “in which all bodies matter” (Britzman, 2016, p. 30).

Queer pedagogy in the high school. A new perspective on adolescence

Anna Di Giusto (University of Florence/IT)

Beyond the interpretations that categorize it as teaching LGBTQI+ issues, queer pedagogy can be interpreted as a radical positioning that questions the normative and hierarchical assumptions governing the world system. Starting from relationships, inside and outside the classroom, queer pedagogy in school can teach transgression as an indispensable

practice of freedom (hooks, 1994). The school is a fascinating laboratory for observing the status quo, but it can also offer the opportunity to be and function as a context for catalyzing transformation, within, against, and beyond the lines dictated by regulatory pressures. Schools are often highly cis-gendered places, with effects of invisibilisation, marginalization, discrimination, and exclusion for trans and nonbinary children. Butler then argues for the need to be unrealistic and destabilize the system (2021). The problem with patriarchy is that it is based not only on the exploitation of environmental and human otherness but also stands as an ideology and the only possible alternative. Queer pedagogy educates a new reflection on the self and the construction of relationships, deconstructing stereotypes according to queer theories (Bernini, 2017). Queer pedagogy is not a technique but a Marxist practice rooted in Freire's thinking (1971): it contains within itself the perspective with which one looks at the world and the desire to change the world. In decades of experience as a high school teacher, I have been able to test queer pedagogy and verify its validity.

Researching youth voices on Comprehensive Sexuality Education: a systematic review of qualitative studies

Carolina Trivelli (University of Verona/IT)

The past decades have seen an increase in the design and implementation within formal education systems of sexuality education programs deemed 'comprehensive', as they expand from a prevention-based approach towards a rights-based approach which includes elements such as positive sexualities and respectful relationships, young people's rights, participation and agency, and gender equality and power relations (Miedema, Le Mat, Hague, 2020). Qualitative research has been increasingly gaining relevance in the field; however, few studies have focused on the perspectives of teenagers (Allen, 2011). This research aims to provide a systematic review of qualitative studies regarding research conducted on the implementation of Comprehensive Sexuality Education (CSE) policies and programs from the perspective of youth. Qualitative research is crucial for understanding young people's experiences undergoing CSE programs and it represents a key area to inform such initiatives by bringing forward the perspectives of its ultimate recipients: young people. The objective of this paper is to analyze and summarize the contributions of qualitative research through a systematic review (Thorne, Jensen, Kearney, Noblit & Sandelowski, 2004) regarding youth voices on CSE, as well as identifying the main themes addressed. Additionally, a meta summary is developed in the effort to provide a "state-of-the-art" of qualitative research conducted on youth perceptions of CSE. This will help understand the contributions of qualitative research on CSE that has centered on the voices of young people, as well as highlight other areas that require further qualitative enquiry.

Transformed masculinities - Alternative conceptions of masculinity in the context of education

Johanna M. Pangritz (Hagen University/DE)

In the German-speaking area, (pedagogical) efforts can be observed on several levels in recent years that attempt to work on current ideas of gender and the power relations associated with them. The processing of hegemonic ideas of masculinity is in the focus of

attention as a feminist-pedagogical principle, in that there is currently a discussion about how masculinity can be "broken up" and "redefined". The aim of feminist-critical work with boys is to take a step towards democratic and alternative images of masculinity. In particular, the approach of Caring Masculinities takes the position of an orientation foil for shaping pedagogical processes in German-speaking regions. Most discussions and research focus on the professional behaviour itself and not on the young people who participate in these educational programmes. Currently, there is almost no research on young people and their definition of masculinity in Germany. My contribution will therefore report from a current research project on 'transformed and alternative concepts of masculinity' among young people. The focus of the study is on the questions of what conceptions of masculinity young people in German-speaking countries have and to what extent these have been influenced or initiated by institutional educational processes. Extracts from 10 episodic interviews with young people around the age of 15-17 of different gender positioning will be presented as examples. The aim is to gain a lifeworld approach to the negotiation of masculinities among young people, which can be made productive for following pedagogical processes

7.5 RESPOND-ABLE TEACHING PRACTICES IN NEOLIBERAL TIMES: USING LITERATURE AND VISUAL CULTURES AS AGENTS FOR FEMINIST INTERVENTION

Date/time: Thursday 16 June/ 18:00 - 19:30

Room: U6/12

Chair: Adelina Sánchez-Espinosa & Beatriz Revelles Benavente

Thinking literature as a feminist process: creating spaces of resistance in graduate classrooms

Beatriz Revelles Benavente (Universidad de Granada/ES)

In this paper, we address literature as a feminist methodology to produce interference in oppressive structures of power. Moving away from representationalist approaches that reduce the object of literary studies into paradoxes between fictional and non-fictional language, this research illustrates the feminist performative nature of the discipline itself by focusing upon its communicative function. Departing from feminist new materialist practices, we argue that literature is an affective metamorphosis of reality, a reflexive and mutable performance of this reality. Therefore, it can help teachers from many different disciplines to activate a critical thinking capacity that endows students with the capacity to respond to social problems. In order to illustrate this, we will use the first case study lab from the above-mentioned project, which was conducted from September 2021 to December 2021. In it we used Margaret Atwood's *The Handmaid's Tale* in order to activate

performative actions around the concepts of gender violence and memory. The methodology followed consisted of each of us taking turns in reading two chapters a day and explaining them to the rest of the class. Afterwards, we selected quotes which were then explained rhizomatically in their entanglement with other media such as "role plays", songs, or workshops to help (especially) young people to understand that these concepts are part of their daily experience. The result of the activity showed that affective pedagogies, new materialisms, and literature can build bridges between institutional knowledges and everyday experiences in order to produce needed change in current neoliberal practices.

Feminist Pedagogy and Responsibility in Practice (for a Time of Crisis)

Ana M. González Ramos (University of Granada/ES)

In the book *Teaching Gender: Feminist Pedagogy and Responsibility in Times of Political Crisis* (2017, Routledge) we address classroom practices from a gender perspective as a tool for freeing the subject from neoliberal capitalism and facing, in particular, precariousness, risk and uncertain times. We stated there that feminist pedagogy was a teaching-learning process that affects contents, methodologies and teacher-student experiences. Such as bell hook or Frigga Haug among many others have related, teaching and learning has an emancipative goal for young people and also for teachers in the process. In that sense, although Higher Education institutions are involved in a neoliberal logic, teachers and students are competent to remove these pillars creating alternative spaces and pedagogical laboratories. The laboratories and alternative spaces that we are presenting in this presentation rethink the syllabus from a feminist perspective taking responsibility on the current problems perceived/selected by students, who become active agents of social intervention. Afterwards, they interconnect academia with civil society for mutual learning and creation of social responses. NGO's rooms and classrooms are a continuous space for the learning process; English Language, Gender Studies and Visual Arts are the instruments to explore which problems are relevant for people (young people and adults); shared discourses from academia and local entities and social movements transfer the theoretical problems explored by students and turn them into action in local policy. As Maria Zambrano said: if science cannot reach the depth of human nature, we need alternative methods to seek human subjectivity.

Interfacing literature and visual cultures with Gender Students at master's level

Adelina Sánchez Espinosa (Universidad de Granada/ES)

This contribution presents the initial results of the second stage of the Gender Responsible Labs project of which I am Principal Investigator. The methodologies explored throughout the first stage pilot case study lab (see Revelles, above), are now put into play within two types of postgraduate classes at the UGR: a group of students taking the "Feminisms, silences and absences" course I teach within the 1 year Master's in English Studies and another group taking my "Gender, art and Literature" course within the 2-year GEMMA Erasmus Master in Women's Studies and Gender. While the former is encountering Gender Studies for the first time at postgraduate level, the latter is in their second year

and already familiar with gender theories, methodologies and practices. To the tested methodologies we now add "cinema forum" i.e. "feminist close reading"(Lukic and Sánchez-Espinosa, 2011) of clips from a selection of classic films, current cinema and VOD platform shows in search of those contents which interpellate them affectively while also being particularly pertinent to the current feminist agendas in Spain and/or their own countries. Among the films and shows chosen are: Almodóvar's All about my mother, Sally Potter's Orlando, Josefina Molina's Evening Performance or Netflix VOD platform Squid Game. A viewing card is then designed so as to promote group discussion on common grounds after each student's presentation of the clips. Debates were coordinated by the students presenting. The last step is an individual post-viewing written reflection on the experience with special emphasis on how the contributions from the rest of the group illuminated new angles they had not anticipated when preparing the activity. Students who want to follow us onto the next stage are invited to join a volunteer group which will next work with the social agents.

Lit Labs in action beyond academia: doing gender activism with Granada social agents

Angela Harris Sánchez & Gerardo Rodríguez Salas (Universidad de Granada/ESP)

This presentation offers an anticipation of what will constitute the third stage of the project: crossing the borders of our academic spaces and testing our labs with social collectives from outside the university scope. We start by including some of the volunteer student participants from the other two stages. This involves a joint workshop of all project researchers and the volunteer students where we share our impressions of the teaching and learning experiences so far and we visit some Art Therapy techniques, such as attentive and respectful listening, or sensitive brainstorming, which may be serviceable tools for our work with the Granada social agents. We will work with four associate partners: The Granada Provincial Council (Diputación de Granada, representing all towns in the province), The ASAD NGO (Andalusian Solidary Association for Development), the Sirirí collective of migrant women in Granada and the RHX= (Men for Equality Network). With them we will conduct the following activities: a violet book club with rural women (using Gerardo Rodríguez Salas's own creative writing, namely his Hijos de un Sueño/Daughters of a dream short story collection); an equality youtubers workshop with the younger population in the north villages of the Granada province; a track race and escape room activity for the 25N day for the eradication of gender violence, a dissident masculinities film forum (preliminary choice of films for this activity include: Luca Guadagnino Call me by your Name, Julia Solomonoff's Nobody is Watching and Celine Sciamma's Tomboy).

7.6 FEMINIST PEDAGOGY IN PRACTICE

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/12

Chair: Aino-Maija Elonheimo

A postdoc hits the road: On gender, sexuality, academic mobility, and reproductive pressure

Maryna Shevtsova (University of Ljubljana/SI)

This paper focuses on various dimensions of transnational academic mobility. It uses autoethnography to provide a thick description of a social phenomenon from the basis of one's own experience. This input also addresses the political through the personal and treating emotion as inherent to human interaction. It explores a hybrid identity of an early career Ukrainian researcher in Western academia dealing with internationalization as a dominant policy discourse in the sector of higher education and with mobility, one of the key mechanisms through which internationalization takes place. Through a discussion, the paper stresses the importance of women writing and telling their stories, both personal and professional, voicing their opinions and using feminist scholarship to challenge the existing systems and structural inequalities, in academia and beyond it. It also problematizes one's positioning in academia along the center-periphery nexus. Questioning the ways in which one's gender, ethnicity, sexuality, and institutional affiliation intersect, the piece reflects on how identities are constructed and maintained and how uneven distribution of opportunity structures for mobility among geopolitical spaces and social groups impact one's self-identity and life chances. Finally, the paper raises a challenging question on how and whether one can successfully combine activism with scholarly research interest and institutional requirements for an academic career.

The Potential of Feminist Pedagogies in the Era of Radical Right Populism and Anti-Feminism

Tuija Saresma (University of Jyväskylä/FI)

The contemporary societal situation and the cultural context is characterized by rising radical right populism and neo-conservatism. Living in an era of "Post-Truth" means false news, alternative facts, and a constant undermining of academics and other professionals. This has led to a situation where experience becomes a legitimate form of knowledge that is valued as much as – or even more than – expert knowledge. Behind these developments, there is firstly a major technological change or revolution (digitalisation: internet and social media) and secondly a trend of political polarization, particularly the rise of right-wing populism. The "post-truth" era and a backlash against women has affected the attitudes against feminism in general and teaching feminist issues in particular. Feminist critical knowledge production and teaching are challenged by the supporters of reactionary ideologies and counterproductive politics. In this presentation, I address a new post-truth politics of knowledge that connects to the ways in which radical right populists produce and spread 'alternative' knowledge about and against academic knowledge and to the wish to control and govern knowledge production in education on all levels from early childhood through comprehensive school to universities. By way of analysing cases in which a radical right party and its youth organization in Finland have attacked critical, feminist, and anti-racist teaching and teachers, I wish to find ways to deal with the challenge posed by the radical right populists and anti-feminists, and perhaps even to respond to these attacks in a fruitful way.

Feminist Pedagogy – A Safe Space and Reciprocal Support for University Teachers

Aino-Maija Elonheimo (University of Helsinki/FI)

Hilma, Network on Gender Studies, has organized Feminist pedagogy education for gender studies teachers since 2005 in Finland. Network itself is a co-operation of 10 universities, among them also universities of art and technology. Since beginning it has been organized by a group of interested teachers with strong aspect of feminist pedagogy. So far almost 200 teachers have participated in these courses. Feminist pedagogy is a powerful tool to develop teaching and create places to support teachers. It enhances us to explore various situations in our contemporary universities, where gender, feminism and critical thinking are not always appreciated. Also new and changing questions coming from students and society keep challenging this education. In this presentation I will tell about ideas behind this education, topics and themes it has covered and changes we have made to them in last 15 years. I will look at changes in mainstream university pedagogy and our reflections on that, as well as effectiveness and feedback of it. Through this, I will also explore feminist genealogy as pedagogical method.

Equality and diversity promotion within Finnish basic and upper secondary education – viewpoints and recommendations

Sari Miettinen (Finland Futures Research Centre/FI)

The Finnish Equality Act's objective-oriented provisions obligate educational institutions and other parties providing education and training to promote gender equality in a target-oriented and systematic manner. Furthermore, employers and educational institutions are tasked with drafting a gender equality plan. Promoting gender equality and diversity is also named as one of the core values of the education in the national curriculum of basic and upper secondary education. However, based on the findings of Potential – promoting gender and cultural sensitive career guidance and teaching -project and previous research, I argue that gender equality and diversity promotion is not done systematically within the education system, as it should be. Instead, the work is done mainly by the single individuals who are left alone with the task. Only 40 % of the basic education schools that answered the survey of Finnish National Agency for Education (2019) had existing gender equality plan. Is the nation that is known of its good gender equality, actually doing as good as it is thought? In this presentation, I will demonstrate the current situation of the gender equality and diversity promotion within the Finnish education and suggest new ways of tackling the problem. Based on the development and research work done in Potential, I suggest that, firstly, we have to pay more attention how the statutory gender equality plan is carried out and implemented. Secondly, educational personnel need more support to do the promoting work. Feminist pedagogy could be a fruitful asset in the mainstreaming of gender equality and diversity within the education system.

7.7 LGBT+ INCLUSIVE HIGHER EDUCATION: CRITICAL PRACTICES AND DISCOURSES IN THE ITALIAN UNIVERSITIES

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/12

Chair: Giulia Selmi

The missing curriculum: the training needs of health, educational and social workers and the (lack of) LGBT sensitive academic teaching

Federica de Cordova, Giulia Selmi & Chiara Sità (Università di Verona/IT)

LGBT+ people and families are becoming more and more visible within society, and as a consequence, professionals in health, education and social work can have more and more opportunity to deal with their specific needs. However, issues connected to same sex partnering and parenting still represent an 'unknown and unexpected world' for these professionals because they mix up their expectations about gender differences, generativity, and parental roles. And this can translate in actual discrimination for LGBT+ people and their children, for instance in terms of access to health or educational inclusion. Drawing upon the results of the [Doing Right\(s\) project](#), in this paper we will first discuss the gaps, challenges and training needs of Italian professionals in health, education and social work on sexual orientation, gender identity and family diversity through the analysis of interviews and focus groups carried on with selected samples in two Italian regions. Second, we will discuss how and to what extent academic curricula in Education, Psychology, Social work and Law are capable of providing prospective practitioners with knowledge and tools to tackle discrimination on the ground of sexual orientation and gender identity. We will argue that an intersectional and interdisciplinary reform of the curricula is needed in order to foster a culture of inclusion in socio-educational and health professions.

½ weeks of teaching in the pandemic epoch. Trying to push the boundaries of gender and sexualities in a master's degree program in Psychology

Diego Lasio, Margherita Angioni & Francesco Serri (University of Cagliari/IT)

In 2021, one of the authors of this paper taught a 7,5-week course (three classes a week, 2 hours each class) entitled "Gender, Sexuality, Intersectionality" at the master's degree program in Psychology at the University of Cagliari. As far as we are aware, this was the first course specifically aimed at covering the connection between gender, sexuality and intersectionality in Italian psychology degree programs. Between 80 and 120 people attended classes, which from the third week onwards were only held online due to

restrictions caused by the Covid-19 pandemic. Using self-reflection by the author who taught the course, the discussions with the two co-authors, and other materials such as in-class discussions, written assignments, and thoughts that students spontaneously wrote down, this paper discusses the criticalities that surfaced during the course. Students' critical understanding of their assumptions about gender and sexuality and being introduced to feminist and postcolonial perspectives, which are alien to mainstream experimental cognitivism in psychology, were among the most challenging issues to be addressed. University policies on teaching and assessment practices, as well as transformations in pedagogical methods due to the pandemic, which resulted in a lack of interactivity compared to classroom learning, posed additional challenges and constraints. The paper aims to contribute to the debate on the possibilities of approaching the teaching of gender, sexuality and intersectionality from a critical feminist perspective in psychology degree programs, also in the light of the changes that the pandemic has introduced in pedagogical methods.

The heterosexual male students' resistance to gender training

Brunella Casalini (University of Florence/IT)

Any gender training process encounters some key challenges. To explore one of its main challenges, my paper will take its cue from a video produced by Fanpage, entitled *The Challenge between Men and Women*. This video is inspired by the so called "privilege walk", a teaching activity generally proposed in courses on inclusion and diversity. In its turn this teaching technique is inspired by Peggy McIntosh's studies on privilege and oppression. The paper aims at showing the consequences of oppression in terms of discursive and epistemic injustice and illustrates the difficulties and emotional resistance which privileged groups manifest when they are forced to listen to the voice of the oppressed. This is something that one can often perceive in the classroom when teaching lgbqti+ or, more in general, gender issues. But what are heterosexual students, and mostly male heterosexual students, resisting to when they resist to the idea that lgbtqi+ people suffer from structural disadvantages and oppression?

Girls are tidier than boys, boys are more critical than girls: how an English grammar lesson become a sexist and racist education practice (and how to counter it)

Tiziana Chiappelli (University of Florence/IT)

Through the analysis of a specific case, the paper outlines the challenges and barriers that a feminist and post-colonial pedagogy must face and tries to outline possible methods of intervention capable of countering sexism and racism still very present in educational practices. The paper is based on the results of an action-research path in an Italian first degree secondary class. Due to the 'bad' behavior of a group of children, the intervention of external educators and experts was asked in order to try to re-establish a more relaxed and serene atmosphere in the class group. The observation of the relationships and class dynamics of the external experts highlighted that a series of aggressive behaviors, in particular between the group of girls and boys, was the consequence of didactic practices that exasperated gender relations. In particular, the English language lessons were based

on exercises that underlined gender stereotypes and prejudices in the form of grammatical activities according to which males and females had to define their own characteristics by comparison with those of the *opposite* sex. According to this vision, any form of diversity (not only the gender dimension but also the socio-economic family conditions, height, beauty, school grades, etc.) was considered in a hierarchy of values from an assumed standard of *normality*. The apparently neutral teaching practice of grammatical manipulation of English sentences conveyed stereotypes and attitudes of derision and humiliation of the various diversities present in the classroom but with a specific stress on an anachronistic concept of gender roles and Italian identity. The paper, adopting an intersectional approach, will also illustrate the strategies used to build a 'new' narrative and transform the setting to obtain more balanced interpersonal and gender relationships.

7.9 SPEAKING UP AT UNIVERSITY: THE TRANSFORMATIVE POTENTIAL OF FEMINIST PEDAGOGY AND ACADEMIC DISCOURSE ABOUT GENDER ON GENDER NORMS IN SOCIETY

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/10

Chair: Sophie Bailly

Our focus is on university as a privileged field for social transformation, through the implementation of feminist pedagogies (Bailly et al. 2021). We are aware of the criticisms levelled at university, which is often associated to an "ivory tower" (Light et al. 2015: 3) inaccessible to the less privileged. But we believe that university is also an environment that can have an impact on society. Even if students are still in the process of self-construction, they are mature enough to appropriate theories in order to deconstruct socially imposed norms and they can have the necessary hindsight on their own culture to compare it to others.

Moreover, at the end of their studies, they are directly confronted with society through research projects, particularly in education sciences. At a time when the freedom of teaching is under severe attack in our research fields, the implementation of feminist pedagogies in universities is also a political issue, akin to resistance against conservatism. According to Claudie Solar (1992: 267), "feminist pedagogy is the science of education that examines teaching, learning, knowledge and the educational environment from a feminist perspective, that is, a body of knowledge that underpins action toward a transformation of the social division of gender." Acknowledging the importance of the back-and-forth movement between the classroom and society, this panel aims to highlight three cases of implementation of feminist and inclusive pedagogies in three different academic fields : (i) the teaching of English to non-specialist students in France; (ii) the teaching of FFL (French as a foreign language) and the training of FFL teachers in Turkey; (iii) the training of primary school teachers in France. Which methods can university teachers use in order to foster the possibility of change in the field of education and, more broadly, society?

Comparing these three experiences leads to two observations. First, we note the importance of language and speech as instruments that can reveal resistance to change but also support resistance to imposed norms. In all three teaching situations, it is through language, the sharing of thoughts or ideas, and discussions that prejudices or expectations are revealed and that strategies conducive to social change are developed. Concerning the English course, students express themselves in a logbook (Chateau & Zumbhil 2010). Regarding the French as a foreign language teacher training, teachers participate in collaborative research based on discussions (Maguire 1987, Desgagné 1997). As for the primary school teacher training, a focus group (Kalampalikis et al. 2004) was conducted. Second, there seems to be interactions and a back-and-forth movement between the experiences lived at university and outside university. The feminist pedagogy practices studied here are anchored in the discourse and in the socio-cultural experiences of the participants. The latter then use the academic and theoretical tools about gender and feminism in their daily exchanges and practices, whether professional or personal. We will thus discuss the importance of transforming pedagogical practices at university and documenting them to create new models for tomorrow's teachers and more broadly for tomorrow's citizens.

The Logbook as a Tool for Feminist Pedagogy - a Case Study

Carine Martin (Université de Lorraine/FR)

The use of logbooks in academic contexts is still rather confidential and usually concerns teachers with an interest in self-directed learning. The logbook is a written record of the student's learning experience, it may include factual reports on learning activities, as well as students' reflections on these activities. It is predominantly a learning tool as it aids reflection, that is to say it gives students the opportunity to express, examine and explore their experiences (Chateau & Zumbhil, 2012). This paper aims to show how logbooks can be used as a tool for feminist pedagogy. We want to argue this practice can foster the possibility of change on the social level. The context for this research is a gender studies course for third-year students in Cultural and media studies at the Université de Lorraine in France. The class is entirely taught in English as it is part of an EMI (English as a medium of instruction[1]) programme. At the end of each session, students are given a prompt to write an entry in their logbooks. The corpus is constituted of 70 student logbooks from 3 cohorts (fall semesters 2019, 2020 and 2021). We will look at logbook traces connecting the content of the course with real life experiences outside of university in order to examine how feminist pedagogy can enable students to become agents of social change outside academia. [1]EMI refers to the teaching and learning of content or academic subjects in the English language in situations where English is not the majority language

Giving Teachers a Voice: Challenges and Opportunities of Collaborative Research to Implement Feminist and Queer Pedagogies at University

Éléonore De Beaumont (University of Lorraine/FR)

In Turkey, teachers of French as a Foreign Language (FFL) teach a gendered and binary language to learners whose first language, Turkish, is genderless. At Galatasaray university (Istanbul), teachers are often confronted with reactions from Turkish-speaking

learners. Based on classroom observations, numerous students declare that French is a "sexist language" that "forces [them] to assume a gender identity" (de Beaumont 2020). Given this recurring issue, we decided, in September 2021, to set up a collaborative research with 10 volunteer professionals teaching FFL at Galatasaray University. We had two main purposes: to collectively reflect on possible answers to students' questions and to co-construct inclusive approaches to gender teaching. This experimental methodology based on the horizontal collaboration of a researcher specialized in French inclusive language and 10 teachers – of various genders, ages and sensitivities to feminist and queer issues – aims to produce both data for research and transformations in teaching practices. What are the obstacles and facilitators for the implementation of feminist and queer pedagogical practices at university? The analysis of the collaborative research group's discussions highlights barriers, such as the fear of cognitive overload for students, or concerns about the lack of institutional acceptability or the stability of such an approach affecting the French linguistic norm. But driving forces also appear, especially the will to reconcile personal feminist or queer sensitivities and professional practices. The back-and-forth movement between the classroom and the research team's discussions thus allowed for a co-training of the teachers involved. Despite the challenges, this paper aims to show the transformative and subversive potential of a feminist collaborative research.

Panels | Strand 8: Intersectional Perspectives on Health, Care, Vulnerabilities and Violence

8.1 HEALTH & BODY POLITICS

Date/time: Wednesday 15 June / 16:00 - 17:30

Room: U6/10

Chair: Marie Larsson

Vulvodynia “is not in my head” - The impact of feminist politicization processes on the re-signification of women’s illness

Martina Carpani (University of Turin/IT) & Sara Vallerani (University of Roma Tre/IT)

Vulvodynia is defined as a chronic vulvar pain that persists over 3 months, without an identifiable cause. It is estimated to reach 16% of women throughout their lives (Harlow & Stewart, 2003). Despite the high incidence, it is considered a “contested illness” due to its unclear etiology. The starting point of the research is the intersection among gender and pain’s norms, resulting in the normalization of women’s pain and in the experience of “gender inadequacy”, explored by the international literature, but less questioned in Italy. Non Una Di Meno, the main Italian feminist movement, launched a political process together with patients to denounce the invisibility of vulvodynia. Demonstrations overcame the public-private divide, as questioned by feminist theories, challenging the stigma associated to pelvic pain. The research, hence, is aimed to observe how the politicization of subjective experiences of vulvodynia affected participants’ re-signification of illness. The investigation is conducted in Turin and considers the entire process leading up to the public demonstration. The analysis focuses on repertoires of action, narratives and public discourse, through participant observation during demonstrations, interviews to up to 10 patient-activists and documentary analysis. The main findings of the research highlights that the peer organization process allowed the construction of a public declaration of “existence” that represented an implicit critique to the medical biological paradigm. Yet, the political campaign encouraged women in re-negotiating their identity in relation to vulvodynia and gender norms: performing unexpected intimate confessions, participants developed a new emancipatory counter-narrative, declaring themselves as “not broken-women”.

Rethinking the fundamentals of care: Challenges to the concept of self-ownership in reproductive bioeconomies

Sophie Jossi-Silverstein (Freie University Berlin/DE)

In recent years, advancements in reproductive technologies have introduced the potential of an unprecedented disaggregation of the human body. Egg extraction and transfer, service exchanges in commercial surrogacy, and the possibility of intervening on a cellular level in reproduction, have created fertile ground on which to question the relationship between our bodies, their capacities, and the objects they ostensibly produce. In light of this, it suggests itself to revisit a central tenet of reproductive justice: selfownership. Present in feminist discourse in both popular culture and legal discourse, the idea of my body, my choice pervades the framework of campaigns against sexual assault or activism for bodily self-determination. Arguably, here, as in the legal protection enacted as a result, literal property rights are not intended, but rather a metaphorical understanding of bodily belonging. Nonetheless, the framework of property, in one's self and one's ostensible bodily products, is recurrently invoked in the bioethical debate on these reproductive technologies. In this paper, I interrogate how the changing material conditions of reproductive technologies, as well as the way these developments are squarely situated in transnational power hierarchies, have the potential to make the systematic exclusions of the original concept of self-ownership explicit and guide a critical reformulation or necessary dismissal. Revisiting self-ownership like this is particularly important given its use in 20th century political philosophy, and, further back, its roots in theories like John Locke's labor theory of property which has been repeatedly shown to systematically rely on colonial expropriation.

Birth integrity through the lenses of medicalization, risk, embodiment and intersectionality

Stephanie Batram-Zantvoort, Oliver Razum & Céline Miani (Bielefeld University/DE)

Background Women globally report suboptimal conditions during facility-based childbirth, including lack of informed consent before performing procedures, verbal abuse, emotional pressure or insufficient maternal care capacity. Most approaches that capture abuse, violence or mistreatment in epidemiology do not reflect a theoretical perspective in their measurement. In order to contribute to a more valid consideration of the cultural drivers, institutional conditions, direct expressions and individual perceptions that violate or preserve what we define as "birth integrity", we developed a new theory-informed approach and an accompanying multilevel framework. **Method** We theoretically substantiated birth integrity, referring to medical anthropology, sociology, social epidemiology and a critical-feminist theory, in particular: risk and medicalization of childbirth, social embodiment and intersectionality. We then contextualized birth integrity within a multilevel framework to operationalize its potential for epidemiological research. **Results** We present a six-field theoretical framework to operationalise and measure birth integrity violations, from institutional discrimination, to gender norms structuring labour room interactions and restrictions on autonomy. It allows to measure birth integrity violations that women experience at the macro-to-micro level as implicit, invisible and normalized, or explicit, visible and societally accepted. **Conclusion** Our new multilevel framework, based on a theory-informed construct of birth integrity, allows to measure drivers of health inequality and gender-based violence in more dimensions than so far represented in epidemiological research.

Negotiation of pain in feminist theories about reproduction

Jola Vollmer (Goethe University in Frankfurt am Main/DE)

My aim is to reflect on pain in feminist theories about reproduction against the background of feminist debates about reproductive technologies. I think that there should be an explicitly feminist debate about the concept of pain: Pain in the form of menstrual pain is a monthly recurring element in the life of many women and people with a uterus (intrapersonal repetition). At the same time, pain is potentially created by the childbearing ability of these people (interpersonal repetition). In the end, it does not matter whether a person is actually capable of childbearing or whether they will actually give birth to a child in the course of their life. What is more important is the discursively constructed potentiality of this pain. Aside from actual pathological pain, I understand this doubly repetitive pain experienced by people with a uterus as pain in the absence of disease. Thereby, the normative negotiation of pain in feminist debates is quite controversial. For instance, Maria Mies understands pregnancy and birth as “creative processes”, as “magical” and beyond one's own control, whereas Shulamith Firestone rejects this mystification of the (extremely painful) process of childbirth and describes pregnancy as “barbaric”. I plan to discuss the following questions: To what extent is there a collective “preparation” or “premonition” of pain that is related to the reproductive process? How can the subjective experience of pain be meaningfully negotiated in feminist theories? To what extent are physicality, pain and becoming a woman related to one another in discourse?

A Matter of Justice: Digital Health Technologies Warrant an Intersectional Feminist Transformation

Tereza Hendl (University of Augsburg/DE) & Bianca Jansky (Ludwig-Maximilians-University of Munich/DE)

Digital health technologies (DHTs) have been increasingly promoted as an avenue to revolutionizing healthcare and improving population health outcomes. Despite their multiple novel aspects, DHTs have incorporated old gender issues dominant in medicine and healthcare. As such, they have been critiqued for reinforcing persistent structural inequalities. The recent rapid growth of the ‘Femtech’ sector has been celebrated by some as a much-needed response to the legacy of structural sexism in medicine as well as pressing global health problems, including gender based violence (GBV). However, at a closer look, much of Femtech replicates many gender issues endemic in medicine and society. Based on our investigation of various Femtech technologies, particularly apps responding to GBV, we show that the DHT segment perpetuates a wide range of problems, including sexist design; a failure to engage and transform gender oppressive social norms and determinants of health; binary and heteronormative notions of sex, gender and sexuality; ableist and white supremacist body norms; reductive and stereotypical conceptualisations of womanhood and ‘female health’; or ethically troubling business models and data mining practices that exacerbate user vulnerability. We argue that instead of placing hopes into a narrowly construed Femtech sector, an intersectional feminist perspective and a commitment to health justice need to be implemented across the whole DHT field. We contend that to deliver relevant and beneficent health services,

all DHTs need to be designed to facilitate intersectionally just health outcomes and user protections. We propose our vision for transformative digital health technologies that will achieve such aims.

8.2 REPRODUCTIVE CHOICES, REPRODUCTIVE JUSTICE

Date/time: Wednesday 15 June / 17:30 - 19:00

Room: U6/10

Chair: Sean Saifa Wall

Contemporary forced adoption policy in Denmark and Norway as biopolitical regulation of kinship in the welfare state

Amalie Rom Sehested (University in Stavanger/NO & Roskilde University/DK)

This article investigates contemporary forced adoption policy in Denmark and Norway as biopolitical regulation of kinship in a Nordic welfare state context. Since the beginning of the 2000s, Norway has seen an increasing political will to enhance the social services' application of adoption without the consent of the child's first parents, and Denmark is following suit in the effort to make forced adoption a regular tool for social policy. The article analyses and compares the Danish and Norwegian laws on forced adoption, their parliamentary discussions, their preparation and amendments from the beginning of the 2000s till present. Denmark and Norway are the only Scandinavian countries that practice forced adoption, and the article discusses the discursive and legal development in forced adoption policy that makes live and let die of kinship relations in the racial welfare state. Through the lenses of critical kinship studies and reproductive justice the article develops new and critical perspectives on forced adoption as a biopolitical strategy marked by intersecting forms of domination through gender, race, class and (dis)ability. As an example of the intimate relationship between state care and state violence, forced adoption policy holds important insights on how kinship, family and care are conditioned through state policies in the welfare state.

Termination of pregnancy: Cis-women's experiences. Gynecologists' attitudes and perceptions

Paida Melpomeni & Efthymia Makridou (Aristotle University of Thessaloniki/EL)

While there exists an abundance of qualitative research on the experiences of cis-women who underwent a termination of pregnancy (TOP) worldwide, few studies focus on the healthcare providers' perspectives and attitudes and there is a lack of studies looking into the intersecting views of people undergoing a TOP and OB/GYNs. In Greece, the existing literature on TOPs is limited, indicating the need for further exploration of the subject,

which the current study aims to accomplish/ fulfil. A qualitative study was deemed the most appropriate, with semi-structured, one-on-one interviews chosen as the main research method. Through snowball sampling, 31 cis-women who underwent a TOP in Greece between 1979-2020 and 33 practicing gynecologists were interviewed. The transcripts were then examined using thematic analysis. The results raise significant concerns regarding access to TOPs in public hospitals, with OB/GYNs pointing out that several public clinics refuse to offer non medically indicated TOPs while women were, in large part, unaware of the option. The apparent unwillingness of public health administration to decisively provide information and options demonstrates a long-standing issue of institutionalized neglect, leading most individuals to seek assistance in the private health sector and effectively barring people of low socioeconomic status from free and safe access to a basic right.

Unpacking meanings and practices of making “informed” contraceptive choices

Marie Larsson (Lund University/SE)

Contemporary contraceptive counselling fundamentally centres on the ethos of individuals making informed contraceptive choices. One group often singled out as needing intervention and education to make informed decisions is young people, especially young women. While enabling young sexual- reproductive actors to make informed contraceptive choices is an understandable desire, the question remains of what *informed choice* means and entails for young contraceptive users. Some scholars have begun to critically examine the idea of free and meaningful contraceptive choice and decision-making (Granzow, 2007; Downey *et al.*, 2017; Mann and Grzanka, 2018; Littlejohn, 2021). This paper focuses on examining the meaning of being “informed” and the epistemic dimensions of informed contraceptive choice. The paper draws on preliminary findings from an ongoing PhD project on young people’s practices and experiences of doing “contraceptive work” in Sweden. This study included 27 in-depth semi-structured interviews with 13 young women, men, and non-binary people of various sexual identities, aged 18-29. In examining these young people’s stories of navigating Sweden’s contraceptive landscape, the paper examines the work involved in negotiating (that is, receiving, accessing, understanding, and making sense of) different forms of knowledge around contraceptives, the body, sex, and health. It discusses what meaningful choice-making entails, and particularly, its relationship to wider processes of knowledge production and epistemic power dynamics. Ultimately, the paper argues that informed contraceptive choice-making is an on-going, relational, uncertain, and ambivalent negotiation. One left to young people navigating a range of relationships, institutions and competing knowledge regimes.

Abortion between biopolitics and self-determination – A feminist, discursive perspective on the reform of §219a of the German Penal Code

Lisa Brünig (Hannover Medical School/DE)

In 2019 the German Bundestag passed the “Law to improve information on abortion”. Based on the parliamentary debates on this reform of §219a German Penal Code and

considering historical continuities, this study shows how state power is applied upon childbearing people. With a feminist perspective and the Foucauldian concept of power, the project examines the struggle for interpretative power over abortion within the parliamentary discourse. The research question focuses on the knowledge produced about abortion, the negotiation of reproductive self-determination and on the identification of historical continuities. Firstly, it is illustrated which stereotypical images dominate the debates and how the self-determination of pregnant people is thereby subordinated to the state protection of the fetus as 'unborn life'; Secondly, it is elaborated that the paradoxical simultaneity of suggested self-determination and state control alter the visibility of biopolitical regulation mechanisms towards reproduction. Thirdly, it becomes clear that old lines of conflict in the fundamental question of whether abortion should stay criminalized in Germany and why (not), are reopened and continued. Finally, the debates can be used as an example to show how pregnant people continue to be disciplined through biopolitics and become the object of patriarchal, racist and ableist population politics. Beyond the analysis conducted, more recent developments can be discussed such as the healthcare situation for abortions during the Covid-19 pandemic as well as possible opportunities for future policy and regulatory changes.

8.3 QUEER CARE CULTURES AND TRANSFORMATIVE CARE

Date/time: Thursday 16 June / 09:00 - 10:30

Room: U6/10

Chair: Katerina Kolarova

Caring amongst older lesbians in Barcelona: transgressing boundaries of age, gender and sexuality?

Julia Chrétien (University Rovira i Virgili/ES)

I propose to speak about care practices amongst older lesbians in Barcelona, Catalonia, drawn from my ongoing ethnographic investigation for my PhD thesis. The ethnographic work takes place in a non-profit organization in Barcelona, officially intended for women and in practice mostly frequented by lesbians over 50, who meet to play, to party, to eat, to sing, to do some cultural activities or just to be there. The objective will be to show how approaching the notion of care from experiences and practices of older lesbians allows us to highlight the patriarchal and heteronormative organization of elderly care in Spain, but also to explore alternative spaces and practices of care. Indeed, as a group socially situated at the intersection of several systems of domination (gender, sexuality and age, amongst others), older lesbians did not wait for the pandemic to build solidarity and social networks outside or at the margins of care institutions, in particular the heterosexual family. We will therefore explore how, in the specific context of the ethnographic investigation, they care and take care about each other and about themselves, and how this allows us to explore dimensions of care not usually contemplated by institutions, offering avenues for reflection on what a caring society might be. In dialogue with queer,

lesbian and feminist approaches, we will then discuss how, and to what extent, this alternative care space is a site of subversion and transgression of gender, age and sexuality.

Caring to Keep One's Impressions Alive

Theo / Tatiana Ilichenko (Bauhaus-University Weimar/DE)

In this paper, I reflect on alternative kinship and care models in queer communities through the lens of grief and how my film and photographic practice within them figures as a form of self- and community-care enabling mourning. Against the background of dispossession, social violence, the lack of biological kin and physical manifestations of a home and kinship networks, community-building requires extra care and effort. I explore how people in queer communities organise and sustain relations of care, reproductive labour and mutual support that traditional family and societal models often fail to provide, as well as art's possible contribution to radical care. The relationship between a young drag queen Gingerέλα, the protagonist of the essay, and her drag mother Zackie Oh (queer activist and performer Zak Kostopoulos, brutally murdered in Athens in 2018), is an example that shows how "queer families make virtue out of necessity and invent radical models of caring, parenting and living together" (Hansen/Zechner, 2019). These alternative care cultures and kinships have a special personal and political value for the communities affected by various forms of oppression, and challenge the notion of the autonomous individual. Undone through its multiple relations and interdependencies with others, the individual shifts towards the self as an assemblage, like a landscape composed of "impressions" (Ahmed, 2004) and images of others. In this context, I touch upon my artistic practice as "compassionate companionship" (Lykke, 2018), in which image-making acts as resistance to loss, and caring – as "the intimacy with the violence of the world" (Vqueeram, 2017). This paper asks how this form of assemblage and the art practices through which it manifests can be a "survival strategy for enduring precarious worlds" (Hobart/Kneese, 2020). The autoethnographic essay traces the agencies involved in the conscious assembly of these impressions, honouring and celebrating them as an act of commemoration and community-building. Like warp and weft threads, self- and community-care wind together to demonstrate their inextricability.

The disruptive sense of sexual ambiguity and fluidity - an approach to alternative selfhoods in bioethics

Malena Gustavson (Stockholm University/SE)

Recently I have been commissioned by the Public Health Agency of Sweden to investigate why, according to statistics, bisexuals and pansexuals significantly run a higher risk of mental illness than lesbians and heterosexuals do (Bränström, 2017; Bränström, Hatzenbuehler, Tinghög, et al., 2018). Previously, bisexuals (in these contexts there are hardly any studies on pansexuals) has been lumped together with lesbians/gays or homosexuals/queers, thus their specific health situation has not been monitored in statistics, and as they now are, the psychiatrist manuals fail to recognize the underlying reasons for the higher rate of health issues. In these reports I find a few wishy-washy concepts such as minority stress and invisibility as explanatory attempts, but without any further grasp of theory or in-depth comprehension.

Embarking from a queer theoretical perspective I'm interested partly in deconstructing the repeatedly fixed monosexual and binary subjectivities of sexual minorities rights discourses that appear in health statistics, partly in analysing these statistics with a queer understanding of both mental illness and sexual fluidity. Further I intend to discuss the normative inability to conceptualise ambiguity, including tensions between identity and practice and nonbinary gender. Finally, I will suggest new approaches to further theorise on health issues and the presumed good life, and mobilising theoretical concepts on vulnerability, disidentification and alternative selfhoods in bioethics and how to communicate them to the psychiatric care.

Abortion accompaniment as a transformative care practice

Agata Chełstowska (Jagiellonian University/PL)

The central questions of this paper are: How does pro-abortion activism transform practices of care? How does it reveal the central role of care in the criminalization of abortion? How does it redefine feminist engagement? This paper is based on an ethnographic study of a new kind of abortion activism in Poland, which prioritizes facilitating abortion access over legal fights for abortion rights. This movement, focused around a group called Abortion Dream Team, has three strategic goals: decriminalization, demedicalization and destigmatization of abortion. These groups organize grass-root abortion care for women in Poland by accompanying women in obtaining abortion pills and conducting abortions at home. The novelty of abortion accompaniment strategy, built on a carefully organized assemblage of telemedicine, abortion pills, and postal services, lies in transforming the relationship between people seeking abortion and abortion providers (traditionally medical profession). In this model, activists and abortion seekers become abortion (self-)providers, which frees them from the strained relationship with the "official" healthcare system (which is increasingly associated with notions of criminalization, danger and abandonment). That is only possible by focusing on addressing the criminalization of care (Dziuban), a hidden, underlying modality of the abortion ban. While the law does not (as of today) penalize the person seeking abortion, it penalizes providers and those who "help" obtain an abortion, which leaves women in a position of isolation, fear and secrecy. Abortion accompaniment targets that isolation and fear by centering care, solidarity and a community-based knowledge production on abortion.

Reading Care and Disability in Postsocialist Polish Literature

Natalia Pamula (University of Warsaw/PL)

My paper investigates Polish 1990s and 2000s memoirs written by disabled children's mothers *Mieć dziecko z porażeniem mózgowym* (To Have a Child with Cerebral Palsy) as well as non-fiction *Żeby umarło przede mną* (Wishing my Child Dies Before I Do) focused on disability and care practices. Reading care practices and disability across these two genres and historical moments allows me to show that care is overwhelmingly privatized and familialized in postsocialist Poland (or, to be more precise, there is an obvious gendering – "mothering" of care at play). I discuss how family has become an exclusive site that provides a disabled subject with survival and future. The state's self-evacuation from the sphere of care which can be dated to the early 1990s enforces and strengthens

intimacy between a mother and her disabled child. I call this intimacy violent. Violent intimacy is oftentimes welcome and loving, but it is also oppressive both toward a mother and her child and marked by a lack of choice. Drawing on Nancy Fraser's "Contradictions of care and capital," I show how Polish postsocialist capitalist economy relies on violent intimacy and benefits from it. But ultimately what I want to think through and underline is that not having a mother as a disabled subject in postsocialist Poland means to be utterly alone.

8.4 WORK, PRIVATE AND FAMILY LIFE

Date/time: Thursday 16 June / 14:30 - 16:00

Room: U6/10

Chair: Annalisa Dordoni

Social Inequalities in Claiming Parental Leave and Childcare Benefits. Empirical Evidence from Austria

Gerlinde Mauerer (University of Vienna/AT)

The research presentation provides insights in the dual parental use of childcare benefits in Austria, focusing on details in parents' daily life with an infant or more children. In recent decades, family and gender research have identified social and gender inequalities in the uptake of parental leave (i.e. Marynissen, Wood & Neels 2021, O'Brien/Wall 2017, Connolly, Aldrich, O'Brien, Speight & Poole, 2016). The current research identifies reasons for the continuation of social inequalities in claiming childcare allowances in Austria investigating parents' individual situation at the workplace (including home-office conditions due to the Covid19-virus-pandemic). The gained empirical data confirm well-off families' better profits in claiming shared parental leave. Moreover, the interviewees' in general high education level further increases good opportunities in dually arranging work and family life, promoting both partners' career and dually meeting agreements at the workplace. Nevertheless, after both parents' uptake of parental leave, there are still higher shares in female part-time work compared to men. Even during claiming childcare allowances, Austrian men often continue their gainful career, which is a new phenomenon (Mazal et al 2021), corresponding with workplace opportunities in the new childcare allowance legislation. The data show a persistent gender gap in the long-term reconciliation of gainful career and childcare. Basing on the gained results, amendments in gender, family and social policies aiming at promoting both parents' uptake of parental leave and also a long-term uptake of childcare responsibilities will be discussed.

The unequal pandemic. Working women, welfare states and policy responses to Covid-19 in Italy

Gemma Scalise (University of Milano-Bicocca/IT)

Preliminary empirical evidence on the pandemic's short-term economic consequences by gender is confirming that when structural forms of inequality are deep-rooted in society, even phenomena that seem to affect everyone indiscriminately, such as a virus, in actual fact have a differentiated impact on social groups. Additionally, due to the nature of the health emergency and the respective containment measures, working women have been particularly exposed especially to the first waves of Covid-19. This paper builds on the theory of the 'unfinished revolution' (Gerson 1999; Goldin 2006) to focus on the relationship between the pandemic's gendered impact in the Italian labour market and the welfare state and explores whether, among the policies implemented in Italy to cope with the socio-economic consequences of Covid-19, some targeted measures to support women have been introduced. The analysis shows that the public action did not take into account the pre-existing gender inequalities in the labour market and the unequal burden of care responsibilities between women and men, an unpaid extra work amplified by multiple lockdowns, which exacerbated women's challenges in the labour market. A cross-national comparison demonstrates that the policy response to Covid-19 reproduces the existing institutional and welfare legacies. In Italy, this path-dependency has prevented the reformulation of welfare measures in favour of greater gender equality, and have not allowed this crisis to be a critical juncture at which to begin healing the gender fracture in Italy. An equality gap that is increasingly distancing Italy from other European countries.

Organisational contexts for caring masculinities? The case of engaged fathers from the upper-middle class

Marta Warat, Ewelina Ciaputa & Ewa Krzaklewska (Jagiellonian University - Krakow/PL)

The gender division of care work has been proven by many studies, pointing to the unequal division of unpaid care work between women and men. Women still devote more time to childcare and other forms of care. Yet, the gender practices around care are not set in stone and they intersect with, among others, class and age and are renegotiated, especially in the context of changing policies or recent crises. These processes have been analyzed by the Men in Care (MiC) study which – in Poland - focused on exploring the private-family-work arrangements of employees of big international corporations. In the presentation, we want to look at the men intensive (higher than usual) involvement in care over children (e.g. parental leave schemes or COVID-related care leave) based on the qualitative interviews with male carers and their partners. As the study was conducted in 2020, just at the outbreak of pandemic, the narratives of male carers on one hand relate to pre-pandemic period, on the other hand to the pandemic outbreak and the impact of previous experiences on care arrangement during COVID-19 lockdown in Poland. As we will discuss during presentation, the developing narratives around care highlight the class-based conditions for caring masculinities, policy, cultural contexts as well as – less analysed in the literature – meso structures, thus the context of company and its organizational arrangements. The project has received financial support from the European Union Programme for Employment and Social Innovation "EaSI" (2014-2020), action grant VS-2018-0417 and the Minister of Science and Higher Education's

Programme entitled “PMW” (2019-2022) under grant agreement no.5127/EaSIPROGRESS/2020/2 dated 21 December 2020.

Post-separation negotiations around financial and care responsibilities and intersectional inequalities in Italy

Arianna Santero, Manuela Naldini (University of Turin/IT) & Eugenia Mercuri (University of Milan/IT)

Several studies have focused on the economic consequences of divorce. The interest has been primarily on the potential negative impact that it has on the children in these families. As a very contested recent Italian bill (*Di Pillon*) on shared parenting evocates, after the separation parents may be the actors of divorce conflicts on the meanings of money and decision-making processes around the residential *time* and child support *payment* may become complex. Money may become the battleground within which to understand the potential trade-off between financial provision and caring, between ‘her’ and ‘his’ idea of ‘proper’ child time, care and maintenance. Vivian Zelizer offers an alternative model to look at money to the most used utilitarian framework, which focused on the social and symbolic meanings of money. According to this author, people are constantly “earmarking money”, creating new currencies and giving money new meanings. The paper explores how mothers and fathers construct meanings around child maintenance. It focuses on how parents create, maintain or negotiate legitimacy and sense of deservingness of the child-support payment. The study draws on qualitative interviews with 40 separated mothers and fathers in Italy. Results indicate a wide array of trade-off between financial provision and care which co-exist with contested, dynamic and interrelated dimensions which are associated to post-separation parenting configurations. Gender differences and inequalities emerged in meanings, negotiations and power around intimacy and money. The results are of interest especially in the Italian context of the persistent gender asymmetry in care and financial responsibilities.

Feeling at home in the pandemic-era. For a re-politicization of the domestic sphere

Sandra Burchi (University of Pisa/IT) & Federica Merenda (Scuola Superiore Sant’Anna - Pisa/IT)

During the Covid-19 pandemics, the domestic space has gained a central position in virus containment policies and strategies. In such a scenario, home has been presented in the public debate merely as a physical space where bodies vulnerable to the virus could stay safe. Far from conceiving it as a neutral empty dimension, feminist thinking has a longtime history of reflections and practices which proved that the domestic is indeed political and that the dynamics of violence, oppression, and exploitation happening therein should be the object of political concern as they are co-determined by power dynamics and institutional setups. The awareness over such political connotation of the domestic space is particularly crucial in the current scenario, where the public-private dichotomy - ever criticized as a mystification by feminist thinkers (Landes 1998) - visibly collapses due to the stay-at-home policies, which have been requiring us to perform all the different activities of our daily lives from within the domestic space. As it is our strong belief that a

retrieve of the feminist politicization of the domestic sphere acquires new relevance in such a context, in our contribution we will recall the landmark feminist debates on feeling at home (Heller 1999) to investigate the renovated cruciality of the uncanny dilemma (Young 2005) between such desire to finding a home as a safe space and that of living the domestic dimension as a brave space (Brian and Kristi 2013) of emancipation, for which the perspective of care (Tronto 1998) constitutes a precious resource in a moment when the changes of habits induced by counter-covid policies call us to re-discuss our relation with domesticity.

8.5 CARING MASCULINITIES

Date/time: Thursday 16 June / 18:00 - 19:30

Room: U6/10

Chair: Marianne Schmidbaur

Operationalizing masculinities as pathway to gender-transformative health care: a scoping review

Julia Zielke (University of Bielefeld/DE)

We scope the literature to examine the ways how masculinities are conceptualized and operationalized in interventions that seek to engage men in gender-transformative health care. Gender-transformative approaches in health research aim to advance gender equality by questioning and challenging gender norms and attitudes inherent in how we engage with our self, others and wider health care infrastructures from individual to structural level. Men's attitudes towards health promotion are often seen as risky or careless, and men are often looked at as 'unable to talk' about their bodily, psychological, or reproductive needs and desires. A focus on masculinities, a fluid, plural and relational conception of manhood, helps to break up these gender norms and may serve - along with other efforts - as a steppingstone towards gender-transformative health services. However, the literature to date indicates that the theoretical and ontological assumptions about masculinities are far from homogenous. On closer inspection this review uncovers various theoretical strands and ontological assumptions about how masculinities are constructed in classed, racial and gendered health care services and argues for strategic and contextual awareness about what type of masculinities may advance what kind of gender transformations. Recommendations also point towards an emerging literature on co-creation and hints towards the potential of bridging theory, policy and practice of gender-transformative health in participatory and ontology-aware ways.

Caring masculinities: how to promote them in professions and education

Erika Bernacchi (University College of Dublin/IE) & Antonio Raimondo Di Grigoli (University of Florence/IT)

The concept of “caring masculinities” (Elliot, 2016) is founded upon Fraser’s (1996) model of gender equality, in which care is defined as the basis for social and economic cooperation, a human norm which applies to both men and women. The relevance of care for the survival of humanity emerged even more clearly in the current Covid-19 pandemic. This paper proposal aims at unpacking the concept of “caring masculinities” in the field of care professions and education based on the results of two European funded projects: “Boys in Care - Strengthening boys to pursue care occupations” (<https://www.boys-in-care.eu/>) and ECaRoM - “Early Care and the Role of Men” (<http://ecarom.eu/>). The intervention will first analyse the reasons why the presence of men in care and education professions is low based on the idea of care as a central mechanism for reproduction of gender socialisation and on concepts of egemonic masculinities (Connell, 1996). Secondly, we will address the issue of how to promote the concept of caring masculinities in two areas: care professions and education in early childhood education and care services. In both cases we will discuss the methodologies used with teachers and vocational counsellors, the pedagogical materials and awareness raising initiatives realised in the two projects indicated above. Finally, a reflection will be proposed on how a larger presence of men in care work can represent an opportunity to establish a more caring society for all and to loosen rigid masculinity norms.

Negotiation of masculinity and care in primary education

Nina Farova (Czech Academy of Sciences/CZ)

Calls to engage more men in children’s education and to disrupt the feminized primary school environment are omnipresent. Male teachers are expected to bring something unique to this feminized environment. The aim of this paper is to explain how male teachers construct their masculinity in relation to gendered expectations coming from heteronormative gender order. For this paper, I have selected the issue of care, physical contact and threat of harassment. Findings suggest that male teachers avoid physical contact with children in certain situations that could potentially be classed as harassment, becoming less caring than the female teachers who embody care of young children in the context of feminized education. The feminine aspects of care are forbidden to male teachers, to which they respond by resorting to a stereotypically masculine display of behavior – detachment and non-care. Therefore, social stereotypes in this and similar cases materialize and become real obstacles that a male teacher must face. At the same time, by trying to accommodate these expectations, even though they feel differently about themselves, they set and reinforce expectations in retrospect on a symbolic level. This puts them in a vicious circle of finding the appropriate masculinity. The cycle perpetuates itself to some degree because children do not observe men in caring roles; and that continues to teach children stereotypical views of masculinity (and femininity) and not contribute to seeing more male teachers in primary schools in the future. This article presents results of four-year ethnographic research in primary school settings in Czechia.

Spreading counter narratives on caring masculinities: a challenge to scientific debate

Cristiana Ottaviano & Greta Persico (University of Bergamo/IT)

We will present a theoretical-empirical reflection on the scientific and social value of counter-narratives as an effective means to represent and promote caring masculinities. We will do this starting from a research work carried out before and during the Covid-19 pandemic and focused on caring masculinities in the professional and domestic context, i.e. experiences of educators and fathers of children aged 0-6 years. What emerges from fieldwork is stories of men who, due to their professional choice or parenting style, described a different reality from the one we are used to knowing at a statistical level. Both the male professionals involved in early childhood education and the caring fathers interviewed during the pandemic represent an extremely limited, if not marginal, phenomenon. Our research focuses and exposes this marginality both in the results and in the methods chosen. The contribution is therefore divided into two parts: the first is theoretical and frames the debate on counter-narratives by exploring the relationship between hegemonic discourses (in this case on masculinities) and 'little stories' as defined by Bamberg (2014); the second part concerns the methods and the potential of plural narratives on caring masculinities, alongside the scientific-defined more classical discourse. Specifically, the counter-narratives of caring masculinities at work and in private life we collected will be described and presented through biographical boxes, watercolors and poetry.

The liberating potential(s) of care. Case of feminist social movements in Argentina

Anna Bednarczyk (Graduate School for Social Research - Warsaw/PL)

Under the lockdown in Argentina there was a 30% increase in reporting gender-based violence (GBV) and only in the first 44 days of 2021 there were 46 femicides registered. At the same time, in the sanitary regime, the movement for women's reproductive rights organized massive protests across the country successfully pushing for changes in the national abortion law. All of this social dynamic takes place in cities as Argentina is one of the most urbanized country in South America, with 91% of its population living in urban areas. In my research, I explore the intersection of gender, safety, and urban spaces from the perspective of care. In my presentation I will explore the following questions: How practices of voluntary and reciprocal care shape strategies of resisting GBV in urban spaces? How girls and women active in the women's rights movements in Argentina has been redefining the concepts of care and safety? The gendered concept of "care" is often used in relation to the unpaid work of women, based on the division of labor. Care has been affected by the neoliberal system and assigned to the private sphere (Lawson 2007). However, in the proposed presentation I will be exploring how practices of voluntary and reciprocal care shape strategies of resisting GBV in urban spaces. The presentation is based on my ongoing filed research. The data comes from in-depth interviews and ethnographic work with local feminist initiatives in Córdoba, Argentina.

8.6 COVID-19, CARE AND WORK

Date/time: Thursday 16 June / 18:00 - 19:30

Room: U6/18

Chair: Sveva Magaraggia

Caring for work in the context of a pandemic: the role of women in unions in essential sectors of activity in Córdoba, Argentina

Camila Sapp (University of Córdoba /ARG)

This work seeks to observe how the COVID-19 pandemic affected the conditions of workers who perform paid care tasks, how some dimensions of the reproduction of their homes were altered and what accompanying policies were provided. Under the question “who cares for who cares for us?” We are interested how the unions and feminist activists found folds of action in defense of the workers, observing the strategies that feminisms had to make visible the double shift in terms of care performed by women inserted in the market of work in specific sectors of activity. For our purpose, we recovered a series of interviews with general secretaries, gender referents and delegates of unions health, education, private homes and the popular economy in Córdoba -Argentina. We conclude that there is a problematization of care tasks, which begins with the review of one’s own experiences of women in their homes. This interpellation goes beyond the criticism of the unequal allocation between men and women in the family sphere and challenges the State as a guarantor of rights and the unions. With this, our work aims to provide new clues to discuss the way in which care is conceived in the current public universe and to contribute towards a horizon of greater gender equality.

International Freebirth Movements and COVID Conspiracies: A Canadian Case Study

Krista Johnston & Christiana MacDougall (Mount Allison University/CA)

In this paper, we share an analysis of the ways that existing disparities in birth care have been entrenched by COVID-19, particularly within a rapidly expanding international freebirth movement. We apply a reproductive justice framework to understand the ways that seemingly radical new free birth movements have in fact coopted the language of reproductive justice in service of maintaining existing power relations.

Reproductive justice is an academic and activist framework arising from the work of Black feminist scholars who extend the reproductive rights conversation to include a consideration of interlocking oppressions and movements for social justice with a focus on family in/and community. By necessity, reproductive justice also includes a

consideration of social determinants of health, human rights, and systemic oppression, including violence and marginalization within healthcare.

In the province of New Brunswick, Canada, a distrust in health care as a social institution and limited access to publicly accessible midwifery care have created a fertile ground for the growing new freebirth movement which has adopted various COVID-19 conspiracies that align with and reinforce longer standing gender essentialist ideas about reproduction and fecundity. Given the ways that new freebirthers and other groups have appropriated the language of choice during the pandemic, it is crucial to consider this movement's links to healthcare policy and its impact on calls for birth justice in the region. In this paper we will discuss these impacts and the complex relations between the new freebirth movement, advocates for birth justice, and social institutions.

Covid-19 and Gender Gap in Greece: Regional characteristics and Policies

Maria Georgouli Loupi (Goldsmiths, University of London/UK) & Georgia Pagiavla (Panteion University/GR)

The 'southern model' of welfare state describes a net of policies aimed at reconciling family and work life that nevertheless allows for – or is built upon – the survival of the traditional family model of male-breadwinner. Beginning in the 1980s, Greece became aligned with other European Union countries in setting up a target of boosting the extra-domestic employment of married women while formulating policies that would allow for such a target to be achieved. In 2019 Greece, 49% of women were part of the labour force, compared to 70% of men. As in other southern European countries, Greek law is severely lacking in its protections for working mothers and state provision of childcare services. The 2008 crisis revealed the enormous consequences such crises have on the economic and social conditions of women, an experience that echoes that of the first year of the pandemic, with female employment appearing to have been hit the hardest. Why are working women hit the hardest in a crisis? They tend to earn less, have fewer savings, have less access to social protections; they are often employed in the informal and service economy and are burdened with unpaid care and domestic work. Considering (undervalued) domestic labour essential for the reproduction of a capitalist society, our work aims to trace the impact of Covid, as well as explore the role of the implemented policies, on the gendered dimension of care labour and women's regional employment.

Intimate technology? Teletherapies in the era of COVID-19

Marjo Kolehmainen (Tampere University/FI)

This presentation focuses on a particular form of networked care by investigating teletherapies in the era of COVID-19. It aims at producing novel insights into how human well-being is co-constituted with technological infrastructures. Drawing upon a study on the diverse practices of remote therapy and counselling in the context of the COVID-19 pandemic, it explores the ways in which Finnish psychotherapists and other counselling professionals experience the shift to teletherapies. These interviews are analyzed through the Baradian lens of intra-action, and the paper theoretically and methodologically draws upon feminist posthumanism, where agency is seen as distributed across various human

and non-human actors. As a point of departure, it takes that technological infrastructures condition and shape the affective processes of support-seeking and support-giving. Further, it simultaneously explores two different kinds of vulnerabilities – mental vulnerabilities and digital vulnerabilities – through tapping into their shifting entanglements. Thus, it also contributes to the feminist theorisations concerning intersectionality. In particular, the presentation examines the question of how intimacy comes to matter in teletherapy practices. The paper thus traces the ways in which intimacy is being made and unmade of and with multiple entangled materialities, thus enriching our understanding of affective intimacies by stressing how intimacy is co-constituted by several dynamic processes that have capacities to affect and become affected. I discuss both the both the capacities to bring close and the capacities to distance facilitated by teletherapy practices. The distancing capacities are not distinct from those capacities that generate the feelings of proximity. Rather they both exemplify the distributed agencies of entangled materialities. Hence, my study highlights that in mental care agency is distributed across various human and non-human actors: from professionals and clients to therapy venues, from psychic conditions to legislation, from technological equipment and software apps to economic factors.

Migrant women empowerment vs COVID-19. The unfair battle

Daniela Carrillo & Patrizia Farina (University of Milano-Bicocca/IT)

Against the many odds, we consider that migration could, under precise conditions among which the regularity and duration of stay, trigger the process of empowerment. Migrating could provide economic autonomy, distance from traditional extended families, openness to new narratives regarding women's fate or their perceived natural position. It could also offer new means of engagement in translocal spaces that ought to bring other forms of emancipation for themselves and their children. However, amongst the victims of the pandemic caused by the Covid-19 virus the empowerment of migrant women is one of the most neglected. The measures adopted to combat the spread of the virus, together with the risks connected to the contagion have indeed hindered when not halted this process of empowerment. In this paper, we address the concomitant effects of being a migrant and a woman during the pandemic. The social and economic consequences of the pandemic have affected almost every domain of their lives. Migrant women have been at risk of losing their livelihoods or, on the contrary, of being overworked, of being trapped in abusive situations, of being excluded from receiving medical care, of becoming isolated when the usual strategies and networks for coping have been shattered by the effect of the “disempowering virus”.

8.7 INSTITUTIONALISED GBV

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/10

Chair: Anne-Iris Romens

Gender critical feminism and men's participation in the movement to end violence against (some) women

Jessica Wild (Newcastle University/UK)

This paper reports on interview data with men involved in efforts to prevent or intervene in men's violence against women. This sample was part of a wider UK survivor-led study which examined how to broaden the scope of responsibility for preventing and responding to gender-based violence, with emphasis on domestic abuse. Analysis reveals how some men involved in the anti-violence movement mobilise 'radical' feminist discourses to account for their practices, which connect with 'gender-critical' feminist thought. Catalysed by reforms to the UK Gender Recognition Act 2004 (GRA) in 2017, gender critical feminism has surged in the UK, and has significant implications for certain groups of victim-survivors' access to, or eligibility for, victim services, including refuges and other places of safety. Via a discourse analysis of the men's accounts, this paper holds that the supposed immutability of gender and sex difference which inhere in gender critical feminist discourses simultaneously shore up a harmful transphobic rhetoric which functions to erase the experiences of trans women as 'authentic' victims of men's violence. In this, is the erroneous conflation of the rights of trans women to be recognised as women and to live free of violence, with those of men's rights to participate in women-only or women majority spaces. This paper has implications for the prevention of gender-based violence, for the conceptualisation of men's role in men's violence prevention, as well as, for the design and delivery of inclusive victim-survivor services which are trauma-informed and capable of addressing intersecting systems of oppression.

Alternatives to the Criminal Justice System to Address Crimes of Sexual Violence: Abolitionist Feminism and Transformative Justice

Maéva Thibeault (Utrecht University/NL)

The #MeToo movement helped bring to the fore the experiences of survivors of sexual violence and engage a public debate on rape culture in the twenty-first century. In the conjuncture of the punitive turn (Garland 2001) and the expansion of penal policies in the era of neoliberalism, the carceral feminist movement (Bernstein 2010), which relies on the criminal justice system to address gender disparities, has amply contributed to tougher sentences for crimes of sexual and gender-based violence. However, these reforms have not led to a decrease in sexual harm and the majority of assaults still go unreported (Deer and Barefoot 2019). The justice system is clearly unsuitable to prevent such harm, hold perpetrators accountable, and redress the wrongs committed against the survivors. Faced with such a situation, it is necessary to articulate new approaches to conflict resolution and post-traumatic healing. Emerging in response to carceral feminism, abolitionist feminism (Kim 2018) pleads in favor of alternative forms of justice, including restorative justice practices, transformative justice, and community responsibility. While previous studies confirm that a punitive approach cannot put an end to sexual violence (Richie 2012; Ricordeau 2019; Daich and Varela 2020; Kaba 2021), the alternatives proposed by abolitionist feminism remain vigorously discussed and insufficiently studied, particularly with regard to sexual violence. This paper explores the foundations of the

theories and practices of transformative justice and questions to what extent transformative justice practices can be used to address sexual violence.

Institutional violence in socio-educational services: intersectional perspectives and field experiences

Silvia Fredi & Miria Gambardella (Association Emica/IT)

Ordinary pervasiveness of gender inequity builds interpersonal and care relationships. Convinced that deconstructing discriminatory hierarchies starts with critical work on awareness, this research questions the construct of structural violence, looking into different ways in which violences can be replicated, even within services dedicated to survivors and victims of abuse. In the attempt to account for the complexity and variety of the phenomenon, we analyzed voices of professionals from different disciplines: anti-violence centers, public social and child protection services, hospitals and Safe Houses. Open questions were suggested to stimulate reflections about language, purposes and mandates, critical issues and victimization within institutionalized anti-violence projects, focusing on cultural gaps and prevention tools. The intersectional perspective was used to account for stratified discriminatory structures, presenting multiple levels of oppression, therefore making violence's identification, contrast and prevention a challenge. We were able to observe attempts to question the constructs of "victims" and "vulnerability", as well as the need to reconsider the "savior" role. Social and institutional interventions on violence cases are designed on a stereotyped profile of beneficiaries. A strong need for specific competences was identified to deal with users from different cultural origins. Male, able, occidental and hetero-normated standards of desired adulthood, build hierarchizations of marginalized categories seen as vulnerable subjects. The equation 1 between vulnerability and passivity can be rediscussed using an intersectional perspective that values the liminality of all those subjectivities who differentiate themselves from the dominant pattern.

Gender-based violence in higher education and COVID-19: how did the pandemic shape students' perceptions and experiences of gender-based violence at a Swiss university?

Georgia Magni (University of Geneva/CH)

With the arrival of the COVID-19 pandemic the university experience of Swiss students was suddenly transformed. Overnight, they found themselves facing a new reality: the end of classroom teaching and the beginning of mandatory online courses. This shift from face-to-face educational activities to distance learning, which was also accompanied by a period of strict containment measures, changed the way in which students interacted with each other. A recent study on Swiss undergraduate students' experience during COVID-19 shows the negative impact that the lack of face-to-face social interactions and co-studying networks has had on students' mental health (Elmer, Mepham and Stadtfeld, 2020)¹. But what have been the effects of this new reality on student-to-student gender-based violence (GBV) in academic settings? Did the new health-related provisions worsen the situation, did they improve it, or did things remain the same? We asked these questions to

students of the University of Geneva, through an online survey and semi-structured in-depth interviews, as part of a doctoral research aimed at understanding the attitudes and norms that consolidate GBV in the Swiss university context. By providing a preliminary analysis of students' answers, the aim of this presentation is to reflect more in depth on the impact of distance learning on students' perceptions and experiences of GBV in academic settings.

Female bullying at school through an intersectional perspective

Francesco Vittori (University of Verona/IT), Antonietta De Vita (University of Verona/IT) & Giuseppe Burgio (University of Enna "Kore"/IT)

Reading bullying through a gender perspective is a need matured through the recognition of the potential and limitations of literature that interprets phenomena, such as school bullying, as universal and therefore, neutral masculine. Feminist thought has articulated a scientific discourse over the last four decades that has enriched the reading of reality in its complexity. It shed light on the sexed and partial subjects on a perspective linked to sexual difference and gender reflection as an essential hermeneutical perspective, as well as on knowledge located and embodied in specific subjects and contexts, coming to the interesting intersectional perspective that allows us to talk about diversity. Motivations, symbolic needs, identification processes, and behaviors of boys and girls are different. It is therefore important to open both female and male bullying to autonomous reading keys. We, therefore, adopt a gender and intersectional perspective to study female bullying in its specificity. To do so, we will discuss findings from 5 different Focus Groups implemented in three high schools located in Verona (North-East Italy), selected by their significant female population (48 participants). Our interest was to outline the first exploration following the intersectional interpretative framework that allowed us to understand how the "bumping differences" articulate and define adolescents. The intersectional perspective encouraged us to intertwine different factors of oppression related to the fact that girls can be bullied by their peers for various reasons, as we know from the literature and as we saw from the results.

8.8 DOMESTIC VIOLENCE AND SEXUAL EXPLOITATION

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/10

Chair: Francesco Vittori

Development of a violence against women prevention programme

*Rocío Moreno-Baidez, Leila I. Vázquez-González & Victoria A. Ferrer-Pérez
(University of Balearic Islands/ES)*

International and European standards (Convention on the Elimination of All Forms of Discrimination Against Women, and Council of Europe Convention on preventing and combating violence against women and domestic violence, respectively) recognise the need to design gender-based violence prevention programmes supported on available scientific evidence. The purpose of this paper is to present a project aimed at developing a programme to promote bystander helping behaviour in cases of violence against women (VAW) in Spain. Research is being carried out on the factors that promote and inhibit helping behaviour, including a gender perspective in the analysis. For this purpose, the questionnaire 'Scenarios of violence', which combines several factors related to bystander helping behaviour in different cases of violence, has been designed. A pilot study was conducted by administering this questionnaire to a sample of 214 students from different Spanish universities, in addition to a socio-demographic form that includes information on previous experience with some types of VAW (intimate partner violence -IPVAW-, sexual harassment -SH-, and street sexual harassment -SSH-). Project's main objectives and phases are outlined. Furthermore, the methodology used in the pilot study is explained and some of the questionnaire scenarios are presented.

To seek or not to seek help: Challenges encountered by Domestic Violence Victims while accessing police services in Ghana and Nigeria

Abena Asefuaba Yalley (University of Konstanz/DE)

Domestic Violence (DV) against women is a major impediment to women's health, empowerment and development. One major success of transnational feminist movements in Africa is the quest for national laws to criminalize domestic violence and the protection of victims from further abuses. Ghana and Nigeria, both passed domestic violence laws mandating the police to arrest and prosecute perpetrators. Critical to this was the establishment of special domestic violence units in Ghana and Nigeria police to implement the laws. Police interventions in DV is critical and apt in assisting victims' access to justice and enforcing laws to minimize the rate of domestic violence while providing protection and support for victims. However, a greater number of DV victims in Ghana and Nigeria do not report abuses to the police. Although literature on the domestic violence is replete, there is a dearth of scholarship that interrogates women's unwillingness to use police services in Ghana and Nigeria. This study therefore examined some of the factors that affect women's unwillingness to seek police assistance by interrogating the major barriers to policing domestic violence in the two countries using the ethnographic research design. Specifically, in-depth interviews were conducted for 100 female victims of DV and 30 police officers while participant observations were made in the DV units. The findings of the study revealed bribery and corruption, problematic police intervention approaches and procedures, lack of adequate logistics, patriarchal practices and political interferences as major barriers to effective policing of DV in the two countries. The study concluded that these challenges contributed greatly to reducing women's trust and confidence in the

police thereby impeding the success of domestic violence cases and complicating the plight of victims.

Masculinists who care? When antifeminist organizations try to help battered men

Auréliane Coupepy (Lier-FYT Ecole des Hautes études en sciences sociales Paris/FR)

In this paper I wish to discuss the treatment and care of men who are victims of intimate partner violence (IPV) by two French organizations, led respectively by François and Pierre, dedicated to helping those men. These organizations, that I spent two years studying, are characterized by their antifeminist politics, with their trying to denounce feminism and trying to make their voices heard in the political sphere, but they also quite literally care for « battered men », both having telephone helplines and several volunteers dedicated to listening and helping the men who call. It seems therefore interesting to ponder the impact of masculinist point of view on care practices, and the reception of those by the men who have reached out to the helplines. First is the lack of formation of the telephone counselors; none of the counselors have followed any training, since most of the organizations providing these formations are accused of being feminist by the organizations. Then is the absence of any reflection of gender norms, who lead the counselors to ignore some aspects of IPV, such as sexual violence; François explicitly says that he doesn't talk about it with the men who call, as he finds it awkward. Finally, when interrogated about the calls, most men criticize the counselors, describing the calls as often too short, lacking in practical informations, and describing some counselors as not very caring. However, as the organizations have evolved, Pierre's has grown in size and is starting to professionalize itself; this has lead Pierre to focus more on the quality of the calls, and he is now following formations dispensed by overtly feminist organizations. Similarly, the whole organisation is now centered less on their political revendications, and more on the betterment of their helplines and counselors, while François, who prefers to focus on political aspects, is now receiving less and less calls, and has lost most of his volunteers. Thus the focus (or lack of thereof) on care practices and politics has led to changes in their politics, but also in their legitimacy as victim-centered organisations.

Reviewing bystander behaviour in Spain

Leila I. Vázquez-González, Rocio Moreno-Baidez & Victoria A. Ferrer-Perez (University of Balearic Islands/ES)

Background: Violence against women (VAW) is a violation of human rights, a form of gender-based violence, and a social and health problem of epidemic proportions throughout the world. There are a significant number of people in the women's environment who witness the violence they suffer, but they are not directly involved in the event. The aim of this scoping review is to analyse the available scientific knowledge about the factors that facilitate or inhibit bystander behaviour and the proposals for intervention with bystanders in cases of VAW in Spain.

Methods: This review was conducted following the recommendations on PRISMA 2020 along with the PRISMA-ScR guidelines. The eligibility criteria included papers related to bystanders defined as non-professionals, and studies published in Spain between 2005

and 2020, written in Spanish, Catalan or English. Sources included peer-reviewed publications and grey literature.

Results: Fourteen full-text articles were included in this review. Limited scientific research was found on bystander behaviour and intervention through helpful behaviour in Spain. Most of the research uses quantitative methodology and teenage or university population samples.

Discussion: More thorough research is needed in all forms of VAW, especially because the most commonly observed violence is intimate partner violence (IPVAW). The predominance of academic work, especially in intervention through helpful behaviour, indicates that research on this matter is emerging and there is still much to learn about.

8.9 VULNERABILITY, JUSTICE AND INTIMATE RELATIONS

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/10

Chair: Katerina Kolarova

Dangerous vulnerability: Simultaneous prohibition and coercion in Palestinian-Israeli single-mothers' relationships with men

Tal Meler, Einat Lavee & Madlen Shamshoum (Zefat Academic College/IL)

The objective of this study is to broaden understanding of how vulnerability is shaped more by social, cultural and religious institutions than by individual life circumstances, exploring the case of Palestinian-Israeli single mothers' relationships with men. Research often determines the vulnerability of a group, such as women migrants from an ethnic minority, by specific demographic characteristics. This common assumption has been challenged by calls to understand vulnerability as social processes intersecting with the action of the state and other social institutions. The study provides a nuanced examination of the social processes through which Palestinian-Israeli single mothers are simultaneously forbidden from and coerced into having relationships with men, drawing on an analysis from feminist perspective of data from semi-structured, in-depth interviews of 36 Palestinian-Israeli single mothers. The analysis exposed several mechanisms which forbid single mothers from having relationships with men, alongside mechanisms that permit, often even coerce, such relationships. These mechanisms are embedded in interrelated structural factors– massive differences in gender power relations, vast gender economic disparities, inability of most single mothers to support their families independently, and state policy of non-intervention in domestic affairs of ethnic minorities, and create a state of “dangerous vulnerability.” Drawing on our findings, we can offer concrete recommendations for policy and practice, aiming to prevent “dangerous vulnerability” among minority women. Specifically, policies and practices should aim to incorporate cultural needs from the perspective of gender mainstreaming

to guarantee equal social rights, ensuring both awareness of such rights and access to exercise them.

Female caregivers for elderly relatives in Russia: social barriers and stereotypes

Tatiana Smirnova (Russian State University for the Humanities/RU) & Roman Smirnov (Research Centre NAFI/RU)

This topic, being at the intersection of the sociology of gender and the sociology of care, is one of the most acute and sensitive topics. At the present stage, traditional forms of caring for the elderly prevail in Russia, which are associated with a number of social, psychological and economic risks for caring women. The paper presents the results of a study in which gender issues are shown using the example of variations in home and institutional care for elderly relatives. The objects of the study were women - close relatives of elderly people living in private boarding houses. The empirical base is 64 in-depth unstructured interviews with women in Moscow and the Moscow region aged 40 to 65 years. Research date: December 2019-May 2020. The authors conclude that social factors such as gender stereotypes, stigmatization, and negative stereotyping of any form of care, except for home care, are the main barriers to turning to institutional forms of care and alleviating the plight of caring women. It is these factors that mainly hinder the development of alternative forms of care for an elderly person, which could provide professional care at a modern level, as well as contribute to an improvement in the quality of life of caring women.

Experiences of Resilience of Transgender and Gender Non-Conforming Social Justice Activists

Ksenija Joksimovic (University of Verona/IT & University of Brighton/UK)

The presentation draws from the current Ph.D. research on Resilience Experiences of Transgender and Gender Non-conforming Social Justice Activists working in seven European countries in trans-specific community organisations, or broader LGBTQI organisations, leading trans-specific programmes and projects. The critical phenomenological research is grounded in social justice oriented inquiry, and feminist theories (queer theory and intersectionality theory). The presentation discusses the need for a reconceptualization of resilience which is often understood in psychology in an individualistic way, as an individual capacity to “bounce-back” to the previous state of functioning after experiencing life stressors, and atrocities. The research presents a socio-ecological approach to resilience of TGNC people and communities. This reconceptualization is understood from the perspective of contribution to the reparation of epistemic injustice that TGNC people are exposed to in human sciences, taking into account systemic and structural barriers to trans resilience, as well as the challenges to the work of trans activists coming within the feminist and LGBTQI movements. The research adopts an understanding of gender identity from the perspective of queer theory with an intersectional lens, highlighting the heterogeneous nature of the transgender community, which is often overlooked in the research in human sciences, and /or treated as a homogenous whole. The research aims at redesigning and/or improving existing

models and/or practices of self-care and community care for LGBTQI activists and specifically trans communities.

Challenging Intersex Erasure in the Republic of Ireland and England

Sean Saifa Wall (University of Huddersfield/UK)

Intersex is defined as sex characteristics such as hormones, chromosomes, genitals, and reproductive organs that are considered atypical for males and females by the medical establishment. Because of body normativity and sex binarism, intersex identity has been systemically erased over time to accommodate the gender binary. In addition to the lack of visibility, intersex people have traditionally been marginalized by, and excluded from, many social sectors and institutions including healthcare, social work, policing, and child welfare services. In this presentation, I wish to provide an overview of what we know so far about intersex experiences of marginalization in these sectors in both Ireland and England while also presenting preliminary findings from qualitative research with intersex activists and community stakeholders. Interviews as well as action learning sets were conducted to better understand the context of intersex erasure, the unique factors that contribute to intersex erasure, and the experiences of intersex people in these contexts. This research was funded by the European Commission as part of a large research project focusing on intersex rights and experiences. While both Ireland and England have had several advances in gender and sexuality-based equity such as respective Gender Recognition Acts, marriage referendums and the decriminalization of homosexuality, these seemingly progressive policies have unfortunately excluded and further marginalized intersex people. Through better understanding the specific ways intersex people have been historically excluded, I wish to start a conversation on strategies of resisting erasure and bringing about inclusion and justice for intersex people both locally and globally.

“Aren’t we disabled, too?” Motherhood, Adult Autism, & Scenes of Chronic Caregiving in Delhi

Paras Arora (Stanford University/US)

In the absence of state-mandated social support for cognitively impaired adults and their families in India, maternal caregivers, who are already embedded in a thick web of familial, kin, and neighbourly relations and obligations, become additionally entrusted with the life-long responsibility of caring for their autistic children. As per the diagnostic criteria enlisted in the DSM-5, if autism indeed challenges the autistic individual’s ability to cognize, communicate, and conserve the emotional relationships that they share with the social world around them, then does caring for autistic individuals require their primary caregivers to sustain these relations on their behalf? If so, how and to what extent does the responsibility of performing this labour of relational sustenance for one’s autistic adult child disables the caregiver herself? Through four months of participant observation and ethnographic interviews with four mothers of autistic adults located in two differently disability-friendly neighbourhoods in Delhi, this paper seeks to pose these questions in the context of everyday life in urban India. Despite, differential levels of access to institutional rehabilitation and support, all four mothers held the everyday performance

of the labour of relational sustenance for their child (called “nibhana” in Hindi) as most crucially responsible for their experience of voicelessness, loneliness, and, thus, disablement. The labour of nibhana includes maintaining, repairing, and reimagining the autistic adult’s relations on their behalf with their family, kin, and neighbourhood by turning to silence as a form of care. But the performance of this labour was also represented by the caregivers as foundational to their subjective and embodied experience of being a mother, wife, and woman, which cannot simply be supplanted with institutional support. Unlike other accounts of autism and motherhood that have primarily celebrated the role of mothers as activists who end up becoming the translators and political voices of their cognitively impaired children, this paper insists on listening to the silence that saturates the domestic spaces inhabited by autistic adults and their primary caregivers. Carefully attending to this silence can help us, therefore, in revisiting how boundaries between care and violence are not pre-given but continually redrawn in scenes of everyday chronic caregiving. The paper concludes by turning to how the Covid-19 pandemic further complicated the performance of the everyday labour of relational sustenance in a context scarred with the social distancing of relations of care.

8.10 COVID-19 PANDEMIC AND GENDER EQUALITY

Date/time: Saturday 18 June / 09:00 - 10:30

Room: U6/10

Chair: Gerlinde Mauerer

Pandemic webcamming. Sex trade and the COVID-19 Pandemic

Ekaterina Kochergina & Hana Korchemny (University of Milano-Bicocca/IT)

Sex industries in most countries of the world operate outside the legal framework, which allows them to exploit those involved in three different dimensions: labor exploitation, economic exploitation, and social discrimination. People involved in webcamming in Russia encounter similar problems. During the ongoing COVID-19 pandemic, the number of women in difficult situations has increased, subsequently increasing the risk of being involved in sexual exploitation for women. Existing literature point out the impact of the COVID-19 pandemic on all types of sex-industry, showing enhancing effect of it on already precarious labour. As the number of women involved in the sex-industry during the pandemic inflated, their income fell, and working conditions became more dangerous, including new health risks of infection and transmission of COVID-19. This project was initiated and executed by the INGI CCW, Saint-Petersburg, Russia, to undercover the realities of webcamming industry in Russia. Therefore, to develop databased approach for psychological and legal assistance for the INGI CCW applicants in connection to their past or current involvement in the webcamming, whose numbers drastically rose over the period of five years. Study describes the types and frequency of violence and methods of coercion in webcamming in connection with the COVID-19 pandemic. Researchers

conducted an online survey and interviewing of webcam models. The findings clearly demonstrate that webcamming industry is a classic structure of economic and sexual exploitation of women in vulnerable situations.

Women on the pandemic: a patchwork of narratives

Júlia Bianchi & Maribel Aliaga (University of Brasilia/BR)

In Brasília, since the first months of the pandemic, women have been representing the majority of people infected with the SARS Covid-19 virus. In addition to the infection, the pandemic brought additional burdens to women both in care work and home tasks, as well as in emotional and financial uncertainties.

This paper aims to weave a dialogue between the narrative portraits of three residents of the federal capital of Brazil – Nara, Diana e Helena (fictional names), which were selected on the basis of two criteria: they were women who used to cross around the city to work in 2020, and who were part of a close circle, with whom there was previous contact, to ensure health security due to social isolation. The main purpose of the research was to map the spatial perceptions described by these women, their experiences, needs and vulnerabilities whilst facing the pandemic scenario. Following the trail of the virus through the perspective of women in the city, we understand that the contamination is geospatialized differently in distinct social segments. Therefore, we seek to debate the female bodily experience as an agent of space, based on two thematic axes, HOUSE and STREET. Given the complexity of the issues that explain its spatial diffusion, we take the unique opportunity of a discussion guided by the premise that social facts are collective, but suffering is found in the individual sphere - corporeal and habitual.

Taking care of relatives during the COVID-19 pandemic. The experiences of hospital workers in Western Switzerland

Soline Blanchard (University of Lyon/FR) & Morgane Kuehni (University of Lausanne/CH)

March 2020. The inhabitants of French-speaking Switzerland applauded every evening from windows to thank the health care personnel for their investment in dealing with the COVID-19 crisis. The media set them up as heroes of the nation but quickly wondered about their working conditions and the new workplace risks generated by the health crisis, especially in hospitals. However, these phenomena have been under-studied, particularly during the first wave of the pandemic and from a sociology of work/gender perspective. This paper offers to fill this gap. Based on 30 semi-structured interviews conducted between July and October 2020, it focuses on the work experiences of medical and support staff in a Western Switzerland hospital, and on the way in which workers perceived and reacted to an unprecedented situation. It initially underlines the strong professional commitment of the staff, regardless of the hierarchical positions, rooted in a vision of the world where vulnerability and the bonds of solidarity are central: workers did not feel “at war” but rather “in care of”. The paper then shows that the fear of contamination – for oneself but also and especially for one's relatives – was a widely shared emotion, which interviewees tried to channel by deploying multiple individual and collective strategies. It finally highlights the intertwined work-care-family-life practices

workers adopted to try to regulate the penetration of professional risks in the intimate sphere, revealing the fragility of boundaries and the difficulties of articulating professional and personal time.

Panels | Strand 9: Life courses and generations in a feminist and intersectional perspective

9.1 GENERATIONS OF ACTIVISM, OPPRESSION AND RESISTANCE

Date/time: Wednesday 15 June / 16:00-17:30

Room: U6/18

Chair: Daniela Cherubini & Rassa Ghaffari

Generational time and the struggle against sexual harassment in Israel

Yael Bar-Tzedek (Bar-Ilan University/IL)

This paper focuses on three generations of feminist activists in the struggle against sexual harassment in Israel, their relationships, and the ways they produce themselves as feminist political subjects. It is based on a phenomenological-interpretive study that included 52 in-depth interviews among women engaged in the struggle against sexual harassment in Israel. To do that, I will discuss the tools available to activists, their sense of belonging and their ability to create a political imagery that transcends oedipal, biological, religious, or national understandings, in order to promote a non-patriarchal future. The generational lens is used to examine how time is expressed in the struggle to prevent sexual harassment in Israel. I argue that generational time is a substantial aspect to the production of feminism as a political project, and that it functions as a necessary aspect in building feminist political subjectivity. Using this analytical perspective, this paper argues that the absence of a feminist lineage is important in understanding the project to eradicate sexual harassment. Moreover, I argue that since the feminist movement is based on critical logic and thought, the possibility to construct a feminist subject is always already produced in light of missing generational relationships and in the shadow of a need for a rebel against a feminist 'mother figure'.

Feminism and generational change: media representations of conflict, solidarity, and growth across feminist generations

Ella Fegitz (University of Southern Denmark/DK)

Generational conflict is often understood as central to social change, and more so in relation to the development of feminism, as expressed through the mapping of feminist history in opposing waves. This tendency has been critiqued for simplifying the movement, ignoring continuities and overlaps, and foreclosing possibilities for intergenerational collaboration and dialogue (Bailey, 2002; Detloff, 1997; Driver, 2006; Halberstam, 2012; Hemmings, 2005, 2011; Henry, 2004; Purvis, 2004; Siegel, 1997). The opposition between younger and older women is also a common trope in popular culture, often aimed at describing the conflict between different generations of women and their understanding of gender and gender relations (Cobb, 2011; Gill, Hamad, Kauser, Negra, & Roshini, 2016; Wearing, 2013; Winch, Littler, & Keller, 2016). However, since the emergence of the #MeToo phenomenon in 2016, new representations of intergenerational female relationships have emerged, specifically in the workplace. In this context, conflict does not necessarily foreclose dialogue, but is part of a more rounded relationship that also encompasses solidarity and growth, taking the shape of 'female mentorship'. Through the analysis of three popular shows (*The Good Fight*, *The Bold Type*, *The L-Word*), I investigate the emergence of the theme of 'female mentorship' in popular culture and argue that these texts offer not only more complex, constructive and productive representations of relationships between feminist generations, but also an alternative to accepted histories of the feminist movement (Hemmings, 2005, 2011).

Gender, Age, and Generations: Intergenerational Feminist Eco-Imagaries in Times of Political Contention

Roberta Maierhofer (University of Graz/AT)

Since the 1980s, scholars in the field of cultural gerontology have turned to cultural manifestations to investigate ideas about the meaning of identity within the life course. Cultural representations both reaffirm and subvert dichotomies of gender and age. In a feminist tradition, Susan Sontag identified early on aging as a social judgement of women rather than a biological eventuality, when she pointed to the „Double Standard of Aging” (1973) as applied to men and women. Since the beginning of the 1990s, anocriticism (Maierhofer) links theories of gender and age to interpret cultural representations of gender and age. When Amitav Gosh identifies “a crisis of the imagination” and suggests that climate fiction creates thought experiments challenging the status quo, cultural representations concerning sustainability and ecology are positioned as political voices of resistance. Regarding gender, age, and generations, climate discourse has highlighted asymmetrical structures of power (Sachs 2014), and often ignored intergenerational collaboration. By portraying older adults as “greedy geezers” (Fairlie 1988) and the young as victims of previous generations, intergenerational tensions have increased. Acknowledging the feminist documentary, *The Gleaners and I* (2000) by Agnès Varda as an eco-imaginary of collaboration, this presentation seeks to provide an understanding of the intersections of gender, age as well as generations by envisioning intergenerational possibilities by (re)presenting a feminist collaborative, multi- generational voice within the climate discourse.

“It’s an old feminism”: young women and feminist generations in Gender-based Violence services

Ilaria Michelis (University of Cambridge/GB)

Activism and service provision around gender-based violence (GBV) are often young women’s first entry point into feminist movements. Definitions of gender and gender-based violence, however, are increasingly contested within feminist spaces. Young people are often more likely to embrace inclusive definitions of gender and hold intersectional and queer feminist positions compared to older generations of feminists, as in the case of the Non Una Di Meno movement in Italy. These generational differences and viewpoints are not merely theoretical debates but have direct, and often exclusionary, consequences for how survivors of violence are perceived and supported. In this paper I explore how young women’s perceptions and experiences of gender affect their participation in civil society organisations working to end violence against women and girls. In spaces where multiple generations of feminists come together, young women’s participation has the potential to shift the boundaries of categories such as “womanhood” and “gender-based violence” within established organisations. At the same time, dynamics of resistance and retrenchment emerge which can result in disillusionment and withdrawal of young feminists. I draw on digital and in-person ethnographic fieldwork with two organisations working with migrant and refugee survivors of GBV in Italy and Serbia and autoethnographic material from over ten years of working as a GBV expert in the humanitarian field. Importantly, I examine the role of generational divisions alongside other intersectional factors emerging from the data, including lived experience of violence, discrimination and privilege, histories of migration and displacement, and pathways to feminist activism.

Contraceptive pill overdose? A generational approach of feminist debates during and after the 2012-13 French pill scare

Alexandra Roux (Iris Paris/FR) & Mireille Le Guen (Ined/FR & University of Louvain/BE)

In 2012-13, a media controversy on the side effects of the contraceptive pill broke out in France, in a context where this contraceptive plays a paramount role. Indeed, more than half of French women were using it at the time, although a decrease had been observed since the mid-2000’s. As a result of the pill scare, pill use further dropped during the 2010’s. The controversy triggered numerous debates in the media, and among feminists. Former generations of activists that took part in the fight for the legalisation of contraception (1967) and abortion (1975) in France were rather reluctant to criticise the pill and its side effects. They claimed that the benefit-risk balance of the pill remained positive, since it was the one of most efficient method to prevent unwanted pregnancies, allowing women to enjoy sexual freedom. Younger generations of feminists however have been more critical of the constraints of a daily prescription drug with side effects, often imposed on women by prescribers without discussing other contraceptive options. Their arguments stem from a double shift in French feminism: the integration of an intersectional perspective, questioning the universality of a pill-centered model, and the development of patients’ rights activism and criticisms of medical (mal)practice and

paternalism. By confronting the trends in pill use in France (using data from 6 population-based cross-sectional surveys conducted between 1988 to 2016) to the evolution of French feminist perspectives on the pill, this paper will analyse how the white upper class bias in 1970s French feminism resulted in the promotion of a pill-centered norm, and how the adoption of an intersectional approach taking race, class and gender into account destabilised representations and uses of contraception in the 2010's.

9.2 NORMATIVITIES OF LIFE COURSES: FEMINIST PERSPECTIVES ON INTERSECTIONAL IDENTITIES SHAPED BY DISCOURSES AND NARRATIONS OF COMING OUT, COMEDY AND CORRECTION

Date/time: Wednesday 15 June / 17:30-19:00

Room: U6/18

Chair: Nadine Schmidt & Edyta Just

Coming out in queer activist youth magazines. A discourse-analytic approach

Tanja Vogler (Medical University of Innsbruck/AT)

In a world where a heterosexual life course is normality, coming out still plays an important role for homosexual trans and nonbinary people (Ahmed 2017). Since queer youth mostly do not share the experience of deviation from the norm with their family and most of their peer group (Samules 2003), self-organized queer activist youth groups are important places of mutual support. By encouraging and supporting each other to take an alternative life course, queer youth groups participate in the struggles at the macro level forces of history and cultures that mold the opportunities of subject formation (Elder 1994). Discourse analysis (Jäger 2015) of two youth magazines from Germany and Switzerland (2010-2016) showed that coming out to the family is a central theme in these queer-activist discourses. Using the example of the results of the fine analysis of two representative discourse fragments from the material corpus, the paper asks how coming-out is problematized. The analysis focuses on the question of the extent to which coming-out discourses are able to question normatively produced notions of identity. The paper elaborates how coming-out discourses open up the possibility of becoming a proud and empowered subject for some, but remain closed to others (often multiply marginalised young people). However, the paper also works out the extent to which coming-out discourses unintentionally affirm normative life-courses.

Gendered educational spaces in residential childcare 1970-1990

Daniela Hörler (University of Applied Sciences and Arts Northwestern Switzerland/CH)

This paper explores how gendered educational spaces in the city of Zurich (Switzerland) transformed in the period between 1970 - 1990. Normative expectations concerning gender as well as other categories (i.e. class, sexuality) changed along with the transformation of society. It is to be investigated on how they changed. Current research about residential childcare in Switzerland focusses mostly on earlier periods of the 20th century and shows how educational spaces and practices were shaped by gender norms. Boys and girls, for example, were housed in separate rooms or houses and had gender specific chores (Bombach et al., 2017). With the modernization of society and culture through social movements in the 1960s and 70s the traditional normativity of gender changed. However, the expected “successful” life courses of girls and young women, mainly fixated on their sexuality, stayed a focal point of local agencies (Businger/Ramsauer, 2019). Instead of educating or punishing “fallen girls”, “safehouses” and institutions with new protection and prevention concepts were opened. Considering these concepts, the author asks about the emergence of new gendered norms and how adolescents produced their own space within these constellations of normative expectations (e.g., Elder, 1994). Employing the methodology of Grounded Theory this study examines photographs and textual primary sources from childcare homes of Zurich in the late 1980s with the perspective of spatial theories. The model of space by Henri Lefebvre (1991) with its three dimensions – Spatial Practice, Spatial Representations and Representational Spaces – is guiding the analysis of gendered educational spaces. The paper is part of a DACH research project, which investigates the changing educational spaces in three welfare regions: Tyrol/Vorarlberg (Austria), Hesse (Germany) and Zurich (Switzerland).

Hannah Gadsby’s “Nanette” and the politics of laughter, affect and the personal

Verena Sperk (University of Innsbruck/AT)

As social phenomena, comedy, humor, and laughter are an everyday part of our interpersonal, as well as our cultural, social, and political life. However, they function in vastly different ways and can create communities and generate exclusion (Kotthoff 2010, Critchley 2004). Hannah Gadsby’s acclaimed stand-up comedy special “Nanette” addresses these ambivalences of comedy by making visible its entanglements and complicity with power relations within the framework of a meta-reflexive comedy performance. In the show Gadsby reflects on her own life course, how it was affected by social persistences and which strategies helped her to give meaning to her social world and identity. She tells her personal coming-out story in times of a homophobic social climate, describes surviving sexual and physical abuse, and experiencing associated shame and fear. To do so, she mobilizes not only the laughter expected from punchline-oriented storytelling in a stand-up comedy show but also feelings such as anger, frustration and sadness. Through “Nanette,” Gadsby thus creates an affective disharmony that positions her as a “feminist killjoy” or “affect alien” (Ahmed 2014). The produced discomfort reflects on Gadsby’s own discomfort in regard to expectations about a normal life-a happy life. Therefore, in my paper I will argue that by addressing the embeddedness of individual life courses in power relations Gadsby’s storytelling could be read as a

politicization of the personal. To do so, I will do close readings of crucial scenes from "Nanette" based on insights from feminist comedy studies and feminist affect theory. What is the role of laughter and affect in Gadsby's politics of the personal?

The regulation of sexuality in correctional (care) institutions: Discourses on gender, class and sexualities

Flavia Guerrini (University of Innsbruck/AT) & Kevin Heiniger (University of Applied Sciences and Arts Northwestern Switzerland/CH)

Throughout the 20th centuries a large number of adolescents mainly from poor or working-class families were referred to different institutions that aimed at their correction and reform. Having to spend a smaller or larger part of one's youth in such an institution had a significant impact on one's life course (i.e. Seglias 2019). In many cases it causes a considerable limitation of opportunities often leading to the accumulation of further constraints throughout the life course, for example due to the assignment of devalued subject positions, the lack of professional training, or the stigma of having been placed in such an institution (Jansen 2010, Färber 2019). Correctional institutions are heterotopias in the Foucaultian (Foucault 1993) sense: they reflect the society's dominant values in an intensified way and their practices follow a normative logic. For a long time, the sexuality of inmates had no place in these highly hierarchized and regimented institutions and represented a disruptive element. Their deprivation was considered part of the punishment and an educational element. Nevertheless, it always broke through. The paper focuses on three institutions in Switzerland and Austria situated at the intersection of the residential care and the prison system. In a first step the analysis of case files will show how these institutional discourses on sexuality were shaped by notions of gender and class. In a second step we will address the question how these discourses influenced the social identities and subject positions of the institutionalized adolescents.

Generational Transition: Socio-Cultural Perceptions on Women's Status in Iraqi Kurdistan Higher Education

Sonya Sherzad Hassan & Isabelle Collet (University of Geneva/CH)

The role of female academics across Iraq has been going through drastic changes over the last five decades, with implications to Kurdish women's experiences in Higher Education (HE). During 1990–2003, a shift towards extensive social conservatism transformed gender relations (Mojab, 2013). Iraqi women used to have more freedom prior to the 1990s, especially in relation to the legal rights provided to them from 1958 until the 1990s (Al-Ali, 2018). In the 1980s, Iraqi women enjoyed more basic rights than other women in the region, but years of dictatorship, sanctions and conflict, led to deterioration in women's status, especially in academia (UN report, 2019). In relation to Iraqi Kurdistan, while academic women face multifaceted inequality and various barriers structured by a religiously conservative patriarchal society, a minority group of women succeeded in challenging the stereotypical social and professional roles traditionally attributed to women in the context of Iraq. However, there was a high price to pay for their status and advancement. From a feminist standpoint, this study focuses on analyzing the socio-cultural perceptions on women academic's status in HE, while understanding the perspectives of female academics in struggling with perceptions of a patriarchal society.

Among a number of validated methodologies, phenomenology and Narrative Biography were chosen as methods of investigation. The theoretical framework of the study was based around models of resilience and intersectionality. While such frameworks have not been particularly applied the context of HE in Iraq, yet it is feasible to adopt because of the country's demographic distribution into different regions, ethnic groups, religious sects and divergent classes. The analytic sample of the study is comprised of twenty-four women, twelve in senior positions and twelve PhD researchers participated in semi-structured interviews.

9.3 INTERSECTIONAL ACCOUNTS ON YOUTH CULTURES, ACTIVISM AND TRANSITIONS

Date/time: Thursday 16 June / 09:00 - 10:30

Room: U6/18

Chair: Sofia Laine

Italian young women's and men's narratives on work and autonomy in the transition to adulthood

Rosy Musumeci (University of Turin/IT)

The goal of this paper is to explore from a gender perspective the subjective points of view of a group of 50 young women and men aged between 18 and 30 years, unemployed or temporary employed, on the relationship between work, job insecurity and autonomy in the transition to adulthood. The interviews to people were conducted between December 2015 and September 2016 in two Italian cities – Turin, in the North, and Catania, in the South – as part of the Horizon 2020- funded research project “EXCEPT - Social Exclusion of Youth in Europe: Cumulative Disadvantage, Coping Strategies, Effective Policies and Transfer”. Young people in Italy are among the social groups most affected by the labour market deregulation and its risks (Barbieri, Scherer, 2009). Increasing employment discontinuity can make difficult for young people to achieve full autonomy bringing them to postponement or even to ‘abandonment of those decisions that traditionally mark the transition to the condition of adults (Aassve et al., 2002; Blossfeld et al., 2005). Gender differences in youth labour markets and school to work transitions are frequently underestimated and there is often an assumption that gender gaps only start around parenthood so that younger generations are largely unaffected. However, recent comparative studies suggest that gender differences open up early in the life course (Gökşen et al. 2016). The goal of this paper is to analyse such differences and the impact that, from the young male and female interviewees’ perspective, job insecurity has on their own autonomy and future life plans.

Youth experiences of discrimination and inequality: an intersectional, emotional and geographic perspective

Maria Rodó-Zárate, Gerard Coll-Planas & Gloria Garcia-Romeral (University of Barcelona/ES)

There is a growing body of research that focuses on the effects of different forms of discrimination on youth, considering the effects of bullying and discrimination for health inequalities and wellbeing. Here we take an intersectional, emotional and geographical perspective to analyze the experiences of inequalities of 88 young people between 14 and 16 years of age with different positions of gender, sexual orientation, origin, religion, nationality and social class in the Barcelona province. Through the digital tool of Relief Maps (www.reliefmaps.cat), which allows the collection, analysis and visualization of qualitative and quantitative data on intersectional dynamics, we analyze their experiences of (dis)comfort in four places of their everyday life: home, high school, public space and social media. We consider both their experiences of oppression and privilege to understand how inequalities are shaped and how their experience varies in time and place. The results of the quantitative analysis place social media and public space as places of great discomfort in relation to gender and ethnicity, the home as a place of discomfort for youth with non- normative sexualities and the institute as a place of special vulnerability for young Muslims. Qualitative analyses bring nuances to this data and point to the need to take emotions into account when studying social inequalities and discrimination in youth. In this vein, we argue that the combination of approaches and methodologies can provide relevant contributions towards the way in which intersectional dynamics are configured depending on social positions, and how they are contingent on specific contexts.

Between ruptures and continuities: the impact of gender and origin on the life course of young women descendants of immigrants

Susi Anny Veloso Resende (University of Milano-Bicocca/IT)

In contemporary studies on life course, much has been discussed about biographical constructions that are increasingly “individualized, de-standardized” in face of economic, political, institutional, and cultural changes over the last 30 years. Before we rush into the generalization of this phenomenon, it is more interesting to understand how different groups live and act from different and unequal positions in society. Therefore, it is imperative to understand how structural elements such as gender, race, ethnicity, and origin affect the biographical construction of people today. This work discusses the impact of origin and gender on the life course of women descendants of immigrants in Italy. The purpose of this paper is to give an intersectional reflection for a better understanding of ruptures and continuities in the biography of women today through the analysis of the impact of gender and ethnic-racial identity in the lives of these women. From the analysis of 13 semi-narrative interviews, it was possible to observe that origin and gender are interconnected, impacting the biography, transitions, and agency of women in different areas of their lives. The life course of these women is surrounded by

gender representations and identifications between the society in which they live, and the society of origin of their parents. Also, the data show that despite the transformations that have taken place in relation to gender representations and sexism in western societies, being a woman and immigrant's descendant can imply situations of exclusion and discrimination because, making biographical particularly more uncertain and precarious.

What men will they become? Between old and new values: construction of masculinities in young Italian students' autobiographies

Gaia Peruzzi, Raffaele Lombardi & Vittoria Bernardini (Sapienza University of Rome/IT)

Both in academic and public debates, the so-called crisis of masculinity is much discussed, as the construction of male identity is seen as under attack (Kimmel 2018). This also intersects with other current crises as the values of old and new generations clash. Indeed, young people are often portrayed as trailblazers of gender diversity; recent literature, however, points to a more complex picture that includes both generational change and resistance (Risman 2020; Allen et al. 2021). In this context, analysing the self-perception of gender identity by young men is especially interesting. Whilst the feminist movement has historically stimulated a debate on femininity, self-reflection by men on masculinity remains uncommon in mainstream society (Berger 1996; Edwards 2005; Connell 2012). In order to address this gap, we have collected around 150 social autobiographies authored by male undergraduate students with a specific focus on gender. In the autobiographies, students are invited to reflect critically on the role of gender in their own identities during their lives, in their families and communities of origin, in their relationships with peers and in wider society. Autobiographies are analysed using the tool of thematic analysis (N-Vivo), with the aim of identifying configurations of meanings in the corpus. We explore young men's experiences of building masculinity, with a focus on the change of gender cultures in Italian societies (Peruzzi 2021). The most relevant themes include: gendered expectations and models, intergenerational values, especially with regards to the body and gender-based violence.

Life History Research on Women Leaving Religion in the UK and the Netherlands

Nella van den Brandt (Coventry University/UK)

Women are often thought to be more religious than men. At the same time, a number of women disaffiliate from their religious tradition and/or community. In this presentation, I first briefly introduce my 2022-2024 research that explores the lived realities of women from Jewish, Christian and Islamic religious backgrounds in the UK and the Netherlands, who self-identify as having left religion. It is expected that different former faiths, the community one belongs/belonged to, and aspects such as age, education and sexuality all inform women's experiences of leaving religion.

Using an innovative life history approach, this research contributes to the study of non-religion and leaving religion, the interdisciplinary study of religion and gender, and the empirical comparative study of Judaism, Christianity and Islam. Bringing women of different religious and ethnic backgrounds together in the same research will lead to original insights into the dynamics of current Western European secularising and diversifying societies. The research investigates: a) how and why women leave their Jewish, Christian or Islamic faith and/or community; b) how aspects such as gender, generation, education, sexuality and race/ethnicity contribute to women's experience of leaving religion; c) and women's post-exit relations with family and community.

Secondly and most importantly, this presentation serves to think methodologically about the combination of a life history approach with studying (semi-)public discourses on leaving religion. The latter include public discourses about leaving religion articulated by influential opinion-makers and activists; as well as those articulated by organisers and therapists dealing with formerly observant women. I will argue for an approach that searches for and explores the (dis)connections of narratives of leaving religion as they emerge from personal life histories, public events, and activist and therapeutic discourses.

9.4 CHALLENGING GENDER NORMS ACROSS BIOGRAPHIES AND THE LIFE CYCLE

Date/time: Thursday 16 June / 14:30 - 16:00

Room: U6/18

Chair: Rassa Ghaffari

Single and (In)Visible: Examining the Experiences and Challenges of Single Women in Turkey

Ebrar Begüm Üstün (Kadir Has University/TR)

The population of 65 and plus years old is rapidly increasing in Turkey. Currently, out of 8 million older individuals, approximately %2.6 of them are never-married women. Considering the patriarchal regime's desire to control the woman's body, sexuality, and behavior, and the woman's primary social position tied to the family, it becomes more difficult for single women to struggle with social structures and individuals. Therefore, it is significant to analyze never-married single women's experiences, challenges, and motivations from a feminist perspective. For this study, I conduct life history interviews with single women above the age of 65 from Ankara and Istanbul. Preliminary findings reveal how singlehood liberates or restricts women in Turkey; examines the strategies single women develop in Turkey as an "invisible category"; in the heteronormative social order. Hence this study makes a unique contribution to understanding the contradictions, reactions, mechanisms of empowerment, and frustrations experienced by single women. By doing so, it aims to demonstrate how the power dynamics and patriarchal system construct women's identity in Turkey through the narratives of single women.

Coming out, masculinity, and identity struggles among different generations of homosexual males in Bulgaria

Shaban Darakchi (University of Antwerp/BE & Bulgarian Academy of Sciences/BG)

Based on 63 in-depth interviews among different generations of homosexual males in Bulgaria, this study engages with the differences between the concepts of sexual orientation, sexual behaviour and sexual identification. I use Orne's (2011) concept of "strategic outness" in a generational perspective in order to investigate the meaning of coming out for each of the generations and the ways the individuals manage their "outness" to different audiences and situations. Furthermore, using Connell's (1992) approach to and of "homosexual masculinity", I will investigate the extent to which patriarchal structures have shaped the notions of homosexual identity in the process of coming out, and whether and how notions of masculinity have been reshaped by contemporary globalization and transnational processes, often with the outcome to collide with the local notions of masculinity and gender stereotypes among homosexual males. Being a study in progress the preliminary results suggest that (1) there is a strong disidentification with the idea of gay identity among all the ages; (2) the construction of gay identity is a process of rejection rather than affirmation, and (3) there are new types of (hybrid) coming out which are not described in the mainstream literature yet.

Professional Biographies of Polish Female Professors in the Field of Technoscience

Anna Knapińska (National Information Processing Institute/PL)

Women are a minority in the power structures of science, particularly in the technoscience, which is expected to bring measurable profits for the economy. The technoscience can be defined as a fusion of science and technology, based on laboratory work. I assume that the underrepresentation of women in this field is associated with construction of the social structure of this field. I wonder how is the structure of technoscience field constructed in the narratives of women with the title of professor in contemporary Poland. I derive this question from Robert K. Merton's concepts of the normative structure and the opportunity structure. I hypothesize that the structure of the field of technoscience in Poland is marked in terms of gender. The methodological foundations of my work are in particular the assumptions of Fritz Schütze's biographical approach. In 2017 and 2018 I conducted twelve autobiographical narrative interviews with women of different ages, revealing shapes of the normative structure and the opportunity structure of technoscience in biographies, and their expression in beliefs. On the basis of the biographies and opinions of individual informants I constructed five ideal types of professional biographies. By doing so, the hierarchical differentiation of statuses determining the opportunities of women in the field of technoscience is divulged. My results corroborate the thesis that at the level of the normative structure - female professors meet masculinized expectations arising from the scientific ethos, and their scientific identity is more important to them than their gender identity.

Rethinking Marriage – A Feminist Reading of Final Art Projects of Female Palestinian-Arab Undergraduate Students

Tal Meler & Shahar Marnin-Distelfeld (Zefat Academic College/IL)

This study focuses on art projects of female Palestinian-Arab students from Zefat Academic College, Israel. The projects serve as a prism for detecting cultural perceptions of marriage among this population today. Their artwork, accompanied by verbal explanations, present a social arena in which notions of identity, status and norms are conveyed. The objective was to decode the works' meanings for the students. Marriage and motherhood, dominant themes expressed in their artistic projects, remain prominent social institutions in Palestinian-Arab society, despite changes in women's status which have occurred over the recent decades. Working on the projects independently at home, due to the COVID-19 pandemic, forced the students to profoundly contemplate their current life phase - being engaged, newly married and young mothers. Analyzing the projects was done using visual tools drawn from semiotics and art- history, paying attention to the students' feminine experiences conveyed implicitly by artistic language. By voicing their complex messages, we argue that they used this platform for broadly negotiate their cultural gendered positions. We found that the projects highlighted their perspectives on migration from their parents' home to their new husband's house, their wedding, pregnancy and mothering. Their artwork embodies ambivalent feelings regarding this phase constructed by sociocultural, patriarchal and gendered expectations. The tension felt in their art indicates high education as a factor undermining the culture of origin, yet it is rarely translated into direct criticism of normative gender roles. The study provides a nuanced examination of the social processes that young educated Palestinian-Arab women are experiencing in current family structures.

"Making the revolution together": Challenging gender stereotypes in secondary technical schools in the City of Buenos Aires, Argentina

Analia Meo & Mariano Chervin (University of Buenos Aires/ARG)

This article analyzes the experiences of "Recargadas" ("Reloaded"), a group of female teachers and students that aims "to make the revolution"; in secondary technical schools by challenging androcentric stereotypes by which hard orientations (such as mechanics and automotive) are male domains. "Recargadas" is the only female team that encompasses girls and women of different generations from different technical schools in the city of Buenos Aires. This group was created in 2018 to participate in a national electric cars race for technical schools organized by a state own oil enterprise. This competition aims to promote learning in a variety of school subjects. This paper argues that girls and women –working together in the creation of the car and the participation in the race, supporting each other and navigating conflicts amongst them and with others– challenge mandates and prejudices that have historically organized labor and pedagogical dynamics within the "taller" (workshop). It should be noted that the "taller" is a distinctive space of technical schools and, in particular, of specialities such as mechanics, automotive and metallurgy. We map different strategies of subversion and resistance of practices and sensibilities that have produced the "taller" as a masculinized and androcentric space,

where female have been defined as something strange and abject. Our fieldwork was carried out in 2020 and 2021. It encompasses virtual collective and individual interviews with teachers and students from “Recargadas”. This paper also examines policy documents and revisits interviews with male teachers of technical schools carried out in a previous research.

9.5 CARE ACROSS AGES AND GENERATIONS

Date/time: Friday 17 June / 15:00 - 16:30

Room: U6/18

Chair: Emanuela Sala

Grandmothers to the Rescue: Challenges of Grandchild Care during the Covid-19 Pandemic

Gülçin Con Wright (TED University Ankara/TR)

In today's world, not only are people living longer than before but they are also living healthier at advanced ages. For many, if not all, this increase in healthy longevity translates into forming more meaningful and sustained relationships with their adult children as well as their grandchildren. Furthermore, familialism of care in Turkey renders grandmother's contributions to grandchild care even more essential. Drawing on gender and life course perspectives, this study examines how and under which circumstances grandmothers get involved in providing support to their adult children with in-kind childcare during the COVID-19 pandemic. It pursues this goal by asking: In what ways are grandmothers involved in grandchild care? How do they perceive their involvement and what is its impact on their lives? How does the pandemic influence their involvement in grandchild care? To address these questions, this study is based on qualitative data from semi-structured in-depth interviews with 30 women aged 60 or above from Turkey, who are grandmothers of young children between the ages of 0-6 and whose daughters or daughters-in-law work outside of home. Findings demonstrated that many grandmothers stepped into the caregiver role with the motivation of supporting their adult children; however, grandchild care got even more complex due to the pandemic. These 'step-in' grandmothers played a crucial role especially in the lives of working adult daughters by enabling them to stay in the labour market, indicating a gendered form of intergenerational solidarity between older mothers and their adult daughters in the form of in-kind childcare.

Women 60+ and Digital (Dis)Engagement: The ‘Double Logic of Care’

Barbara Ratzenböck (University of Graz/AT)

Even before Covid-19, our societies had already become “digital by default” (Hill/Betts/Gardner 2015:421). Living digitally is essential for many young people in Europe, whereas particularly older adults are overrepresented among non-users of the internet. Furthermore, research has shown that older adults’ (dis)engagement with digital technologies is gendered (e. g. Ratzenböck 2020; Fernández- Ardèvol 2019; Sawchuk and Crow 2012). In Austria, considerably fewer older women than men use the internet (Statistik Austria 2019). This increases their risk of exclusion from participation in a digital society. To counteract such exclusion, it is important to understand older women’s ICT use. This presentation summarizes findings of a recent mixed-methods study on when, where, how, and why ICTs matter to women in Austria aged 60-70. Notably, older women’s ICT use involves a double logic of care. Either they use new ICTs to care for others, or, on the contrary, explain to be too busy caring for others to engage with new ICTs. However, independently of whether they use new ICTs extensively or not, their understanding of ICTs most often revolves around the topic of caring for others. This presentation contributes to a critical discourse on older women’s ICT engagement. Older women are neither “technophobic” (critical: Neves and Amaro 2012:2; Suopajarvi 2015:113), nor generally have a limited interest in ICTs (critical: Sayago and Blat 2010:117). Rather, older women are limited by the ascription of narrow social roles in their scope of agency (Maierhofer 2012:99), an aspect highly relevant for understanding their ICT use.

Reconceptualize care through gender and generation. Towards a possible dialogue between feminism and childhood studies

Caterina Satta (University of Cagliari/IT)

It has been almost 40 years since Barrie Thorne raised the question of feminism and the politics of childhood in her pioneering article “Re-envisioning Women and Social Change: Where Are the Children?”, lamenting the scant attention given to children’s subjectivity and their condition within the family by feminist scholars. Except for few works, it’s undoubted that childhood studies and feminism have proceeded along parallel and sometimes antagonistic trajectories. If, from childhood side, gender and feminist studies are accused to be ‘adultist’ and to neglect children’s agency and their active role in the adult world. On the contrary, from the feminist one, it has been argued that by focusing on adult-child power relations, the sociology of childhood overlooks the salience of gender relations for both children and adults. Surprisingly many scholars fail to acknowledge that when the focus is on gender and/or generation a social relation of oppression is at stake. Moreover, in feminist studies, despite their critics of essentialist conceptions of gender and sex, the child is still a taken for granted and unquestioned category. As a childhood sociologist with a background in gender studies my goal here is to focus on the interaction between generations within the family field and on the intersection between age, gender and class. Based on two ethnographic research on intensive mothering, it will be through the double lens of care labour and care leisure that I’ll try to grasp the complicated relations between women and children (as they are portrayed in feminist and childist literature) and to unpack the possibilities of an encounter between feminism and childhood studies.

Young mothers: use of time and work trajectories in vulnerable contexts in Latin America

Ana Miranda, Milena Arancibia & Carla Fainstein (FLACSO Argentina - CONICET/ARG)

In Latin America a strong multidimensional inequality persists and perpetuates the vulnerability of women at an intersectional level, even in a political context in which feminist demands are visible and have remarkable importance in the public agenda. It is particularly the case of young women who are mothers and who live in segregated neighborhoods. They tend to be more unprotected against intra-family and territorial violence. For them, the persistence of hegemonic heteronormative models has a strong impact on the temporalities of their life course. This presentation will address the intersection between youth, socioeconomic vulnerability, gender and violence, presenting a study on the use of time and the social trajectories of young mothers in the outskirts of the larger urban agglomeration in Argentina. The central questions that guided the research will be: How does motherhood affect the social trajectories of young women from segregated urban neighborhoods? How does the distribution of time use and care responsibilities influence educational participation and labor insertion?; What are the state and / or community resources these women have Access to? Do they make the deployment of their trajectories possible to a greater extent? This paper will present the results of an investigation carried out in the City of Avellaneda (Buenos Aires) in the period 2020-2021. In this instance, the results obtained from a survey of 500 women whose children attend municipal nurseries in that town, and a series of in-depth interviews with a subgroup within them, will be analyzed.

Coping with the present and planning for the future in the shadow of the crisis: young women's gendered transitions-to-adulthood in Poland during COVID-19

Paula Pustulka, Kajta Justyna, Justyna Sarnowska & Jowita Radzińska (Youth Research Center, SWPS University Warsaw/PL)

While the transitions-to-adulthood take place in the context of growing uncertainty, the pandemic has challenged this process for individuals even more. This paper focuses on the impact of the pandemic on young adults' biographies, specifically focusing on coping with the present and planning for the future. Women and men vary in their transitions-to-adulthood, especially when their situations are intersectionally embedded in additional vulnerability (e.g. via gendered inequalities on the labour market and in families, exacerbated by the COVID-19 crisis). Feminist lens is adopted to discern the key constraints in the capacity to cope among young women in Poland. The analysis is based on in-depth interviews collected in the framework of two longitudinal research projects: ULTRAGEN and GEMTRA, both dedicated to transitions. Thirty-four young women (aged 18-36) were interviewed for the projects during the 2020-2021 crisis and probed about coping with the present, as well as planning their futures in the shadow of the pandemic. From a conceptual standpoint, we adopt and adapt the typology of facing uncertain futures proposed by Brannen and Nilsen (2002). We discuss the narratives evocative of ideal-type orientations on deferment (focus on the present, keeping future at bay), adaptability

(agency, future as malleable) and predictability (concrete, long-term future-planning). We position these orientations against the COVID-19 disruption. The paper contributes a revision of the seminal typology, doing so in the Central Eastern European context, with an explicit focus on the gendered dimension of coping and planning during young adulthood.

Panels | Strand 10: Citizenship, Nationalism(s) and Racism(s)

10.1 INTERSECTIONAL, TRANSNATIONAL AND RIGHT-WING APPROACHES TO CITIZENSHIP

Date/time: Wednesday 15 June / 17:30 - 19:00

Room: U6/11

Chair: Petra Meier

Intersectional and transnational approaches to gender and citizenship

Birte Siim & Pauline Stoltz (Aalborg University/DK)

Citizenship is essential for our ideas about equality, social justice and democracy. This is relevant when we think of local, national or regional forms of citizenship, as well as when we consider human rights and global citizenship. Gender is important for thinking about citizenship, since claims for gender equality and social justice are central aims of democratic processes. Gender and gender identity relate to other categories, such as sexual orientation, 'race', class, religion, nationality and indigeneity. Issues over gender and citizenship have been, and are still, politically contested by a diversity of actors within civil society and political institutions in societies around the world. These issues have engaged many feminist and critical researchers over the years. This paper will eventually function as an introduction to the Palgrave handbook on gender and citizenship (forth). It will therefore briefly outline some of the important theoretical, analytical and normative approaches, topics and debates in contemporary scholarship about gender and citizenship. It presents critical, feminist and transformative citizenship approaches, key concepts and innovative research with a special focus on intersectional and transnational approaches.

Affective citizenship. Right-wing contestations of women's and gender rights

Birgit Sauer (University of Vienna/AT)

Anne-Marie Fortier coined the term “affective citizenship” to distinguish between those who have citizenship rights and those who have to earn citizenship by transforming their belonging into attachment to the local community. Hence, affects and emotions build modes of inclusion and exclusion. This paper aims at theorizing anti-gender mobilizations of the radical right (with a focus on European countries) as forms of governing people and implementing new forms of exclusionary citizenship practices. Right-wing parties and organizations across the globe use anti-gender mobilizations – against the concept of “gender” – in order to channel (diffuse) affects into opposition against women's and gender rights and to restrict citizenship rights – not only of women, but of LGBTIQ people, of migrants and Muslims. In the right-wing discourse (and in some countries in policies) affects (such as fear or anger but also love, hope and solidarity) are used to categorize people in those who belong and those who do not. Affects are also a means to make people “governable” (in the Foucauldian sense), that they e.g. agree to right-wing populist exclusive and (gender) unequal political project. In the right-wing populist discourse, being or becoming a citizen is based on affective assumptions – as for instance the alleged patriarchal aggressiveness of Muslim men which therefore are seen as not fitting to Western societies. Granting or denying rights is then based on this affectivity. Based on empirical evidence from selected (European) countries the article wants to identify common patterns of anti-gender mobilization, structures of feelings or affects and gendered citizenship.

Citizenship and memory activism – On intersectionality, transnational solidarity and Black Lives Matter

Pauline Stoltz (Aalborg University/DK)

Here, I argue that it is productive to combine intersectional and transnational approaches to citizenship and human rights with recent developments in memory studies focused on transnational memory politics (Wüstenberg and Sierp, 2020) and the nexus between memory and activism (Rigney 2018). Collective memories of national pasts do not always include narratives about historical wrong-doings and intersectional inequalities relating to categories of gender, race, sexuality, or indigeneity. Counter-hegemonic narratives of such memories can be used in antiracist, feminist and queer struggles for equality and justice in citizenship and access to human rights (Wekker, 2016; Stoltz, 2020; Bao, 2020). I use examples of American and transnational mobilizations around Black Lives Matter (BLM) to illustrate my points. In 2020 the BLM movement sparked mass mobilizations in the USA, following the violent death of George Floyd during a police arrest in Minneapolis. The organization was originally founded in 2013 by three Black queer feminists, with the goal to end state-sanctioned violence against Black people, to support the development of new Black leaders and to encourage Black empowerment. These goals reminded of those of the American civil rights movement of the 1960s, including of memories of Black feminist activism such as the Combahee River Collective Statement from 1974. The mobilizations during 2020 diffused to protests across the world. This was in solidarity with activists in the USA as well as linked to local struggles against state-sanctioned violence, racism and discrimination and memories of historical injustices such as slavery and (settler) colonialism.

Right-wing populism, gender and neoliberal globalization

Susi Meret (Aalborg University/DK) & Francesca Scrinzi (University of Glasgow/UK)

Our paper addresses current developments in research on right-wing populism and gender. We start from the consideration that, during the past decade, a growing number of studies has explored the relationship between right-wing populism and gender in different national (mostly European) contexts and by means of empirical cases. Yet, the extant literature focuses on perspectives and approaches that tend to underline a restricted set of factors and concepts. In this sense, we aim at moving a step further by critically reviewing and bringing together different strands of research that seem to have largely developed in parallel: on the one hand, the empirically-driven studies which investigate right-wing populist ideology, voters, activists and leadership by taking outset from different national contexts; and, on the other hand, those studies that adopt a broader theoretical approach, connecting right-wing populism with the structural and largely gendered processes of the neoliberal globalization, pointing to changing gendered structures and regimes and evolving feminist discourses, viewed through a macro and global lens. Related debates have tackled the issue of whether gender traditionalism is a distinctive and defining ideological feature of the populist radical right party family, or if this is contingent and strategic, thus engaging with mainstream studies of radical right politics. Finally, other gender scholars have begun to develop conceptual frameworks which may account for the cross-national variation of right-wing populist gender politics, in relation to contextual factors such as gender regimes, models of citizenship and integration, state/church relations, political opportunities structures, as well as parties' political ideological traditions and cultures. Based on this discussion, we suggest some avenues for further research in the field, building upon a more comprehensive approach that attempts to bridge these different approaches.

10.2 Rethinking Gender and Citizenship in Europe and the US

Date/time: Wednesday 15 June / 17:30 – 19:00

Room: U6/11

Chair: Pauline Stoltz

Gender and Power in the European Parliament: Intersectional and transnational perspectives

Petra Meier (University of Antwerpen/BE) Petra Ahrens (Tampere University /FI) & Lise Rolandsen Augustin (Aalborg University/DK)

Parting from the fundamental notion put forward by the European Union that there can be no democracy without gender equality, this paper explores how a power perspective

adds to our understanding of gender equality achievements in the European Parliament as a transnational political institution. We begin by discussing gender and citizenship in the context of institutional power. Gender equality in the European Parliament has been analysed in terms of women's descriptive, substantive and symbolic representation; we add to this perspective by exploring in depth the concept of power itself in assessing gender equality achievements in and through the European Parliament. Applying Allen's conceptualization of power as power to, power over, and power with to a critical reading of recent literature, it explores who can exercise power over what in the European Parliament and the consequences for gender equality. It furthermore relates the power analysis to the notions of representation and recognition as key dimensions of citizenship. The paper engages with intersectional approaches to equality and power within this transnational setting and highlights how power over and power to are intertwined, with power occurring without power over and power with unfolding through alliances and coalitions.

Gender Citizenship and European Democracy

Christina Fig (Aarhus University/DK) & Hans Jörg Trezn (Scuola Normale Superiore Pisa/IT)

This paper both contributes to the theoretical debates and looks at the interplay between gender, citizenship and European democracy. It provides an overview of the concept of EU citizenship, its limits and potentials with regard to the enhancement of gender equal citizenship and it discusses manifestations of citizenship in practice –also called 'lived citizenship' in the context of EU politics (see for example Roseneil, Halsaa & Sümer 2012). 'Lived citizenship' takes the analysis further as it transcends the European context and points towards transnational perspectives. A broader conceptualization distinguishes between citizenship as "rights, responsibilities and legal status bestowed by states and citizenship as practice in the form of participation, identity and belonging in relation to state and civil society" (Abraham et al. 2010; Lister 2007; Lister et al. 2007; here from Roseneil, Halsaa & Sümer 2012: 3). A similar distinction is also applied in feminist contributions, which have identified three main elements of citizenship: rights (and responsibilities), belonging and participation and an emphasis on 'lived' experiences of citizenship (Halsaa, Roseneil & Sümer 2012; Lister et al. 2007; Siim & Squires 2008; Siim 2000; here from Strasser 2012:25). Feminist contributions also draw the attention to the exclusionary effects of citizenship, which, as Roseneil, Halsaa & Sümer (2012) argue is always constituted in relation to its outside (2012:3). In the context of European integration, the notion of citizenship is intrinsically linked to democracy and participation in EU's institutions and in European civil society. A full analysis of citizenship in Europe needs to entail a focus on 'implementation' from above by the political institutions of the EU and a focus on 'bottom-up agentic processes' as the ones related to social movements' claims (Roseneil, Halsaa & Sümer 2012: 2), European civil society and a vibrant public sphere.

A Truly American Phenomenon?: An Intersectional Lens on Violence against Women

Erica Townsend-Bell (Oklahoma State University/US) & Juliana Restrepo Sanín (University of Florida/US)

Recently, scholars have developed the concept of violence against women in politics (VAWIP) to explain and analyze gender-based violence against women in electoral politics. Taking intersectionality theory as our point of departure, we explore the limitations of the concept of VAWIP, examining whether the concept travels across time and different contexts. We identify some limitations of the concept and discuss what are the implications of these limitations. We then analyze cases of VAWIP from different contexts in the Americas to highlight questions that have been left out of the discussion of VAWIP in the region and beyond. We focus attention to four elements of VAWIP. First, we address the blurred limits between activism and formal politics in the Americas, North and South, particularly as it manifests for Black and Indigenous women. Second, we outline the relative inattention to racialized forms of violence across the political spectrum. We then discuss persistent inattention to/oversight of rural experiences, highlighting their racialized and classed nature, and their placement along the spectrum of state absence. We also touch on questions of spatiality, noting the particular intensity of violence situated at the local level throughout the hemispheres. Our intent is to elaborate underspecified elements of VAWIP and to consider the role of context in elucidating these elements. In doing so, we hope to open questions about the degree to which VAWIP's contextual manifestations are particular to Central and/or South America, or are in fact a robustly American phenomenon, transiting both hemispheres.

Essential Citizenship: Theorizing Practices of Women Agrifood Workers

Wendy Sarvasy (California State University/US)

I theorize the potential of our pandemic consciousness to undo the second-class citizenship of agri-food workers by enacting a new legal status of *essential citizenship*. I build the concept from women's practices. I argue that essential citizenship reconnects reproduction and production, decommodifies food, and rests on intersectional activism. The argument engages with the work and citizenship literature. The first dimension breaks from care work theorizing, because care work does not necessarily entail production. I examine how the separation of reproduction and production structures model guest worker programs, in which Moroccan and Mexican women participate and how the United Farm Workers (UFW) women integrated them during the grape boycott. The second dimension explores the feminization of agriculture. Not only are women providing most labor, but they practice a feminized ethic that I fold into the notion of decommodify. It has two senses: emphasizing the use value of food, and making visible the social relationships that produce our food. Via Campesina (VC), as a transnational movement, illustrates both. Finally, intersectional activism has been utilized by women in the UFW, the Coalition of Immokalee Workers, and VC, who interconnect labor rights and women's rights. Through their campaigns to end sexual harassment in the fields, and to expand women's forms of leadership, they demonstrate the changes required for women agrifood workers to achieve the first two dimensions of essential citizenship. I conclude

with reflections on how *essential citizenship* creates a new political obligation *for* the political community to extend full membership to essential workers.

10.3 FEMONATIONALIST POLITICS IN EUROPE: GENDER EQUALITY AND THE FAR-RIGHT

Date/time: Thursday 17 June / 09:00 - 10:30

Room: U6/11

Chair: Charlène Calderaro

Feminist Foreign Policy and the Production of “Feminist” Nations through Othering

Jessica Cheung (Freie University - Berlin/DE)

The emergence of varied approaches to “feminist foreign policy” as a legitimised political practice and working method in countries such as Sweden (2014), Canada (2017), France (2018), Luxembourg (2019), Mexico (2020), Spain (2021), Libya (2021) and most recently Germany (2021), has been met with cautious scepticism by critical feminist scholars and activists. Set against a growing acceptance of gender as synonymous with “women’s rights” and as a (pre)condition of modernity, the proliferation of a “pro-gender equality norm” within international politics has enabled the instrumentalisation of feminism as a new site and source of nation (re)branding, identity construction and concealed state violence. In the pursuit of a “feminist” agenda, the Global North has utilised a racially normative and patriarchally bound conception of gender equality, as guided by a (neo)liberal feminist framework, to (re)generate White Eurocentric lines of inclusion and exclusion. Cast outside these “feminist” boundaries is the Other: the communities and individuals rendered as unintelligible by the State and international community at large. Using a feminist narrative analysis approach, this paper interrogates the productive power of a feminist label in producing a particular type of nation through Othering. In doing so, it works to destabilise and contest the gender exceptionalism of feminist foreign policy nations through the use of a homonationalist informed framework of analysis. It is from this perspective that this paper is able to make visible the concealed state violence perpetrated against Othered communities at a domestic and international level via a process of “organised ‘feminist’ hypocrisy”.

Paradoxes of Femonationalism in “Transitional” Societies: The New Right and Hijacked Feminism in Serbia

Ana Dević (University Business Academy – Novi Sad/RS)

The paper maps the positioning of women in the right-wing nationalist politics in Serbia, as well as the place of gender (equality) in the programs of these right-wing and other political parties. The grand frame of all right-wing groupings in Serbia is three-fold: (1) the collapse of the Yugoslav state and socialist regime; (2) the ethnonationalist frames of extreme wartime violence, which conditioned the Serbian postsocialist “transition”; and (3) the repatriarchalization of society and politics that resulted from the first two processes. The positioning of women in the New Right in Serbia will be explained by the context of the following processes: (a) nationalism and related historical revisionism that justifies the wars of the 1990s and their lasting unsettled aftermath, including the frozen conflict in Bosnia-Herzegovina and the unresolved status of Kosovo; (b) the transformation of Serbia from the rogue regime in the 1990s to an Europe-and-globally friendly state; and (c) the globalization of the New Right, where the prominence of token women in leadership positions confuses their individual mobility with the broader goals of women’s solidarity, anti-discrimination struggle, and feminism.

Eyes wide shut: The Greek alt/far-right and the Female

Valentini Kalfadopoulou (Ionian University/EL)

The proposed paper is part of an ongoing PhD research on the vernacular of the Greek alt/far-right, online and in print, and its comparison to the corresponding vernacular of the U.S. alt/far-right, centering on the concepts of nation, race, government, and the female. The paper will focus on comparing the representation of the female in three alt/far-right magazines (MAIANDROS, PATRIA and ANAKTISI) to the blog “White Women Front” created by female alt/far-right supporters. The above-mentioned magazines constitute print sources of ideological dissemination for the alt/far-right voices in Greece. They provide a communication channel with the right-wing audience given that traditional media in Greece no longer allow themselves to be used as means through which alt/far-right-wing agents can widen their reach or reinforce their hold on their supporters. Their content bridges the traditional right-wing ecosystem and the Internet, through their online presence via blogs, sites and Twitter. The approach was corpus-based, using discourse analysis methods as well as evaluative observations. Preliminary findings lend an opportunity to formulate the profile of the Greek alt/far-right woman but also show that terms such as race, blood, and nation, core terms to the ideology of Golden Dawn, which is nativistic in nature, feature prominently in texts written about and by women. This serves as a strong indicator that the Greek female alt/far-right supporter at large, but in essence Golden Dawn supporter, enters the ranks of the group having fully assimilated the habitus offered by Golden Dawn and not merely to support their partners.

Between postfeminism, ‘gender madness’ and femonationalism: Right-wing women’s narratives about feminism and femininity in Austria and Germany

Nicole Roy (University of York/UK)

In this conference paper, I explore how women in the right-wing political parties Alternative für Deutschland (Alternative for Germany, AfD) and Freiheitliche Partei Österreichs (Freedom Party of Austria, FPÖ) narrate feminism and femininity, two concepts often portrayed as mutually exclusive. This paper is part of my doctoral project, in which I analyse women’s narratives about their reasons for actively supporting right-wing parties and their negotiation strategies in those male-dominated parties. My research is based on 25 open-ended interviews with women members. Paradoxical from a feminist viewpoint, nine participants named ‘women’s equality’ as one of their main reasons for joining the androcentric parties, which are part of a broader antifeminist movement. I argue that my participants’ narratives are situated in antifeminist discourses, there are many contradictions within the narratives and – not uncommonly for antifeminism – elements of feminism are included. To analyse my participants’ narratives about feminism and femininity including contradictions, I use feminist approaches to postfeminism (e.g., Gill and Scharff, 2011), which show that antifeminist and feminist ideas are entangled. Postfeminist narratives include the motif that we have achieved equality, demonstrated by the individual achievements of women. Additionally, I discuss the narrative of ‘gender madness’, comparing it with the postfeminist argument that ‘feminism is going too far’. Here, I include the participants’ ideas on femininity using Julia Serano’s (2016) concept of femininity. The last narrative, I examine is the ‘othering’ of feminism, the entanglement with racism and the overlap of my participants’ narratives with Sara Farris’ (2017) theory of femonationalism.

10.4 ANTIFEMINISM AND ANTI-GENDER CAMPAIGNS

Date/time: Thursday 16 June / 14:30 - 16:00

Room: U6/11

Chair: Valentini Kalfadopoulos

Radiant Foetuses, Happy Families and Predatory Paedophiles: The Visual Language of Anti-gender Campaigns

Agnieszka Graff (University of Warsaw/PL)

Ultraconservative campaigns against “gender ideology” employ a remarkably consistent iconography with the aim of fuelling moral panics around feminism and LGBTQ people. Logos of various organizations often feature silhouettes of a nuclear family holding hands (Kuhar & Paternotte 2017); images of terrified children are routinely used, as are

photographs of 'predatory' drag-queens or trans-women. Explicitly religious imagery is avoided, as are blatantly nationalist and racist tropes. Instead the 'natural family' is evoked as a sacred and universal value. Following up on my earlier research on anti-genderism as a worldview linked to the rise of nationalism and right-wing populism (Graff & Korolczuk 2021), this paper takes a dive into this visual language. Images are drawn from websites and social media profiles of organizations such as the World Congress of Families, CitizenGo, Manif pour Tous, Tradition Family and Property, Agenda Europe, and others. Posters, banners, billboards, illustrations, book covers and anti-gender merchandise are examined with an eye for patterns and underlying themes. What emotions and affects are being evoked? What collective identities are interpellated? I argue that the global anti-gender movement has its own distinctive political aesthetic, its own visual style that draws on earlier 'family values' and anti-choice campaigns in the USA, but is far more radical. The sense of imminent threat and the suggestion of necessary violence suggests a debt to fascist imaginaries. The visual repertoire is not merely illustrative of the anti-gender message but has an ominous logic of its own.

Men's rights activism and anti-feminist resistance in Turkey and Norway

Hande Eslen-Ziya (University of Stavanger/NO) & Margunn Bjørnholt (University of Bergen//NO)

In this presentation we address the growing anti-feminist activism and mobilization and its consequences for gender equality and women's rights. Using the concept of counter movement, we study men's rights mobilization in Turkey and Norway, two countries with different histories and realities of women's rights and gender equality. We first compare how the respective men's rights movements emerged in response to, or parallel with, the advances of women's movements. Investigating mass media and social media content from the most prominent contemporary men's rights groups in each country provides a comparative analysis of men's rights mobilization. As suggested by the counter movement theory, men's mobilization and the anti-feminist advances in both Turkey and Norway emerged primarily as a reaction to the advances of feminism in these countries. In other words, our exploration of men's rights activist groups has revealed both important similarities and national particularities relating to their activism as a counter movement. However, while men's rights activists in Turkey challenge gender equality and defend the traditional family, in Norway, men's rights activism is a masculinist co-optation of the gender equality discourse.

Illiberal Democracies: Rise of Authoritarian Populism and Gender Backlash in Turkey

Esra Kazanbas (University of Toronto/CA)

This research paper focuses on the correlation between violence against women and the rise of authoritarian populism in contemporary Turkey. Soaring numbers of violence against women in Turkey by 400% according to official numbers of the government by 1,400% according to NGO reports in the last two decades reveal the alarming rise of violence against women. Although, there is an abundance of grassroots activism and social movements fighting to eliminate violence against women, there are very few studies

examining this problem named as an epidemic by many scholars. Literature review on the topic shows that there is a deficit in current research that addresses the relationship between authoritarian populism and gender politics, in this case increase of violence against women. Kandiyoti (2016) argues that violence against women in Turkey generally “blamed on an ill-defined notion of patriarchy, implicitly understood as a deeply ingrained pattern of culture” or as some policy makers call “a social disease” (103). This characterization while pathologizing the offenders fails to address the systemic and institutional underlying reasons of this phenomenon and its link to governance (Kandiyoti 2016, 104). Lack of research combining these two, namely, the location of gender in the Turkish politics, begs for a comprehensive analysis and research of changing political atmosphere and its impact on violence against women. Grewal (2020) argues that “gender and sexuality – articulated with race, class, caste, religion and other local social divisions – are central to producing authoritarian power on the interrelated scales of family and nation” (182). Hence, this paper provides a discussion of the ways in which gender is located in the current political climate of Turkey and has increasingly become an apparatus for the authoritarian state as a form of protection of its perpetuity.

At the intersection of nationalism, antifeminism and neoliberalism: The case of Afrodit Latinopoulou

Dimitra Mareta (GIRES, Global Institute for Research, Education and Scholarship/NL)

The focus on the intertwining of feminisms, nationalisms and neoliberal politics and policies has shed light on the current developments in women’s issues. While there have been common places in this intertwining in the countries so far examined, there also differences related with the specific political circumstances and history of each country. This paper will focus on the case of Greece by examining a prominent figure of Greek femonationalism, Afrodit Latinopoulou, a stateswoman and MP candidate with the governing conservative party of New Democracy. It will explore the discourse of Latinopoulou with regard to the basic pillars of femonationalism as outlined by Sara Farris and how these pillars are particularly incorporated and advanced in the rhetoric of Latinopoulou. Furthermore, it will present how all this is exercised in the specific frame of Greek nationalism. In it, on the one hand, the parameter of anti-leftism is still central—unlikely other European femonationalisms—while, on the other hand, its anti-Muslim rhetoric and antifeminism present similarities with them. Nevertheless, especially in Latinopoulou’s rhetoric they are mainly used to attack feminist demand for equality and advance a neoliberal concept of equality. Finally, the paper will explore if and how the theory of femonationalism can be enriched through the comparison of the examples already investigated with the Greek case. For this examination I will use material from Latinopoulou’s personal twitter account and site and from her interviews and articles in Greek media.

The populist policy of “decency” as a post-68 governance model of the economic crisis

Marcella Corsi (Sapienza University of Rome/IT)

The bulk of the economic literature focuses on the demand-side (public opinion) explanation of populist parties success, especially the so-called economic inequality perspective. Such predominant view investigates the voting impact of economic insecurity and explain mass support for populist forces as a consequence of growing inequalities, migration flows, and shrinking welfare state. An alternative perspective is provided by the so-called ‘cultural backlash’ thesis, emphasizing the reaction from those holding traditional values and retro norms to progressive cultural change developed in Western affluent societies since 1968. A process of interaction between economic inequality and cultural backlash theories may explain the rise of a host of different populist manifestations in several EU countries (including Italy). In the context of mounting inequalities generated by the economic crisis, the most common variant of populism across the political spectrum is an ideology based on the stigmatization of vulnerable groups (especially migrants). The populist ideology of *decency* provides a comprehensive label including different sort of behaviour and life style of the poorest and most marginal section of the society. In our view, it is worthwhile to analyse this process, and try to draft its economic implications, asking ourselves whether the failures of the 1968 movements allow for the establishment of populist right-wing parties in Europe. In this context, it is crucial to analyse the rise of a new kind of women leadership in the right-wing parties as a possible backlash of the feminist 1968’s movement.

10.5 POSTCOLONIALISM AND FEMINISM, RACE AND CITIZENSHIP

Date/time: Thursday 16 June / 18:00 - 19:30

Room: U6/11

Chair: Eleonore Lepinard

Developing citizenship? Postcolonial Europe and the making of female Jordanian citizens

Barbara Schenkel (SOAS University of London/UK)

In my contribution to this panel, I will critically investigate the concept of women’s citizenship in Jordan in the context of political ‘empowerment’ programmes in international development. These programmes aim to encourage Jordanian women’s civic engagement, for instance their involvement in local development processes, their advocacy towards state institutions, their involvement in political parties, or leadership roles in community development. These are then labelled ‘citizen empowerment’ projects, leading me to ask, what kind of making-into-citizens do these organisations conceive for the participants? Analysing how Jordanian women are implicated in discourses around

citizenship and empowerment, I argue that these development interventions aim to produce docile citizens as governable subjects, but also create structures of political optimism for these women which turn cruel as they wear out politically desiring citizens. Based on qualitative research with multiple organisations in Jordan and Europe, I examine how women's citizenship is constructed, imagined, and negotiated in a neoliberal context outside of the global north, with a particular focus on how non- Jordanian development organisations construct Jordanian women's citizenship for the participants in 'empowerment' projects. By asking what we can observe about postcolonial Europe through examining its involvement in making citizens outside of its borders, I also critically investigate the traveling of citizenship as a fundamentally gendered and colonial category from the global north/Europe to the global south/Jordan through development work, as well as the implications of constructing citizenship for women in the global south and what these reveal about their constructors, rather than the constructees.

How to become a global citizen!? A postcolonial-feminist perspective on the production of a utopian subject and its colonial entanglements.

Sandra Altenberger (University of Innsbruck/AT)

UNESCO's concept of Global Citizenship Education praises efforts of education for a global citizenship to achieve global (gender) justice and transnational solidarity. On the basis of a broader postcolonial-feminist analysis of UNESCO's documents of GCE, which shows how gendered subject positions (To-be and To-do subjects) are created and how colonial continuities are stabilized through them, this contribution is focusing on the utopian subject which is analytical characterized as a To-become subject – the global citizen. A sociology of knowledge based and deconstructivist informed discourse analysis enabled the reconstruction and interpretation of these gendered subject positions. The UNESCO approach to global citizenship highlights global citizenship as a multi-perspective concept to overcome national boundaries and the existence of a global community to which all can belong and in which all can participate. But, "yet, citizenship itself is defined by who does and who does not belong." (Pashby 2012: 17) Through the supplementing of the feminist lens with a postcolonial perspective I will focus on *how* the core subject of GCE is produced and which problems have to be discussed. Which colonial informed and gendered in- and exclusions can be traced, and which role do gendered subject positions as To-be subjects and the benevolent To-do subjects play? How do colonial/imperialistic discourses construct and continue to stabilize particular gendered, classed and racialized notions of citizenship within unequal power relations (*class apartheid* – Spivak 2008)? For a critical intervention in normative debates about gender, global citizenship and education it can be useful to sabotage the UNESCO paradigm of GCE in an affirmative (Spivak 2012) way.

The past and the future of belongings - racially minoritized women's experiences of belonging in the Danish school

Ahrong Yang & Jin Hui Li (Aalborg University/DK)

This article explores the racially minoritized girls'/women's racialized and gendered experiences with belonging to the Danish public school (*folkeskolen*) from the 1970s up

until today. Scholarly, the racially minoritized girls'/women's school experiences have not been the subject of analysis to the same extent as those of the racially minoritized boys. In this article, we therefore examine how former and current racially minoritized students' narratives about belonging are negotiated through gendered and racialized processes in a Danish school context. We are thus interested in investigating how experiences of being a racially minoritized girl/woman in a Danish school context take place over time and affect/have affected their experiences of belonging in school and in society. The article is based on different types of empirical data: Oral history interviews with former migrant students who attended Danish public school in the period from the 1970s to the 1990s, as well as focus group interviews with racially minoritized students who attended school in the 2010s. We are here inspired by Doreen Massey's (2005) concept of *multiple spatiality and time*. By combining the two types of empirical material, we wish to investigate how time and space intertwine and inform experiences of belonging. Here we want to shed light on how past and present students look back and forward in time, respectively, when they describe and explain their experiences with racialization and belonging to the Danish school and society.

'Turning away'. Conversion as a politics of refusal

Eva Midden (Utrecht University/NL)

This paper focuses on the relationship between religion/secularism and national identity through the experiences of female converts to Islam. These women occupy a controversial position in society: they are often born and raised in Europe *and* have chosen for a religion that is generally associated with 'foreignness'. In this context, converts are frequently represented in terms of loss, especially in relation to gender relations. In other words, their conversion to Islam is read as a *turning away* from modernity or Western lifestyles, rather than a conscious choice *for* something new, such as spiritual fulfillment. Coulthard (2014) and Simpson (2014) however, interpret '*turning away*' in relation to the politics of recognition and decolonization. This understanding makes it possible to read conversion as an active choice for self-determination. *Turning away* then becomes a refusal to engage in the hegemonic recognition game of being situated and managed and to be politically consumed by the overarching system (Ali, 2018; Simpson, 2014). The paper will investigate how Dutch converts to Islam negotiate the different aspects of their identities and the boundaries connected to those through a politics of refusal. I will argue that by following Coulthard and Simpson, we can understand converts' '*turning away*' in an alternative, less negative way. They '*turn away*', as Fanon argues, to find freedom on their own terms and in accordance with their own values (Fanon cited in Coulthard, 2014).

"With or without citizenship, I will always be a foreigner". Citizenship borders and Muslim racialization in Italy

Marta Panighel (University of Genoa/IT)

This paper aims to analyze how Italian law on citizenship is configured as a control device to exclude the racialized Other from the order of the nation. Moreover, it focuses on the discursive constructions that legitimize the persistence of institutional racism in the Italian context. Muslim Other – always perceived and constructed as a migrant, despite

being a long-term resident and/or a citizen – is described in public and political discourse as incompatible with Western modernity and therefore with citizenship. The origins of those discourses and practices can be traced back, theoretically, to the coloniality of the concept of Nation State and, practically, to the history of Italian colonialism, which has long been neglected and repressed. The Orientalist and neo-Orientalist dichotomies make epistemologically impossible to assimilate the racialized Other into the “imagined community”, indeed imagined as intrinsically homogeneous (meaning white). In this context, new Italian Muslim generations have not remained silent: starting from associations to Instagram celebrities, in the last twenty years Italian Muslims voices have become more and more present and well-structured. However, public opinion and political forces still tend not to listen to them, maintaining the Italian scenario strongly resistant to changes, both regarding legal framework and representations. This paper analyzes twenty in-depth interviews crossed with an historical reconstruction of Italian law on citizenship, as well as the never approved reform proposals. Finally, this contribution intends to outline a diachronic image of the relationship to politics of a new generation of citizens, still not fully recognized by their State.

10.6 WAR, JUSTICE AND CITIZENSHIP

Date/time: Friday 17 June / 09:00 - 10:30

Room: U6/11

Chair: Pauline Stoltz

Transitional Justice and Gender Discrimination in Nationality Law in Syria

Roua Al Taweel (Ulster University/UK)

Traditional approaches to transitional justice processes have been critiqued for tending to be implicated in the patriarchal and neo-liberal structure of governance resulting in limited scope in terms of consideration of forms and level of victimisation; exclusion of women; overlooking external actors’ economic, moral, and military support for repressive regimes; and lacking a transformational approach. Drawing on evolving gender work in transitional justice, this paper investigates civil rights violations facilitated by the legal framework. It focuses on the obstruction of access to equal citizenship due to gender discrimination in nationality law in Syria. GDNL poses major post-conflict challenges, especially for women who may lose economic rights related to marriage, divorce and the death of a husband and whose children may face statelessness if nationality cannot transfer through the mother, and within the poor documentation of civil status, with regard to birth registration inside and outside Syria. It is an issue that is also believed to be key conditions for refugee repatriation and reintegration process. Using feminist theory and gender analysis, I argue that a comprehensive intersectional approach to transitional processes in Syria is necessary to address the root causes of conflict-induced atrocities and, hence, achieve transformative gender justice. That demands unpacking the colonial legacies in national legislation and addressing the framing of gender (intersected

with race and class) and its implications on people's material realities. The presentation locates the area of enquiry in the wider PhD research and reflects on current challenges and opportunities for transformative gender justice in Syria.

Actions constitutive of sovereignty: intersectional analysis of the exercise of sovereign power in the new forms of war in Colombia

Alejandra Bello-Urrego (University of Lausanne/CH)

This paper presents the results of a postdoctoral research whose objective was to understand the role of cruelty in the modalities of exercise of sovereign power in what Rita Segato calls the new forms of war, based on the Colombian case. The result of the research widens the perspective of contemporary critical political theory which is focused on making live and making die as the actions of sovereign power. As this research demonstrates, understanding how to make suffer (cruelty) is a constitutive action of this kind of power in Colombia shows that power is at the same time located and crossed by a global colonial matrix. Also, the intersectional feminist approach allowed the research to provide a definition of sovereignty capable of considering the different experiences of power according to sex, race, and class, among other categories of difference. Finally, understanding the exercise of sovereign power from a gender and postcolonial perspective opens a whole universe of new questions about what citizenship means. I used the corpus of decolonial feminist theory while addressing a theme of political science. The discussion is sustained in a theoretical research which relied on documentary analysis of all the reports published by the National Center for Historical Memory of Colombia between 2008 and 2018 (150 published reports).

The Contradictions of Canadian Nationalism: Peacekeeper Identity and Genocide of Indigenous People

Sandra Biskupski-Mujanovic (University of Western Ontario/CA)

In this paper I will discuss how Canadian nationalism is both contradictory and unstable by engaging with my research with women members of the Canadian Armed Forces and how they understand peacekeeping and its relation to Canadian identity. I will then contrast their interpretations of Canadian identity and values to Canada's mishandling of its genocide against Indigenous People to signify a disconnect between the perception of Canada as a do-good peacekeeping nation and the violent reality that Indigenous people face within the country, currently and historically. Canadian identity is very closely tied to its imagined peacekeeping past and heyday where Canada was a leader in United Nations peacekeeping, establishing its national values of neutrality and peace. However, with recent discoveries of hundreds of remains of Indigenous children in residential schools, the conception of Canada as a do-gooder should be dismantled and interrogated with scrutiny.

Everyday terror - towards a feminist analysis of knife violence

Katharina Karcher (University of Birmingham/UK)

In this presentation, I want to present three case studies from my book project 'The Terror of Things: Rethinking Security Through the Agency of Everyday Objects'. The first is a racist attack against 14-year-old Dea-John Reid in May 2021 in Birmingham (UK), which culminated in his brutal murder. The second is the killing of Evi-Maria L. in Munich (GE) in October 2020 by her husband. The third is a knife attack in London (UK) in November 2019, which claimed two lives. These violent events took place in different locations, and one was labelled 'knife crime', one a 'domestic incident' and one 'terrorism'. However, as this presentation shows, the three attacks deserve to be analysed together. In the UK, knife crime is seen as a 'deadly disease' that 'continues to grow exponentially'. As Stuart Hall has shown, the moral panic over muggings in the UK can be traced back to the early 1970s when the press fuelled fears of young black male criminals. Other weapons, knives are readily available and can be used without any expert knowledge. They are used in spectacular attacks in the public sphere but feature particularly prominently in violence in the 'domestic' sphere. Feminist scholars and activists have equipped us with powerful tools to analyse and challenge such violence, e.g. the notion of feminicide. However, I argue that we need an object-focused approach to analyse different forms of knife violence and to develop awareness for the 'situated ethical obligations and commitments' (De la Bellacasa 2017, 16).

The Cultural Death and Rebirth of Settlement and Resettlement

Vanessa Noack (Linköping University/SE) & Zara Luna Hjelm (Uppsala University/SE)

In this paper, we are going to explore the cultural death and rebirth of adoptees, first- and second-generation immigrants in Sweden. For the study, we are going to use a qualitative methodology with a triangulation of methods containing semi-structured interviews, phenomenology, and critical discourse analysis. We will, in that sense, investigate what it means to culturally and socially migrate from one place to another, and how that shapes identities and the becoming of the individual. For example, being adopted from one country to another often means the symbolic death of one identity, thus culture and the rebirth of another. The displacement adopted children faces causes them to lose their history and first family, which for some, this displacement causes a great distress that something is missing (Hübinette 2003). Similarly, third culture 'kids' (Useem, see Melles & Schwartz 2013) experience a sort of 'mellanförskap' (betweenness), in which they ascribe the status of being in between cultures, and being faced with questions such as 'where are you *really* from?'. In that sense, we are going to question the experience between rootlessness and freedom. Additionally, we want to explore the mechanisms of settlement and re-settlement regarding meaning-making processes and the status of arriving, belonging, and being in relation to inclusion and acceptance. We are going to emphasize the importance of intersectionality (Crenshaw 1991; Lykke 2010), hence, how race, ethnicity, gender, nationality, citizenship, religion, socioeconomic class, abilities, and further social constructions play crucial roles in the borderlands of belonging (Anzaldúa 1987). We will also study the elements of mourning in relation to cultural death. What does it mean and how is mourning defined if you cannot return to a culture and society you once called home? How is mourning described if you lost personal cultural connections over the generations? How is mourning described and to which extent is it

lived differently if you resettled in a new culture and society as an adopted child, first-immigrant and second immigrant? The reason why we want to present a study that includes adoptees, first-generation and second-generation immigrants is based on the richness of data collection. For instance, through the inclusion of these three groups, we are able to analyse the positionality and possible different standpoints among participants. We want to emphasise the importance of differences considering not only different immigration status but also ways of belonging and ways of being in social and cultural contexts. Here, we stress that adoptees and second generation immigrants may have a higher common ground in relation to cultural death and rebirth than first-generation immigrants.

10.7 HOMONATIONALISM AND THE “QUEERING” OF THE FAR-RIGHT

Date/time: Friday 17 June / 15:00-16:30

Room: U6/11

Chair: Angeliki Sifaki

Between trans*phobia and trans*chauvinism: Strategies of far-right trans*people within the *Alternative für Deutschland*

Judith Goetz (University of Vienna/AT)

Trans*phobia is a fundamental component of right-wing extremist ideology because of its prevailing heteronormativity. The biologism central to right-wing extremism with its construction of a dichotomous gender image can always be interpreted as structurally trans*phobic. Such violent norms are usually connected with exclusion and discrimination, and in addition to trans*persons, they also apply to homosexuals and women and men who do not conform to gender stereotypes. By citing "nature" as its reference, this ideology denies the manifold forms of sexual identity apart from gender dualism and heterosexuality, but also classifies deviations from these constructed norms as 'abnormal'. However, trans*phobia is not the only point of contact between right-wing extremism and trans*- issues. It is also possible to find far-right trans*persons. The present paper therefore deals with the following questions: How can people who are themselves affected by social- and right-wing discrimination be enthusiastic about policies and ideologies that advocate precisely this kind of discrimination? How and why are trans*persons in the ranks of far-right groups and parties tolerated? Based on an analysis of available statements of party functionaries and trans*persons within the Alternative for Germany (AfD), this paper identifies strategies to bridge these apparent contradictions. I argue that these strategies can be grouped into four categories (denial, trivialization, privatization and externalization of discrimination). Following from the last category and like femo- and homo*nationalism, I also suggest that the term 'trans-

chauvinism' aptly captures the ability of trans*people to become part of the 'German' we-collective by distinguishing themselves from the 'Muslim Other'.

Queer nationalism(s) after the II Nagorno-Karabakh war: the case of Azerbaijan

Ramil Zamanov (Charles University Prague/CZ)

The year 2020 has changed the status-quo of the frozen Nagorno-Karabakh (NK) conflict. The frozen conflict escalated in June 2020 and re-escalated in September 2020, which is named the II Nagorno-Karabakh War. This article examines the nationalism(s) of queer andGBTQI+ masculinities in the post-soviet state Azerbaijan by re-visiting the II Nagorno-Karabakh War. AzerbaijaniGBTQI+ communities are highly diverse in their various standpoints concerning the current militarization and nationalism trends of the Azerbaijani government and society. By choosing this topic, I analyze three crucial issues in this paper: firstly, the development of queer/GBTQI+ nationalism(s) among queer/GBTQI+ masculinities as a result of II Nagorno Karabakh War; secondly, the dynamics of queer nationalism(s) in Europe's most homophobic country; and lastly, the relations of nationalist queer/GBTQI+ masculinities with the left-wing (anti-militarist) queer/GBTQI+ masculinities within the activist circle in Baku. The analyses are based on fieldworks research, observations and interviews conducted from May 2021 to February 2022 withGBTQI+ masculinities who live and work in Baku, Azerbaijan. The article suggests that nationalism has a powerful potential to re-enact its roots even among the most vulnerableGBTQI+ masculinities, who are the survivors of homophobic Azerbaijani system.

"These days, we should send our missionaries to Europe". Tanzanian Lutheran counter narratives to Western homonationalism

Charlotte Weber (University of Münster/DE)

Many African politicians, governments and church leaders have positioned themselves against sexual minorities in the past, through statements, legislature, and/or physical persecution. In Western media discourse, Africa has repeatedly been called 'the continent of homophobia', employing narratives of homonationalism (Puar) and sexual exceptionalism (Dietze) and portraying Western sexuality as enlightened and 'African sexuality' as inherently backward. I argue that in order to overcome this racist dualism, one has to examine the transnational, postcolonial entanglements between race, religion, politics and sexuality. I will attempt to do so by looking at the specific case of the Evangelical Lutheran Church in Tanzania (ELCT), which has repeatedly declared homosexuality to be 'un-African' and 'un-biblical'. The ELCT was founded by German missionaries at the end of the 19th century and is the second largest Lutheran church in the world. It is a powerful religious and political actor in Tanzania and highly globally integrated. In this paper I will analyze Tanzanian Lutheran counter narratives to Western homonationalism and sexual exceptionalism. Through these counter narratives the ELCT subverts long-standing global power relations, by portraying Western sexuality as degenerated and its former missionary churches as morally corrupted, while at the same

time declaring itself as the defender of Christianity. These counter narratives are formed through engaging in relations with its Western partner churches as well as the general national discourse. I argue that through the public employment of these counter narratives, the ELCT actively promotes and takes part in the construction of a Tanzanian 'anti-homonationalist' citizenship.

Sex, Patriotism, and Marriage: Conceiving Queer Citizenship in Jordan, Enacting Queer Citizenship Online

Amira Fretz (Utrecht University/NL)

Citizenship is historically grounded in normative assumptions about gender and sexuality (Richardson 2018; Bell and Binnie 2000; Weeks 1998). Feminist, postcolonial, and critical race interventions have furthermore revealed that citizen-subjects are always already sexed (Pateman 1990), gendered (Fraser and Gordon 1992), and raced (R. Ferguson 2009). The normalising powers of citizenship thus beg the question: can citizenship be queered? And, if not (Volpp 2017; Sabsay 2014), to what end do queer collectives employ citizenship discourses? This paper presents a queer of colour intervention into and lends a critical legal lens to citizenship studies, to investigate the potentialities of queer(ing) citizenship in Jordan. It first studies the legal regulation of good Jordanian citizenship, arguing that Jordanian citizen-subjects are necessarily inscribed in a reproductive, patriotic heteronormative family ideal; and then turns to Amman-based conceptual webzine, My.Kali, finding that its work makes claims to Jordanian citizenship, as opposed to acceptance or tolerance. The paper argues that My.Kali both queers Jordanian citizenship through a consistent, critical disidentification with its core tenets; and enacts queer citizenship in the digital sphere, making possible queer futures that link back and hope to transform the nation-state. The paper thereby also revisits symptomatic debates on the articulation of queer strategies in/of the Arab Middle East in anglophone academia. In short, it engages the theoretical (im)possibility of queering citizenship, contextualises its theoretical utility in Jordan, and centres the Arab and Jordanian voices that utilise its rhetoric to create and maintain an unprecedented momentum of queer Arab activism and belonging.

Queering the far-right in Italy: Giorgia Meloni's modern motherhood, non-normative heterosexual families, and white nation.

Maria Indelicato & Maíra Magalhães Lopes (University of Coimbra/PT)

(...) The fable of multiculturalism eventually became just humiliation and degradation and violence against women. But how is it possible that in Italy (...) one pretends not to see the exploitation of Roma children forced to go and report their mothers because they send them to beg (...) This is racism, dear friends of the left. This is racism.
Giorgia Meloni, speech of campaign rally in Rome, September 18th, 2021.

This paper applies a queer race feminist critique (Ahmed 2006, 2014) to the far-right Italian leader Giorgia Meloni. Building upon recent theorizations of homonationalism (Puar 2007) and femonationalism (Farris 2017), as discursive formations that affectively

realign sexuality and gender with heteronormative ideals of family and motherland to exclude non-national subjects (Indelicato 2019), this paper demonstrates that Meloni's strategically weaponizes her gender identity and status of single mother to cast the ideal national family as white. To do so, it pays particular attention to Meloni's speeches against left-wing anti-racist stances, particularly to those claims which have framed multiculturalism as a threat to both the family unit and body politics. Through this analysis this paper concludes by arguing that Meloni's brand of femonationalism is not only casting the ideal national family as heteronormative but more insidiously naturalizing it as white. By equating heteronormativity with whiteness, Meloni's claims affectively succeed in characterizing whole racialised group populations as either aberrant or pathological. Either way, by contrasting them to the inherently civilized, caring, tolerant, and even feminist, ideal national subjects, they render non-white subjects as enemies of the nation.

10.8 PLACES, SPACES AND ACTS OF CITIZENSHIP

Date/time: Friday 17 June / 17:00 - 18:30

Room: U6/11

Chair: Birte Siim

Global Perspectives on Citizenship, Statelessness and Gender

Salma Shaka & Monika Mokre (University of Vienna/AT)

The paper comparatively examines citizenship regimes worldwide out of an intersectional perspective. Thereby, legal provisions as well as political practices and the identity constructions affected by them will be taken into account. (1) Ways of citizenship acquisition (*ius sanguinis* and *ius soli* in different specifications) and naturalization will be analyzed. This includes forms of *ius sanguinis* in which citizenship acquisition is exclusionary of women and can only be passed on through the father, or conditions of naturalization bound to regular income difficult to achieve by women with care responsibilities. The consequences of these citizenship regimes will be analyzed with a special focus on (2) the causes and consequences of statelessness. (3) A comparison between the rights and obligations of citizenship (respectively the lack of rights of non-citizens) will be carried out across different national contexts. On this basis, discrimination of non-citizens and specific categories of citizens (e.g. naturalized citizens) will also be identified and (4) analyzed from a post-colonial perspective. While delivering an overview of different national citizenships in their intersectional effects, the chapter specifically focuses on Palestinians as a concrete example in regards to questions of statelessness and national identity. Palestinian (non)citizenship will be examined through a gendered lens in relation to the desire of belonging to a nation-state and struggles for independence. Accounts on how paternal relationships and exclusionary citizenship acquisition laws have played a crucial role in defining the stateless Palestinian as a collective entity will also be given, linking it with familial conceptions of the state and the reproduction of its citizens through the female body.

Gendered Academic Citizenship: A critical feminist perspective on precarity in academia

Nicky Le Feuvre (University of Lausanne /CH), Sevil Sümer (Norwegian University of Science and Technology (NTNU)/NO) & Pat O'Connor (University of Limerick/UK)

Academic institutions are experiencing wide-ranging transformations and are increasingly organised with a neoliberal market logic, emphasizing profitability, commercialization, and competition. In this paper we use the framework of "Gendered Academic Citizenship" (Sümer, O'Connor and Le Feuvre 2020) to discuss the complex dynamics of power relations and processes of inclusion and exclusion, recognition and denigration, in the contemporary academic context. Our notion of *gendered academic citizenship* involves three key components: membership (yielding certain rights and duties); recognition (yielding power, voice, and respect) and belonging (yielding a sense of identity, entitlement and 'fitting in'). Emphasizing the various ways in which gendered power relations influence academic practices of membership, recognition and belonging, we identify and operate with four *ideal-types* of academic citizenship: Full citizenship, limited citizenship, transitional citizenship, and non-citizenship. Full academic citizenship is granted to a core of tenured academics who are usually employed on a permanent and full-time basis, while limited academic citizenship is associated with institutional positions that are less prestigious and rewarding, implying reduced recognition and sense of belonging. Transitional (or 'probationary') academic citizenship occurs at a specific point in the career trajectory and is experienced by those early-career academics who aspire to an academic career. In this paper we will focus on this insecure period of transitional academic citizenship and discuss the gendered elements of precarity in academia.

Russian LGBT Activists, the 'Foreign Agent Law' and Transnational Solidarity - Locating agency and acts of citizenship

Pauline Stoltz (Aalborg University/DK) & Anna Khlusova (King's College London/UK)

Russian LGBT activists engage in transnational activism against the backdrop of national and global contentions around the nature of sexual orientation and gender identity (SOGI), citizenship and human rights. In Russia, for decades queer sexuality has been cast as a Western and European degeneracy, with official political narratives presenting LGBT rights as foreign, immoral and dangerous interferences of external actors aimed at destroying Russian national values. Furthermore, the 2012 'Foreign Agent Law' requires NGOs that receive foreign donations and engage in "political activity" to register with the government and declare themselves as foreign agents. In practice, this politics of belonging (Yuval-Davis, 2011) puts constraints on the engagement of Russian LGBT activists and organizations in transnational activism. Here we ask how constraints to acts of citizenship (Isin, 2009) of Russian LGBT activists nationally influence how they can negotiate their ideas and establish transversal dialogues about citizenship and sexual rights at transnational and global levels. We investigate personal narratives of local and transnational activism in Europe in interviews with Russian LGBT activists and discuss their agency, acts of citizenship and transnational activism. We adopt an intersectional

approach to inequalities in transnational solidarity practices. Inspired by Nira Yuval-Davis (2011) and Bachetta (2002) we understand that queer connections of solidarity are produced not only across scale but also in relation to intersecting systemic relations of power (based in colonialism, gender, sexuality, racialisations and class), that scaffold – to paraphrase Spivak (1993)– who can speak, who is heard, and which issues are taken up.

#EndRapeCulture protests as Acts of Citizenship in South Africa

Amanda Gouws (Stellenbosch University/ZA)

The 2016 #EndRapeCulture campaign on university campuses in South Africa created a new feminist energy/anger when young, mainly African, women students embraced the identities of radical, intersectional, African feminists. They emphasised their intersectional identities (and the precariousness of being young and black in South Africa) in protest marches that reclaimed women’s bodies as part of a bigger movement that was also aimed at decolonizing universities in South Africa. The students argued that Western (read white) institutional cultures reflected a lack of African values and were symbolic of a lack of decolonization that they found profoundly alienating. This campaign that engulfed the country in 2016 can be considered as lived citizenship that relate to Isin’s notion of “acts of citizenship” that refused the alienation from the liberal notion of rights claiming in a country where women are rendered into bare life (Agamben) through extraordinary high levels of violence. Using a context of anti-colonial struggles for my theorizing I will engage marginality as productive of subjectivity. I will draw on Joe Turner’s notion of the collective experience of refusal and disturbance (and the politics of rage) to engage the question whether these disturbances make solidarities possible, looking closer at affective solidarity as theorized by Jodi Dean.

10.9 FEMINIST STRUGGLES, DECOLONIALISM AND CITIZENSHIP

Date/time: Saturday 18 June / 9:00-10:30

Room: U6/11

Chair: Dimitra Mareta

"When the state doesn't protect me, I must protect my sisters". Grassroots mobilizations for reproductive rights in Poland and visions of citizenship

Radosław Nawojski (Jagiellonian University in Kraków/PL)

Attempts to restrict reproductive rights in Poland gave rise to unprecedented social mobilisations that have been ongoing since 2016 as part of the All-Polish Women's Strikes. These have led to thousands of citizens repeatedly taking to the streets in Poland

and abroad and the emergence of a sustained movement, at the core of which is the making of claims to rights that invoke multiple issues and spheres. The most numerous protests so far took place during the COVID-19 pandemic, when, despite restrictions on public assembly laws, thousands of people took to the streets in response to the Constitutional Court verdict. The breaking of the "abortion compromise" that had lasted more than two decades became the impetus for mass denunciations of obedience and challenges to the legitimacy of existing laws, authorities, or institutions. This paper aims to explore the visions of citizenship emerging from struggle for reproductive rights in Poland. In recent years, among other things, I have conducted dozens of narrative interviews with people who participated in these mobilizations and collected speeches given at demonstrations. The result seems to indicate that since the beginning of the 2016 mobilisation, the notion of citizenship has been in the center of the movement's constructed discursive frame. The language of citizenship theory was communicated by personal experiences that vividly problematised the sense of (not)belonging to a political community, especially in its vision shaped by the state. Citizenship has become a lived experience.

'Lad culture' in higher education: How do staff understand and explain sexual violence in university spaces?

Carolyn Jackson (Lancaster University/UK)

Sexual violence is prevalent in higher education contexts internationally, and is gaining increasing attention from feminist researchers. In this paper I'll draw on my research with Prof. Vanita Sundaram (University of York) which examined sexism and sexual violence in university spaces. Based on rich interview data from 72 staff in a diverse range of roles in six universities in England, I'll explore how they conceptualised 'lad culture' in universities, and how they understood and explained the sexism and sexual violence seen to be part of that culture. Most staff conceptualised lad culture in ways that rendered it less visible to them, thus underestimating the pervasiveness of it. Furthermore, their explanations for it generally lacked a gendered analysis and instead referred to factors such as peer group influences, the need to 'fit in', immaturity, and the effects of alcohol. Such explanations tended to trivialise and minimise the pernicious effects of sexism and sexual violence, and ignored the gender norms and structural gender - and other intersecting - inequalities that underpin them. I will offer a different theorisation of lad culture and touch on the implications of this for social change.

Novel, History and Subalternity: Gender and Ethnicity in Frankenstein (1818)

Jules L. Rodríguez Cantero (Charles University Prague/CZ)

Since the emergence of postcolonial studies, historiography has seen itself benefited from the incorporation of new interdisciplinary perspectives that allow us to conceive the past plurally. Power-relationships, individuals and how they integrate or not in societies are a problem which can be studied in social sciences through, among other things, cultural productions from/in a concrete time and space. With the goal of analysing how gender and ethnicity are a part of a hegemonic discourse based on difference in 19th century' society, we will focus on Mary Shelley's Frankenstein (1818) to consider, on one hand,

how the novel is useful in the study of the past and, on the other, how it brings a relevant perspective when it comes to reflecting on individuality and human relationships regarding power from the constitution of two opposing models: citizenship and subalternity.

Whose Kitchens? Literary Sites of Domesticity in the Fashion Reportages of Milena Jesenská

Mariaenrica Giannuzzi (Cornell University/US & DAAD-Humboldt Universität Berlin/DE)

Drawing on feminist approaches in urban studies that investigate domesticity in central Europe during the 1920s, I revisit the early journalistic work of Milena Jesenská, criticizing non-materialistic approaches to literary *Wiener Moderne*. Her fourteen pieces in the Czech-language Viennese periodical *Tribuna* illustrate new domestic spaces outside the household, such as communal kitchens, coffeehouses, and, sometimes, grand hotels. These were vital sites of socialization and “subsistence” for minorities of immigrant writers. Jesenská’s attention to places like dining tables, not immediately considered as political, defines new opportunities for negotiation between public and private, and hence for challenging restrictive norms of citizenship. Jesenská’s texts describe dining habits depending on wealth, on the profession, on personal expectations, and on gender, sketching a sensitive ethnography of 1920s Vienna, according to which social change was investing—and was shaped by—women’s autonomy in unprecedented ways. As I argue, Jesenská’s literary maps perform *paradoxically public forms of domesticity*, which readers can also embrace. Constructing an expanded, and yet, domestic, city, narratively, helps to displace domestic labour into a constellation of new institutes besides the nuclear family, as far as it is rendered visible and integrated in “neutral” storytelling like the fashion reportage on an immigrants’ newspaper. These sites individually and collectively blur the public/private divide. Specifically, in my intervention at EFRC I will detail one key blurring strategy for Jesenská’s reportage in the *Tribuna*: not only foregrounding an increasing demand for public space, but narrating to change its unwritten rules.

10.10 LGBTQIA+ STRUGGLES AND CITIZENSHIP

Date/time: Saturday 18 June / 11:00 - 12:30

Room: U6/11

Chair: Dimitra Mareta

A Fair Playing Field? Transnational Field of LGBTQ+ Sports Activism

Deniz Nihan Aktan (Scuola Normale Superiore Florence/IT)

Fair play, the idea of equal opportunities for all, is the founding principle of the moral framework of modern sports. In the transnational field of LGBTQ+ sports activism, it is frequently adopted by athlete-activists to foster diversity and inclusion in sports spaces. Fair play emerged as a moral framework to discipline competitive masculine relations among elite or middle-class men. Thus, its frequent adoption by LGBTQ+ communities is paradoxical and why and how such a regulatory principle has become an enabling framework in the process of LGBTQ+ mobilization for sports is worth analyzing. This paper investigates this paradoxical engagement through the following questions:

- “How do we explain the historical development of the transnational field of LGBTQ+ sports activism at the European level?”
- “How do various LGBTQ+ athlete-activists frame fair play principle?” and
- “How do we make sense of the constraints and opportunities that non-European queer subjects experience when socializing under this moral framework?”

Although a significant body of literature exists both on the Europeanization of social movements and the Eurocentric structure of sports projects aiming at integration and development, little attention has been paid to how European and non-European queer athlete-activists collectively navigate the transnational field and communicate through the terms of a Western epistemology. Drawing upon social movement theories, sports sociology, queer studies, and postcolonial theory, this paper explores diverse experiences and involvements of LGBTQ+ sports activists in the emergence and entrenchment of the link between LGBTQ+ rights and “the idea of Europe” in transnational sports spaces.

The Religious Transfeminism of the Kinnar Akhārā: Decolonization or saffronization of the hijrā community in India?

Daniela Bevilacqua (SOAS University of London/UK)

In 2015, Laxmi Narayan Tripathi, a transgender activist and at the time a hijrā leader, decided to establish the Kinnar Akhārā, a religious Hindu group of transwomen that stems from the hijrā tradition but is organised on the model of traditional ascetic orders. The aim was to legitimise the presence in Indian society of hijrās (now labelled kinnars) and transgender people. To obtain that, kinnars evoked a Hindu religious past, challenging the male-dominated and change-resistant Hindu patriarchal ascetic world, also questioning the Islamic legacy of the hijrā traditions. This paper refers to the concept of Religious Feminist as used by Tomalin to describe ‘re-interpretations of religious systems that are consistent with the “core” values of the tradition as well as various types of feminist thinking’ and expands it to analyse the (trans)Feminism of the Kinnar Akhārā. To do that the paper considers: the link between Kinnar Akhārā members and Hindu right-wing politics, questioning whether the group is going to ‘saffronize’ the LGBT+ communities ostracizing Muslim hijrās; the social activism of Kinnars and their problematic relationships with lay transgender groups; the construction of the kinnar identity as a form of decolonization of the concept of transgender as for Western categories to support a semi-divine nature of the transgender embodiment that makes religion the source for trans-resilience and empowerment. Through this examination, the paper sheds light on kinnars’ strategy to build social and religious support while opposing the ‘globalized’,

transgender identity that Indian activists, governmental state and transnational developmental agencies want to create.

No Country for Brown Queers: LGBTI+ Indian South African Navigation of Citizenship, Identity and Belonging

Maya Bhardwaj (University of Pretoria/ZA)

This article follows the navigations of belonging, citizenship, and identity of queer Indian South African activists, artists, and cultural workers. This article is situated within the framework of Black Consciousness and Biko Blackness, the rise of Hindutva in the South Asian diaspora, xenophobic and nationalist rhetoric by the ANC, and the violence of the Phoenix massacre and wider Indian and Black conflagrations over the past six decades. This article specifically examines the actions and words of ten young queer Indian South Africans as they examine their interpretations of belonging, activism, and solidarity, through ethnographic interviews and group participant observation as well as analysis of Indian South African public writing from 2021-2022. It argues that in reconciling with Black, Indian, diasporic, and queer identity, and in political and cultural action alongside South Africans of other racial and ethnic backgrounds, Indian South Africans are developing unique understandings of racialization and citizenship that push up against normative understandings of diaspora and form new notions of queer home.

Queer meridionalism: A marginal point of view from the Global North's border

Davide Curcuruto (Independent researcher)

Citizenship is a central issue in occidental States to reclaim new rights. A post-colonial perspective can be useful to analyze specific rhetoric and narratives that also mark the internal differences in Italy. Being queer people in South Italy involves specific oppressions: in contexts where we find a lack of work and essential services, the nuclear family becomes a fundamental institution of social and the queer people are considered a threat to this basic institution, but this violence is narrated like an internal struggle between a northern civilization against a southern barbarity that avoids completely the systematic nature of the gender violence. Many southern queer people migrate to the bigger city of the North like "promised land" where we meet subsumption and rainbowwashing. The "clash of civilization" is a topic of Italian homonationalism and a strong rhetoric of neofundamentalist organizations. Nonetheless, the South Italy is clearly occidental and southern Italians are privileged like white and citizens, the South Italy represents a "margin" of whiteness, the border between global North and South. This particular condition, if thematized like Otherness (not identity) relative to a "neutral" citizen-subject (the bourgeois cis-het, white, northern man), can become a political view to deconstruct the essentialist idea of Italianity and connect our existences to global South instead to aim the Northern Civilization. A queer meridionalism can be useful to deconstruct the "civilization's rhetoric" that affect us like queer and southern people and also to overcome the colonialist analysis between development and under development relative to Southern Question.

CONCEPT AND ORGANISATION

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