

Australian Women's and Gender Studies Conference

*“Not Just Another (Feminist) Conference”:
Gathering To Explore Courageous Feminisms*

13-15 November 2024

Southern Cross University
Bundjalung Country in the Yungambeh Nation



AWGSA recognises the First Nations peoples as enduring custodians of the longest living culture in the world and of all the lands, waters and air that sustain us.

TABLE OF CONTENTS

CODE OF CONDUCT	3
SPEAKER PROTOCOLS	6
KEYNOTE SPEAKERS	6
SCHEDULE	9
SESSION DETAILS - ABSTRACTS AND BIOS	15
MAP OF VENUES	65
SPONSORS AND SUPPORTERS	65

ACKNOWLEDGEMENTS AND THANK YOU

Welcome as we gather on Bundjalung country, Gold Coast, for the 2024 AWGSA Conference. In these challenging times, we invite you to take a deep breath with us and reconnect with our inter/national community of feminist and gender studies colleagues.

This is not your typical conference. As we witness unprecedented global chaos, violence, war, genocide, femicides, and climate dystopias, more is being demanded of us—rightfully so. We envision this gathering as a space to explore how we can engage in feminist work courageously, both within and outside the academy, while sustaining ourselves and others. We are creating an intentional space for doing things differently, for sharing knowledge in new ways, and for gathering with purpose.

Our call for submissions embraced a broad spectrum of themes that reflect our current moment: Decoloniality, Sustainability, Care, Love, Grief, Loss, Activism and Advocacy, and Nurturing Creativity. We proudly welcome diverse voices from across all stages of academic and professional life—graduate students, post-grads, senior academics, and practitioners including therapists, policy makers, stakeholders, advocates, social workers, psychologists, teachers, and healthcare workers. This three-day gathering has been intentionally designed for anyone involved in women's and gender work, regardless of their discipline or field.

We are honoured to be joined by our distinguished keynote speakers, Dr Mehreen Faruqi and Professor Simone Fullagar, who will be joined by an exceptional Women's Leadership Panel featuring Professors Bindi Bennett, Liz Mackinlay, Alison Pullen, and Meredith Nash. Our emerging scholars panel showcases the brilliant voices of Dr Georgia Munro-Cook, Dr Diti Bhattacharya, and Samara James.

This is not just a 'scholarly' conference—it is a testament to the nourishment that comes from collaboration and community. The richness of our gathering reflects the generous support of the AWGSA Executive, Southern Cross University, and the GALE group. We are especially grateful to our dedicated intern, Codie Haycraft, and volunteer, Dr Kate Kirby, whose contributions have been invaluable.

As we prepare to come together on the unceded lands of the Bundjalung people, we pay our deepest respects to them as enduring custodians of the oldest continuous culture in the world and of all the lands, air, and waters that sustain us. Their wisdom and connection to Country will inform our gathering.

With anticipation and hope,

The Conference Organising Committee: Associate Professor Kathomi Gatwiri (SCU) Associate Professor Adele Pavlidis (Griffith) Dr Sarah Casey (UniSC) Dr Amanda Fiedler (UniSC) Dr Josephine Browne (SCU) Dr Emma Whatman (UniMelb) Dr Frances Egan (Monash), Thilina Madiwala (UQ)

AWGSA'S GUIDE TO ETHICAL CONFERENCE PARTICIPATION

AWGSA acknowledges the Australian Aboriginal and Torres Strait Islander peoples as the Traditional Custodians of the lands and waters where we live, study and work. We pay our respects to ancestors and Elders, past, present and future.

The Australian Women's and Gender Studies Association (AWGSA) is the peak body representing researchers, academics and students of Women's Studies and Gender Studies in Australia. This guide aims to help participants at our conferences share intellectual space with others in accordance with the core ethical principles of inclusivity, accessibility, intellectual generosity and respect. We ask that conference attendees keep these core values in mind.

While conferences are vital spaces for academic community and intellectual exchange, they must also be able to accommodate difference and diversity in ideas and identities. AWGSA recognises that individual and organisational dynamics can exclude and marginalise conference participants, and that the language we use can reinforce social structures of domination related to race, Indigeneity, ethnicity, ability, gender, gender identity and expression, sexual orientation, body size, age and other axes of identity.

We know that in general, feminist scholars are highly aware of the reproduction of social inequality in everyday life, but we also see the practical value of a guide to ethical engagement, because it is important to us that all participants feel safe and included at AWGSA conferences.

Inclusive Language

AWGSA is an inclusive feminist organisation that:

- endorses the use of language that recognises and respects the distinct identities of Australian Indigenous cultural language groups. We also recognise the multiplicity of Indigenous peoples and languages connected to a single expanse of Country (e.g., Kulin Nation; Boon Wurrung people).
- endorses the use of language that reflects the social reality of race and ethnicity in white dominant societies and colonised lands (e.g., Black, Indigenous, First Nations, Asian Australian, Pacific Islander, non-Indigenous Australian, white). We also accept the use of 'people of colour' to refer to people minoritised through their race and ethnic social locations.
- supports the use of the word 'woman' to refer to cisgender and transgender women. • recognises trans and nonbinary identification.
- preferences the terms 'sex work' and 'sex workers' except in historical scholarship where 'prostitutes' and 'prostitution' may be appropriate terminology.
- accepts both person-first and identity-first descriptors (e.g., people with disability/disabled people; people with autism/autistic people/autistics).

Suggestions on pronouns: If you are asking a question or introducing a speaker and you want to use a pronoun (e.g., she; they, he), it is courteous to ask the person what pronoun they prefer.

If you are a speaker in a session, please advise the chair of your preferred pronouns before the session begins.

Accessible Communication

Inclusivity requires accessibility. We ask that all conference participants consider the following methods to ensure universal access to communication:

- If microphones are provided, make use of them, even if you think or have been told that your voice is 'loud enough to hear'.
- If there are sign-language interpreters, make sure they are able to hear you, and remember to face the person to whom you are speaking (rather than the interpreter).
- In audio-visual presentations and hand-outs, use large sans-serif fonts (14 pt minimum), generous spacing and descriptive captions for your images.
- Close all blinds and use low lighting, if possible, to accommodate attendees with light sensitivity.

Intellectual Generosity

The academic conference is, ideally, a space for rigorous intellectual conversation, exchange and critique; however, we feel that the traditional adversarial model of conference criticism is outdated and limited in

its utility. We prefer to emphasise instead the principle of intellectual generosity. Intellectual generosity is about being generous in your reception of a person's ideas, even if you don't agree with them, and offering a response that is genuinely helpful, rather than dismissive. Although most AWGSA attendees will be highly conversant with this principle, we offer some suggestions for phrasing critical feedback, which may help to support participants who are new to academic conferences.

Suggestions for phrasing critical questions: 'Thank you for your paper. I was interested in your thoughts about x, but have you perhaps considered y?'; 'Thank you for your paper. I have some concerns about the claim that x. It may indicate y. It might be worth thinking about whether you could reframe this to incorporate z.'

Intellectual generosity also refers to inclusive citation practices. Citation is vital to intellectual inclusion in giving due acknowledgement to those whose work has been traditionally excluded from mainstream scholarship.

Suggestions on citation: We ask that all presenters consider the expert and leading voices in the field and to refer to those with lived experience.

- If you are writing about a community of people (e.g., queer, trans, people of colour, sex workers) and you are not part of that community, please cite the work of scholars and activists who are.
- If you are writing about Indigenous peoples, please state whether or not you are Indigenous, and, if possible, identify your mob. Please cite Indigenous scholarship.

Dignified interactions

Be intentional and deliberate in engaging in language and actions that dignify your peers and colleagues at the conference. You are encouraged to cultivate an environment where dignified interactions become intrinsic to the collective experience to ensure that the conference serves as a platform for meaningful dialogue, mutual respect, and the advancement of feminist ideals. In this way, we all contribute to making the conference a living narrative, a gathering where the nuances of humanity converge to shape a story of dignity, inclusivity, and respectful interactions.

Suggestions for dignified interactions include

- Not 'monopolizing space' during Q&A time,
- not interrupting others when they speak
- avoid aggressive body language (e.g., sighing, eyerolling) as others share their thoughts and experiences
- Challenging stereotypes if they come up in your interactions
- Avoid gossiping or talking about your peers or colleagues as that might make them feel excluded.

Consent and boundaries

This serves as the unspoken agreement, the silent understanding that personal spaces and interactions are approached with care and respect. In this space, the principles of consent extend beyond traditional notions of physical touch to encompass a spectrum of interactions, discussions, and engagements.

Participants are encouraged to express their limits, whether related to the topics under discussion, the depth of personal sharing, or the nature of interactions. This proactive approach empowers individuals to navigate the conference with a sense of control, ensuring that they are comfortable and able to fully engage in a way that aligns with their personal boundaries.

Suggestions for consent and boundaries include

- Be mindful of trauma dumping- Before you share a deeply triggering experience, first check that it is safe to do so and that others around you have capacity to hold that experience to avoid re-traumatisation
- Give people space if they need to sit alone during lunch or break time
- Check if people feel comfortable with hugs and physical touch
- Don't pressure your peers or colleagues to drink
- Don't pressure your peers or colleagues to drink

Respect

We ask that conference participants remember that in feminist intellectual spaces, we are often referring to people's real embodied experiences and lives, which obliges us to try to balance abstractive logic against the immediacy of personal experience. We therefore ask conference participants' to think carefully about how they speak about subjects of study in their work, as well as how they address the real people in the room. This is hard, and we don't always get it right. But that doesn't mean we shouldn't try to honour the thoughts and feelings of the person before us.

Suggestions for respectful interaction:

- Accept feedback from Indigenous scholars and scholars of colour with humility and acknowledge the value of their theoretical expertise and knowledge frameworks, which you might not know about.
- If you are writing about 'women' generally, consider letting people know at the beginning of your paper or panel whether you are mainly talking about cisgender women or transgender women, or both, to avoid confusion and offence.
- Stick to the allotted time limit for your presentation and keep your questions succinct to give others the chance to ask questions as well.

At the beginning of each session, presenters and audience members will be asked for permission to take and share photos and presentations through social media and other digital platforms. Please respect stated preferences in all your activity.

Suggestions for respecting people's right to privacy:

- Please ask permission before taking and sharing photos or other recordings at conference or conference-related venues.
- Please be mindful about sharing sensitive information (e.g., personal stories) publicly.
- Before you share, remember that all Indigenous stories and knowledges are protected by a Cultural Intellectual Property agreement. This protects Indigenous stories and culture as it exists. It is different to project intellectual property, which belongs to the project manager/owner.

Advice for Session Chairs

Chairing conference sessions is not always an easy job, so we've provided some tips to help chairs moderate discussion more comfortably.

- At the beginning of the session, ask for presenters' preferred pronouns, and any other attributions/identifiers, and remind conference attendees to respect pronoun usage.
- If the session dialogue becomes heated or uncomfortable for presenters or audience members, remind the attendees of the principles of inclusion and respect. Chairs may refer back to this guide.

Sexual Harassment

AWGSA has a no-tolerance policy on sexual misconduct, harassment and violence against conference participants. Sexual misconduct ranges from unwanted touching and sexual innuendo to sexual assault. Please respect people's personal boundaries, both inside and outside conference spaces. External sites include hotels, homes, Airbnbs, restaurants and other venues.

Hate Speech

Hate speech is unacceptable. Hate speech refers to language or behaviour that oppresses, denigrates, stigmatises and dehumanises a person or group based on characteristics such as race, ethnicity, ability, gender, gender identity and expression, sexual orientation, body size and age.

We gratefully acknowledge the Code of Conduct developed by FASSM: The International Faculty and Staff Sexual Misconduct Conference, which informed the drafting of this guide (<https://facultysexualmisconduct.com/code-of-conduct/>). We are also grateful to the members of the AWGSA community who contributed valuable feedback on the final draft and to those who participated in our open survey on the development of a Code of Conduct for AWGSA. This guide is for all of us.

SPEAKER AND TECHNOLOGICAL INFORMATION FOR PARTICIPANTS

1. Registration

The desk will be in the foyer of Building C for registration and information: all conference sessions are here. There will always be someone there to answer your questions. Remember to bring your own name tags if you can: creativity encouraged!

2. Paper Length

Sessions have either three or four speakers; papers are therefore ideally between 15-20 minutes to allow time for Q&A. Chairs will provide 5 minute and 2 minute notifications: do make sure to watch for them. They will call time at 20 minutes.

3. PowerPoint

All rooms are equipped for slide projection: please bring your USB and make sure you load your PPT (if you have one) prior to the session.

4. AWGSA Conferences

We work towards an inclusive and safe academic space: our conference guidelines can be found in this booklet.

5. Social Media

Please respect session specific requests about photographers and social media: Chairs will confirm at the beginning of each panel what the speakers are comfortable with. Where tweets and other forms of social media are welcome, please remember to tag @AWGSA1 and #AWGSA2024

Keynote Speakers

KEYNOTE SPEAKER - DR MEHREEN FARUQI

Dr Mehreen Faruqi is Deputy Leader of the Australian Greens and Senator for NSW. She is a civil and environmental engineer and a life-long activist for social, environmental and racial justice. Mehreen holds the Education, Anti-Racism, Animal Welfare, the Republic, and International Aid and Global Justice portfolios for the Greens.

Before entering parliament she had a 25-year career as a professional engineer and academic, working in local government, consulting firms and as a lecturer in environmental sustainability in Australia and internationally. She also formerly directed the Institute of Environmental Studies at UNSW and was Associate Professor at the Australian Graduate School of Management.

Mehreen became the first Muslim woman to sit in any Australian parliament when she joined the NSW Parliament in 2013. In 2018, she took her proudly feminist and anti-racist approach to Canberra when she joined the federal Senate.

Mehreen has been involved in feminist and anti-racist activism throughout her life. She introduced the first ever bill to decriminalise abortion in New South Wales and won the closure of pregnancy discrimination loopholes. Mehreen's work for reproductive rights was recognised with the feminist Edna Ryan Grand Stirrer award in 2017 "for inciting others to challenge the status quo".

In her time in Parliament Mehreen has been an unflinching voice on social, environmental and racial justice, pushing to dismantle the systems of power, privilege and patriarchy. Mehreen unapologetically campaigns for free Uni and TAFE, wiping student debt, and ensuring the diversity of our streets and suburbs is represented in parliaments, the media and decision making.

Most recently she has been the strongest voice for Palestine in the Australian Parliament and has continually called for an end to the occupation and apartheid.



KEYNOTE SPEAKER - PROFESSOR SIMONE FULLAGAR



Professor Simone Fullagar is an interdisciplinary sociologist who has published widely on gender equity in sport, mental health, active communities and social well-being. With an interest in social and organisational change her work contributes to thinking differently about inequalities. Simone also has a professional background in community service management for diverse populations.

In 2014 she moved from Australia to the University of Bath, UK, to lead the Physical Culture, Sport & Health research group. In July 2019 she returned to Griffith University as Professor of Sport Management to lead the strategic focus on gender equity in sport. She is Chair of the [Sport and Gender Equity research hub](#). Twitter @GriffithUniSAGE.

She is also an active member and mentor in the Griffith University Gender Equality Network (GERN) and Centre for Social and Cultural Research.

Simone has received funding from the Australian Research Council and other programs to conduct qualitative research into leisure, sport and health related areas. For example, women's recovery from depression, the socio-cultural context of youth suicide in rural and urban communities and equine programs for at risk youth. She has also undertaken research on the challenges to active family lifestyles, critical obesity and the emergence of the slow travel movement. With colleagues she has published on the rise of new women's sports such as roller derby, the importance of gender inclusion in cycling tour events and the inclusive potential of parkrun. Her latest book (with O'Brien & Pavlidis) was published by Palgrave in 2019 – *Feminism and a Vital Politics of Depression and Recovery*.

Simone is a past President of the Australian and New Zealand Association for Leisure Studies. In 2015, she was the first Australian to receive the Shaw-Mannell International Leisure Research Award for her contribution to feminist scholarship in leisure, sport and health from the University of Waterloo, CA. In 2019, Simone was appointed as a fellow of the Academy of Social Sciences, UK.

WOMEN'S LEADERSHIP PANEL KEYNOTES

Professor Allison Pullen

Professor Alison Pullen was born in Wales and lives in Sydney, Australia. Alison's research has been concerned with analyzing and intervening in the politics of work as it concerns gender discrimination, identity and embodiment, and organizational injustice. Alison was joint Editor-in-Chief of the journal *Gender, Work and Organization*. She is Professor of Gender, Work and Organization at Macquarie University and holds Visiting Professorships at Bath University and the Open University in the UK.



Dr Bindi Bennett

Dr Bindi Bennett (she/her) is a K/Gamilaroi woman, mother, and social worker and is a Professorial Research Fellow at Federation University living, playing and working on Jinibara lands. She is a social justice scholar, a compassionate radical and activist requesting transformational change who is committed to improving and growing cultural responsiveness; re-Indigenising Western spaces; understanding and exploring Indigenous Knowledge Systems in research; and exploring the human-animal bond.



Professor Liz Mackinlay

Liz is a Professor in the Faculty of Education at Southern Cross University. She holds a PhD in Ethnomusicology from the University of Adelaide (1998) and a PhD in Education from The University of Queensland (2003). She is the Deputy Chair of Ethics at SCU. Externally she sits on the editorial board of the journal *Qualitative Research* and is the Ethics section editor for the Routledge *Encyclopedia of Qualitative Research*. She is also the founder of DRAW: *Departing Radically in Academic Writing*.



Dr Meredith Nash

Dr. Meredith Nash is Director – Sexual Harassment & Gendered Violence and KPMG Australia's national lead for Respect@Work. With 20 years of multi-sector experience, Meredith is an internationally recognised gender equity thought leader and expert in building inclusion in complex workforces. She led the 2022 Nash Review of Diversity, Inclusion and Equity in the Australian Antarctic Program, which instigated a national enquiry into sexual harassment in Antarctica and the most significant cultural transformation in the organisation's history.



As an academic, she generated and matured the social science evidence base on leadership for women in STEMM, understanding systemic inequity in Antarctic Science, and how intersectional approaches can be used to address the barriers that prevent people from historically excluded groups from accessing STEMM degrees and career pathways. As an organisational change leader, she has created inclusion strategies for several national space agencies, global mining companies, defence, and across corporate Australia. Before joining KPMG, Meredith was a Professor and Associate Dean at the Australian National University, a Senior Advisor at the Australian Antarctic Division, and a cultural sociologist at the University of Tasmania.

Professor Mary Spongberg

Professor Mary Spongberg is currently the Senior Deputy Vice Chancellor (Research) at Southern Cross University. Mary began her career as an NHMRC (CARG) postdoctoral research fellow in Gender Studies at the University of Sydney. She spent almost twenty years at Macquarie University where she worked at the National Centre for HIV Social Research and the department of Modern History. Professor Spongberg comes to SCU from the University of Technology Sydney, where she was Dean of the Faculty of Arts and Social Sciences. As the Southern Cross University Deputy Vice Chancellor (Research), Professor Mary Spongberg has strategic responsibility for all research functions, including government and industry partnerships and research training. She is directly responsible for the Office of Research, the Graduate School, Research Institutes and the Environmental Analysis Laboratory (a commercial research enterprise).



EMERGING SCHOLARS PANEL

Dr Georgia Munro-Cook



Dr Georgia Munro-Cook is a Paralympian, who captained the Australian Gliders wheelchair basketball team at the Tokyo 2020 Paralympics. Additionally, she is a Research Fellow at Griffith University. She is part of the Inclusive Futures Beacon, researching disability sport and specialising in the intersection of disability with gender. After completing her PhD in gender studies and history, she has written frequently about the Women's National Basketball Association (WNBA) and the experience of professional female basketball players. She is particularly interested in notions of embodiment, professionalisation, and the promotion and elevation of the WNBA, and how these issues interact with gender, race, class, and sexuality in broader society.

Dr Diti Bhattacharya



Dr Diti Bhattacharya is an emerging leader within human geography with a focus on the study of leisure studies, migration, and sporting cultures. Diti is a Research Fellow in an ARC Discovery Project with the Griffith Centre for Social and Cultural Research at Griffith University. Her research interests include fitness cultures, sporting geographies, migration, heritage and mobilities. She is currently investigating the ways in which sporting practices and fitness cultures can be used as a social conduit through which marginalised communities experience a sense of belonging and community in Southeast Queensland. Diti is recognised for her interdisciplinary research on women, physical cultures, migration and belonging.

Samara James



I'm an academic researcher, writer, artist and community organiser. I write about race, whiteness and coloniality, with a particular focus on transracial-transnational adoption – a personal and political topic.

I have a Masters in International Development. My most recent research includes: 'Reversing the gaze: An autoethnographic critique of benevolent saviorism in transracial-transnational adoption in Australia'; and 'Complex encounters: Autoethnographic narratives of returning to Korea as a transracial-transnational adoptee'.

These works explore orphanhood and adoption from a lived experience which I believe is essential in the study of anything involving human beings.

I am working with Dr Kathomi Gatwiri at the Centre for Children and Young People Southern Cross University on research project 'Beyond Inclusion: Belonging and Racial Dignity for Africans in Australia'. Funded under the ARC's highly prestigious Discovery Early Career Researcher Award (DECRA) scheme.

I have a background in community organising and grassroots advocacy, previously working at the Social Enterprise Council for NSW & ACT (SECNA) and the Refugee Council of Australia (RCOA). I am currently an active member for Korean Adoptees in Australia (KAIAN) and InterCountry Adoptee Voices (ICAV).

Conference Schedule

DAY 1: WEDNESDAY 13 NOVEMBER

8.00-9:00 am Bld C Foyer	Registration
9:00-9:20 am Rm C1.05	Acknowledgement of Country Welcome Remarks from AWGSA President, A/Prof Kathomi Gatwiri, Housekeeping
9:20-10:50 am Rm C1.05	PLENARY PANEL: FEMINIST SUCCESS AND LEADERSHIP IN ACADEMIA (Moderator A/Prof Kathomi Gatwiri) <ul style="list-style-type: none"> • Professor Bindi Bennet (Professorial Fellow, National Centre for Reconciliation, Truth and Justice) • Professor Liz Mackinlay (Director of HDR, and Chair of Human Research Ethics, Southern Cross University) • Professor Alison Pullen (Professor of Gender, Work and Organization, Macquarie University and Editor-in-Chief of Gender, Work and Organization) • Professor Mary Spongberg (Senior Deputy Vice Chancellor (Research) at Southern Cross University) • Dr Meredith Nash (Director - Sexual Harassment and Gendered Violence, and KPMG Australia's national lead for Respect@Work)
10:50-11:15 am Outside Marquee	Morning Tea (25 mins)
11:15 am-12:45 pm	PARALLEL SESSION (90 MINS) Below

Session 1a

PANEL: Motherhood and Parenting

Chair: Adele Pavlidis
Rm C5.14-15

Yunyi Zhang

Mothering Across Cultures: The Identity and Practices of 1.5- and 2nd-Generation Chinese New Zealand Mothers

Session 1b

Micro-violences in Academia

Chair: Kathomi Gatwiri
Rm C5.16-17

Gilbert Caluya

'Teaching Gender and Sexuality Studies on Zoom: Issues, Ethics and Politics'

Session 1c

Literary Encounters

Chair: Ali Hickling
Rm A2.03

Kim Cope Tait

Personal Sovereignty in the Poetry of Hinemoana Baker and Natalie Diaz

Session 1d

Gender Based Violences

Chair: Emma Ankers
Rm A2.04

Shannon Ross

Navigating Gender Dynamics and Institutional Power: The Crucial Role of Parental Advocacy in Addressing Child Sexual Abuse in Australia

Session 1a

PANEL: Motherhood and Parenting

Nicola Apps

Motherhood: the unfinished business of feminism

Taylor

Richardson-Marlton

Freebirth, Identity, and Belonging: A matter of disruption, reclamation, and liberation

Juliet Watson

Pregnancy, homelessness, and the construction of mothering subjectivities

Session 1b

Micro-violences in Academia

Sarah Casey and Gail Crimmins

Exploring Academic Marginality: Regional Scholars Investigate 'Cleft Habitus' for Institutional Transformation

Leonie Rowan

Elaine Chiao Lingh Yang, Sakinah Alhadad, Roslyn Donnellan-Fernande, Dhara Shah

Death by a thousand cuts. The ongoing pain of diverse academic women and non-binary academics in Australian Universities

Jane Chen

"Are there risks that the student may be punished for her findings?": Towards a courageous, intersectional feminist research ethics

Session 1c

Literary Encounters

Chenyu Bai

"A widow is not a woman": Domestic Violence and Transgressive Womanhood in The Essex Serpent

Shannon Horsfall

How can the fictional representation of domestic abuse trauma in children expose the authentic experience as systemically silenced and 'hidden behind closed doors'?

Frances Egan

MeToo, French Femininity and the 'Migrant' Novel

Session 1d

Gender Based Violences

Paige Donaghy

Exploring The Historical Origins of Obstetric Violence in British Medicine, 1690-1890

Priya Dhanani

Strengthening Intergenerational Collaboration and Solidarity to End Gender-based Violence

Jennifer McDonald

Reclaiming Wholeness after Intergenerational

12:45-1:45 pm

Lunch (Hydrate, Rest and Lie in the sunshine for 60 mins): Outside Marquee
Book Launches: Rm C1.05

1:45 pm-3:15 pm

PARALLEL SESSION (90 MINS) Below

Session 2a

PANEL: Navigating Sexism and Racism in the Workplace

Chair: Shalani Tharumanathan
Rm C5.14-15

Virginia Mapdezahama, Sheetal Dao, Shalani Tharumanathan

The panel reports of an ongoing work with (RISE)- a visionary project that aims to build pathways to leadership for women from culturally and racially marginalised (CARM) backgrounds and to support them to reach senior leadership positions

Session 2b

Myth and Feminist In(visibility)

Chair: Allison Tyra
Rm A2.04

Angela Webb (Art Name: AngHart)

Rising from the Dust: (in) visible Women in Mining

Kerry Lyons

Disbelief as feminist resistance in DV: the myth of Cassandra and Apollo, the stories of Patty Hirst, Lindy Chamberlain, and Katherine Folbigg

Dida Sundet

Lest We Forget - countering the myth of 'heroic' rape

Amaya Alvarez and Caroline Lambert

"If not me then who?": systems advocacy through lived experience and collective voice

Session 2c

Rest and Recovery

Chair: Gail Crimmins
Rm A2.03

Cambrey Payne

Moving to Rest: challenging neuronormative understandings of rest and recovery

Claire Harris, Megan Warin, Tanya Zivkovic, JaneMaree Maher

Everyday gestures of radical care in a peer-to-peer community program

Jéan-Louise Olivier

"Tea and Thread Our Happiness": Collective Creativity as Care with Migrant Women at Zara's House

Session 2d

PANEL: Practising Decolonial Feminist Care in the Western University

Chair: Emma Whatman
Rm C5.16-7

Jessamy Gleeson, Rosie Shorter, Emma Whatman, Ebony Muller

This panel explores reflective, interactive, and embodied practices to reimagine the university, centering marginalised voices. We explore First Nations and feminist care, inviting participants to reflect and critique the varying experiences of care (or lack thereof) encountered in the neoliberal institution, enacting decolonial feminist care practices.

3:15-3:45 pm Afternoon Tea (stretch, breath and hydrate for 30 mins)
Outside Marquee

3:45-5:30 pm **PLENARY PANEL: EMERGING SCHOLARS**(Moderator Dr Amanda Fiedler)
Rm C1.05

- Ms Samara James (PhD Student on transracial-transnational adoption))
- Dr Georgia Munro-Cook (Research Fellow at Griffith University and Paralympian)
- Dr Diti Bhattacharya (Research Fellow in an ARC Discovery Project with the Griffith University Centre for Social and Cultural Research)

DAY 2: THURSDAY 14 NOVEMBER

9:00 am-10:00 am PARALLEL SESSION (60 MINS) Below

Session 3a
PANEL: Parallel Mothers, Parallel Academics: Becoming Mothers in Australia Academia

Chair: Laura Roberts
Rm C5.14-15

Fabiane Ramos, Belinda Eslick, Laura Roberts

Session 3b
PANEL: What does Antiracism look like in Academic Work?

Chair: Kathomi Gatwiri
Rm C5.16-17

Kathomi Gatwiri, Bindi Bennett, Virginia Mapedzahama, Nilmini Fernando

Session 3c
PANEL: Intergenerational Dialogues and Actions Building Communities of Care, Compassion and Courage

Chair: Frances Egan
Rm A2.04

Navanita Bhattacharya Oashe Bhattacharya and Naysa Sanaz

Session 3d
PANEL: Being Strategic when Engaging in Primary Prevention Strategies and Sex Education to Address GBV

Chair: Shawna Marks
Rm A2.03

Giselle Woodley, Emma Whatman & Shawna Marks

10:00-11:00 am **KEYNOTE: DR MEHREEN FARUQI**
Rm C1.05
Title: Changing the system without losing yourself: Tales of a political outsider

11:00-11:30 am Morning Tea (Hydrate, stretch, relax and connect with others for 30 mins)
Outside Marquee

11:30 am-1:00 pm PARALLEL SESSION (90 MINS) Below

Session 4a
Creative Outputs

Chair: Sarah Casey
Rm C5.14-15

Jennifer Francis
Step on the Cracks - using matrilineal re/storying and autoethnography to trace feminisms in Australia

Emily Yamamoto
Embracing vulnerability - an artistic exploration of power relations as a woman of colour

Sally Hourigan
Accidentally sustainable clothing practices, a material culture approach

Ashlea Coen
The designer self-brand: links to imperialist heteropatriarchy

Session 4b
Reproductive Justice

Chair: Kathomi Gatwiri
Rm C5.16-17

Samara (Kim Soo Im) James
Complex Encounters: Autoethnographic Narratives of Adopted Koreans Returning to Korea on a 'Reproductive Justice Journey'

Molly Turrell Structural Stigma and Violence: Exploring the Sexual and Reproductive Health Decision-making of Women Experiencing Homelessness

Mylène Shankland
Consenting to Unplanned Medical Interventions During Childbirth: What Do Birthing People Need?

Session 4c
Feminist Interventions

Chair: Rosie Clare Shorter
Rm A2.04

Kay Cook, Piret Veeroja, Adrienne Byrt, Terese Edwards, Rachael Burgin, Georgina Dimopoulos
The Role of Child Support in the Housing Experiences of Financial Abuse Victim Survivors

Marnie Cruickshank
Feminist Interventions in Financialisation Studies

Hannah Banks & Briony Luttrell
'It's about belonging to something': How Our Flag Means Death used inclusive storytelling and empathy to inspire a diverse community of care and joy

Session 4d
Domestic Violence Across Cultures

Chair: Paige Donaghy
A2.03

Rakshya Risal
Intersecting Inequalities: Gender-Based Violence reinforcing systems of inequality and normative practices in Nepal and South Australia

Elizabeth Lang
Broadening our conceptual understanding of domestic and family violence through the lens of collectivist cultures

Caroline Ambrus
Misogyny (and DV) in Australia from colonial times to the present

**Session 4a
Creative Outputs**

**Session 4b
Reproductive Justice**

**Session 4c
Feminist Interventions**

**Session 4d
Domestic Violence Across Cultures**

Hannah Adler, Sam Jeffrey, Louis Max Ashton, Danielle Howe, Michelle O'Shea, Cecilia, Hoi Man Ng, Lanna Last, Genester Wilson-King, Deborah Bush, Mike Armour
The language of endometriosis prevalence: How can gender inclusivity and accuracy coexist?

Ola Elhassan & Basmah Kahi
From I to We: Transforming Grief into Collective Action Through Community

Nushrat Azam
Captive in a Snowglobe: A Story of Love, Betrayal, and Resilience in the Face of Psychological Domestic Abuse

1:00 pm-2:00 pm Lunch (60 MINS) Outside Marquee
2.00-4.00 pm PARALLEL SESSION (120 MINS) Below

**Session 5a
Feminisms Across Space and Place**

**Session 5b
Nature, Climate Change and Gender**

**Session 5c
Decolonial Literacies**

**Session 5d
Digital Media and Gender**

Chair: Jessamy Gleeson
Rm C5.14-15

Chair: Amanda Fiedler
Rm C5.16-17

Chair: Samantha Owen
Rm A2.04

Chair: Laura Rodriguez Castro
Rm A2.03

Shu Li
Living a non-cooperative life: Chinese radical feminism on Douban

Belinda Eslick
The Home as a Site of (Eco) Feminist Subjectivity? A Critical Ecofeminist Response to the "Tradwife" Movement

Nilmini Fernando
Decolonial Feminist Literacies and Praxis: Insurgent Texts, Creativity and Joy and Sinking the ally-ship.

Genevieve Ritchie, Shirin Haghgou, & Andrea Vela Alarcón
Learning from and for radicalization: A multimedia education project

Yang Wu
Reconfiguring 'waves' metaphor through the lens of Chinese feminist history

Codie Pia Condos Distratis
The Question of Life-Affirmation and Death-Acceptance in the Age of Ecological Crisis

Elizabeth Makishe
Decolonizing Educational Spaces: Teachers' Gender Perceptions and Student Leadership Development in Tanzania

Anthea Taylor, Margaret Henderson
DIY Public Image: Digital Labour, Australian Women Authors, and Public Persona-Building

Moeata Keil
Articulating a strand of Samoan feminist thought

Kate Kirby
Rivers, beaches, pools, and rules: attempts to control bodies in Water

Nisha Thapliyal
Navigating gender, faith, ethnicity and migrant settler complicity

Ana Stevenson
Archiving Women's Social Movements: Digitisation, Curation, and Access in a Digital Age

Mirna Rosa Herrera Vente, Laura Rodriguez Castro, Paula Satizábal
Collective reflections on epistemic extractivism for anti/decolonial feminist research and activism from Colombia

Lily Atkinson & Natalie Jane
Inhaling multi-species intimacies

Yemi Penn
Decolonizing Educational Spaces: Teachers' Gender Perceptions and Student Leadership Development in Tanzania

Adrienne Byrt & Ashlea Coen
Gender and Work in AI Text-to-Image Models: A Feminist Socio-Visual Analysis

Thilina Madiwala
Non-violent Resistance Movement in Sri Lanka

Maja Zonjić
Transforming Medusa: intertwining science and 'myth' of the Adriatic Sea red corals

Pinar Fontini
Accented Feminism: Imagining how the world might be otherwise

Francesca Ferrer-Best
Ghosts in the Machine? Dancing the Digital

4:00-4:30 pm Tea Break (Hydrate, stretch, relax and connect with others for 30 mins) Outside Marquee
4.30-5.30pm ENGAGEMENT/PARTICIPATORY WORKSHOPS (60 mins)

Workshop 1:
Threads of impact: using fibre arts as feminist critique of neoliberal academic experience

Facilitated by Nadia Mead, Amy Johnson and Ali Hickling

Chair: Frances Egan
Rm C5.14-15

Workshop 2:
How to cultivate love and friendship in the neoliberal academy (Tips and stories between friends)

Facilitated by Shawna Marks, Julie Walker Kathomi Gatwiri and Emma Whatman

Chair: Sarah Casey
Rm C5.16-17

Workshop 3:
Liberatory Design and Practice for Courageous Feminists

Facilitated by Navanita Bhattacharya and Priya Dhanani

Chair: Diti Bhattacharya
Rm A2.04

6:30-10:00 pm CONFERENCE DISCO PARTY/DINNER
THE SALTY FOX, RYDGES HOTEL

Featuring: DJ Celine Boudelot
Doors Open: 6.30 pm
Cash Bar
Platter Service included

DAY 3: FRIDAY 15 NOVEMBER

9:00-10:00 am **KEYNOTE ADDRESS: PROFESSOR SIMONE FULLAGAR**
Rm C1.05 Title: Towards a vital feminist politics of play: Bodying our movement lives

10:00-10:30 am Morning Tea (Hydrate, stretch, relax and connect with others for 30 mins)
Outside Marquee

10:30 am-12:00 pm PARALLEL SESSION (90 MINS) Below

Session 6a Sport, Movement and Gender

Chair: Genevieve Ritchie
Rm C5.14-15

Adele Pavlidis
Healing through sport: feminist new materialist movements towards trauma recovery

Kirsty Forsdike
Perspectives of gender-based violence prevention on planning for the 2032 Brisbane Games

Kristy Seymour
Women in Australian Contemporary Circus: Can we talk about the girl in the red dress?

Emily Ankers
A preliminary poststructural feminist account of women and gender diversity in climbing

Session 6b Masculinities

Chair: Gilbert Caluya
Rm C5.16-17

James Gardiner
Rethinking 'Healthy Masculinity' Training from a Queer Boys+ Perspective

Finola Laughren
Taking a Position Towards "The Man"

Andrew Ruffle
Identity, Gender and the use of Men's Magazines as Source Material for Francis Bacon's Paintings from 1959 to 1962

Audrey Mugeni
Visibilising men's violence by counting dead women: The femicide crises in Kenya

Session 6c Healing, Joy & Restoration

Chair: Rosie Shorter
Rm A2.04

Karen Madden
Embracing a love ethic toward feminist leadership

Josephine Browne
"Stirred by the existences of women" (Adrienne Rich): experimental use of Narrative Therapy to 'make visible' those who inspire our lives and work

Ebony Muller
'Practising-Caring': Creative Practice as an Act of Care

Zoe Bauer
Dancing for Joy

Session 6d PANEL: Peer-Led Interventions for Young Women from CARM Backgrounds

Moderated by Audrey Mazimpaka
Rm A2.03

Audrey Mazimpaka, Miriel Nyange, Nasteho Mukhtar, Kim

Thriving Together: The Power of Peer-Led Psychosocial interventions For young women from CALD backgrounds

12:00-1:00 pm	Lunch (60 mins) Outside Marquee Annual General Meeting - AWGSA Executive including President and Treasurer's Reports. Rm C1.05
1:00-2:30 pm	PARALLEL SESSION (90 MINS) Below

**Session 7a
Gender Representation in
Art & Media**

Chair: Anthea Taylor
Rm C5.14-15

Tyla Cascaes

Uncomfortable Empathy
and Contested Consent:
Cinematic Representations
of the Ancient Temptress

Dongyang Li and Jia Guo

Ocean's Struggle and
Bioperformance: An
Ecofeminist Interpretation
of Chinese Artist Wan Yun-
Feng's Work 'Protection of
the Ocean'

Yika (Yijia) GU

Feminist podcasting in
and beyond China: gender
empowerment,
cultural production, and
social change

Josh Szymanski

"I'm there where / it's
talking": Creativities of
the Self through Monique
Wittig's Lesbian Body and
Derridean Choreographies

**Session 7b
Gender, Labour, and
Belonging**

Chair: Sharon Bickle
Rm C5.16-17

**Leonie Rowan, Sakinah
Alhadad, Natalie Osborne,
Dhara Shah, Elaine Yang**

Everyday Sexism in
Australian Universities: The
Voices of Diverse Women
and Non-Binary Academics

Laura Simpson Reeves

Hope labour and
hustle culture: How the
neoliberalisation of higher
education continues to
disadvantage women

**Bree Glasbergen and
Candice Reid**

The unpaid labour of
peer-led student belonging:
what is the actual cost of
student-led clubs, events
and governance?

Natalie Merryman

Women, Military Service and
Moral Injury: Initial Findings

**Session 7c
Sex, Bodies and Respectful
Relationships**

Chair: Emma Whatman
Rm A2.04

Giselle Woodley

Learning about sex online:
Teens' perspectives of
Pornography and
Sexually Explicit Materials,
filling a gap of knowledge
that schools and homes do
not, or cannot fill.

Hannah Petocz

"They just said, 'don't send
nudes'... but what if you
already have?": Investigating
the gap of technology and
online spaces in sex and
relationship education in
Australia

Cassandra Byrnes

Conceptualising Sexual
Consent in 1970s Teenage
Magazines

Kayla Mildren

The Gendered Body in
School Uniform Policy

**Session 7d
Articulating Feminisms**

Chair: Josephine Browne
Rm A2.03

Lily Atkinson

Maintenance Feminism

Talia Fell

The Feminist Potential of
Intellectual Conversation
Between Women

Amanda Fiedler

Alterative Feminism:
bricoleur-theorising and DIT
feminist praxis

Natalie Jane

On Neurodiversity and
Autism: A Feminist Disability
Studies Informed Critique

2:30-3:00 pm	Tea Break (Hydrate, stretch, relax and connect with others for 30 mins) Outside Marquee
3:00-4:00pm	ENGAGEMENT/PARTICIPATORY WORKSHOPS (60 mins)

**Workshop 1:
Messy, chaotic and fun –
Collaging with first-time mothers
to explore the more-than-human
parenting village**

Facilitated by Eva Neely and Ariel Moy

Chair: Thilina Madiwala
Rm C5.14-15

**Workshop 2:
Flourishing in Third Space: Lessons
from a leadership pilot program for
culturally diverse women in regional
QLD**

Facilitated by Fatima-Zahra Blila and
Mark Oliver

Chair: Samara James
Rm C5.16-17

**Workshop 3:
Trauma Informed Yoga, Movement and
Breath as a Pathway to Embodiment,
Rest, and Healing**

Facilitated by Edwina Kempe

Chair: Adele Pavdilis
Rm A2.04

4:00-4:30 pm CLOSING REMARKS: AWGSA President (Outgoing and Incoming)
THANKYOU

Session Details

Abstracts & Bios

SESSION 1A - MOTHERHOOD AND PARENTING

Mothering Across Cultures: The Identity and Practices of 1.5- and 2nd-Generation Chinese New Zealand Mothers

Yunyi Zhang

Despite the significant presence of Chinese migrant families in countries like New Zealand, the experiences of 1.5 and 2nd-generation Chinese New Zealand mothers remain underexplored. Given the stark differences in the values and expectations of family life between Chinese and Western societies, 1.5 and 2nd-generation Chinese mothers living in the West likely confront family pressures to adopt Chinese mothering practices and social forces to comply with Western mothering practices and norms. Thus, this research investigates how 1.5- and 2nd-generation Chinese New Zealand mothers navigate and negotiate across the Chinese and Western contexts to shape their identities and mothering practices. Situated in the migration context, this research examines how those mothers' experiences are influenced by broader factors, including both Chinese and Western cultural expectations, family relationships, and social networks. The study will address gaps in current scholarship on immigrant mothering by examining the interplay of extended family dynamics, various cultural influences, and external social networks. It seeks to contribute to broader discussions on migration, gender, and family in multicultural settings. This presentation will contribute to the conference theme of "Love and Relationships" by illustrating how mothering is not only a set of practices but also a deeply relational and cultural experience. In particular, my study touches on the dynamics of love and care within the context of mothering, which is deeply intertwined with personal relationships and societal expectations. It examines how these women navigate and reconcile their roles within the family, which are shaped by love and relational dynamics, within two different cultural contexts.

Yunyi Zhang is a PhD candidate in Sociology at the University of Auckland. Her research centres on gender studies, family relationships, and migration, with a particular focus on mothering in an immigrant context. Her doctoral work seeks to fill the gaps in both the study of family sociology and migration, expanding the discourse on mothers from minority groups in white-dominated communities.

Motherhood: the unfinished business of feminism

Nicola Apps

If the business of feminism is to bring more peace and equity to our planet, a wiser, more caring and loving politics than patriarchal capitalist sorcery has delivered, then clearly much remains unfinished. Maternal studies are still marginalised in the academy, apparently not really worthy of sustained and serious scholarly inquiry (O'Reilly, 2017). For many women (and nonbinary kin), mothering is still "a site of contention" (DiQuinzio, 1999, p. 242). Weaving together Andrea O'Reilly's theory of "matricentric feminism" with bell hooks' all-inclusive visionary feminist movement, i briefly unpack, destabilise and disrupt "ten dictates of normative motherhood: essentialization, privatization, individualization, naturalization, normalization, idealization, biologicalization, expertization, intensification, and depoliticalization" (O'Reilly, 2021, p. 11), always bringing us "from bondage to freedom, from loveless-ness to loving" (hooks, 2000, pp. 103-104). My positioning as a panpsychic witch encourages me to agree, on the one hand, with Lori Swanson (2015) that "any feminist ethic is necessarily an ecofeminist ethic," an ethic of care, (p. 83, my emphasis), broadening any discussion of motherhood and mothering to encompass Mother Earth. i fear that, in a patriarchal capitalist society, aligning our Earth with the Mother leaves "her" open to the same misogyny and violence many women experience. My own commitment to living outside of a dualistic framework makes me question our culture's addiction to heterosexual polarity and whether it might be time to bring Sky-God Father down to earth to take a more materially caring role, so everyone, regardless of sex and gender, can nurture loving relationships and prioritise Life.

i am currently working on my Master of Education, an autoethnographic ecofeminist project called "MotherTeacher: Mothers home-educating in Central Queensland." i am a mother and grandmother, whose heartfelt and powerful commitment to love has led me to infinite relationality—with humans, other-than-humans and all-that-is. i use this small "i" to reflect this panpsychic standpoint. i am extremely grateful to be a member of DRAW, a community who together Depart Radically in Academic Writing, and so am writing my thesis experimentally, using poetry, magic, reflexivity and divination as methods of inquiry.

Freebirth, Identity, and Belonging: A matter of disruption, reclamation, and liberation

Taylor Richardson-Marlton

Freebirth is an emerging underground phenomenon characterised by the active choice to give birth without the attendance of a skilled maternity provider. Unsurprisingly, such a choice is framed as dangerous and irresponsible by various institutions including the media and medical bodies. Such institutions are embedded in Western ontologies whose foundations are entrenched in ritualised oppression. The contentions surrounding the choice to freebirth are indicative of just how accepted and normalised birth within a clinical framework in Western societies actually is. It follows then that the choice to freebirth crosses the socio-cultural boundaries of Western society's conceptions of childbirth to challenge the core value systems of science and technology, disseminated by intersecting institutions which are managed by a patriarchal system (Davis-Floyd, 1990). By exploring the social and emotional journeys freebirthing women experience to and through mothering through a Feminist New Materialist Post Humanist Post Qualitative (FNMPHPQ) lens, I hope to trouble the traditional modalities of Western research just as the act of freebirth is troubling to the locus of scientific and technical ritual informing Western socio-cultural birth practices. Moreover, exploration of the social and emotional transitions women who freebirth experience to and through mothering is a relatively unknown area of scholarship that deserves more attention. Given how we are born and how we birth are rites of passage initiating us into new embodied knowledges, explorations in this area are essential to the (re) creation of onto-ethico-epistemologies along the childbirth continuum, and within the spheres of sociology and health.

Taylor is an Honours student in Sociology in the School of Humanities, Languages, and Social Sciences at Griffith University. She is an emerging feminist researcher with a special interest in how childbirth is embodied in Western society and how this embodiment is entangled with the becoming of mothers in this milieu.

Pregnancy, homelessness, and the construction of mothering subjectivities

Juliet Watson

This paper explores how mothering subjectivities are produced during homelessness through constructed notions of the 'good' mother, the barriers mothers face in enacting these discourses, and the high expectations they face without adequate resources and structural supports. Expanding on Beverley Skeggs' theorisation of how subjectivity is inextricably tied to exchange value, and how for women this is profoundly attached to their femininity and their capacity to hold respectable distinctions, this paper challenges hegemonic concepts of homelessness that neglect mothering subjectivities. Instead, by drawing on qualitative research that explored women's experiences of homelessness, pregnancy and early motherhood, it illuminates the processes and practices that are shaped by social positioning and intersecting oppressions to reveal the punitive consequences and transformative possibilities involved in becoming a mother while homeless.

Taylor is an Honours student in Sociology in the School of Humanities, Languages, and Social Sciences at Griffith University. She is an emerging feminist researcher with a special interest in how childbirth is embodied in Western society and how this embodiment is entangled with the becoming of mothers in this milieu.

Juliet Watson is an associate professor and Higher Degree (Research) program manager in the School of Global, Urban and Social Studies at RMIT University. She is also a past president of AWGSA and a current executive member of the Council for the Humanities, Arts and Social Sciences and the Pregnancy and Homelessness Coalition. Juliet has extensive research, teaching, and practice experience in homelessness and gender-based violence. Her recent research includes studies of pregnancy and homelessness, crisis responses for women escaping domestic violence, and feminist activism.

SESSION 1B - MICRO-VIOLENCES IN ACADEMIA

Teaching Gender and Sexuality Studies on Zoom: Issues, Ethics and Politics

Gilbert Caluya

Within feminist and queer pedagogy studies, discussions of online teaching have tended to be framed by debates about technology in teaching (that is, what is the value of online or digital teaching? how technology can be incorporated into a feminist or queer- inclusive classroom?). Much of these take an optimistic view tending to focus on technology as an assistive tool that simply requires new skills to translate from in-person pedagogy to online teaching and even as a progressive tool in terms of increasing accessibility and inclusion.

Often such works emerge out of necessity, particularly during the COVID lockdowns, that encouraged a practical and forward-looking approach to make universities and college teaching successful. By contrast this paper focuses on some issues that have emerged in my experience as a university teacher in Zoom classrooms in order to encourage critical reflection on how online Zoom teaching can raise new questions that emerge from the expansion of the 'classroom'. Analysing fictional cases created from composites of my experience as a teacher in Zoom classrooms over the last 4 years, this paper reflects on political and ethical issues emerging from the expansion of 'the classroom' into a multi-locational, live, real-time streamed classroom. These include challenges to establishing a culture of care in the classroom, as well as new problems around safety, responsibility and accountability.

Dr Gilbert Caluya is a Lecturer in Gender & Sexuality Studies in the School of Communication and Creative Arts at Deakin University. His research focuses on intersectional analyses of intimacy and race across multiple cultural sites, including sexual subcultures, everyday security. He is the recipient of multiple awards and fellowships, including 3 Australian Research Council grants.

Exploring Academic Marginality: Regional Scholars Investigate 'Cleft Habitus' for Institutional Transformation Sarah Casey and Gail Crimmins

In 2022, scholars from Australia's Regional University Network (RUN) embarked on a collaborative journey to delve into critical issues of accessibility, diversity, and career progression within higher education. Employing autoethnographic methodologies and collective thematic analysis, our ongoing research project illuminates pivotal moments and challenges faced by academics in regional settings. Through introspective narratives and critical theoretical frameworks, we uncover the concept of cleft habitus (Bourdieu, 2003), enabling us to scrutinise barriers to inclusive participation in academia. Our exploration identifies disparities in access, transition, and career pathways, prompting us to advocate for structural reform and collective action. This paper examines our autoethnographic approach, sharing narratives, collaboration processes, and revealing how we identified insider and outsider positionalities as a dominant theme. Insights gleaned from navigating patriarchal middle-class academic institutions provoke advocacy for marginalised groups and challenge individualised notions of 'responsibility'. Our findings underscore the significance of belonging and the need to address institutional privilege. We conclude by discussing and suggesting pathways for activism and advocacy within academia.

Anitra Goriss-Hunter is the Director of Learning and Teaching in the Institute of Education, Arts and Community, Federation University Australia. Her current projects include investigating women's careers in Higher Education; increasing female participation in STEM education; an Information Technology curriculum design case study; and developing inclusive pedagogies for pre-service teachers.

Sarah Casey is a Senior Lecturer in Communication at the University of the Sunshine Coast, Australia. She leads the Real Rural Women's Leadership projects. Her work and lived experience about rural life has featured in academic publications, national media, as well as internationally in the Chicago Quarterly Review. She is the co-author of two books and produces NTROs such as microdocumentaries and podcasts, and is firmly committed to inclusive access to academic research via multiple dissemination forms and strategies. Sarah is a long-term AWGSA Executive member, and the current Secretary.

Gail Crimmins is currently engaged as Associate Professor in Communication and Acting Dean School of Business and Creative Industries, UniSC. She is an active researcher within the areas of gender, education, and arts-informed research. Gail published a monograph in 2018 and two edited volumes of essays (2019 and 2020), for the Gender and Education Series for Macmillan/Springer, UK., and authored over 30 journal articles and book chapters.

Kate White is an Adjunct Associate Professor in the Institute of Education, Arts and Community, Federation University, Australia. She was co-founder in 2007 of the international research consortium, the Women in Higher Education Management (WHEM) Network and was its Director for fourteen years. The Network has established a high-profile international reputation and has published four books.

Nadya Rizk is a member of the STEM Education department in the School of Education, University of New England. Previous to her career in academia, Nadya was an upper primary and secondary physics teacher. Nadya's research is centred around primary school science teaching and learning. Nadya is also interested in research and development in the area of in-service primary teachers; professional learning and development in science.

Petrea Redmond is a Professor of Digital Pedagogies in the School of Education at the University of Southern Queensland. Her research is situated in interrelated fields of educational technology, including eLearning; Cyberbullying; Critical thinking; Gender and STEM; ICT integration (P – 12, higher education & vocational education); Teacher Education. She has edited several international refereed books and co-authored many journal articles and conference papers.

Kate Ames is a Professor in Learning Design and Innovation, and Director, Learning Design and Innovation at Central Queensland University. She is a passionate advocate for distance education and has an academic background as a cultural sociologist. Kate leads a team of educational designers, academics, administrators, and multimedia experts who work across our multi-campus VET and higher education network to support students.

Cate Thomas is an Associate Professor in Social Work and Human Services at Charles Sturt University Canberra. She has a diverse working and academic career in health, human services, leadership, and management which is reflected in her qualifications in the human services, education, and business/management areas. Cate's research is situated in the fields of intersectionality, diversity and inclusion. She also researches in the fields of child protection and disability. Cate is the founder of the Social Equality, Intersectionality and Inclusion Research Group, and is on the Executive Committee of the Gender and Education Association (UK).

Agli Zavros Orr has held various academic leadership roles including course/unit/subject co-ordinator roles. Agli is currently working as a lecturer in Initial Teacher Education and Master of Specialist Teaching at Federation University. As an autoethnographer/critical-autoethnographer they draw on critical, feminist, queer and post humanist theoretical perspectives in research and practice. Agli is the founder of Diversitywise Educational Services and serves on Victorian Government Intersex Advisory Group (IEAG) and is an activist and advocate for Intersex Human Rights. They have contributed to various community, policy and government initiatives in relation to LGBTQIA+ health and wellbeing.

Death by a thousand cuts. The ongoing pain of diverse academic women and non-binary academics in Australian Universities

Leonie Rowan, Elaine Chiao Lingh Yang, Sakinah Alhadad, Roslyn Donnellan-Fernande, Dhara Shah

Over the past two years the authors of this presentation have worked on a research project that sought to capture the experiences of everyday sexism, harassment and discrimination navigated by diverse academic women and non-binary academics. 244 academics shared their experiences in an online survey. The online survey gave participants the opportunity to provide free text responses to a number of prompts about their experiences, and the impact it has had on their lives and careers. As we analysed the data received, we found ourselves often moved to tears by the stories that were shared so generously and so courageously by our diverse participants. All of us work in university contexts, and, as academics, have experienced the ways in which even the best intentioned of our academic papers can ultimately obscure or hide the real pain experienced by the people at the heart of our research. As a research team we were committed to ensuring that this would not happen with this data set: that the academic world should be forced to coexist with stories of emotion, struggle and grief. Motivated by a desire to see complex voices recognised, elevated, amplified and protected, we decided to develop a creative anthology that represented some of the respondent's experiences. Our goal was to highlight both the individual and collective pain of diverse women who experience multiple, longstanding and damaging forms of everyday sexism. The end product is an illustrated anthology called *Death by a Thousand Cuts*. In this presentation we share a digital version of our creative anthology and provide a safe space for voices to be heard. We offer participants a chance to share their own experiences, feedback, comments and thoughts and understand that valuable role that shared stories can play in creating the possibilities for more respectful, inclusive, joyful futures. Juliet Watson is an associate professor and Higher Degree (Research) program manager in the School of Global, Urban and Social Studies at RMIT University. She is also a past president of AWGSA and a current executive member of the Council for the Humanities, Arts and Social Sciences and the Pregnancy and Homelessness Coalition. Juliet has extensive research, teaching, and practice experience in homelessness and gender-based violence. Her recent research includes studies of pregnancy and homelessness, crisis responses for women escaping domestic violence, and feminist activism.

The research team is an interdisciplinary alliance of diverse women in diverse bodies who work as academics at Griffith and Deakin Universities. For the past two years the team have provided support to each other as they have shared their own stories and learnt more about forms and consequences of ongoing gender-based discrimination in University contexts.

“Are there risks that the student may be punished for her findings?”: Towards a courageous, intersectional feminist research ethics

Jane Chen

What does it mean to practise courageous feminist research ethics? In this reflection, I will consider ethical dilemmas in an ethnography of intersectionality's life in the Victorian public service. Originating from Black and other women-of-colour feminisms, the concept of intersectionality — now often described as a buzzword (Davis 2008) — has achieved a certain institutional status in public policymaking. In Victoria, intersectionality has increasingly come to function as a government promise to design better process and deliver better outcomes. As a young woman of colour, too often cast as policy beneficiary, my attempts to interrogate this promise have been a deeply felt experience, with personal implications beyond the political. As a scholar-practitioner-activist, my research has also relied on the collapsing, “working” (Fine 1994) and “activating” (Humphrey 2007) of my hyphens: the inextricability of my selves.

This reflection will be anchored on three concerns, raised by a university ethics committee, about my hyphens: conflicts of interest, potential harms to participants, and risks of professional repercussions for myself. I will rewrite my answers to their questions, this time with more courage — with an honesty irreconcilable with the academy's legalistic, often colonial ethical codes. Drawing from long-standing scholar-activist traditions amongst women of colour, and my experiences in the field as a novice ethnographer, I will interrogate the hegemonic conventions of knowledge production that these concerns reinforce. In doing so, I will urge alternative ways of learning and knowing: an intersectional feminist research ethics that does not fear, but instead celebrates, relationality, vulnerability and love.

Jane Chen (she/her) (www.janechen.me) is the daughter of Chinese immigrants, born and raised as a settler on unceded Wurundjeri lands. She is a PhD candidate at the University of Melbourne, where she is exploring how intersectionality is understood, deployed, embedded into process and otherwise applied by public policymakers in so-called Australia. Professionally, she is a public servant, with expertise in gender equality policy, anti-racism and multicultural affairs, and strategic planning. She is also a writer, public speaker and non-executive director, and has held various advocacy and advisory roles across the youth and multicultural sectors.

SESSION 1C - LITERARY ENCOUNTERS

Personal Sovereignty in the Poetry of Hinemoana Baker and Natalie Diaz

Kim Cope Tait

This paper focuses on the establishment of a personal sovereignty in the work of queer Indigenous poets. In the work of Mojave American poet Natalie Diaz, particularly in her recent collection, *Postcolonial Love Poem*, I observe an effective establishment of personal power independent of the dominant heteropatriarchal figure, which I locate in her unabashed presentation of queer love poetry and erotica. Hinemoana Baker's work is equally effective in disappearing the disappearer and instituting personal sovereignty. She too addresses colonisation of body, mind, and spirit around culture, gender, and sexuality, but, compared to Diaz, Baker's style is restrained and measured. Baker's aesthetic reveals nuances of Māori and Pākehā culture but her underlying motivations are the same as Diaz's: a decolonial feminist poetry, which, though it wears the garment of verse, “combines the politics of gender with critical race theory and an analysis of imperial power structures” (Amuna Wagner). Through a comparative reading of the work of Baker and Diaz, I track the establishment of personal sovereignty by the thrice colonised whose voices contribute to a decolonial feminism “that offers a multidimensional analysis of oppression and refuses to divide race, sexuality, and class into mutually exclusive categories” (Françoise Vergès).

Kim Cope Tait has a chapbook, *Element*, and a full-length collection of poetry called *Shadow Tongue*. Originally from California and having lived in Hawaii, Colorado, Vermont, and Switzerland, Kim is working on a critical/creative thesis PhD in English Literature at the University of Otago in Ōtepoti, Dunedin, Aotearoa, New Zealand. Her project explores the establishment of personal sovereignty in the poetry of three queer, Indigenous women poets. Kim is also a yoga and meditation instructor and a practitioner of healing energy medicine. She teaches creative writing workshops at the University of Otago and in her community.

"A widow is not a woman": Domestic Violence and Transgressive Womanhood in *The Essex Serpent*

Chenyu Bai

This paper explores the way in which Sarah Perry's novel *The Essex Serpent* (2016) addresses long-standing feminist concerns surrounding domestic violence against women in its neo-Victorian re-vision of womanhood. Setting in the late 1890s, the narrative centres on an unconventional widow, Cora Seaborne, who is a survivor of domestic violence and later becomes a palaeontologist after the death of her abusive husband. To examine the relationship between the protagonist's traumatic experience of being abused and her transgressive womanhood, this paper adopts a feminist reading position informed by Jack Halberstam's "queer temporality". I analyse the widow Cora's rejection of heteronormativity and her transgressive behaviours including wearing men's clothes and attending social events while she is still in mourning. I argue that after the death of her abusive husband, Cora lives in a "queer temporality" that is contrary to the heteronormative, linear time, which enables her to liberate herself from the trauma of domestic violence. Expanding on Monique Wittig's argument that "lesbians are not women", I also argue that "a widow is not a woman" by investigating how widowhood liberates the protagonist from heteronormative and patriarchal oppression and enables her to focus on her intellectual interests in palaeontology. Through the protagonist Cora Seaborne's journey, Perry offers a feminist re-vision of the Victorian widow to raise public awareness of domestic violence against women. *The Essex Serpent* also demonstrates how neo-Victorian feminist fiction can provide an effective way to reveal the oppression of women in the nineteenth century while also casting new light on contemporary feminist concerns.

Chenyu Bai is a Ph.D. candidate in English literary studies at The University of Queensland. Her research interests include contemporary women's writing, the neo-Victorian novel, and feminist studies.

How can the fictional representation of domestic abuse trauma in children expose the authentic experience as systemically silenced and 'hidden behind closed doors'?

Shannon Horsfall

The Breaking by Kathryn Heyman (1997) is set in a small country town in rural Australia. The synopsis states it 'is the story of a family tainted by the force of rage, of a young life haunted by it, but also of the strength it gives to fight back' (2021). Republished in 2021, it includes an author's note as a foreword which highlights the societal shift in conversations around familial male violence and control, and child trauma. Following the 1997 publication, Heyman speaks of the complete silencing of the violence that is at the very heart of the narrative, '...violence was rarely mentioned – avoided altogether... by the media' (viii). The novel was spoken of in exalted tones: the energy and hilarity of the child voice, the exotic and compelling landscape. Critics spoke of wit, and of beauty, and of the outback. Interviews discussed horses, Australians, and circled around anger. Only one interviewer, Heyman posits, used the phrase 'violent man'. The violent man in her novel – who enacted control strategically and with brutal regularity – was kept behind closed doors. Twenty years on, the author posits, the sense of shame around domestic trauma has begun to lift. The conversation is now public, the fragmented lens through which domestic abuse was viewed is being pieced together. As Heyman states in the final lines of her foreword, while the numbers may make us despair, we must remind ourselves of this: 'if it seems worse it is partly because, finally, we are really looking' (ix). The time is now to authentically represent the implications of domestic abuse on children, the effects of growing up in a culture which normalises familial control and coercion, and the impact of systemic silencing.

Shannon Horsfall is a children's author and illustrator published by HarperCollins, Scholastic, Hachette and State Library of Queensland. Shannon was shortlisted for the Speech Pathology Book of the Year Award in 2017 for her picture book *Was Not Me!* and was a CBCA Notable in 2018 for *Nomax!* She hosts workshops on writing for picture books, and has been a presenter at various literary festivals around the country. Her Doctorate in Written Communication (approved with minor revisions) focuses on reimagining Charles Perrault's fairy tales into seven fully illustrated picturebooks. She has an Honours First Class A (Creative Writing) Degree and a Bachelor of Creative Writing majoring in English and Creative Writing.

MeToo, French Femininity and the 'Migrant' Novel

Frances Egan

#MeToo, and the associated #balancetonporc in France, participates in a history of feminist activism that centres testimony and storytelling. While the movement has forwarded the fight against gendered violence in France, it is not without its own blindspots, notably a reliance on a neoliberal mode of speaking out that platforms individual and privileged voices and obscures intersecting systems of oppression. The categorisation of Franco-Maghrebi work as 'migrant writing' contributes to this broader trend by separating

the voices of women of colour from universal feminist debates, and positioning violence in Arab and/or Muslim communities as exceptional. This paper seeks to counter this tendency by reading three recent novels by Franco-Maghrebi authors (*La discrétion* 2020 by Faïza Guène, *Soleil amer* 2021 by Lilia Hassain, and *Seule* 2023 by Nesrine Slaoui) in dialogue with France's MeToo movement, and by centring the questions of integration and coloniality in the study of gendered violence and the heterosexual institution. I will analyse the literary works themselves, as well as the way they fit into the writers' wider engagement with online publics and their intersectional feminist activism. I argue 1) that the characters' efforts in these three novels to fit into (or resist) French culture shape their gendered and sexual identities, and that their experiences of heterosexual intimacy and violence reveal less about a France-Maghreb culture clash, and more about the neocolonial underpinnings to both French femininity and the promise of free love in France. And 2) these Franco-Maghrebi women authors are using the literary to depict a messiness of intimacy that is denied them in mainstream media, and to build a feminist counterpublic founded in community love.

Dr Frances Egan is an early career researcher and lecturer in Monash University's Intercultural Lab, teaching in the Bachelor of Global Studies. Her teaching and research interests include social movements (especially feminisms), migration, nationalism, feminist pedagogies and identity studies. She has published widely on representations of gendered and cultural identities, particularly in Francophone literature, Franco-Maghrebi, and transnational contexts, and on the stories we tell about feminism and intersectionality. Frances is also a practising French-English translator.

SESSION 1D - GENDER BASED VIOLENCES

Navigating Gender Dynamics and Institutional Power: The Crucial Role of Parental Advocacy in Addressing Child Sexual Abuse in Australia

Shannon Ross

This paper takes an intersectional approach to ideas/the impact of gender in instances of institutional child sexual abuse in Australia, with a specific focus on how parental advocacy plays a part in outcomes of abuse. It examines how gender dynamics intersect with institutional power structures to shape the experiences of male and female victims within institutional settings. This discussion highlights the differential impact of gender norms and societal expectations on the disclosure, reporting and response to child sexual abuse. By analysing the crucial role of parental advocacy in navigating the complexities of gender dynamics in cases of institutional child sexual abuse, this paper will underscore the importance of parental involvement in supporting victims, advocating for their rights and holding institutions accountable for their failures and shortcomings in protecting children. Moreover, it explores the challenges faced by parents, particularly mothers, in navigating institutional barriers, societal attitudes, and legal complexities when advocating for their children's interests. Further, this paper will delve into the intersectional nature of parental advocacy, acknowledging the additional hurdles faced by marginalised communities, including Indigenous Australians, migrants and socioeconomically challenged families. It emphasises the need for culturally sensitive and inclusive approaches to support parental advocacy efforts and the need to address systematic inequalities to access justice and support services.

Shannon Ross (she/her) is a second year PhD candidate in the field of history at the University of Queensland in Brisbane (Meanjin). She holds a first-class honours degree and was awarded the 2021 Margaret Julia Ross Prize in Australian History for her thesis. Her PhD research focusses on cases of abuse presented in the Australian Royal Commission into Institutional Responses to Child Sexual Abuse, and analyses how historical perceptions of children and childhood contributed to the development, occurrence, and understandings of these instances of child sexual abuse.

Exploring The Historical Origins of Obstetric Violence in British Medicine, 1690-1890

Paige Donaghy

This paper discusses the author's new research project exploring the historical origins of obstetric harm and violence in British medicine. In recent years, "obstetric violence" – a term coined by feminist activists in Latin America to describe gendered violence experienced during childbirth – has become an urgent issue worldwide for activists, researchers, legislators and medical professionals. This talk contributes to these discussions by adding a new dimension: an historical investigation into the origins of what we now understand to be obstetric violence. I outline how concerns about harm, violation and violence emerged in British medicine and culture, from the emergence of men practising midwifery in the 1690s, to the creation of the British Obstetrical and Gynaecology Societies in the late 1890s. I suggest that this historical study can provide necessary historical context for contemporary concerns about obstetric violence, and lays important groundwork for history, sociology and health research.

Dr Paige Donaghy (she/her) is an early career researcher who primarily studies the history of reproduction, medicine and sexuality in Europe ca. 1500 to 1800. She also researches the nexus of contemporary law, gender, and sexual and reproductive justice, such as a recent collaborative book with colleagues, *The Limits of Consent* (2024). In 2024 Paige joined the University of Melbourne as a McKenzie Postdoctoral Fellowship aiming to research the historical origins of obstetric harm and violence in British medicine.

Strengthening Intergenerational Collaboration and Solidarity to End Gender-based Violence

Priya Dhanani

Movements for equality, inclusion, and social justice have been instrumental in redistributing power and resources, securing rights for women, girls, and LGBTQIA+ individuals. Often discussed through the lens of "feminist waves," these movements frequently overlook the crucial role of intergenerational dynamics. My research focuses on these dynamics within feminist movements in Fiji, examining their influence on shifting harmful social norms to combat gender-based violence (GBV). Specifically, I investigate how relationships between younger feminists (under 30) and older feminists (over 30) can be more effectively harnessed to prevent GBV.

This study explores how younger and older feminists in Fiji collaborate, share knowledge, negotiate differences, and shape the movement's trajectory. It also addresses the challenges in bridging and sustaining these movements across generations. Understanding the interplay between different generations of feminists is vital, as they utilize diverse strategies for advocacy, communication, and governance. Beyond intersecting identities like race, class, and gender, age significantly shapes feminist spaces and relationships.

Drawing from my research, I will present the challenges and recommendations for fostering solidarity between younger and older feminists to sustain movements and collaboratively address GBV. I will introduce the Talanoa methodology, an established Pacific method of inclusive storytelling on complex issues. I will share stories highlighting the experiences of Fijian activists, emphasizing community, solidarity, and empathy as central to the feminist movement. By fostering connections based on shared experiences, I aim to amplify the collective voice of women and gender-diverse individuals advocating for gender equality and social justice. Shannon Ross (she/her) is a second year PhD candidate in the field of history at the University of Queensland in Brisbane (Meanjin). She holds a first-class honours degree and was awarded the 2021 Margaret Julia Ross Prize in Australian History for her thesis. Her PhD research focusses on cases of abuse presented in the Australian Royal Commission into Institutional Responses to Child Sexual Abuse, and analyses how historical perceptions of children and childhood contributed to the development, occurrence, and understandings of these instances of child sexual abuse.

Priya is a queer feminist and social justice activist with 15+ years of experience on gender-based violence prevention. She is currently a Ph.D. candidate in Social and Political Science and is affiliated with the new ARC Centre of Excellence for the Elimination of Violence against Women at Monash University. She employs a liberatory approach, focusing on power dynamics and social change, to work with communities in shifting harmful norms, decolonizing global development, and prioritizing Black, Brown, and Indigenous women, girls, and LGBTQIA+-led initiatives. In 2023, Priya received the National Security & Foreign Policy LGBTQIA+ Out award.

Reclaiming Wholeness after Intergenerational Family and Domestic Violence

Jennipher McDonald

Family and Domestic Violence (FDV) is a major health, welfare and social issue that can have lifelong impacts on families now and for generations to come. Women who have experienced FDV are soldiers. They are veterans of a war. The battlefield is their home. Most often the battle started before they were born; it was their mother's battle and her mother's before that. Their wounds are not glorified, often not spoken about. Afterwards they carry the trauma like any other soldier, but their trauma is unseen and unsung. This exegesis, performance and original choreographic process seeks to address the disconnection and fracture from self, love and wholeness that FDV creates, and the challenge of repairing this disconnection to reclaim wholeness. This practice-led-research autoethnographic enquiry is comprised of two parts: a performance titled *Performing Wholeness* and an exegesis titled "Reclaiming Wholeness After Intergenerational Family and Domestic Violence". The key question driving both the performance and the exegesis asks: How can Somatic Practice (SP) and Systems Theory (ST) transform the oppression that comes from the lived experience of Family and Domestic Violence (FDV) into wholeness?

To create the performance, I designed and facilitated creative workshops with women who have lived experience of FDV and who have moved out of it by three to five years. These workshops were devised with SP and ST components as a collaborative, embodied, safe journey in which participants' FDV experience was sculpted into shapes. The workshop participants measured and reflected upon feelings of wholeness both during and after the workshop. The workshops culminated in a performance that conveyed our shared experience of wholeness reclaimed. In addition to choreographing this performance I also performed in it. The filmed artefact is linked to my exegesis. The theoretical framework outlined in the exegesis includes ST and performance research that I use to underpin my creative practice. This enquiry also involves my experiences through social justice theatre and choreographic trainings that I undertook, as well as SP reflections, including Improvised Practice and the Feldenkrais Method (FM). I use body knowledge gained from FM personal sessions to inform my choreography practice and as a reflective means to question my past embodied FDV habitual behaviour and interaction with the world. I have also researched statistics, theories, service responses and intergenerational aspects of FDV in Australia.

Jennifer McDonald B.A (Hons) is a Ph.D. Candidate at Curtin University, Western Australia researching reclaiming wholeness through embodied performance with women veterans of Family and Domestic Violence (FDV). Jennifer has practiced as a natural therapist for over 30 years, she is a veteran of FDV, an NLP trainer, Professional Hypnotherapist, Breath worker, Choreographer, Social Justice Theatre Facilitator and author of Reclaiming Trust. She loves the creative aspects of her research, which are choreography, embodied movement, dance, and theatre games. She is a mother of three and a grandmother.

SESSION 2A - PANEL

Navigating Sexism and Racism in the workplace

Virginia Mapdezhama, Sheetal Dao, Shalani Tharumanathan

The panel reports of an ongoing work with (RISE)- a visionary project that aims to build pathways to leadership for women from culturally and racially marginalised (CARM) backgrounds and to support them to reach senior leadership positions.

Dr Virginia Mapdezhama, PhD is one of Australia's pioneering critical Afrodiasporic race scholars and the Member Education Director and Project Lead of the RISE Project at Diversity Council Australia.

Sheetal Deo is the Senior Project Manager for the inter-organisational RISE project at the Diversity Council of Australia. RISE project works with over 25 organisations to support WOC progression to leadership positions.

Shalani Tharumanathan is the project manager for the inter-organisational RISE Project at the Diversity Council of Australia. RISE project works with over 25 organisations to support WOC progression to leadership positions.

SESSION 2B - MYTH AND FEMINIST IN(VISIBILITY)

Rising from the Dust: (in)visible Women in Mining

Angela Webb (Art Name: AngHart)

The Australian mining sector has been identified as one of the most concerning industries regarding sexual harassment within workplaces (AHRC, 2018). Although attempts have been made to improve gender equality, feminist inquiry into the systemic masculine and sexist culture of the Australian Mining industry is lacking. This lack is critical, as gender-based scripts have far-reaching negative consequences for health and well-being (Krivoshchekov et al. 2023). This presentation delves into a creative research endeavour aimed at shedding light on the enduring challenges confronted by women in the mining sector, particularly within the Western Australian Mining Industry, and the entrenched patriarchal attitudes that perpetuate these challenges. Drawing upon personal insights, experiences, and narratives shared by women working in the mining industry, this research employs Art and Feminist Theory such as Hooks (2000) and Cixous, (1976) as analytical lenses to cultivate awareness and revive dialogue surrounding sexual harassment within the mining sector. Through the creation of a series of twelve hand-painted canvases portraying women in mining against backdrops inspired by mining landscapes, this research aims to bring awareness to the normative culture of sexism and sexual harassment across the industry and beyond, with a broader intention to support efforts to shift this culture. This research serves as a call to action, with recommendations discussed, including rollout of a social impact campaign to be implemented by mining companies. Such initiatives hold the potential to

raise awareness regarding sexual harassment within the FIFO mining sector and contribute to dismantling ingrained norms perpetuated by masculine culture.

Ang Hart is a multifaceted artist, creative industries researcher, psychologist, and passionate advocate for social change. Anghart holds a Master's of Creative Industries (MCI) with a focus on interdisciplinary visual arts practice. Her latest research "Rising from the Dust: (in)visible Women in Mining" explores the issues women face in the mining industry depicted by 12 portraits. Her profound insights into the human psyche, coupled with her commitment to community and shared knowledge, resonate deeply with audiences, inspiring courage, wisdom, and hope. Ang's artistic journey is characterised by a profound exploration of rhythm, disruption, and the complexities of the human experience.

Disbelief as feminist resistance in DV: the myth of Cassandra and Apollo, the stories of Patty Hirst, Lindy Chamberlain, and Katherine Folbigg

Kerry Lyons

I would like to propose a reflection on the entanglement of disbelief, power, violence, and feminist resistance. My creative-critical reflection will interweave life writing with cultural analysis to interrogate how disbelief is, or can be, used as a mechanism for silencing or controlling marginalised groups or individuals and policing knowledge production. I will draw on an eclectic range of source material, including my own embodied experiences, the myth of Cassandra and Apollo, the genesis of Stockholm Syndrome, and the stories of Patty Hirst, Lindy Chamberlain, and Katherine Folbigg to explore disbelief as a feminist issue. My reflection will interrogate, in a lyrical way, how disbelief can be both overt and insidious, how it is often wielded as a weapon against girls and women, but also how we, as women, sometimes wield it against each other and ourselves. My reflection would be best situated in the gender based violence theme as it speak to the ways in which disbelief might be conceptualised as an act of gender-based violence, and how disbelief is currently used to maintain and reenforce existing systems of inequality and oppression.

Kerry Lyons is a neurodivergent writer, researcher, and PhD candidate at RMIT University. She lives on Wurundjeri Woi-Wurrung land and is the mother of three children, guardian of two cats, and sporadic grower of vegetables. Her writing occurs in the fleeting gaps between work, study, and parenting, a situation which has provoked an enduring love of the short story form. Her work has been shortlisted in the 2022 Bridport Short Story Prize and the 2022 Stringybark Short Story Award.

Lest We Forget – countering the myth of 'heroic' rape

Dida Sundet

This presentation investigates the portrayal of sexual violence in Australian news media, with a focus on the perpetuation of the "heroic rapist" myth. Drawing from a Creative Arts PhD project, it combines critical analysis and creative inquiry to scrutinize how media representations contribute to harmful cultural narratives surrounding sexual violence. In their 2021 research report, Our Watch emphasised the urgency of countering news media narratives that perpetuate rape myths, advocating for increased "critical media literacy", particularly among young people, as a preventative measure. Employing an interdisciplinary approach, this study critically examines visual media rooted in Greco-Roman mythology alongside relevant news articles to identify recurring themes and tropes that reinforce rape myth acceptance. Through deconstructing these narratives, the research aims to unveil underlying societal attitudes shaping media depictions of perpetrators. The insights gleaned from this research inform the creation of a visual arts exhibition. The creative work responds to and challenges the myth of the heroic rapist by intervening in representations of heroic rape found in mythology, art history, and contemporary news media. This presentation enriches the conference by bridging academic inquiry with artistic expression, offering valuable perspectives on how the visual arts can critically engage with pressing social issues. By highlighting the influence of media narratives on public perceptions of sexual violence, this research underscores the imperative of ethical representation in media and advocates for more conscientious storytelling practices. Ultimately, this interdisciplinary exploration aims to provoke critical reflection and directly contribute to the preventative efforts outlined by Our Watch.

Dida Sundet is an award-winning interdisciplinary visual artist and scholar from Norway, now based in Perth, Australia. Her academic research focuses on current socio-political debates around men's violence towards women and traditional gender stereotypes. It specifically centres on re-coding women's experiences of sexual violence in visual art and news media, exploring strategies for effectively countering the myth of the 'heroic' rapist. Dida has an extensive background in creative arts and has exhibited widely in Australia and overseas. She is a proud autistic woman who has dedicated her career to exploring the complexities of sexual violence.

"If not me then who?: systems advocacy through lived experience and collective voice

Amaya Alvarez and Caroline Lambert

Informal care and support have been widely researched and debated in feminist settings. Amongst other things existing research has highlighted the gendered inequities of informal care, the impacts on health, relationships, the futures of people engaged in unpaid care, and the systemic underreach that creates and embeds a systemic reliance on them. 1 Despite these knowns, in 'Australia' at least, there is still a widespread assumption that unpaid care will continue to underpin the care and prop up the support system 2 and this, we would argue is a social justice, collective rights and a deeply feminist concern. There are many reasons why people provide unpaid care but often, as we frequently hear, carers identify they had no choice in the matter, and few rights when they do provide care. As one family member articulated – if not me then who? As lived experience mental health family and carer researchers; we will unpack the real-world impacts of the positioning and identity of 'the carer', highlighting the consequences of high levels of responsibility on the everyday lives of people struggling to navigate complex and messy lives in the midst of intense family support roles.

This presentation will draw on our collaborative research project that examines and explores citizen and collective rights for families and carers supporting people experiencing mental illness and distress. We will use the national position statement that was co-created through this research, to argue for transformative and relational change, and for the centrality of diverse lived experience voices and insights to drive it.

Amaya Alvarez (she/they) is Acting Director of Research at Tandem, the Victorian Mental Health Family and carer Peak. They bring to their work their lived experience supporting a family member experiencing mental health distress, and a sibling and parent with addiction and mental health concerns. Their experience exemplifies the complexity and multiple layers of lived experience across families and generations. She is completing a PhD examining family and carers everyday experience of the NDIS – how marketisation relies on the systemic unpaid work of families and carers to mitigate cost. Amaya is a founding member of FaCRAN the newly formed Family and Carer Research and Advocacy Network.

Dr Caroline Lambert (she/her) is a proudly neurodivergent, carer perspective researcher and academic at RMIT University, Social Work and Human Services, School of Global, Urban and Social Studies. Her work is informed by the messiness and trauma of multigenerational care giving for family members who have felt and thought deeply throughout the decades, and who have frequently used drugs and alcohol to soften the edges of reality. Caroline is a co-convener of FaCRAN, the newly formed Family and Carer Research and Advocacy Network.

SESSION 2C - REST AND RECOVERY

Moving to Rest: challenging neuronormative understandings of rest and recovery

Cambrey Payne

This paper draws on themes emerging through discussions with autistic adults during research for the PhD project 'Embodying Autism'. It aims to trouble the understanding of "rest" as only a slowing of the body, a cessation of movement, and a quieting of the body and its environment. While this form of rest is often valuable, there are many other ways of responding to exhaustion, particularly for neurodivergent individuals. Movement, activity, and intense stimuli can be understood as forms of "rest" for many neurodivergents, but may be considered exhausting to neurotypicals. Stimming is one such form of movement and/or engagement with stimuli. Stimming is an element of many forms of neurodivergence, and is generally a response to one's entanglement in/with social and environmental conditions.

This paper aims to expand understandings of rest to encompass stillness and movement, slowing down and rapidity, silence and sound. This paper understands rest as a specific embodied practice—not merely the cessation of movement when one has exhausted all one's energy, but an active response to pressure and exhaustion. Rest as an embodied practice may be considered not as an individual act, but a practice formed through/with one's entanglement in/with one's material-discursive environment. Rest becomes, in this understanding, not a "natural" response to exhaustion, but a contextual practice. It is hoped that this paper may continue existing dialogues about how rest might be understood as a potential site of resistance to neoliberal pressures to constant productivity and valorisation of overwork and exhaustion.

Cambrey Payne (he/they) is a queer, autistic PhD candidate at the University of Adelaide. He has a background in Gender Studies, with a particular interest in how identity is produced and acts. His current research, 'Embodying Autism', draws on queer and feminist theory to explore how autism is embodied in relation to gender, community, trauma, and other phenomena.

Everyday gestures of radical care in a peer-to-peer community program

Claire Harris, Megan Warin, Hannah Kerley, Tanya Zivkovic and JaneMaree Maher

Feminist theorists have worked with concepts of care for over four decades and have made vital interventions into the ethics of care and structural inequities that are embedded in gendered practices of care. Covid-19 brought the concept of care into sharp focus, and elevated debates about the gendered dynamics of care and its co-option into neoliberal politics, policies, and economies. In this paper we focus our attention on a feminist model of radical care (Hobart and Kneese 2020) in a peer-to-peer support program developed in Adelaide in 2013 by The Australian Centre for Social Innovation. Emerging as both a result of and response to the dismantling of state responsibility, and its associated 'crisis of care', Family by Family engages in community building, connecting people through scaffolded peer-to-peer supports that recognise and value vulnerability and interdependence (Butler 2022). Working in communities most often viewed as marginalised and at risk, Family by Family frames these communities not as the source of the problem, but as a vital resource and strength. Care is socially situated in everyday acts, in small gestures and practices of deep listening, attention and reflexivity. We ask how this collective work, which emphasises shared, place-based knowledge and peer-to-peer support amongst women, might offer localised sites of 'situated care' (Mol 2010), enabling and building a feminist model of radical community care and change.

Claire Harris is a social anthropologist in the School of Social Sciences at the University of Adelaide. She is an experienced documentary filmmaker and also co-director of The Art Bus, a cultural and community development program that delivers long term, often co-designed, visual art programs into the community. Her research interests include the visual arts, health, bodies, and experiences of deafness, sound, technology and cochlear implants.

Megan Warin is a Professor and social anthropologist at the University of Adelaide. Her research focuses on the gendered dynamics of disordered eating, structural disadvantage and obesity, and the politics of gender and racism in the field of developmental origins of health and disease and epigenetics in relation to maternal nutritional (and other) exposures. She is a Fellow of the Academy of Social Sciences in Australia and an International fellow of the Unit for Biocultural Variation and Obesity in the School of Anthropology at the University of Oxford.

Tanya Zivkovic is a social anthropologist and recent Australian Research Council Future Fellow in the School of Social Sciences at the University of Adelaide. Her research focuses on death, dying and organ donation; and bodies, eating and food. She examines diverse cultural sensibilities, grammars, and enactments of care, and is interested in their productive potential to enable more relational and ethically responsive ways of living and dying.

JaneMaree Maher is Professor in the School of Social Sciences and Academic Director – Research Training Monash University. JaneMaree's research is focused in three key areas of gendered social science: women's paid and unpaid work, family structures, and gendered violences. Her family work critically examines the interactions of families and societies, investigating gendered patterns of care and employment.

"Tea and Thread Our Happiness": Collective Creativity as Care with Migrant Women at Zara's House

Jéan-Louise Olivier

Creative methods can offer more caring ways to conduct research with women from migrant backgrounds. In this paper, I reflect on the possibilities of creative methods to provide opportunities for alternative academic outputs that might be more attuned to research communities ways of sharing their knowledge (Tynan, 2024; Godsell, 2019, Ndlovu, 2020, de Leeuw and Hawkins, 2017). To do this, I provide reflections on a collective Zine making project with women at Zara's House a centre for women and children from refugee backgrounds in Newcastle Australia. This was conducted in collaboration with migrant women, staff and volunteers at Zara's House, a PhD student and supervisors. The title of this paper "Tea and Thread: Our Happiness" comes from discussion with workshop participants about what we would like to call our collective zine. The themes that came out of those conversations were of joy, happiness and friendship, something that is often missing from accounts of the challenges of the lives of people from migrant and refugee backgrounds (Kesting, 2014, Reyna Rivarola and López, 2021, Muhanna-Matar, 2021). The hope of this paper is to contribute to the growing area of work on creative methods as an opportunity to create more caring and joyful accounts of people's lives.

Jéan-Louise is an emerging cultural geographer and PhD candidate at the University of Newcastle. Her PhD project is in collaboration with Zara's House a centre for women and children from refugee backgrounds in Newcastle. This project seeks to better understand infrastructures of care within and beyond the space of Zara's House. Jéan-Louise is a volunteer and on the Management Committee of Zara's House. She is also a Research Associate at Western Sydney University on a project on LGBTQIA+ inclusive urban planning. She has also volunteered and worked in the space of refugee advocacy for a number of years both in Australia and in her home country South Africa.

SESSION 2D - PANEL

Practising decolonial feminist care in the Western university

Jessamy Gleeson, Rosie Shorter, Emma Whatman and Ebony Muller

This panel explores reflective, interactive, and embodied practices to reimagine the university, centering marginalised voices. We explore First Nations and feminist care, inviting participants to reflect and critique the varying experiences of care (or lack thereof) encountered in the neoliberal institution, enacting decolonial feminist care practices.

Just as the ideal worker is imagined to be an able-bodied (white) man, free of care responsibilities who works full time (Acker, 1990), the ideal university higher degree research student is an 'unencumbered bachelor' enrolled in full time study, who 'puts themselves first, within an unacknowledged web of financial and wellbeing support' (Smith et al 2021, 9). Decolonial feminist readings of the Western university remind us that those of us who do not fit this ideal may find ourselves positioned as out-of-place (Baldwin 2021; Ferrera et al 2023). How do we centre and care for those who may not 'fit' in the university? And by extension, where does the responsibility for care 'sit' at both individual and collective levels?

In this workshop we respond to this question by engaging in reflective, interactive and embodied practices which allow us to remake the university in a way that centres those who are – and have been – positioned on the margins. We discuss various forms of feminist, First Nations, and university-defined practices of care. Then we use a series of prompts to invite participant reflection and critique of the varying experiences of care (or lack thereof) encountered in academic research. This will allow us to map a spectrum of experiences in relation to practices of supervision, research collaboration, data gathering, and publishing research. In doing so, we practice and enact decolonial feminist care.

Associate Professor Jessamy Gleeson is the acting Director of the NIKERI Institute at Deakin University. She is a First Nations woman who was raised on Wiradjuri Country, and she has published across the areas of Indigenous knowledges, and researcher experience within trauma-based research. A/Prof Gleeson leads a team of Indigenous and non-Indigenous staff at Deakin in delivery culturally responsive curriculum.

Dr Rosie Clare Shorter (She/her) is a feminist researcher living and working in Naarm (Melbourne). She is currently a Research Fellow at Deakin University, where she is part of a team researching spirituality in so-called Australia. She teaches sociology and gender studies at Deakin University and the University of Melbourne.

Dr Emma Whatman (she/her) is a feminist media studies scholar, and an early career researcher, lecturer, and writer from Naarm (Melbourne). She currently works as a lecturer and researcher at the University of Melbourne and Deakin University. Emma has been published widely and her research explores contemporary feminism, feminist history, young people, and sex education.

Dr Ebony Muller is a performance artist and early-career researcher at Deakin University. Ebony's research centres on care ethics and its application within dance practice and performance. Their interest in care is sustained by their embodied experience as a queer, South Asian diasporic and multiethnic person living with chronic physical and mental illness.

SESSION 3A - PANEL

Parallel Mothers, Parallel Academics: Becoming Mothers in Australia Academia

Fabiane Ramos, Belinda Eslick and Laura Roberts

We are three feminist academics who taught in and shaped the same gender studies program over a period of four years, and who each recently became mothers within a six-month period. In this panel, we come together in friendship and coalition to reflect on our experiences of becoming mothers as feminist scholars. We explore the similarities and distinctions of our experiences as both academics and new mothers to consider what it might mean to become and be a mother in Australian academia today. We contemplate the relationship between our mother and academic selves and what this relationship might mean for our new, emerging subjectivities. In doing so, we ask: what would a call for mothering that privileges space for care for self and others, rest, and healing represent in the current Australian academic context? We also wonder how this context—as well as our broader patriarchal, neoliberal capitalist, colonial society—might support or hinder ways of being that challenge normative concepts of productivity, professional growth, and self-worth. In this collaborative exploration, we engage with thinkers such as Adrienne Rich, Luce Irigaray, and Silvia Federici to help us create sense from our experiences and locate our musing within a genealogy of feminist thinkers who have considered these questions before us. In doing so, we respond to the conference's call to engage in feminist work courageously, as we attempt to claim a space in academia where we can become and be mothers driven by ethics of care and relationality.

Dr Fabiane Ramos is a Pathways Lecturer at UniSQ. Her work is interdisciplinary with an emphasis on the application of feminist theories to education research. Another focus is on self-inquiry expressed through alternative academic writing styles. In this strand, Fabiane experiments with philosophical themes grounded on self-reflexivity and a poetic approach to research.

Dr Belinda Eslick is an Honorary Research Fellow in the School of Historical and Philosophical Inquiry at The University of Queensland, where she previously lectured and tutored in Gender Studies and Philosophy. Her current research considers women's radical political theory and practice as well as feminist perspectives on "the home" and social reproduction.

Dr Laura Roberts is Lecturer in Women's and Gender at Flinders University and received her PhD in Philosophy from The University of Queensland. She is author of *Irigaray and Politics: A Critical Introduction* (Edinburgh University Press, 2019), co-editor of *Irigaray and Politics* (Sophia, 2022) and has published articles in edited collections and journals including *Hypatia*, *Feminist Review* and *Australian Feminist Studies*.

SESSION 3B - PANEL

What does antiracism look like in academic work

Kathomi Gatwiri, Bindi Bennett, Virginia Mapedzahama and Nilmini Fernando

Dr Kathomi Gatwiri is an Associate Professor in the Faculty of Health at SCU, an ARC DECRA Fellow at the Centre for Children & Young People (CCYP), President of the peak body Australian Women & Gender Studies Association (AWGSA) and a practising psychotherapist. Kathomi is one of Australia's leading Afro-diasporic scholars whose award-winning interdisciplinary research investigates the intersecting topics of racial trauma, belonging, blackness, and migranhood.

Dr Bindi Bennett (she/her) is a K/Gamilaroi woman, mother, and social worker and is a Professorial Research Fellow at Federation University living, playing and working on Jinibara lands. She is a social justice scholar, a compassionate radical and activist requesting transformational change who is committed to improving and growing cultural responsiveness; re-Indigenising Western spaces; understanding and exploring Indigenous Knowledge Systems in research; and exploring the human-animal bond.

Nilmini Fernando a Sri Lankan Australian Interdisciplinary Postcolonial/Black feminist scholar, educator and writer. A 'pracademic' with international experience in academia and industry, her scholarship and consultancy practice focus on critical intersectional and decolonial feminist praxis, racial literacy, participatory research, domestic and family violence and arts-based research and praxis. She is co-author of *Breaking the racial silence: putting racial literacy to work in Australia*, and co-editor of the forthcoming book *Critical Racial and Decolonial Literacies: Breaking the Silence* with Kamilaroi and Wonnarua Critical Race scholar, Assoc. Prof Debbie Bargallie. Nilmini's creative and performance projects include *Loving Feminist Literature*, *Seat at the Table* and *Incantations*.

SESSION 3C - PANEL

Intergenerational dialogues and actions building communities of care, compassion and courage

Navanita Bhattacharya, Oashe Bhattacharya and Naysa Sanaz

Our panel of three, spanning generations will talk about the importance of intergenerational dialogues aimed at building communities of care, compassion and courage to dismantle oppressive practices. The panel is structured on liberatory design principles, wherein we will co-moderate discussions through a café-style storytelling and interactive discussions encouraging the exchange of generational perspectives, mutual learning, and increased understanding. By combining the wisdom, sass and smarts of our diverse age, lived experiences, perspectives and abilities, our panel aims at building peoples' understanding and praxis of mobilizing generational abilities for collective actions. The lives, especially, of women, girls, gender diverse and non-binary people continue to be controlled by patriarchal structures, laws, norms and institutions, intersecting with other oppressive isms including capitalism and racism. For the first time ever, there are more than four generations sharing the same space in workplaces across the globe: traditionalists, baby boomers, gen X, millennials, and centennials. Coexisting as they are, all these generations are affected in varied ways by intersecting forces of oppression and marginalization. And, these dynamics permeate to generation alpha, soaking up as they are experiences of the adults around them, while sharing deeper spaces with peers online and offline. Generational diversity is seldom acknowledged and addressed in today's workplaces and community events. Navigating the complexities of generational diversity presents both challenges and opportunities. Intergenerational dialogues and actions allow us to interrogate and disrupt unequal power relations, dispel stereotypes, break abusive and discriminatory cycles and co-create peaceful, happier, equitable and violence-free world.

Navanita Bhattacharya, 50, works at the intersection of racial, gender and social justice. She facilitates disruption and change of structures, policies and processes that continue to keep some groups of people purposefully in the margins. Her work, over the last 30 years, has spanned Asia, West Africa and Oceania.

Oashe Bhattacharya, 26, works in the field of public health research. With deep commitment to equity and community well-being, she leverages her expertise to uncover insights and solutions to improve health outcomes for all. She has completed her Master of Public Health from Monash University.

Naysa Sanaz, 12, is a grade 7 student. Having lived in three countries and travelled extensively, Naysa continues to expand her understanding of global issues and acquire essential life skills on critical questioning, thinking and doing.

SESSION 3D - PANEL

Being strategic when engaging in primary prevention strategies and Sex Education to address GBV

Giselle Woodley, Emma Whatman and Shawna Marks

Australia is engaged in an ongoing national conversation about strategies to manage and prevent sexual and gender-based violence. Recognising the complexity of this issue requires collaboration at all levels including individuals, organisations, governments, and broader society. This, crucially, involves our school system, policy, and public pedagogy. While acknowledging that men are overwhelmingly the perpetrators of violence, discussions about gender-based violence in schools tend to be fear-based and can place blame on boys for harmful acts they have not committed. Resultingly, young boys may feel alienated and disconnected from the conversation. This may render them unreceptive to messaging and prompt feelings of defensiveness. Focusing on fear-based messaging can be counterintuitive to the growing calls for boys and men to become allies and 'upstanders' in reducing family, domestic and sexual violence.

This presentation culminates from a range of experience and research projects that have gathered insights on factors to consider in primary prevention strategies and addressing sexual and gender-based violence. The panellists bring together knowledge and expertise from their fields of sexology, gender studies, cultural studies, psychology, criminology, linguistics and advocacy. The panel offers practical and pragmatic approaches to engage all genders in addressing sexual and gender-based violence. We will explore and discuss primary prevention strategies through Relationships and Sexuality Education (RSE), specifically education around gender stereotypes, porn literacy, examining the complexities of consent and broader RSE.

Giselle Natassia Woodley (she/her) is a PhD Candidate under the School of Arts and Humanities at Edith Cowan University. She is currently investigating teens' perspectives of Sexually Explicit Materials (SEM), including pornography and their experiences of their Relationships and Sexuality Education (both at home, school and online). Giselle is a sexologist and has a background in Arts and Media. Giselle also works as a researcher at Curtin University, and regularly contributes to media and public debate regarding issues around young people's sexuality. She is particularly interested in reducing sexual violence and promoting Relationships and Sexuality education (RSE).

Dr Emma Whatman (she/her) is a feminist media studies scholar, and an early career researcher, lecturer, and writer from Naarm (Melbourne). She currently works as a lecturer and researcher at the University of Melbourne and Deakin University. Emma has been published widely and her research explores contemporary feminism, feminist history, young people, and sex education. Emma is often called upon to contribute to media coverage on sex education for young people in Australia. She is a strong advocate for comprehensive Relationships and Sexuality education (RSE).

Dr Shawna Marks (she/her) is a Policy and Research Officer for No to Violence - an organisation leading the change to end male violence. Shawna strongly believes that policy and research work should leave the people who are most impacted by policy decisions better off overall. She holds a Doctor of Philosophy in Gender Studies from Flinders University. Her doctoral research focused on how everyday forms of sexual violence are left unchallenged, centring sexual violence survivors' voices to explain how amateur Australian football communities become invested in the norms that perpetuate gender-based violence.

SESSION 4A - CREATIVE OUTPUTS

Step on the Cracks - using matrilineal re/storying and autoethnography to trace feminisms in Australia

Jennifer Francis

This presentation will discuss a creative project investigating the use of autoethnography and matrilineal narratives to trace key turns and provide rich insight into the intergenerational progression of the Australian feminist movement. Common themes were drawn from my experiences, and those of my grandmother, mother and daughter, to create a matrilineal, autoethnographic memoir that reflects how key political and cultural changes in Australia impacted women in one family across the 20th and early 21st centuries, particularly in relation to feminism. These 'characters' were selected to span important progressions in the history of the feminist movement, broadly aligning with first, second and third wave feminisms, including post-feminism, intersectionality, and digital-based, global "hashtag" feminism. The presentation will combine a reading of selected sections of the creative work, framed with scholarly analysis, to reveal some of the ways that feminisms are conveyed through mothering. I will discuss the cross-generational impact revealed via matrilineal re/storying and the ways this refutes the popular concept of discrete 'waves' of feminism, and recasts age-related feminist 'tensions' as necessary and important discourse that progresses feminism as a movement.

I am currently completing a Bachelor of Creative Industries Honours (Creative Writing) at the University of the Sunshine Coast (Supervisor Dr Sarah Casey), with the intention of pursuing a HDR to expand the project. I am particularly interested in the way that sharing individual lived experience can create connection, provide insight and inform direction for policy and practice. I am also a registered Clinical Psychologist who has been working with children and families for thirty years, and a parent of a blended family of four children. I am passionate about creating equitable opportunities for young people, inclusive practice, and celebrating diversity.

Embracing vulnerability – an artistic exploration of power relations as a woman of colour

Emily Yamamoto

This autoethnographic study delves into the early evolution of my understanding of power dynamics and intersectionality, which forms a part of my doctoral research about Brazilian protest music during the early military dictatorship in mid-1960s. Drawing upon the foundational concepts of critical consciousness and praxis, as articulated by Freire (1970), this artistic exploration unfurls a tapestry of themes from my perspective as a transcultural woman of colour residing in Australia. Through the art mediums of portrait paintings and music, I reflect on binaries, the nuances of being hosts of oppression, resting as resistance (Hersey, 2022) and the search for freedom.

Inherent in the fabric of this autoethnographic journey is a requisite vulnerability. Echoing Crispin's (2020) notion of the "touching middle", points of weakness can become the conduit through which transformative narratives take root, ushering forth new meanings and knowledge.

Embedded within the presentation of my creative works is an earnest invitation to harness the expressive power of the arts as a lens into the power dynamics within the daily realities of women. Through this process, new meanings and knowledge can stimulate the cycle of dialogue and praxis in the ongoing struggle towards fostering a more equitable society for women of colour.

Emily Yamamoto is a vocalist-composer based in Melbourne, Australia. She is currently a Doctor of Musical Arts candidate at Griffith University, Queensland Conservatorium. Her research interests include theories of power, intersectionality and Brazilian popular music.

Accidentally sustainable clothing practices, a material culture approach

Sally Hourigan

The global north is saturated with messages around sustainable clothing consumption. Indeed, there are so many messages about sustainable living and consumption practices, that consumers often report feeling overwhelmed. There is much discussion around the value of educating consumers, finding new sustainable solutions in the form of biodegradable fabrics, or 'investing' in an expensive wardrobe of clothing to use on repeat. While these approaches might have merit, this paper questions what sustainable practices women are already employing when it comes to managing their wardrobes? This is to suggest, we do not necessarily need to invent solutions when we already have some answers. Building on an emerging stream of research (Clark, 2019; Hackney, Hill, Saunders and Willet, 2021) looking to women's existing social material practices with clothing, this paper utilises historical data to highlight that women frequently engage with practices that are 'accidentally' sustainable. This approach builds on Clark's (2019) notion that women have always and still employ 'women's wisdom' in their approach to clothing. Looking to the practices and models already in place (Clark, 2019), means that research such as this can contribute towards development of frameworks that emphasise planet-positive actions that women already engage when managing their clothing. Emily Yamamoto is a vocalist-composer based in Melbourne, Australia. She is currently a Doctor of Musical Arts candidate at Griffith University, Queensland Conservatorium. Her research interests include theories of power, intersectionality and Brazilian popular music.

Dr Sally Hourigan is a cultural sociologist interested in material culture studies. Her work focuses on material culture as a meaning-making device for human-to-human relationships. Her research has recently turned to the uses of a material culture studies approach to sustainable practices. Sally works across multiple universities (UniSQ and SCU) and consults for private enterprise.

The designer self-brand: links to imperialist heteropatriarchy

Ashlea Coen

Like other industries, the creative and cultural industry (CCI) workplace is gendered. Current and historical scholarship—predominantly from the global north—extensively studies gender discrimination in the CCIs and exhibits repeating approaches and findings. However, beyond studying individual patterns of behaviour in the workplace, there is little research examining the cultural norms generated by the communication design industry, particularly those found within visual production. In this paper, I draw analyses from my PhD which examines the self-branding produced by communication designers to expose cultural norms, stereotypes

and social hierarchies embedded across race and gender. Interdisciplinary knowledge from design, sociology, and feminist theory is engaged to de-centre the experience of gender by integrating intersectional, black, and brown feminist theory. Findings highlight a troubling pattern of self-branded identity linked to a “conqueror” mindset in industry, underscoring cultural alignment with a masculinist, colonial ideology. Obvious signs and symbols of “conquering” appear, including describing the self as “founding fathers”, or visuals of branded flags planted in the natural environment. Less discernible signs of an imperialist mindset also materialise, driven by the promotion and participation in an intense, individualised, neoliberal competition involving extensive travelling, presentations at conferences or unending participation in award events. The research challenges the imperialist, self-branding ideology found in the Australian communication design industry, first by making it visible, with a further aim to generate recommendations to aid decolonising industry.

Ms Ashlea Coen is a designer, writer, and researcher whose practice is centred on building better futures with the design industry. Her PhD combines design, feminism, and sociological theory to understand whether visual artefacts produced by the Australian communication design industry evidence norms reflecting raced and gendered power imbalance. She is interested in research that challenges visual signifiers of the imperialist, white supremacist, heteropatriarchy (hooks, 2015), particularly those found within digital realms.

SESSION 4B - CREATIVE OUTPUTS

Complex Encounters: Autoethnographic Narratives of Adopted Koreans Returning to Korea on a 'Reproductive Justice Journey'

Samara (Kim Soo Im) James

The 'rescue-saviour' narratives about transracial-transnational adoption are treated in this piece as both as a provocation and as manufactured myths. Myths that have hidden the ways transracial-transnational adoption – the forced migration of non-white children from the so-called 'third-world' to white adoptive parents in Western countries – executes racism through patriarchal-colonial-capitalist structures that commodify 'third-world' mothers as 'incapable, unworthy or hopeless', their children as 'pitiful orphans' in need of rescuing, and adoptive white-Western parents and countries as 'benevolent saviours'. I have titled this piece, 'reversing the gaze', drawing from my own process of subverting and surviving the dominant white-paternal gaze that seeks to possess the bodies of unwed Korean mothers and their children. The reflections presented here are both personal and political – and attempted through a reflexive lens. Using an autoethnographical approach, this presentation will interrogate adoption from a critical decolonial feminist perspective, unpacking the experiences of the researcher (a Korean adoptee) to explore how racism and patriarchy shapes and obscures one's self-understanding of adoption, and how it appropriates and colonises one's identity as an 'honorary white', and what is gained and lost in this process. These experiences are compared and critiqued against broader adoption literature and woven together with narrative and creative productions from South Korean adoptees – to center the voices of adopted/displaced children who remain unheard both within Korea's paternal nationalism and under the white-colonial regime of so-called Australia; a way to contribute towards a decolonial feminist politics of knowledge production in adoption research.

Samara is an adopted Korean-Australian, currently living on Gadigal Land (Sydney). She is an early-career researcher and PhD student at the Centre for Children and Young People at Southern Cross University, funded under the ARC's highly prestigious Discovery Early Career Researcher Award (DECRA) scheme. Samara holds a Masters in International Development from RMIT University. She is an active community member of Korean Adoptees in Australia (KAIAN) and InterCountry Adoptee Voices (ICAV). Her research interests concern migration and child and women's rights. She has been working with children and families for thirty years, and a parent of a blended family of four children. I am passionate about creating equitable opportunities for young people, inclusive practice, and celebrating diversity.

Structural Stigma and Violence: Exploring the Sexual and Reproductive Health Decision-making of Women Experiencing Homelessness

Molly Turrell

Whilst little research has been conducted on the reproductive decision-making of women in general, the experiences of women that are homeless have been particularly neglected. The limited research that exists points to the structural stigma and institutional violence they experience at every stage of their reproductive lives.

Whilst little research has been conducted on the reproductive decision-making of women in general, the experiences of women that are homeless have been particularly neglected. The limited research that exists points to the structural stigma and institutional violence they experience at every stage of their reproductive lives.

This presentation outlines preliminary findings from doctoral research undertaken in England and Australia, which adopts a qualitative design incorporating interviews and collaging sessions with women who are homeless to explore their sexual and reproductive health (SRH) experiences. A theoretical lens combining concepts of reproductive justice, structural violence, and stigma informs the study. This framework re-politicises stigma and delivers a new lens for interrogating the structural processes that curtail women's reproductive autonomy. Preliminary findings suggest despite their different lived experiences, participants experienced constrained choices, loss of support structures, traditional gendered expectations, and violence.

This presentation argues that violent experiences of structural stigma inform the SRH of women experiencing homelessness and create adverse health outcomes. The study prioritises women's lived experiences as valuable knowledge, moving beyond stigmatising discourses to reveal the unique SRH challenges they face. This in turn provides lessons about the supports needed to prevent and end women's homelessness.

Molly Turrell is a third year PhD student at the Centre for Regional and Economic Social Research, Sheffield Hallam University, and the Department of Public Health, La Trobe University. Her research investigates the sexual and reproductive health decision-making of women experiencing homelessness in England and Australia through a gendered lens. It seeks to address the stark knowledge gap on the lived experiences of women that are homeless, and advance insights into the needs of this population..

The language of endometriosis prevalence: How can gender inclusivity and accuracy coexist?

Hannah Adler, Sam Jeffrey, Louis Max Ashton, Danielle Howe, Michelle O'Shea, Cecilia, Hoi Man Ng, Lanna Last, Genester Wilson-King, Deborah Bush and Mike Armour

This presentation aims to engender discussion about how to balance accuracy with gender inclusivity when discussing endometriosis prevalence. While there has been an increased awareness of the importance of inclusive language within the endometriosis community, the use of binary gendered language and misgendering continues to pervade this space. However, certain efforts of inclusivity also carry unintended consequences on the accuracy of definitions and further erase certain identities. Thus, there is a need to investigate the use of language and how this carries consequences that can undermine the health of transgender, gender-diverse, intersex, and cisgender people. We investigated this through canvassing endometriosis definitions found in academic literature, social media, and digital healthcare platforms. Through this, we explored the challenges associated with defining 'who' endometriosis affects, the current barriers to use of accurate language, and conclude by suggesting three recommendations for language usage. These include listing all identities, being specific with who is researched, and critically considering umbrella terms. While this is just the first step in opening this complex discussion, these three suggestions ensure that at the present time, inclusivity and accuracy can co-exist when communicating endometriosis. We invite the audience to critically engage in this untangling, spot biases and erasure of people in the endometriosis community, and consider both the accuracy, and inclusiveness, of their language choices.

Hannah Adler is a PhD candidate and member of the Centre for Social and Cultural Research at Griffith University. Her research is interdisciplinary across communication and sociology, and her current PhD thesis investigates the framings of medicinal cannabis in Australian online news media, and the impact such framings have for doctors and patients. She is also currently involved with endometriosis research, focusing on social media, language, and inclusivity. Hannah is also a member of the Menstrual Health Research Network, and in 2020 was awarded the Griffith University Medal along with her Honours.

Consenting to Unplanned Medical Interventions During Childbirth: What Do Birthing People Need?

Mylène Shankland

Since the 2000s, feminist advocates have denounced obstetrical violence, which centers on the right to choose during childbirth. Free and informed consent to care represents the foundation of their demands and patients'; rights to respect their integrity and autonomy, ensuring their active involvement in health decisions. The context of childbirth presents specific challenges regarding informed consent in situations of unplanned assisted childbirth (UAC). UAC is defined as a vaginal delivery for which medical intervention becomes desirable. The objective was to explore the perspectives of different groups of people who experienced or will

potentially experience UAC to identify the barriers and facilitators associated with their informed consent. Qualitative research based on in-depth interviews and focus groups with 11 individuals who had experienced a UAC, ten individuals who were about to give birth for the first time, and three partners of individuals who had experienced a UAC was conducted between May 2022 and April 2023 in the province of Québec, Canada. The findings demonstrated a need to educate future parents about possible medical interventions and to develop decision-making tools to optimize their agency. Participants identified prior access to information and a trusting relationship with healthcare professionals as factors contributing to reducing their stress and disrespectful and abusive behaviors. In conclusion, we identified a relationship between healthcare professionals' support, including patients as team members, and the sense of consenting to care. Consequently, our findings will be used to promote a patient-partnership model that enhances respect for patients'; integrity and autonomy.

Mylène Shankland is a queer white woman scholar based in Sydney and enrolled in a PhD program in the Institute of Feminist and Gender Studies at the University of Ottawa (Canada). She holds a master's degree in Sociology from the University of Québec at Montréal and a Graduate Diploma in Bioethics from the University of Montréal. Her research focuses on the sociology of reproductive health services and clinical ethics in obstetrics and gynecology, mainly through a queer and trans lens. After completing her dissertation in Canada, she plans to work in health services research in Australia.

SESSION 4C - FEMINIST INTERVENTIONS

The Role of Child Support in the Housing Experiences of Financial Abuse Victim Survivors

Kay Cook, Piret Veeroja, Adrienne Byrt, Terese Edwards, Rachael Burgin and Georgina Dimopoulos

Single mother-headed families are Australia's most impoverished family type, with more than half of women in such households reporting a history of family violence. While women's financial capacity to leave violent relationships is receiving increased government attention, other federal policies and a paucity of social and community housing, work against women's long term safety and security. In this paper, we draw on survey responses from 540 separated mothers to examine how Australia's child support system was able to be weaponised by abusive ex-partners to exacerbate women's income and housing insecurity. We illustrate how mothers were able to be financially controlled by their ex-partner through late, partial or missing child support payments; abuse which was made possible by separated mothers' compulsory engagement in the system, lax enforcement and Centrelink's use of 'expected' rather than 'received' child support as income to reduce mothers' Family Tax Benefits and Commonwealth Rent Assistance benefits. Our analysis revealed that women who felt controlled through child support were significantly more likely to experience housing issues or inadequate housing than women whose ex-partners were not financially abusive. Problems with securing housing, its affordability and safety were especially problematic for women in the private rental market, reflecting the ways that child support and rent assistance systems could be weaponised. We conclude by turning the focus of the National Plan to End Violence Against Women and Children onto government's own systems to suggest better supports for women leaving violent ex-partners in a context of increasingly unaffordable and insecure private rentals.

Kay Cook is a Professor and Associate Dean Research in the School of Social Sciences, Media Film and Education at Swinburne University of Technology. She is also a member of the federal Economic Inclusion Advisory Committee that provides annual advice to government on income support policy reform. Professor Cook's advocacy-oriented research critiques the treatment of women in social policy, particularly following parental separation. Her recently commenced ARC Discovery Project seeks to develop cross-institutional interventions to reduce post-separation financial abuse perpetrated within and across the child support, family law, income support and taxation systems

Feminist Interventions in Financialisation Studies

Marnie Cruickshank

As an emerging genre, the recent rise of feminized Australian financial self-help has meant that such cultures are now prolific, with a range of published books, popular podcasts, and social media accounts on platforms including Tiktok and Instagram, dedicated to the topic. In response to this burgeoning of the genre, this paper argues that more feminist engagement with financial advice media targeting for women is required; particularly, feminist critique of the genres' role in sustaining gendered, classed, racialized and colonial power inequalities. To demonstrate how gendered financial self-help is a significant site for reproducing and sustaining white women's social, economic and financial investment in systems of settler colonialism, this paper presents data from a sample of five published texts. It starts by demonstrating how a specific type of

embodied financial subjectivity for women is celebrated across the sample, even as this 'ideal' is also subject to (affective) disciplining. In then figuring through how feminists may challenge the ways in which these popular cultures (re)affirm whiteness, middle-classness, able-bodiedness, and cis-normativity, the paper moves to take up the conference theme of doing feminism. Through grappling with how feminists can bring better financial futures into being by doing, the paper canvasses methods to create and circulate resources which have the potential to challenge settler colonial logics while still responding seriously to women's valid desires for economic security. It concludes by welcoming audience feedback and collaboration.

Marnie Cruickshank is an Adjunct Research Fellow at Griffith University's Centre for Social and Cultural Research. Marnie completed her PhD on gendered geographies of financialisation through researching Australian women's financial self-help cultures in 2023. Her current research interests are feminist theorising on the affective and embodied geographies of finance and the asset economy. Marnie has published in *Feminist Media Studies*, *Australian Geographer* and *Gender, Place and Culture*.

'It's about belonging to something': How Our Flag Means Death used inclusive storytelling and empathy to inspire a diverse community of care and joy

Hannah Banks and Briony Luttrell

Our Flag Means Death (2022) is a television series set in the Golden Age of Piracy, premiering in March 2022 to critical acclaim and unprecedented audience engagement. It can be argued that this show is a deliberate romantic queer reading of historical facts. In our article (Luttrell and Banks 2024) we proposed that queer reading is a particular form of audience labour, a practice of learning to recognize, identify and create patterns of semiotic resources, Intertextual Thematic Formations (Lemke 1995a, 1995b). This practice is a reaction to a history of being erased or relegated to subtext in fictional media, exacerbated by broader cultural and political contexts that criminalise, censor, and de-humanize LGBTQIA+ bodies and lives. The diversity in *Our Flag Means Death* goes beyond the LGBTQIA+ community (including Season 2's representations of women), confirmed by multiple media think pieces and fan writings on the internet. In this paper we will make the case that readers usually have to 'do extra work' to see marginalised bodies and communities in texts. We discuss *Our Flag Means Death* as a case study of care and empathy in how the show creators approached diverse and inclusive representations, both on the show and in the staffing. We will also explore how the fandom exemplifies a community of care, reveling in creativity and joy to celebrate a television show they love.

Dr Hannah Joyce Banks - Lecturer in Theatre and Performance, University of the Sunshine Coast, Australia
Banks is a theatre practitioner and academic from Aotearoa. She has been teaching in tertiary education since 2011 and has worked in the Theatre industry as an actor, director, writer and producer. Her research focuses on devised theatre, with a particular interest in gender and cultural representation, reclaiming lost voices and feminist dramaturgy.

Dr Briony Luttrell - Lecturer in Contemporary Music, University of the Sunshine Coast, Australia
Briony is a musician, researcher, and educator whose expertise sits at an intersection of creative, technical, and theoretical approaches. Briony specializes in creative collaboration and has hundreds of creative works that encompass art music traditions, popular music, and experimental practices. Briony is committed to sustainability and championing LGBTQIA+ rights.

From I to We: Transforming Grief into Collective Action Through Community

Ola Elhassan and Basmah Kahil

In Western societies, people often view themselves as individuals rather than part of a collective body. As a result, in times of collective grief, we find ourselves asking "how can I heal", and not "how can WE heal". This individualistic and colonial way of thinking often falls short in times of shared pain. Whether we acknowledge or not, we are all intimately connected. Individual ways and practices of healing do not work on their own during times of collective pain and grief. Alone we can feel powerless, but together our capacity to process emotions and turn our grief into action can be transformative. This presentation will explore the transformative power of communal healing through the case study of healing circles which were created in response to the ongoing atrocities in Gaza, for women in Sydney. They provided a safe space for women to process their emotions and grief, while also fostering a sense of community support. These circles represented a shift away from colonial methods of individual care, and instead returned to ancestral practices of community care. Through shared language, practices, rest and togetherness we supported women to not only process and resist oppression, injustice and violence, but also reclaim agency over their healing. These circles recognised the different skills and practices women used to sustain them through difficult times, and also honoured the collective experience of grief. By drawing strength from collective rituals and traditions of community, we found hope and comfort in our shared experiences and connections.

Basmah Kahil- Basmah is a registered psychologist. She has a special interest trauma, relationships, grief, and the intersectionality between faith and psychology. Basmah is passionate about helping individuals foster positive change in their lives through gaining insight into their own thought and behaviour patterns. She is also passionate about increasing mental health awareness and reducing stigma through psychoeducation with the aim of bridging the gap between her community and therapy.

Ola Elhassan – Ola is a social worker with over 21 years of experience working with young people, families, and communities. She believes in empowering and supporting everyone she works with to create meaningful change in their lives and communities. Ola is committed to fostering a sense of community and connection in all her work and believes in the healing power of community. In addition to her expertise in group therapy and community work, Ola is deeply committed to increasing mental health awareness amongst young people and children.

SESSION 4D - DOMESTIC VIOLENCE ACROSS CULTURES

Intersecting Inequalities: Gender-Based Violence reinforcing systems of inequality and normative practices in Nepal and South Australia

Rakshya Risal

I propose to conduct an oral academic presentation on the theme of Gender-based Violences (GBVs). This theme aligns closely with my academic background and professional experience. Having an experience over a decade working on addressing the issues around Gender-based violence such as Domestic and Family violence, Coercive control, Rape culture, and child marriage, I aim to present how these forms of violence reinforce broader systems of inequality and injustice. My presentation will also examine the perpetuation of GBV through societal norms and gender-discriminatory practices, which repeatedly marginalise vulnerable groups. I will provide a global perspective on GBVs by sharing my brief experiences from working in two distinct counties: Nepal and South Australia. This comparison will offer insights into the different cultural, economic, and societal contexts that shape the forms of gender-based violence. Based on my academic research and real-life experience working with victim-survivors, my paper will outline a comprehensive framework to examine the root causes of GBV and potential areas of intervention in addressing it. Through my academic learning, I have gained broader perception in understanding GBVs through the lens of feminism ideologies as well. By highlighting these issues, I also aim to contribute to the discourse on creating a just and equitable society for all individuals, regardless of Gender. To further global feminist advocacy, the presentation seeks to raise awareness, facilitate knowledge exchange, and foster solidarity among participants. My goal is to promote a more inclusive and equitable society for all individuals by engaging in discussions about understanding and addressing GBVs.

I am Rakshya Risal, an international student pursuing my Master's degree in Women and Gender Studies at Flinders University. I have an experience of more than a decade working towards addressing Gender-based Violences, including domestic and family violence, rape culture, forced marriage, child marriage, and multiple forms of violence and injustice. Currently, I am also working with the Zahra Foundation as a volunteer program facilitator, providing empowerment training for victim-survivors of domestic and family violence in South Australia. My work supports them rebuild their lives after experiencing domestic and family violence and create pathways to education, training, and employment.

Broadening our conceptual understanding of domestic and family violence through the lens of collectivist cultures

Elizabeth Lang

Much of the literature on domestic and family violence, and the frameworks that underpin how it is responded to, are dominated by Western individualist perspectives, which largely overlook how domestic and family violence is understood, experienced, and addressed within collectivist cultural contexts in Australia. This presentation aims to address such an omission by reporting on preliminary findings from a study that enquires into the intricacies of this pervasive social problem through an analysis of the experiences and perceptions of people from collectivist cultural backgrounds. The research uses methods in qualitative inquiry, specifically Grounded Theory, to frame an in-depth exploration of the experiences and perceptions of domestic and family violence among people from a South Sudanese background between the ages of 18 and 80 who are living in Western Australia. Through an analysis of qualitative interviews conducted with 20 participants over a 24-month period, the study sheds light on the unique challenges faced by individuals and families from collectivist cultural backgrounds. Taken together, the findings show that their understandings and experiences of family do not align with dominant Western notions of this social construct, which has implications for how domestic and family violence is framed within collectivist cultures. By broadening the conceptual

understanding of domestic and family violence, this study aims to inform policy and interventions towards a more inclusive and culturally appropriate response to the needs of Australians from collectivist cultural backgrounds.

Elizabeth Lang is the Founding CEO of Diversity Focus, a Perth based research and training consultancy championing equitable workplaces with a focus on race and gender. Elizabeth holds a Bachelor of Social Science and a Master of Human Rights from Curtin University. She is pursuing a doctorate at Curtin University focused on broadening the conceptual understanding of domestic and family violence. Elizabeth sits on various boards and advisories. She was named 2021 Global 100 Under 40 Most Influential People of African Descent, 2023 Business Migrant Award and finalist of the 2024 Telstra Best of Business Award for Accelerating Women.

Misogyny (and DV) in Australia from colonial times to the present

Caroline Ambrus

We need to understand how violence against women began in Australia when addressing this gender wrong. The development of misogyny can be traced from the colony to the present time. Isolation from civilisation forced the colonists to cobble together gender stereotypes based on their memories of England. These were immutable and breaches were punished. Men had to work and women had to support them to ensure survival of the colony. Generations still bear the scars of colonial traumas. However since then men's economic and social successes has obscured this.

In the 1950's gender stereotypes which disadvantaged women were revived. This gave rise to feminism in the 1960's which improved women's status. Then in the 1980's post war affluence collapsed and neoliberalism arrived, specifically affecting men. With the offshoring of industries, they became jobless. Meanwhile their wives worked. Their rage built when they realised they would never enjoy gender privileges like their father's generation. Men were no longer the primary earners and the heads of households.

Since the development of rapid communications, misogyny has invaded the networks. The status of women is threatened by men wanting to return to the fifties. Institutions established to help the community have been taken over by men aiming to dominate women. The justice system in particular has attracted misogynists who control the community's behaviour. Women are helpless against the power of the police who identify with abusive men. Without police accountability and gender equality the violence will continue to escalate and women will continue to be killed.

I have lived through eighty-six years of misogynist Australia. It started to affect me when I was very young. When I turned out to be a girl, my parent's hopes were dashed for the firstborn to be a boy, destined to carry on the family name and inherit the family fortune. When I was a child I was made acutely aware that as a girl I was not as good as my four younger brothers. So began my life-long quest for equity, culminating in this book. I was born of a religious, patriarchal family strongly influenced by Victorian social customs. During the 1950's my four brothers cut their baby teeth on privileged masculinity and a disdain for women. This, combined with my parent's emotional distance, made me feel like the outsider. Being young, ignorant, outnumbered and emotionally deprived, I was targeted by a married man, posing as a bachelor. He proceeded to make me pregnant, and thereafter I was conscripted into the life of an abused wife. And when I was no longer a wife, the abuse was continued by other opportunistic men. This book grew out of my resistance against a society which allowed men to abuse, bash, kidnap, and rape me. Girls who became unmarried mothers, and defacto wives usually faced abuse, homelessness and constant poverty. I was one of them. In response I shut myself off from this ugly reality and became a teacher, a librarian, an artist, a writer, printer and a publisher. It was only after I turned eighty that I allowed my memories to break through my disciplined consciousness. This book and my autobiography "Made to be broken" is the result of my late life awakening. These two books are my witness statements, my healing and my road of discovery of the person I was meant to be.

Captive in a Snowglobe: A Story of Love, Betrayal, and Resilience in the Face of Psychological Domestic Abuse

Nushrat Azam

My conference presentation articulates a creative short story that explores the themes of love and relationships, as well as gender-based violence. Importantly, the power of love is challenged by gender-based violence that undermines individual identity and agency. My story's dramatisation of gender-based violence evokes real-world issues concerning domestic abuse, and it is timely considering Australia's current national emergency that seeks to protect victims. Like many real-world relationships, my story traces a gradual bond

between a male and female character. The story is told through the point of view of the female character, and so her experience of love, marriage, and, later, abuse is mediated through her perception. The story utilises the technique of flashbacks to revisit significant moments in the female character's life as she vividly reminisces horrifying events that led to a life-changing decision that proves to be disastrous. Such a decision negatively impacts the quality of her life, and its significance is enduring and detrimental. My short story delves into the destructive nature of psychological domestic abuse because it seeks to shed light upon the female experience of this kind of pernicious violence. My topic is also socially and culturally timely, as domestic violence is not only devastating for victims but also for their families and communities.

Nushrat Azam is pursuing her PhD in Literature & Creative Writing with the Faculty of Arts & Education at Charles Sturt University. Nushrat is a lecturer in the Department of Language & Literature at Fiji National University. She is a Feminist researcher interested in gender performativity. Her Master's Thesis focused on female characters' voices in Postcolonial Literature. Nushrat's first book, *The Girl with a Mirror - A Collection of Short Stories*, is a semi-autobiographical fiction about every girl who sees herself through the mirror. Nushrat has published research articles focusing on women's identity. Nushrat's journal article "Madwoman in the Postcolonial Era" is used in Literature courses at various European universities. She has published short stories in a Canadian feminist magazine.

SESSION 5A - FEMINISMS ACROSS SPACE AND PLACE

Living a non-cooperative life: Chinese radical feminism on Douban

Shu Li

Digital feminist activism has garnered increased visibility in China after #MeToo punctured civic discourse around the globe in 2018 (Wu & Dong, 2019; Zeng, 2019). There are myriad feminist groups emerging in the Chinese digital sphere who are negotiating what it means to be a feminist and advocate for feminist politics (Jun, 2020). However, variations among Chinese feminisms are largely overlooked as prior studies mostly explore the moderate, non-confrontational approach that emphasizes group intersectionality and gender inclusiveness (Han, 2018; Jun 2020). Radical feminists in China, for example, awaits further investigation. Significantly inspired by the radical and separatist ideologies of South Korean feminist activists (Izakson & Kim 2020), they localized their agenda as "6B4T", standing for "No Sex, No Marriage, No Romantic Relationships, No Childbearing, No Spending Money on Beauty Products, and No Religion", to go against Confucianist gender roles assigned to women and redefine what it means to be women. The "Four Ts" – Talent, Time, Treasure, and Tenacity – emphasize personal development, financial independence, and inner resilience. These claims are developed upon a shared belief that patriarchy is the root oppression from which all other forms originate (Rowland & Klein 1996), thus advocating for the avoidance of marriage and children. This research draws on the conventionalization of the 'local' by Spakowski's (2011, p. 47) to position the indigenization of Chinese radical feminist ideology as a 'site of complex interactions and contradictions between feminisms of various origins' and to explore their co-production of discursive frameworks of gender. It identifies the influences and importing of feminist theories and agendas from the West and Northeast Asia and unwraps the particularities of the local contexts, especially regarding the socio-cultural shifts around women's role in contemporary China.

Shu LI is a PhD candidate in humanities and social science at Deakin University, Australia. Her research interest focuses on feminism, digital platforms and community in contemporary China.

Reconfiguring 'waves' metaphor through the lens of Chinese feminist history

Yang Wu

Originally coined in the 1960s to make sense of feminist movements in the US, 'waves' metaphor has got global circulation since the late 1970s for its theorising of the shifting concerns of feminist movements in different periods (Valassopoulos, 2004), and gradually becomes a dominant narrative of feminist histories across various geographies. Using the case of Chinese feminist history, this paper employs a decolonial lens to critically assess the use of 'waves' metaphor in configuring feminist histories by proposing a novel spatial reconfiguration.

Firstly, by mapping out the disparities between the mainstream 'first-second-third' wave discourse and Chinese feminist histories, I argue that the 'waves' metaphor, while (re)constructing women as historical subjects and challenging male-dominant historical writing tradition, is (1) used as a global historical narrative, and (2) implies a linear model of time, and (3) is a territorial model of space, which are in accordance with the colonial modernity project.

Secondly, drawing on Maria Lugones' (1987) idea of playful 'world'-travelling and Avtar Brah's (1996) conceptualisation of diaspora space, I suggest rediscovering the non-linear nature of waves, and reimagining this metaphor as a spatial conceptualisation of feminist histories. This reconfiguration sees feminist histories as co-existing, open-ended, and ever-changing worlds. Building on Karen Barad's (2007) theorisation of 'intra-action', I propose that we are playful world-travellers moving through and with feminist histories -- the collection of numerous waves/worlds. I imagine in this process we keep shaping and reshaping ourselves, and that different worlds interact with each other by the changes and movements we make.

Yang Wu is an Erasmus Mundus MA student in Women's and Gender Studies at the University of York, UK, and Central European University, Austria. Prior to pursuing her MA, she earned a BA (Hon) degree in Sociology at the University of Sydney and worked as a web developer for two years. Her research interests include feminist new materialism, histories and lived experiences of Chinese diaspora, ethnographic writing, embodiment, and feminist science and technology studies.

Articulating a strand of Samoan feminist thought

Moeata Keil

The colonial period in Samoa facilitated the embedding of Christian morality into Samoan culture. Prior to the arrival of missionaries in Sāmoa, understandings of sex and gender were fluid and extended far beyond limited binary notions of male-female, men-women, masculine-feminine and other prescriptive and restrictive dichotomies. Gendered relations were not understood through patriarchal and patrilineal hierarchies, but as being reciprocal, relational and in pursuit of social balance and harmony. This paper explores the significance of developing a uniquely decolonial indigenous Samoan strand of feminist theory that centres Samoan cultural concepts of feagaiga (sacred covenant between brothers and sisters), tamasa (females as sacred offspring) and Tamaita'i Samoa (daughters of Samoa). It will explore how these concepts changed as a result of the missionisation and colonisation of Samoa and how they might be re-indigenised to dismantle colonialities of gender and power. In doing so, this paper articulates Samoan feminist thought as a development of new thinking as well as a return to and restoration of Samoan feminist thought already in existence within Indigenous Samoan cosmology. As Black, indigenous and decolonial feminist scholars have established, feminism doesn't resonate or work with a simple copy and paste to culture and context. Rather, feminisms are contextual and subjective. It is thus imperative that those from within various contexts and communities continue to broaden understandings and conceptualizations of feminism, which works toward demarcating and carving out a space for feminist thought that illuminates multiple, diverse and intersecting subjectivities and positionalities.

Moeata Keil is a lecturer in Sociology, School of Social Sciences at the University of Auckland. Her research calls attention to the importance of theorising from the margins. She is currently working on collaborative research to establish a decolonial indigenous Samoan strand of feminist theory that centres Sāmoa's histories and epistemologies. Her current research also explores how Pacific mothers, fathers and extended family members navigate family life following separation, including family court systems and child support obligations. Her research calls for the state, law and policy to better recognise culturally-informed family norms and practices.

Collective reflections on epistemic extractivism for anti/decolonial feminist research and activism from Colombia

Mirna Rosa Herrera Vente, Laura Rodriguez Castro and Paula Satizábal

Epistemic extractivism is a process of objectification, inferiorisation, extraction and victimisation that seeks to pillage ideas for external gains. In research and activist relationships epistemic extractivism appropriates resources, ideas and knowledges for the benefit of external actors including academics, non-government organisations and state institutions. Through collective dialogues and a juntanza/gathering focused on healing and exchange undertaken in 2024 with the Black and Indigenous Women's Network Matamba y Guasá from Timbiquí, Cauca, Colombia, we narrate how epistemic extractivism occurs in relation to academic and non-academic 'feminist' projects, and reflect on how these can be challenged. Based on a careful collaboration of Colombian academics and human rights defenders, grounded in interethnic, Black, and anti/decolonial feminist epistemologies and actions, we share the challenges of working with external actors. We argue that anti/decolonial feminisms are enacted from collectively challenging and subverting oppressions. Through centring the Women's Network autonomy, sovereignty, cultural and ancestral knowledges and ways of doing, we seek to disrupt the way we do 'feminist' research and engage in solidarity with those women who are at the forefront of women's struggles, activism and liberation in Abya Yala.

Mirna Rosa Herrera Vente is a feminist and Black community leader, educator, and human rights defender from Timbiquí, Cauca with more than 38 years of experience in teaching using decolonial popular Black pedagogies and in feminist activism in Colombia. Her work has facilitated resistance to colonial and patriarchal forms of violence, opening space for intergenerational, interethnic, and decolonial processes of collective action and care. She is currently a PhD candidate in Gender and Politics at the Center for Political Studies for Substantive Equality and Parity in Mexico. Mirna is an internationally recognised communitarian leader, actively involved in the organisational processes including as a co-founder of the Red de Mujeres Matamaba y Guasá.

Laura Rodriguez Castro is a Colombian educator and Vice-Chancellor Senior Research Fellow at the Sustainability, Environment and the Arts in Education Research Centre at Southern Cross University. Her research and political practice are committed to Southern knowledges of decoloniality and feminisms. Her work contributes to radical pedagogies, climate justice, rurality, and memory and migrant studies. She also contributes to methodological debates on arts, visual and participatory methods. Her book with Palgrave *Decolonial Feminisms, Power, and Place: Sentipensando with Rural Women in Colombia* (2021) explores how rural women enact and imagine decolonial feminist worlds.

Paula Satizábal is a human geographer and critical political ecologist from Colombia, and a postdoctoral researcher at the Helmholtz Institute for Functional Marine Biodiversity and Alfred Wegener Institute at the University of Oldenburg. Her work studies how regional political economic processes shape environmental governance institutions, power/knowledge dynamics, and explores how different groups and social movements experience, negotiate, and resist these transformations. She is interested in the multiplicity of human-and-nonhuman interactions shaping understandings of territory, place, and power in fluid and marine geographies. Her work challenges colonial and ahistorical spatial configurations, drawing inspiration from, relational, feminist, and spatialised understandings of justice, criminality, and colonial violence.

Non-violent Resistance Movement in Sri Lanka

Thilina Madiwala

Twelve years since the end of the thirty-year civil war between the Sri Lankan state and the Liberation Tigers of Tamil Eelam, Sri Lankans experienced their worst economic crisis as a result of a long term corrupted and violent political culture led by men. As citizens were eking out a living during the crisis, women mobilized themselves as one of the first groups to occupy public spaces in the non-violent resistance movement #GoHomeGota to oust the corrupted political dictatorship. However, mainstream media did not do justice for visualising women's representation in the resistance movement including their vulnerabilities. As a feminist ethnographic response, #WeVoice, a facebook group was created by the researcher as a safe social media space for collective visualization of vulnerabilities of women in all-diversities. This paper is an evidence-based visual portrayal of how women in all-diversities, from multi-ethnic, multi-cultural backgrounds and various geographical areas in Sri Lanka not only occupied patriarchal non-violent protest spaces - traditionally led and participated in by men - but also built a sense of collective sharing of their vulnerabilities emanating from the economic crisis and participation in the non-violent movement.

Thilina is a feminist peacebuilder from Sri Lanka with over a decade of experience as a freelance trainer, facilitator, researcher, counsellor, fundraiser, a lobbyist and an activist for gender justice. She is also the Co-founder and Director of a registered women's organisation in Sri Lanka. She is a member of Sri Lanka Women's NGO Forum, an Alumni of SANGAT - a South Asian Feminist Network, a committee member of Men Engage Alliance against GBV in Sri Lanka. Currently she is a Masters student in Peace and Conflict Studies at the University of Queensland and a Committee member of AWGSA.

SESSION 5B - NATURE, CLIMATE CHANGE AND GENDER

The Home as a Site of (Eco)Feminist Subjectivity? A Critical Ecofeminist Response to the "Tradwife" Movement

Belinda Eslick

For many women, the home is a site of violence, isolation, and the poor working conditions associated with continuous domestic labour and care. However, the home can also represent a very different place for women, at times simultaneously: as a site of sanctuary, nourishment and care, creativity, autonomy, joy, and flourishing. Noting such multiple, often conflicting meanings and experiences, Iris Marion Young describes the home as representing 'deeply ambivalent values' for women and feminism, calling for this ambivalence to be analysed and represented. In this paper, I consider theoretical tensions relating to the home—between feminist calls to transcend the home and its duties and both feminist and anti-feminist calls for the

valorisation of women's role in the home. I do this through an analysis of the contemporary "tradwife" movement. This movement has been broadly criticised for its anti-feminist sentiments and idealisation of a conservative model of family and women's social role. While I agree with much of these criticisms, I argue that they are limited and that some feminist critiques of the movement fail to recognise that the central claims of the tradwife movement (namely the devaluation of mothering and domestic work) are indeed feminist concerns. I argue, however—through my engagement with critical ecofeminist, continental feminist philosophy, and Marxist feminist perspectives—that both the movement and its critics fail to properly consider the home as an ambiguous, and ambivalent, place for women and feminism.

Dr Belinda Eslick is an Honorary Research Fellow in the School of Historical and Philosophical Inquiry at The University of Queensland, where she previously lectured and tutored in Gender Studies and Philosophy. Her current research considers women's radical political theory and practice as well as feminist perspectives on "the home" and social reproduction.

The Question of Life-Affirmation and Death-Acceptance in the Age of Ecological Crisis

Codie Pia Condos Distratis

In her book, *Feminism and the Mastery of Nature*, pioneering ecofeminist and environmental philosopher Val Plumwood puts forward a thorough critique of Western dualism as the logic of domination, arguing that systems of oppression intersect and overlap in such a way that they carry a similar structure or logic. As such, she charts the interconnectedness between nature/culture, man/woman, mind/body, reason/nature, human/nature, mind/matter, civilised/primitive, master/slave and other related dualisms. She gestures towards the idea that dominant conceptions of life and death run parallel to a series of these dualisms which in turn results in a reductive conception of nature (or life), that is, nature without agency or intentionality. The philosophical animist view of death that she presents in her later work challenges this reductive view of nature through a reconception and revaluation of the ecological and biological dimensions of death. She argues that ecological others ensure the continuation of life through processes such as nourishment and decay, a view that is influenced by Aboriginal worldviews on death, kinship and continuity, and that I also argue, is undergirded by her earlier ecofeminist work on life and death, and anti-dualism. Plumwood argues that dualism has a double-sidedness and so, it requires a rethinking on both sides. For this reason, recasting death in ecological terms requires a holding together of both life-affirmation and death-acceptance. In this paper, I show how Plumwood's ecological argument for life-affirmation and death-acceptance promotes more ecologically cognisant (and ethical) ways of relating to nature in a time when death has been rendered into an instrument of mass ecological destruction.

I am a PhD student in philosophy at the University of Queensland with research interests in environmental and ecofeminist activism and philosophies, the environmental humanities, and continental European feminisms. My research takes a particular interest in the philosophical works of Val Plumwood, the stories of her life and her death, and the significant contributions her work makes to contemporary feminist scholarship on life and death.

Rivers, beaches, pools, and rules: attempts to control bodies in Water

Kate Kirby

The enjoyment of water in leisure, recreation or sporting pursuits is well recognised. Water can be appreciated as a landscape for leisure, envelop recreational bodies, or provide a stage for sport. Despite the joy that can emerge from these experiences, in settler-colonised so-called Queensland, discussions of bodies enjoying water are historically framed by language of control. At times, this is a local control led by municipal decision-makers, with dry bodies in boardrooms. At other times, attempts at control present as concern for elements like decency and safety, spearheaded by self-organised community groups such as surf lifesaving clubs and the Country Women's Association (CWA).

This research examines bodies in water across three regional/rural areas, including Rockhampton (Darumbal land), the Sunshine Coast (Kabi Kabi and Jinibara land), and Dalby (Baranggum land). Focusing on the period 1890 to 1945, the research interrogates primary sources available in the Queensland State Archives, the State Library of Queensland, and the National Library of Australia. The approach intends to centre shifting ideas about bodies in water, observing modifiers such as time, place, and shape. Therefore, language choices relating to water experiences in rivers, beaches, and pools are of interest. The research approach is informed by the work of Anna Temby on the construction, contestation, and control of public spaces, and Rebecca Olive on sport and recreation in ocean ecologies.

Kate is a sessional academic, and research assistant in the School of Law and Society at the University of the Sunshine Coast. Her research utilises prosopography to explore sport history, heritage, and identity in regional Australia. Kate's research has been presented at the Australian Historical Association (AHA) and the International Australian Studies Association (InASA) conferences, included in a community sport history exhibition for the Sunshine Coast Council, and shared regularly via a monthly sport history spot on ABC Sunshine Coast radio. Kate was an invited PhD Scholar at the National Library of Australia (2023), an inaugural Historian in Residence for the Sunshine Coast Council (2022), and her research journey has been supported by the AHA postgraduate support scheme for mentoring (2021) and a National Archives of Australia digitisation bursary (2020).

inhaling multi-species intimacies

Lily Atkinson and Natalie Jane

Breath is lived, material, affective, and felt. Breath is bodily. We know things through breath that we cannot express through words. When we inhale and exhale and repeat we ingest and expel a network of relations. This paper is a provocation in the form of a short video essay, one that was born from our ongoing and practice-led attempt at doing a moving, shifting, and unfolding crip-feminist cartography of breath. Breath is our method and breath is our theory. In this video essay, we experiment with breath as a maker of more-than-human intimacies. Specifically, we ask what it might mean to think about our relations with our companions, Remi and Misty, dog and cat, as led by the rhythms, sounds, tastes, haptics, textures, moments of breath. This video pays attention to our shared breath, the ways that our companions' breath touches and is touched by our own and those around us. Our breath is guided by an ethics of dis/connectedness, of mutuality, of love, of curiosity and of care, and so we ask, where might following breath and its paths take us?

Natalie Jane (she/her) is a PhD candidate at the University of Adelaide. She is a white disabled woman living and working on stolen Kurna land. Natalie researches in feminist disability studies and her work is sustained by the company of community and a dog (or two) nearby.

Lily Atkinson (she/her) is a white settler and PhD candidate living, thinking, and writing on unceded Kurna land. Her research is interested in the complex politics and temporalities of feminist inheritance. Her personal and political life is grounded in a desire to create more ethical and more expansive feminist pasts, presents, and futures.

Transforming Medusa: intertwining science and 'myth' of the Adriatic Sea red corals

Maja Zonjić

Corallium rubrum is a slow-growing branch-forming red coral species, found deep in the Mediterranean sea. Red coral use traces back to 20,000 B.C. with many cultures believing in their magical properties. Red corals have been harvested in Croatia since the 15th century as both a cultural taonga/treasure and an export good. However, due to unsustainable extraction methods and climate change impacts, red coral is now endangered. Alongside red coral disappearance, local traditional knowledges are vanishing, too.

There is a resurgence of transnational feminist scholarship in Croatia, with local and diaspora scholars focusing on the importance of: reclaiming women's stories; language revitalisation; traditional beliefs; cultural entanglements; and Balkan women's marginalisation in Global North academia. Meanwhile, foreign scholarship continues to characterise the Balkans through financial instability, backwardness, and post-war discourses erasing complex histories and reducing multi-faceted traditional knowledge systems to folkloric superstitions unworthy of scholarly attention. 'Development' agendas frame culturally significant species as "natural resources" or "souvenirs"; further separating them from their origin stories.

Red corals, for example, are said to have originated when Perseus, having decapitated the snake-haired gorgon Medusa, rested her head on the sea bank. The blood that poured from her neck petrified seaweed which turned into corals after falling on the seabed. Thus, the aim of this emerging study is to re-surface local narratives about red corals that highlight both their cultural significance and ecosystem importance. Weaving together feminist, collaborative, counter-colonial and filmic geographies, the project will culminate in both traditional academic outputs and a documentary film. and futures.

I am a cultural geographer and an award-winning documentary filmmaker. My research re-frames tropicalised narratives to challenge colonial continuities associated with tourism 'development' to show its dispossession effects for different people, spaces, and species. I work at the community level and through counter-colonial, feminist, collaborative, and creative praxis. My current projects include Aotearoa Big Things, funded by a Royal Society Marsden Fast-Start grant, and Transforming Medusa, which centres Croatian red corals. I speak Croatian, English, Spanish (and learning te reo Māori), and have lived in Croatia, Canada, and Honduras before moving to Aotearoa/New Zealand, where I currently live. www.majazonjic.com

SESSION 5C - NATURE, CLIMATE CHANGE AND GENDER

Decolonial literacies

Nilmini Fernando

Black, Third World, Postcolonial and Indigenous feminists have long used writing, art and drama as tools of insurgency and resistance to racist, capitalist patriarchal and imperial domination. This presentation draws from an evolving scholar-activist project of intellectual and creative resistance through performed and spoken feminist texts. It begins to theorize critical decolonial and racial literacies and praxes necessary to decipher and decode complexities of 21st Century coloniality for feminisms of colour.

Screened excerpts of performances of feminist texts woven with visual and sonic scapes will pose words, images, voices, sounds, spirits as poetical, political, activated performed intentions charged with power and energy. The presentation provokes feminist recalibration of what we think decolonization/decolonial is and isn't, ways to refuse and decentre white liberal feminisms, listen to and follow indigenous feminisms, and ask: What do we name ourselves in the complex and shifting racial/textual landscapes of 21st Century coloniality? What forms of intellectual, political and material activisms contest interlocked systems of race, patriarchy and capitalism? How do we dispense with weak and performative forms of solidarity, sink the ally-ship and build collectivity, heterogeneity and multiplicity? Audiences will be invited to participate in a reflective collective 'sounding' of responses to the work.

Nilmini Fernando a Sri Lankan Australian Interdisciplinary Postcolonial/Black feminist scholar, educator and writer. A 'pracademic' with international experience in academia and industry, her scholarship and consultancy practice focus on critical intersectional and decolonial feminist praxis, racial literacy, participatory research, domestic and family violence and arts-based research and praxis. She is co-author of *Breaking the racial silence: putting racial literacy to work in Australia*, and co-editor of the forthcoming book *Critical Racial and Decolonial Literacies: Breaking the Silence* with Kamilaroi and Wonnarua Critical Race scholar, Assoc. Prof Debbie Bargallie. Nilmini's creative and performance projects include *Loving Feminist Literature*, *Seat at the Table* and *Incantations*.

Decolonizing Educational Spaces: Teachers' Gender Perceptions and Student Leadership Development in Tanzania

Elizabeth Makishe

The participation of women in leadership roles is crucial for achieving the Sustainable Development Goals by 2030 and advancing gender equality. Studies indicate that women remain significantly underrepresented in leadership positions across various sectors, despite numerous efforts to achieve gender equality. Women's underrepresentation is attributed to various factors, including their nurturing into leadership positions through various aspects, such as schooling. As an integral part of schooling, teachers play a crucial role in shaping students' beliefs, attitudes, and opportunities which in turn influences their future leadership aspirations. The study examined teachers' perceptions of gendered leadership education in schools, using a decolonial framework to challenge colonial power structures and biases that perpetuate gender discrimination in leadership. The study focused on binary descriptions of gender as it is the language used in Tanzanian schools, but I acknowledge the limitations of this approach in addressing gender diversity outside of binary constructions. Data were collected through interviews and analyzed through content analysis. The study revealed that teachers frequently exhibit unconscious biases towards gender stereotypes, leading to the assignment of leadership roles based on gender rather than merit, thereby perpetuating gender inequalities in schools. Furthermore, the study revealed various ways that teachers perceived student leadership in schools, including varied leadership aspirations, position preferences, variation in compliance with authority, and leadership assertiveness. Lastly, the study underscored that leadership practices in schools are predominantly shaped by societal gender norms, highlighting the need for changes in societal perceptions to foster a more equitable and supportive environment for all students. The study suggests strategies to redefine gender and leadership roles, promoting diversity and advocating for equitable systems that empower all members of society.

Navigating gender, faith, ethnicity and migrant settler complicity

Nisha Thapliyal

This paper takes the form of an oral history interview with Kiwi South Asian Muslim feminist activist and migrant settler Anjum Rahman. This paper speaks to multiple AWGSA conference themes including global violence, decoloniality and community and solidarity. Anjum is a leader in the Muslim Kiwi community and a lifelong activist against violence against women, racism and Islamophobia. Her family migrated from northern India to Aotearoa in the seventies. In this paper, she reflects on growing up as a visible member of a racialised minority community in a predominantly Pākehā culture. Anjum faced a constant dual struggle: “a fight for my own space as a person with an identity that included faith and race, as well as the fight for being a woman” (Locke, Rahman and Johnson 2020, p.150). In this wide-ranging conversation, Anjum also charts the emergence and growth of Islamophobia in Aotearoa New Zealand and India and provides situated and gendered insights into the intersections between Islamophobia rooted in the West and in India. These observations are shaped by her leadership in the Islamic Women's Council of New Zealand (IWCNZ) as well as the Christchurch Call Advisory Network (CCAN) which was established after the Christchurch Mosque attacks. Last but not the least, Anjum talks about how her activism against racism and other forms of exclusion and hate have been shaped by Kaupapa Māori knowledge and strategies and solidarity with tangata whenua and Te Tiriti O Waitangi.

Dr. Nisha Thapliyal is a Senior Lecturer in the School of Education at the University of Newcastle. Her research centers around social movements and other collective sites of struggle for equity and social justice in education. Her journey as a migrant settler academic has been shaped anti-racist, decolonial, Indigenous, transnational feminist, and queer thinkers and activists.

Transforming Cultural Trauma through the Process of making a Documentary, using a Decolonised Lens

Yemi Penn

This study examines the transformative potential of documentary filmmaking in addressing and transforming cultural trauma, with a specific focus on employing a decolonised lens. Recognising the historical context in which trauma is embedded, particularly within marginalised communities, this research aims to uncover how the process of documentary production can serve as a transformative conduit for the filmmakers, participants and audience. By adopting a decolonised approach, the study challenges conventional paradigms of storytelling and representation of the stories. Advocating for a shift towards more inclusive, equitable, and contextually sensitive narrative practices.

Methodologically, the research employs a qualitative framework, incorporating art based practice that have engaged with themes of trauma and transformation. Through semi-structured interviews with the filmmaker who holds the dual role of researcher and researched alongside participants, as well as an analysis of the documentary itself, the study seeks to understand the nuanced ways in which the act of documentary creation can facilitate personal and communal healing. The theoretical foundation of this research is rooted in trauma theory and decolonial methodologies, drawing upon scholars such as Cathy Caruth (1996) on trauma, Elliot Eisner (2011) on arts based research and Linda Tuhiwai Smith (2022) on decolonising methodologies, to critically analyse the intersection of trauma, healing, and decolonisation.

Yemi Penn is a dynamic thought leader, author, engineer, documentarian and PhD candidate at the forefront of transformative change. Currently pursuing a PhD focused on transforming cultural trauma through the making of a documentary using a decolonised lens, Yemi's work delves into the intersections of identities and its relationship with cultural trauma. With a commitment to challenging conventional narratives, she employs innovative methodologies to explore different personal narratives and lived experience. Yemi's extensive experience as a keynote speaker and workshop facilitator has seen her empower diverse audiences worldwide, from corporate leaders to community groups. Her current projects include use of play in workshops to navigate difficult conversations and strategic cultural transformation in organisations. Yemi's unique ability to transcend identities and foster inclusive dialogue makes her a powerful advocate for courageous feminism and a catalyst for authentic, systemic change. Her work invites us to reimagine a world where healing and equity are achievable for all.

Accented Feminism: Imagining how the world might be otherwise

Pinar Fontini

In this talk, I am going to welcome you to a word as a word can be a journey. Accent: my most prominent particularity as a migrant/exilic scholar persisting in not belonging to the western (academic) community. Here, accent not only indicates a difference that occurs when I speak English with a minor characteristic that belongs to my own identity or culture. It is not only a sign of not belonging to the "original" zone, it also means breaking the immaculateness of the major medium, damaging its perfection. In this regard, "accentedness" indicates a difference between a scholar with a standard, white, or right background and an academic constantly stumbling while realizing herself within the major, central, or institutional medium. It is also about breaking the immaculateness of the western institution, damaging its perfection.

In this talk, I am going to propose a new feminist concept: accented feminism. As an accented feminist scholar who trained and is working at and against western institutions, I am not only going to complain about the so-called diverse western worlds but also explore new ways of being and co-existing. I would like to invite you to this experience. Meeting you here, I would like to talk to you, talk with you. Because if we don't talk, no one else does.

Dr. Pinar Fontini is a feminist scholar and award-winning director based in Naarm/Melbourne. Her research interests are race, gender, Middle Eastern cinema, and feminist theory. Her first monograph is due for publication by Edinburgh University Press in 2024.

SESSION 5D - DIGITAL MEDIA AND GENDER

Learning from and for radicalization: A multimedia education project

Genevieve Ritchie, Shirin Haghgou, and Andrea Vela Alarcón

We came together as a group of critical/feminist educators to respond to misplaced anxieties over youth 'radicalizing' online. We are encouraged by new phases of youth resistance against settler colonialism (on Turtle Island) as well as the spark of energy that builds labour organizing among precariously employed young people. At the same time, we are mindful of youth work frameworks that depict almost any form of youth politicization (including feminist, socialist, queer, anti-fascist) as extreme or positions young adults as inexperienced civic subjects in need of education. Countering this trend within social policy, and informed by feminist traditions of consciousness-raising, we sought a co-creation process to re-introduce young people to the radical tradition of learning in and through struggle. This presentation will speak to the theme of community and solidarity by reflexively engaging with our co-creation and community building work. By recounting our own experience of embarking on this project, we hope to provide insights into the importance of critical education for transformative praxis. Our project ran one knowledge exchange session and one arts creation session with young adults (hosted by the Women & Gender Studies Institute, University of Toronto). The knowledge exchange session used social media posts and online debates as a point of entry into talking about both the radical and reactionary social movements of our current juncture. We centred themes related to trans-phobia, anti-migrant racism, as well as (un)mediated information and critical knowledge. The co-creation session drew on arts-informed pedagogy to create multimedia resources and to think through alternative futures. Learning from our discussions with young people, we are now creating an arts-informed community education syllabus. The goal is to create accessible and digitized tools and resources that centre the community tradition of critical praxis and revolutionary feminist learning.

Dr. Genevieve Ritchie is a lecturer in Youth Work at Western Sydney University. She is the author of *Precarity and Promise: The political economy of youth and migration* (forthcoming), an editor at *Interface: A journal for and about social movements*, and co-editor of *For the People: Dorothy Smith and adult education* (forthcoming). Her work seeks to build feminist theorizations of displacement and solidarity.

Shirin Haghgou is a PhD candidate at OISE and lecturer in the Critical Studies in Equity and Solidarity, University of Toronto. She is a community connected educator, and her research thinks at the intersection of refugee resettlement and learning.

Andrea Vela Alarcón is a PhD candidate at McMaster University and an artist working with women's collectives in Peru. She uses arts-informed methods to address the realities of extractive mining and community displacement.

DIY Public Image: Digital Labour, Australian Women Authors, and Public Persona-Building

Anthea Taylor and Margaret Henderson

To ensure their wider cultural resonance as well as commercial success, Australian women authors—both popular and literary—have long been actively engaged in the business of image management and thereby the broader phenomenon of fame and celebrity. Digital media, however, have significantly altered how renown is manufactured, for writers and for Australian publishing. The maintenance of a digital presence represents a significant form of often unpaid, skilled labour for professional women authors. Our paper discusses the findings from our interviews with a selection of Australian women writers (of genre fiction, literary fiction, and non-fiction), the first stage in a larger ARC Linkage project examining the nature and extent of digital media as persona-building technique in Australian women's writing and publishing. We detail the preferred platforms, industry expectations, skills required, the amount of (largely unpaid) labour undertaken by women writers, popular strategies, the extent of cyber-harassment, as well as reasons for lack of engagement with digital media. As such, we update Roland Barthes' idea of the author as a "paper-I" who is a character or even a "guest" in their own work; instead, we delineate the contemporary woman writer as a "digital-I": a guest in the often-hostile terrain of cyberspace.

Anthea Taylor is Chair and Associate Professor in Gender and Cultural Studies at the University of Sydney. She is the author of five monographs in feminist cultural studies, including *Germaine Greer, Celebrity Feminism and the Archive* (in press), and the co-authored (with Margaret Henderson) *Postfeminism in Context: Women, Australian Popular Culture, and the Unsettling of Postfeminism*. She is currently working on a new book on the publication and promotional history of Greer's *The Female Eunuch*.

Margaret is Associate Professor in Literature at the University of Queensland. She is the author of *Kathy Acker: Punk Writer* (Routledge, 2020) and *Marking Feminist Times: Remembering the Longest Revolution in Australia*, and co-author (with Anthea Taylor) of *Postfeminism in Context: Women, Australian Popular Culture, and the Unsettling of Postfeminism*. Margaret has published extensively on contemporary women's writing—including memoir, feminist material culture, and feminism and popular culture. She is currently writing a book on women's punk and post-punk memoirs.

Archiving Women's Social Movements: Digitisation, Curation, and Access in a Digital Age

Ana Stevenson

Across the 2010s, historians and feminist scholars became the beneficiaries of waves of digitisation. As digital historian Michelle Moravec observes, digitising women's history has affected a digital revolution with the potential to bring the feminist past to life for those with reliable access to the internet; however, the process of digitisation has also generated its own problems. Digital archiving involves GLAM professionals (galleries, libraries, archives, and museums) creating born-digital archives of electronic items or transforming analog items into a digital format. The digital environments in which these collections are accessed have created new possibilities for archivists, activists, and activist-scholars, as well as for academics, students, and the community. While digitised collections are often far more accessible than physical ones, curating an historical memory through digitisation also generates new ethical and technological challenges. This presentation will focus on two interrelated case studies: *Alexander Street's Women's and Social Movements in the United States, 1600-2000*; and *Alexander Street's Women's and Social Movements International, 1840-present*. Edited and collated by influential scholars in feminist, gender, and women's history, these subscription-based electronic databases are digitised collections of historical primary sources (analog items) which are accompanied by contextual scholarly essays and other digital material for teaching and learning. In this presentation, I will examine issues relating to digital archiving, content curation, and paywalls as part of a broader project that explores how an inclusive historical memory must fundamentally inform the central role that digital technology plays in archiving activism today.

Dr Ana Stevenson is a senior lecturer at the University of Southern Queensland and a research fellow in the International Studies Group at the University of the Free State. Her first book was *The Woman as Slave in Nineteenth-Century American Social Movements* (Palgrave Macmillan, 2019). Her research about transnational social movements has appeared in journals such as *Camera Obscura: Feminism, Culture, and Media Studies*, *Pacific Historical Review*, and the *Women's History Review*. Since 2015, she has co-curated *The Suffrage Postcard Project*, a digital humanities project about transatlantic women's suffrage postcards, with Kristin Allukian.

Gender and Work in AI Text-to-Image Models: A Feminist Socio-Visual Analysis

Adrienne Byrt and Ashlea Coen

Visual digital content can shape social and cultural worlds through the unquestioned reproduction of images that depict gender and racial biases. While academic research is vibrant around the exploration of bias in AI, few studies have interrogated image generation by AI text-to-image models using intersectional feminist socio-visual qualitative analysis. In this paper, we present findings from our analysis of 42 images generated from DALL-E2 (OpenAI's text-to-image model), using a set of text prompts associated with gendered parenting and working roles. Using simplistic or 'underspecified' prompts, DALL-E2's inherent bias can be investigated given the lack of human influence over the generated outputs. Our findings revealed that DALL-E2 generated stereotypical illustrations of heteronormativity and anachronistic depictions of gendered working roles across the public and private spheres. Beyond heteronormativity, mothers and fathers were predominantly depicted as able-bodied and white while dressed in corporate wear, suggesting that white, neoliberal ideals of the working family were drawn upon by the AI. Our attempt to exit from the gender binary by prompting 'illustrations of working parents' resulted in equally heteronormative depictions of families. As the adoption of AI text-to-image models increases across workforces such as design and advertising to generate content for public consumption, we argue for the urgency of critical thinking in the use of such models. The evidence presented here shows how AI can produce outdated and biased images that reproduce compounding oppressions, further reinforcing gender and racial inequality in the public and private spheres.

Dr Adrienne Byrt is a Postdoctoral Research Fellow at Swinburne University of Technology. Her research spans gendered violence, the sociology of families, design methods and interdisciplinary methodologies, and feminist theory. Adrienne's interdisciplinary research in feminist design sociology highlights the persistence of gendered violence across multiple domains through the exploration of familial and intimate relationships and the design of institutions purportedly structured to alleviate gendered burdens. Dr Byrt seeks to transform policy and service delivery through sociological analysis, systems mapping, and creative interdisciplinary approaches using methods from co-design, empathic design and feminist sociology.

Ms Ashlea Coen is a designer, writer and researcher whose practice is centred on building better futures with the design industry. Her PhD combines design, feminism, and sociological theory to understand whether visual artefacts produced by the Australian communication design industry evidence norms reflecting raced and gendered power imbalance. She is interested in research that challenges visual signifiers of the imperialist, white supremacist, heteropatriarchy (hooks, 2015), particularly those found within digital realms.

Ghosts in the Machine? Dancing the Digital

Francesca Ferrer-Best

The world of amateur pole dance is populated with spectres yet to appear, signified by dancers' phones propped up against walls and water bottles, or locked into tripods. The phones video record dancers' movements, comprising an integral component of the process for most participants, who then upload the material to their social media (Instagram) accounts. This paper draws upon the online world of amateur pole dance to consider how, in one sense, these recordings offer a mode of digital embodiment—the opportunity to take up virtual space in a decidedly fleshy modality; and in another, reveal the mechanisms through which certain bodies are made invisible. Instagram's practice of shadow banning accounts that it deems too sexual frequently target femme presenting pole dancers. This has implications for the ways particular bodies are controlled and mediated in digital space through social media, as well as Instagram's production of these bodies as "unsafe" (Are 2022). Further, I argue, bodies that are normatively marginalised are more likely to be shadow banned (made publicly invisible). The significance of this research is located in its attention to how femininity is constructed and remade in these dance spaces (off and online), and how such a performance of gender is read as "excessive" and "depraved" (Stardust 2015) by the late-capitalist juggernaut, Instagram (Meta), and discursively situated as such more broadly. How, then, might these dancing ghosts offer us a way to think about permanence and lingering, alongside attempts to make us disappear?

Francesca Ferrer-Best is a PhD candidate with the department of Gender and Cultural Studies at the University of Sydney. Her research examines the gendered body in public space; attempts to control femme presenting bodies and resistance to this, and what consequences the former have for thinking about embodiment. Francesca's doctoral research aims to unearth and communicate ballet dancers' experiences in an embodied analysis of how they interface with the world, drawing on Deleuzo-Guattarian theory and critical feminist phenomenology. Her broader interests include movement cultures, dance, embodiment and drinking.

THURSDAY WORKSHOP 1

Threads of impact: using fibre arts as feminist critique of neoliberal academic experience

Nadia Mead, Amy Johnson and Ali Hickling

Post-pandemic, neoliberal academia is a difficult place to navigate for many, but especially for researchers who identify as women. We navigate an extra layer of complexity, having to prove ourselves in a patriarchal environment. We acknowledge the pressure to attract funding, investigate and produce publications to build the reputation of institutional systems which measure and value academic labour through quantitative performance indicators. This pressure can influence the way we frame our research engagement as successful or unsuccessful, as having value and impact or not. In this workshop, we want to incite a conversation which re-frames research 'success' and 'failure' outside set quantitative indicators. We will use collaborative crochet/knitting to facilitate this discussion. Fibre arts have long been associated with women's activism to raise awareness of injustice and bigotry, and this hands-on, interactive workshop will invite researchers to retell their experiences while contributing to the creation of a blanket. Participants will be supported to create 'story squares' which will then be joined together as a physical representation of feminist solidarity in the academy. We will look to the finished blanket as a tangible example of impactful and meaningful work outside of the neoliberal university sector – an output which is not recognised by university systems, but which holds significant value for its creators and in and of itself. We will supply materials but encourage participants to bring their own acrylic yarn and hooks/knitting needles if they prefer. Participants can expect an 'unravelling' of neoliberal knots and a tactile celebration of their research.

Dr Nadia Mead is a creativity professional and Lecturer in Education at Central Queensland University. Her research interests include teacher identity, teacher voice, and how storytelling can influence professional practice and wellbeing. Her current projects include creative arts research and academic wellbeing.

Dr Amy Johnson is a military family's sociologist at Central Queensland University. Her research seeks to understand and support modern Defence families by focusing on the impacts of military service on individuals, families, communities, and broader society. Her current projects include creative art research which enhances veterans and family's well-being.

Ali Hickling is an Associate Lecturer in Humanities at CQUniversity and a PhD Candidate at the University of the Sunshine Coast. Ali's research interests include narrative-based research methods and feminist theory. Her PhD research explores how storied experiences illuminate the complexities of social expectations and ideologies around infant feeding practices and the value of human milk.

THURSDAY WORKSHOP 2

How to cultivate love and friendship in the neoliberal academy (Tips and stories between friends)

Shawna Marks, Julie Walker, Kathomi Gatwiri and Emma Whatman

THURSDAY WORKSHOP 3

Liberatory Design and Practice for Courageous Feminists

Navanita Bhattacharya and Priya Dhanani

Too often, well-intentioned intersectional feminist and equity efforts not only fail, but they also tend to produce unintended consequences. This can lead to frustration, hopelessness, cynicism, and perpetuate harmful ways of working. This workshop offers an introduction to a Liberatory Design approach. Liberatory Design is scaffolded by decoloniality, design thinking, complexity theory, equity, and restorative justice and healing. Its power lies in co-creation, intersectionality, and interconnectedness, enabling us to see and dismantle systems of oppression through deep self-reflection and innovative approaches.

Decoloniality involves unlearning dominant narratives and re-learning knowledge that has been purposefully discredited by modernity, settler-colonialism, and racial capitalism. We recognize that decolonial work is an ongoing process requiring trauma-informed methods of learning, doing, and relating. Our workshop will provide an overview of Liberatory Design and praxis (5 minutes), followed by interactive group activities (20 minutes), and end with a tech-facilitated activity to share across the groups (5 minutes). Participants will break into two groups with each facilitator, to engage in discussions and artistic expressions focused on Liberatory Design and decoloniality in practice. Small groups will focus on key questions, such as: How can we ensure our work not only avoids harm but actively contributes to justice and liberation?

Navanita works at the intersection of racial, gender and social justice. She facilitates disruption and change of structures, policies and processes that continue to keep some groups of people purposefully in the margins. Her work, over the last 30 years, has spanned Asia, West Africa and Oceania.

Priya is a queer feminist and social justice activist with 15+ years of experience on gender-based violence prevention. She employs a liberatory approach, focusing on power dynamics and social change, to work with communities in shifting harmful norms, decolonizing global development, and prioritizing Black, Brown, and Indigenous women, girls, and LGBTQIA+-led initiatives.

SESSION 6A - SPORT, MOVEMENT AND GENDER

Healing through sport: feminist new materialist movements towards trauma recovery

Adele Pavlidis

In this paper I explore sport as a borderland of the community mental health sector where healing from trauma can be facilitated through the creation of safe and inclusive programs that provide entry into team sports for women. Centering the study on recently settled Yazidi refugees who have experienced trauma and were supported to participate in a field hockey program, called *Belong in Hockey* at the Toowoomba Hockey Club, in Southeast Queensland, twice a week. Volunteers from the community hockey club provided transport and training and brought with them a range of expertise. From global mobilities, to minor everyday movements on the hockey field, the multi-scalar dimensions of movement, facilitated by and supported by freely given friendships, became central to notions of recovery and integration. Bringing a feminist new materialist lens to trauma recovery and leisure, this paper contributes important insights into how sport clubs can create a welcoming culture to allow entry and access to the social and biological benefits of sport.

Dr Adele Pavlidis is an Associate Professor in Sociology with the School of Humanities, Languages and Social Science, and previously a DECRA Fellow (2018 to 2021). She is author of two books, *Sport, Gender and Power: The Rise of Roller Derby* (2016, Routledge, with Simone Fullagar) and *Feminism and a Vital Politics of Depression and Recovery* (Palgrave, with Simone Fullagar and Wendy O'Brien) and is currently working on her third book, *Collision Paths in the Pursuit of Gender Equity: A Feminist Perspective on the Affective Dynamics of Contact Sports* (under contract, with Simone Fullagar and Wendy O'Brien).

Perspectives of gender-based violence prevention on planning for the 2032 Brisbane Games

Kirsty Forsdike

The Brisbane 2032 Olympic Games, as a major sport event, is considered to have the potential to positively impact the region of South-East Queensland. Sport legacy planning sees governments capitalise on major sports events to bring about positive social, economic and environmental outcomes. This is usually framed around increasing community sport participation and healthy lifestyles. Yet research challenges the notion that such benefits occur or can be sustained beyond the event. As part of a broader project exploring engaging outsiders in sport, this presentation brings the perspectives and insights of those who work in violence prevention and response services to the concept of sport legacy planning. These two spheres are often thought of separately, with violence prevention and response services removed from sport and even further removed from mega-event legacy planning. Whilst sport is often seen as a vehicle for good, it has also been and continues to be a site of gendered norms that position white cis-gender heterosexual men as superior with other genders, such as women and non-binary, as inferior (secondary) to men. These attitudes are drivers of gender-based violence. Drawing on interviews and conversations with those working in violence prevention and response services including women's health and equity organisations, we look to the future for a vision for mega-sport event legacies that acknowledges scope for prevention of and response to gender-based violence throughout sporting and non-sporting communities.

Associate Professor Kirsty Forsdike is a Principal Research Fellow and Associate Dean of Research and Industry Engagement in the Rural Health School at La Trobe University. Her research focuses on the prevention of and response to gender-based violence. Her current work focuses on prevention and response to gender-based interpersonal violence in sport, through a feminist socio-ecological lens. She specializes in qualitative research methodology.

Women in Australian Contemporary Circus: Can we talk about the girl in the red dress?

Kristy Seymour

The emergence of Women's circus in Australia coincided with the third wave feminism movement of the 1990's in which several seminal companies formed such as Vulcana Women's Circus (Brisbane/Meenjin), Women's Circus (Melbourne/Narrm) and Club Swing. In this paper (an excerpt from my doctoral research) I explore the influential role that women in the Australian contemporary circus sector have played in shaping the reputation of the artform and in shifting normative perspectives of what female bodies are capable of within contemporary performance. I also argue that although the influential period for women in Australian circus of the 1990's and early 2000's, produced a legacy that still resonates within the Australian contemporary circus sector, of late there is a considerable disparity in the number of women performing in the major touring circus companies. Additionally, this paper explores the disruption of stereotypical gender tropes on stage and the politics of resistance that women's circus continues to provide within the contemporary circus artform. I set out to uncover the trajectory of the role of women within the artform, their obstacles and triumphs and to critique and investigate the reoccurring trope of more recent times that has seen the representation of women in contemporary circus to be somewhat disparate.

Dr Kristy Seymour (she/her) is an emerging scholar and professional circus artist, with over 20 years' experience in the Australian contemporary circus sector. Her main research areas are autism and circus and Australian contemporary circus. Kristy has worked across various aspects of the circus sector as a performer, trainer, artistic director, general manager, and producer. She has collaborated with leading arts organizations, venues, and festivals such as Strut n Fret Production House, Brisbane Powerhouse, Creative Generations, Woodford Folk Festival, Brisbane Festival and Adelaide Fringe Festival and Festival 2018 (Commonwealth Games 2018). Her academic work utilizes concepts from Deleuze and Guattari, Agamben, Butler, Massey and Foucault.

A preliminary poststructural feminist account of women and gender diversity in climbing

Emily Ankers

Rock climbing has been historically male dominated, with contemporary climbing spaces being host to a web of power dynamics that continue to perpetuate gender inequality. In this paper, I will draw on key elements of poststructural feminism to frame a preliminary analysis of oral history interviews with women and gender diverse people who climb. The data comes from 18 named oral history interviews that will be archived at the British Library and made publicly accessible. This paper problematizes gender as unfixed, with gendered experiences in climbing playing out as fluid and changing. I highlight the importance of interrelating elements of identity in gendered experiences of climbing. Finally, I deconstruct the operationalization of (gendered) power through examining social and cultural instances and relations. Through examples of data analysis, I will explore the value of poststructural feminism as a theoretical toolbox for examining gendered experiences in evolving sporting spaces. In doing so, the paper advances understanding of the complexity of the gendered social world of rock climbing and the contemporary politics of gender, womanhood and sport.

Emily Ankers (she/her) is a Doctoral Researcher funded by the ESRC Grand Union Doctoral Training Partnership at Brunel University, London. Emily's PhD is focused on Women's and Gender Diverse People's Experiences of Climbing and Wellbeing and is supervised by Professor Louise Mansfield and Dr Tarryn Godfrey. Emily's wider research interests are around equity, diversity and inclusion, gender and the outdoors. Emily is also the Co-Founder and Editor of Beta Magazine, a community climbing magazine that engages with contemporary issues and discussions within climbing. When she's not outside climbing rocks, you can find Emily on X @_emily_ankers

SESSION 6B - MASCULINITY

Rethinking 'Healthy Masculinity' Training from a Queer Boys+ Perspective

James Gardiner

Contemporary discourses on the role of feminism in Australian boys' lives focuses largely on how feminism might be folded into strategies that train boys to resist negative or 'toxic' performances of masculinity and instead encourage them to strive for a 'healthy' or 'positive' masculinity. In this article I question whether training young people to attach themselves to a particular masculinity is aligned with a commitment to queer politics or serves the interests of boys, particularly queer boys or gender diverse young people. I begin by tracing some unsettled contests over masculinity's ontological foundations, including the roles of biology,

identification, 'gendered' traits, and affective attachments. Through the method of autoethnography, I then explore issues that arise in the logic and implementation of common desires to train boys into 'healthy' men. I argue that, drawing on a queer liberation tradition, feminism can be an invitation to solidarity and freedom as well as a 'way out', or 'refuge' from of the regulatory policing of gender norms associated with boyhood and instead provide 'room to breathe'. I suggest a detachment or disaffection with masculinity does not have to lead to an identity crisis and can instead be part of a feminist killjoy survival kit (Ahmed 2017).

James Gardiner is a PhD candidate. His thesis employs a qualitative, mixed-methods approach with queer youth who participated in an online reading and writing group to illustrate and theorise approaches to wellbeing that escape dominant trajectories of living a 'successful' queer life. His other research interests include masculinity, youth activism, and rental rights.

Taking a Position Towards "The Man"

Finola Laughren

This paper marks a parallel between how contemporary modes of popular feminism use the manosphere to extract insights about "man" as a general social category, and how essentialism regarding men was central to "radical feminist" positions in Western feminist (con)texts throughout the 1960s-80s. To do this, I first draw from Meaghan Morris's *The Pirate's Fiancée* (1988) to make a case for thinking in terms of radical feminist "positions" rather than in terms of "the (feminist) subject." I then present an extended discussion of various radical feminist positions, paying particular attention to their representations of men. The final section considers how radical feminism gets used in Western popular feminist culture to naturalise gendered antagonisms. This paper aims to show that resistance to seeing men as potential collaborators, as is found in popular contemporary feminisms, is intimately connected to the legacy of radical feminism.

Finola Laughren is a casual academic and PhD Candidate in the Discipline of Gender and Cultural Studies at the University of Sydney. Her research scrutinises the popular idea that men and feminism are necessarily antagonistic. She has authored papers in *Australian Feminist Studies*, the *Australian Journal of Human Rights*, and *Continuum* (forthcoming).

Identity, Gender and the use of Men's Magazines as Source Material for Francis Bacon's Paintings from 1959 to 1962

Andrew Ruffle

Although much has been written about the source material British painter Francis Bacon used in the creation of his later paintings, little is known about the material he used prior to moving into his Reece Mews studio in 1961. As a result, the majority of the current literature interrogates Bacon's use of the Reece Mews material, with a focus on the male nude, with little being said about potential discarded material and his use of the female nude. This thesis considers the source material Bacon may have used prior to 1961, with a focus on the potential use of images from pin-up magazines from the 1940s and '50s. To do this, the thesis will undertake visual and literary analysis of two paintings: *Lying Figure*, 1959, and *Study for a Crucifixion*, 1962. It will then conduct an iconographic analysis of these paintings with pin-up images from four men's magazines: *Showgirl*, *The Dude*, *Night and Day*, and *Playgirl*. The thesis will also consider: the significance of Bacon, a homosexual man, using imagery from magazines targeting the heterosexual gaze; the sexual ambiguities and changes that Bacon conducts on the female figure, and how Bacon integrates sexually charged 'high' and 'low' cultural imagery to develop new figurative poses. Improved insights into Bacon's material sources increase our understanding of the language employed in his paintings and the messages they convey. This study is part of the growing body of literature on the image cultures that influenced Bacon, though with a focus on his paintings from the late '50s to the early '60s.

Andrew is currently an honours student in Art History at the University of Queensland with a focus on the working methods of British figurative artist Francis Bacon.

Visibilising men's violence by counting dead women: The femicide crises in Kenya

Audrey Mugeni

Background: Femicide, the extreme end of gender-based violence, has plagued Kenya, casting a shadow over the lives of women and girls. This presentation offers an in-depth examination of femicide through the lens of Femicide Count - Kenya, an organization at the forefront of documenting and raising awareness about this harrowing issue since 2019.

Method or the How: Through tracking of media reports, Femicide Count – Kenya has revealed the staggering reality of 544 femicides between January 2019 and March 2024 – a figure that barely scratches the surface of this underreported crisis. The data paints a portrait: Women aged 15–29 and children under 14 emerge as the most vulnerable, the latter tragically caught in “collateral femicides.” Alarming, children surpassed adult women as the primary targets in 2022 and 2023, signalling an escalating brutality against children.

Notable traits: 1. Intimate partner violence poses a significant and dangerous threat, with husbands, boyfriends, and former partners constituting the majority of perpetrators. Shockingly, familial ties offer no sanctuary, as blood relatives and in-laws comprise the second-highest perpetrator category, including cases of elderly women murdered by their sons or grandsons, often over land disputes or baseless witchcraft accusations. 2. The reasons behind these killings range from domestic abuse and jealousy to trivial disagreements over household chores or perceived infidelities. Tragically, some women have been slain for asserting autonomy by leaving relationships or expressing their sexuality. Religious beliefs and accusations of witchcraft have also provided pretexts for violence. 3. Geographically, urban centres like Nairobi, Nakuru, and Kiambu bear the highest burden, potentially reflecting the complex interplay of population density and gender-based violence. However, the seeming absence of reported cases in rural areas likely masks underreporting, demanding comprehensive data collection and awareness efforts across all regions.

Call to action: 1. Through this presentation, Femicide Count – Kenya calls for collective action to dismantle patriarchal norms that enable femicide and to construct robust support systems for survivors. Empowering individuals to recognize and safely exit violent relationships, addressing systemic roots of violence, and fostering a societal shift that values the lives of women and girls are imperative. 2. Moreover, this forum provides an opportunity to forge transnational solidarities with other African organizations, uniting in the broader #EndFemicideMovement. By sharing insights, strategies, and best practices, we can collectively devise comprehensive solutions that uproot the causes of femicide and promote lasting, transformative change. 3. Femicide Count – Kenya’s participation underscores our unwavering commitment to raising awareness, advocating for policy reforms, and catalyzing a societal transformation that protects and values the lives of women and girls. Through sustained efforts, collaborative initiatives, and a deep-rooted reshaping of attitudes, we envision a world where women and girls can live free from the spectre of femicide, fulfilling their full potential without the constant threat of violence.

Audrey possesses a Social Work degree from the Catholic University of Eastern Africa (CUEA), and a Master’s in gender and Development from Kenyatta University (KU), and a strong track record in Gender-Based Violence program management, leadership development, grant management, program planning, safeguarding practices, and monitoring and evaluation. Audrey brings over 12 years of dedicated experience in working with young women and girls from rural and peri-urban communities in Kenya and across Africa. She has collaborated with numerous national and international organizations (Women for Women International at the Grant Management and Program Planning Team at Akili Dada as the Young Change Makers Program Lead), focusing on underserved women and adolescent girls who have faced war and violence. Her current work has centred on safeguarding, gender equality diversity and inclusivity (GEDI), and grant and program management. Her daily efforts revolve around creating enabling environments for girls and women to flourish, grow, and become leaders who contribute to making the world a better place.

SESSION 6C - HEALING, JOY AND RESTORATION

Embracing a love ethic toward feminist leadership

Karen Madden

When she agreed to take on a formal educational leadership role, she found herself stepping into sensible heels to take care of self and others while navigating treacherous terrain. Now, shoes kicked off at the end of her day, she picked up her copy of *All about love* to remember why she agreed to do the role in the first place: for the chance to bring “all the dimensions of love—care, commitment, trust, responsibility, respect, and knowledge” (hooks, 2001, p. 94) to her little corner of the institution. She flicked the pages of bell’s book and landed at the back cover, where a handwritten note was tucked into the seam. “A feminist manifesto in questions,” was written in a confident hand across the top. The declaration she had written at a beachside café when she was a student posed some urgent questions: -

- What theoretical frames underpin your leadership praxis, and how do they enable social justice?
- What does feminism mean to you in a sense-ational sense: how do your experiences of sexist, racist, ableist, ageist, heteronormative (etc.) structures in the workplace impact how you feel and behave as a leader? (Ahmed, 2017, p. 21).

• In what ways have you put your power and privilege to work to include those who do not share in it? (Zakaria, 2021, p. 145).

Traversing the themes of love and relationships, this oral presentation explores feminist ethics in the context of leadership praxis, within/out of the academy.

Karen Madden has recently completed her thesis, *Can I be feminist here? A critical autoethnographic perspective of feminist leadership in Australian girls' schools*. With Professor Elizabeth Mackinlay, her co-edited book, *Departing radically in academic writing: Alternative approaches to writing and methods in qualitative research* (Routledge, 2024), encourages higher degree research students to embrace creatively alternative approaches as a way to breathe life into their academic writing.

“Stirred by the existences of women” (Adrienne Rich): experimental use of Narrative Therapy to ‘make visible’ those who inspire our lives and work

Josephine Browne

This interactive session draws on histories of feminists finding strength and inspiration in women of the past. By beginning with Adrienne Rich's seminal essay on Emily Dickinson, 'Vesuvius at Home' (1975), the session facilitator will enable the collective 'visibilising' of already-present 'alternate genealogies' in the lives of those present in the session. The process combines 'alternate genealogies' with 'outsider witness' practice used in Narrative Therapy to create a session stories and histories of inspiration. This time together aims to generate an enriching experience of (re)discovery and shared acknowledgement of those whose lives/work encourages and inspires us, which aims to extend beyond the room and back into reinvigorating our research and lives.

Josephine Browne is a multidisciplinary researcher and sessional academic at Southern Cross University. She has an earlier career as a Narrative Therapist specialising in disenfranchised grief and domestic violence. At Monash University in the 1990s, her initial research led to the establishment of Australia's first pet bereavement service, Agape. Her current research is focused on human-animal relations and masculinities in sociology and literature. She publishes fiction, non-fiction, reviews and academic work. Her forthcoming chapter on utopian and dystopian sociology, examining 'The Animals In That Country' (McKay 2020), will be published by Routledge in a collection co-edited with Zoei Sutton in 2023. She is also writing a collection of narratives with Chantelle Bayes on more-than-human subjectivities. She is an Associate Editor of the journal *Feminisms, Gender & Advocacy* (formerly *Outskirts*).

‘Practising-Caring’: Creative Practice as an Act of Care

Ebony Muller

Dr Ebony Muller is a performance artist and early-career researcher at Deakin University. Ebony's research centres on care ethics and its application within dance practice and performance. Their interest in care is sustained by their embodied experience as a queer, South Asian diasporic and multiethnic person living with chronic physical and mental illness.

Dancing for Joy

Zoe Bauer

Sarah strolls in, Ethan by her side. They both emerge from the river side of the gallery where the night has just fallen. The city light scape sparkles behind them. Sarah is wrapped in her shades of blue linen. Ethan in his usual bright corals. My heart fills with love as they walk towards me.

SARAH Zoe, are you ready to dance after a big day of work? [She leans over and gives me a hug and kiss on the cheek]

ZOE [I giggle] Of course! I'm ready to embody the dancing I wrote about all day. It's a paper, on creativity and joy, everything we've spoken about!

SARAH [Gasps] Well you know, I woke up this morning and thought, "tonight I am going to dance! I am going to claim my joy! I even have Ethan picking me up!" [She nudges play-fully at her friend, acknowledging his generosity]

ETHAN [Laughs and we exchange a kiss on the cheek too] Well you know I wouldn't miss this!

ZOE Of course not Ethan, what would we do without you! [The three of us chuckle together]

SARAH But you know what this is Zoe? [She says in a defiant voice]

ZOE What is it Sarah?

SARAH Well, it's radical joy!

This paper is based on my ethnographic research on Community Dance. Using feminist phenomenology and embodiment theory, I explored experiences of being a dancing-body in an inclusive community dance class. Grounded in these experiences was the pleasure and joy of community dancing.

Zoe Bauer is a PhD candidate in Human Movement Studies at The University of Queensland. Her research explores Community Dance in Australia from feminist and sociocultural perspectives. She is a dancer, dance teacher, and a co-leader of Bring A Plate – Inclusive Dance Company.

SESSION 6D - PANEL

Peer-Led Interventions for Young Women from CARM Backgrounds

Audrey Mazimpaka, Miriel Nyange, Nasteho Mukhtar, Kim

In recent years, there has been a growing recognition of the unique challenges faced by young women from Culturally and Racially Marginalized (CARM) backgrounds in accessing mental health support. This panel brings together a dynamic group of young women who have experienced these challenges firsthand and are now leading the charge in developing and implementing peer-led psychosocial interventions tailored to their communities. Drawing on the power of lived experience practice, this panel from local non-profit organisation, Ethni, will explore the transformative impact of peer support in mental health interventions. By centering the voices and experiences of young women who have navigated similar obstacles, these interventions create safe and empowering spaces for healing and growth. Moreover, the panel will discuss the importance of holistic supports in addressing the multifaceted needs of young women from CARM backgrounds. Beyond traditional mental health services, participants will explore the role of cultural competency, community connections, solidarity and hope in fostering resilience and well-being. Ultimately, this panel aims to shift the narrative from mere survival to thriving. By championing interventions that prioritize hope, meaning, and empowerment, we aspire to inspire a new generation of young women to embrace their potential and forge paths of resilience and fulfillment. Join us in this vital conversation as we illuminate the power of peer-led psychosocial interventions in fostering holistic well-being and social change for young women from CARM backgrounds.

Doreen Tubei (Moderator) is a social worker and the Team Leader at Ethni. Her career extends from a career in public relations and communications in her home country of Kenya, to her work with young people in out of home care in Australia. She is a proud Mama of twin girls.

Miriel Nyange (Panelist) is a social worker and the coordinator of our Big Sis program. Miriel is dedicated to advocating for social justice and equity, particularly in the realm of child protection. She is also passionate about supporting young people from CARM backgrounds who identify as LGBTQIA+

Nasteho Mukhtar (Panelist) is Ethni's all-rounder - from support worker to peer mentor and facilitator, she does it all. She is studying business and accounting at QUT and is passionate about mental health, psychoeducation in her community and social change. She created our collective healing program, Conversations. She is an amateur Muay Thai fighter, poet and nature lover.

Big Sis Participant - Kim. The third panelist will be a participant of our Big Sis (peer-led psychosocial support program) and will bring insights of their own experiences in the program and the impact of peer-led, co-designed support on their well-being and recovery journey

Ethni is a non-profit organisation that co-creates safe and empowering spaces for young women from diverse cultural backgrounds to come together to navigate life's challenges and drive meaningful social change. Ethni is a youth-led organisation and all our programs are co-designed with, for and by young women, with three key focus areas: wellbeing and safety - including mental health, domestic and family violence (DFV) support; life skills - providing education, training and employment support; and leadership development, and advocacy, providing a platform to engage with the broader community about issues most important to them and be part of creating a more equitable world for all.

SESSION 7A - GENDER REPRESENTATION IN ART & MEDIA

Uncomfortable Empathy and Contested Consent: Cinematic Representations of the Ancient Temptress

Tyla Cascaes

In their depiction of the ancient world, Hollywood epics and popular films of the 1950s–60s reduce female figures to one of two character types – the temptress or the martyr. Neither character is afforded the space to display traditional forms of courage as this right is reserved only for male heroes. While ancient temptresses, like Delilah, Cleopatra, or Messalina can be interpreted as displaying courage in their attempts to navigate their space in a 'man's world', this courage is often overshadowed by cunning and cruelty. The temptress of cinematic Rome is consistently characterised as the epitome of luxury, lust, and cruelty. She could seduce men on a whim, would throw her enemies to the lions without hesitation, and was driven to do so by a relentless desire for power. This image is consistent throughout popular cinema and builds on ancient accounts. Consequently, when 'Messalina' enters the scene her name alone carries the connotations of the historic adulteress. This predetermined impression is reinforced by the temptress' use of sexual favours as a persuasive technique or bargaining tool. However, the impact of this weaponised sexuality poses a challenge for contemporary audiences and modern viewers alike. Sex, or the promise of sex is often presented in cinema as the only way for a woman to secure an alliance. In *Messalina Venere Imperatrice* (1960), for example, audiences are confronted with complex questions of consent when Messalina's allies demand intimate rewards which she is not willing to deliver. At once audiences are invited to empathise with a woman who does not consent to the sexual advances of a dominant man, and to suspend this empathy as they witness a notoriously villainous woman suffer the consequences of her actions. This paper uses the cinematic reception of the Roman Empress Messalina to explore concepts of contested consent, and uncomfortable empathy in depictions of the ancient temptress.

Tyla Cascaes is a PhD candidate at The University of Queensland, researching the role played by casting in the creation and repetition of characters in films set in ancient Rome. More broadly, her research interests lie in Rome of the late Republic and early Empire and their reception on film and in popular culture.

Ocean's Struggle and Bioperformance: An Ecofeminist Interpretation of Chinese Artist Wan Yun-Feng's Work 'Protection of the Ocean'

Dongyang Li and Jia Guo

Since the 1980s, with China gaining geo/aqua-political and economic sea power, ocean extractivism is capturing Chinese people's imagination towards the sea. Understanding ocean extractivism as a form of ecopatriarchy, we explore alternative oceanic aesthetics from an ecofeminist perspective through interpreting the Chinese fashion designer and artist Wan Yun-Feng's performance artwork 'Protection of the Ocean' (2019). In these performances, Wan appear in outfits made with nets and plastic waste, his tortured facial expressions and bodily movements mirroring the pain and vulnerability of trapped ocean creatures. By posting his work on social media, Wan brings the ocean's struggle to the forefront through fashion design, performance arts, and realistic scenes (See Appendix). Using the ecofeminist concept of 'bioperformance', we argue that Wan's performances provide a bodily mediation of interconnected and tangled relationship between humans and 2 oceans. In particular, our reading of his work explores ways in which human body is entangled with oceanic multispecies to challenge bounded anthropocentric hierarchies and call for recognition of more-than-human agency. By performing intimacies and interconnectedness between human and more-than-human, his work forges a nuanced understanding of the ocean world, which makes ecofeminist oceanic aesthetics intelligible. Rather than claiming Wan as an ecofeminist activist, we theorise his works as 'doing something' in relation to feminist ecological thinking that deconstructs the commonly held nature/culture dichotomy in contemporary China. In this regard, Wan's bioperformance of the ocean not only challenges the patriarchal anthropocentric imaginary towards China's ocean extractivism, but further reveals the spectrum and diversity of ecofeminist more-than-human worlding.

Dongyang Li is a PhD candidate of Gender and Cultural Studies at the University of Sydney. He has trans-disciplinary interests in literature, media, and Cultural Studies. His works are committed to Cultural Studies with interdisciplinary approaches and now focus on the structure of feelings in relation to China's oceanic modernity.

Jia Guo recently received her PhD in Gender and Cultural Studies from the University of Sydney. Her research interests are located in feminist media studies, gender and popular culture, fashion and aesthetics, and feminisms.

Feminist podcasting in and beyond China: gender empowerment, cultural production, and social change

Yika (Yijia) GU

This research explores the socio-cultural impacts and political potential of feminist podcasting in contemporary China, an under-investigated area that drives social changes through cultural production and gender empowerment. It argues that Chinese feminist podcasts open up new spaces for alternative narratives and reinforces feminist assertiveness and competence. One preliminary finding is that early and classic feminist texts, such as works by Virginia Wolf and Doris Lessing, are experiencing a revival in Chinese feminist podcasting. Feminist podcasters and their intimate discussions with guests (within and outside of China) increasingly use these literary texts as touch stones for feminist ideas, as well as cultural creativity and autonomy to influence individuals, which is often constrained within a socialist market economy where neoliberalism intersects with Party-based control. As such, the research analyses Chinese feminist podcasting as a form of 'quiet activism', as a subversive media format that covertly discussed topics on gender and sexuality in a highly censored media environment. It argues that these podcasts function as a safe harbour for feminists to bypass the party-state censorship and engage with counter-hegemonic discourses that challenge normative expectations on women, such as unpaid labour and the stigmatization of sex and mental health. Distilled from a PhD project that applies critical discourse analysis to three key Chinese feminist podcasts based in China, it claims that these sites engage with in-depth discussion around sexuality, class and labour in personal experiences and social political realities in new, usual and subversive ways. Tyla Cascaes is a PhD candidate at The University of Queensland, researching the role played by casting in the creation and repetition of characters in films set in ancient Rome. More broadly, her research interests lie in Rome of the late Republic and early Empire and their reception on film and in popular culture.

Yika(Yijia) Gu is a PhD candidate in media and communication at Deakin University, Australia. Her research centres on digital media, gender and feminism in contemporary China.

"I'm there where / it's talking": Creativities of the Self through Monique Wittig's Lesbian Body and Derridean Choreographies

Josh Szymanski

Lesbian-feminist Monique Wittig's critiques of hetero-phallogentrism and literary works on the 'lesbian' have been separately engaged with by figures such as Judith Butler, Naomi Schor, Susan Rubin Suleiman, and Teresa de Lauretis. Yet rarely is Wittig's literature and philosophy read and analysed in tandem. This paper aims to show why such a mixed reading is not only philosophically productive, but necessary to fully understand Wittig's political aims. My reading of Wittig's rearticulation of subjectivity 'outside' of gender in *The Lesbian Body* proceeds through a parallel engagement with her philosophical work on subjectivity in *The Straight Mind and Other Essays*, and Jacques Derrida work on language, gender, and interpretation. Read in this way, Wittig's *Lesbian Body* presents, on the one hand, a narrative of violently rending the limits on subjectivity and language enforced by heterosexuality, gender binarism, and phallogentrism. While also, on the other hand, expressing a textual dream of a self (re)created without these limits – open to possibilities of new articulations of the self, the body, and relations with the Other. This paper hopes to speak to themes of creativity – in representing and articulating the self, in proliferations of sex/gender/sexuality, and in processes of writing and working in/through language – and to a hetero-phallogentric censoring of this creativity identified and worked against by both Wittig and Derrida.

Josh (he/they) is a final year PhD candidate at the University of Queensland whose thesis works to present new engagement with the work of lesbian-feminist Monique Wittig against prominent critiques that have seemingly led to a dearth of engagement with philosophical-literary work on heterosexism, gender, subjectivity, and language. Josh's current work also focuses on the relationship between categories of sex, gender, and sexuality; the coloniality of gender; TERF rhetoric and transphobia; and queer-feminist approaches to identity and subjectivity. More broadly, Josh's previous research and ongoing interests include: French feminist philosophy, Black and feminist existentialisms, and queer postcolonial theory.

SESSION 7B - GENDER, LABOUR, AND BELONGING

Everyday Sexism in Australian Universities: The Voices of Diverse Women and Non-Binary Academics

Leonie Rowan, Sakinah Alhadad, Natalie Osborne, Dhara Shah and Elaine Yang

This paper explores the ongoing discrimination navigated by diverse women and non-binary academics in Australian universities. The diverse women in this research team initially came together to discuss challenges we experienced while undertaking the work of teaching about gender in our different University disciplines while inhabiting our different, but always gendered, bodies. Through our discussions it quickly became clear that not only were we facing similar forms of everyday sexism, harassment and discrimination we were also struggling to reconcile the associated pain with a wider university discourse which presents gender issues as largely solved. The conversations generated relief (associated with feeling a shared sense of struggle) but also pain and frustration that discrimination was still our everyday reality. As feminists in universities we often felt along, but through the development of new, empowering networks, we decided to conduct a small research project to determine whether our own depressing realities were shared by other academics in other contexts. The short answer (spoiler alert) is: yes. In this presentation we present the results collected via an online survey completed by 240 diverse academics (women and non-binary academics) in 2022-2023. Honouring the voices of our respondents we demonstrate that women and non-binary academics continue to experience diverse forms of sexism, discrimination and inequity in Australian University environments in ways that impact significantly on their careers, their wellbeing and their academic and personal futures. We share this data to honour the voices of our respondents and to create new ways for diverse academic women and non-binary academics to collaborate as we struggle to transform the University environment.

The research team is an interdisciplinary alliance of diverse women in diverse bodies who work as academics at Griffith and Deakin Universities. For the past two years the team have provided support to each other as they have shared their own stories and learnt more about forms and consequences of ongoing gender-based discrimination in University contexts.

Hope labour and hustle culture: How the neoliberalisation of higher education continues to disadvantage women

Laura Simpson Reeves

This paper explores the intersection of hope labour, hustle culture, and the neoliberalisation of higher education, with a focus on its disproportionate impact on women. Drawing on feminist theory and critical higher education studies, this paper examines how the neoliberal turn in academia has fostered an environment where precarious work, intensified competition, and the commodification of education have become normalised. The paper argues that this, in turn, has led to an increase in 'hope labour' by junior women academics. Women in academia face increased pressures to perform emotional and uncompensated labour, often with under the guise of a vague promise of future employment opportunities. The need for this type of hustle culture, alongside disproportionately bearing the brunt of academic housework, leads to high levels of burnout and disengagement from the academy, contributing to the continued dearth (with some key exceptions) of women in senior leadership positions.

The paper draws on autoethnography and key reflections from a group of early career researchers (ECRs) who work/ed at a Queensland university. It reflects on the various service roles taken by staff as higher degree by research (HDR) students, postdoctoral researchers, and lecturers, typically on fixed-term or casual contracts. The paper then explores some of the strategies taken by these ECRs to mitigate the some of the negative impacts of the neoliberalised university. It concludes by arguing for a more reflexive academic practice that seeks to actively call out the normalisation of the unpaid and unrecognised labour required to keep the university afloat.

Laura is a Research Fellow in the School of Nursing, Midwifery, and Social Work at The University of Queensland. She is also a Research Fellow with the Life Course Centre. She is a highly experienced qualitative social researcher with a strong background across the social sciences and humanities. Her research broadly aims to understand social and cultural responses to inequity and disadvantage, with a strong focus on lived experience. Laura works with vulnerable and marginalised groups at the nexus of culture and disadvantage, especially around ethnicity, gender and sexuality, poverty, and experiences of exclusion and discrimination. She has a particular focus and interest in diaspora and issues around belonging, identity, and social cohesion/isolation.

The unpaid labour of peer-led student belonging: what is the actual cost of student-led clubs, events and governance?

Bree Glasbergen and Candice Reid

One of the most significant predictors of a student's success at university is their sense of belonging on campus (O'Keeffe 2013; Strayhorn 2018). Further, Wilson et al. (2015) linked peer support and student retention. But how are universities fostering inclusivity and belonging after COVID-19 decimated the student events scene, and who is responsible for creating and contributing to this sense of belonging?

We both attempted different programs before ultimately finding the right fit for us at university. In our most recent programs, our sense of belonging came from the feeling that they were welcome as a part of the student body despite being studying parents. So, whose responsibility is it to create a sense of belonging on campus? University management can often capitalise on this sense of belonging and the culture created on campus, which is often built upon the unpaid labour of student clubs and activism. Our student governance experience and a deep sense of duty are centred around passing on that sense of belonging to others. However, the nurturing and pastoral care that creates this supportive culture, including running and managing student clubs, is often underappreciated and overwhelmingly built on the unpaid labour of students. This paper investigates effective ways to foster a sense of belonging through inclusive event design, empathetic governance, and peer-to-peer student advocacy.

Bree is a MCA student at the University of the Sunshine Coast (UniSC), having previously completed a BA (Theatre & Performance | English). She graduated in 2024 with an Academic Medal of Excellence, a Student Leadership award and her university's coveted Chancellor's medal. Her creative practice-led research centres around inclusive ways to capture and nurture women's voices. Bree is the President of the UniSC Student Guild, the Secretary of UniSC PaGES (Parents and Guardians Engaged in Study), and an avid champion of student activism. Her passions include student governance, metaphorical voice/voice-as-agency, belonging, equitable access to study and empathetic partnership.

Candice Reid – BHealth Science (Health Promotion) student, University of the Sunshine Coast, Australia
Candice is a third-year Health Science student majoring in Health Promotion at the University of the Sunshine Coast. With a passion for student advocacy and student health and well-being, interests in inclusion, equity and social justice have led to her Presidency of UniSC PaGES (Parents and Guardians Engaged in Study) and a position as a general board member of the UniSC Student Guild. She has spent 20-plus years in the parent-patient advocacy space supporting families in Haematology, advocating for equity within the health system. She has delivered lived experience keynote speeches to numerous education institutions and health care providers across Victoria, NSW and Queensland. Her passions include creating health-promoting environments within tertiary education that formally recognise the unique needs and strengths of studying parents and guardians.

Women, Military Service and Moral Injury: Initial Findings

Natalie Merryman

The gendered experience of women veterans within military institutions is underexplored in Australian research. Participation of Australian women in the military has grown over the last decade particularly. Female veterans, like their male counterparts, describe great value from service and loyalty to the institution. Existing data contained in government reports and quantitative research papers describes women veterans as a population vulnerable to sexual violence during service and homelessness, family breakdown, poverty and high rates of suicide post discharge. Military institutions represent and value martial masculinity and understanding of the lived experience of women within this environment of hegemonic masculinity is poor, rendering them silenced and invisible. This invisibility has recently been linked to gender-based barriers to supports through transition out of service, for physical and mental health issues, social connection and access to entitlements. In a current sociological study of Australian women veteran experiences of service, interview data highlights the salience of moral injury. Recent psychological research has established that moral injury is closely linked with both military service and increased risk of suicide. This presentation considers the way moral injury is conceived in the field and how well it captures women veterans' experience. Early analysis of the data indicates a prevalence of various forms of Military Institutional Abuse to be linked to moral injury in this population. A draft typology of these experiences will be discussed with views for further work on broadening and developing this model.

Natalie Merryman is a PhD (Sociology) candidate at University of Newcastle. Her qualitative feminist research project aims to explore the experiences of women veterans in the Australian Defence Force as a gendered institution. Natalie is a military veteran and prior to commencing her PhD project, worked as a Registered Nurse and volunteer qualified Military Compensation Advocate. She is also a research member of Open Door; Understanding and Supporting Service Personnel and their Families at Flinders University.

SESSION 7C - SEX, BODIES AND RESPECTFUL RELATIONSHIPS

Learning about sex online: Teens' perspectives of Pornography and Sexually Explicit Materials, filling a gap of knowledge that schools and homes do not, or cannot fill.

Giselle Woodley

The rise of digital technology has seen new and unprecedented opportunities for young people to learn about love, sex, and relationships, including Sexually-Explicit Materials (SEM) such as pornography. As part of an Australian Research Council funded project, Perceptions of harm from adolescents accessing online sexual content, this paper offers qualitative data from 49 interviews with teens (aged 11-18) and 4 x focus groups with young people (aged 12-17) of diverse genders and sexualities. Using social constructionism and considering a healthy sexual development framework to interpret data, these adolescents offer a variety of reasons as to why they access SEM. They suggest a range of different ways that SEM and pornography impacts their lives, identifying gendered differences in the ways that young people consume and are affected by the messages perpetuated by sexual content. Young people's responses to challenging sexual content they might encounter online suggests that teens would be more open to critical readings of pornography if warnings were nuanced and included in a developing conversation that allowed young people a speaking position. Indeed, teens identify that pornography may fill a gap of sexual knowledge, that schools and homes do not, or cannot fill, indicating that young people are courageously searching for alternative ways to learn about sex. The paper offers an insight into teen perspectives about both their sexuality education and SEM such as pornography.

Giselle Natassia Woodley (she/her) is a PhD Candidate under the School of Arts and Humanities at Edith Cowan University. She is currently investigating teens' perspectives of Sexually Explicit Materials (SEM), including pornography and their experiences of their Relationships and Sexuality Education (both at home, school and online). Giselle is a sexologist and has a background in Arts and Media. Giselle also works as a researcher at Curtin University, and regularly contributes to media and public debate regarding issues around young people's sexuality. She is particularly interested in reducing sexual violence and promoting Relationships and Sexuality education (RSE).

"They just said, don't send nudes"... but what if you already have?": Investigating the gap of technology and online spaces in sex and relationship education in Australia

Hannah Petocz

Current advances in sex and relationship education in schools have made strides in recent years. However, the use of technology and online spaces in dating relationships has, as yet, been overlooked in curriculum. This is a notable oversight, considering the pervasiveness of technology and online spaces in the meeting and maintaining of dating relationships among the young adult age group.

Drawing on in-depth interviews with 22 young Australian women, 18 to 25 years of age, young women within this study identified a distinct gap in education regarding digital dating practices. Instead, they maintain the current focus is on general cyber security, cyberbullying and stranger-danger, rather than the way unsafety can be experienced through technology and online spaces within the confines of dating relationships. Additionally, there was a strong desire among young women for nuance in the way technology and online relationship content is addressed. Without this focused and nuanced content, sex and relationship education fails to accurately reflect the lived reality of young women's dating relationships. This ultimately results in the educational needs of young women being unmet, and current sex and relationship education being limited in its effectiveness. This research suggests sex and relationship education focusing on technology and online spaces among the high school age group in Australia is highly sought by young women. Further, that education that explicitly explores safety and unsafety in dating relationships within technology and online spaces, and is nuanced in how dating relationships in this space are considered is urgently needed.

Hannah Petocz is a third year PhD candidate with the Monash Gender and Family Violence Prevention Centre, at Monash University, in Melbourne. Hannah's research focuses on young Australian women's experiences of digital dating abuse and use of safety work in these spaces. Her research has directly informed the South Australian Police, Family and Domestic Violence Section training on the topic of digital dating abuse, and has been presented at both national and international forums. Hannah is additionally the Monash Gender and Family Violence Prevention Centre HDR Representative, and a Monash Digital Cultures Research Group HDR Representative.

Conceptualising Sexual Consent in 1970s Teenage Magazines

Cassandra Byrnes

Using the microcosm of the Australian teenage magazine *Dolly* as a representation of how sex, relationships, and femininity were marketed to young white heterosexual women, this historical paper will explore how non-consensual sexual experiences were constructed. While current concepts of consent are increasingly complex and account for the vast and varied situations in which consent cannot be given, nascent understandings of sexual consent in 1970s Australia were largely unarticulated. Consent during this period was understood in the law 'to mean physical resistance: to prove her nonconsent, a woman needed to physically resist sexual intercourse.' Coercive tactics used to pressure women into sexual encounters were not necessarily viewed as a violation of consent in the same way that rape with physical violence by a stranger might be perceived. Using *Dolly's* popular advice columns on sex and sexuality—'Dolly Doctor' and 'What Should I Do?'— alongside feature articles from the 1970s, this research argues that non-consensual sex was constructed in ways that reinforced harmful, but ultimately common, understandings of perpetrators and victims. While the views promoted within *Dolly* were relatively liberal on most sexual matters during the 1970s, understandings of consensual sex remained ambiguous, lacking engagement with ideas around bodily autonomy and coercion. Non-consensual sexual encounters were routinely recounted across the pages of *Dolly*, but they were not necessarily framed as experiences of sexual violence. Advice was predominantly communicated through the rhetoric of feminist- inspired agency and reclaiming power. 'Don't do it anymore,' 'be prepared to take the consequences,' and 'don't get yourself into compromising situations' were not uncommon phrases in *Dolly's* advice columns, often 'solving' sexually fraught experiences through the suggestion of the individual making better choices.

Dr Cassandra Byrnes (she/her) is a History Lecturer at the University of Queensland. She researches reproductive justice and consent, and is currently working on a history of reproductive coercion in Australia's recent past. Her 2024 monograph, *A History of Abortion and Contraception in Queensland, Australia, 1960–1989: Sex Under Conservative Rule*, examines reproduction regulation and the entanglement of political, moral, and social control over contracepting bodies to influence broader attitudes regarding agency and autonomy. She has recently completed a Postdoctoral Fellowship culminating in the co-authored book *The Limits of Consent: Sexual Assault and Affirmative Consent* (2023).

The Gendered Body in School Uniform Policy

Kayla Mildren

Newington College, an 'elite' all-boys' school, recently announced its decision to admit female students from 2026. The announcement drew considerable attention, and hostility from many quarters, and placed a spotlight on gendered experiences within schools. Notably, Newington College is simply the latest in a line of schools that have done so – recent examples including Cranbrook School in Sydney and Citipointe Christian College in Brisbane. As such, this paper seeks to examine one key facet of gendered experiences within schools – the uniform. Drawing from an analysis of fifty senior-secondary school uniform policies across Queensland schools, both public and private, this paper examines the manner in which student bodies are idealised and gendered. Looking to both the uniform itself and policy on self-styling (such as hair, jewellery, and makeup) this presentation will explore how the bodily regulation of female and male students diverges or overlaps, while examining the prevailing silence regarding gender-diverse students. In doing so, this paper seeks to identify the subtle ways in which gender is encoded into adolescents' everyday lives and contribute to a comprehensive discussion on gender in Australian schooling culture.

Kayla Mildren is a PhD candidate at Griffith University, with a focus on the sociology of youth and education. Her current work examines the body politics of the uniform in Australian schools, investigating the uniform's role in institutional/individual identity management.

SESSION 7D - ARTICULATING FEMINISMS

Maintenance Feminism

Lily Atkinson

In my research, my work, my life, I am regularly and repeatedly haunted by disruptive, feminist ghosts who appear from different places and different times. These ghosts remind me that feminist time is not a linear progression of waves or phases but a thick layering of complex, multiple, diverse knowledges and practices. How can we research these ghostly-forms to remember and tell different stories about feminism and build more expansive feminist worlds? Drawing on the movements and meanings of domestic worldmaking practices, particularly food-making and yarn-work, this paper theorises the possibility of what I am calling 'Maintenance Feminism', or a feminist methodological and theoretical practice that negotiates the complex relationship between what has been and what will be for feminist researchers, doers, and makers in a preserving-transforming motion. I begin this theorisation by diffractively reading (Barad 2007) Mierle Laderman Ukeles' *Maintenance Art (1969–1980)* with feminist critiques of the 'stories we tell' (Hemmings 2011) about feminism, and begin to explore how these knowledges might disrupt hegemonic and dualistic constructions of oldness and newness in feminist theory. This paper theorises Maintenance Feminism as an experimental approach to feminist theory making and history-telling wherein forgotten feminist thinkers, doers, and makers proliferate, where their knowledges are revived, preserved, and transformed, and the speculative potentialities of their work are not displaced by a hegemonic feminist theory-making that denies the complexity of feminism, its pasts, its presents, and its futures.

Lily Atkinson (she/her) is a white settler and PhD candidate living, thinking, and writing on unceded Kurna land. Her research is interested in the complex politics and temporalities of feminist inheritance. Her personal and political life is grounded in a desire to create more ethical and more expansive feminist pasts, presents, and futures.

The Feminist Potential of Intellectual Conversation Between Women

Talia Fell

In a patriarchal context, women face particular barriers when pursuing an intellectual life. Simone de Beauvoir argues in *The Second Sex (1949)* that the woman in patriarchal society experiences burdens that influence what she even thinks about in her free time away from study or work. She suggests that our best ideas emerge when we creatively exercise our minds in our free time. However, preoccupation with domestic duties, one's appearance, or romantic life creates a situation where one's interests are divided, and less time is spent engaging in this creative free play of ideas. Furthermore, such preoccupations can dictate the kinds of conversations we have with each other. Beauvoir describes the conversations that women often have with each other as concerned with matters of the private sphere, such as husbands, children, and recipes. Interestingly, in Elena Ferrante's *The Neapolitan Quartet (2011–2015)*, we encounter a friendship between two women, Elena and Lila, characterised by intellectual conversation. The protagonist Elena experiences her conversations with Lila as intensely pleasurable, supporting her to approach her studies and writing projects with creativity and passion. In this paper, I analyse these different modes of conversation and argue for the feminist potential of intellectual conversation between individuals who have been limited to their object-mode-of-being in patriarchy. I argue that subjectivity is fostered through the pleasure of reciprocal intellectual dialogue, and that such relations between women and people of diverse genders have potential to foster our creativity and challenge various limits that patriarchy imposes on us.

Talia Fell is a PhD candidate in Philosophy at The University of Queensland. She researches friendship between women, particularly in the intellectual sphere, focusing primarily on the work of Simone de Beauvoir. She has an article published in *Arendt Studies* titled "Hannah Arendt and Rubbish: The Objects that Belong Nowhere in The Human Condition" (2023). She recently presented at the 2024 International Simone de Beauvoir Society Conference in Berlin.

Alterative Feminism: bricoleur-theorising and DIT feminist praxis

Amanda Fiedler

Neoliberalism invokes the (masculinised) singularity as ideal, advancing competition and control as necessary for success. Westernised media ecologies and academia are two spheres that embody this rhetoric. The academy dichotomises and segregates; an approach designed to enable and maintain inequitable distribution/s of power that centre Westernised patriarchal knowledge formations. Similarly, white androcentrism continues to dominate the media industry, impacting the shape and form of popular culture, with less women, People of Colour, First Nations, and gender-diverse people in positions of creative control. Yet, there are interstices of resistance to engender change in both spheres; ways of knowing and doing that embrace collegiality, reciprocity and mutual respect. This paper explores how women in media ecologies, and me as a feminist researcher, creatively disrupt and (re)configure existing constructs to evoke possibilities of change that foreground community and collaboration. Drawing on my PhD research, I unpack what I have called 'alterative feminism', my bricoleur-theorising, methodological in-the-making approach to women's creative activities as feminist and political praxis. Throughout the project I embraced an alterative way of undertaking research into media studies, unearthing forms, moments and spaces of collaborative community (re)making, with women (un)doing and (re)configuring the industry from the ground up.

Dr Amanda Fiedler is a casual lecturer, tutor and research assistant at the University of the Sunshine Coast. Her research explores the sociohistorical intersections of fact and fiction in screen media ecologies, with a focus on gender, genre and activism. Amanda is also the Treasurer of The Australian Women's & Gender Studies Association (AWGSA).

On Neurodiversity and Autism: A Feminist Disability Studies Informed Critique

Natalie Jane

This paper draws on my PhD research on the Senate Select Committee Transcripts about the need for a National Autism Strategy and my recognition that in political, scholarly and activist spaces, autism and neurodiversity are increasingly read as discursively synonymous. In this paper I seek to mount a critique of neurodiversity as a term by drawing on critiques of the mind/body split made by feminist researchers such as Elizabeth Grosz (1994). I argue that neurodiversity is a term always, already invested in naturalising and upholding the Cartesian mind/body split and as a term which attempts to locate 'autism as mind', which therefore makes some forms of autism identifiable, locatable, and therefore fixable. This 'works' for neoliberalism, it 'works' for policy and policy-makers, it 'works' for work and its practices. It does not 'work' for disabled people whose bodyminds are rendered too unruly and therefore unfixable to be a 'problem', and whose bodies, minds, and lives become 'the sign of no future' (Kafer 2013, p.78). Where disability resists fixity according to authors such as Kafer (2013, p.18), neurodiversity and neurodivergence are terms that signal a departure from the unruly disabled subject, and work to situate autism as a locatable, fixed, and therefore fixable, 'problem'. It is this fixity, I argue, which enables further reifying neoliberal dividing, moralising and medicalising of autistic, disabled bodies. This paper acknowledges that whilst neurodiversity and neurodivergence might be politically salient, descriptive categories, I argue that they do so at the expensive of disability justice more broadly.

Natalie Jane (she/her) is a PhD candidate at the University of Adelaide. She is a white disabled woman living and working on stolen Kurna land. Natalie researches in feminist disability studies and her work is sustained by the company of community and a dog (or two) nearby.

FRIDAY WORKSHOP 1

Messy, chaotic and fun – Collaging with first-time mothers to explore the more-than-human parenting village

Eva Neely and Ariel Moy

Individualism and neoliberalism are epistemologically anchored in widely accepted notions of motherhood, imposing unjust responsibility on mothers to be sole bearers of their children's outcomes; much to the detriment of maternal physical, mental and social wellbeing. The imperative to 'be it all' perpetuates feelings of failure, guilt and shame in the wake of increased isolation and eroded support structures. Our scholarship aims to collectivise this agency and foreground fluidity and emergence in the becoming-mother; to replace human agency with the capacity to affect and be affected through more-than-human forces. Theoretically, we draw on posthuman feminism to ignite maternal subjectivities that are relational, embodied, affective, aesthetic and materially embedded. From this theoretical anchor we engage with human and non-human actants in mother-baby-assemblages to build distributed modes of agency that contribute to mothers' well/ill-becoming and belonging, situating responsibility as radically de-centred and multiple. In this workshop, we draw on insights from a longitudinal inquiry with 15 first-time mothers, but specifically share our findings here from an arts-based approach of collaging with these mothers in a coming together of their diverse experiences. We work through the notion of the more-than-human village to theorise trans-subjective emergent mother-baby-assemblages that invite relationality and difference. This session will start with a presentation and then move into an interactive engagement with participants. We will co-develop creative imaginings of collective mothering grounded in more-than-human villages through the use of multimodal collage. With this work, we seek to de-emphasize individualized motherhood and promote contextually-rich

Dr Nadia Mead is a creativity professional and Lecturer in Education at Central Queensland University. Her research interests include teacher identity, teacher voice, and how storytelling can influence professional practice and wellbeing. Her current projects include creative arts research and academic wellbeing.

Eva Neely is a Senior Lecturer in Health Promotion at Victoria University. Her research sits at the intersection of motherhood, embodiment, place and health. She is interested in developing knowledge through innovative (post)qualitative methodologies and theorising on more-than human mother-baby-assemblages, seeking approaches to health promotion rooted in social and reproductive justice.

Ariel Moy is an academic teacher, supervisor and arts-based researcher at The MIECAT Institute. She has a private therapeutic practice specialising in mother/child relationships, is a published author and has presented and facilitated workshops nationally and internationally. She is passionate about creatively exploring becoming-mothering/becoming-'us' in a more-than-human world.

FRIDAY WORKSHOP 2

Flourishing in Third Space: Lessons from a leadership pilot program for culturally diverse women in regional QLD

Fatima-Zahra Blila and Mark Oliver

The Flourish Leadership Workshop Series for Diverse Women was the first programmatic response to address the specific and complex social and professional needs of women from diverse cultural background in Toowoomba, Queensland. With funding from the Queensland Government's Department of Health, the program constructed an alternate space as a resource for culturally diverse women to occupy according to their expectations for safety, social connections and learning. A key concept which guided the creation of this alternate space was a concept explored in the feminist cannon namely, the Third Space.

The Third Space is defined by Adela Licona as a site where binaries exist with possibilities for reconstructing stories, identities and places and the potential to produce new knowledges. With this in mind, we mobilised the Third Space as a site for solidarity to shape a programmatic response to remove barriers for the equitable representation of culturally diverse women in leadership in regional Queensland. Instrumental to our work was an analysis and recognition of our positionalities with differing identities and experiences across gender, race, class, culture, migration and settler colonialism. We intentionally selected to come together as Third Space Professionals (Whitchurch, 2012), a term originally used to describe higher education professionals who cross academic and non-academic borders bringing expertise, competence and knowledge to solving problems and making impact. We extend the use of the concept to include same disposition professionals who exist in other ecosystems, in this instance community development and community learning.

This workshop will guide participants through how we grounded our practice in third space professionalism, demonstrating our cooperative process for competitive government-funded community grant writing, program co-design, co-facilitation and co-learning. We seek to make visible third space professionalism as a share salient social feature, which became a foundational source of strength, an equal standpoint and a resource that allowed us to thrive in Third Space.

Fatima-Zahra Blila identifies as a social innovator who integrates engagement, community development and participatory development practice to the address social issues for culturally diverse communities, using evaluation and co-design. Fatima-Zahra's passion and advocacy for culturally marginalised individuals is rooted in her experience of migration from Morocco to Australia almost a decade ago. Her academic research is informed by studies in linguistics, development practice and evaluation.

Mark E. Oliver is a Lecturer in Human Development and Counselling at the University of Southern Queensland. Mark was the recipient of a Rotary Ambassadorial Scholarship to study at the University of Connecticut, where he completed studies in research methods and educational psychology. Mark was the research assistant on the Global House initiative at the University of Connecticut, which aimed to foster cultural awareness and social connection between American and International Students.

FRIDAY WORKSHOP 3

Trauma Informed Yoga, Movement and Breath as a Pathway to Embodiment, Rest, and Healing

Edwina Kempe

Movement and Reflection session Empowerment, choice, non-coercion and a shared authentic experience are core elements that underpin trauma informed yoga and deeply align with feminist principles. This approach recognises that yoga in this context is a product of 500+ years of colonisation and acknowledges the ancient teachings of yoga originating in India, speaking to the theme of decoloniality. Our bodies, nervous systems, and breathing patterns are encoded by our lived experience and how we have had to interact with systems of oppression. When the conditions of safer spaces and relationships are established, participants are invited to explore what agency and rest feels like in their felt experience through yoga and breath practices. As evidenced in over 2 decades of research, this can be an empowering practice for people who have experienced gender based violence and global violences. It is a practice that supports (re)claiming the body. This session will facilitate a regenerative practice that rejects the capitalist premise that the body, and the earth, is an expendable resource. In this practice, we are invited to listen and make choices that suit our own bodies. There is nothing that we need to achieve and nothing that we need to do. We are invited into this counter-cultural practice of choosing a different pattern or shape of movement, rather than what we have been conditioned to believe we should do, what we should look like, or how we should feel. We are invited to notice and reflect on our inner landscape and listen to our own system's pathway to rest and healing.

Edwina Kempe BA Peace & Conflict Studies (Hons International Relations), MSW, TCTSY-F, Registered Yoga Teacher I am an Accredited Mental Health Social Worker, therapist, and yoga facilitator working on Jagera, Turrbal and Jinibara country. I have worked in the community sector and private practice for 17 years, including working with First Nations communities and people impacted by sexual assault, domestic violence, homelessness, the refugee experience, and complex trauma. As the first Trauma Center Trauma Sensitive Yoga (TCTSY) Facilitator in Queensland I have been at the forefront of bringing trauma-informed and body-informed practice to this work, facilitating workshops for hundreds of practitioners around Australia and New Zealand. I offer somatic tools as a part of my integrated approach to support participants to find their own pathway to healing in individual therapy, group yoga programs, and restorative retreats. More at: <https://www.edwinakempe.com.au/> and <https://www.traumasensitiveyoga.com/research>

Map of Venues

Southern Cross University, Gold Coast Campus

Gold Coast Airport, Terminal Dr, Bilinga QLD 4225

[Click here](#) for directions

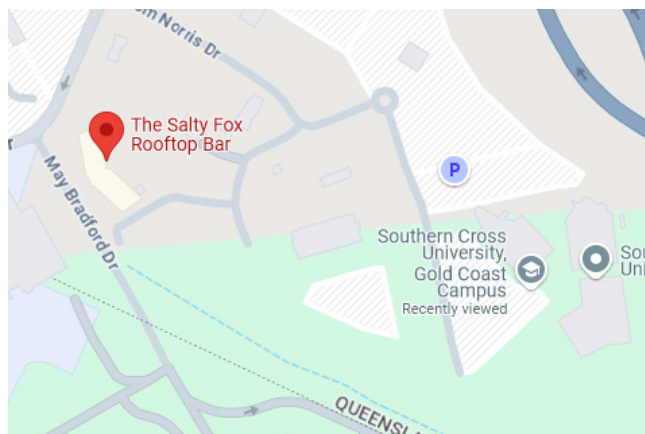
Event attendees are welcome to park anywhere except where otherwise signed (Accessible parking, SCU clinic parking, loading zones etc.) and will not require a permit.



The Salty Fox Rooftop Bar Rydges, Gold Coast

Lot 5a Terminal Dr, Bilinga

[Click here](#) for directions



Sponsors and Supporters



Big thanks to the [MU'OOZ ERITREAN RESTAURANT & CATERING](#)
for our tasty meals
and Southern Cross University for hosting us



The Australian Women's and Gender Studies Association (AWGSA) is the peak body representing researchers, academics and students of Women's & Gender Studies in Australia.

Objectives of AWGSA

- An association FOR US, WITH US and ABOUT US
- To advocate for women and gender issues in government and organisations
- To promote links with other international feminist organizations and associations.
- To promote the teaching, study, and research of women's and gender studies in Australia.