
FEMINISMS IN A TRANSNATIONAL PERSPECTIVE 2013

Feminist critique of knowledge production

Programme & Abstract

Post-graduate course
Dubrovnik, May 27-31, 2013

COURSE DESCRIPTION

In a world of radical political, social and economic changes, it is becoming ever more urgent to explore structural relationships of power and knowledge from feminist and transnational point of view. Women have long been excluded from academic and public life which is why they are particularly sensitive to the questions related to production of knowledge and power, the strategies of empowerment and ways of setting the public agenda. Women's knowledge is an important resource not only for their discursive enunciations but also as the asset of mobilization against (in)visible power in neoliberal capitalist societies, its discrepancies and discriminations, injustices, seclusions, dislocations and the discreditations of dissenting, rebellious voices. Feminists from the European margin are moved by the urge to act and re-think their peripheral position as productive, flexible and transgressive epistemic zone that can stimulate new humanistic concepts and values. This is why they pose basic questions: Are the experimental quality of knowledge and emancipatory knowledge the only two ways of challenging deep-rooted power inequities within and outside the academe? Are the critiques of postcolonial reason and the critiques of capitalist production of center, (semi)peripheries and margins still helpful to understand the ways in which academic expertise and intellectual authority operate in "liquid societies"? Is the participatory action research decisive for the feminist knowledge production as opposed to expert centers, both of which involve speaking *for* others and claiming to be more objective, or we need new pedagogy from below (G. C. Spivak).

The main points of discussion will be as follows:

- how to (re)activate critical feminist epistemology strengthening links between pedagogy, artistic practices and activism
- how to claim and popularize feminist intellectual heritage which promote pluralism, alterity and emancipation
- how to combine women's study of local/regional phenomena with the study of transnational processes
- how to critically assess the differential development of women's/gender studies in the university systems of Central and Eastern Europe as well as other world regions
- how to strategically use socialist, (neo)Marxist, radical and new materialist insights in order to counter deeply embedded capitalist systems of hierarchy, uneven distribution and exchange
- how to *disenchant* the terms 'partnership', 'collaboration', 'consultation' and 'participation' misused in the discourse of cross-sectoral partnerships between government, academia, civil society and the private sector (V. Schubert)
- how to struggle against the agnotism or *agnotologic* capitalism, „a capitalism systemically based on the production and maintenance of ignorance“ (M. Betancourt)
- how to encourage decolonial agency in the context of global coloniality and "vanished second world" (M. Tlostanova)

Monday, May 27.

09.30–09.45 Gathering of the participants at the IUC, Don Frana Bulića 4, Dubrovnik

Moderator: **Rada BORIĆ**

09.45–10.15 **Rada BORIĆ**: Welcome address and short self-presentation by all participants

10.15–10.30 **Renata JAMBREŠIĆ KIRIN**: Introductory remarks

10.30–11.00 **Biljana KAŠIĆ and Sandra PRLJENDA** (Zagreb, Croatia)
A Curious Act of Knowing: Obstacles around Politicality of Feminist Cognition and Feminist Traces within Academia

11.00–11.15 Discussion

11.15–12.00 *Coffee break*

Joint venture with the course *Feminist Critical Analysis: Contemporary Contentions*
- Rethinking Gender Identity and Identity Politics -

12.00–13.30 **Linda MARTIN-ALCOFF** (New York, USA)
Global Echoes of Rape and Resistance

13.30–14.00 **General discussion**

Lunch break

Afternoon session

Moderator: **Rada BORIĆ**

Presentations by (post)doctoral students (20' presentation + 10' discussion)

16.30–17.00 **Angelika ARUTYUNOVA (USA)**
Where is the Money for Women's Rights?

17.00–17.30 **Doris ARZTMANN** (Vienna, Austria)
Intersectional how? Categories, Intersectionality and Levels of Analysis

17.30–18.00 **Kateryna BURKUSH** (Ukraine & Budapest, Hungary)
Duality of Activism: Possibilities of Feminist Knowledge Production Through Collective Action

Tuesday, May 28.

Moderator: **Jasmina LUKIĆ**

09.30–10.15 **Silvana CAROTENUTO** (Napoli, Italy)
The Knowledge of Death and Life: Photographs of Women

10.15–11.00 **Lada ČALE FELDMAN and Ana TOMLJENVIĆ** (Zagreb, Croatia)
Producing the Unknown, Preserving the *Birthmark*

11.00 –11.15 Discussion

11.15–11.40 *Coffee break*

11.40–12.25 **Natka BADURINA** (Udine, Italy & Zagreb, Croatia)
On the Advantage of Tragedy for Feminism

12.25–13.10 **Brigita MILOŠ** (Rijeka, Croatia)
Concept in Surroundings

13.10–13.30 Discussion

13.30 –16.30 *Lunch break*

Afternoon session

Moderator: **Sabine GRENZ**

Presentations by (post)doctoral students (20' presentation + 10' discussion)

16.30–17.00 **Demet GÜLÇIÇEK** (Ankara, Turkey)
History of Women or a New Historiography from a Feminist Perspective: Ottoman Women's Magazine

17.00–17.30 **Svetlana ZAKHAROVA** (St. Petersburg, Russia & Budapest, Hungary)
Gendering Dissent in Russian Contemporary History

17.30–18.00 **Pauline S. HORTELANO** (Åbo, Finland & Philippines)
Rethinking Migrant Integration

Wednesday, May 29.

Joint venture with the course *Feminist Critical Analysis: Contemporary Contentions*
Rethinking Gender Identity and Identity Politics

Moderator: **Lada ČALE FELDMAN**

- 09.30–10.15 **Marina GRŽINIĆ** (Ljubljana, Slovenia & Vienna, Austria):
 For an Antiracist Politics of Knowledge: Elaborating on
 Transfeminism and Black Theoretical Thought
- 10.15–10.30 Discussion
- GEMMA PANEL: Three key words in Transnational Feminism:
 Ethics, Politics and Critique**
- 10.30–11.15 **Sonia FERNANDEZ HOYOS** (Metz, France); **Adelina SANCHEZ ESPI
 NOZA** (Granada, Spain)
 Higher Education and the Feminist Critique of Knowledge
 Production: the Case of GEMMA
- 11.15–11.45 *Coffee break*
- 11.45–12.30 **Jasmina Lukić** (Budapest, Hungary)
 Transnational Perspective in Feminist Studies: Minor
 Transnationalism and its Implications
- 12.30–13.15 **Vita FORTUNATI** (Bologna, Italy)
 Politics and Ethics in Feminist Knowledge Production from the
 Perspective of Literary Studies
- 13.15–13.45 General discussion
- Lunch break*
- Free afternoon**
- Optional: guided tour through Dubrovnik*
- 18.00–20.00 **Screening of a documentary video film *Relations: 25
 years of the Lesbian Group SKUC-LL Ljubljana* by Marina GRŽINIĆ**

Thursday, May 30.

Moderator: **Vita FORTUNATI**

09.30–10.15 **Ankica ČAKARDIĆ** (Zagreb, Croatia)
 The Problem of Knowledge Production in Feminist Political
 Economy: from Yugoslav Self-management to Neoliberal Austerity

10.15–10.30 Discussion

GENDER-ACT PANEL: The Status of Feminist Scholarship

10.30–11.15 **Maria do MAR PEREIRA (Portugal & UK)**
 Evading the Feminist Critique of Knowledge Production? The
 Status of Feminist Scholarship in Contemporary Europe
 Academia

11.15–11.45 *Coffee break*

11.45–12.30 **Mia LIINASON** (Lund, Sweden)
 Desire, Shame, Tensions, Hopes and Conflicts. 'Affective Confusion'
 and the Destabilization of Power Relations in Knowledge Production

12.30–13.15 **Sabine GRENZ** (Göttingen & Münster, Germany)
 Power in Interviews in Feminist Research on Sexualities

13.15–13.45 General discussion

Lunch break

Afternoon session

Moderator: **Silvana CAROTENUTO**

Presentations by (post)doctoral students (20' presentation + 10' discussion)

16.30–17.00 **Karmen ŠPILJAK** (Celje, Slovenia & Brussels, Belgija)
 Non-formal Educational Methodology as a Tool for the
 Development of Emancipatory and Feminist Thought

17.00–17.30 **Tina PAVLOVIĆ** (Zadar, Croatia)
 The Epistemological Insights into the Feminist Theory in Croatia
 from 1970s to 2000s

Friday, May, 31.

Moderators: **Renata J. KIRIN and Sandra PRENDA**

09.30–10.15 **Marijana HAMERŠAK** (Zagreb, Croatia)
Children and Women: Childhood Studies and Feminist Perspective

10.15–10.30 Discussion

10.30–11.15 **Simone RAJILIĆ** (Berlin, Germany)
Feminist Intervention in Patriarchal Knowledge Production Through
Grammars in Serbia

11.15–11.30 *Break*

11.30–12.15 **Roswitha KERSTEN-PEJANIC** (Berlin, Germany)
Being trapped in Heteronormativity by Language Use: On the
(Non)applicability of Constructionist Gender Theories in Croatian

12.15–12.30 Discussion

12.30 -13.00 Course evaluation

Departure

ABSTRACTS

Biljana KAŠIĆ and Sandra PRENDA (Zagreb and Zadar, Croatia)
A Curious Act of Knowing? Obstacles around Politicality of Feminist Cognition and Feminist Traces within Academia

The idea of our presentation is to explore the problem-mirroring of Women's/Gender's Studies issues from two interrelating positions and perspectives, inside and outside academic system. Both locations function as defiant oasis of feminist knowledge-production within the anti-feminist climate accompanied by functional operating educational agenda, consumerist turn in higher education, „the fight against gendered ideology“, and cognitive capitalism. Yet these problems urge us to stand against long-term implications of the peculiar juncture of neoliberal regime of knowledge and the awaking of the idea of anti-secular, religious old-new 'patronage' upon genders. We will endeavour to articulate certain paradoxes that emerge such as an increased interests by students in Women's studies education vs. the lack of interest among academic authority to integrate the WS's programme within the academic curricula; ongoing popularity of feminist theory as trans-, cross-disciplinary theory vs. the trend of fostering 'pure' captured disciplines; discrepancy between the desire for feminist knowledge among young scholars and lack of strength of feminist activism. We would like to discuss the question of how and to what extent the subversive aspects of feminist knowledge can be a resistant site in favour of social change, as well as to examine the feminist commitment for decolonizing knowledge crossing academia/alternative education dichotomy.

Angelika ARUTYUNOVA (AWID, USA)
Where is the Money for Women's Rights? Manager

Among all the difficult topics for feminist movements to address, agree on, and communicate – money is one of the top ones. In Where is the Money for Women's Rights? action research, AWID has been providing a body of knowledge on where funding is coming from to women's rights organizations and what are the politics behind some funding trends. Comprehensive and complex research methodologies have been employed to conduct Where is the Money Studies and what we found challenging at the end of each research process is language – how to present the found information to ensure that feminist politics of resistance are captured even if we talk about a banal subject of money, which is extremely political as most of the funding if not all are result of neo-liberal system of domination and oppression. Hence, the conflict between mere existence of women's organizing that requires funding and critique of the root accumulation of wealth that created philanthropic money as well as problematic development field's neo-liberal agendas. The presentation will share the findings from the latest 2013 *FundHer Where is the Money for Women's Rights?* research report as well as highlight few other AWID's publications related to the feminist documentation of women's rights achievements and progress like *Capturing the Change* and *Women Moving Mountains*. With the examples from the above action research, the big questions of the presentation are: 1) how do we make our agendas explicitly political yet communicable to public outside of our movement to get more traction, support, and 'following'; 2) how to keep the connection

between complex studies and language use with feminist grassroots organizing that often finds our work inaccessible and inapplicable to their daily realities.

Doris ARZTMANN (Vienna, Austria)
Intersectional how? Categories, Intersectionality and Levels of Analysis

“It is precisely because intersectionality is now ‘a leading feminist paradigm’ with expansive interdisciplinary reach that it is a critical moment to engage with its contradictions, absences, and murkiness” (Zack 2005:1).

Intersectionality has become a widely deployed tool for feminist and anti-racist scholars/activists in producing a more complex and nuanced knowledge of the workings of sites of oppression- a *“fast travelling concept”* as Gudrun-Axeli Knapp puts it (Knapp, 2005: 255). In my presentation I will expose and critically interrogate the assumptions underpinning intersectionality by focusing on the tension that the use of categories produces. First, I will distinguish different levels of categorization. Second, I will focus on social categories as categories of discursive practice in the making of boundaries and hierarchies. Third, I will explore which categories are made relevant in the process and which ones are marginalized, de-categorized or not visible at all. Furthermore, I would like to devote some thoughts on the constitution of categories. Are they, as Katharina Walgenbach (2007) proposes, mutually intertwined and depending on each other? Or should we rather look at them with Patricia Hill Collins (1990) as being discursive means in the exercise of power? If this is the case, then intersectionality has, as Floya Athinas phrases it *“also to deal with the functioning of the categories separately as salient aspects of discourse and practice”* (Anthias 2012:5).

References:

- Anthias, F. (2012): Intersectional what? Social divisions, intersectionality and levels of analysis. In: *Ethnicities* 13 (1), Sage Publications, p. 3-19
- Hill Collins, P. (1990) *Black Feminist Thought*. London: Harper Collins.
- Knapp, G-A (2005) Race, class, gender, reclaiming baggage in fast travelling theories. *European Journal of Women's Studies* 12(3): 249–265.
- Walgenbach, K. (2007): Gender als interdependente Kategorie. In: Walgenbach, Dietze, Hornscheidt, Palm (ed.): *Gender als interdependente Kategorie. Neue Perspektiven auf Intersektionalitaet, Diversitaet und Heterogenitaet*. Barbara Budrich Verlag, p. 23-64
- Zack, N. (2005): *Inclusive Feminism: A Third Wave Theory of Women's Commonality*. Lanham, MD: Rowman & Littlefield Publishers, Inc.

Kateryna BURKUSH (Ukraina & Budapest, Hungary)

Duality of Activism:

Possibilities of Feminist Knowledge Production Through Collective Action

In my presentation I will address activism as struggle for interpretive power and practice of meaning negotiation around issues significant for feminist agenda, and also potential of critical activism to actually shape political agenda through collective action. If, according to classical Foucauldian formula, knowledge and power are intimately intertwined, the act of reevaluation of stabilized social “values”, “truths”, and norms (or “traditions”, which are often mobilized as an argument, at least in Ukraine, for strengthening misogynist or homophobic public opinion) from feminist standpoint has a value of both political action and attempt to alter the way things are used to be known in society. I will argue for rethinking of the place of activist form of feminist knowledge in the broader framework of institutionalized feminist critique and its significance in the process of definition of “political”. I will also address feminist presence in public space and shaping of feminist statement through artistic means, building upon the activities of Kyiv based feminist group “Feminist Ofenzyva”.

Silvana CAROTENUTO (Napoli, Italy)

The Knowledge of Death and Life: Photographs of Women

In my contribution, I would like to reflect on some examples of female knowledge, in relation to ‘photography’. In her *so close* (2009), H  l  ne Cixous articulates different phases of her approach to photography (through the relation to her mother); on her part, Monika Bulaj is a Polish-Italian photographer who does not provide any theoretical account of her art, but who intertwines her extraordinary photos with texts that open up our visual horizon, in a way that re-establishes hospitality, communality and dialogue with alterity. In my reading, the knowledge forms of H. Cixous’ writing and M. Bulaj’s reportage are set in proximity with the notion of ‘difference’ that comes from the posthumous discovery of an emphasised interest of Deconstruction in photography as ‘a peculiar logic that ... is pertinent everywhere’ (Derrida and Plissart, *Right of Inspection*, 1997; 2012).

I will start from the interpretation of Catherine Malabou of the question of ‘difference’ in Jacques Derrida; I will then set the binomy ‘death’ and ‘life’ inside Deconstruction; my interpretative contribution will be to state that the knowledge expressed by women, through the creative eyes of Cixous and Bulaj, positions itself on the side of ‘life’.

Lada   ALE FELDMAN and Ana TOMLJENOVIC (Zagreb, Croatia)

Producing the Unknown, Preserving *The Birthmark*

While situating our intervention within the context of recent evaluative pressures and re-arrangements of disciplinary priorities affecting the material condition and the status of the local scholarly production, our lecture will critically reflect upon the possible contributions of feminist, queer and postcolonial literary criticism to the current struggle for the preservation of humanities. Dissatisfied with the kinds of defense of humanities knowledge production that emphasizes its ethical and political purpose, its uses in the education for democracy and world justice (cfr. Nussbaum, 2010 and Spivak, 2012), we honor the 10th anniversary of Monique Wittig’s death by evoking her unique blend of materialist critique, radical lesbianism, and avant-garde textualism as a promising conceptual framework within which to argue for the purposelessness of literature, for its material effects that act upon preestablished understandings of language and thus reach beyond inherited notions of democratic representation, let alone scientific ideologies and practices of profit-making as currently imposed standards of academic life. In order to demonstrate Wittig’s epistemological stance, which inspired our recently published *Introduction to feminist literary criticism*, we will present an interpretation of Nathaniel Hawthorne’s tale *The Birthmark*, using its self-reflexive claim for the literary production of the unknown as an allegory of the kind of feminist reading we endorse.

Natka BADURINA (Udine, Italy & Zagreb, Croatia)
On the Advantage of Tragedy for Feminism

The presentation will address the consequences of postmodern ideas about knowledge production for feminist theory and practice, with particular regard to the notions of the tragic and the sublime, as closely related to the postmodern condition. My intention is to reconsider the traditional feminist scepticism towards tragedy as a masculine, patriarchal, anti-democratic and hierarchical genre. On the contrary, I intend to show that the tragic genre, as well as the tragic world view, are not only consistent with postmodern epistemology, but also particularly fruitful for feminist knowledge, because they perfectly fit its desire to be democratic, open to the Other, devoid of tyranny and violence, and inclined to link knowledge and art.

Quoted authors: Terry Eagleton, George Steiner, Theodor Adorno, Hannah Arendt, Joshua Foa Dienstag, Samir Gandesha, Kathleen Sands, Patricia Yaeger

Brigita MILOŠ (Rijeka, Croatia)
Concept in Surroundings

The aim of my presentation is to rethink the possibility of 'affection' of the concept of "pasionately undutiful daughter" in the context of terms such as 'partnership', 'collaboration', 'consultation' and 'participation'. The concept of "undutiful daughter" has been introduced by Rosi Braidotti (2002) as a form of hers (academic) autofiguration, implying "a sort of joyful and generous disobedience instead of the tragic solemnity that marks the Oedipal respect for the elders" (Braidotti). Proposed concept springs from Braidotti's former notion of nomadic subject whose motion draws lines that result in mappings, rather than 'molar' (G. Deleuze) cartographies.

Rhetorical shift performed by contemporary (academical) mainstream ideologues include (nominal) usage of, traditionally understood, "feminine" modes of cooperation. As far as such molar in(ter)vention lead to numerous (theoretical, critical) lines of flight from/within (yet to be expected) systems of power, at the same time increases the pressure/amount of devastating consumption of the constitutive Other, now overtly shorn of Othernesses (until recently) "own" constituent elements. Critical/ethical problem that appear in the context of 'zapping' gender identity elements, in turn, may call for paradoxical new coil – reappropriation (paradoxical de-territorialization) of confiscated elements, but in a manner that it can be described as "a joint commitment to re-thinking subjectivity as an intensive, multiple and discontinuous process of inter – relations. (...) the radical edge of postmodernism, namely to move beyond critique and to bring about a community of historically located subjects seeking for inter-connections in a non-ethnocentric and non-phallogocentric manner" (Braidotti).

Demet GÜLÇİÇEK (Ankara, Turkey)
History of Women or a New Historiography from a Feminist Perspective:
Ottoman Women's Magazine

Formal historiography of Turkey frequently emphasizes that in the modernization process of Republic of Turkey; new nation state "gave" their rights to women and emancipated them from their unequal position. However, beyond this discourse, Ottoman women were already demanding for their rights starting from 1870s. The most important source to discover the knowledge of these women is their magazines. They wrote books, published journals, established associations, organized protest actions and questioned about the traditionalist and reformist men of the era. Feminist historiography indicated us that Ottoman Women's Magazines are not simply for completing a missing part of a whole picture of history; rather it requires a totally new historical analysis. To focus on knowledge of these women, in the first period (1870-1908), main problematic was the education of women with the aim of being "good mothers and good wives"; however, starting from 19th century to establishment of Turkish Republic (1908-1923), they questioned about all dimensions of social life with reference to patriarchal system. One of the most important source is Kadınlar Dünyası Magazine (Women's World Magazine) which is the publication of a feminist association named Osmanlı Müdafaa-i Hukuk-i Nisvan Cemiyeti (Defense of Right of Ottoman Women Association). In this magazine, women questioned about discrepancies, discriminations, dislocations sourced by patriarchal system from a feminist perspective which is very radical for the period. Before this magazine the main issue was equality between men and women, while in Kadınlar Dünyası Magazine they started to question about patriarchy by defining themselves as feminists. Thus, I will specifically concentrate on this magazine in order to have a feminist analysis for the period which is very different from man's perspective of narrative of historiography of Turkey. Kadınlar Dünyası members were aware of their subject position in "history-making" process. From a member of the magazine:

"While I am having a speech to you, it is clear that we are creating history. When our granddaughters will explain our history in a conference hall, they will certainly tell our humble but resistant and sincere struggle."

It is an honor to explain their struggle in a conference hall...

Svetlana ZAKHAROVA (St. Petersburg, Russia & Budapest, Hungary)
Gendering Soviet Dissent: The Woman Question and Soviet Dissidents

In my presentation I'm going to consider the question why Soviet dissidents almost unanimously ignored the so-called woman question. My presentation will be based on the research done for the MA thesis and I will present on one of the chapters. It is devoted to the phenomena of Soviet dissent during the years of Leonid Brezhnev (1964-1982). Soviet dissent was widely studied by both Russian and Western scholars, especially during the Cold War and immediately after the dissolution of the Soviet Union. However, as I argue in my thesis, the main body of historiography on Soviet dissent does not consider gender dimension of this phenomenon. Moreover, Russian and Western scholars usually portray Soviet dissent exclusively as a "heroic struggle" for universal human rights that excludes many types of

oppositional activities from the historical narrative. In the first part of my presentation I will briefly present on historical context, namely, on the situation in the international arena (and gender as an important battlefield of the Cold War during the years of Détente) and the domestic situation in the Soviet Union. Then I will try to answer the question why the absolute majority of Soviet dissidents did not pay attention to the so-called woman question. I believe that their indifference can be explained by internal and external factors.

While fighting for “universal human rights”, Soviet dissidents privileged civil and political rights over others. As Nira Yuval-Davis (2006) pointed it out, also in the international arena “human rights discourse, dominated by the West, came to emphasize almost exclusively civil and political rights”. Women’s rights and women’s problems were not part of this discourse. Moreover, even the notion of Soviet dissent was formulated mostly by Western mass media and scholars (Soviet officials and mass media till the last years of the Brezhnev Era ignored the phenomenon of Soviet dissent and referred to dissidents as traitors, madmen or loafers). In the main body of historiography the term dissent is coded as masculine (cf. M. Bucur-Deckard, 2008) devoted to the abortions under Communist regime in Romania, claims that such a restricted definition mirrors a misogynist view of political activism) and includes only some types of oppositional activities that existed in the Soviet Union.

References:

Nira Yuval-Davis, “Human/Women’s Rights and Feminist Transversal Politics” in *Transnational Feminisms*. M.F. Marx and A.M. Tripp (eds.) New York University Press, 2006, 290.

Maria Bucur-Deckard, “Gendering Dissent: Of Bodies and Minds, Survival and Opposition Under Communism,” *Oxford Slavonic Papers* 7/9 (2008).

Pauline S. HORTELANO (Åbo, Finland & Philippines)

Rethinking Migrant Integration

My research problematizes the discourse and practices of integration in Finland and in my presentation, I will identify and discuss some of the points that the notion and practice of integration are problematic i.e. starting from my own experiences of attending a 6-month integration course in Vaasa (the town where I live in Finland) where my awareness of how migrants are viewed was first raised. One of my arguments is that integration is not a mechanical, neutral social process; and that it takes place within a gendered, classed and racialized context. In my presentation, I will present and discuss some of my initial data in order to show how gender and race, for example, manifest in the everyday experiences of the migrants I interviewed and challenge the existing narrow conception of integration. My research project’s aim is to re-imagine integration as a social process and to generate a theoretical understanding of integration from feminist and migrant perspectives. In the last part of my presentation, I will share a particular experience I had in data gathering that, to me, spoke of how intricate is knowledge production.

Joint venture with the course *Feminist Critical Analysis: Contemporary Contentions* Rethinking Gender Identity and Identity Politics

Marina GRŽINIĆ (Ljubljana, Slovenia & Vienna, Austria)

For an Antiracist Politics of Knowledge:

Elaborating on Transfeminism and Black Theoretical Thought

I intend to discuss/attack universal Europocentric knowledge and its racialized premises in today global capitalism through transfeminism and Black lesbian and feminist positions, as well psychoanalysis and contemporary activism, referring on the work of bell hooks, Grada Kilomba, Hortense J. Spillers, Beatrice Preciado and many other scholars from the so called Black studies terrain and transfeminist world in Europe and globally. For example Grada Kilomba, Afro-German scholar, since the 1980s, writes “Schwarz” (Black in German language) in capital words, in order to emphasize that in this context “Schwarz” is not a color but rather a political identity. She argues that “we are not dealing with an adjective, but rather with a term, a political term. This misunderstanding is visible in theatre, when for instance still today *white* actors paint their face black, in order to portray the Black Othello and its experiences as a Black man – a very disturbing image, which has its roots in the colonial time. The term ‘Schwarz’ deconstructs this idea that ‘race’ is an aesthetic thing or that Black people are discriminated against because we ‘look’ different. It is exactly the way around: people are discriminated against, not because they ‘look’ different, but rather because they are treated differently.” Therefore we are talking about politics and not about colors, not even about gender, but about another knowledge that is transfeminist, migrant, politically subversive and sexually transgressive.

GEMMA PANEL:

Three Key Words in Transnational Feminism: Ethics, Politics and Critique

Sonia FERNANDEZ HOYOS, Université de Lorraine (Metz, France)

and **Adelina SANCHEZ ESPINOZA** (Granada, Spain)

Higher Education and the Feminist Critique of Knowledge Production:
the Case of GEMMA

This paper will approach the critique of traditional practices of research and teaching and the new forms of knowledge which can be generated in Higher Education through transnational postgraduate collaboration. A Case in point is GEMMA: »Erasmus Mundus Master's Degree in Women's Studies and Gender,« taught simultaneously at seven universities within Europe with the collaboration of eight other universities worldwide. We will focus on specific examples of how our transdisciplinary and transnational practices are gradually producing new feminist forms of knowledge.

Jasmina LUKIĆ (Budapest, Hungary)

Transnational Perspective in Feminist Studies:
Minor Transnationalism and its Implications

The paper deals with the concept of minor transnationalism as it was introduced by Francoise Lionnet and Shu-mei Shih. One of the main claims of Lionnet and Shih is that traditional binary model of center and periphery should be replaced with more complex model of minor transnationalism which introduces multiple spatialities and temporalities. The model allows for better understanding of creative interventions across national boundaries between 'monitized cultures'. This perspective allows for more refined approach to complexities on local level, where mutual influences between geographically or historically close regions can be of much higher importance than influences from some assumed 'centre'. At the same time, it points to relevance of local topics and local knowledge as opposed to the dominance of imported theories and interpretations.

Vita FORTUNATI (Bologna, Italy)

Politics and Ethics in Feminist Knowledge Production
from the Perspective of Literary Studies

My paper will be divided in three parts:

In the first part I will argue that in contemporary feminist literary criticism ethics and politics are strictly interconnected (see G.. Spivak, G. Anzaldúa, Francoise Lionnet, C.Kaplan, Shu -Mei Shi);

After 9/11 a certain kind of postmodernism – with its jocular manner, its ostentatious irresponsibility, its deconstructive frenzy-suddenly appeared frivolous against the enormity and terrible novelty of this tragedy (S.J. Burns, 2008). A “new era has emerged focused on the concept of responsibility... Literally *responsibility* indicates the ability to respond, that is to say, to act or decide in response to an event or a situation... Women's narratives of responsibility present us with an important model for reading in the age of globalization because they explore conflicts and traumas infusing us with a renewed faith in language as an instruments of mutual understanding , atonement and reconciliation. The term *life narratives* encapsulates the idea that narrative is grounded in experience, both one's own and other people. It evokes not only the liberating power of fiction, with its ability to create alternative worlds, but also the documentary and performative dimension of confession and testimony-two ethical acts which are connected with truth and reconciliation, notably in post-conflict environment.

Finally I would like to examine some case studies of life narratives in Transnational Women's literature where the themes of memory, of nostalgia and the quest of identity are predominant.

RELATIONS. 25 YEARS OF THE LESBIAN GROUP SKUC-LL LJUBLJANA

Authors: Marina Grzinic, Aina Smid, Zvonka T. Simcic

Length: 84 min 02 sec, 2012, color, sound

Slovenian, Serbian, Croatian, with English subtitles

This documentary video film is about the 25 anniversary of the lesbian group SKUC-LL (1987-2012) and about the lesbian movement in former Yugoslavia. It is a project that visualizes, and define the context for the movement and of the LGBTQ community within and with relation to politics, economics, culture, arts and legal institutional structures; this contextualization works on two layers: first from the decaying socialism to neoliberal capitalism, and then in the time of the 1990s it depicts the transition to a present, bloody neoliberal global capitalism. The video film includes analysis of the movement in the EU after 2004, when Slovenia became a member of EU, and includes discussions and analysis of the “climate” that followed the discussions and rejection of a new family code in Slovenia in 2012. The family code was rejected by a referendum in March 2012, the majority decided negatively on basic human rights for same sex unions and their children. A special place is given in the film to the Pride Parades in the ex-Yugoslavian territory.

The video film presents a variety of processes of marginalization and the struggle for rights of the lesbian and LGBT community in Slovenia and wider in ex- Yugoslavia. It is a struggle for visibility, but as well a testimony of the incredible power of the lesbian movement, its artistic and cultural potential, critical discourses and emancipatory politics. The film consists of interviews, documents, art projects, nightlife, political appearances, and critical discourse. The film as well talks about Europe, global world capitalism and the status of lesbians today. Other topics that are covered are alliances, history, the relations and alliances with feminism, gay, transgender, and queer, AIDS and the diction of homosexuality. It gives a harsh critique of discrimination, racism, fascism in Europe today.

This is NO budget film as it is made without a single cent of investment by government or NGOs.

Ankica ČAKARDIĆ (Zagreb, Croatia)

The Problem of Knowledge Production in Feminist Political Economy: from Yugoslav Self-management to Neoliberal Austerity

The presentation aims to offer an analysis of problem of gender dematerialisation which occurs – as I suggest – as an important moment of knowledge production and one of the epistemological-political elements necessary for the construction of new ideological regime of society neoliberalisation. Of course, we are talking about 70ies and welfare state demontage which is being specifically reflected at Yugoslav socialist self managing market system that will soon transform to capitalist mode of production. The paper will sketch women's struggles from self-management to austerity, in three chapters. As we will try to show, the specificity of the relation between feminism and knowledge production problem could be easily demonstrated by the lack of literature on women's struggles, begging with the literature connected to AFŽ (Women's Antifascist Front), the single most important organisation of women working during the World War II and Yugoslav self-managing period, which is, as I have said pretty scant. However, the literature that is available serves as a basis to list the key elements for a historical-materialist analysis of the position of women and their organising during self-management. Similarly, very few papers exist which offer systematic reviews of feminist activism in Croatia after the 1990s, the 'transitional' period after the break-up of Yugoslavia and the topic of the second part of the paper. Such a problem of knowledge production is accounted for, in the first case, by a phenomenon of "collective amnesia" of a society leaving socialism, affirmed in parallel to the procedure of "manufacturing consent" as a necessary step in the establishment of a new regime, as explained by David Harvey. Because the 1990s in former Yugoslavia were the time to prepare the ground for the primitive accumulation of capital and privatization of common/public goods, it was necessary to produce consent and justify the newly created modes of classes and relations of production. Supporting the nationalist agenda and spurring ethnic hatred have been known to serve as tools facilitating the affirmation of capitalist destructions. In this region, of course, the consequences were truly dire – a war broke out. This makes it particularly interesting to consider the ideologies connected to feminist struggle after the demise of self-management and Yugoslavia, that is, in the period of Croatian "transition". Finally, the third chapter considers feminist responses to crisis in the time of austerity policies. While there is a serious problem – epistemological as well as ideological in nature – to find reviews of women's struggles in the region from the WWII until transition, there is also a lack of texts which would articulate women's problems in Croatia in the context of austerity measures. Without serious historical-materialist analyses of the knowledge production problem connected to the position of women during the financialization of capitalism, it is difficult to provide a basis for anti-capitalist feminist struggle which would ally itself with the contemporary left movement.

GENDER-ACT PANEL: The Status of Feminist Scholarship

Maria do MAR PEREIRA (Portugal & UK)

Evading the Feminist Critique of Knowledge Production?

The Status of Feminist Scholarship in Contemporary European Academia

During the last decades and in several countries, there has been significant growth in the numbers of Women's, Gender, Feminist Studies (WGFS) scholars, departments, programmes, journals, books and conferences. However, reports from several countries show that in many contexts feminist scholarship continues to be seen as not 'proper' knowledge, i.e. as less credible, authoritative and relevant than other forms of knowledge production. It has also been demonstrated that this has a detrimental impact on those working in the field, with feminist scholars and students sometimes (or regularly) being dismissed and even penalised in terms of marks, recruitment, promotion or academic opportunities. In this presentation, I will present the findings of an ethnographic study of academic communities which sought to analyse the epistemic status of WGFS and the ways in which that status is negotiated in daily practices of academic work, decision-making and sociability. This study used Portugal as a case study, and draws on debates in feminist epistemology, science and technology studies, and Foucauldian analyses of the nature of knowledge production. I will focus in particular on the claims that non-feminist scholars make about WGFS in classrooms and conferences, and show that these scholars very commonly describe feminist scholarship as capable of generating credible and valuable knowledge, BUT only in some instances and in limited ways. I will present examples of these adversative claims (i.e. propositions that express opposition or discrepancy through a 'but' or equivalent adversative conjunction) and analyse their structure, content and uses of caricature and humour, charting how epistemic boundaries are drawn in/through them and how feminist scholarship is positioned in relation to those boundaries. I argue that this boundary-work produces a representation of feminist scholarship as being located partly within, and partly outside, the realm of 'proper' knowledge, a move which I designate as an epistemic splitting of that scholarship. I suggest that this splitting enables and legitimates a selective engagement with feminist work, because it provides non-feminist scholars with a recognised epistemological rationale for taking into account the feminist insights which broadly fit mainstream frameworks, while simultaneously rejecting as epistemologically unsound the feminist critiques of those frameworks of knowledge production. I will also examine some of the strategies that feminist scholars use to negotiate this dismissal of feminist critiques of knowledge production, highlighting the risks and challenges that those strategies pose for feminist research, feminist activism and feminists' bodies.

Mia LIINASON (Lund, Sweden)
Desire, Shame, Tensions, Hopes and Conflicts. 'Affective Confusion'
and the Destabilization of Power Relations in Knowledge Production

In their significant critique of dominant understandings around the production of knowledge, feminist scholars have developed an understanding of knowledge production as relational and contextual and as always interacting with multiple power orders. These ideas form central points of departure for feminist knowledge production, with the aim to produce partial, positioned and accountable knowledge. While strongly agreeing with these contributions, I find that there is a need for an expanded analysis of these points of departure. Based on an on-going research project in which I explore practices, strategies and visions within contemporary feminist activism in Sweden, this paper emerges from experiences during fieldwork (participant observations and interviews) with three feminist activist groups in Sweden. Illuminating dilemmas and challenges encountered during fieldwork, related to power, representation and narration in/of feminism, I give in this paper examples of my own and the activists' ambivalent, overlapping and separate experiences and roles in relation to each other and to the different but linked aims in our respective emancipatory projects. Through a discussion of our relationship as political, social and affective, characterized by desire, shame, tensions, hopes and conflicts, I understand the dilemmas encountered in these as moments of 'affective confusion' (Rai 2006, quoted in Puar 2007: 208) and suggest, by closing, that an attention to these complexities may offer a potential for the destabilization of power relations in knowledge production.

Reference: Puar, Jasbir (2007) *Terrorist assemblages. Homonationalism in queer times*. Duke University Press: Durham.

Sabine GRENZ (Göttingen & Münster, Germany)
Power in Interviews in Feminist Research on Sexualities

This paper is a critique of the assumption that interview in qualitative empirical research projects can be neutral encounters. I will discuss the issue of power with examples of feminist research on sexualities. Power issues are related to the history of sexual research as well as to social positions of the researcher and her participants. As a result, the interview is shaped by sexed as well as racialized relationships. However, because both researcher as well as participants embody mutual positions power relations are fluid.

Nina BOSNIČOVA (Prague, Czech Republic)
Black Feminist Critique of Knowledge Production:
Angela Davis's and Assata Shakur's Life Stories

Angela Davis's (1974) and Assata Shakur's (1987) autobiographies are not only important historical documents shedding light on the female activist experience within the American

Black Power Movement, but also interesting works of literature depicting the formation of the autobiographers' revolutionary subjectivity. Both Davis and Shakur were involved in radical leftist politics during the turbulent decades of the sixties and the seventies of the last century and consequently imprisoned under COINTELPRO for their "subversive" activities. While Davis was acquitted and now lives and teaches in the U.S., Shakur fled from prison and found exile in Cuba. My paper aims to demonstrate how the act of publishing one's (political) autobiography can serve as an effective tool of criticizing both the discourse and the social reality produced by the dominant patriarchal system while also of offering an alternative to it. As black feminists, Davis and Shakur criticize not only the patriarchy of the U.S. society of the time in the persistence of which both white and black men played a significant role, but also other systems reproducing inequalities, such as capitalism and the Christian church. At the same time, they take care to present their selves as "selves-in-relation" and – by "signifyin'" – to pay tribute to their literary and activist female predecessors.

Karmen ŠPILJAK (Celje, Slovenia & Brussels, Belgija)
Non-formal Educational Methodology as a Tool for the
Development of Emancipatory and Feminist Thought

The Western definition and perception of knowledge and the methodology used to transfer knowledge in primary and secondary education holds little potential for the development of emancipatory and feminist thought. Rather than empowering the oppressed groups, this type of knowledge is used to increase oppression and further marginalise the already disadvantaged. In Paulo Freire's terminology, this type of "banking education" alienates the individual from knowledge by substituting information for knowledge and situating knowledge outside the individual's reality and the individual outside the subject matter of knowledge. Additionally, "banking education" strengthens the capitalist paradigm, celebrates competition and defines knowledge as a tool for class mobility rather than a tool for emancipatory development.

I want to propose that changing material conditions and methodology in formal education can lead to the development of a critical consciousness, emancipatory feminist thought and participatory actions. One possible alternative is the use of non-formal educational structures that are ideologically based on Freire's pedagogy of the oppressed and situated in the contemporary non-formal educational framework, breaking the traditional formal educational hierarchies, environment, structures and methodology. To position the role of non-formal educational methodology in developing post-colonial and anti-capitalist reflection, I derive from my experience as a trainer in non-formal education, as well as comparative knowledge of formal and non-formal educational methodology.

Tina PAVLOVIĆ (Zadar, Croatia)

The Epistemological Insights into the Feminist Theory
in Croatia from 1970s to 2000s

In my presentation I will be dealing with the sources for the research of feminist theory in Yugoslavia. Since the working title of my PhD thesis is *The epistemological insights into the feminist theory in Croatia from 1970s to 2000s*, I started my research with the analysis of publications in academic journals published in Yugoslavia from 1970 to 1990. Having in mind that feminist epistemologies, such as feminist empiricism, standpoint theory, and feminist postmodernism, recognize women's lived experiences as legitimate sources of knowledge, I am interested in how are experience, research and theory in academic feminist writing concerned with methodology and epistemology and their relationship to feminist theory. Therefore, in this presentation I would like to outline some of the questions and debates I had concerning method, methodology and epistemology and to emphasize the power of the sources for feminist theory and the production of feminist knowledge. Some of the questions that concern me are: How to define positions (both mine as a researcher and investigating subjects) on the accounts of objectivity? What method(s) of research to use to be able to completely grasp epistemological positions of the authors? What is the power of different sources in the feminist research?

Marijana HAMERŠAK (Zagreb, Croatia)

Children and Women: Childhood studies and feminist perspective

In modern western societies children and women have been related on multiple grounds, sometimes with the same general outcome: exclusion from decision making, public life, academia etc. After a brief overview of some of the most prominent discursive relations of women and children the lecture will present main epistemological and institutional strands of childhood studies from a feminist perspective. Following questions will be raised and of course only partially answered: How did feminist knowledge and perspective influenced childhood studies? Why this influence was mostly one-sided? And finally, why childhood studies perspective was far less propulsive than women/gender studies, both in the academia, as well outside of it?

Selected references:

- Ariès, Philippe. 1962. *Centuries of Childhood: A Social History of Family Life*. New York. Alfred A. Knopf. Translated by Robert Baldick.
- Burman, Erica and Jackie Stacey. 2010. "The Child and Childhood in Feminist Theory". *Feminist Theory* 11(3): 227-240.
- Goddard, Jim, Sally McNamee, Adrian James and Allison James. eds. 2005. *The Politics of Childhood: International Perspectives, Contemporary Developments*. New York: Palgrave Macmillan.
- Rose, Jacqueline. 1984. *The Case of Peter Pan or the Impossibility of Children's Fiction*. London: Macmillan.

Simone RAJILIĆ (Berlin, Germany)

Feminist Intervention in Patriarchal Knowledge Production
Through Grammars in Serbia

In Serbian, as well as in numerous other Indo-European languages, so called "masculine generics" are used to refer to both men and women, i.e. gender specific male terms are conceived to be neutral or gender unspecific. As a consequence, the normal human being is conceptualised as a male one: Men are perceived to be the norm, women the deviation from the norm. Since the early 1970s, feminist scholars and activists criticise current language practices as being sexist by making women linguistically invisible or rather exclusively visible in stereotypical contexts with only little social prestige (e.g. *čistačica* or *medicinska sestra* are always used as „feminine generics“).

The conceptual equalisation of *man* and *human being* through language is maintained by language standardisation authorities, like the *Odbor za standardizaciju srpskog jezika* of the *Serbian academy of sciences and arts* as well as by other players like schools, media and, above all, through dictionaries and grammars. Grammars, where norms and rules are codified, play an especially powerful role in the (re)production of language knowledge. Traditional Serbian linguists (e.g. Milka Ivić, Ivan Klajn, Egon Fekete, and Božo Ćorić) deny any patriarchal language patterns and claim that terms for males can be used for females as well because of the "nature" or "spirit" of the language (*duh jezika*).

My presentation focuses on recent feminist interventions against sexist language practices

which can be summarised under two terms, i.e. *awareness raising* and *empowerment*. Feminist activists have shown that language is not neutral or natural but influenced by dominant groups within society. Language norms that are codified in grammars are always linked to social power and not to an anonymous nature as claimed by patriarchal linguists. By putting the neutrality of “masculine generics” in question, Serbian pro-feminist linguists (e.g. Svenka Savić, Jelena Filipović, and Ljiljana Marković) as well as other women’s activists in Serbia demand a *feminisation of language*, that means a consequent use of gender specific terms for females in order to increase the visibility of women in both language and society. Other innovative methods, such as the *reclaiming of words*, seek to return the power over the meanings of words from a small but dominant elite to all speakers.

Roswitha KERSTEN-PEJANIC (Berlin, Germany)

Being trapped in Heteronormativity by Language Use:

On the (Non)applicability of Constructionist Gender Theories in Croatian

Constructionist ideas and theories about gender are strongly tackling heteronormative views of gender identities and are focused on ways of getting beyond binary male-female dichotomies. Language is one of the main means of the (re)production of these dichotomies in every-day life, and feminist linguistic solutions are often seen as actually reinforcing heteronormativity.

When it comes to gender-inclusive language use and the addressing of people’s identities, Croatian – like many other gender-marking languages – is a rather constraining language. Since the grammatical rules are very restrictive with regards to grammatical gender and – due to an inflexible agreement system - gender-marking is essential for most appellations for humans, i.e. talking about people almost always means coincidentally addressing the person’s gender. And gender in this matter always means choosing between female and male word forms, addressing women or men, not leaving much space for gender identities outside or in between the male-female paradigm.

Based on material of written language used in different spheres of public life in Croatia (i.e. newspapers, grammars and queer/feminist homepages), the paper analyses the current Croatian language and shows possibilities and limits of using gender-inclusive language in Croatian. There are different approaches within the Croatian queer and feminist scene to tackle the issue of sexist and exclusive language. Whether or not these approaches fit constructionist views of gender when it comes to the identity of people and the challenging of a binary gender system will be at the centre of this paper.

Angelika ARUTYUNOVA is Armenian who was born and raised in Uzbekistan. After obtaining a Finance Diploma and a Bachelor’s of Arts in English and Russian Languages, Angelika earned a Master’s of Science in International Development at Oklahoma State University in the U.S. Her work and activism experience in Uzbekistan includes coaching debate to high school and university students in her hometown of Samarkand, interning with the Commercial Service of the United States Embassy in Uzbekistan, and volunteering with non-governmental local women’s organizations to improve reproductive health and rights of women. Prior to joining AWID, Angelika worked for the Global Fund for Women. Her latest position in the Global Fund was Program Director for Europe and CIS grantmaking portfolio. Angelika has advisory status with several donor agencies in ECIS region and is on the Steering Committee of the Grantmakers East Forum, the Affinity group of European Foundation Center. Angelika also served on the Board of the Emerging Practitioners in Philanthropy (EPIP) in the U.S and is also active in the Armenian Diaspora in the United States.

Doris ARZTMANN Doris Arztmann is a PhD student at the Department for Political Science at Vienna University. Her research is focused on intersectional structures of power and dominance, queer theory as well as biopolitics. She is also a lecturer for German as a second language at several universities, has worked for a feminist non profit organization enhancing possibilities for young women in Vienna and is devoted to cross-border activism. Her newest excursion into the performing arts sees her enjoying facets and shades of intergenerational feminist dialogues..

Rada BORIĆ is a feminist linguist and activist. She is currently executive director at the Centre for Women’s Studies in Zagreb and lecturer and trainer on feminist issues. A former program coordinator of the Centre for Women War Victims and spokesperson for women’s human rights internationally, she is the regional coordinator of V-day, the global movement against violence against women, and a member of the Executive Board of the European Women’s Lobby. She is co-director of the postgraduate course *Feminisms in a Transnational Perspective* at IUC Dubrovnik and a writer of numerous texts on feminist issues. Co-editor of the book, *The Suitcase: Refugee Voices from Croatia and Bosnia* (California University Press, 1997), and editor of the *Glossary of Gender Equality* (Office for Gender Equality, Government of the Republic of Croatia, 2008). She wrote the first Finnish-Croatian-Finnish Dictionary and was awarded (by Finnish president Tarja Halonen) the Order of the Knight of the White Rose of Finland in 2007. In 2010 Forbes Magazine pronounced her one of the most influential feminists in the world.

Kateryna BURKUSH earned a MA in History and Theory of Culture (National University of Kyiv-Mohyla Academy, Kyiv, with distinction) as well as a MA in Gender Studies (CEU, Budapest). She also received an Outstanding Achievement Academic Award from CEU in 2012. From 2009 to 2011 she was a researcher at the Visual Culture Research Centre of National University of Kyiv-Mohyla Academy. Her academic interests are: gender studies, critical theory, visual and social anthropology, film studies.

Silvana CAROTENUTO is an Associate Professor at the University of Naples L’Orientale’, Italy, where she has been the Director of the Centre for Postcolonial Studies, and teaches

Contemporary English Literature. Theoretically, she is a specialist in deconstruction and écriture feminine, translating into Italian *Three Steps on the Ladder of Writing* by H. Cixous (Columbia, 2000). Her publications include various books, including *La lingua di Cleopatra. Traduzioni e sopravvivenze decostruttive - Cleopatra's Language. Deconstructive Translations and Survivals* (Milan, Marietti 2009) and articles on female writing, postcolonial poetry and contemporary visual art.

Lada Čale Feldman graduated in French Language and Literature and Comparative Literature at the Zagreb University Faculty of Humanities and Social Sciences in 1986, where she also received her M.A. (in 1990) and PhD (in 1994). She worked at the Institute of Ethnology and Folklore Research (1991-2005). In 2005 she received tenure at the Theatre and Drama Studies section of the Department of Comparative Literature at the Faculty of Humanities and Social Sciences, Zagreb University, where she works as full professor. She participated in organizing three international academic meetings: *War, Exile, and Everyday Life* (Zagreb, 1995), *Gender and Nation, Tradition and Transition* (Dubrovnik, 2002), and the 15th annual PSi conference titled *Misperformance: Mis-firing, Mis-fitting, Mis-reading* (Zagreb, 2009), which drew around 400 international scholars and performance artists. She writes academic papers, theatre criticism and book reviews, lectures at Croatian and international meetings on topics concerning theatre studies, anthropology, literary theory and feminist criticism. In 2002 she received the *Petar Brečić* award for her book *Euridice's Turns*. In May 2005 she received the *Martin Stevens* award for the Best New Essay in Early Drama Studies from The Medieval and Renaissance Drama Society for the essay *Blackened Faces and a Veiled Woman: Early Korčula Moreška* (co-authored with Max Harris). In 2009 she was awarded the Faculty of Humanities and Social Sciences Annual award for her work on the book *In Canon* and on the organization of the 15th annual PSi conference titled *Misperformance: Mis-firing, Mis-fitting, Mis-reading*. Among numerous articles and edited volumes she is also author of *Brešan's Theatre. Aspects of Brešan's Dramaturgy* (1989), *Play within the Play in the Croatian Theatre* (1997), *Euridice's Turns. On Gender Performances in Theory, Folklore, Literature and Theatre* (2001), *Femina Ludens* (2005), *In the Canon. Studies on the Double* (with M. Čale, 2008); *Dreams are not to be trusted* (2012) and *Introduction to Feminist Literary Criticism* (with Ana Tomljenović, 2012).

Ankica ČAKARDIĆ received her PhD at the Department of Philosophy at University of Zagreb where since 2010 she has worked as docent and has held the chair of Social Philosophy. Her interests include Social Philosophy, Political Philosophy, Gender Philosophy and Culture Philosophy. In the period 2007-2010 she taught at Cultural Studies at the Faculty of Humanities and Social Sciences in Rijeka where she was the head of the Department of Cultural Theory and Discursive Studies. She is also a coordinator of educational programmes at the Centre for Women's Studies in Zagreb and since 2005 has taught at the Centre for Peace Studies. She has edited two books, and has published numerous academic articles, essays and translations in domestic and international journals and collected volumes. Currently she is the co-president of Croatian Philosophical Society. In addition to all this, she significantly contributes to Subversive Forum.

Vita FORTUNATI is Professor of English Literature at the University of Bologna. Her main areas of research are modernism, utopian literature, women's studies and cultural memory. Since 2002 she has coordinated many European projects such as *Cultural Memory in European Countries and Interfacing Science, Literature and Humanities*. She has published on verbal and visual representations of female body (*The Controversial Women's Body. Images and Representations in Literature and Art*, Bologna, 2003, with Annamaria Lamarra and Eleonora Federici); female aging between culture and medicine; memory from a female perspective (*Studi di genere e memoria culturale, Women and Cultural Memory*, eds Vita Fortunati, Gilberta Golinelli, *Utopia: a New Perspective on the Notion of Critical Utopia*, in *Time Refigured. Myths, Foundation Texts and Imagined Communities*, Eds Martin Procházka and Ondřej Pilný, Prague, 2005). Recently she has published on female autobiography, on women scientist's biographies and women's European identities.

Sabine GRENZ is a Research Fellow/Lecturer in Gender Studies at the University of Göttingen and the Comenius-Institut (Münster) in Germany. She is a member of the European feminist network GenderAct. She has published widely on feminist methodology and sexualities (in particular on clients of prostitutes). She recently finished her second book on femininity in war-diaries written by German women and is currently working on a project about the meaning of life.

Marina GRŽINIĆ is doctor of philosophy and works as researcher at the Institute of Philosophy at the ZRC SAZU in Ljubljana. She is professor at the Academy of Fine Arts in Vienna, Austria. She works as a freelance media theorist and curator, and has been involved in video art since 1982. In collaboration with Aina Šmid she has produced more than 30 videofilm projects, numerous video and media installations, Internet websites and an interactive CD-ROM (ZKM, Karlsruhe, Germany). Marina Gržinić has published hundreds of articles and several books. <http://grzinic-smid.si/>.

Demet GÜLÇIÇEK is a research assistant at the Sociology Department, Middle East Technical University in Ankara where she earned a Master's Degree in 2012. She is a contributor and co-editor of the *Amargi Feminist Theory and Politics Magazine* and editor assistant at the Civil Society Development Center. Besides her academic and research work she collaborates with civil society organizations and Ayizi Feminist Publishing House.

Marijana HAMERŠAK is a Research Associate at the Institute of Ethnology and Folklore Research (Zagreb, Croatia). The main areas of her interests include history and anthropology of childhood and children's literature, material and institutional aspects of literature, popular culture, folklore and folklore research. She is the author of book *Pričalice: o povijesti djetinjstva i bajke (Tale-tellers: About History of Childhood and Fairy Tale, Zagreb, 2011)*. With Suzana Marjanić she edited *Folkloristička čitanka (Folklore Studies Reader, Zagreb, 2010)*.

Pauline HORTELANO is a doctoral student at the Åbo Akademi University in Finland. Her research generally aims to examine and re-imagine migrant integration as a social process;

and to generate a theoretical understanding of integration from feminist and migrant perspectives. She has a Master's degree in Development Studies (major in Women, Gender and Development) from the International Institute of Social Studies in the Hague, the Netherlands. Before moving to Finland, Pauline was involved in policy work on gender mainstreaming and gender budgeting in the Philippines.

Renata JAMBREŠIĆ KIRIN is research advisor at the Institute of Ethnology and Folklore Research (Zagreb) in the field of oral literature and oral history. She is a head of the project *Gender and Nation: feminist ethnography and postcolonial historiography* (2007-2013) and the co-director of the postgraduate courses *Feminisms in a transnational perspective* (2007-). She published the book *Dom i svijet: o ženskoj kulturi pamćenja* [Home and the world: o women's cultural memory] (2008) and co-edited six collections of papers including four volumes within the series *Feminisms in a transnational perspective* (2008, 2009, 2011, 2013).

Biljana KAŠIĆ is a feminist theorist and activist from Zagreb/Croatia. Her professional life is a crossing place of disciplinary areas (history, sociology, philosophy, art, political sciences) as her feminist engagement signifies an "activist theory". She is one of the leaders of the Centre for Women's Studies, Zagreb. As a professor she currently teaches at the University of Zadar, Department of Sociology and at various universities in Croatia and worldwide. Her fields of interest include postcolonial theories, cultural theories, women's culture of resistance, theories of identities, justice and ethics. She is the co/author and co/editor of numerous books as well as studies and papers published in Croatian and other languages.

Roswitha KERSTEN-PEJANIĆ, MA, is a research associate and doctoral student at the Centre for Transdisciplinary Gender studies and the Institute of Slavic Studies, Humboldt University in Berlin. Her research is focused on gender linguistics and public discourses on Gender and language in Croatia. She also is a lecturer at the Institute for Slavic studies, providing courses on careers of people in German political institutions as well as on the situation of Slavic languages in the European integration.

Mia LIINASON is a post doctoral scholar and teacher at the Centre for Gender Studies, Lund university (Sweden). She holds a PhD in gender studies and is currently working on two research projects focusing on feminist activism and feminist movements in Sweden and Scandinavia respectively. Mia Liinason is a member of the European feminist network *GenderAct*, aiming at collecting experiences around academic cultures in European gender studies and to critically reflect over the conditions for knowledge production today. Recent publications include: "Young Blood: The Social Politics of Research Collaboration from the Perspective of a Young Scholar", *The Social Politics of Research Collaboration*. Eds. Gabriele Griffin, Katarina Hamberg, Britta Lundgren, Routledge, forthcoming 2013; "Conceptual dilemmas, political actions, feminist questions", *Gender and Change. Power, Politics and Everyday Practices*, Eds. Maria J Samuelsson, Clary Krekula and Magnus Åberg, Karlstad University Press: Karlstad, 2012; "Reflection in feminist teaching: problems, paradoxes, possibilities", *European Journal of Women's Studies*, 19:1, 2012; "The construction of gender research in Sweden. An analysis of a success story", *SQS – Journal of Queer Studies Finland*, no. 2, 2011.

Jasmina LUKIĆ, is an Associate Professor, Head Department of Gender Studies (since 2009) and the CEU coordinator for Erasmus Mundus MA Program in Women's Studies and Gender Studies GEMMA (since 2005). She has been a co-founder and the editor in chief of the journal for feminist theory *Ženske studije* (Beograd 1996-1999) and an associate editor of *The European Journal of Women's Studies* (1999-2009). She is a member of the editorial board of *Aspasia International Yearbook on Interdisciplinary Women's and Gender history* (since 2006).

Her research interests are in literary and cultural studies, and in South-Slavic literatures. She has published a number of articles and book chapters in English, Serbian and Croatian. Her publications include a collection of critical studies *Drugo lice* (The Other Face, Beograd 1984), and a monograph *Metaproza: čitanje žanra* (Metafiction: Reading the Genre, Beograd 2001). Together with Joanna Regulska and Darja Zavirsek she has edited a volume *Women and Citizenship in Central and Eastern Europe* (2006).

Brigita MILOŠ graduated at the Faculty of Humanities and Social Sciences in Rijeka and obtained her Master's degree in literature at the Faculty of Philosophy in Zagreb. She completed her PhD at the Faculty of Humanities and Social Sciences in Rijeka investigating the theme of "Women in the literary work of Janko Polić Kamova". Since 2004 she has been employed at the Department for Cultural Studies at the Faculty of Humanities and Social Sciences in Rijeka. As a participant who is directly involved in the traditional "mechanism" of academic knowledge production, from the outset her interest has been an exploration of critical feminist episteme as a space of in(ter)vention. She considers one such space to be Deleuzian feminism as one of the possible platforms for feminist theoretical, educational and pedagogic zigzagging which de(con)structs the logic of the Same (G. Deleuze) or the "la pensee unique" (A. Touraine).

Maria DO MAR PEREIRA is a Lecturer in Gender Studies and Sociology at the University of Leeds (UK), an associate researcher of the Women's Studies group at the Universidade Aberta (Portugal), and a member of the GenderAct network. She has published widely on feminist epistemology, theory and pedagogy, and the negotiation of gender and sexuality among young people in schools, among other topics. She maintains an active involvement in feminist movements locally and internationally.

Tina PAVLOVIĆ is a president of the Centre for Research in Social Sciences and Humanities in Zadar, Croatia, and holds an MA in Sociology. Her main interests are autobiography, feminist theory, postcolonial theory, sociology of identity, discourse theory.

Sandra PRLENDA studied History and French Studies in Zagreb (B.A.), Budapest (CEU, MA in History), and Paris (École pratiques des hautes études, doctoral studies). From 2006 she has been working at the Centre for Women's Studies in Zagreb, Croatia, currently as the research and publishing coordinator. She coordinates and manages the Centre's activities in several fields, from EU-funded multi-dimensional projects (women's heritage, women's memory, support to textile workers) and publishing programme, to documentation and research projects related to women's and feminist history and memory (Zagorka's heritage,

Yugoslav feminisms). She has edited or co-edited seven books, among them three collections of proceedings from the postgraduate course *Feminisms in a Transnational Perspective* (2008, 2009, 2011, 2013).

Simone RAJILIC, M.A., is a research associate at the department of South Slavic languages and cultural studies at the Humboldt University of Berlin, Germany. Her fields of interest are sociolinguistics and gender studies in former Yugoslavia. She is currently preparing her PhD thesis on language and gender in Serbia.

Adelina Sánchez ESPINOSA is Senior Lecturer in English Literature at the University of Granada, Spain. She is Scientific Coordinator of GEMMA: Erasmus Mundus Master's Degree and Consortium in Women's and Gender Studies (a joint project that brings together 15 universities and 10 industrial partners in Europe and America); and head researcher for two projects. She belongs to the board of experts on Gender Studies for the European Science Foundation, in charge of ERIH (European Research Index for the Humanities). Past positions include Director of the University of Granada "Feminae" Book Series (publications focusing upon research into feminism and gender studies); Vice-President of AOIFE (Association of Institutions for Feminist Research and Education in Europe) and Head of International Relations for the University of Granada. Among her most recent publications outstand "The Film Text as Palimpsest: Translating Women's Gaze from Page to Screen"; "Feminist Approaches to Close Reading" (co-authored with Jasmina Lukic); "Bodies in Siege: Thomas Hardy and Victorian Fin-De-Siècle Sexual Politics" and "Reading Between the Lines in Late Victorian Fiction: The Case of Thomas Hardy"

Karmen ŠPILJAK studied Political Sciences (B.A.) and Anthropology of Gender (PhD) in Ljubljana. Her fields of interest are gender studies of pop culture and humour. She is currently working as a freelance writer and a trainer of non-formal education, specialized in the topics of gender and sexuality. She is an activist in different feminist groups.

Svetlana ZAKHAROVA obtained Master degree of European Studies, European Union, Security, Mediterranean region from the School of International Relations, St. Petersburg State University, as well as the European Master in Women's and Gender History from the Central European University, Budapest. She was the MIREES exchange student at the University of Bologna and the MATILDA exchange student at the University of Nottingham. Principal subjects of her research are: gender issues, the Soviet Union, Dissent in the Soviet Union.

Project Associate, **Tina TEŠIJA**, has graduated sociology at the Faculty of Humanities and Social Sciences, University of Zagreb. For years she has been working and volunteering in few Croatian NGOs dealing with human and women's rights, on variety of different projects. For last two and half years she has been working in Centre for Women's Studies, mainly on cultural and educational projects such as: Women's heritage: contribution to equality in culture, Women's studies programme, project of international cooperation with Tunis, Women's literary festival, Postgraduate seminar Feminisms in Transnational Perspectives etc.