
FEMINISMS IN A TRANSNATIONAL PERSPECTIVE 2025

The Otherwise of History

18th Postgraduate Course
Dubrovnik, IUC, May 12-16, 2025

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FEMINISMS IN A TRANSNATIONAL PERSPECTIVE 2025

The Otherwise of History

Programme & Abstracts

18th Postgraduate Course
Dubrovnik, IUC, May 12-16, 2025

Edited by: Renata Jambrešić Kirin, Mirela Dakić, and Nadia Jones Gailani

COURSE DESCRIPTION

As we enter a new phase of right-wing populism and authoritarianism in Central and Eastern Europe, as across much of the world, it is the role of the historian to consider what changes, and, by extension, what remains. With a genocide ongoing in Gaza and with the war in Ukraine reaching a frightening crescendo, the march of illiberalism has revived fears that we are returning to the politics of the 1930s where fascism prevailed. We might also argue that forms of fascism through the neoliberal state have aided in reestablishing the imperial and colonial logics of war in the contemporary moment. How then should we, as feminist and women's historians and related scholars, bring the current moment into focus with what we understand about our shared past? The rise of new forms of fascism requires a return to the study of history as a dialectic, whereby "looking back" is of critical importance in order to understand how we should look forward.

The aim of this year's school is to bring together feminists across disciplines to contend with the question of what thinking historically from a transnational and feminist perspective has to offer our considerations of the current political moment. We ask participants to consider the subversive potential that feminist and women's history plays, and can continue to play, in combatting the rise of populist and conservative trends that facilitate a global rise in anti-gender movements. As we consider the history of feminist activism and the radical practices of feminists over the past hundred years, how might we build towards a politics of solidarity and alliances? How can a feminist perspective on history teach us the tools for our survival in an increasingly fractured political and social future? And how might queering the concept of history itself enforce a systemic change in the feminist politics of remembering (and forgetting)?

The IUC has a long history as a meeting place that brings together scholars from eastern, western and central Europe, and more recently as a global meeting point for scholars from the new and old Left. We are committed to upholding this tradition with our course which for almost two decades has supported cooperation and collaboration across a younger generation of feminist scholars. This year we invite participants to consider how a decolonial perspective that advances a radical notion of democracy and democratic collective governance might help us to work together to propose a feminist discourse on planetary coexistence. Our aim is to foster a discussion that considers also the history of feminism in the post-socialist spaces and how feminists today might consider the socialist principles and practices that predated the current neoliberal forms of imperial and colonial thinking. As the politics of remembering contends with an imposed politics of forgetting, who remembers, and why, and how this impacts our current discourse and affective regime to remain at the forefront of our focus on the "otherwise of history".

The main topics of discussion will be:

- Transnational women's and gender counter-histories and emergent counter narratives
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- Histories of feminism and feminist activism,
 - The politics of feminist history (including critiques of historicity),
 - Historicity from a feminist perspective,
 - Decolonial perspectives on women's and gender history,
 - Feminist politics of feminist co-existence
 - Queer perspectives on women's and gender history,
 - The politics and poetics of feminist history,
 - Histories of anti-gender movements,
 - Regional (CEE) perspectives on the rise of new fascisms and imperialisms,
 - Feminist artists reclaiming public spaces, including (anti)monument and commemorative practices,
 - Feminist critical engagement with national and local understandings of "heritage",
 - Living archives (including the development of feminist resistant knowledge and the emergence of narratives of the oppressed),
 - Literature and art as transmission of feminist experience and worldviews through and above history.
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COURSE PROGRAMME

Monday, May 12

- 10:00-10:10 Welcome Address and Introduction
Nadia Jones Gailani (CEU, Austria)
- 10:10-12:00 **First Keynote Lecture**
Francisca de Haan (Emerita, CEU, Austria): Anti-Fascist Women as the Others of Women’s Movement History of the 1930s
- 12:00-13:30 *Lunch Break*
- 13:30-15:30 **Panel: Women, Counter Memory, and Feminist Resistance**
Chair: **Nadia Jones Gailani** (CEU, Austria)
- Sarah Ahmed** (CEU, Austria): Women’s role in and collective memory of the establishment of the legal foundation of the People’s Democratic Republic of Yemen (1970–1990)
- Tamara Cvetković** (CEU, Austria): Women’s and gender counter-narratives on Chechnyan Asylum Seekers in Austria in the novel *Losses in Friction* by Mascha Dabic
- Elsa Gios** (Uni Naples, Italy): Shifting Struggles: A Historical Reflection on the Feminist Strike in Switzerland (1991-2025)
- Carla Pagano** (Uni Naples, Italy, online): Feminist resistance and gender order in the SWANA region
- 15:30-16:00 *Coffee Break*
- 16:00-18:00 **Book Club: “The Vegetarian” (2007), Han Kang** – moderated by **Slaven Crnić** (Uni Rijeka, Croatia) and **Mirela Dakić** (Uni Zagreb, Croatia)
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Tuesday, May 13

- 10:00-12:00 **Panel: Women's Political Memory: From Partisan Women to Contemporary Concerns**
Chair: **Renata Jambrešić Kirin** (IEF, Croatia)
- Ivana Godulová** and **Veronika Kusyová** (Edeqec, Slovakia):
Partisan Slovak Women Project
- Lucija Gegić Stanić** (IRMO, Croatia): "Sorry, I thought she was a person": Women's Bodies as Public Property
- Josipa Šarić** (Uni Kent, UK): Croatia's 2015 Reparation Law for Victims of Wartime Sexual Violence: A missed opportunity to challenge gender hierarchies?
- 12:00-13:30 *Lunch Break*
- 13:30-15:00 **Panel: The Politics of Archives and the Queering of Memory**
Chair: **Francesca Maria Gabrielli** (Uni Zagreb, Croatia)
- Sebastián Rueda** (CEU, Austria): Mobile Communities, Queer Memory and Transnational Resistance: From Post-Conflict Colombia to Migrant Networks in Europe
- Maria Iaccarino** (Uni Naples, Italy): Living Archives from the Past: Toward Other Possible Futures
- Rafik Lahmari** (CEU, Austria): Gendered Viewing and *Television-as-it-is-Used*: Memory, Morality, and Confinement in Algeria
- 15:00-20:00 ***Free session***
- 20:00-21:00 **Lecture Performance: *World Without Women***
Olga Dimitrijević and Maja Pelević
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Wednesday, May 14

10:00-12:00 **Second Keynote Lecture**
Introduced by: **Elissa Helms** (CEU, Austria)

Jelena Petrović (CEU, Austria):
From Silence to Struggle: Women's Resistance and Unfinished
Revolutions within the Post-Yugoslav Space and Beyond

Free afternoon

Thursday, May 15

10:00-12:00 **Roundtable Panel: GEMMA: Transnational Futures, Thinking
Across Generations**
Moderator: **Adelina Sánchez Espinosa** (Uni Granada, Spain) and
Jasmina Lukić (CEU, Austria)

Panelists:

Rafik Lahmari (CEU, Austria)
Sebastián Rueda (CEU, Austria)
Ana Kolarić (Uni Belgrade, Serbia)
Elissa Helms (CEU, Austria)

12:00-13:30 *Lunch Break*

13:30-15:30 **Lectures: Representing Women, Representing Gender: The
Future for Women in Education and Art**
Chair: **Silvana Carotenuto** (Uni Naples, Italy)

Željka Jelavić (CWS, Croatia): Thirty years of feminist education
– the power of margine

Ana Kolarić (Uni Belgrade, Serbia): Gender in Higher Education:
Teaching with Periodicals from the Perspective of Feminist and
Literary Scholar

Marie Karas-Delcourt (CWS, Croatia): Around the Figures of
New Feminist Experimental Croatian Literature: Dora Šustić,
Monika Herceg, Dorotea Šušak

15:30-16:00

Coffee Break

16:00-17:00

Book Presentation: *Feminist Trans/Formations: Media, Art, Literature*

Panelists:

Silvana Carotenuto (Uni Naples, Italy)

Renata Jambrešić Kirin (IEF, Croatia)

Biljana Kašić (CWS, Croatia, online)

Maša Huzjak (Uni Zagreb, Croatia, online)

Friday, May 16

10:00-11:00

Conclusion session – discussion to decide on the next course title and abstract

ABSTRACTS

(Participants as listed in the Programme)

Francisca de Haan

Central European University, Vienna, Austria

Anti-Fascist Women as the Others of Women's Movement History of the 1930s

A Postgraduate Course on "Feminisms in a Transnational Perspective: The Otherwise of History," is a good occasion to revisit the World Women's Committee Against War and Fascism (WWC, also, *Comité mondial des femmes contre la guerre et le fascisme*, CMF), established in Paris in August 1934, and existing until 1941. In very recent years, historians have begun to rediscover the WWC. The historian Isidora Grubački, for example, has established its "substantial impact" on the Yugoslav women's movement of the interwar years. Based on an examination of the World Women's Committee's own reports and biographical research, I will show that there is still a lot to be done to adequately recover this other side of women's political history and to adequately include their work in the historiography on national and transnational women's movements. I will end by reflecting on the reasons why the WWC has become an "Otherwise" of women's movements history, and what this can tell us about the current state of feminist historiography.

Sarah Ahmed

Central European University, Vienna, Austria

PhD student

Women's role in and collective memory of the establishment of the legal foundation of the People's Democratic Republic of Yemen (1970–1990)

Existing historiography recognizes the highly progressive status of women in the legislation of the socialist People's Democratic Republic of Yemen (PDRY) (1970–1990). However, women's position in the PDRY's legislation, including the 1971 Constitution, is attributed to the state's interests rather than women's, dismissing women's agency and role in the movement that led to the establishment of the PDRY. In this paper, I situate the PDRY's Constitution in the context of South Yemen's independence from 128 years of British colonial rule in 1967, which women contributed to achieving. Through a critical feminist reading of archival sources and oral history interviews with socialist women who were active in the anticolonial movement and later in key state institutions in the PDRY, I aim to answer the research questions: How did women's activism in the anti-colonial resistance shape the conceptualization of women and socialism in the South Yemeni context; and how was that conceptualization reflected in the PDRY's Constitution? Once key figures, the women I interviewed have been violently forced to the political and economic margins for decades, as they refused to assimilate with the consecutive ultraconservative kleptocratic autocracies and their wars post-1990 to date. My research explores how these women situate themselves in the process of creating the PDRY's Constitution. It also contributes to the broader retrieval of the old cohort of socialist Yemeni women's collective memory of intersectional activism for emancipation that, to them, was integrally intertwined with the emancipation of their country.

Tamara Cvetković

Central European University, Vienna, Austria

PhD student

Women's and gender counter-narratives on Chechnyan Asylum Seekers in Austria in the novel *Losses in Friction* by Mascha Dabic

In their analysis of Austrian immigration policies and different forms of racism towards asylum seekers in public discourse, Brigitte Hipfl and Daniela Gronold argue that Austria's imperial past, which was not critically addressed in public discourses nor public consciousness, is preventing the society from becoming "a multicultural state in the present" (Hipfl and Gronold 2012, 27). They use an example from recent history in Austria's southern province Carinthia, where local governor portrayed Chechen asylum seekers as a threat to society and proposed a deportation of people. At the same time, this province has a long history of discrimination of Slovenian minority (and even deportation during the WWII) (Hipfl and Gronold 2012, 32). My interest in this paper is to explore historical circumstances that shape contemporary anti-immigrant policies in Austria and compare them with counter-narratives on Chechnyan refugees in the novel *Losses in Friction* by Austrian translator and writer Mascha Dabic. I argue that the novel offers nuanced portrayals and counter-hegemonic political views on the position of Chechen refugees, who are subjected to Islamophobia, Orientalism, and racism, at home and in Austria. In addition, I am interested in drawing parallels between the (post)Yugoslav 'Gastarbeiter' and refugees' portrayals, as well as in gender stereotypes that portray male asylum seekers as those with "deviant masculinity" (Hipfl and Gronold 2012, 37) to understand better the ways in which Mascha Dabic uses literature to dismantle racist and anti-immigrant discourses.

Elsa Gios

University L'Orientale, Naples, Italy

PhD student

Shifting Struggles: A Historical Reflection on the Feminist Strike in Switzerland (1991-2025)

On June 14, 2019, 500,000 people marched across Switzerland, responding to the call of the women's group of the Swiss Trade Union Federation (USS) for a feminist strike. This unprecedented mobilization built on the legacy of the 1991 strike, when thousands protested the state's failure to implement the gender equality enshrined in the Constitution a decade earlier. While rooted in past struggles, the 2019 strike also emerged from recent feminist, anti-racist, and anti-capitalist movements, emphasizing the multiple violences affecting marginalized bodies. This study traces the historical trajectory of the feminist strike in Switzerland, examining its evolution from the early 1990s to today. It explores how this movement navigates tensions between trade union structures and grassroots organizing. Additionally, the study examines how demands have shifted over time, from legal equality to intersectional struggles that challenge sexism, racism, and economic injustice. Grounded in post-colonial studies, critical race theory, and Black feminism, this research draws on life histories of activists and an ethnographic study of Geneva's feminist strike collective to explore both continuities and ruptures in feminist activism. By examining the tensions and solidarities that have emerged over three decades, it offers a critical reflection on how feminist struggles in Switzerland continue to evolve in response to broader social transformations.

Carla Pagano

University L'Orientale, Naples, Italy

PhD student

Feminist resistance and gender order in the SWANA region.

For a situated history from below

Drawing on socio-historical research in some countries in the SWANA region, this presentation will discuss the intersection of feminist resistance and gender order through a transnational perspective. The history of feminisms in the region has been shaped by challenges tied to global politics, authoritarian regimes, and neoliberal forces impacting on gender equality and women's rights. Throughout the 19th century, the 'women's question' and gender relations in politics and policies were significantly shaped by colonialism, post-independence nationalism, and modern-day neoliberal imperialism. Among the main global receptors of structural adjustment and development policies since the 1980s, countries in the region have used gender and women's rights symbolically and instrumentally to advance political goals, including the marginalisation of religious extremism under authoritarian regimes (Tripp 2019). Phenomena like state feminism (M'Chichi 2010) and NGOisation (Jad 2004) represent the hijacking of Arab feminist movements and claims by capitalist and neoliberal forces, including international actors and donors (Kandyoti 2021), which have greatly influenced the gender equality and women's rights agendas in the region. In this complex scenario, women's rights movements have capitalised on moments of political protests and turmoil to defend and advance their cause, such as during the uprisings that swept through the region in 2011 and beyond to advocate for a broader vision of justice, encompassing anti-racism, anti-homophobia, anti-transphobia, and anti-colonialism. Palestine as a feminist issue remains a central point of unity for feminist activists across the region further linking struggles for gender justice with resistance to global Zionism and its genocidal offshoots.

Ivana Godulová and Veronika Kusyová
Edeqec, Slovakia

Partisan Slovak Women Project

In recent years, we have implemented two projects on women's and minorities' resistance towards the fascist regime in Slovakia during WW2 and their relation with the present. In Slovakia, we have witnessed democratic backsliding, growing populism, radicalisation and polarisation of society, and numerous attempts to restrict women's rights. In the project, we have commenced with a question of how and what we can learn from the most aggressive and violent period of the Slovakian past for our lives in current crises and the future. Although the Slovak State was a German ally between 1939 and 1945, in our project, we assume there are positive and inspiring stories to tell. In those stories, we focus on women's lives as an overlooked and forgotten majority in our herstory and various aspects of care. We believe that care understood as a concept, value and an act found in our herstory can help us navigate our lives in today's struggles. We have collected stories of different women, not only female partisans and women active in the resistance movement but also those of "regular" women. The stories and general context of the historical situation allow us to explore the relationship between the historical and contemporary aspects of care. We understand care in a wider meaning: care about oneself, others, community, environment, and reconciliation with history – both on personal and societal levels. The project emphasises that care is a value vital (not only) in times of crisis and gives us tools for a better future.

Lucija Gegić Stanić

Institute for Development and International Relations, Zagreb, Croatia
Research Assistant

“Sorry, I thought she was a person” – Women’s Bodies as Public Property

This paper examines the case of *Flora*, a wax sculpture of a woman displayed in public spaces across the UK, from a feminist and sociological perspective. The incident, where men touched the sculpture and justified their actions by claiming they thought it was a real woman, raises critical questions about why the female body continues to be perceived as public property – accessible, touchable, and subject to male control – even when there is not an actual woman present. The first section establishes the theoretical framework, drawing on feminist concepts such as the *male gaze* (Mulvey, 1975) and the objectification of women in art and media. It explores how cultural norms have normalized male entitlement to women’s bodies, not only in everyday life but also in artistic representations. The second section focuses on the perception and justifications of the men involved in the incident. It examines why they felt entitled to interact with the sculpture and how their reactions reflect deeper systemic gendered dynamics that enable the objectification of women’s bodies. The paper concludes by situating this case within a broader feminist theoretical framework, arguing that such incidents are not isolated events but symptoms of structural inequality. Through qualitative case analysis, it highlights how feminist critique can expose and challenge entrenched social patterns of women’s objectification.

Josipa Šarić

University of Kent, UK

**Croatia's 2015 Reparation Law for Victims of Wartime Sexual Violence:
A missed opportunity to challenge gender hierarchies?**

On 29 May 2015, the Croatian Parliament adopted the Law on Rights of Victims of Sexual Violence during the Armed Aggression against the Republic of Croatia in the Homeland War. The passing of this law secured a gender-sensitive financial compensation model that promised to benefit the lives of individual survivors who would be granted the victim status. However, this law also reinforced the official narrative (myth) of the Homeland War. This paper views this legislation as a key moment in Croatian feminist legal history and examines its adoption through the lens of feminist and gender continuities and ruptures. Drawing on literature in the areas of feminist legal theory, gendered nationalism and anti-gender movements, it considers the extent to which the making of Croatia's reparation law was able to raise awareness about the continuum of violence against women and challenge gender hierarchies in Croatian society.

Sebastián Rueda

Central European University, Vienna, Austria

PhD student

**Mobile Communities, Queer Memory, and Transnational Resistance:
From Post-Conflict Colombia to Migrant Networks in Europe**

Mobile communities emerge as adaptive structures of survival, knowledge transmission, and resistance, particularly for queer and transgender individuals navigating systemic violence, institutional exclusion, and forced migration. Rooted in histories of displacement and marginalization, these communities create alternative spaces of belonging that challenge normative understandings of home, kinship, and care. My research examines how mobile communities function as repositories of queer oral histories, shaping memory, identity, and political subjectivity across different geopolitical contexts. In Colombia, a country in a post-conflict era, transgender women face internal migration pressures due to family rejection, medicalization, and structural violence, often relocating to urban centers where they build mobile kinship networks to survive. These communities offer critical insights into peacebuilding efforts, as they resist state violence not through formal institutions but through affective solidarities and community care practices. However, the precarity of these networks is not unique to the Global South. In Europe, where security and stability are supposedly guaranteed, queer migrants, women, and racialized individuals face exclusion from mainstream protections, reinforcing the necessity of mobile community-making as a strategy for survival and political resistance. This presentation argues that mobile communities sustain queer memory and counter-histories, contesting anti-gender movements and exclusionary national narratives. By analyzing their role in both post-conflict Colombia and contemporary Europe, this study highlights how transnational queer solidarities emerge through lived experience, radical care, and affective world-making, offering new perspectives on feminist resistance in an era of growing right-wing populism.

Maria Iaccarino

University L'Orientale, Naples, Italy

PhD student

Living Archives from the Past: Toward Other Possible Futures

My PhD work explores how Hartman wrestles with the power and the authority of the historical archive – what it enables and what it prevents us from knowing or discerning. Critically engaging with Michel Foucault and Jacques Derrida's thoughts on the archive, the black historian calls for an ethical and attentive approach to archival practices, and a new aesthetic of representation. Reading the official documents "against the grain", and through what she powerfully calls *critical fabulation*, Hartman challenges the silencing or obfuscation of subordinate identities, effectively recovering the histories that have never been entirely told in the colonial archive. Since my research investigates the ways in which archival practices are implicated in the processes of inclusion and exclusion, and how the archive both constructs and deconstructs our understanding of history, the aim of my contribution this year is to explore the concept of *Living Archives*, examining the ways in which feminist knowledge and resistance are continuously generated and preserved through both formal and informal archival practices and historical narratives. The focus is on the genesis of a feminist resistant epistemology – how marginalized groups, despite their historical silencing, have contributed to the formation of alternative narratives, that 'disrupt' historicity (patriarchal/colonial/hegemonic discourses). By engaging with Spivak's seminal essay, "Can the Subaltern Speak?" (1988), my contribution highlights how these alternative discourses serve as sites of resistance and resilience, offering valuable insights into the complexities of identity, power, and history. Through an interdisciplinary approach, and a decolonial/transnational perspective, my aim is to investigate the emergence of contemporary 'counter-narratives' which provide new spaces for silenced voices to be heard, emphasizing how archival practices can become transformative tools in the fight for justice and equity. Living a historical moment of conflict and violence, of logics of power and domination that trample human rights, I think as a scholar that it is essential to rethink the subversive potential of feminist radical practices queering mainstream historiographies and the functions of archive, in order to change our understanding of the past and the present, thus opening the way to other possible futures.

Rafik Lahmari

Central European University, Vienna, Austria

PhD student

Gendered Viewing and *Television-as-it-is-Used*: Memory, Morality, and Confinement in Algeria

This research investigates Algerian television audiences during two moments of enforced domestic confinement: the Civil War (Black Decade) and the COVID-19 pandemic. In both periods, television became a key medium through which people managed isolation, fear, and the moral contours of everyday life. Engaging with David Morley's concept of *television-as-it-is-used*, this study examines how television operates not just as content but as a cultural object embedded in domestic routines, shaping interpersonal dynamics, memory practices, and social imaginaries. Ramadan, a peak period for television production and a moment of intensified moral discourse, serves as a temporal lens through which to trace how serialized dramas encode and contest gendered expectations within the intimate sphere. Using a media ethnographic approach, the research observes how viewers navigate programming that both reflects and regulates ideals of familial authority, redemption, and social respectability. Drawing on oral history and historical reception studies, it explores how older generations recall viewing practices from the 1990s and how these memories shape contemporary media engagement, particularly during times of heightened domestic precarity. Fieldwork during Ramadan 2026 will include in-depth interviews with 40 individuals (ages 16–80) and immersive ethnographic observation with 10 families, foregrounding the intergenerational circulation of media memory and its affective resonances. Of particular concern is how televised narratives of virtue and transgression, especially in Ramadan dramas, intersect with lived experiences of gendered discipline and intimate violence. These narratives often function as moral scripts within the home, framing women's behavior as sites of social anxiety and control. By attending to the gendered conditions of viewership and the moral frameworks invoked in both media texts and domestic discussions, this research reveals how television in Algeria acts as a site of ideological negotiation; at once archival, affective, and regulatory.

Olga Dimitrijević

Playwriter and dramatist, Vienna and Belgrade

and

Maja Pelević

Playwriter and dramatist, Belgrade, Serbia

***World Without Women* (lecture performance)**

Lecture performance *World Without Women* is based on the theater performance of the same title that premiered on Bitef festival in Belgrade in 2022. Women and work – that is the major topic of the project *World Without Women*. The authors start with research on gender inequality in Serbian theatre that opens up the never-ending field of structural inequalities in theater world: low wages, normalized violence on multiple levels, issues of representation, and reproduction of patriarchal and capitalist patterns in the field of arts. The performance examines the extents of engaged art today, and how often the love (for art) represents the most insidious source of social repression. With all its regulations, specific features and status, theatre might seem displaced from “normal” life, but it still does represent a good case study for wider social processes. Therefore, the question of women and work is not only treated within the context of theatre but also as the key motive for the deliberation about some future emancipatory policies. If we are unable to overcome the power relations and come up with some new models in theatre, in which we create different and new worlds, how could we expect to do it in the real world? The performance is trying to open the space for imagining political and affective actions which intervene in the existing (art) system and its structures of multiple inequalities.

Jelena Petrović

Central European University, Vienna, Austria

From Silence to Struggle: Women's Resistance and Unfinished Revolutions within the Post-Yugoslav Space and Beyond

The post-Yugoslav space emerges as a fractured terrain of interrupted dreams, continuous wars, and unfinished emancipations. This lecture traces the subtle, often painful continuities between the revolutionary promises of socialist Yugoslavia and contemporary feminist, artistic, and activist practices that resist new forms of violence and forgetting. Contemporary art practices engaging with the heritage of the Women's Antifascist Front (AFŽ) today, such as those by Adela Jušič, Blerta Haziraj, and others, carry forward the specters of unfinished revolutions, reviving the silenced struggles of women's antifascism through acts of remembrance, resistance, and reimagination, while also resonating with the enduring feminist vigils of Women in Black across multiple sites around the world, as well as with new forms of today's women's resistance. Through selected examples of such affective geographies, the lecture glimpses a counter-history woven through solidarity, memory, and the persistent struggle for freedom, equality, and justice. Rather than confronting the past, it reflects on the lingering vibrations of a revolutionary project that, while fractured, still animates collective struggles. Moving beyond nostalgia and the melancholia of lost futures, the lecture reimagines the (post-)Yugoslav space as a living archive of dissent, care, and possibility, resonating with the urgencies of the present global condition shaped by systemic violence and driven by the logic of permanent war.

Željka Jelavić

Centre for Women's Studies, Zagreb, Croatia

Thirty years of feminist education – the power of margine

Feminist education has been conducted continuously for 30 years at the Centre for Women's Studies in Zagreb. The educational program at a high level, was created outside the university. Within the program, academic and activist perspectives are intertwined and new models of knowledge are built on bridging the theoretical and experiential. The Centre for Women's Studies is located between academia and feminist activist groups. What I recognize as the deconstruction of traditional disciplines is the crossing and bridging of the boundary between institutional and alternative education. The Center for Women's Studies is part of civil society and within this context we engage in both theoretical and scientific work as well as in grass-roots activities. In relation to the university and the academic context of education that is located in the core, this would be the position of the margin. If we apply bell hooks' interpretation of the margin as a chosen position, in the case of the Centre for Women's Studies, this would mean a simultaneous movement towards the center and back to the margin as a space of resistance. In her words, the margin "offers the possibility of a radical perspective from which we can see and create, imagine alternatives, new worlds". In this paper, I will present short history of the Centre for Women's Studies and address questions related to the roles and positions of power in the production of knowledge, the objectivity of scientific knowledge, disciplines and their limits, emotionality in the scientific approach, and the importance of experiential knowledge for theory. All these issues will be analysed within changing political context which locally and globally shows trends of narrowing women's rights and closing women's and gender studies programs.

Ana Kolaric

University of Belgrade, Serbia

Gender and Higher Education: Teaching with Periodicals from the Perspective of Feminist and Literary Scholar

Periodical press in general, and women's and feminist journals in particular, present valuable sources for researchers and scholars in social sciences and humanities, because most periodicals (journals, weekly reviews, daily news), in the past and the present as well, publish(ed) articles which explore – from various angles – society and its problems. Women's and feminist periodicals represent fruitful sources for researchers who explore women's and gender history, the history of women's movement(s), women's writing, and various gender identities which were – and still are – both described and constructed in periodicals. Such periodicals enable researchers to understand concrete historical – and literary – periods from perspectives different from those which dominate in the mainstream histories of culture and literature. In my presentation, I will talk about teaching with and about periodicals and introducing periodical studies in the curriculum at the Faculty of Philology, University of Belgrade. I will describe courses which I teach at all study levels (BA, MA and PhD) and which all largely focus on women's and feminist periodicals. I will also emphasize different problems which each course highlights: theoretical, historical or methodological. Besides this, I will try to highlight the relationship between research and activism in the feminist classroom.

Marie Karas-Delcourt

Centre for Women's Studies, Zagreb, Croatia

Around the Figures of New Feminist Experimental Croatian Literature:

Dora Sušić, Monika Herceg, Dorotea Šušak

From the very early modernist Croatian female writers, Jagoda Truhelka and Marija Jurić Zagorka, whose feminist ideas and realist works carried strong social and political messages, a new generation of feminist authors in Croatia has emerged over the past decade, influenced by prominent writers such as Vesna Parun, Dubravka Ugrešić or Slavenka Drakulić. New figures such as Dora Šušić, Monika Herceg and Dorotea Šušak have brought a distinctly experimental and feminist voice to contemporary literature occupying the dramaturgical and poetic scene with significant works that challenge readers to reconsider traditional narratives and engage with complex and multifaceted identities. Through Šušić's autofiction exploring female solidarity, sisterhood and emancipation, Herceg's social realism, feminism and ecofeminist poetics and Šušak's dramas displaying psychological explorations and questioning gender norms in a postdramatic perspective, these writers stand out for their innovative and engaging approach to literature, blending feminist issues, emancipation, formal experimentation and exploration of marginalized identities. They collectively embody a bold, politically conscious and artistically innovative wave in Croatian literature, reshaping its feminist and experimental landscape for a new era of social challenges. Feminism and gender issues are alternately questioned, celebrated, or exposed by these three female authors and constantly deconstructed through different topics.

Book Presentation: *Feminist Trans/Formations: Media, Art, Literature*

Panelists:

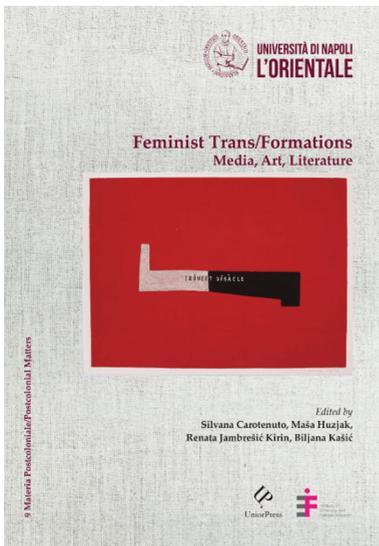
Silvana Carotenuto (Uni Naples, Italy)

Renata Jambrešić Kirin (IEF, Croatia)

Biljana Kašić (CWS, Croatia, online)

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This volume results from close collaboration between the University of Naples “L’Orientale” and the scholars organizing and participating in the postgraduate course *Feminisms in a transnational perspective* in Dubrovnik, Croatia. Its red thread is the reflection on the productive permeation of feminist theory, activism, and artistic practices, with a special emphasis on ‘forgotten’ feminist concepts and the resilience demonstrated by technological, discursive, and artistic female practices when thematising and confronting, that is, trans/forming dangerous and regressive processes in regional and global contexts.



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