



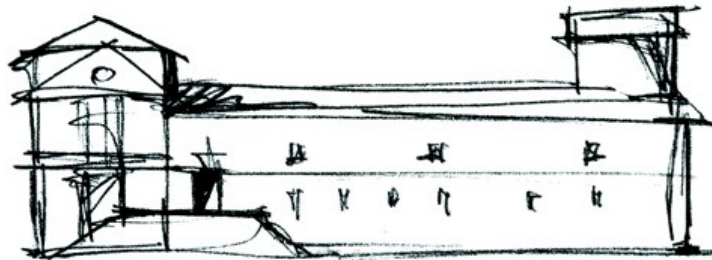
**Maternal Subjectivities: Psychology/Psychoanalysis,
Literature, Culture and the Arts**

April 23-24, 2015

Rome, Italy

Casa Internazionale delle donne Via della
Lungara 19 - 00165 Roma

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Casa Internazionale delle Donne

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Acknowledgements

My deepest appreciation to the following people who made this conference the huge success that it is:

Tracey Carlyle: Office Manager

Angie Deveau: Assistant Conference Coordinator

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AS ALWAYS, THANK YOU TO OUR **2015 Sustaining MIRCI Members**

Your ongoing support is greatly appreciated and is invaluable for everything we do.
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Enjoy,
Andrea O'Reilly,
Director, MIRCI
Conference Co-Coordinator

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Conference Schedule Overview

Thursday, April 23, 2015

9:00 am - 9:30 am	Registration & Continental Breakfast
9:30 am – 11:00 am	Session A1 & B1
11:00 am – 11:15 am	Break
11:15 am – 12:45 pm	Sessions B1 & B2
12:45 pm – 2:15 pm	Lunch: On Your Own
2:15 pm – 3:45 pm	Sessions C1 & C2
3:45 pm – 4:00 pm	Break
4:00 pm – 5:30 pm	Sessions D1 & D2
5:30 pm – 7:30 pm	Reception & Book Launch

Friday, April 24, 2015

9:00 am - 9:30 am	Registration & Continental Breakfast
9:30 am – 11:00 am	Session E1
11:00 am – 11:15 am	Break
11:15 am – 12:45 pm	Sessions F1 & F2
12:45 pm – 2:15 pm	Lunch: On Your Own
2:15 pm – 3:45 pm	Sessions G1 & G2
3:45 pm – 4:00 pm	Break
4:00 pm – 5:30 pm	Session H1 & H2

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THURSDAY, APRIL 23, 2015

9:00 am-9:30 am REGISTRATION & CONTINENTAL BREAKFAST

9:30 am-11:00 am SESSION A

SESSION A1: PANEL ONE: GIFT ECONOMY (TOSI ROOM)

CHAIR – Letecia Layson

- Vicki Noble, “Matriarchal Gift economy for Sustainable Human Development”
- Erella Shadmi, Independent Feminist Activist and Scholar, “Motherhood as an Alternative to Post Humanism and Post-Gender”
- Angela Dolmetsch, “Nashira an Ecovillage Built by Women on the Gift Economy”

SESSION A2: REPRESENTATIONS OF MOTHERING/MOTHERHOOD (ATELIER ROOM)

CHAIR – Kelly Ward

- Emma Hughes, La Trobe University, “The Mother in Joanna Murray-Smith’s Pennsylvania Avenue”
- Frances Greenslade, Okanagan College, “Sing a Worried Song: Excerpt From a Novel”
- Denise Ferris, “You Didn’t Take Away My Future, You Gave Me a New One: Photographing the Lived Experience of Young Mothers and Class”
- Michelle Tarnopolsky, Syracuse University, “Maternal Ambivalence in Contemporary Italian Film”

11:00 am-11:15 am BREAK

11:15 am-12:45 pm SESSION B

SESSION B1: PANEL TWO: GIFT ECONOMY (TOSI ROOM)

CHAIR – Bernedette Muthien

- Bernedette Muthien, Constitutional Commission for Cultural, Religious and Language Rights, South Africa, “Rematriation of Motherhood Beyond Biology: African Male Mothers and Woman to Woman Marriage”
- Coumba Toure, “Motherhood in My Children’s Stories”

SESSION B2: MOTHERING & CULTURE (ATELIER ROOM)

CHAIR – Myrel Chernick

- Susan Hogan, University of Derby, “International Premier Film Showing of the Birth Project Art Elicitation Group Story”
- Eti Wade, University of West London, “What are the New Maternalist Aesthetics?”
- Ruchika Wason Singh, College of Art, New Delhi, “Presenting the Absent: Representation of Maternal Memory, Embodiment and Motherhood”
- Myrel Chernick, “Motherhood, Art, Maternal Metaphors and Beyond”

12:45 pm-2:15 pm LUNCH: ON YOUR OWN

2:15 pm-3:45 pm SESSION C

SESSION C1: PANEL THREE: GIFT ECONOMY (TOSI ROOM)

CHAIR – Vicki Noble

- Mariam Irene Tazi-Preve, Research Institute for Critique on Patriarchy and Dealing with Alternative Civilisations, “The New Motherhood Trap”
- Pilwha Chang & Sangwha Lee, Ewha Women’s University, “Ecofeminist Reconceptualization of Motherhood in the Global Era”
- Susan Petrilli, University of Bari Aldo Moro, “Mother-Sense, Father-Reason, Logic, and Language”

SESSION C2: MATENRAL SUBJECTIVITIES (ATELIER ROOM)

CHAIR – Sally Stevens

- Hana Israeli, University of Haifa, “The Elusive Search for Mother’s Subjectivity: Why is it so Difficult to Accept Maternal Variations?”
- Helena Vissing, The Chicago School of Professional Psychology, “Maternal Desires and Compulsory Motherhood”
- Ilaria Malagrino, University Campus Bio-Medico of Rome, “Fetal Ultrasound: Subjectivity or Alienation?”

3:45 pm-4:00 pm BREAK

4:00 pm-5:30 pm SESSSION D

SESSION D1: PANEL FOUR: GIFT ECONOMY (TOSI ROOM)

CHAIR – Pilwha Chang

- Kaarina Kailo, Oulu City Council, Finland, “The Threats to the Gifts of the Welfare State—Corporate efforts to appropriate democracy and take over Citizen Rights”
- Elena Skoko, Human Rights in Childbirth “Birth Storytelling as an Agent of Cultural Change”
- Diem Lafortune, “In the Middle of my Life I Found My Way: What the New Reproductive Technology Discourse Needs to Learn from Adopted People”

SESSION D2: MARGINALIZED MOTHERS (ATELIER ROOM)

CHAIR – Angie Deveau

- Sally Stevens, University of Arizona, “Bad Mothers or a Bad Policies? Intergenerational Mothering and Family Loss among Ethnically Diverse Substance Using Mothers in the U.S./Mexico Border Region”
- Lee Murray, University of Saskatchewan, “A Single Woman, A Single Mother – A Lifestyle Choice?”
- Lea Caragata, Wilfrid Laurier University, “Micro-aggressions and the Construction of Diminished Agency in Low-Income Lone Mothers”

5:30 pm-7:30 pm **RECEPTION AND BOOK LAUNCH**

FRIDAY, APRIL 24, 2015

9:00 am-9:30 am **REGISTRATION & CONTINENTAL BREAKFAST**

9:30 am-11:00 am **SESSION E**

SESSION E1: PERFORMING MOTHERING (TOSI ROOM)

CHAIR – Barbara Bickel

- Barbara Bickel and Nané Jordan, “The Art of Napping – A Creative Practice in Maternal Space”
- Nina Adel, Hamline University, “Emerging from the Edge: A Dramatic Reading”

11:00 am-11:15pm **BREAK**

11:15 pm-12:45 pm **SESSION F**

SESSION F1: MOTHERS & DAUGHTERS (TOSI ROOM)

CHAIR – Helena Vissing

- Sara Paiola, University of London, “Dialogue between an Italian Feminist Mother and her Daughter: on Personal experiences of 1970s Feminism: Affidamento, Relationality and Autocoscienza in Italy”
- Laura Zegel, Psychotherapist, “The Spiritual Dimension of Mother-Daughter Groups”
- Nané Jordan, University of Paris 8, “Daughter of Writing, Mother of Art: Hélène Cixous and My Mother’s Garden”

SESSION F2: MOTHER AND CHILD RELATIONSHIPS (ATELIER ROOM)

CHAIR – Linda Ennis

- Linda Ennis, York University, “Attachment to and Separation From Mother”
- Susan Hogan, University of Derby, “Twin Boys My Least Preferred Choice: Child Loss, Self-identity, Sexuality and Motherhood”
- Claudine Umulisa, University of Gothenburg/Sweden, “Interweaving Exclusion: Narratives of Rwandan Mothers of Children Born of Genocide”

12:45 pm-2:15 pm **LUNCH: ON YOUR OWN**

2:15 pm-3:45 pm **SESSION G**

SESSION G1: REPRESENTATIONS OF MOTHERING/MOTHERHOOD (TOSI ROOM)

CHAIR – Sara Paiola

- Catherine Bodendorfer Garner, University of Illinois at Chicago, “Love Bi the Book: A Chodorodian Examination of Heterosexual Mothers' Love for Nannies in Contemporary Fiction”
- Lin Daniels, The Women’s School, “Mothering at 60: A Lesbian Feminist/Matriarchal Perspective on Older Women Raising Children”

SESSION G2: MOTHER WORK AND IDENTITIES (ATELIER ROOM)

CHAIR – Lee Murray

- Clare Harvey, University of the Witwatersrand, Johannesburg, “Maternal Subjectivity in Mothering a Child With a Physical Disability: What Might Psychoanalytic Theory Have to Offer?”
- Giulia Pedrucci, University of Bologna, “Mothers Who Work Using the Body: The Case of the Wet-nurse in the Ancient World”
- Lori Chambers, Lakehead University, “Adoption, Secrecy and the Open Records Movement in Ontario”

3:45 pm-4:00 pm **BREAK**

4:00 pm-5:30 pm **SESSION H**

SESSION H1: MOTHERS AND ACADEME (TOSI ROOM)

CHAIR – Andrea O’Reilly

- Kelly Ward, Washington State University, “Narratives of Choice: Women, Motherhood, and Academic Careers”
- Flor de María Gamboa, Universidad Michoacana de San Nicolás de Hidalgo, “Premature” Mothering in Universidad Michoacana de San Nicolás de Hidalgo, Mexico

- Andrea O'Reilly, York University, "I Should Have Married Another Man; I Couldn't Do What I Do Without Him: Intimate Heterosexual Partnerships and Their Impact on Mothers' Success in Academe"

**SESSION H2: LA MAMMA: INTERROGATING AN ITALIAN STEREOTYPE
(ATELIER ROOM)**

CHAIR – Perry Willson, University of Dundee

- Penelope Morris, University of Glasgow, "Introduction: Mothers and Mammismo in Italy"
- Ursula Fanning, University College Dublin, "Conceptualizing the Maternal: Representations, Reflections and Refractions in Italian Women's Literary Writings"
- Molly Tambor, Long Island University, "'Madonna Tempesta':" Teresa Noce and the Law for Working Mothers"
- Maddalena Tirabassi, "*Mammas* in Italian Migrant Families: The Anglophone Countries"

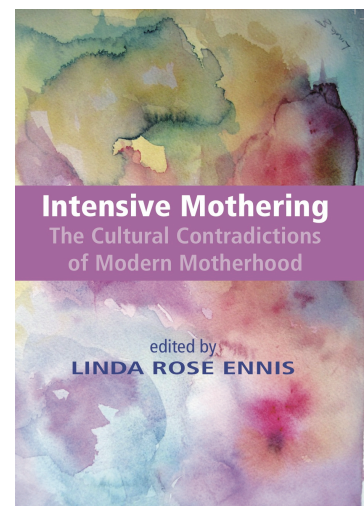
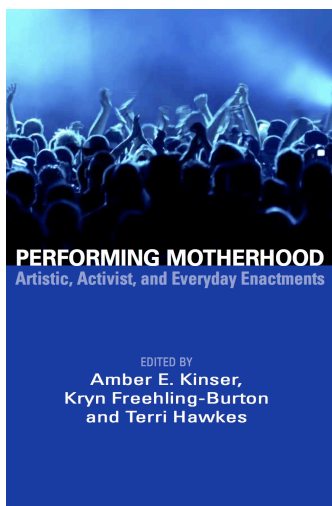


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Presenters' Abstracts

(Alphabetical by Last Name)

Emerging from the Edge: A Dramatic Reading

Nina Adel

U.S. writer, artist and musician Nina Adel reads from *Edge*, a literary work. *Edge* is a hybrid novel, which illuminates the experience of liminality and the emotional evolution of protagonist Leila from daughter to mother amidst a backdrop of narcissistic paternal influence and injury. The presentation is a dramatic reading from the short novel in short and flash fiction as well as poetry, conveyed alternately in third and first person. Some of the pieces are in the first-person voices of Leila and her mother while in others, Leila is revealed as woman and mother in an objective third person narrative. The presentation is excerpted chronologically from these. Leila's own voice is often humorous and ironic, while the other voices display a more poignant, lyrical prose. This reading elaborates the complex life of Leila in her struggle for clarity, self-determination and ultimately, for agency.

The Art of Napping – A Creative Practice in Maternal Space

Barbara Bickel and Nané Jordan

Napping, a life-giving space of growth and development, is based from maternal beginnings of life's routine in utero, and extends into infant, toddler, and childhood subjective experience. With institutionalized schooling and the educational imperative of downloading knowledge over cultivating wisdom, the matrixial, re-generative, mother-space of napping and dreaming ends. In a society that favours over-activity, the Gestare Art Collective followed an imperative impulse to let rest and dreams do the work. Responding to this impulse, we developed the practice of Nap-Ins in July of 2011 at an artist residency and committed to hosting public Nap-Ins. To date thirteen Nap-Ins have taken place at artist residencies, galleries, retreats, community centers, conferences, universities, alternative schools and a library.

Napping as a curricular practice of re-attunement and restoration of the self with self/other and the environment became a co-learning, co-poietic encounter at the first residency. Communal napping took place on the gallery floor which had a labyrinth taped on it. The labyrinth creates a temporary womb space and reactivation of maternal inter-subjectivity. The Nap Ins host rest, remembrance, insight and creative action through napping in and/or walking a labyrinth, followed by writing and stitching dreams onto a communally created textile Dream Scroll. The theorizing of artist-psychoanalyst Bracha Ettinger and poet-thinker Helene Cixous expand and inform our understanding of the Nap-Ins.

The session will include a visual introduction to the Nap Ins and a Nap-In experience with the opportunity for participants to contribute to a Dream Scroll. A paper will be available for handout.

Not attending but involved in this work are other members of the collective; Medwyn McConachy, Cindy Lou Griffith, Ingrid Rose. See <http://www.gestareartcollective.com>

Micro-aggressions and the Construction of Diminished Agency In Low-Income Lone Mothers

Lea Caragata

This paper critically examines the nature of lone mothers' encounters with the social welfare system. It posits that many such encounters constitute micro-aggressions that considered in a summative way, negatively shape lone mothers' self-perceptions, contributing to 'the lone mother as diminished subject'.

A micro-aggression is a concept useful to a re-examination of the often subtle forms of discrimination associated with racism, sexism, and heterosexism. "Micro-aggressions refer to the everyday, verbal and nonverbal, interpersonal exchanges that send denigrating messages to persons who are members of groups that face marginalization and discrimination whereby their personhood, experiences, and lives are devalued and dismissed (Sue, et al., 2007). At an individual level, such exchanges may be seen to be harmless and if hurtful, this derives only from a lack of intent on the messenger and perhaps heightened sensitivity on the part of the receiver. However, it is critical in the examination of such exchanges to recognize the ways in which they mirror, construct and reinforce hegemonic social discourse (Balsam, et al., 2011). While the effects of these assaults on marginalized people in particular racialized people, have been well documented (Nadal, Issa, Leon, Meterko, Wideman, & Wong, 2011; Smith, Allen & Danley, 2007; Wang, Leu & Shoda, 2011) there has been little written about their presence and impact associated with the double jeopardy of low socio-economic status and gender.

Using data from *Lone Mothers: Building Social Inclusion*, a longitudinal qualitative study with lone mothers on social assistance in Canada, this paper explores lone mothers' experiences of micro aggressions in their interactions with their welfare workers. We suggest that a distressing and compelling feature of these exchanges is oriented to a negative construction of these women's sense of agency diminishing the very power they need to cope with their gendered and impoverished social roles.

Ecofeminist Reconceptualization of Motherhood in the Global Era

Pilwha Chang & Sangwha Lee

As feminists we critique the paradigm of competition and growth, and emphasise caring activities and experiences, and understandings of nature, others and relationship orientations through caring. Through sustainability and feminism an alternative paradigm is possible when women construct care communities to meet different local needs which can resist the current dominant paradigm of competition and conformity.

In the context of feminist politics there is a dilemma in relating women and nature, women and caring. The discourses of the connectivity of women, nature and motherhood in ecofeminism have brought concerns of biological essentialism. There are two opposing positions when the debate on connectivity of women and nature meet the debates on biology and body.

Motherhood has been analyzed both as the core basis of ideological oppression discriminating women in patriarchy and as a powerful weapon of feminist politics with essential positive capacity and quality only women can have. This paper attempts to reconceptualize motherhood going beyond these arguments of motherhood. Rather than seeing motherhood as unique instincts or roles limited to women only, but to rethink it as ethos which everybody can have and ought to have. The vision includes all women and men active in mothering and fostering capacities of motherhood.

Adoption, Secrecy and the Open Records Movement in Ontario

Lori Chambers

In Ontario under adoption legislation passed in 1921, adoption records were sealed and all information contained therein was deemed confidential; even adult adoptees were denied access to information about their birth families. From the mid-twentieth century, however, questions with regard to secrecy in adoption and potential reunions have captivated the public imagination. The rise of a vocal adoption rights movement in Ontario led to myriad challenges to the closed adoption record regime. In 1978 a voluntary registry for adoptees aged 18 and for birth parents was created. In 1987 adoptees were freed of the need to obtain permission from their adoptive parents before initiating a search. And in 2005 the Ontario legislature passed the Adoption Information Disclosure Act which would have given all adult adoptees and birth parents an absolute right to information about adoption. However, the legislation was contested and in a controversial court decision the legislation was determined to violate privacy rights. This paper will explore the involvement of mothers, both adoptive and birth, in debates surrounding adoption disclosure. How did women's voices contribute to legislative change? And how were various mothers characterized in legislatures and in courts as reforms were contemplated?

Motherhood, Art, Maternal Metaphors and Beyond

Myrel Chernick

I was young living in New York, creating and exhibiting large-scale concept-based multimedia installations nationally and internationally, when I made the decision to become a mother in my early thirties. Although I was aware of the desire that propelled me in this direction, and I had spent a good deal of time observing and teaching young children, I could not predict the extreme alterations in my creative life that would occur as a result of the birth of my twins. Not only did this event limit my time and availability to materially participate in the artist's life that I had previously known, but a major psychic shift occurred as well. Here I trace these developments, my decision to explore aspects of maternal ambivalence in my artistic work, and the genesis and expansion of the exhibition *Maternal Metaphors*, which proceeded from my own exploration of the complexities of the maternal relationship and my altered relationship with the art world I had previously experienced. I will discuss the influence on my thinking and approach of several writers and artists, including Mary Kelly in *Post Partum Document*, Roszika Parker in *Mother Love/Mother Hate* and Susan Suleiman in *Playing and Motherhood*. I will cover the discoveries I made and the experiences I had in proposing this exhibit for a public venue, the results and development of a publication with Jennie Klein, and will conclude with my observations of the current state of maternal subjectivity in contemporary art in the United States.

Mothering at 60: A Lesbian Feminist/Matriarchal Perspective on Older Women Raising Children

Lin Daniels

From an American 1970s Lesbian Feminist perspective, motherhood was largely mandatory for heterosexual women, and a societally reinforced system that kept women hobbled. In the US, motherhood was not only disrespected, but was considered a *condition* that forced women to accept underemployment, lower wages, lower expectations, with no affordable childcare available, nor any other viable option within the isolation of the nuclear family. Things have not changed appreciably for heterosexually identified women since the 1970s in the US, except, perhaps, for the worse. As wages remain close to the minimum for most working mothers, childcare remains problematic. Adequate housing, proper nutrition, healthcare, are just a few of the necessities that are elusive to many women, and the list goes on. So why would Lesbians, in this century, choose motherhood? My paper explores my personal experience of becoming a co-parent at 60 after a lifetime of choosing not to raise children. It is also an exploration of the Lesbian paradigm shift regarding motherhood, and why so many older lesbians are now deciding to parent. I will conclude with a brief, cross cultural matriarchal perspective of the phenomenon of older women raising children, citing some examples of how children are raised in matriarchal communities.

Nashira an Ecovillage Built by Women on the Gift Economy

Angela Dolmetsch

Gift giving is part of our daily lives as mothers respond to the baby's needs who cannot survive without the free gifts from their mothers. As different from the exchange economy where I buy and you sell, the Gift economy takes advantage of mother nature gifts. Based on this paradigm the Nashira eco-village in Palmira Colombia was built 12 years ago.

On a 3-hectare site in Colombia, 88 women victims of the Colombian conflict and their families have built a sustainable and productive eco-village. They produce their own organic food and specialize in activities such as plantain growing, noni fruit products, manufacturing of ceramic ware, a solar restaurant, and different crops and plants as free gifts from mother nature.

The social organization of these women is most inspiring. Decisions are taken by consensus and the tasks of cleaning, looking after the children and maintaining the eco-village are done through mingas or collective work. By applying the gift economy in their daily lives, the women of Nashira have developed a unique project where solidarity, and maternal love generates a happy and sustainable community

Attachment to and Separation From Mother

Linda Ennis

In moving towards a Feminist/empowered mode of mothering, I wish to introduce a form of mothering as an alternative to "intensive mothering", which balances attachment with separation. While Early Childhood Attachment specialists such as Bowlby and Ainsworth, emphasize the importance of the mother-child bond, theorists, such as Mahler, alternatively stress the

importance of separation-individuation throughout the lifespan, thereby suggesting that a healthy balance between connection and separation needs to be struck. In seeking maternal empowerment as a redefinition of motherhood, an additional potential alternative to intensive mothering is to bring the connection-separation model into a sustainable balance, while recognizing why intensive mothering persists throughout modern times. In this context, I will also be examining the connection-separation model as it applies throughout the lifespan, which will observe how mothers relate to their adult children, as well as how they and their children respond to the “empty nest”. In addition, I will be taking into account the patriarchal perspective, which imposes unrealistic expectations on mothers, which are then internalized by mothers.

‘Conceptualizing the Maternal’ abstract

Ursula Fanning

This paper looks at some representations of the maternal in Italian women’s literary writings, focussing in particular on one novel from the turn of the twentieth century (Sibilla Aleramo’s *A Woman/Una donna*) and on two novels by Lidia Ravera (*Bambino mio* and *Lettera a un figlio adolescente*) from the latter half of the century. The later texts engage directly with important aspects of the earlier one, in their focus on maternal subjectivities, embodiment, the disruption to identity caused by the experience of pregnancy and motherhood, and in their outright rejection of maternal stereotypes. The paper also aims to point at other important aspects of women’s writing of the maternal over the course of the twentieth century.

You Didn’t Take Away My Future, You Gave Me a New One: Photographing the Lived Experience of Young Mothers and Class

Denise Ferris

In this paper I discuss the photographic series, titled above, of Raphaela Rosella. Quietly pulsating story these photographs in their piercing stillness urge us to ponder their compound narratives. Each photograph is a moment of amplitude, and though a mere fragment, bears the weight of so many stories, so much background and so many questions. In the introduction to their book of essays, *Representations of Motherhood*, the editors plead — “We long for a representation of a mother who is not infantilised, as well as one who is not larger than life. We want a mother who is a real person.” Their core concern is the necessary diversity of the mother-as-subject and the multiplicity of ‘Mother’ as identity. Raphaela Rosella manages our vision through her photography and without words probes the scenarios of the lived experiences of young mothers. These photographs constitute real people who are mothers and mothers who are real people, disclosing motherhood’s true non-uniformity, its different forms and diverse callings.

“Premature” mothering in Universidad Michoacana de San Nicolás de Hidalgo, Mexico

Flor de María Gamboa

This presentation examines from a feminist psychoanalytic perspective (Irigaray, 1984) some gender inequality aspects, which are involved in female students mothering experience. It derives from a research project which was carried out in the Department of Psychology of Universidad Michoacana de San Nicolás de Hidalgo in Morelia, Michoacan, Mexico. The project is

specifically interested in the subjective impact of dominant discourses of mothering upon female narcissism in women who while studying their degree in psychology became mothers. The experience of becoming a mother while studying can be conceptualised as “premature” mothering and we would argue that the meanings attached to this prematurity become decisive in the constitution of women students’ narcissistic endeavours. This paper discusses whether “premature” mothering could be inscribed in a circuit of symbolic exchanges that is at stake in the pursuing of a university degree and through which narcissistic aspirations and expectations could be met or whether it becomes a violent trap that reproduces gender inequality and oppressive positions for female students of psychology.

Love Bi the Book: A Chodorodian Examination of Heterosexual Mothers' Love for Nannies in Contemporary Fiction

Catherine Bodendorfer Garner

Sociology has a growing body of research on domestic care circuits, but in most of this work the nanny has little agency and is often exploited. This well-grounded body of research does not tell the whole story, however. Novels, which often rely upon readers' intimacy with characters and an ability to reflect readers' suppressed desires, cast a different light on this relationship. In some stories nannies are painted as seductresses who interrupt the heterosexual relationship between their employers by engaging sexually with the fathers/husbands. In other (more interesting) cases, the nanny still interrupts the heterosexual partnership of her employers, but she is invited into it by the mother-employer, who may see the nanny as replacing her own mother. In this liminal role, the nanny becomes a love interest that reifies the theory put forth by Nancy Chodorow in *The Reproduction of Mothering*. My work will extend Chodorow's research by focusing specifically upon her claim that women may not fully individuate from their mothers and thus stay in a bisexual love triangle between her mother and male romantic partner. The corpus that will be analyzed also includes the following contemporary fiction by international authors: *Sans Moi* by Marie Desplechin, *Lucy* by Jamaica Kincaid, *A Gate at the Stairs* by Lorrie Moore, *My Hollywood* by Mona Simpson, and *The Space Between Us* by Thrity Umrigar.

Sing a Worried Song: Excerpt From a Novel

Frances Greenslade

My most recent novel, *Sing a Worried Song*, set in the 1960s in rural Manitoba, follows Bridget, a young hippie mother who becomes an object of suspicion among her more traditional rural neighbours. *Sing a Worried Song* explores the shift that occurs in Bridget's life when she finds herself on the wrong side of convention. The idea for this novel came about when I became a mother myself, in the 1990s in urban Regina, a story I told in the memoir, *By the Secret Ladder: A Mother's Initiation*. My husband is of Irish and west coast Aboriginal heritage. My background is Irish. He was a student and I was a contract university lecturer when we had our son. I was (perhaps naively) surprised that our education didn't protect us from the subtly racist assumptions in the world around us, as my life as a mother became public in a way it had never been when I was single. An overtly racist remark from a health care worker reminded me that the impact of this prejudice could have been much worse had we had our son thirty years earlier. I wrote *Sing a Worried Song* to answer the question “what if?” At the conference, I propose to

read a short excerpt from the novel, and discuss the imagined and real fears that led me to write it.

Maternal Subjectivity in Mothering a Child With a Physical Disability: What Might Psychoanalytic Theory Have to Offer?

Clare Harvey

There has been a recent, worldwide trend towards greater research in disability studies as people with disabilities gain greater recognition within mainstream societal systems. Some contemporary authors in the area have argued for a psychological, and specifically psychoanalytic, conceptualisation of disability. Psychoanalytic theory has potential to offer an understanding of the internal emotional experiences of disabled individuals (Watermeyer, 2006). There is some useful research that has been conducted on mothers' experiences of raising a child with a disability; however this research lacks a more complex psychological perspective. This is not surprising given the lack of literature on general subjective maternal perspectives and deeper psychological experiences. General literature on motherhood has tended to neglect holistic maternal experiences and has focused on the more positive aspects of mothering. This has resulted in a negative social construction of 'other' groups of mothers, including mothers of children with a disability. This presentation offers a critical review of the existing literature in the area of mothers' experiences of raising a disabled child. It suggests that there is a need for more research on the deeper psychological experiences of this maternal experience, particularly in the area of maternal ambivalence.

International Premier Film Showing of the *Birth Project Art Elicitation Group Story*

Susan Hogan

The *Birth Project* is interested in exploring maternal subjectivities using the arts, including art elicitation and photography within a participatory arts framework. Our overarching questions are concerned to explore what role arts and humanities engagement might have to play in pre and antenatal care, and provision, especially where post-birth trauma is being translated into bodily symptoms. The Birth Project is also interested in to what extent iatrogenic clinically-related birth practices are implicated in post-natal distress. Furthermore, we are also concerned to investigate what is distinctive about an arts-based approach.

During the twentieth and twenty-first centuries, there has been an increase in interest in representations of gender and their significance in generating scripts for us to live by which are potentially constraining, but also of significance in challenging entrenched ways of seeing. More recently there has been a burgeoning of interest in the kind of experiential knowledge which can be conveyed by images, and the use of images as routes to ways of knowing which may not be immediately accessible through conventional text-based methods. The rich ways of knowing generated by art and art therapy techniques are now being considered and used in arts-based research. Guillemin & Westall (2008) assert that that visual methods are a humane methodology when dealing with sensitive subject matter which might involve the articulation of painful experiences, as well as offering a novel and powerful means of accessing women's interior worlds.

In *The Birth Project* we are exploring women's experience of childbirth and the transition to motherhood using the arts and then presenting the research findings in films and exhibitions. Two films have been produced to-date, *Mothers Make Art* which will be premiered at Talking Bodies: Identity, Sexuality, Representation. An International Interdisciplinary Conference and this film, *The Birth Project Art Elicitation Group Story*, which is more focused on the actual birth experience, which we propose to premier at Maternal Subjectivities.

Twin Boys My Least Preferred Choice: Child Loss, Self-identity, Sexuality and Motherhood

Susan Hogan

At the heart of this paper is the story of one woman's struggle to come to terms with the experience of giving birth, the death of one of her twin babies and issues surrounding her changed sense of her sexuality. It explores her reactions both to societal role expectations and her own feelings of a changed self-identity as a result of motherhood.

Although the chapter will examine one woman's story in particular, many of the issues raised are of common concern, particularly those connected with birth practices and medical intervention. The case study is relevant to the experience of many women.

Jay had hoped to have a home birth but was rushed into hospital to have an emergency episiotomy. Many of her drawings and paintings explore her feelings about this ordeal and her struggle to come to terms with her situation.

Jay worked with me over an 18-week period making images about her experience, articulating her story of child loss. The images plot her visceral journey into the heart of darkness to touch and know that grief.

This story will be a chapter in the forthcoming *Mothering Multiples: (Re)exploring, (Re)presenting and Making Meaning of the Process of Becoming Pregnant, Pregnancy, Birth and Parenting Experiences with Multiples* edited by Dr. Kathy Mantas

The Mother in Joanna Murray-Smith's *Pennsylvania Avenue*

Emma Hughes

This paper will explore issues of maternal guilt, blame and judgement within Joanna Murray-Smith's play *Pennsylvania Avenue*. Referring to the writing of Elaine Tuttle Hansen it will consider the representation of a "Mother without [a] Child" (Tuttle Hansen 2007, p. 431) within the play. Harper Clara Clemens is the central character within Murray-Smith's *Pennsylvania Avenue* and she is a mother, though she has not seen her child since he was a baby. This paper will discuss Harper's relationship to her child and her experience of guilt and blame and judgement within the context of the world of the play.

I watched one rehearsal of *Pennsylvania Avenue* (29 October 2014), the Melbourne Theatre Company "company run" of *Pennsylvania Avenue* (31 October 2014), the first preview of *Pennsylvania Avenue* (8 November 2014) and the opening night of *Pennsylvania Avenue* (13

November 2014). This paper will provide an analysis of Murray-Smith's *Pennsylvania Avenue*, which takes into consideration the changes which occurred across the performances of *Pennsylvania Avenue* which I was permitted to observe. In addition it will provide an analysis of the unpublished play-text of *Pennsylvania Avenue*. Murray-Smith's *Pennsylvania Avenue* provides an important representation of a "Mother without [a] Child" (Tuttle Hansen 2007, p. 431).

The Elusive Search For Mother's Subjectivity: Why is it so Difficult to Accept Maternal Variations?

Hana Israeli

A young mother told me: "motherhood means great bliss combined with some misery". She added that she doesn't dare say it out loud. Why is this expression of a mother's subjectivity and ambivalence thought to be provocative and daring? What is it in motherhood that makes it so hard for us to be tolerant and accept various motherhood choices?

In classical psychoanalytic theories, there is usually a central place for the mother. However, she is referred to as an object of her baby's needs and projections, and her feelings, needs and desires are mostly ignored. In contemporary psychoanalytic writing there is a growing place for mothers' subjectivities. However, there is still a discrepancy between the theoretical acceptance of mother's subjectivity and the social difficulty in accepting variations in maternal experience.

When teaching a seminar on motherhood, I was astounded at the high level of emotions that arose regarding issues related to different maternal attitudes. Even therapists find it often difficult to accept without judgment their patients' choices and mothering styles.

In this paper I will address the issue, and propose my understanding of this difficulty to accept a variety of mothers' feelings, conflicts and thoughts regarding the maternal role.

The Art of Mothering: Hélène Cixous and *My Mother's Garden*

Nané Jordan

This presentation explores the arts of maternal subjectivity through the narrative artwork and writing of two adult daughters. I explore the writing of French poet-thinker Hélène Cixous, in her fiction, *Eve Escapes* (2009/2012)—where Cixous, a daughter, finds herself at the end of Eve's life, her beloved mother with whom she lives. In Cixous' genre defying narrative, the interchange of dreams, Eve's communications, literature, Freud himself, a prison scene, and *The Tower of Montaigne*, act through the play of language and text. Here, the mother and writing are at odds in their demands on the daughter's attentions. Yet more tellingly, each may beget the other. The text continually gives birth to itself in maternal relations, even as death nears.

I juxtapose my reading of Cixous alongside a series of narrative photographs I made inside my artist-mother's home, *My Mother's Garden*. From Vancouver, I made frequent trips with my young daughters back to my natal home of Toronto, to visit my mother over a period of years. Our only in-person contact consisted of my visits to her. The development of my artistic life and way of being and seeing is mixed with my experiences as a daughter of this artist-mother, and

becoming a mother myself. My mother, who could not always care for me, gave me an introduction to art. Art (and art-making) is the other-mother who stands by me, being an-other/a-mother place to go. My artwork acts as a bridge for viewing and processing my subjective experiences of mothering. Through this exploration of maternal subjectivity, I suggest that art and writing may be a creative creature of Mother herself.

The Threats to the Gifts of the Welfare State—Corporate Efforts to Appropriate Democracy and Take Over Citizen Rights

Kaarina Kailo

We discuss how the shift from a balanced sex/gender system with positive forms of female subjectivity in archaic Finno-Ugric cultures was transformed with the rise of patriarchy. The archaic language of a maternal worldview can be traced through new interdisciplinary methods including ornaments and textiles of recurrent character. The world tree motif combines motherhood as a matrix of oneness across generations, species and genders - radically challenging current notions of maternal subjectivity. We focus on how the gifts of the Nordic welfare state are now robbed/privatized to benefit the few. The gender-neutral restructuring of welfare towards workfare and of salaried work towards robot-run welfare services can lead to the deepening feminization of the low-paid workforce. The TTIP-CETA investment protections treaty which is being secretly negotiated risks making wo/men's vote obsolete; not only does it mean privatizing court decisions regarding the public services women depend on, but turning democracy and parliamentary self-determination into a mere ceremonial relic. Ancient gift cultures have been transformed by corporate elites to a travesty of human rationality and may lead to an extended suicide/ecocide. Hence the need to revive and spread ecosocially sustainable cultures of balance and care.

In the Middle of my Life I Found My Way: What the New Reproductive Technology Discourse Needs to Learn from Adopted People

Diem Lafortune

Lafortune questions the current ethical vacuums in which new reproductive technology (NRTs) discussions are framed describing what adoption North American style entails and why adopted people's experiences of, *inter alia*, genetic bewilderment must lead the discussions of NRTs. Feminists must take motherhood back from science and focus on justice, liberation and family preservation.

Fetal Ultrasound: Subjectivity or Alienation?

Ilaria Malagrino

As Young states some conceptualizations and practices of medicine seem to alienate the pregnant subject from her bodily experience. Nowadays the use of the ultrasound technique in pregnancy has become a routine, especially because of the early seeing of fetal image seems to encourage the maternal emotional relationship to the fetus. Thus, the aim of this paper is to investigate this relationship in order to clarify if this practice alienate the woman from herself

A Single Woman, A Single Mother – A Lifestyle Choice?

Lee Murray

The socio-cultural norms and values regarding single parent families are in flux and the emergence of single-parent households has almost tripled in the last two decades. Mothers form the majority of individuals heading one-parent families and parenting on their own. Single mothers until fairly recently have carried the stigma of shame and blame. Disclosing the fact that you were a “single mom” often acquired the response, “What happened?” It was often assumed that no one would choose to be a single mom. By the turn of the last century, single mothering began to be seen as more of a lifestyle choice. However, this option is mostly attributed to mothers who are able to support themselves and their children. My experience of becoming a single mom/a divorced mom was in the early 90s when there was still a degree of stigma and suspicion surrounding the experience. As a result I felt the related feelings of shame and self-blame. Single mothering was not a lifestyle choice for me at that time however over the last twenty years I have come to embrace my “single mom” identity. This paper explores my own personal movement and change and also the socio-cultural and socio-political change that has occurred over the last two decades. This paper also provides a counter narrative to the assumptions that children of single moms are disadvantaged and that they will suffer from inadequate and insufficient parenting. It challenges the societal myth that a “mother-headed” family is an abnormality or aberration of the traditional family and embraces the possibility of a new paradigm marked by knowledge, strength and empowerment.

Rematriation of Motherhood Beyond Biology: African Male Mothers and Woman to Woman Marriage

Bernedette Muthien

The majority peoples in African countries like Malawi and Zambia are matrilineal. The first peoples of Southern Africa, the Khoe-San, are matri-centric and even called “matriarchal” by indigenous scholars like Ron Martin. While these societies, through colonisation, navigated uneasy relations with Patriarchy, Christianity and capitalism, much of their original matri-practices, including the gift paradigm, still exist today. European colonisation meant the evisceration of peoples, and also of knowledge and narratives, incl. the existence of alternatives to Patriarchy, Christianity and exploitation, existences which still continue throughout the world, and in Africa, the uterus of humanity. In matri-societies across Africa, motherhood transcends gender in part, in that gender roles are chosen and not imposed, as well as that motherhood is a role *all* adult members of society play, with mother’s brothers often called “male mothers”. In several African countries especially older childless women enter into traditional marriages with younger women, procreate and raise children, an arrangement that transcends heteronormative patriarchy, and yet is not akin to Western lesbianism. These African social expressions, responsibilities and freedoms are obscured by the dominance of Western dogma, and desire Rematriation, a reclaiming of ancestral remains, spirituality, culture, knowledge and resources.

Matriarchal Gift Economy for Sustainable Human Development

Vicki Noble

By revisiting some of the ground-breaking physical anthropology developed by feminist women in the 1970s, I will show how their evolutionary theories of the mother-child bond as the original

social unit, food-sharing as the basis for language development, and the loss of estrus in our species correspond perfectly with the ways we have come to understand matriarchal social structures, both past and present, as gift economies. In this way I will further explicate my theory that there is a biological basis for matriarchy and that a matriarchal gift economy is the default social organization for sustainable human development and continuity.

I Should Have Married Another Man; I Couldn't Do What I Do Without Him: Intimate Heterosexual Partnerships and Their Impact on Mothers' Success in Academe

Andrea O'Reilly

The literature on academic motherhood has rightly identified the need to counter and change the normative discourse of the ideal worker, and to a lesser degree that of the ideal mother, in order for women to achieve academic success; this paper will argue that women must likewise defy and deconstruct the normative ideology of the ideal wife. More specifically the chapter will argue that the highly gendered scripts of the traditional wife and husband role serve to hamper and hinder women's employment success, and that a successful academic career for mothers is as contingent upon a challenge to patriarchal marriage as to the masculinist culture of academe and that women must secure gender equity in the home as well as in the workplace. Indeed, what the findings of my interviews suggest is that traditionally gendered partnerships are more of a deterrent to academic achievement than single motherhood; single mothers –without the financial, practical, emotional support of a partner— seem to fare better in academe than women in conventional marriages. In other words, what my interviews have shown is that women must be as attentive to the discriminatory gendered politics and patterns of love as well as work; or as one of my interview respondents astutely advised “pick your partners carefully”.

Dialogue between an Italian Feminist Mother and her Daughter: on Personal Experiences of 1970s Feminism: Affidamento, Relationality and Autocoscienza in Italy

Sara Paiola

In this paper I will explore how Italian cultural feminism of the '70s brought about a feminist movement through a critique of patriarchy. My aim is to assess how these events changed the lives of many women in Italy and how they brought about a development of the discourse of women's rights and on gender in Italian patriarchal culture and how this culture has been transformed has a result. Significantly this paper draws on personal experiences 'in line' with one of the most poignant slogans of the '70s feminist movement; 'the personal is political, the political is personal'. I draw both on the theoretical work of Italian feminists such as Cavarero, Passerini, and Bono and others such as Zerilli and Kemp, and on an interview with my mother, because it is through an understanding of her experiences as a woman and a mother that I can understand my own, and as a result make the important link between the personal, the local, the historical and current Italian wider society. Through the telling of some significant moments in our relationship I find personal, biographical answers to the social, cultural and political realities that were going on in the streets, in the government and in women's groups during the 1970's in Italy. Consequently, this paper will be an intersection between theory and the personal from the point of view of a mother and a daughter: One who became a feminist during those years and one who was born in 1970 and grew up through the transformations brought about by the '70s Italian feminist movement.

Mothers who work using the body: the case of the wet-nurse in the ancient world

Giulia Pedrucci

Both literary (above all textual sources reporting myths and descriptions of rituals) and material evidence (iconography, archaeological findings and inscriptions attesting rituals and cults involving mother-like women and children) strongly suggest that nurses played a central role within the ancient world. Nevertheless, nurses have often been neglected by modern scholars. Their role may sound somewhat unfamiliar to our world supplied with artificial milk. Moreover, our “Western” society has developed a new viewpoint regarding motherhood. According to this, mothers should breastfeed and educate their own children themselves, otherwise they will be labelled as selfish, lazy and/or career-oriented.

For this reason we might sometimes forget the fact that the wet-nurse is a particular kind of woman who works with her body. Generally speaking, nurses were very ambiguous and elusive characters, they could be perceived as both positive and negative characters. This fundamental ambiguity also characterizes two traditional figures, widespread not only in the ancient world but also in folk tales of different chronological and geographical contexts: the young stranger and, on the other hand, the old woman skilled in magical practices aimed at producing both positive and negative effects (both figures express “otherness”, respectively a twofold or a threefold one). Interestingly, Roman families prefer stranger wet-nurses, in fact they frequently hired Greek women, in order to stimulate the child’s use and understanding of a foreign language. Moreover, the wet-nurse, being a slave who works using her body, a sort of mother for sale, could even be compared to the prostitute in Rome.

Mother-sense, Father-Reason, Logic, and Language

Susan Petrilli

Victoria Welby (1837-1912) ideated a special approach to the theory of meaning, which she designated with the neologism Significs. Two central concepts in her research include “mother-sense” and “significance” which are a constant throughout all her writings, and most significantly in her correspondence with Charles Sanders Peirce (1839-1914). In addition to her contribution to questions of the linguistic, semiotic, practical-ethical and pedagogical orders, her work and its implications are particularly interesting for feminist discourse as well.

Motherhood as an Alternative to Post Humanism and Post-Gender

Erella Shadmi

Since Simone de Beauvoir, mainstream feminism of the Second Wave has devalued motherhood and proposed ways – with limited success - to liberate women from its burden: no children, career, work-family balance, late motherhood. Lately this path to women's liberation has become reality due to new technologies of reproduction, which disconnect motherhood, reproduction and parenthood. This crucial turn is of special significance within the broader movement towards post-humanism: It has the possibility to eliminate biological motherhood completely or, at least, to restrict the need for it, thus successfully bringing patriarchy to its utopian and ultimate stage. This progression is reflected in the so-called Equality (or Liberal) Feminism - in the realms of

family, politics, employment and so forth - which in turn transforms into gender mainstreaming and into post-gender. Thus, Equality Feminism accepts the logic of patriarchy and collapses into itself as it reaches its ultimate goal (full equality). However, feminism as a movement and ideology is capable of critical reflexivity to reflect and change. This paper argues that it is in fact motherhood – as understood by the motherly gift economy, matriarchal legacy, and the indigenous thought of the Global South as well as by the West – that draws an alternative path for future progress of humanity.

Presenting the Absent: Representation of Maternal Memory, Embodiment and Motherhood in My Art

Ruchika Wason Singh

My paper discusses my drawings, paintings and installations created between 1998 and 2010 which have grown out of my experience of motherhood as a daughter, of pregnancy and the physical experience of conception as well as mothering in its post-natal phase. The paper shall focus on the representation of these experiences, largely in the absence of the female body in my works, through which I underwent them; or that of the biologically associated other (my mother / my daughter) along with whom these experiences happened. Elaborating on the above I would like to present (through slides) and discuss three bodies of works- Yesterday, Once More (2002, see images 1-4), Transit Spaces (2007, see images 5-11) and Home In/Out (2010, see images 12-17). The paper shall bring forth forms in my art such as the borrowings from architectural constructions, botanical references, objects of domestic use (drawn and found) as well as those with apparent maternal connotation. I shall discuss how become my visual sources through which the maternal memory is constructed and maternal emotions are layered .I would also like to propose a small exhibition of my works parallel to the conference (subject to practicality of the same).

Birth Storytelling as an Agent of Cultural Change

Elena Skoko

The society has an official story of birth that is endlessly repeated by official narratives and mass media communication. We can call it a “dominant *fabula*”. *Fabula* is omnipresent and imposed by medico-legal discourse. It is the story of hospital birth as a unique culturally appropriate option that a woman has at the moment she gives birth to her child. In a globally connected culture, the dominant *fabula* gained competitors and thousands different expressions of maternal subjectivity in form of birth stories, started circulating undermining the credibility and the authority of the official scenario. Through wide spread birth storytelling women become conscious of the choices and acknowledge their rights in childbirth. In the European Union, the privacy and the sovereignty of childbearing women, as well as the rest of the citizens, upon their own bodies are considered basic human rights, and as such are defended through the European Court of Human Rights. Until recently, nobody thought of systematic psychological and physical abuse of childbearing women as a violation of basic human rights. Thanks to the flow of information and narratives, birth is becoming a whole different story.

Bad Mothers or a Bad Policies? Intergenerational Mothering and Family Loss among Ethnically Diverse Substance Using Mothers in the U.S./Mexico Border Region

Sally Stevens

This presentation builds on research that examines mothering and other family traumatic loss experienced at the individual, historical, and intergenerational levels. Analyzing quantitative data collected in interviews with mothers enrolled in the *HerStory to Health Project*, we examine the experiences of intergenerational mothering and family loss trauma among 226 female substance users from three race/ethnic groups: Native American (26.5%), Latina (24.8%), and Caucasian (48.7%). All participants reside in the U.S./Mexico border region. Demographic information, substance use, intergenerational exposure to mothering and other family traumatic loss are compared across race/ethnic groups. Data indicate both similarities and significant differences in demographic characteristics, type of drug use, and mothering and other family loss experiences. A higher percentage of Native American mothers reported intergenerational mothering and other family loss experiences compared to the Latina and Caucasian participants. The high rates of intergenerational mothering and family traumatic loss among women who use substances is detailed along with social policies and practices that perpetuate such loss. Recommendations for effectively intervening at the individual, family, and policy and practice levels will be discussed.

In a country where the maternal instinct is still considered a *conditio sine qua non* of being a woman, maternal ambivalence is one of the ultimate taboos. But Italian filmmakers, among others, are trying to change that.

‘Madonna Tempesta’: Teresa Noce and the Law for Working Mothers

Molly Tambor

The paper examines the passage of Communist Party Parliamentary deputy Teresa Noce's eponymous law (the legge Noce, passed in 1950 during the first legislature of 1948-1953), which guaranteed maternity leave and employer-provided daycare for working mothers. In the context of the postwar, with Italy's precarious position both politically and materially, there were many good reasons to address the question of women's entry into full citizenship through the discourses of motherhood. Despite the stereotype of the Italian mamma as a sentimental, self-sacrificing, and perhaps smothering figure, especially in her relationship with sons, the effects and uses of the maternal image are complex and sometimes contradictory; in this case, I argue, the image of the mother helped the public to accept women's new more visible roles as worker and citizen as a source of confidence and optimism in this period of moral anxiety. Finally, although this law remains extremely progressive and actually exceeds the EU requirements for parental leave, it has remained largely unenforced and its promises of equality largely unfulfilled; a further contradiction in the complex workings of gender and citizenship in Italy.

Maternal Ambivalence in Contemporary Italian Film

Michelle Tarnopolsky

In a country where the maternal instinct is still considered a *conditio sine qua non* of being a woman, maternal ambivalence is one of the ultimate taboos. But Italian filmmakers, among others, are trying to change that.

By examining four recent Italian films – *Tutto parla di te* by Alina Marazzi (2012), *Quando la notte* by Cristina Comencini (2011), *Maternity blues* by Fabrizio Cattani (2011) and *Lo spazio bianco* by Francesca Comencini (2009) – Michelle Tarnopolsky will paint a picture of contemporary Italian experiences with maternal ambivalence.

The films, whose subjects include single motherhood, adultery and matricide, approach this ‘unspeakable’ topic from various angles, collectively giving Italian women permission to acknowledge, make room for and discuss their own conflicting feelings about motherhood.

The New Motherhood Trap

Mariam Irene Tazi-Preve

Western motherhood is transformed, perverted and reversed into a duty owed to society and kept on track by the institutions of pedagogy, medicine, psychology and law. Based on my book it will be demonstrated that new technologies as well as the dominant economic and political structures are all parts of the attempt of the patriarchy to eliminate the creative capacity of the world, of life and of nature and replace it with supposedly better and more perfect forms of life. Thus motherhood today is result of the artificial idea of “patriarchal motherhood”. My thesis is that motherhood is to be eliminated, both symbolically as well as in reality, in favor of an artificially created motherhood – as an institution or technically by in vitro fertilization. I will describe my understanding of patriarchy and its characteristics concerning motherhood: the gender wage gap as result of motherwork, the German image of motherhood, the state replacing absent fathers, the mother blaming in psychotherapy, the isolation and overload of mothers, the marginalizing of single motherhood and so forth. A labor market changed by neoliberal principles leaves mothers without choices: combining living in dignity, making a living and caring for their children does not “free women” but results in an exhausted generation fallen into the modern “motherhood trap”.

Mammas in Italian Migrant Families: The Anglophone Countries

Maddalena Tirabassi

Stereotypes of the Italian mamma in Italy and abroad have developed following separate trajectories, only coinciding at certain points. The models of the Risorgimento mother and the Catholic mother, shaped in the years before and after Italian unification had as their essential features the educative function taken on by the central maternal figure and the vision of motherhood as a vocation and were poorly suited to the overwhelming majority of those who wished to emigrate. These models in fact never reached the women of the lower classes, especially in the Italian South, who were subject to entirely different religious and behavioral codes. In other words, the archetype of the new mother figure that the Italian bourgeoisie developed, a mother close to her children, was conceived for the nascent middle classes. This new model of the maternal figure had nothing to do with southern peasant women, who started to develop their own model by different means, linked in particular to migration.

I’ll explore the transition of the Italian mamma from archetype to stereotype, analyzing a range of successful novels, films, and television series, focusing mainly on the United States since, it was here that the contemporary stereotype of the Italian mamma in emigrant communities was created and popularized, first through literature and then through the mass media.

The “American” image of the Italian family at the start of the twentieth century was still that of an extended patriarchal family held together by very strong family ties, but, as the analysis of Italian sources of the period will show us, the extremely close relationships attributed to the Italian American family were a novelty in relation to the pre-migration family paradigm: they in fact resulted from the combination of improvements in living conditions in America and ideals held regarding the family in their homeland, rather than being simply the survival of Italian culture. I will see how the family models that were established by Italian American literary, and cinematographic production sometimes faithfully reflected reality but came to influence behavior, supplying models for generations of descendants of immigrants in search of an identity.

Motherhood in My Children Stories

Coumba Toure

At the end of illustrated the children’s book, *Bama's Twins* it says "Since then in the Sahel children have many mothers". The book not only explains adoption to children but stretches the concept of motherhood. We all have one birth mother and many other mothers. That is a reality we are losing as we are moving into modernized smaller family unit. I will use the opportunity of a conversation around motherhood in my children 's book to discuss how in my mothers generation so many children were not raised by their birth mother even when she didn't face any particular needs, threats or incapacity to raise her own offsprings. How it was considered normal and natural to be raised by a woman who did not give birth to you.

I will also share another children's book soon to be published by the Global Feminist Voices Muu so, a feminist tales of creation in which Mangala Ba the supreme deity is female and human being are all similar until some of them accepted to be mothers and carry the responsibilities to bring forth new lives . With motherhood comes many gifts.

Interweaving Exclusion: Narratives of Rwandan Mothers of Children Born of Genocide

Claudine Umulisa

During the Rwandan genocide in 1994, an estimated number of 500,000 Tutsi women were raped. Much has been speculated about how rape has been used as a weapon of genocide, and the effects thereof for survivors of rape and for the society more generally. However, little is known about how women who bore children as a result of unwanted pregnancies experience their lives in relation to their status as ‘mothers of children born of conflict-related rape’ in the long term. By providing unique and first hand material from in-depth interviews with ten mothers of children born of genocidal rape, this article explores the fundamental question about what the lived experience of Rwandan mothers of children born of wartime rape. It moves beyond existing knowledge on rape and forced pregnancies during wartime by analyzing narratives of the so called ‘mothers of the enemy’, which were collected in the period between 2011 and 2013 in Rwanda. The aim of this article is to analyse how these of mothers of children born of genocide recount their experiences of social exclusion. Their narratives speak about how they are excluded socially and economically in relation to their unique status as those who ‘bore enemy

children' – and how perceptions of their children as 'enemy children' remain a main factor of their (and their children's) exclusion.

Maternal Desires and Compulsory Motherhood

Helena Vissing

Maternal desires have been explored from contrasting approaches in psychoanalysis. De Marneffe has focused on the healthy passion and fulfillment of mothering. Wellدون provocatively suggested the idea of perversion of motherhood caused by the simultaneous idealization and denigration of mothers. They each represent opposing attitudes to understanding maternal desires. The work of Italian psychoanalyst Finzi is yet to be integrated into these debates although she offers a valuable analysis of the psychodynamics of maternal desires and perversions. Finzi argues that motherhood has remained obscured by repression despite the liberation of sexuality. Through the distinction between the dispositions that motherhood is a generative and interactive power within women and the socially constructed realization in filiation, Finzi argues that the latter has caused women to identify with and internalize a restrictive and repressive role of the mother. This is a coercive mechanism that transforms the maternal experience into a social role with the consequence that women's maternal desires become necessities. This mechanism results in women feeling compelled to have children as if motherhood is a matter of life and death. Drawing on Finzi's model, I will present a discussion of the concepts of compulsory motherhood vs. maternal desire and whether a distinction between the two makes sense in contemporary psychoanalysis.

What are the New Maternalist Aesthetics?

Eti Wade

The material conditions affecting maternalist art practice, i.e. the production and exhibition of works of art created by mothers to explore, articulate and express the complexity of (early) mothering, are believed to hinder the production of serious, high quality art. The resulting works of art, considered within Western conventions, would be thought to emerge from a subjective self whilst the existence of maternal subjectivity is in itself questionable. But despite such challenging contexts for production and dissemination, I wish to argue that maternalist works of art are extremely important as they offer audiences insight into the complex experience of motherhood, an experience that is culturally marginalised but for mainstream representations that adhere to rigid ideological forms and prop-up a patriarchal agenda.

In my presentation, I will survey the conditions under which mother artists operate and identify several categories of maternalist creative processes and the aesthetic forms that result, which I describe as new maternalist (aesthetic) forms. Analysing the relationships between forms of creative practice and how those emerge from and reflect the concerns, material conditions and agendas that are part of the experience of a mother-artist, I will also talk about the importance of presenting and exhibiting maternalist works of art to energise critical conversations regarding gender politics of motherhood.

The Spiritual Dimension of Mother-Daughter Groups

Laura Zegel

The Mother-Daughter Project (2007), by SuEllen Hamkins and Renee Schultz details plans for starting and maintaining groups of mothers and daughters to build strong bonds of support through adolescence and beyond, creating ways to stay connected and build strong and resilient girls. Mothers have started these groups with a desire to educate girls on topics such as self-esteem, the media, substance abuse, positive body image and healthy relationships. In this paper I will argue there is another dimension to mother-daughter groups, one that focuses on the spiritual nature inherent in the liminal space between childhood and adulthood, amidst a culture that devalues both things feminine and a sense of an inner world.

Adolescence is a time of transition, portrayed in developmental psychology as the child leaving the family, making his or her independent way into the adult world. I will explore the research and theories of feminists in the field of psychology that have challenged this model, stating that girls and women need a sense of both relatedness and separation. I will argue that patriarchy can feed a cycle of devaluing conflict between mothers and adolescent daughters that can be transformed by mother-daughter groups, allowing an ancient archetype to take hold from a time when the mother-daughter relationship held a sense of honor. Using mythology, such as the story of Demeter and Persephone, and psychology, I will explore strategies for mothers to create this sacred space that is beyond the material and incorporates the feminine values of connection and relationship. The archetypal Spiritual Feminine is the guardian of this liminal space, and mother-daughter groups are a means to call upon Her for navigation, aiding in the crossing from one developmental world to another.

Narratives of Choice: Women, Motherhood, and Academic Careers

Kelly Ward

Choice is a highly valued construct in discourses related to feminism. In the context of academic careers, choice manifests in multiple ways and at different life stages starting with decisions about area of study, location of graduate school, research areas, and entrée into the workforce. Throughout the career, choice persists as women consider dual career issues and motherhood and how they interface with the academic workplace. Opting in, opting out, leaning in, leaning back are all terms that have received recent attention in the media related to women's careers. The concepts convey a significant amount of choice. It's a women's right to choose how she will be in the work place. A variable that significantly shapes these choices is motherhood. In this session, relying on data from a longitudinal project about women, work, and academic careers, I will examine the intersection of work, family, and academic careers and how women's choices impact career progression. The session offers a critique of choice as an individual construct that puts the onus on women to maintain integration between work and family and overlooks the role organizations play in facilitating women's integration in academic organizations as mothers and academics.

Presenters' Biographies

(Alphabetical by Last Name)

Nina Adel is a writer, musician and educator based in Nashville, Tennessee. She composes hybrid literary works and music illuminating identity, otherness and liminal space. She holds a Master of Arts in English and Writing from Belmont University with undergraduate work from the University of New Mexico and Berklee College of Music, teaches college English and is completing her Master of Fine Arts in Creative Writing at Hamline University. She has two children, the younger of whom she homeschools.

Barbara Bickel is an artist, researcher, and educator. An Associate Professor of Art Education and Director of Women, Gender and Sexuality Studies at Southern Illinois University, she teaches art as a social inquiry and meaning making process. To view her art portfolio and arts-based research and writing on-line visit <http://www.barbarabickel.com>.

Lea Caragata is a Professor of social policy at Wilfrid Laurier University. She was the Principal Investigator on a nationally funded, Canada-wide, 5 year study entitled *Lone Mothers: Building Social Inclusion*. Her subsequent funded research continues to focus on marginalized women and their interactions and contestations with oppressive systems.

Dr. **Chambers** is a Professor in the Department of Women's Studies at Lakehead University where she teaches courses in feminist theory, queer theory, the history of women and the law, and critical contemporary legal issues. She is the author of *Married Women and Property Law in Victorian Ontario* (Toronto: UTP, 1997), and *Misconceptions: Unmarried Motherhood and the Ontario Children of Unmarried Parents Act, 1921-1969* (Toronto: UTP, 2007) as well as numerous articles in legal and historical journals. A monograph on the history of adoption law is forthcoming with the University of Toronto Press, 2015.

Pilwha Chang is Professor of Department of Women's Studies, Ewha Womans University, Director of Ewha Institute for Leadership Development and Asian Center for Women's Studies at Ewha and Editor-in-Chief of *Asian Journal of Women's Studies*. Her research areas cover Asian feminisms, Korean Women's Studies, sexuality, health, development, leadership, and empowerment.

Myrel Chernick is an artist and writer living in New York. Beginning in the late 1970s/early 80s she created text-based multimedia installations and videotapes that have been shown nationally and internationally, at venues such as Artists Space, PS I, and the Whitney Museum at Equitable Center in New York, the List Gallery at MIT, Plug-In and Videopool galleries in Winnipeg, Canada and the International Cultural Center in Antwerp, Belgium. She developed and curated the exhibit *Maternal Metaphors*, presented at the Rochester Contemporary Art Center in 2004. An expanded version, co-curated with Jennie Klein, was shown at Ohio University in 2006. Their comprehensive anthology *The M Word: Real Mothers in Contemporary Art* was published in 2011 by Demeter Press. Chernick has been the recipient of National Endowment and New York State Artist Fellowships and has lectured widely on her work as both artist and curator. She is currently developing a site-specific multimedia installation

called the Dysfunctional Family Funhouse as well as writing and illustrating a hybrid novel set in Paris in the 1980s.

Lin Daniels, a Lesbian Feminist activist for over 40 years, produces events, conferences, and festivals for, by and about women. Board member: Women's School in California. Member: Pagoda: intentional Lesbian Feminist community in the U.S. Lectures on building alternative women's communities and Lesbian/Feminist issues.

Angela Dolmetsch. Born in Colombia. Phd. from the London School of Economics, Thesis: *Women in Colombian Politics*, three case studies, M. A. in Latin American Studies, thesis: *Of Governments and Guerrillas*, (London: Biddles) Mother of the quota law in Colombia, promoter of the Nashira Eco-village, a social experiment on Matriarchal communities and the Gift Economy.

Dr. **Linda Ennis** is a psychoanalytic therapist in private practice, a family mediator and a lecturer at York University. Her education includes a Ph.D. in Psychology and Early Childhood Education from the University of Toronto. She has written and spoken extensively on her research in her area of expertise, *On Combining Motherhood With Employment*, which was the first qualitative piece done in this area. She has, more recently, written contributions in the Encyclopedia of Motherhood, discussing the "empty nest", the "mommy track", and has published her work on *Contract-Faculty Mothers: On The Track To Nowhere*. She has recently published an edited collection entitled *Intensive Mothering: The Cultural Contradictions of Modern Motherhood*.

Dr **Ursula Fanning** is Senior Lecturer in Italian Studies at the School of Languages and Literatures in University College Dublin. She has published extensively in the areas of nineteenth and twentieth-century women's writing, including a monograph *Gender Meets Genre: Woman as Subject in the Fictional Universe of Matilde Serao*, as well as on the theatre and narrative of Luigi Pirandello. Most recently, she has contributed to the AHRC-funded project 'La mamma italiana'.

Denise Ferris is an artist living in a small town of rural Australia and lecturing in Photography at the School of Art, the Australian National University in Canberra. Denise's photographs are in Australian public collections including the National Gallery of Australia, The Canberra Museum and Gallery and the National Library of Australia, as well as international collections including the District Six Museum, Cape Town and Nara City, Japan.

Flor de María Gamboa Solís. Psychoanalyst, feminist, and researcher in the Department of Psychology of Universidad Michoacana de San Nicolás de Hidalgo, Morelia Michoacán, Mexico. PhD in Gender Studies at the University of Sussex, Brighton, UK. Recent books: (2014) "*Erotic of violence. Feminist and Psychoanalytic Perspectives*", (2010) *Psychoanalytic Configurations of Ghosts and Spectrums*.

Catherine Bodendorfer Garner researches issues of reproductive labor, U.S. and international contemporary literature, domestic care work, and empathy. In 2014 she was granted her PhD in English through the University of Illinois at Chicago, where she now works as a lecturer.

Frances Greenslade is the author of two books of creative non-fiction, *A Pilgrim in Ireland: A Quest for Home* (Penguin, 2002) and *By the Secret Ladder: A Mother's Initiation* (Penguin, 2007), and a novel, *Shelter* (Random House, 2011). *Shelter* has been published in Canada, the US (Free Press, 2012), the UK and Australia (Virago, 2012), and in translation in Germany and the Netherlands. An Italian translation is forthcoming in 2015 with Keller. *Sing a Worried Song* is her new novel. Frances has an MFA in Creative Writing from University of British Columbia and teaches at Okanagan College in Penticton.

Dr. **Tamar Hager** teaches in Tel Hai College, Israel. Motherhood and critical feminist methodology are core issues of her academic research, writing and teaching. Her book *Malice Aforethought* (2012 in Hebrew) addresses the lives of two English working class mothers who killed their babies at the end of the 19th century.

Clare Harvey is a Clinical Psychologist, lecturer and researcher in the Psychology Department at the University of the Witwatersrand, Johannesburg. Clare's research interests are in Disability Studies and Motherhood. She is currently a PhD candidate focusing on the deep, meaning making and experiences of mothers when they have a child with a physical disability.

Dr. **Susan Hogan** is Professor of Cultural Studies and Art Therapy. She has written extensively on the relationship between the arts & insanity, and the role of the arts in rehabilitation, particularly in relation to the position of women and in the transition to motherhood. This research is being supported by the Arts & Humanities Research Council, Ref. RGS. 117113. Award AH/K003364/1.

Emma Hughes is a fourth year PhD candidate in the Theatre and Drama Program at La Trobe University, Melbourne, Australia. Her PhD Supervisor is Professor Peta Tait (author of *Converging Realities: Feminism in Australian Theatre*, 1994). Emma is writing about the representation of mothers within contemporary mainstream female-authored Australian drama and theatre.

Hana Israeli is a Clinical Psychologist and supervisor, working in Tel-Aviv, Israel and a lecturer at the University of Haifa in the Women's and Gender Studies department. She has a Ph.D. in Clinical Psychology, from the Wright Institute, Berkeley, California. Last but not least, she is a mother of three.

Nané Jordan is a SSHRC Postdoctoral Fellow, at the Centre for Women's and Gender Studies at the University of Paris 8, France. Her arts-based research has explored subjects of mothering, midwifery, birth, women-centred education, and artistic practice. She is currently researching the writing of poet-thinker Hélène Cixous, in order to expand upon the art of educational inquiry—where the work of Cixous 'midwives' and provokes new meaning.

Kaarina Kailo has been professor at Oulu University, Finland, Simone de Beauvoir Institute, Montreal, Canada and senior scholar of the Finnish Academy. Her activism, research and work as politician ranges from globalization and the Nordic welfare state, Finno-Ugric traditional

ecological knowledge/gift economy, bear ceremonials and ancient models of maternal subjectivity.

Diem Lafortune, is a Plains Cree feminist, children's advocate, constitutional appellate lawyer, award winning singer/songwriter/poet and intellectual-at-large. She is a survivor/thriver of a North American style patriarchal/capitalist adoption regime. She has been breaking the silence on the buying and selling of human infants (adoption) for nearly twenty years.

Sangwha Lee is Emeritus Professor of philosophy, Ewha Women's University. Her special areas are feminist philosophy, ecofeminism, globalization and Asian Women's Studies. She has served as Director of Korean Women's Institute of Ewha, President of the Korean Association of Feminist Philosophy and the Korean Association of Women's Studies.

Iaria Malagrino: Ph.D. student, Institute of Philosophy of Scientific and Technological Practice, University Campus Bio-Medico of Rome. Her topics of research are pregnant embodiment, pregnant subject, maternal-foetal relationship, feminist philosophy.

Dr. **Penelope Morris** is a Senior Lecturer in Italian at the School of Modern Languages and Cultures, University of Glasgow.

Dr. **Murray** is currently an Associate Professor at the College of Nursing, University of Saskatchewan. She is also a Clinical Nurse Specialist (CNS) in adolescent mental health, in particular suicidal adolescents and adolescents with developmental disabilities. Dr. Murray's clinical practice, research and teaching is in the area of adolescent mental health, individual and group counseling, interprofessional practice and leadership, and school health in context of the role of a mental health nurse in schools. She also has a great interest and curiosity regarding "Mothering." To satisfy this curiosity, she uses autoethnography as methodology to explore the normative discourse of mothering in the context of her own experiences as a mom.

Bernedette Muthien serves on the Exco of the International Peace Research Association, and the African Peace Research and Education Association. She chairs the special Committee on Human Remains of the Council of Iziko Museums of South Africa. She is Commissioner for South Africa's Constitutional Commission for Cultural, Religious and Linguistic Rights.

Vicki Noble is a healer, artist, writer, scholar, and teacher, co-creator of Motherpeace Tarot, and author of eight books, including *Shakti Woman* and *The Double Goddess*; her books have been translated and published in several countries. She travels and teaches internationally.

Andrea O'Reilly, PhD, is Professor in the School of Gender, Sexuality, and Women's Studies at York University. O'Reilly is founder and director of *The Motherhood Initiative for Research and Community Involvement*, founder and editor-in-chief of the *Journal of the Motherhood Initiative* and founder and editor of Demeter Press. She is editor and author of 20 books including most recently *Mothers, Mothering and Motherhood across Cultural Differences: A Reader* (2014) and *Academic Motherhood in a Post Second Wave Context: Challenges, Strategies, Possibilities* (2012). She is editor of the first encyclopedia on Motherhood (2010). She is a recipient of the CAUT Sarah Shorten Award for outstanding achievements in the promotion of the advancement

of women in Canadian universities and colleges, is twice the recipient of York University's "Professor of the Year Award" for teaching excellence and in 2014 was the first inductee into the Museum of Motherhood Hall of Fame. This month her edited collection "*This is what a feminist slut looks like*": *Perspectives on the SlutWalk Movement*, (edited with Edited by Alyssa Teekah, Erika Jane Scholz, and May Friedman) was published. She and her partner are the parents of three fabulous and feminist adult children.

Sara Paiola is a Mphil/Phd student in the School of Law at Birkbeck, University of London under the supervision of Professor Patrick Hanafin. She is writing her thesis on the relationality between women who are mothers and she is looking on how the law frames motherhood. She proposes a different imaging of maternal subjectivities which challenges the liberal, patriarchal model. Her theoretical perspective comes from Italian Feminism of the '70s and 80's and from Italian Political philosopher Adriana Cavarero. She is an Editorial Assistant Intern at Studies in the Maternal. In the past she has worked for 10 years in the charity world, coordinating after-school creative projects for refugee children and then as a Family Learning Worker (mothers and children) for a feminist organisation working with women affected by domestic violence and gender violence.

Giulia Pedrucci is a high school teacher and a teaching Assistant University of Bologna, Dept. of Ancient History (cultore della materia). She is an external Member of the FNS project "Lactation in history", Switzerland. She obtained her Ph.D. Degree from the University of Siena, Doctorate School of Cultural Anthropology of the Ancient World. Dissertation's title: *La via del latte. Allattamento e maternità fra Grecia e Sicilia. Percorsi archeologici, storico religiosi, antropologici e folclorici.*

Susan Petrilli is Professor of Semiotics, Bari University. Her monographs include: *Signifying and Understanding* (2009), *Sign Crossroads in Global Perspective* (2010), *Expression and Interpretation in Language* (2012), *The Self as Sign, the World and the Other* (2014), *Sign Studies and Semioethics* (2014), *Victoria Welby and the Science of Signs* (2015).

Erella Shadmi is a radical feminist, peace and anti-racism activist and scholar. She co-founded Kol Ha'Isha - the Jerusalem feminist center and the Fifth Mother - a woman's peace movement, former head of Women's and Gender Studies Program and a senior lecturer in criminology and law enforcement at Beit Berl College.

Sobia Shaheen Shaikh is an Assistant Professor at the School of Social Work, Memorial University. Sobia's academic interests are built on commitments to intersectional social justice and activism, particularly those struggles with people and communities marginalized by relations of racism/racialization, colonialism, classism, ableism, psychiatrization, sexism, heterosexism, ageism/adultism, and migration.

Ruchika Wason Singh is a practicing artist currently teaching as Associate Professor in B.F.A. (Painting), College of Art, New Delhi. She has had two solo exhibitions and participated in several international exhibitions and workshops since 2001. Her writings are published in *Visual Studies*, *Society and Culture in South Asia*, *Lalit Kala Contemporary* and *Indian Creative Minds*.

Elena Skoko graduated cum laude from Bologna University, Italy in 1998 with a thesis on female mystical language in the 17th century. She is author of *Memoirs of a Singing Birth*. Elena is a researcher of cultures of birth and Political Activism Coordinator for HRiC in Italy. Her website: www.singingbirth.com.

Sally Stevens, Ph.D. is the Executive Director of the Southwest Institute for Research on Women and a Distinguished Outreach Professor in the Department of Gender and Women's Studies at the University of Arizona. Dr. Stevens' examines gender and race/ethnic health disparities using participatory and feminist methods of research.

Molly Tambor holds a PhD from Columbia University in Modern European History and is Assistant Professor of History at Long Island University Post. She is past winner of the Rome Prize in Modern Italian Studies and, in addition to Italian history, she specializes in political history, the Cold War, and women and gender.

Michelle Tarnopolsky was born in Toronto and has lived in Italy for 13 years. She has an M.A. in art history from the University of Toronto and has written for Maclean's magazine and The Florentine. In addition to working at Syracuse University in Florence, she blogs about motherhood in Italy from a feminist perspective at www.mapleleafmamma.com.

Mariam I. Tazi-Preve lives and teaches at universities in the USA (UNO) and Austria (MCI). She is a feminist scholar on politics and reproduction and member of FIPAZ. She is the author of *Motherhood in Patriarchy* and several other books (in German). Currently Mariam works on a new book on the nuclear family and is co-launching the new *Journal of Critique on Patriarchy*.

Maddalena Tirabassi, Fulbright, is the Director of the Altretalia Center on Italian Migration, Globus et Locus and editor of the journal *Altretalia*. She is vice-president of AEMI (European Migration Institutions) in the advisory Board of the MEI (National Italian Museum on Emigration, Foreign Affairs Ministry), and consultant for the exhibition "Fare gli italiani". Her main publications include "Making Space for Domesticity. Household Goods in Working-Class Italian American Homes, 1900–1940", in Simone Cinotto (ed.), *Making Italian America Consumer Culture and the Production of Ethnic Identities*, Fordham University Press, 2014; (with Alvise del Pra'), *La meglio Italia. Le mobilità italiane nel XXI secolo*, Torino, Accademia University Press, 2014. *I motori della memoria. Le donne piemontesi in Argentina*, 2010; *Itinera. Paradigmi delle migrazioni italiane*, ed., Torino, Edizioni della Fondazione Giovanni Agnelli, 2005; *Il Faro di Beacon Street. Social Workers e immigrate negli Stati Uniti*, 1990. *Ripensare la patria grande. Amy Bernardy e le migrazioni italiane*, 2005; «Bourgeois Men, Peasant Women: Rethinking Domestic Work and Morality in Italy», in Donna, Gabaccia e Franca, Iacovetta, *Women, Gender and Transnational Lives*, Toronto, University of Toronto Press, 2002, pp. 106-29.

Coumba Toure is the coordinator for Ashoka Africa Empathy Initiative. She is co-founder Sogoba Production a social enterprise based in West Africa where she designs education material for children. She is a writer and a storyteller, a feminist. She is a mother, a sister, a daughter, a coach to many.

Claudine Umulisa is a PhD student at the School for Global Studies, University of Gothenburg.

Helena Vissing is a Danish psychologist and doctoral student at The Chicago School of Professional Psychology, Los Angeles, specializing in motherhood studies and maternal mental health from psychoanalytic and somatic perspectives. Helena is currently conducting a phenomenological study of the transition to motherhood with special focus on maternal subjectivity and the mother-daughter relationship.

Eti Wade is an artist and academic. She is a senior lecturer in Photography at the University of West London, currently working on her doctoral thesis 'The mother as subject and author in contemporary visual art'. A self proclaimed Mother-Artist, her practice is an investigation into the limits of maternal subjectivity through performance art, photography and video.

Kelly Ward is Chair and Professor of Higher Education at Washington State University in Pullman, WA, US. Her research agenda examines work, family, and academic careers at different careers. She is co-author of *Academic Motherhood* (2013, Rutgers University Press), a book that is based on the experiences of women academics as mothers in early and mid career stages. She also studies community engagement for faculty and academic organizations.

Perry Willson is Professor of Modern European History at the University of Dundee (Scotland). She is a specialist on modern Italian women's history and her recent publications include *Women in Twentieth-Century Italy* (Palgrave Macmillan, 2010). Together with Dr. Penny Morris she is co-organizer of the La Mamma: Interrogating a National Stereotype research network, funded by the AHRC.

Laura Zegel, LCSW, M.S.W., M.Div. has had a private psychotherapy practice for adults and adolescents since 1994, currently in Rockland, Maine. Ms. Zegel has consulted for public schools, local agencies and hospitals, providing clinical and counseling services as well as outpatient and inpatient psychotherapy. With a deep interest in women's and adolescent girl's psychology, she has presented workshops on these subjects for the Association for the Study of Women and Mythology, the National Association of Social Workers Maine Chapter, the C.G. Jung Center, Brunswick, Maine, and Bay Counseling Seminars. She has written about the archetypal feminine for theviralmedialab.org.

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CALL FOR PAPERS

The editorial board is seeking submissions for Vol. 6.2 of the
Journal of the Motherhood Initiative for Research and Community Involvement (JMI)
to be published in fall/winter 2015

SUPPORTING AND EMPOWERING MOTHERS IN THE ACADEME: STRATEGIES FOR INSTITUTIONAL CHANGE AND INDIVIDUAL AGENCY

The issue, "Supporting and Empowering Mothers in the Academe: Strategies for Institutional Change and Individual Agency," will examine the subject of mothers in the academe from scholarly and activist perspectives. It will join scholars that specialize in academic motherhood research with individuals and agencies that support mothers in the academe.

According to recent studies of academic women and mothers, gender discrimination in general, which specifically targets academic mothers, is pervasive in academia. According to a recent Statistics Canada Report, women comprise only 35.6 percent of all tenure track/tenured university faculties in Ontario. In 2009, at Canadian universities, women held only 30.9 percent of tenured positions, but 53.4 percent of non-tenured lecturers were women. The Canadian Association of University Teachers Almanac of Post-Secondary Education 2011/2012 reveals that only 21.8 percent of Full Professors in Canada are women and only 16.3 percent of Tier 1 Canada Research Chairs are held by women. This issue will examine obstacles to and strategies for maternal empowerment in the academe within the context of institutional change and individual agency. The roles that race, class, sexuality, age, ability, religion and ethnicity play in reinforcing/constructing obstacles for the advancement of maternal empowerment and agency in academe, and the structural changes needed to remove them, will be explored.

This issue will draw attention to the experiences of graduate student mothers, and others who are concerned about mentoring graduate students. The main aim of this issue is to deliver models, strategies, and practices of maternal empowerment that are relevant and practical; the activists, service providers, and policy makers who advocate for mothers in academe must be able to utilize them. As reputable public institutions, universities must put family-friendly policies and attitudes into practice that uphold gender equality; this will allow women to balance their academic career paths with the stages of motherhood. Universities stand to tarnish their reputations and lose some of their most talented scholars if they do not.

This issue will generate valuable information on what is needed to support mothers throughout their academic careers, and uphold women's contribution to university culture. We invite submissions for papers from faculty, students, service providers, activists as well as members of faculty unions and associations.

SUBMISSION GUIDELINES:

Articles should be 15-18 pages (3750 words) including references. All should be in MLA style, WordPerfect or Word and IBM compatible.

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CALL FOR PAPERS

The editorial board is seeking submissions for Vol. 7.1 of the *Journal of the Motherhood Initiative for Research and Community Involvement (JMI)* to be published in spring/summer 2016

MOTHERS, MOTHERING, AND MOTHERHOOD IN LITERATURE (Fiction, Poetry, Drama, Life Writing, Creative Non-Fiction, Social Media)

In 1976, Adrienne Rich broke new ground with her text *Of Woman Born*, in which she challenged scholars to confront their tendency to avoid discussions of motherhood, observing: “We know more about the air we breathe, the seas we travel, than about the nature and meaning of motherhood.” Rich’s book helped to launch the academic study of mothering in literature, as evidenced by the publication of several key texts: *The Lost Tradition: Mothers and Daughters in Literature* (1980), *Mother Puzzles: Daughters and Mothers in Contemporary American Literature* (1989), *Women’s Fiction Between the Wars: Mothers, Daughters, and Writing* (1998), *This Giving Birth: Pregnancy and Childbirth in American Women’s Writing* (2000), and *Textual Mothers, Maternal Texts* (2010). The aim of this issue is to advance the study of maternal representations in literary texts throughout history, across diverse narrative genres (fiction, poetry, drama, life writing, creative non-fiction, and social media), and from various maternal perspectives (nationality, ethnicity, race, class, ability, sexuality, ability, age, etc.). Papers from a wide range of disciplines and cultural perspectives, both theoretical/scholarly and creative (stories, narrative, creative non-fiction, poetry) are highly encouraged.

SUBMISSION GUIDELINES:

Articles should be 15-18 pages (3750 words) including references. All should be in MLA style, WordPerfect or Word and IBM compatible.

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Motherhood Initiative for Research and Community Involvement (MIRCI)
140 Holland St. West, PO Box 13022 Bradford, ON, L3Z 2Y5 (905) 775 9089
<http://www.motherhoodinitiative.org> info@motherhoodinitiative.org



CALL FOR PAPERS

The editorial board is seeking submissions for Vol. 7.2 of the *Journal of the Motherhood Initiative for Research and Community Involvement (JMI)* to be published in fall/winter 2016

MATERNAL SUBJECTIVITIES: PSYCHOLOGY/PSYCHOANALYSIS, LITERATURE, CULTURE AND THE ARTS

We welcome submissions from scholars, students, artists, mothers and others who research in this area. Cross-cultural and comparative work is encouraged. We are open to a variety of submissions including academic papers from all disciplines and creative submissions including visual art, literature, and performance art.

Topics may include but are not restricted to:

Maternal subjectivities in intersectional, global contexts; maternal ambivalence; mothers/mothering in literature; mothers and sons/daughters; representations of the maternal; mother love; psychoanalytic theory on/of mothers; mothers and psychotherapy; counselling approaches specific to mothers; maternal mental health and wellness; psychological processes in becoming a mother; mother's panopticon, attachment to and separation from mother; developmental stages as seen by classic theorists and the constraints of those models; feminist developmental models; feminist critique of the 'psy' discourses in relation to maternal subjectivities; feminist critiques of psychoanalysis/psychology/psychotherapy; mothering as reflexive practice; matroreform, feminist counselling; the social construction of mothers; images of mothers; mother blame/mother guilt; countertransference therapist-mother to client-mother; object relations theory; theories and theorists of maternal subjectivities (Melanie Klein, Helene Deutsch, Karen Horney, Luce Irigaray, Julia Kristeva, Nancy Chodorow, Jessica Benjamin, Joan Raphael-Leff, Daphne de Marneffe, Lisa Baraitser, Alison Stone); queering/queer maternal subjectivities; 'bad' mothering; feminist/empowered mothering; maternal subjectivities and disabilities; and maternal subjectivities in an historical context.

SUBMISSION GUIDELINES:

Articles should be 15-18 pages (3750 words) including references. All should be in MLA style, WordPerfect or Word and IBM compatible.

Please see our style guide for complete details:

<http://www.motherhoodinitiative.org/journalsubmission.html>

SUBMISSIONS MUST BE RECEIVED BY MAY 1, 2016!

**** TO SUBMIT WORK ONE MUST BE A MEMBER OF MIRCI**

<http://www.motherhoodinitiative.org/membership.html>

Please direct your submissions to:

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Community Involvement (MIRCI)

**Mothers, Mothering, Motherhood in 21st Century:
Culture, Society, Literature, and the Arts**

October 21-23, 2015 Heaslip House
Ryerson University (297 Victoria Street, Toronto)

If you are interested in being considered as a presenter,
please send a 200-word abstract and a 50-word bio by **June 1,
2015** to BOTH Andrea O'Reilly: aoreilly@yorku.ca
and Liz Podnieks: lpodniek@ryerson.ca

**** TO SUBMIT AN ABSTRACT FOR THIS CONFERENCE,
ONE MUST BE A 2015 MEMBER of MIRCI:**
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