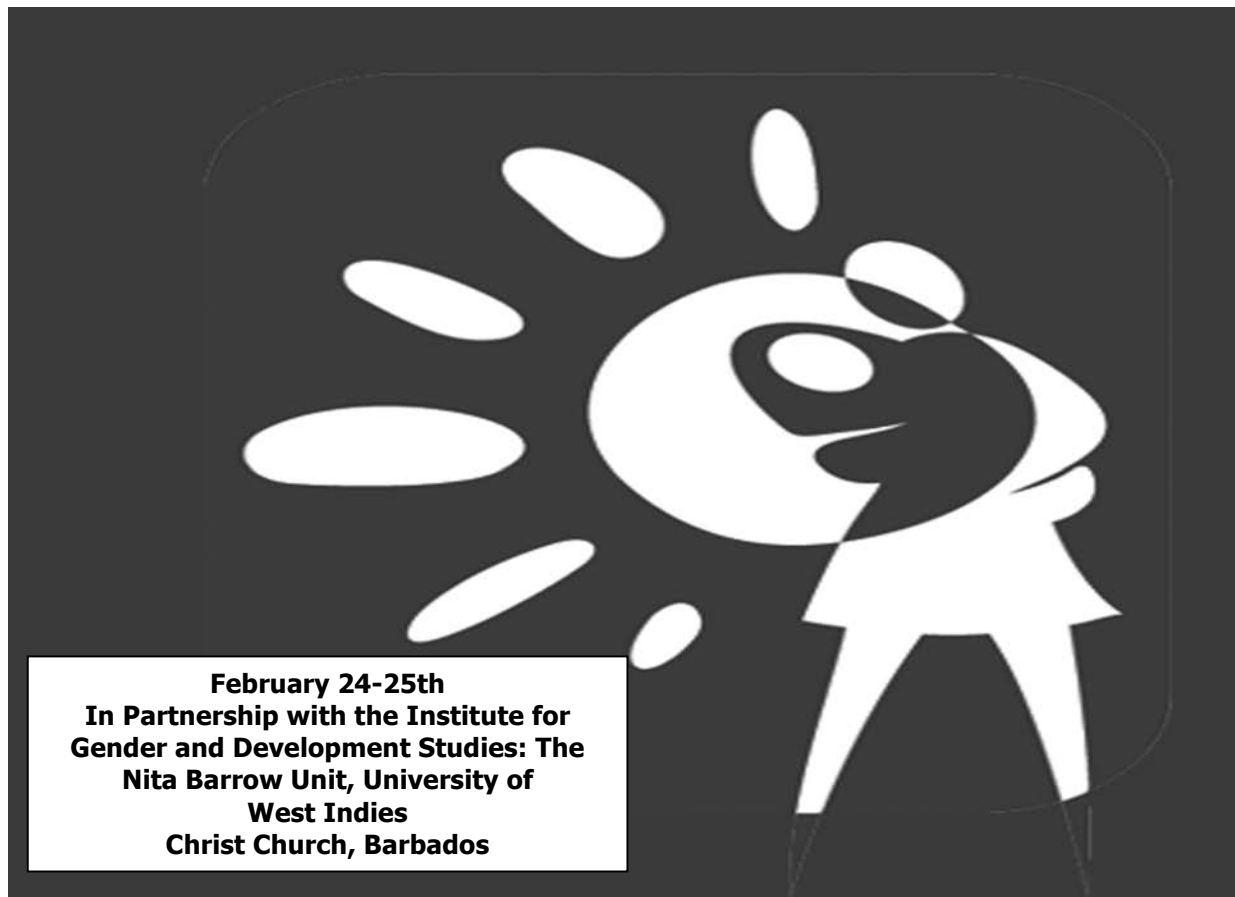


Mothers and Mothering in a Global Context

Amaryllis Beach Resort: Barbados



**February 24-25th
In Partnership with the Institute for
Gender and Development Studies: The
Nita Barrow Unit, University of
West Indies
Christ Church, Barbados**

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

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Andrea O'Reilly, Charmaine Crawford, and Joan Cuffie

**

**AS ALWAYS, THANK YOU TO OUR
2012 Sustaining MIRCI Members**

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Tola Olu Pearce, Wendy Peterson, Liz Podnieks, Marie Porter, Joanna Radbord, M. Louise Ripley,
Lorri Slepian, Janet Smith, Gail Trimble, Genevieve Vaughan, Mary Weedmark

Enjoy,
Andrea O'Reilly,
Director, MIRCI

Motherhood Initiative for Research and Community Involvement (MIRCI)
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www.motherhoodinitiative.org info@motherhoodinitiative.org

Directions and Map

Amaryllis Beach Resort: Barbados
<http://www.amaryllisbeachresort.com/>



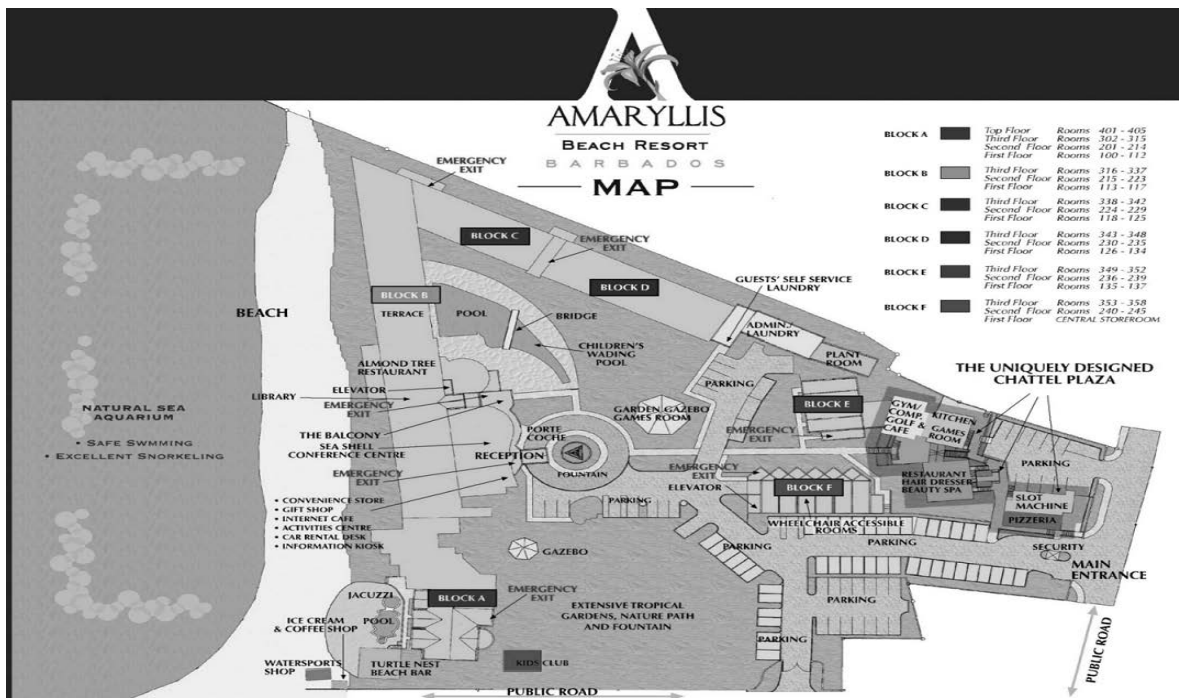
Location

- Situated directly on Palm Beach (South Coast of the island), off the main road, Amaryllis Beach Resort is set on 4 1/2 acres (18000 sq. metres) of prime beachfront property covering over 150 metres of white sand.

- Located 1.5 miles (2.5 km) from Bridgetown, the capital of Barbados, 10 miles (16 km) from Grantley Adams International Airport and in the historic area of the Garrison Savannah.

- Amaryllis is located 6 miles (10 km) from the Barbados Golf Club of which Amaryllis is a part owner.

(<http://www.wiol.com/barbados/Amaryllis/map.php>):



**Motherhood Initiative for Research and Community Involvement (MIRCI) and The Institute for Gender and Development Studies: The Nita Barrow Unit, University of West Indies
*Presents:***

Mothers and Mothering in a Global Context

February 24-25th, 2012, Christ Church, Barbados

FRIDAY, FEBRUARY 24, 2012

**9:00am-9:30am REGISTRATION (CONTINENTAL BREAKFAST)
SEA SHELL CONFERENCE CENTRE**

9:30am-11:00am CONCURRENT SESSIONS A1, A2

A1: SEA URCHIN ROOM: “MOTHERING: RESISTANCE AND EMPOWERMENT”

CHAIR – Deborah Byrd, Lafayette College

- Deborah Byrd, Lafayette College, “Transitional Housing for Pregnant and Parenting U.S. Teens: The Young Parents’ Point of View”
- Tamara El-Hoss, Brock University, “Mother Liberates the Masses in *La Civilisation, Ma Mère!...”
- Joylette Williams, The City University of New York, “Mothering in the New Middle East: Emerging Perspectives in Tunisia, Egypt, and Libya Since Liberation”

A2: STARFISH ROOM: “REPRESENTING MOTHERS AND MOTHERHOOD”

CHAIR – Erica Lawson, University of Western Ontario

- Gabriella Ibieta, Drexel University, “Mothering Within the Patriarchal Bonds of Post-Revolutionary Cuba”
- Cristina Santos, Brock University, “Refiguring Mexican Icons of Motherhood: The Virgin of Guadalupe, La Malinche and La Llorona”
- Erica Lawson, University of Western Ontario, “Single mothers and ‘Absent’ Fathers: An Examination of Media Coverage of Gun-Related Violence in Toronto”

11:00am-11:15am BREAK

11:15am-12:45pm CONCURRENT SESSIONS B1, B2

B1: SEA URCHIN ROOM: “MOTHERING CHALLENGES”

CHAIR – Andrea O’Reilly, York University

- Anne Estling, MSU-Mankato (U.S.), “Dance of the (Other)Mother: Becoming and Being a White (Other)Mother to Multiracial Daughters”
- Juliana Foster, University of the West Indies, “Mothering in a Time of Crisis and Recession: An assessment of the 2008 Global Financial Crisis, and its impact on the coping strategies employed by mothers in the Caribbean”

- Patti Duncan, Oregon State University, “Saving Other Children From Other Women: Narratives of Rescue, Migration, and Illegitimate Motherhood”
- Phillips, Danielle, Texas Woman's University, “In Search of Good Mothers: Irish immigrant and African American Domestic Workers in New York, 1880-1940”

B2: STARFISH ROOM: “MOTHERWORK AND TRANSNATIONALISM”

CHAIR - Modhumita Roy, Tufts University

- Michelle Hughes Miller & Robert D. Benford University of South Florida, “Relying on Mothers: Motherwork in Transnational Women’s Empowerment Efforts”
- Modhumita Roy, Tufts University, “Labour Pains: “Nannygate, Undocumented Workers and the Social Cost of Mothering in Contemporary Cultural Texts”
- Tabitha Holmes, State University of New York, “To Be or Not To Be” is Not the Question: Migrant Mothers and Hybridized, Contextualized Parenting”

12:45pm-2:00pm **LUNCH (ON YOUR OWN)**

2:00pm-3:30pm **CONCURRENT SESSIONS C1, C2**

C1: SEA URCHIN ROOM: “MOTHERING AND CULTURE”

CHAIR – Lisa Sandlos, York University

- Joy Rose, Museum of Motherhood, “A Case for Support: The Museum of Motherhood”
- Tatjana Takševa, Saint Mary’s University, “The Commercialization of Motherhood in the Context of the Global Economy: A North American Perspective”
- Lisa Sandlos, York University, “Stage Mothers: Maternal Knowledges of Femininity in the Hypersexual World of Competitive Dance”
- Kathryn Whiting, University of Western Ontario, “Commodifying the Fetus”

C2: STARFISH ROOM: ““BAD MOTHERS””

CHAIR – Florence Maätita, Southern Illinois University

- Ailsa Watkinson, University of Regina, “Corporal Punishment and Mothering”
- Patty Douglas, University of Toronto, “Feminine Warriors”
- Ashley King, University of Western Ontario, “Societal Power Struggles In The Roles of Women in First Nations Families and Communities”
- Menachem Amir, Hebrew University, Motherhood and mothering – “‘Mameism’ in a new version: From Mafia to International Organized Crime”

3:30pm-3:40pm **BREAK**

3:40pm-5:00pm **CONCURRENT SESSIONS D1, D2**

D1: SEA URCHIN ROOM: “ADOPTIVE MOTHERS/MOTHERING”

CHAIR – Deborah Byrd, Lafayette College

- Youngae Lee, Louisiana State University, “Korean Birth Motherhood in a Letter”

- Lori Chambers, Lakehead University, “Birth Mothers, Genetic Fathers and Reproductive Autonomy in Adoption”

D2: STARFISH ROOM: “MOTHERING EXPERIENCES”

CHAIR – Gina Wong, Athabasca University

- Delilia Amir, Tel Aviv University, “On Motherhood and Mothering in a Neo- Liberal age- The Israeli Case”.
- Christine Barrow, University of West Indies, ““Good Enough” Mothering in Barbados”
- Gina Wong, Athabasca University, “Wēijī : East Asian Mothering”
- Cyndy Baskin, Ryerson University, "Developing Collaborative Relationships Between Aboriginal Mothers, Substance Misuse Treatment Counsellors and Child Protection Workers."

5:00pm-7:00pm: Poolside: RECEPTION AND LAUNCH OF *AN ANTHROPOLOGY OF MOTHERING*, MICHELLE WALKS AND NAOMI MCPHERSON, (EDS.) AND *JOURNAL OF THE MOTHERHOOD INITIATIVE, 2.2 “MOTHERING AND MIGRATION”*

7:00pm-9:00pm: SEA URCHIN ROOM KEYNOTE ADDRESS (SENATOR THE HONOURABLE VERNA ST. ROSE GREAVES (MINISTER OF GENDER, YOUTH AND CHILD DEVELOPMENT OF TRINIDAD AND TOBAGO).

SATURDAY, FEBRUARY 25, 2012

9:30am-10:00am REGISTRATION (CONTINENTAL BREAKFAST)

10:00am-11:30am CONCURRENT SESSIONS E1, E2

E1: SEA URCHIN ROOM: “OTHER MOTHERS/MOTHERING”

CHAIR – Charmaine Crawford, Institute of Gender and Development Studies

- Stephanie Wasserman & Elaine Gaffny, Merrimack College, “Best Practice Foster Care from the Perspective of Twelve Admirable Foster Mothers: A Documentary created for a Women’s Shelter in San Juan del Sur, Nicaragua”
- Charmaine Crawford, Institute of Gender and Development Studies, “African-Caribbean Women and Female Networks: The Role of Other-Mothering in the Migratory Process”
- Juliana S. Foster, University of the West Indies, “Mothering and the Global Village”

E2: STARFISH ROOM: “SINGLE/LONE/YOUNG MOTHERS”

CHAIR – Deborah Byrd, Lafayette College

- Sally Stevens, University of Arizona, “Teen Mothers’ Changing Perspectives on Pregnancy and Parenting”
- Talia Esnard, University of Trinidad and Tobago, “The ‘Business’ of Single-Parent Mothering: Perceptions, Practices and Challenges of Business Women in St. Lucia”
- Lea Caragata, Wilfrid Laurier University, “Cross Cultural Motherhood: Exploring Adversity and Resilience among Immigrant and Canadian-born Lone Mothers”

11:30am-11:45am **BREAK**

11:45am-1:15pm **CONCURRENT SEESIONS F1, F2**

F1: SEA URCHIN ROOM: “THE GENDERED AND RACIAL POLITICS OF MOTHERHOOD IN THE U.S.”

CHAIR –Cynthia Daniels, Rutgers University

- Shatema Threadcraft, Rutgers University, “Intimate Justice”
- Jackie Litt, Rutgers University, “Return to New Orleans: The New Marginalization of Low – Income African American Women”
- Cynthia Daniels, Rutgers University, “Public Pregnancies and Invisible Men”

F2: STARFISH ROOM: “IMMIGRANT AND REFUGE MOTHERS/MOTHERING”

CHAIR – Tatjana Takševa, Saint Mary’s University

- Florence Maätita, Southern Illinois University, “Motherhood and Womanhood across Borders: Tradition, Immigration and Academia”
- Sally Stevens, University of Arizona, “Immigrant Mothers with US Citizen Children: Issues Related to Recent US Immigration Policies”
- Violet M. Showers Johnson, “Mothers in War and Exile: Sierra Leonean Women, the Family and Society in London and Atlanta”

1:15pm-4:00am **CONFERENCE CONCLUDES (INFORMAL GATHERING POOLSIDE)**

Keynote Abstract

Where Women Rule—Untangled Thoughts on Caribbean Mothers and Mothering

Senator, The Honourable Verna St. Rose Greaves (Minister of Gender, Youth and Child Development of Trinidad and Tobago).

Senator Verna St. Rose Greaves is currently the Minister of Gender, Youth and Child Development of Trinidad and Tobago. Her passion is driven by her desire for development issues and regional integration (she has participated in several programs in pursuance of economic and social development in Trinidad and Tobago and the region). She has worked with government, NGO's and as a private consultant. Senator St. Rose Greaves has done substantial work in the areas of welfare policy, poverty alleviation, family services, gender and development, adoption of children, violence against women and children, crime and violence in the society, HIV-AIDS, and prison reform.

Senator St. Rose Greaves is a social worker by profession, and a mother of five children. As a social justice advocate, she is also a revered feminist, counsellor, social activist and motivational speaker. Over the years, Senator St. Rose Greaves has participated in a multitude of training workshops and conferences, and has presented papers locally, regionally and internationally. Her involvement in the practical training and support of social work students of the University of the West Indies informs her ongoing work on the development of a Forum for Alternative Social Work Education (FASWE): "Towards a Radical Social Work Progress and a Caribbean Perspective. The greatest evil facing us today is indifference. To know and not to act is to contribute to injustice."

Regular Presenters' Abstracts

(Alphabetical by Last Name)

On Motherhood and Mothering in a Neo- Liberal age- The Israeli Case.

Delila Amir

Current high expectations and high standards of raising children puts an increasing responsibility on parents, but mainly on mothers, for the well being of the child, his daily needs, his psychological and mental development, his happiness and growth expectation etc.

In my recent studies of Israeli young women and their attitude toward motherhood and mothering, it became apparent that becoming a mother lost its natural and taken for granted development in a woman's life cycle, in a pro- natalist society, and became instead a heavy burdened issue of total commitment that calls for careful considerations of timing and appropriate circumstances " to bring a child to the world". In Israel, which has many neo- liberal and individualistic features on the one hand along with high expectations from women to become mothers, young women find themselves in a constant bind.

In my paper I will discuss these issues supporting my argument with two sets of data: women's justification of abortion on the one hand and artificial insemination and surrogacy on the other.

Motherhood and mothering - "Mameism " in a new version: From Mafia to International Organized Crime

Menachem Amir

Traditionally women have been depicted in Criminology, mostly as victims of crimes and of criminals, i.e- "fallen women", and at times as passive accomplices, mostly, as an outcome of their dependency on men. While women as mothers, on the other hand, were mostly depicted in the role of the "supportive mother ", like in the Italian Mafia.

Global and local feminists movements, as well as economic, political and cultural changes and movements created, on the one hand, new spaces for women by broadening the boundaries of gendered systems along with an inherent tension in the role of mothers and ambiguity with regard to the importance of traditional motherhood.

Those developments, in the context of globalization and the market economy, have not bypassed the organization of criminal activities. In my paper I will address these issues, by comparing the Israeli versus the Italian criminal scenes and the different role of mothers in both contexts.

“Good Enough” Mothering in Barbados

Christine Barrow

Discourses around mothering in the Caribbean are complex and contradictory. Caribbean motherhood is celebrated as a source of empowerment; mothers (and grandmothers) are presented as strong, resilient and supported within extensive kinship networks, devising ingenious strategies for family survival as household heads and breadwinners. Contesting this grand narrative of matriarchy are images of mothering as sacrifice and struggle to cope with double burdens in the context of poverty and economic dependency. The centrality of motherhood to feminine identity and women's lives, and the iconic image of unconditional mother-love and sacrifice adds up to an unreachable ideal of the “good mother”. Moral pressure, public and private, is exerted on mothers to perform, and avoid the shame and stigma of tarnished motherhood and spoilt reputations.

Drawing on qualitative research among mothers of young children in Barbados, this interpretive study explores their perceptions and everyday realities of mothering; their sources of support and experiences of shared mothering; the balance between self-interest and sacrifice; and the choices they make in the context of structural constraints as they navigate mothering, in the process developing their own moral scripts of “good enough” mothering.

Developing Collaborative Relationships Between Aboriginal Mothers, Substance Misuse Treatment Counsellors and Child Protection Workers

Cyndy Baskin

Many pregnant and/or parenting Aboriginal women experience profound and intersecting histories of violence, substance misuse, mental health challenges, incarceration, poor socio-economic standing, involvement with the child welfare system, stigma, racism, and struggles with identity (BCCEHW, 2010; Bombay et al., 2009; Chansonneuve, 2008; de Leeuw et al., 2010; Elizabeth Fry, 2010b; Horejsi et al., 1992; Niccols & Dell et al., 2010; NWAC, 2007; Ordolis, 2007; Pacey, 2009; Salmon, 2007; Smith et al., 2006; Shepard et al., 2006). Knowledge specific to the experiences, treatment needs, outcomes, and/or prevalence of Aboriginal women who are maternal substance users is lacking (Niccols & Dell et al., 2010; Rutman et al., 2005; Salmon, 2010). Culturally specific programs designed to promote Aboriginal cultures are believed to be essential to the healing of Aboriginal women who struggle with maternal substance use (Chansonneuve, 2008; NWAC, 2007; Rutman et al., 2005). However, such programs are all too often absent.

The goal of this research project was to examine the relationships between Aboriginal women with drug and alcohol problems, substance misuse treatment counsellors and child welfare workers. A team comprised of mostly Aboriginal counsellors, workers, mothers and researchers, along with an Elder, worked together to design and conduct this research implementing methodologies such as the Medicine Wheel and storytelling circles. The findings offer valuable recommendations on how these relationships can be improved.

Relying on Mothers: Motherwork in Transnational Women’s Empowerment Efforts

Robert Benford

Global efforts to empower women differ widely in their means, motivations, and outcomes. Here we use content analysis to interpret the rhetoric of women’s empowerment across international development efforts enacted by the United Nations and its affiliates over the last 15 years. We describe how feminist calls for equality have been incorporated into transnational empowerment campaigns, such as the United Nations’ Millennium Development Goals. In line with global feminist arguments about the centrality of women’s experiences to the state of the world, such campaigns originally emphasized equalizing women’s opportunities for economic contributions to national economic development. Yet alongside this neoliberal capitalist empowerment rhetoric is an expectation that women’s empowerment also translates into fundamental improvements beyond this generation. Thus, in addition to endorsing women’s role as economic actors in the global community, one explicit goal of contemporary women’s global empowerment campaigns is for women to engage in more sustainable- and successful-motherwork (Hill Collins 1993) for the survival and success of the next generation. This conceptualization of women’s empowerment as linked to their mothering also relies upon a concept of maternal thinking (Ruddick 1989). Does this emphasis on women-as-mothers subvert or negate the feminist rhetoric of women’s equality and centrality? What are the relationships between economic and maternal labor in these empowerment efforts? We consider these questions in our paper, using maternal

theory and global feminisms to consider transnational calls for motherwork as a strategy to transform the world.

Transitional Housing for Pregnant and Parenting U.S. Teens: The Young Parents' Point of View Deborah Byrd

This presentation is based upon a survey and on interviews that were conducted with 20 pregnant and parenting teens at a large public high school in Pennsylvania, USA. The young parents (primarily moms) are voluntary participants in a mentoring program called the Family Development Research Program; through the FDRP, they receive material supplies (diapers, formula, car seats, etc.), academic assistance (tutoring, help with college applications, college scholarships), and information about good parenting practices, healthy relationships, and social services to which they're entitled. The young parents also may apply for an apartment in a transitional housing facility run by the non-profit that funds and staffs the FDRP; the apartment is available both for short-term crisis situations or for a longer residency of up to two years.

Roofover is a facility that primarily serves battered women and families at great risk of becoming homeless; the parents (whether male or female, single or married) are generally in their mid-twenties to early 40s. Like many U.S. shelters, Roofover is based on a deficit model: on the assumption that the adults have been prone to and need to rid themselves of behaviors that are at odds with economic self-sufficiency, good mental and physical health, and/or effective parenting. As a result, many aspects of the residents' lives are closely monitored and controlled, from their bank accounts to the hours they may spend outside the facility. Not surprisingly, Roofover is not appealing to FDRP participants, even when they are in rather desperate need of safe, affordable housing. After all, these young parents are undergoing the typical adolescent struggle to achieve a sense of autonomy, independence, and self-reliance—and they may not have “failed” at relationship-building or tasks like time and money management.

The primary goal of the survey and interviews (research begun this summer and continuing into the fall) is to find out what rules, regulations, case management policies, and required programming would be acceptable or tolerable to (perhaps even welcomed by) this group of young parents. Ultimately, the non-profit hopes to use this research to design and obtain funding for a residential facility that not only meets government safety and liability standards, but also is “teen parent-friendly.”

Cross Cultural Motherhood: Exploring Adversity and Resilience Among Immigrant and Canadian-born Lone Mothers Lea Caragata

In the 2006 Canadian census, lone-parent families accounted for one out of four Canadian families with children (Statistics Canada, 2008). Women headed 83% of these families. In 1995, 56 % of lone mother families had incomes that were below Statistics Canada's Low Income Cut-Off (LICO), compared to only 32 % of lone father families (National Council on Welfare, 2004:14).

Beck maintains that the relationship between “capital, labour and the state which secured full employment, low inflation and reduced individual risk through welfare entitlements in return for labour stability and productivity growth” has evaporated (Jarvis, 2008; 8). Citizens now face precarious labour markets and an increased onus on the individual to continually retrain to meet the changing needs of capital and the workplace. This, in conjunction with the breakdown of the nuclear family, according to Beck, has created a population of economically disadvantaged single mother-led families. The so-described ‘lone mother’ experiences an increase in emotional and financial stress associated with

juggling responsibility for her children and the family's economic security and thus she, and her children, become "at risk" for a myriad of problems.

In spite of these 'risks', some lone mothers cope well with significant levels of adversity, including histories of abuse, sole parenting responsibilities and acute material deprivation. This 'coping' or indeed 'bouncing back' is seen as resilience and is receiving much recent policy attention. What enables some lone mothers to experience and seemingly overcome adversity?

The role of culture in our increasingly diverse social contexts has also come to be acknowledged in resilience research. Cultural norms and expectations have been shown to be significant shapers of resilience – both as they directly provide protective factors, but also as they shape individual subjectivity which most resilience research acknowledges to be important.

Utilizing longitudinal qualitative data from *Lone Mothers: Building Social Inclusion*, this paper examines and compares the adversity experienced and resilience manifested by Canadian born and recent immigrant low income lone mothers to better understand how culture contributes to resilience. Themes such as agency and resistance, abuse, neighbourhoods and networks, and utilization of resources are examined.

Birth Mothers, Genetic Fathers and Reproductive Autonomy in Adoption

Lori Chambers

Adoption is a statutory invention that allows a child to become the full legal child of a non-biological parent. Historically, adoption was believed to be an altruistic mechanism for 'saving' unfortunate children. Overwhelmingly, Canadian-born children relinquished for newborn adoption were 'illegitimate'. Under provincial adoption acts, only the mother's consent was necessary for adoption in such cases. However, in the last twenty years, the distinctions between those born within and outside of marriage have been eliminated at law. Provincial legislation now recognizes a wide range of unmarried men as fathers. But this raises significant questions in the context of newborn adoption. Whose consent is required to relinquish a child? Must the mother notify the father when she becomes pregnant or reveal his name to social service agencies? Should the mother and father have equal rights to determine the future of a newborn child? These legal issues have not been definitively resolved.

I argue that the unfettered right to release a newborn child for third party adoption is an essential component of women's reproductive autonomy, to their dignity and equality rights, and to their liberty and security of the person. A mother forced to notify a father might feel that she has no option but to discontinue adoption proceedings. Moreover, she might feel that she must abort the fetus against her will. As the only person who has provided care for the child, the mother's wishes for the child's future must be respected. The mother who carries a child to term has made a conscious choice to parent. The father has made no parallel sacrifices. A woman cannot make a fully informed and free decision to carry a child to term if she must fear the intervention of an ex-lover in the disposition of the child post-birth. Allowing men to override the decisions of women, as has recently happened in a number of Canadian cases, reduces mothers to incubators and violates women's rights under section 15 and section 7 of the Canadian Charter of Rights and Freedoms. Not recognizing the labor of pregnancy and birth, even when women do not wish to be social mothers, is an affront to motherhood.

African-Caribbean Women and Female Networks: The Role of Other-Mothering in the Migratory Process

Charmaine Crawford

From a transnational feminist perspective, I examine how working-class African-Caribbean women negotiate their worker-mother role across borders, accounting for the gender, race and class dynamics of their circumstances and activities within global capitalism. I will look at both the economic and personal circumstances that motivated women's migratory plans to North America in search of betterment and how they utilized social networks to support their endeavours. Caribbean female caregivers (usually grandmothers, aunts and sisters) play an important role, as "other-mothers," in the care and socialization of the children while female migrants work abroad (Hill-Collins 1994; Hondagneu-Sotelo and Avila 1997; Parrenas 2001). Rich notes that "tribal life, the village, the extended family [and] the female networks of some cultures have included the very young, very old, unmarried, and infertile women in the process of mothering" (1995, 12). In the Caribbean, matrifocality and child-shifting practices lay the foundation for the occurrence of transnational families and motherhood (Crawford 2011; Smith 1999; Clarke 1999; Barrow 1999; Russel Brown 1997). The continuity of women's participation in migratory processes is a part of wider social networks that facilitate transnational communication and connections. They have witnessed their family and friends journey beforehand, contributing to inter-generational Caribbean Diasporas in Canada, United States and Britain (Chamberlain, 1998, 1999; Goulbourne, 2002; Olwig, 1999, 2007). Finally, I will consider if female networks are even more important to women in the current global economic crisis.

Feminine Warriors

Patricia Douglas

As an 'autism mother' advocate/activist, I think very seriously in this paper about the effects and implications of dominant modes of representing and fashioning what counts as human in the context of late modernity. I suggest that dominant western modes of 'autism mother' representation impose unrelentingly limited, violent, and increasingly globalizing frames of normative embodiment, ones that irretrievably implicate mothers and children around the world. I work with images that appear within various 'autism mother' recruitment campaigns emanating from predominately white mother advocates of the US and the UK. Through various media, I reveal the figure of what I call the 'feminine warrior,' one that is being built up within such campaigns and globally imposed, issuing a 'call to duty' to mothers world-wide in the so-called "war on autism." In exploring how these images affect a limited and limiting notion of the human, I look with a slightly different 'view,' suggesting that this feminine warrior figure is also a 'warrior of whiteness.' This 'view' hints at proximity between discourses and subjectivities of disability, autism, race and gender, and therefore, between disability, feminist, critical race and post-colonial studies as political and intellectual movements that may be importantly implicated in one another's projects of liberation. This 'warrior of whiteness' is a very troubling figure with implications for mothers and children – economic, social, institutional and otherwise – in terms of the viability of human life itself.

Saving Other Children From Other Women: Narratives of Rescue, Migration, and Illegitimate Motherhood

Patti Duncan

In this paper I examine narratives of western intervention to "rescue" children in the global South. While common representations of white, western men saving women of the global South are frequently discussed as problematic, I examine a related yet distinct representation—western intervention (including interventions made by women) to save children in "other" contexts, often from their families, communities, and cultures. For example, the award winning film, *Born Into Brothels*, embodies white Euro-American fantasies about children in India. In the film, Indian children are portrayed as innocent, vulnerable, and in need of rescue. Their mothers, on the other hand, are portrayed as impoverished and incompetent, or more commonly, as hypersexualized, corrupt, greedy, and eager to prostitute their own children. Filmmaker Zana Briski works with children in the red light district and eventually attempts to remove them from their homes and place them in English boarding schools to help them escape the presumed inevitability of their forced prostitution. Through its decontextualized portrayal of the sex industry in Calcutta and its near total cinematic erasure of local efforts to improve the lives of sex workers and their children, *Born Into Brothels* tells an all-too-familiar story that appeals to western notions of rescue. Why are the children worth saving, but their mothers are not? What are the processes that shape our understanding of these mothers as unfit to retain custody of their own children? At the heart of this study is an investigation of the (gendered, racialized) image of the unfit mother. Also, I examine ways in which ideas about motherhood circulate within and around such narratives, shaping cultural meanings of kinship, culture, and citizenship.

Mother Liberates the Masses in *La Civilisation, Ma Mère!...*

Tamara El-Hoss

Driss Chraïbi's **La Civilisation, ma mère!...** (1972) is set in 20th century Morocco, when the country was a French protectorate. France, well aware of the fact that language is a powerful, effective, and efficient form of conquest, attempted to "civilize" its colonies and protectorates by imposing French education. The purpose of this paper will be to analyze how the protagonist, a cloistered Arab mother, becomes a symbol of women's emancipation and Third World liberation.

The 'Business' of Single-Parent Mothering: Perceptions, Practices and Challenges of Business Women in St. Lucia

Talia Esnard

Women combining economic and social roles in terms of work and family often experience taken for granted difficulties in establishing some degree of 'work-life balance' (Achtengen and Welter 2003). Within this work-life balance literature, it has been shown that the challenges of 'balancing' for women who engage in these dual roles often affect their understanding and practices of mothering. However, little research within developing countries like the Caribbean, has focused on the unique experiences of single parent 'business-mothers' and the effect of such combined roles and dynamics on the perceptions, practices and challenges of mothering. The aim of the paper therefore was to explore through three in-depth phenomenological interviews with three single parent business women in St. Lucia, the perceptions, practices and challenges of mothering. One of the findings of the study (which is consistent with the work-life balance literature) is the continuous challenges of managing work-family conflict for these women and their related struggles to cope with motherhood and manage their businesses

simultaneously. As a way of negotiating that space of inbetweenity, these women constantly shifted (based on the immediate demands of each social or economic space and role) between being single parents and business women; an approach that compromised the performance of their role within the 'other' space. In these cases this led to a strain on the parent-child relationship and changing perceptions and practices of mothering overtime. Implications of these findings for policy and practices of mothering are also discussed.

Dance of the (Other)Mother: Becoming and Being a White (Other)Mother to Multiracial Daughters

Anne Estling

This presentation explores the contradictions, heartaches, struggles, and deep delights of feminist (other)mothering across racial lines. Using personal narrative and dance movement informed by feminist mothering scholarship, this presentation provides a snapshot at the intersection of maternal thinking, white privilege, and feminist mothering across racial lines.

Drawing heavily on Sara Ruddick's Maternal Thinking and Patricia Hill Collins's Black Feminist Thought, this work arises directly out of my experience of maternal praxis in the contemporary United States. As a white woman partnering with a white man who is the biological father of multiracial daughters, I have puzzled over how to mother across racial lines. Complicating this is that despite strong heart connections, no legal or blood ties exist between me and the little women in my life. Both spoken word and dance movement gives form to my emotional and intellectual process of becoming a feminist (other)mother, and my search for practical strategies for feminist mothering across racial lines.

Some guiding questions include: What are the necessary dialogues to have with our little girls that do not look like us? How does white privilege influence these conversations? What practical strategies can we use as feminists mothering across racial lines to raise empowered citizens of character in a global world underscored by systems of privilege and oppression?

Mothering in a Time of Crisis and Recession: An assessment of the 2008 Global Financial Crisis, and its impact on the coping strategies employed by mothers in the Caribbean

Juliana Foster

The global financial crisis of late 2008 has affected social welfare particularly at the household level throughout the developed and developing world. Unemployment as well as food prices continue to rise, and Overseas Development Assistance (ODA) as well as Foreign Direct Investment (FDI) is declining, scarce or stalling. Additionally the forecast for recovery is bleak with projections for a double dip recession seeming even more apparent due to the situation in Europe and the US, economies which the region remain highly dependent on.

The primary manifestations of the crisis in the Caribbean region has been the collapse of the CLICO financial group of Trinidad and Tobago, (and its affiliate organizations such as British American Insurance), declining credit from trade unions and banks, investments which turned out to be Ponzi schemes, and declining employment particularly in the tourism sector which employs a lot of women and mothers.

Through the use of snow ball sampling, mothers will be interviewed to ascertain the impact of the financial crisis on their ability to provide for the needs of their households. Their access to various forms of social protection, use of remittances, and other skills and strategies for coping to make ends meet will be assessed.

This analysis will help in voicing the impact of the recession on Caribbean mothers and their households, by presenting a snapshot on how households are coping in this recession. Strategies across national boundaries in the region will be compared. Policy makers need to be aware of the vulnerability that mothers face and their need for social protection irrespective of the time of austerity facing the region and their governments.

Best Practice Foster Care from the Perspective of Twelve Admirable Foster Mothers: A Documentary created for a Women's Shelter in San Juan del Sur, Nicaragua

Elaine Gaffney

Twelve admirable foster mothers were recommended for participation in an in-depth qualitative interview project. Grounded theory emerged regarding their willingness to repeatedly identify with, accept, attach to, and let go of multiple foster children.

Admirable foster mothers are comfortable identifying with the anguish of foster children and their birth families because they have processed through their own painful losses. They are clear about their limitations and accept a foster child only when they believe they can meet the child's needs. This energizes them with strength to advocate for the child as if he/she were their own.

Acceptance of the child and birth family supports the primary attachment while allowing the child to develop a secondary attachment with the foster family. This open foster family structure affords a level of comfort when welcoming children, social workers, agency representatives, and birth family members.

Admirable foster mothers are able to "let go" when foster children return home to birth families or move on to adoptive homes because they accept loss as a natural part of life. In some cases, though, the contact doesn't end. The foster mother's willingness to continue providing foster care arises from her many fond attachments to the children and their families.

Much of this information will soon inform social policy in San Juan del Sur, Nicaragua via our video documentary. Community leaders at a shelter for battered women and abused girls will be using it as a catalyst for discussion while they consider formulating their own system of foster care. Sensitivity to the issues of gender, literacy, culture, and language was paramount during the filming process.

"To Be or Not To Be" is Not the Question: Migrant Mothers and Hybridized, Contextualized Parenting

Tabitha Holmes

To illustrate the limitations inherent in popular psychological models of acculturation, this paper explores and analyzes the narratives of migrant mothers living in the United States. Nine women from six different cultures (India, Bolivia, Israel, Bermuda, Jamaica and Namibia) completed in-depth qualitative interviews about their perceptions of themselves as mothers, parenting in heritage cultures, and parenting in the U.S. Transcribed interviews were analyzed using an inductive methodology that identified emergent themes across and within narratives. As expected, migrant mothers described maintaining and discarding aspects of their native culture while adopting and rejecting aspects of American culture. This challenges traditional models of acculturation that place immigrants into broad categories based on an overarching evaluation of how much they identify with their new and old cultures. Instead, our findings lend some support to research that advances a "fusion model" of globalization in which intercultural contact may result in new cultural forms (Herman and Kempton 1113). This was seen most clearly when mothers described a type of hybridized, contextualized

parenting that “picks the best from both worlds. We suggest that mothers’ lives need to be interpreted through a lens of intersectionality that acknowledges the importance of women’s social locations.

Relying on Mothers: Motherwork in Transnational Women’s Empowerment Efforts

Michelle Hughes Miller

Global efforts to empower women differ widely in their means, motivations, and outcomes. Here I use content analysis to interpret the rhetoric of women’s empowerment across international development efforts enacted by the United Nations and its affiliates over the last 15 years. I describe how feminist calls for equality have been incorporated into transnational empowerment campaigns, such as the United Nations’ Millennium Development Goals. In line with global feminist arguments about the centrality of women’s experiences to the state of the world, such campaigns originally emphasized equalizing women’s opportunities for economic contributions to national economic development. Yet alongside this neoliberal capitalist empowerment rhetoric is an expectation that women’s empowerment also translates into fundamental improvements beyond this generation. Thus, in addition to endorsing women’s role as economic actors in the global community, one explicit goal of contemporary women’s global empowerment campaigns is for women to engage in more sustainable- and successful-motherwork (Hill Collins 1993) for the survival and success of the next generation. This conceptualization of women’s empowerment as linked to their mothering also relies upon a concept of maternal thinking (Ruddick 1989). Does this emphasis on women-as-mothers subvert or negate the feminist rhetoric of women’s equality and centrality? What are the relationships between economic and maternal labor in these empowerment efforts? I consider these questions in my paper, using maternal theory and global feminisms to consider transnational calls for motherwork as a strategy to transform the world.

Mothering Within the Patriarchal Bonds of Post-Revolutionary Cuba

Gabriella Ibieta

Critical interpretations of *I Gave You All I Had* (1996), by Cuban writer Zoé Valdés, have concentrated on the novel’s political discourse, defiance of traditional views of women, use of popular music, raw sex, and a crude vernacular. However, an important topic has been largely neglected: the analysis of a mother-daughter relationship and its difficult development within patriarchal, post-Revolutionary Cuba as a central, unifying motif.

Set in Havana, 1950-1995, the novel centers on Cuca and her lifelong obsession with Juan, absent father of her daughter María Regla. Crucial to interpreting the novel as a mother-daughter story, though, are its dedication to Valdés’s own mother, and the double, dialogic structure of the narrative, which alternates between the voices of Cuca and her daughter. A common assumption is that in the novel’s original title, *Te di la vida entera* (“I gave you my entire life”), Cuca is talking to Juan and her homeland; however, I argue that Cuca is actually addressing her only child, María Regla, as her words reference “giving life” or birthing.

My paper argues thusly: Even though the focus seems to be Cuca’s devotion to both Juan and Cuba, the most significant relationship in the novel is the one between Cuca and María Regla. The processes of identification and separation between mother and daughter and their power struggles connect directly to the novel’s political contexts. Cuca’s conflictive relationship with her daughter reflects a single mother’s efforts to “give” to her daughter within the binding, patriarchal structures of post-Revolutionary Cuba.

Mothers in War and Exile: Sierra Leonean Women, the Family and Society in London and Atlanta

Violet Johnson

From 1991 to 2001 a horrendous civil war ravaged the small West African republic of Sierra Leone. Displacement and dispersal of its citizens are among the major consequences of this human catastrophe. Women constitute a major segment of internally displaced persons and international refugees. My presentation offers a comparative focus on these women refugees in two major Western cities—one in England and the other in the American south. Catapulted into societies vastly different from the ones they left behind, the women were confronted with a host of challenges. Many of these were directly and indirectly related to their identities as blacks, women, Africans, Sierra Leoneans, and, very importantly, as immigrant/refugee mothers. My paper will describe and discuss how Sierra Leonean refugee women in these London and Atlanta sought to reconstitute the family while grappling with unexpected encounters with complex issues pertaining to race and racism, gender relations and minority identities and cultures.

Societal Power Struggles In The Roles of Women in First Nations Families and Communities

Ashley King

Power and domination is an important but complex part of feminist studies. Many scholars argue that the root of power and domination stems from women's reproduction. There are scholars who believe that this experience in reproduction is the root of every woman's oppression. The most crucial link to a woman's oppression is that women are always associated and connected to their bodies. Shulamith Firestone's *The Dialectic of Sex: The Case for Feminist Revolution* takes up this argument by stating that if men were also able to give birth and carry children that there will be equality between the sexes. Although this is a unique idea, it does homogenize women and men's experiences and ignores multiple identities. In this paper the identity that will be focused on is the First Nations populations in Canada, and how their oppression comes from colonization. First Nations women in Canada have had their power and identities stolen from them by colonization. The identities within First Nations culture had given women strength and pride. Colonization has changed Indigenous identities that First Nations women had within their families and communities. There is a need to understand and reclaim these identities and understand the true cause of their oppression in order to truly make change in First Nations families in Canada.

Single mothers and 'absent' fathers: an examination of media coverage of gun-related violence in Toronto

Erica Lawson

This paper examines mainstream media reports on gun violence in Toronto and discusses how the discourse therein is framed at the nexus of race and gender to blame Black single mothers and "absent" fathers for failing to raise "law-abiding" citizens. It argues that African Canadians in general, and Caribbean-Canadians in particular, are measured against a Standard North American Family (SNAF) paradigm in ways that belie the complexities of the transnational and historical realities that have shaped their family patterns. Employing an anti-racist feminist theoretical framework, the article considers the intersecting factors that shape the circumstances under which Black women negotiate family life and parenting roles; and the limitations to the widely held belief that father presence and engagement is the solution to youth involvement in gun-related crimes.

Korean Birth Motherhood in a Letter

Youngae Lee

This research focuses on an analysis of adoptive motherhood discourse in the media. The data is a clip that appeared at www.youtube.com in 2008. This clip is one of the stories, which come from a family search program that is named “I Miss That Person” (IMTP)” of Korea Broadcasting System (KBS) in S. Korea. IMTP is a television show for family reunion, which is designed to look for the lost family. Including the Korean individual seekers, Korean young adult adoptee who was adopted to the Western countries comes to the show in order to find their biological families or relatives. In the clip, a Korean adoptee man (Korean name is Chun Sik Lee, 55 yrs.) who is a half-Korean and half-African American looks for his Korean birth mother. While in a video communicating with interviewers, a letter from his birth mother is introduced. His birth mother sent the letter to his adoptive mother after he was adopted.

Based on the letter, in which motherhood can be seen, this study discusses the Korean birth mothers through three phases of intercountry adoption for fifty years since the Korean War (1950-53) (Kim, H 2007). Moreover, it argues the relationship between the ideology of Korean Confucian-patriarchy and the Korean birth mother who should be understood in a Korean historical background. Through this research, it is hoped that the Korean birth mothers are needed to be a more understandable figure in Korean culture of strong patriarchal Confucianism.

Return to New Orleans: The New Marginalization of Low – Income African American Women

Jackie Litt

Based on interviews with low-income African American female evacuees from New Orleans, this paper offers a rare look into how mothers organized survival strategies among kin in the aftermath of Hurricane Katrina. While women’s network labor played a central role in early survival, their current geographic and economic marginalization in the ‘new’ New Orleans threatens to destroy the practice of kin resource exchange. Because of this, women report poverty conditions unlike anything they had previously experienced, and view themselves on the brink of dangerous destitution.

Motherhood and Womanhood across Borders: Tradition, Immigration and Academia

Florence Maätita

In this auto-ethnographic presentation, I will examine the relationships and motherhood experiences between my grandmother, my mother and myself. My grandmother was born, raised and lived her entire life in a small rural town in Western Mexico. She was a seamstress who raised five children on her own when her husband left her. My mother, the youngest of the five children, immigrated to the US when she was a few months shy of her 20th birthday. As the youngest daughter in a Mexican family, my mother’s move defied Mexican family tradition, which my grandmother took very seriously. I argue that my grandmother is the model of a traditional motherhood for Mexican women, one that correlates with a strong and sacrificial expression of mother and woman. Meanwhile, I argue that my mother is a model of a transitional motherhood for women who cross borders: in this case, border crossing includes my mother’s transcendence of family tradition and the US-Mexico border. This transitional mother is, like the traditional mother, congruent with strength and sacrifice.

I will go on to examine some consequences of traditional and transitional motherhood on me, a 30-something single, child-free academic. By transcending so many borders themselves, I argue that they

afforded me numerous opportunities to go beyond more borders. In this case, the primary borders I crossed involve academia and being child-free: what I call a transcendent motherhood. The transcendent mother implies strength and sacrifice.

In Search of Good Mothers: Irish immigrant and African American Domestic Workers in New York, 1880-1940

Danielle Phillips

My paper presentation will examine how Irish immigrant and African American women who migrated to the state of New York and worked as domestic servants became central to national and global debates about developing ideas of race, gender, and citizenship during the late nineteenth and early twentieth century. Touted as the “bedrock” and stabilizing foundation of American civilization, the “home” became a critical site where citizenship and racial differences were marked among Anglo American, African American, and immigrant women. Debates about the racial and citizenship status and quality of labor performed by these groups of women were articulated through ideologies of “mothering.” My paper draws from primary sources in the archives of England, New York, and the U.S. South to trace how ideas of “mothering” developed while circulating between nineteenth century England and the United States with impressive speed and influence. While my paper concentrates on the stories of particular Irish and African American women and their employers in New York, it also tells a larger American and trans-Atlantic tale about migration and the labors of “mothering” that binds the lives of women across ethnicity and time.

A Case For Support - Museum Of Motherhood

Joy Rose

When we say mothers wear many hats it is more than just a turn of the phrase or a fashion statement. Within a given family, multiple cultures often exist simultaneously, making the family structure a melting pot for ideas, traditions, folklore and more. As we acknowledge a multicultural world with global perspectives, so too our twenty first century homes and communities have become microcosms of this phenomenon, making creative, tolerant perspectives an imperative when it comes to keeping old traditions alive and cultural information available to the next generation. Now, more than ever, institutions and communities must work to preserve folk knowledge and family cultural traditions paving the way to a collective archive, such as the one emerging within the Museum Of Motherhood, for the sake of collecting, organizing, preserving and sharing matriarchal values, sister traditions, patriarchy as it relates to family structure, birth

practices and so much more, so that we may examine these links from the past, to understand ourselves and best transform our future.

As a Christian, married to a Jew and practicing Buddhism in the home, I have direct experience blending family traditions. The Museum Of Motherhood is a sacred space for birthers and caregivers, managing information in a local, community and global context. The unifying force is our connection to our humanity. Understanding, accepting and celebrating our differences will lead us into the future.

I'll be presenting on the mission and context of the Museum Of Motherhood located in New York City, USA.

“Labour Pains: “Nannygate, Undocumented Workers and the Social Cost of Mothering in Contemporary Cultural Texts”

Modhumita Roy

This paper looks at a number of cultural texts from the 1980s—that is, the moment just prior to the “Nannygate” scandal which derailed two of President Clinton’s nominees to the post of Attorney General for hiring undocumented child care workers—to focus on the contentious, painful, and unresolved issues surrounding the issue of “outsourcing” of maternal labour. ‘Nannygate’—a term coined by the journalist Anna Quindlen-- brought out in the open the subject of the social and economic cost of ‘mothering’ and focused the nation’s attention (however fleetingly) on the labour of mothering beyond the biological. In the 1970s and 80s women (especially middle class and white) entered the workforce in record numbers. Given the paucity—even absence—of affordable childcare, places such as New York City experienced an acute need for child minders. This need, in turn, created the space for immigrant women (with or without documents) to step in and provide the necessary social labour of mothering. In particular, nannies from the West Indies provided the crucial link in what Shelee Colen calls “the stratified transnational system of reproduction.”

My paper will focus on Bharati Mukherjee’s “Jasmine” (1989) Jamaica Kincaid’s Lucy (1990) as well as such Hollywood films as Clara’s Heart (1989) to analyse the centrality and function of the black maternal body. In each text, it is immigrant labour (from the West Indies) that helps resolve the crises in middle class (often white) households. Each text portrays a difficult, even crumbling, marriage and neglected children where the labour of a nurturing nanny produces the necessary surplus—of time, energy, attention—to survive the chaos of a disintegrating nuclear family. The paper will pay special attention to the arrangement of (middle class) family and intimacy and their indebtedness to global process of labour migration.

Stage Mothers: Maternal Knowledges of Femininity in the Hypersexual World of Competitive Dance

Lisa Sandlos

A “stage mother” is intensively involved in promoting her child(ren)’s performing career(s), often playing a central role in transmitting maternal knowledges of femininity to her daughter(s) and other girls in the dance studio. In this paper, I investigate the relationships of stage mothers to their daughters in the hypersexualized environment of competitive dance. The rise of competitive dance in North America over the last decade has supported the growing trend towards oversexualized portrayals of young female dancers. I argue that western ideologies of motherhood feature prominently in the complex web of socio-cultural-economic elements that produce stage mothers who often become blinded to the sexual objectification of their daughters in competitive dance choreographies and performances. Furthermore, while they may intend to teach their daughters the skills they need to become successful by today’s standards of femininity, stage mothers may deny the potentially damaging effects of oversexualization on the self-image and self-esteem of their young dancing daughters. Stage mothers’ lack of acknowledgement of associated problems are a result of factors such as a) the bombardment of images of young, famous, wealthy, sexually objectified girls in North American media, b) social pressures to fulfill the role of a “good mother” through “maternal thinking” (Ruddick) and intensive mothering practices (Hays) and c) the allure of competitive dance in our consumer-based society where “selling” the over-sexualized image of youth, glamour, and sexualized femininity has become normalized (Giroux) and may allow some mothers to achieve their own sense of success and self-worth.

Refiguring Mexican Icons of Motherhood: The Virgin of Guadalupe, La Malinche and La Llorona

Christina Santos

The whore/virgin paradigm has demarcated the relationship of the good mother vs. the bad mother in the Mexican cultural imaginary. Traditionally the figures of the good and bad mother have been represented by the Virgin of Guadalupe and La Malinche respectively. The focus of this presentation is to expand on this binary opposition to include La Llorona as well as recent reappropriations of the Virgin and La Malinche by Chicana authors and artists.

Immigrant Mothers with US Citizen Children: Issues Related to Recent US Immigration Policies

Sally Stevens

Immigrant mothers with children who are United States (U.S.) citizens make up a large percentage of US families due to processes of globalization and transnationalism - with more than one in five (23%) of U.S. children now living in a family where one or both parents are immigrants. Because of recent and harsh U.S. immigration laws, policies and practices, many immigrant mothers are afraid to apply for benefits such as food stamps and health care for their citizen children. This presentation reports on the findings of a research project funded by the University of Arizona and conducted in the Southwest U.S. approximately 60 miles north of the US-Mexico border. The research team developed a quantitative and qualitative questionnaire and conducted 20 individual interviews with immigrant mothers who have at least one U.S. citizen child. Results of the research illuminate the barriers faced by immigrant mothers and their concerns with being able to provide a healthy and positive living environment for their children. Implications for immigration reform and social welfare policies will be discussed.

Teen Mothers' Changing Perspectives on Pregnancy and Parenting

Sally Stevens

Years of discourse, including scholarly work and media portrayal, have surrounded the topic of teen pregnancy. Numerous programs have been developed in attempt to reduce teen pregnancy while other programs have been implemented in effort to assist young women who are pregnant or parenting. Yet, the perspective of teen mothers is often overlooked – specifically with regard to how they view their pregnancy and how their views change over time. To gain a better understanding of teen mothers' perspectives, the "My Pregnancy Story Project," was facilitated with pregnant and parenting teens living in Arizona, USA. Participants, recruited from diverse settings (e.g., schools, community, correctional institution), completed a brief questionnaire and participated in focus groups which explored (1) how they feel/felt about their pregnancy and how their feelings have changed over time, (2) level of support (e.g., family/friends, medical and social services, educational system) and how support and care might be improved, (3) types of knowledge about sexual health including pregnancy both prior to and after pregnancy and their level of empowerment with regard to making decisions about their bodies, (5) their opinion of how teen pregnancy is portrayed in the media, and (6) their perception of other people's reactions to their pregnancy. This presentation will focus on how the participants felt about their pregnancy, how their feelings changed over time, and how/what types of support and care are helpful to them. Results from this project illuminate both the diversity and commonalities of teen mothers' realities with regard to their pregnancy story.

The Commercialization of Motherhood in the Context of the Global Economy: A North American Perspective

Tatjana Takševa

Although always a controversial term hotly debated since the 1990's, there is consensus that at its most fundamental level globalization refers to the vast structural changes that have occurred in the processes of production and distribution in the global economy (Cogburn, n.d). At a secondary level, globalization has affected all social, cultural and political aspects of life in all but the most disadvantaged communities (Nethersole, 2001). Based on the theory of the free market economy and the unfettered global exchange of goods and services, and thus driven by the self-perpetuating desire for accumulating profit, globalization has also been equated with McDonald's-ism: profit that depends on producing and reproducing a desire for variety, and an anything-goes world of competing lifestyles, trends and tastes (Nethersole, 2001, 642). Indeed, one of the most pervasive traits of globalization is that most areas of life have become commodified and commercialized, that is packaged, advertised and sold as desirable market commodities. While the process of commercialization has been examined in its effects on education and various aspects of culture, little or no attention has been paid to how commercialization has affected motherhood. In this paper, I would like to examine some of the consequences of commercialization upon motherhood and mothering through their cultural representations and pervasive injunctions to good mothering found in parenting books, magazines, TV and electronic media advertisements, reality TV shows, as well as through the ways in which mothers themselves often participate in and facilitate the commodification of their children and their work of care. My aim will be to show that the commercialization of motherhood and mothering has appropriated, exploited and depends on for its success the perpetuation of many of the deeply embedded cultural types of mothering, such as sacrificial and intensive mothering, as well as New Momism.

Intimate Justice

Shatema Threadcraft

The path to black female freedom and equality in the sphere of intimate relations has been marked with infanticides, race riots, sexual terrorism and coercive sterilizations. Intimate Justice charts that path and considers its consequences for black intimate life in our time. In this paper I address feminist theories of gender-based justice's failure to consider adequately the sexual and reproductive experiences of black women - such accounts must always address the phenomenon of racial violence directed toward black intimate life, that is historic mob violence as well as contemporary institutional forms. I discuss the problem of racial hierarchy within the sphere of intimate relations with reference to the persistent racial divisions in social reproduction, that divisions' consequences for black female sexual and reproductive capacity development as well as race-gender group based violence.

Corporal Punishment and Mothering

Ailsa Watkinson

During the summer of 2009, a study commissioned by Caribbean Development Research Services found that 75% of the Barbadian respondents believe parents should have the option to physically punish (flog) their children. Eighty six percent (86%) of children surveyed reported being 'flogged at home'. Child physical punishment is considered a violation of a child's human right to dignity and physical integrity. Its continued use on children raises questions as to the socially constructed status of childhood - one that views them as "human becomings rather than human beings"

and the property of their parents. I propose to discuss the issue of child physical punishment within a global human rights context paying particular attention to the intersection of gender, religion, cultural and racialized identities and current research fuelling attempts to eliminate its use worldwide. The purpose of this presentation is to engage with participants in discussing means to deal with the prevalent use and approval of child physical punishment in Barbados and other parts of the world.

Best Practice Foster Care from the Perspective of Twelve Admirable Foster Mothers: A Documentary created for a Women's Shelter in San Juan del Sur, Nicaragua

Stephanie Wasserman

Twelve admirable foster mothers were recommended for participation in an in-depth qualitative interview project. Grounded theory emerged regarding their willingness to repeatedly identify with, accept, attach to, and let go of multiple foster children. Admirable foster mothers are comfortable identifying with the anguish of foster children and their birth families because they have processed through their own painful losses. They are clear about their limitations and accept a foster child only when they believe they can meet the child's needs. This energizes them with strength to advocate for the child as if he/she were their own.

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Much of this information will soon inform social policy in San Juan del Sur, Nicaragua via our video documentary. Community leaders at a shelter for battered women and abused girls will be using it as a catalyst for discussion while they consider formulating their own system of foster care. Sensitivity to the issues of gender, literacy, culture, and language was paramount during the filming process.

Commodifying the Fetus

Kathryn Whiting

There has been a movement over the last few decades in North America towards an increased consumption of fetal-themed items. These items include three and four dimensional ultrasounds as well as 'keepsake videos' of the fetus in utero, professional maternity photography sessions, specialized planners for pregnant women and even 'babymoons.' My interest lies in the societal consequences of having a capitalist consumer industry themed around the fetus. I see the buying and selling of fetal-themed items as problematic in three ways. Firstly, 'fetal-themed' consumer goods infuse a sense of 'realness' to the fetus which adds to the pro-life side of the personhood debate. Secondly, not everyone can afford to purchase unnecessary goods in preparation for their baby. This creates a hierarchy of consumption. Lastly, in our increasingly global world, and in search of 'the cheapest price,' offshore processing has become the most economical way to produce goods for corporations. We don't always know where or who is producing our products: are they being paid a living wage? Are they able to support their families? It is entirely possible that the people physically constructing our fetal-themed items are women from 'developing nations' who may be underpaid, undervalued and overworked. Through an analysis of various theoretical journals and concrete, real-life examples, I will critique the

normalization of fetal-consumption culture. My central aim is to turn a critical eye to consuming, and to get other people to begin to think critically about what they spend their money on.

Mothering in the New Middle East: Emerging Perspectives in Tunisia, Egypt, and Libya Since Liberation

Joylette Williams

Recent liberation movements throughout the Middle East have caused a new generation of revolutionaries to think differently about traditionally-held views within Muslim-based societies. Along with newly-acquired rights for women come more Westernized methods of parenting, which is a double-edged sword for the globalization of these North African countries. As the quality of life improves for women in the Middle East, are women teaching their children different values than the traditional ones under the old regimes? What new practices in child care are emerging in neoliberal worlds as women increase their roles in the globalized economy? Do mothers view their roles differently, based on a new sense of feminist empowerment inspired by the revolution? If so, in what ways will children being raised under the new regime be affected as they navigate through a neoliberal system of education and, ultimately, politics? Drawing from the philosophy of Kristof and WuDunn's *Half the Sky: Turning Oppression Into Opportunity for Women Worldwide* and recent publications and interviews with feminist activists such as Ahdaf Soueif, Bouthaina Shaaban, and Egyptian scholar Nawal El Saadawi, and the various findings on current research in the field of peace and development, I explore changes in perspective and parenting practices among women in recently-liberated regimes.

Wēijī : East Asian Mothering

Gina Wong

Wēijī represents the Chinese symbol for “crisis” and “opportunity” whereby reversing the characters changes the meaning to the other. East Asian mothering indeed is characterized by opportunity and crisis; as well as empowerment, resistance, and oppression. Examining the commonality and diversity in East Asian mothering, this presentation will posit feminist mothering practices, share narratives of mothering in this cross-cultural context from the presenter who is a Chinese Canadian mother and academic, and examine issues of empowerment and oppression. Filial piety, a Confucian virtue, dictates that children respect parents and ancestors. Yale law professor Amy Chua (2011) wrote in her best-selling memoir *Tiger Moms: Battle of the Hymms* about the Eastern mothering approach of the ‘Chinese tiger mom’ where filial piety is a must as children are expected to excel at all costs and to listen to their mothers at all cost. Chua proudly exposes her rigid Chinese tiger mom iron-fist and accuses Western parenting approaches for being too weak, not demanding, nor holding high enough standard of achievement for kids. Chua’s views have incited a North American debate to the extent that she received death threats and intense vitriol online from mothers while at the same time is loved and applauded by many others. This presentation will tie in discussions of the Chinese Tiger mom with an overall address into East Asian cultural and historic perspectives on mothering while examining the overall significance to academic, scholarship, and motherwork in a global context.

Regular Presenters' Biographies

(Alphabetical by Last Name)

Delila Amir is a Professor at Tel Aviv University. Her publications include “Sexuality and the female subject” and her forthcoming book, The Issue of Abortion: On personal and Institutional Dilemmas Regarding Responsible, Committed and Sensible Motherhood.

Menachem Amir is a Professor of Criminology at the Institute of Criminology, Faculty of Law, Hebrew University, Jerusalem Israel. His areas of expertise are: Organized Crime: International Organized Crime. He wrote the first book on the issue of rape, and is a world known authority in the area of gender and sex crimes, including the trafficking of women.

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Cyndy Baskin is of Mi'kmaq and Celtic descent. She is an Associate Professor in the School of Social Work at Ryerson University in Toronto. Her teaching and research interests include how Aboriginal worldviews can inform social work, post-colonial theories and practices and decolonizing research methodologies.

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Deborah Byrd is Associate Professor of English and Women's & Gender Studies at Lafayette College. She is co-editor of two collections: Teaching Against the Isms: Feminist Pedagogy Across the Disciplines and Maternal Pedagogies: In and Outside the Classroom. She also has published on 19th- and 20th-century British writers, community-based teaching and research, and mentoring programs for pregnant and parenting teens.

Lea Caragata teaches in the areas social policy and community development in the Faculty of Social Work at Wilfrid Laurier University. Her doctoral teaching includes epistemology and the production of knowledge. Her areas of research and specialization include gender, marginalization and oppression, most recently focussed on labour market changes and welfare state retrenchment.

Lori Chambers is a Professor in Women's Studies at Lakehead University in Thunder Bay, Ontario. She teaches in the areas of women and law, legal history and feminist theory. She is the author of Married Women and Property Law in Victorian Ontario (1997) and Misconceptions: Unmarried Mothers and the Ontario Children of Unmarried Parents Act (2007), as well as numerous articles in legal and historical journals.

Charmaine Crawford is a lecturer at the Institute of Gender and Development Studies. Her research interests include Caribbean women and transnational motherhood, Caribbean foreign domestics, gender and sexuality in the Caribbean and post-colonial and black feminist theories.

Patty Douglas is a PhD student in Sociology and Equity Studies at the University of Toronto, and is a Canadian citizen. Her work in disability studies focuses on understanding the cultural context of autism as an occasion to work for more liberatory practices of mothering, education and ways of being human. Patty is the mother of an autistic son, and former special education teacher.

Patti Duncan is an Associate Professor of Women's Studies at Oregon State University where she focuses on transnational feminisms and women of color studies. She is the author of Tell This Silence: Asian American Women Writers and the Politics of Speech (2004), and the director/producer of Finding Face (2009), a documentary film.

Tamara El-Hoss is an Associate Professor of French at Brock University. She's a specialist in North African literature and culture of French expression, as well as Caribbean literature of French expression, with a particular interest in the hybridization of Francophone Islamic and Arabic cultures of Western North Africa (the Maghreb). She's particularly interested in identity, gender roles, the representation of women, as well as cultural and linguistic métissage in Africa and the Caribbean. Her new research focuses on the immigrant generation of Maghrebian origin living and working in France, known as the "Beur", and their identity in the Arts – particularly novels, graphic novels, and film.

Talia Esnard's post-doctoral research is in the sociology of leadership and entrepreneurship with specific reference to the Caribbean context. Her work explores gendered and socio-cognitive understandings and experiences of leadership and entrepreneurship both in Trinidad and Tobago and St. Lucia; her birthplace in the case of the latter.

Anne Estling is currently finishing her Master of Arts Degree in Gender and Women's Studies at MSU-Mankato (U.S.) where her research and teaching interests include gendered violence, feminist mothering, and feminist dance. She has a wonderful partner, two lovely little gals, and a feisty dog in her life.

Juliana Sherma Foster holds a M.Sc. in Social Policy and BSc. in Sociology. She is mother of four-year-old Rebecca and one year old Reuben. She part time Sociology of Development Lecturer at the University of the West Indies St. Augustine Campus. Her research interests include Development Policy, Sustainable Development Policy and Poverty.

Elaine Gaffney is Director of the MSPCC Supervised Visitation Program in Lowell, MA. Both have provided foster care in their own homes.

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Violet Johnson, Professor of History and director of Africana Studies at Agnes Scott College, where she teaches courses on race, ethnicity and immigration in United States history, African American history, Afro-Caribbean migrations, African history, and the history of the African Diaspora. She is author of The Other Black Bostonians: West Indians in Boston, 1900-1950; and co-editor of Western Fictions, Black Realities: Meanings of Blackness and Modernities.

Ashley King is a graduate at the University of Western Ontario with a Bachelors of Arts in Political Science and First Nations Studies. She is currently a fourth year post-undergraduate student at the University of Western Ontario and is finishing her Honors specialization in Women's Studies. Academic interests include Indigenous issues, human rights, sex work and sex trafficking, poverty and gender.

Erica S. Lawson is an Assistant Professor in the Department of Women's Studies and Feminist Research, University of Western Ontario, London, Ontario. She specializes in feminist and anti-racism theory and pedagogy. Her research interests include motherhood and mothering practices, and anti-racism education. She is currently conducting research on the impact of violence on African Canadians, and particularly mothers, living in Toronto.

Youngae Lee is currently in a Ph. D. program of Linguistics as a major and Women and Gender Studies (WGS) as a minor at Louisiana State University. Her research areas are Discourse Analysis, Culture, and Gender. While working as a graduate assistant, she is focused on her general exam and dissertation, and also teaching Korean for adults at Baton Rouge School of Korean Language.

Prof. Jacquelyn Litt is the Dean of Douglass College and Professor in the Department of Women's and Gender Studies at Rutgers. She is the author of the award-winning book, Medicalized Motherhood: Perspectives from the Lives of African-American and Jewish Women and the co-author of Global Dimensions of Gender and Carework.

Florence Maätita, PhD, is an associate professor of sociology at Southern Illinois University Edwardsville (SIUE). At SIUE she teaches courses in Marriage & Family, Social Inequality and Race & Ethnic Relations. Her current research interests involve the status of GLBT issues in sociology curricula throughout the US.

Danielle Phillips is an Assistant Professor in the Women's Studies Department at Texas Woman's University. She is currently working on her book project, which is a comparative study of the labor and migration histories of Irish immigrant and African American domestic workers in New York from 1880-1940.

Joy Rose, Founder & Executive Director M.O.M. Joy Rose, the MediaMom™, has been working towards the fulfillment of the vision of a viable, real and physical Museum Of Motherhood since 2003, when she trademarked the M.O.M., Museum Of Motherhood mark and began displaying objects, books and mom-orabilia at her Main Street, Dobbs Ferry, NY store. She is President and Founder of Mamapalooza, Inc., a company by women, promoting mothers for social, cultural and economic benefit. Inspired by her experiences as a wife and mother in the arts. Joy was also the founder and lead singer for

the Mom Rock band, Housewives On Prozac, a pioneer in the Mom-Branded arts world. Joy Rose also sits on the board for the International Maternity Institute.

Lisa Sandlos is a faculty member in both the Department of Dance and the School of Kinesiology and Health Sciences at York University. She is currently pursuing her Ph.D. at The School of Women's Studies. Sandlos holds an M.A. in Dance (York) and is a Certified Movement Analyst (UQAM/LIMS).

Cristina Santos received her doctorate from the University of Toronto with a specialization in contemporary Latin American women writers. She teaches at Brock University in the department's Iberian and Latin American Studies, the Master's program in Studies in Comparative Literatures and the Arts as well as the Centre for Women's Studies. Her current research and scholarship reflects an interest in investigating the "monstrous" depictions of women. From an inter-disciplinary and hermeneutical approach she approaches the dialogue of "monstrosity" as a discussion of the concept of a marginalized, denied, silenced, and censored feminine sexuality and its direct relationship with the construction of an authentic feminine identity as opposed to a socio-culturally defined one.

Sally Stevens, Ph.D. is the Executive Director of the Southwest Institute for Research on Women and a Professor in the Department of Gender and Women's Studies at the University of Arizona. Dr. Stevens' research is in the area of women's health with a focus on health disparities.

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Shatema Threadcraft received her PhD. in political science from Yale University in 2010. She is currently a Presidential Post-doctoral fellow at Rutgers. She specializes in Contemporary Political Philosophy and Black Feminist Thought and is working on a book manuscript entitled: 'Labor,' Free and Equal: The Black Female Body and the Body Politic.

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Kathryn Whiting. I am a fourth year student at The University of Western Ontario. I will be graduating in April of this year with an Honours Bachelors Degree. My specialization has been Women's Studies as well as Socio-Cultural Anthropology. I am interested in issues of power, consumerism and global discrepancies of wealth.

Joylette Williams PhD, is Assistant Professor of English and Coordinator of the Women's Studies Project and Nassau Community College of the State University of New York. In her current research, she focuses on human rights and educational reform in the wake of the Middle Eastern Spring.

Gina Wong, Ph.D., Registered Psychologist, Associate Professor, and Chair of GCAP (Athabasca University), Canada is a board member with the MIRCI and directs a counselling practice. She publishes and presents widely on issues pertaining to maternal mental health and wellness from feminist and cross-cultural perspectives. Gina is editor of Moms Gone Mad (Spring 2012, Demeter Press) and is co-editing East Asian Mothering (Spring 2013, Demeter Press).

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CALL FOR PAPERS

The editorial board is seeking submissions for Vol. 4.2 of the
Journal of the Motherhood Initiative for Research and Community Involvement (JMI)
to be published in fall/winter 2013

Mothers and Mothering in a Global Context

This journal explores motherhood and mothering in a global context by highlighting the commonality and also the diversity in how mothers care for children and others across, and beyond, borders and cultures. We welcome submissions from researchers, students, activists, community workers, artists and writers. Please submit papers that explore the meaning and experience of motherhood in a global context from all academic disciplines including but not limited to motherhood studies, anthropology, history, literature, popular culture, women's studies, sociology, and that consider the theme across a wide range of maternal identities including racial, ethnic, regional, religious, national, social, cultural, political, and sexual. Cross-cultural perspectives on the subject matter are particularly welcome.

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:

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SUBMISSIONS MUST BE RECEIVED BY MAY 1, 2013!

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Please direct your submissions to:

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