

Mothers at the Margins

Sixth International Conference on Motherhood

The University of Queensland

Brisbane

27-30 April 2011

Sponsored by:

- The **Faculty of Arts**, The University of Queensland
- **Women, Gender, Culture and Social Change Research** in the School of English, Media Studies and Art History, The University of Queensland,
- The **Australian Motherhood Initiative for Research and Community Involvement (AMIRCI)** formerly ARM-A)
- The **Motherhood Initiative for Research and Community Involvement in Canada (MIRCI)** formerly ARM)
- The **Queensland Centre for Mothers and Babies (QCMB)** in the School of Psychology, the University of Queensland

Mothers at the Margins

27 – 30 April 2011

Conference Programme

Wednesday 27 April 2011

- 3:00 – 5:00 p.m. Registration
- 5:00 – 5.30 p.m. **Welcome to Country (Rm 302/303)**
Dr. Jackie Huggins AM, Patron of AMIRCI to introduce Aunty Valda.
“Aunty Valda,” an Aboriginal Elder
- 5.30 – 5.45 p.m. **Welcome to Delegates**
Professor Carole Ferrier, EMSAH
- 5:45 – 6:15 p.m. Dedication of conference and 3-4 short readings/quotations from Sara Ruddick’s work
- 6:15 p.m. onwards Launch of *Mother Texts*, (Eds. Marie Porter and Julie Kelso, cover artwork: Denise Ferris) followed by drinks and nibbles.

Thursday 28 April 2011

- 9:00 – 10:30 a.m. **Keynote Address: Andrea O’Reilly (Rm 302/303)**
- 10:30 – 11:00 a.m. Morning Tea
- 11:00 a.m. – 12:30 p.m. Concurrent Sessions A
- 12:30 – 2.00 p.m. Lunch
- 2:00 – 3:30 p.m. **Keynote Address: Debra Creedy (Rm 302/303)**
- 3:30 – 4:00 p.m. Afternoon Tea
- 4:00 – 5:30 p.m. Concurrent Sessions B
- 5:45 – 6.30 p.m. Play *Harriet’s House* (Rm 302/303) followed by dinner at the Pizza Cafe at UQ (need to order and pay at lunch time).

Friday 29 April 2011

9:00 – 10:30 a.m.	Keynote Address: Sonya Andermahr (Rm 302/303)
10:30 – 11:00 a.m.	Morning Tea
11:00 a.m. – 12:30 p.m.	Concurrent Sessions C
12:30 – 2:00 p.m.	Lunch
2:00 – 3:30 p.m.	Concurrent Sessions D
3:30 – 4:00 p.m.	Afternoon Tea
4:00 – 5:30 p.m.	Concurrent Sessions E
5:30 – 6:15 pm	AMIRCI Annual General Meeting (Rm 302/303)
6:15 p.m.	Own arrangements for dinner

Saturday 30 April 2011

9:00 – 10:30 a.m.	Concurrent Sessions F
10:30 - 11.00 am	Morning Tea
11:00 a.m. - 12.30 pm	Plenary Panel: Shelley Argent, Elizabeth (Anne) Russell and Marie Porter (Rm 302/303)
12:30 – 1:00 p.m.	Closing Remarks/Conference reflections (Rm 302/303)

Please note: all room numbers refer to rooms in the McElwain Building (School of Psychology) - number 24A on the campus map.

CONCURRENT SESSIONS

Thursday, April 28

**Rm
302/303**

**KEYNOTE ADDRESS:
(9:00 a.m. – 10:30 a.m.)**

**ANDREA
O'REILLY**

Maternal Activism as Matricentric Feminism:
The History, Ideological Frameworks,
Political Strategies and Activist Practices of
the 21st Century Motherhood Movement

Chair: Marie Porter

CONCURRENT SESSION A (11:00 a.m. – 12:30 p.m.)

Session

Titles

Presenters

**A1
Rm 302**

Mothers not Others

Chair: Vivienne
Muller

1-A1 guess there's no parenting manual for that
 #justanaboriginalmum

Leesa Watego
Mother, blogger,

2-A1 Not a dot painting

Sam Cook
Indigenous Borderless
Artist

3-A1 I am one woman, one mother, and I live in
 one world

Sandra Phillips
Queensland University
of Technology

**A2
Rm 303**

Memoirs of Mothering

Chair: Marie Porter

1-A2 'One day you will understand what our lives
 were about': a migrant mother's promise

Kay Ferres
Griffith University

2-A2 Sara Suleri and her Double Diaspora

Jenni Ramone
Newman University
College, Birmingham

3-A2 The lost mother: A memoir

Christina Houen
Curtin University of
Technology

**A3
Rm 304**

Fertility and Infertility

Chair: Pam Douglas

1-A3 Caught in the Margins: Childlessness as an

Lois Tonkin
University of

	unexpected consequence of life choices	Canterbury
2-A3	Whose fertility counts? Strengths and limitations of using census data for motherhood research	Kat Forbes University of Auckland

A4	<u>Challenges to Mothering</u>	Chair: Lisa Raith
Rm 305		

1-A4	Factors affecting the health and wellbeing of Samoan women living in New Zealand during late pregnancy (last trimester) and post-birth (4-6 months after birth)	Marianna Churchward Victoria University, Wellington
2-A4	Post natal Depression and Immigrant Women: Implication for health workers	Nafiseh Ghafournia University of Sydney & Hunter New England Local Health Network NSW

3-A4	STILL TO COME	Lorian Hayes The University of Queensland
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Rm 302/303	KEYNOTE ADDRESS: (2:00 p.m. – 3:30 p.m.)	DEBRA CREEDY
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	Laboured Emotions: Perceptions of care during birth and mothers' well-being	Chair: Lisa Raith
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**CONCURRENT SESSION B
(4:00 p.m. – 5:30 p.m.)**

B1	<u>Birthing as an 'Other'</u>	Chair: Jenny Jones
Rm 302		

1-B1	Indigenous birthing in Aotearoa New Zealand: reclaiming Maori maternal knowledges through embodied and spiritual birthing practices.	Naomi Simmonds University of Waikato, Hamilton
2-B1	Cultural Aspects of Birthing	Therese Morris Hunter New England Local Health Network, NSW
3-B1	Working together: Researchers in partnership with women from refugee backgrounds	Helen Stapleton Australian Catholic University & Mater Hospital, Brisbane

**B2
Rm 303**

Structural Barriers

Chair: Marie Porter

1-B2 Marginalised Mothers and Child Protection Interventions

Heather Douglas & Tamara Walsh

The University of Queensland

2-B2 NEWPIN – Creating intergenerational change for Marginalised Mothers

Liz Sanders

Uniting Care Burnside, Sydney

3-B2 Single US Moms under Siege

Pat Gowens

Welfare Warriors, USA

**B3
Rm 304**

Revealing Mothering

Chair: Lisa Raith

1-B3 "In from the Margins: Catholic Women's Experience Reappropriated"

Cristina Gomez

Charles Sturt University

2-B3 Keeping mum: Silences and other mother's gazes.

Lisa Raith

University of the Sunshine Coast

3-B3 The Dichotomy of Australian Contemporary Motherhood"

Aileen Timbrell

Artist, Brisbane

**B4
Rm 305**

Solo Mothering

Chair: Andrea O'Reilly

1-B4 Unwed motherhood and its meaning for Mother as Citizen of Australia

Christine Cole

University of Western Sydney

2-B4 The Neoliberal Context of Mothers' Carework after Separation/Divorce in Canada: Responsibilization, Reform and Real Choice?

Rachel Treloar

Simon Fraser University, Canada

3-B4 'Who's my father?' Why women decide to become Solo Mothers by Choice, and what challenges do they face in terms of social and economic integration?

Janet Merewether

Macquarie University

**Rm
302/303**

**PLAY READING
(5:45 p.m. – 6.30 p.m.)**

Harriet's House

Tara Goldstein

University of Toronto

Friday, April 29

**Rm
302/303**

**KEYNOTE ADDRESS:
(9:00 a.m. – 10:30 a.m.)**

**SONYA
ANDERMAHR**

'Mourning, Melancholia and Melodrama in Contemporary Women's Writing: Kim Edwards' *The Memory Keeper's Daughter*

Chair: Carole Ferrier

CONCURRENT SESSION C (11:00 a.m. – 12:30 p.m.)

Session

Titles

Presenters

**C1
Rm 302**

Mothering Daughters

Chair: Jenny Jones

1-C1 What Does a Feminist Mother Look Like?

Andrea Fox

Blue Milk Website,
Brisbane

2-C1 What if? A daughter rebels from the margins

**Francesca
Rendle-Short**

RMIT University
Sydney

3-C1 Telling Lies to Little Girls: Motherhood, Girlhood and Identity

Ryl Harrison

James Cook
University, Townsville

**C2
Rm 303**

Other Paths to Motherhood

Chair: Lisa Raith

1-C2 Seeking recognition: Long-term female foster carers claiming motherhood

Stacy Blythe

University of Western
Sydney

2-C2 Protecting the Children: The uses and abuses of the system

Deborah Jordan

The University of
Queensland

3-C2 The sliding doors to motherhood: Becoming a mother through the adoptive story

Agli Zavros

University of Southern
Queensland

**D3
Rm 304**

Framing Mothers

Chair: Julie Kelso

1-C3 Framing the mother in Alejandro González Iñárritu's *Babel*.

Penelope Ingram

University of Texas,
Arlington

2-C3 Re-Defining Motherhood – Theory and Literary Practice. **WS Kottiswari**
Mercy College, Kerala, India

3-C3 Other Mothers – Neil Gaiman’s Coraline **Vivienne Muller**
Queensland University of Technology

**C4
Rm 305**

Birth Choices

Chair: Andrea O’Reilly

1-C4 Choosing Freebirth in NSW: An Exploration of Expectations and Experience **Shari Bonnette**
University of Sydney

2-C4 Lesbian mothers choosing and negotiating maternity services: what are the priorities? **Brenda Hayman**
University of Western Sydney

3-C4 Bearing Witness; One mother to an-Other **Fiona Place**
Independent Living Skills Initiative, Sydney

**CONCURRENT SESSION D
(2:00 p.m. – 3:30 p.m.)**

**D1
Rm 302**

Representations of Motherhood

Chair: Julie Kelso

1-D1 Marginalising mothers through maternal style: ‘slummy mummies’ and the making of class distinctions. **Susan Goodwin & Kate Huppertz**
Universities of Sydney & Western Sydney

2-D1 *Moffat’s Mothers - Bad, Sad, Mad, Loving and Glad* : the Hollywood model of mothers, mothering and motherhood **Denise Ferris**
The Australian National University, Canberra

3-D1 Motherlode: Australian Women’s Poetry, 1986-2008 **Louise Mills**
The University of Queensland

**D2
Rm 303**

Mothering within Violence

Chair: Pam Douglas

1-D2 Women must fight: Strategies to overcome domestic violence in Thai society’. **Neunghathai Khophoklang**
Sunaree University of Technology, Thailand

2-D2 The Changing Status and Role of Iranian Women in Family. **Fatemeh Kabirnataj**

- 3-D2 The women's Monument – Memorialising the Boer Mothers and children. **Panjab University, Chandigarh**
- Margaret Klaassen**
Queensland University of Technology
- D3 Rm 304** **'Bad' Mothers** Chair: Carole Ferrier
- 1-D3 The Demonisation of the Mother in Japanese Literary Narrative **Barbara Hartley**
University of Tasmania
- 2-D3 Mothers' Interrupted: Puerperal Insanity in early Twentieth Century, Australia. **Alison Watts**
Southern Cross University, Lismore

CONCURRENT SESSION E
(4:00 p.m. – 5:30 p.m.)

- E1 Rm 302** **Mothering Health** Chair: Pam Douglas
- 1-E1 *I just did it for the kids*. [19]: Mothering in the context of living with an increased risk of ovarian cancer. **Alison McEwen**
University of Otago, Wellington
- 2-E1 Bringing mothers of crying babies back in from the margins. **Pamela Douglas**
The University of Queensland
- 3-E1 A humanities perspective on maternal health: moving from the maternal role to the mother-infant relationship. **Joan Garvan**
- E2 Rm 303** **Mothers in an Asian Context** Chair: Jenny Jones
- 1-E2 Natsume Sōseki, Mother and Gender **Miyuki Amano**
Prefectural University of Hiroshima
- 2-E2 Narratives of Mother-daughter reconciliation: New possibilities in ageing Japan **Tomoko Aoyama**
The University of Queensland
- 3-E2 The politics of surname: theorizing the experiences of and challenges to the children who inherit mothers' surnames. **Sandra Yenwen Peng**
Shih Hsin University, Taiwan

**E3
Rm 304**

Collision and Resistance

Chair: Marie Porter

1-E3 Paradoxical Migrant Motherhood:
Experiences of Black African Nurses in
Australia

**Virginia
Mapedzahama**

University of Sydney

2-E3 Becoming ideal neoliberal maternal
subjects: Korean and White mothers in
Aotearoa/New Zealand

Ruth DeSouza

Auckland University of
Technology

3-E3 “Kei wareware i a tātou te ūkaipō - lest we
forget the night-feeding breast” - Māori
mothering ideologies in contemporary
Aotearoa/New Zealand

Kirsten Gabel

University of Waikato,
Hamilton

**E4
Rm 305**

Supportive Structures

Chair: Lisa Raith

1-E4 Mapping Effective Communication in
Queensland Maternity Care

Michelle Heatley

QCMB

2-E4 Young Women’s Place Herstory: 20 years
young

Dianne Auchettl

Young Women’s Place,
Toowoomba

Saturday, April 30

***CONCURRENT SESSION F
(9:00 a.m. – 10:30 a.m.)***

**F1
Rm 302**

Breastfeeding Mothers

Chair: Lisa Raith

1-F1 Breastfeeding out of bounds: women’s
experiences of breastfeeding while patients
in hospital

Tamara Power

University of Western
Sydney

2-F1 Middle class mothers as activists for change
- ABA

Virginia Thorley

ABA/The University of
Queensland

3-F1 Breastfeeding at work: using the law to
protect or to encourage?

**Francesca
Bartlett**

The University of
Queensland

**F2
Rm 303**

Who's doing the Motherwork?

Chair: Marie Porter

1-F2 Mothering and Psychoanalysis: Therapy as Carework.

Petra Bueskens

University of Melbourne

2-F2 When feminist ideas are hijacked: How the demand for men to take up child care responsibilities impacts formal child care policy.

Nonie Harris & Beth Tinning

James Cook University, Townsville

3-F2 'The most isolating experience...' The marginalisation of mothers in the workforce

Emma Phillips

Griffith University

**F3
Rm 304**

Mothering in a Different Skin

Chair: Julie Kelso

1-F3 This skin I'm in: From the margin to the Centre, A Black Motherhood narrative

Nombasa Williams

Flinders University

2-F3 To be two: Racing and e/racing myself as a non-Aboriginal woman and mother to Aboriginal children

Liz Mackinlay

The University of Queensland

**Rm
302/03**

***PLENARY PANEL
(11.00 a.m. - 12.30 p.m.)***

Mothering Magnified: Creating Structures

Chair: Jenny Jones

Straight Mother, Gay Rights: A mother's search for equality for her son

Shelley Argent

President of PFLAG

Alcohol and Pregnancy – Consequences and Responsibilities

Anne Russell

RFFADA

Where were the Structures?

Marie Porter

The University of Queensland

ABSTRACTS

Keynote Speakers

Sonya Andermahr

University of Northampton, UK

Mourning, Melancholia and Melodrama in Contemporary Women's Writing: Kim Edwards' *The Memory Keeper's Daughter*.

My paper examines the genre of women's grief fiction through the lens of psychoanalytic theories of mourning and melancholia. Recent narratives of maternal loss have taken the form of the crime thriller, the gothic novel, and the domestic melodrama. This paper will concentrate on the latter as an instance of popular, 'middlebrow' women's fiction, which addresses and, arguably, exploits women's vulnerability as mothers and their anxieties around mothering. I will focus on Kim Edwards's *The Memory Keeper's Daughter* (2005), which explores the consequences to a family of concealing from the mother the live birth of a baby with Down's syndrome. Written in an emotive and powerful fashion from the perspective of various family members, the novel explores the imbrication of the psychic and the social in its depiction of personal betrayal, family breakdown, and conventional attitudes to grieving and the disabled. Utilising the work of Freud and Julia Kristeva, I argue that the novel's representation of loss eschews the classic Freudian model of mourning as consolatory substitution and adopts the more ambivalent model of 'endless mourning' proposed in Freud's later work and subsequently developed by feminist theorists. Considering the genre as a whole I also make use of Kristeva's concept of poetic language as a 'counter-depressant', which ameliorates the pain of loss without repudiating it. The paper argues that despite the conventional 'happy ending' of melodrama, the very persistence of melancholy in contemporary women's grief fiction suggests that mourning does not simply come to an end and that the process of grieving is characterised by ambivalence and an enduring attachment to lost and loved others.

Debra Creedy

Queensland Centre for Mothers & Babies, The University of Queensland

Enhancing the emotional wellbeing of mothers

This paper explores women's perceptions of care during labour and birth and development of depression and anxiety at 4-6 weeks and 3 months postpartum. Women who reported emotional distress reported being worried, frightened, or anxious at commencement of labour; less confident in labour, and out of control, frightened and helpless. The contribution of high obstetric intervention and poor care to the development adverse psychological symptoms will be discussed.

Andrea O'Reilly

York University, Canada

Maternal Activism as Matricentric Feminism: The History, Ideological Frameworks, Political Strategies and Activist Practices of the 21st Century Motherhood Movement

Developed from my forthcoming introduction to the edited book *The 21st Century Motherhood Movement*, a collection of more than 80 chapters on various motherhood organizations, (Demeter Press, May 2011) this paper provides an overview of the history and ideological frameworks of the 21st motherhood movement, discusses the challenges and possibilities of maternalism, a philosophy central to much of 21st motherhood activism, details the specific practices and strategies of 21st motherhood activism, including strategic essentialism, embodied activism, emotionality, maternal nurturance as resistance, matrifocality, maternal practice, and empowered maternal subjectivity and considers motherhood activism in relation to feminism as both theory and practice. Overall, the introduction will argue that the 21st motherhood movement is not only an autonomous social movement distinct from the larger feminist one, but that this movement, in being specifically mother-centred and concerned with the empowerment of mothers and social change for mothers, is urgently needed and long overdue. The 21st motherhood movement, I contend, makes possible and give rise to a specific and much needed theory and politic of feminism for mothers, what I have termed matricentric feminism.

Plenary Speakers

Shelly Argent

President of PFLAG

Straight Mother, Gay Rights: A mother's search for equality for her son

I will discuss briefly the emotions many parents experience when their son or daughter "come out" as lesbian or gay. I plan to briefly discuss how I personally felt when my son confirmed for me that he was gay. I then discuss the stress and trauma many young people suffer prior to and after telling family, and how parental reaction can have either a negative or positive impact, on their son or daughters' emotional well being, long term. I will focus on how I have worked and lobbied constantly and consistently for many of the 10 years to help gain equality. This has taken me out of my comfort zone several times and made me a stronger person and I have learned not to be afraid of anyone.

Having a gay son and being vocal about the need for equality and becoming a public figure in the process has certainly put me as a mother at the margin because I feel am constantly breaking new ground.

Elizabeth (Anne) Russell

Russell Family Fetal Alcohol Disorders Association (RFFADA)

Alcohol and Pregnancy – Consequences and Responsibilities

Fetal Alcohol Syndrome (FAS) came to public attention in the early 1970s and is now recognised as a major health problem. Hundreds of books, tens of thousands of research and scholarly articles and untold public health reports have been generated in the last thirty years. Yet one voice has been mostly silent, the voice of the birth mothers themselves. While it is a simple assumption to say that these women must

feel shame and guilt, I know from personal experience that I did not mean to harm my two children. The world of my youngest son who has full FAS is a complex world of addiction, abuse and mental health disorders and inadequate, incomplete and inappropriate care. FASD is devastating. What other disability results in sufferers being good at small talk but without substance? Then add a kind heart but a violent temper; complex needs but no insight; a small frame with big expectations and perhaps worst of all, a damaged mind with a beautiful face.

This presentation will be from a mother to mothers and will open the eyes of some to the possible reasons behind the behaviour of their children and then support them to speak up.

Marie Porter

The University of Queensland

Where Were the Structures?

When our third son was born with severe physical disabilities in 1969, there were no supports available for such families – no emotional support, no financial support, no physical support, almost no relief from tax and no suitable social structures. In this presentation I focus on the extra pressure on our family as we set about building suitable social structures.

Play Reading

Tara Goldstein

Thursday evening

The University of Toronto

Harriet's House:

Mothering and daughtering in an adoptive same-sex family

Participants in this session will engage in a collective play reading and discussion of a Canadian play on mothering and daughtering in an adoptive same-sex family. Written by Toronto-based educational researcher and playwright Tara Goldstein, *Harriet's House* is based on personal narratives and interviews by and with members of adoptive families (heterosexual as well as same-sex families).

In the play, Harriet reluctantly gives her 17-year old adopted daughter Luisa permission to return to the Catholic orphanage in Bogotá where she spent three years of her childhood so that she can find out what happened to her birth mother. While Luisa is in Bogotá, Harriet comes out as a lesbian and introduces her new partner Marty to her two other daughters: 14-year old Ana, also adopted from Colombia, and 9-year old Clare, Harriet's birth daughter. Afraid of Luisa's reaction to her new relationship, Harriet doesn't tell Luisa about Marty until Luisa returns home from Colombia. Heartbroken that she still hasn't found out what happened to her birth mother, and angry that Harriet didn't tell her about Marty sooner, Luisa returns to Bogotá to continue her search. When Harriet falls seriously ill, however, she travels to Bogotá with Marty and her daughters to bring Luisa home

The follow-up discussion after the reading will focus on what the play has to say about mothering, daughtering and negotiating the challenges and politics of international adoption in a same-sex family.

Sessions

Miyuki Amano

1-E2

Prefectural University of Hiroshima

Natsume Sōseki, Mother and Gender

This presentation examines how Natsume Sōseki (1867-1916), father of Japanese modern novels, highlights the significance and influence of the mother. This includes how his treatment of the mother is related to the creation of other female characters, including the New Woman, and what meaning and impact the creation of women in his novels has concerning gender ideology at the time.

Sōseki was a child during the old age of his parents and was put up for adoption. Though his adoptive parents allowed him luxuries, Sōseki perceived their expectation of his filial piety in return. Therefore, he could not feel affection towards them. When he returned home for a while, his real father was very cold, and his mother was extremely kind person though she didn't indulge him. Because of such a background, the mother became one of the central themes in his novels, as is shown through many motherless characters. Sōseki published his novels when Japan was experiencing political and social upheavals, especially concerning the conditions for women. Higher education was opening new horizons for women, but at the same time, it tried to confine them by the ideology of "good wife and wise mother." What was the interaction between Sōseki's novels and their readers given this particular historical context?

Tomoko Aoyama

2-E2

The University of Queensland

Mother-Daughter Reconciliation: New Possibilities in Ageing Japan

As the world's most rapidly ageing society in which fewer and fewer women are choosing to become mothers, Japan has seen many new types of literary texts that deal with old age. This paper focuses on two examples of innovative representations of problematic relationships between an ageing mother and her daughter. Shōno Yoriko's *Haha no hattatsu* (The Development of the Mother, 1996) is a post-modern feminist novel with radical narrative experimentation whereas Sano Yōko's *Shizuko-san* (2008) is a collection of essays on her relationship with her eponymous mother. Each text deals with a tyrannical and abusive mother. In Shōno's novel the monstrous mother is de-constructed and transformed into numerous mothers through constant wordplay. However, in this "hilarious mother-horror novel" (blurbs of the paperback edition) the mother is ultimately indestructible; she continues to develop and multiply within the fifty-three year-old single unmarried daughter. Although Sano's text is not as radical as Shōno's in form and style, the mother-daughter conflict in *Shizuko-san* is just as fierce and the challenge against motherhood myths is just as daring. Here the mother's senile dementia makes communication and reconciliation between mother and daughter possible for the first time.

Dianne Auchetti

2-E4

Young Women's Place, Toowoomba

**Young Women's Place Herstory. 20 years young:
Who we are, What we do, Our past, our present and Our future .A story of
survival and the role of a specialized women's community centred based care
for pregnant and parenting young women.**

YWP was established in 1991 as a Information Support and Referral service in response to the lack of support for marginalized young pregnant and parenting women with complex needs and life issues in the Toowoomba and south west Queensland. YWP is the only holistic, choice-based, strength-based, community-centred, women's service in the whole of the south west. YWP specializes in health and homelessness utilising methods of direct service delivery, specialist group work and whole of community awareness raising and education.

During the past 20 years the agency has endured continued pressure from ever changing government policy and funding constraints most notably the cessation of the Qld Health imbedded Community Midwife program in 2007. There were times when YWP was at real risk of being defunded or closing due to unreasonable pressure however today we stand at the beginning of a brand new era of providing future proofing for our service due to emerging partnership with a bulk billing private midwifery service and the establishment of our own social enterprise and a partnership with a significant corporate group.

Francesca Bartlett

3-F1

The University of Queensland

Breastfeeding at work: using the law to protect or to encourage?

In 2007, the federal Parliamentary House Standing Committee on Health and Ageing conducted an *Inquiry into Breastfeeding*. At their meeting on 13 November 2009, Australian Health Ministers endorsed the [Australian National Breastfeeding Strategy 2010-2015](#) (*Strategy*) which responded to the 2007 Inquiry. On 22 April 2010, Australian Health Ministers endorsed an implementation plan for the Strategy, which involves action by governments locally and nationally.

In 2010, as a result of the Strategy, several state governments (including Queensland) have introduced policies to support and encourage breastfeeding by their workers (in the public sector). In NSW, certain rights have been conferred on breastfeeding workers by law because an exception to the working award has permitted breastfeeding breaks. In other jurisdictions, the response has been more piecemeal with only a handful of local councils or government departments introducing changes. How mandatory or effective are 'policies' in this area?

The Breastfeeding Friendly Workplaces association argues that legislation should be introduced to ensure that all employers accommodate breastfeeding adequately. Others argue that this is unnecessary because anti-discrimination laws in all jurisdictions prohibit discrimination against breastfeeding workers. Yet many feminist commentators have argued that this prohibitive approach to legal rights is arguably ineffective for a range of reasons. This paper first discusses this in the context of current protections for breastfeeding workers. The paper then considers whether implementation of the Strategy in all (or even some) jurisdictions will adequately protect *and* encourage breastfeeding mothers at work.

Stacy Blythe

1-C2

University of Western Sydney

Seeking recognition: Long-term female foster carers claiming motherhood

Despite the extensive body of literature about motherhood and mothering, there is still no agreed definition of what constitutes a mother beyond biological conception or legal acquisition of a child. In Australia there are a growing number of children being placed into foster care on a long-term basis. This has created a group of female foster carers who have ongoing, nurturing relationships with these children. This study

aimed to develop an understanding of how these women perceived their relationships with their long-term foster children.

Using a qualitative storytelling method n=20 interviews were conducted with women who provided long-term foster care in Australia. These interviews were conducted face-to-face, via the telephone and using computer-mediated forms of communication. Thematic analysis informed by feminist principles was used to interpret the data.

The participants made distinction between the responsibilities of short-term and long-term foster carers and it was this distinction which enabled participants to perceive themselves as mothers to the children in long-term foster care. This maternal self-perception led the women to seek recognition of their mothering role by those closest to them. Participants' stories revealed that although they found acknowledgement and affirmation of their mothering role by persons within their private sphere, they did not feel recognised as mothers to the long-term foster children by those outside their private spheres. The women attributed this lack of recognition to stigma and misconceptions, held by the wider community, associated with foster care.

Shari Bonnette

1-C4

The University of Queensland

Choosing Freebirth in NSW: An Exploration of Mother's Expectations and Experience

Planned homebirth without professional assistance, otherwise known as unassisted birth or freebirth, is increasing in Australia. While there are no official statistics gathered in Australia to confirm occurrence or rise in freebirth, in 2006 the creation of dedicated discussion space for freebirth in popular online web forums, such as Essential Baby and Bub Hub, indicates increasing prevalence. Anecdotal evidence suggests cost and accessibility to professional health care services are not primary factors for women choosing freebirth in Australia, but rather are value derived; a desire to be autonomous and responsible agents as experts of self in birth; recognising birth as a natural cycle, and maintaining birth as private, sacred and an intimate time shared as a couple or family.

There is no sociologically-informed Australian research and limited international research on freebirth. A significant gap exists in our understanding of mother's expectations and experience of freebirth and how information and decisions made in pregnancy inform the freebirth outcome.

Two in depth interviews were conducted with women from rural and regional NSW who chose freebirth. The first interview was in the final three months of pregnancy to ascertain the mother's expectation of freebirth and the second approximately four months post birth to determine whether the freebirth experience was consistent with expectations.

This presentation will report on preliminary findings of mother's expectations and experience of freebirth, including reasons underpinning the use of freebirth vis-à-vis the dominant medical model of childbirth.

Petra Bueskens

1-F2

University of Melbourne

Mothering and Psychoanalysis: Therapy as Carework

This paper aims to analyse the intersecting territories of mothering and psychoanalysis with a view to examining the largely unacknowledged associations between therapy and mothering. From Freud onwards therapists have identified that therapy is a 'cure through love'; that, in essence, the therapist adopts a parental stance and together with the patient re-writes his or her emotional script. More

recently, some radical therapists argue that psychoanalysis proper is inhospitable to growth (e.g., Alice Miller, Ernesto Spinelli) given its distancing, objectivist stance. What they call for is a more humane approach where the therapist makes him or herself available to the patient. In other words, the therapist is required to *care* - by offering empathy, sympathy, understanding, recognition, reflection and acceptance - rather than simply *interpret* from a seemingly detached, objective standpoint. Given the cardinal therapeutic insight that 'it is the relationship that heals' (Yalom), this paper shall argue that therapy is a form of (paid) mothering in the global economy. I shall examine this point in the context of two key social changes: (1) the widescale movement of women out of the home producing what Arlie Hochschild has memorably called the 'care deficit' and; (2) pervasive individualism and rising depression rates.

Marianne Churchward

1-A4

Victoria University

Factors affecting the health and wellbeing of Samoan women living in New Zealand during late pregnancy (last trimester) and post-birth (4-6 months after birth).

A study has shown that Samoan women living in New Zealand have the lowest prevalence rates (7.6%) of postnatal depression in comparison to other Pacific Island groups (30.9% for Tongans) (Abbott & Williams, 2006), it is also among the lowest estimates internationally. To investigate the possibilities of why the rates of postnatal depression are so low, it is important to increase the understanding of experiences of pregnancy and postbirth among Samoan women; and to explore key aspects that may affect their health and wellbeing during this period.

Qualitative, face-to-face individual interviews were conducted within a qualitative feminist framework. The two interviews with each woman were conducted during the last trimester of their pregnancy (28+ weeks gestation); and 12 months post-birth. The findings of the current study revealed the women were 'sophisticated mediators' who, although faced with many challenges through their pregnancy, childbirth and early motherhood experiences, mediated successfully between, and within, existing cultural and belief systems i.e. Samoan traditional values and New Zealand cultural system; to acquire or maintain resilience toward depressive symptoms during early motherhood. Availability and access to support structures such as family, in particular their own mothers, proved to be a vital source of support for the women. This presentation is based on the narratives of the women.

Christine Cole

1-B4

University of Western Sydney

Unwed motherhood and its meaning for Mother as Citizen of Australia

A hidden history of government intervention into the lives of unwed mothers is beginning to emerge. Most Australians are aware of the Aboriginal stolen generation, but are unaware that thousands of white babies were forcibly taken under a similar policy of assimilation. From the beginning of colonial history motherhood has been constructed by patriarchal and capitalist values. In the 1800s the babies of Convict mothers were taken and placed in Orphan Asylums, whilst they were sent back to work. In the late 19th early 20th century the unmarried mother was perceived as 'contaminating' - after weaning the policy was to remove her baby to a more 'wholesome environment'. By the early 1900s a population policy developed that was enacted by the States. Unwed, unsupported mothers were designated as "racially inferior" and were to have their babies taken and assimilated into "respectable" society with white married couples. The discourse that permeated state welfare departments

was unmarried mothers by definition were 'feble-minded', the outcome being they were unable to access the same rights of citizenship as their married counterparts, this led to major violations of their human and civil rights such as the brutal separation of newborns at birth and mothers unable to nurse or access their infants.

Sam Cook

2-A1

borderless artist, provocateur and stereotype defying single Blak mother.

not a dot painting

Voted most likely to perish by my family, then hastily taught how to survive on bush foods by my concerned Mimi, growing up I had a palette of life experiences. From a journey to the U.S.S.R. in 1978, to many a journey in the Kimberley country of North-Western Australia with family, mob and friends, to the protests on the streets of Perth for Land Rights and equality.

As a child, I used to communicate through drawing, opting for this over talking at times. It was a conscious choice as my imagination overruled the need to comply with growth charts and markers. As a teenager, I communicated through music, priding myself on the ability to sight read and play any instrument I chose. In my twenties, I touched the publishing world, the virtual world and motherhood, all were intrinsically linked, as equally as creative as the other. The bulk of my thirties has been spent in the theatre and traversing the globe leaving historical achievements in my wake, but I now survey all these worlds as the Director of Australia's most eminent international Indigenous festivals, the Dreaming.

My world has been enriched, challenged and painted by the colour and magic of a story that defies the definition of government classification of an "Indigenous experience". I choose not to own any loaded branding; I am not a dot painting.

Ruth DeSouza

2-E3

Auckland University of Technology

Becoming ideal neoliberal maternal subjects: Korean and White mothers in Aotearoa/New Zealand

Maternity is a site of surveillance and regulation by health professionals, who are implicated in discourses that construct desirable maternal subjectivities. In this paper I examine how discourses of migrant maternity are played out in the New Zealand maternity system. I analyse the discourses deployed by Korean and White migrant mothers to recall their experiences of having a baby in New Zealand and show how these discourses regulate, and challenge taken for granted notions of maternity, good motherhood and nationality. Mothers are inscribed within two oppositional discourses as neo-liberal maternal subjects, birth as normal (midwifery discourses) and birth as risky (biomedicine) and consequently undertake measures to compose themselves into ideal maternal subjectivities. In the case of Korean mothers, there is an added overlay of cultural discursive identities that involve resistance to colonial continuities in the talk of nurses and midwives. Framing maternity as a political practice reveals the power relations that are wielded through technologies of government and allows for taken for granted constitutions of migrant mothers in maternity discourses to be disrupted.

Heather Douglas & Tamara Walsh

1-B2

The University of Queensland

Marginalised Mothers and Child Protection Interventions

Generally, mothers and children involved in child protection matters are from marginalised groups. They are often single mothers living in social housing – others are homeless. Most are reliant on social security benefits as their main source of income, or are on low incomes. Many of the mothers have experienced domestic violence and many suffer from mental illness or have an intellectual disability. Many of the mothers involved in this system are Indigenous and were in state care before they became mothers themselves. In short, most mothers and children that interact with child protection authorities suffer from multiple layers of disadvantage. Drawing on focus groups with community workers and interviews with lawyers, this paper considers the experiences of marginalised mothers in their interactions with child protection services. It focuses attention of some of the issues that particularly affect marginalised mothers including the lack of availability of lawyers and advocates in child protection matters and the lack of procedural fairness in interactions between child protection workers and mothers. It suggests some possibilities for reform.

Pamela Douglas

-E1

The University of Queensland

Bringing mothers of crying babies back in from the margins

Although unsettled behaviour is a very common problem in the first months of life, reported by parents of one in five babies, mothers of unsettled babies often feel marginalised. Unsettled babies are at increased risk of premature breastfeeding cessation, child abuse, and long-term psychological disturbance; their mothers are at increased risk of postnatal depression. Yet mothers of unsettled babies report that they have difficulty accessing care and that they receive conflicting advice from health professionals. Seventy-two percent of mothers report that their general practitioner is not very helpful on baby issues. Publicly funded child health clinics provide community care for mothers and babies in Australia, but work in isolation from general practice and other primary care health practitioners; their services are unable to cope with demand. This presentation reports on a pioneering, transdisciplinary study that investigates the views of twenty-one health professionals, from nine different professional fields, each of whom is experienced in helping unsettled babies and their mothers. They tell us where we have come from in dealing with the complex problem of the unsettled baby, and what is needed if we are to bring the mother of the unsettled baby back in from the margins.

Kay Ferres

1-A2

Griffith University

'One day you will understand what our lives were about': a migrant mother's promise.

In his memoir *The Sparrow Garden* (2004), Peter Skrzynecki describes an interview that he attended with his parents when they applied for Australian citizenship. It was a scene of humiliation for his father, and an encounter that his mother never forgot: 'We spoke about it, she never without bitterness at the mockery that was made of her husband—and my father—by someone she referred to as *a little bitch*' (p.89). The memoir is a family document, offering an emotional supplement to the papers that his mother had carefully preserved: the certificate of naturalisation, the deeds to the

family home. It performs what the American poet Emily Dickinson called the 'solemn industry' that follows death and that honours life.

This paper draws on Skrzynecki's account of his family's settlement in Australia, from a Displaced Persons' camp in Germany to a migrant camp in Parkes and finally to a suburban Sydney house, to reconstruct his mother's efforts to create a new life for her son. Its primary concern is with the way she maintained her identity as a mother in the transnational spaces of the camps and in the suburbs of post-war Australia. It demonstrates the importance of biographical sources in creating migrant histories.

Denise Ferris

2-D1

Australian National University

Moffat's Mothers - Bad, Sad, Mad, Loving and Glad: the Hollywood model of mothers, mothering and motherhood

This paper examines the representations of motherhood, mothers, and mothering in Tracey Moffat's *MOTHER* (2009). The work is a histrionic, melodramatic twenty-minute film clip montage of largely Hollywood films offering emotional peaks and lows. This non-linear cinematic onslaught is unstoppably affective and perhaps unwittingly provocative. "It is tough to be a Mother", Moffat says is the work's message. However do these divergent portrayals, poignant and offensive, convey just how tough popular culture has been and continues to be on mothers and their representations? Or does this high drama present archetypes that are effective, useful representations on 'Mother'?

Kat Forbes

2-A3

University of Auckland

Whose fertility counts? Strengths and limitations of using census data for motherhood research

This paper will look at the census questions which address motherhood and the problems a researcher might encounter in using this data, using the "number of children born" question in the NZ census to illustrate some of the difficulties. Response rates for the 2006 New Zealand census were fairly high overall, but varied greatly from question to question and through different subgroups of the population. In the New Zealand census the "number of children born" question gives an option to "refuse to answer" in addition to there being a non-response rate. As in many other areas of research it is women "at the margins" who have the highest non-response and refuse to answer rates. How do these differential response rates impact upon the data and what effect will it have on motherhood research? The paper will conclude by looking at alternative data sources that can (and are) used to investigate motherhood in NZ.

Andrea Fox

1-C1

Blue Milk Website, Brisbane

What Does a Feminist Mother Look Like?

A ten question survey prompting readers to write an essay about their identity as feminist parents was placed on the popular feminist blog, *blue milk* in 2007 and since that time over fifty responses have been collected. Respondents have included stay-at-home and working-outside-the-home parents, fathers and mothers, queer and straight parents, step-mothers and adoptive mothers, solo and partnered parents, first-

time mothers and experienced mothers, teenage mothers and mothers of teenagers, Australian parents and parents from outside Australia, and also, parents from a range of different ethnic backgrounds including Muslim parents. Some of the aspects respondents considered in their essays included their definition of feminism; how their transition to parenthood had impacted on their feminism; how they saw their parenting as differing from the mainstream; the degree to which they felt they had compromised their feminist principles or failed in their pursuit of feminist parenting; and where applicable, the intersection of their feminism with attachment parenting and their partners views on feminist parenting. What transpired was a fascinating set of charmingly frank essays – some were funny and others sad, some were deeply conflicted and others were at ease, but all were reflective and insightful. Themes around the hyper-masculinity of boys in popular culture and the commercial sexualisation of little girls emerged in the discussions around raising children, while another dominant theme to present itself was the personal struggle many women had experienced with the lack of value attributed to their ‘mothering work’ both in their homes and in the world more generally.

Kirsten Aroha Gabel

3-E3

University of Waikato, Hamilton

**“Kei wareware i a tātou te ūkaipō - lest we forget the night-feeding breast” -
Māori mothering ideologies in contemporary Aotearoa/New Zealand**

This presentation will outline the findings of my current PhD research into the socio-legal positioning of Māori mothers in contemporary New Zealand. I will discuss traditional Māori mothering ideologies and consider the effect that colonisation and the introduction of Euro-Western socio-legal values and models of mothering have had on Māori mothers and our traditional mothering ideologies. Drawing from both historical and contemporary examples of Māori mothering ideologies I will also present instances of how some Māori whānau (family) have actively resisted Euro-Western mothering ideologies and how these examples of resistance can be a source of inspiration to us all as mothers.

The title of this presentation refers to the “ūkaipō” (literally ‘the nightfeeding breast’), a key concept underpinning traditional Māori mothering ideologies that denotes the importance of remembering the prominence and prestige accorded to mothers. This, along with other key concepts will be discussed further in the presentation.

Joan Garvan

3-E1

President, AMIRCI

**A humanities perspective on maternal health: moving from the maternal role to
the mother-infant relationship**

Moves to ease tensions between equity and care in the lives of women-as-mothers are manifest at three levels. The first are macrosocial factors that structure a critical intersection between autonomy and intersubjectivity that is central to the experience of women-as-mothers. According to Cornelius Castoriadis society is continually in motion between processes of instituting and the instituted and central to these dynamics is inherence, at this mesosocial level social agents determine meaning which is passed on through signification. The connection between the autonomy project and a restructuring of dependency/care can be found through an overlapping of individual and collective meanings in relation to care. Therefore the substance of my paper focuses on these microsocial factors. While drawing from the work of Jessica Benjamin I argue that there is an intersubjectivity between the mother and infant that

is more accurately described as a relationship rather than role. I talk about the related intrapsychic dimension to these connections that are generally buried through an emphasis on the maternal role within the health services. I am arguing that it is necessary to provide for new ways of thinking about connections between mother and infant/child so as to enhance the reflexivity of women-as-mothers and retain/maintain an alterity between self and other through these complex intersubjective dynamics. I will conclude by opening up for discussion links between assumptions about the maternal role and a focus on bonding that is often incorporated within family services.

Nafiseh Ghafournia

2-A4

Hunter New England Local Health Network NSW; University of Sydney

Post natal Depression and Immigrant Women: Implication for health workers

In western societies motherhood is usually portrayed as a unique, lovely and memorable experience with image of happy, quite babies and beautiful, self confident mothers. Real experience of motherhood particularly the misery of women at the margin such as immigrant women is usually overlooked. In many cultures motherhood is celebrated excessively. New mothers are valued and supported from early pregnancy to motherhood. Some immigrant women may be privileged to have family and friends around .But in some cases women are socially isolated and left without any support. Being unhappy, exhausted and hopeless is a common feeling among some immigrant women. The diagnosis of depression in women with no practical support, who feel miserable but not clinically depressed, is more damaging than helpful. As in some culture being mentally ill is a taboo having the label of being depressed will complicate the problem. On the other hand, identifying these women as mentally ill excuses western society to accept their responsibility and address the social and cultural isolation of immigrant women. This paper will explore the reality of motherhood in immigration context. A few case studies have been carried out to identify the real experience of immigrant mothers.

Cristina Gomez

1-B3

Charles Sturt University

In from the Margins: Catholic Mothers' Matrescent Experience Reappropriated

In the spiritual upheaval in new motherhood some women turn to their religious faith for approaches to deal with their changed situation. The faith construct is just one way of making sense of the joys and sufferings of life experience. The Christian churches have a continuing history of providing spiritual support and guidance. The Catholic community in particular has paid attention to early motherhood mainly through its maternity hospitals. *Reflecting on the cross, death and resurrection of Jesus has often been used to make sense of the difficulties and joys of everyday living.* To reflect then on Jesus' cross, death, and resurrection and how it connects with the everyday life of a new mother is not an unusual undertaking for a Christian.

That being said, the Catholic constructs previously given to mothers, whilst helpful for many generations of mothers now need to be revised as the situation of many mothers differ today. This paper seeks to develop a new spiritual pathway using the work of prominent German theologian Karl Rahner.

Key features of his critical theological paradigm include deep attentiveness to the experiences of daily life in its particular circumstances, the consequent movement towards a better self a more human self, the experience of God in the world, the role of suffering in ordinary living. I will argue that these key features do not entrap women but rather provide them freedom to explore their own spirituality, a spirituality which

opens up a new way for integrating the experience of oncoming motherhood into a holistic life for a woman.

Susan Goodwin & Kate Huppatz

1-D1

University of Sydney & University of Western Sydney

Marginalising mothers through maternal style: 'slummy mummies' and the making of class distinctions.

These days, a 'good mother' buys the right things, wears the right clothes and has the right body. The importance of maternal style can be seen to have peaked in the emergence of two new motherhood figures: the yummy mummy and the slummy mummy. While these figures are archetypes, the distinction points to a real division that is being made between mothers which is based on mothers' capacity to consume. In this paper we argue that what mothers consume is part of a larger process of class making. Drawing on feminist Bourdieusian theory, we suggest that the yummy/slummy dichotomy is particularly effective as a class distinction because it is an aesthetic *and* a moral distinction that makes reference to mothers' bodies. Devalued mothers are seen as slothful, lazy and lacking in taste, rather than simply poor. In turn, hypervalued mothers, like celebrity mothers, are seen as assiduous, restrained and tasteful, rather than simply rich. In this way, economic inequalities between mothers are concealed and new ways of regulating women, as mothers, have emerged. We suggest that maternal style is thus best understood as a form of 'gender capital' that has both class and gender dimensions.

Pat Gowens

3-B2

Welfare Warriors, USA

Single US Moms under Siege

Millions of US single mothers are living on the margins as the war on the poor escalates. The US has drastically weakened the safety net that helped mothers survive unwaged motherwork, low-wage labor, and non-payment of child support.

Far fewer Americans now receive public benefits, housing, and disability payments. 7 million Americans have zero income. Yet the US spends more now than it spent on the safety net.

Preying on poor mothers, children and people with disabilities (Poverty Pimping) has become a major job creation program – a respectable means of support for professionals. For example, the Child Welfare system, using aggressive tactics, removes children from poor single mothers on false allegations of abuse / neglect, funding multiple layers of lawyers, psychologists, psychiatrists, visit supervisors, and non-profits providing mandatory classes to moms forced to meet myriad conditions to reunite their families. This heartbreaking system tears apart loving, secure families, often placing children in danger.

US mothers in Milwaukee, Philadelphia, LA, Seattle, Maine, Hawaii, and Alabama are fighting back to stop this government selling of children. *Welfare Warriors' Mothers and Grandmothers of Disappeared Children* advocates for families while organizing photo bus tours to expose the problem. The *Every Mother Is A Working Mother* group has produced a film, "DHS Give Us Back Our Children."

View 18-minute film. Discussion to follow.

Nonie Harris & Beth Tinning

2-F2

James Cook University

When feminist ideas are hijacked: How the demand for men to take up child care responsibilities impacts formal child care policy.

Second wave feminists called for a more equal and just society. They demanded the recognition of issues that were traditionally off the political agenda – so called women’s issues – from domestic violence, contraception and access to safe abortion to affordable quality child care.

Today policy discussions about issues that directly impact women’s lives are carefully couched in gender-neutral language. The impact of policy on women’s lives is rendered invisible by the disappearance of ‘women’ into ‘people’, ‘parents’ and ‘families’. Formal child care policy is an example of a public policy that continues to resolutely ignore the different lives of men and women.

This paper presents qualitative data gathered from women in northern regional Australia, interviewed in two research studies in 2007 and 2009/10. Women spoke of their search for quality long day care in a complex and rapidly changing child care landscape. From this data we argue that child care is no longer seen as a women’s issue, diverting the public gaze from women’s very real struggles in this so-called time of ‘choice’ and equality. Was this what feminists called for when we demanded men share the responsibility of raising children?

Ryl Harrison

3-C1

James Cook University

Telling Lies to Little Girls: Motherhood, Girlhood and Identity

Young girls and their mothers have been the focus of ongoing public debate about the sexualisation of children within popular culture. This paper will present the preliminary findings of critical feminist qualitative research exploring Australian women’s experiences in mothering girls aged between 9 and 13 years.

The title of this paper, ‘Telling Lies to Little Girls’, reflects the complex social landscape that women negotiate when bringing up girls in a post-feminist world where it is assumed that disadvantage for women and girls no longer exists. Two significant issues emerged from the women’s stories: sexuality and body image. Social fault lines have appeared between ‘how things are’ and ‘what should be’. Women are negotiating these fault lines with their daughters; simultaneously trying to hold emancipatory visions in what they are describing as a hostile social context.

Barbara Hartley

1-D3

University of Tasmania

The Demonisation of the Mother in Japanese Literary Narrative

The mother as demon trope has a strong presence in Japanese literary expression. This paper examines the representation of “evil” mothers in a selection of writing from twentieth century women’s narrative in Japan.

The paper commences with a demon mother from a work by a writer now marginalised for her extreme right wing views, Sono Ayako (b. 1931). In *Evanesance* (1959), Sono creates a mother whose sleeping quarters are attached to those of her son and his mentally unbalanced wife in order to call the young man to her bedside at night. In *Masks* (1958), iconic novelist, Enchi Fumiko (1905-1986), presents a mother who engineers the circumstances that will lead to the death of her twin boy and girl in order to wreak revenge on the long dead father of her offspring. While less confronting, the mother of the young pregnant protagonist in *Woman Running Through the Mountains* (1980), by Tsushima Yūko (b.1947), attempts to force her reluctant daughter to abort her child. The paper will draw on the work of Luce Irigaray

to provide a theoretical framework for the discussion and will make some comparison with mothers in the work of writers from outside Japan.

Lorian Hayes

3-A4

The University of Queensland

Brenda Hayman

2-C4

University of Western Sydney

Lesbian mothers choosing and negotiating maternity services: what are the priorities?

Current literature identifies that lesbian couples who choose motherhood often find themselves trying to negotiate hetero-centric maternity services. Already marginalised by their gender, sexuality and perhaps even their pregnancy, lesbian couples use their resilience and resourcefulness to negotiate the healthcare system to identify the services and practitioners most likely to deliver culturally sensitive maternity care. Lesbian couples (like other couples) desire the safe delivery of their child in an environment that is inclusive and genuinely embraces diversity.

As part of a study that is examining the experiences of lesbian couples who choose motherhood, it has been established that lesbian couples consciously and deliberately choose maternity services that reduce their risk of experiencing homophobia. Environments that consist of healthcare staff (obstetricians and midwives primarily) who are sensitive to the specific needs of lesbian families are essential. This presentation will highlight the experiences of lesbian couples and explain some of the initial findings of the study that relate to how lesbians choose and negotiate maternity services in Australia.

Michelle Heatley, Bernadette Watson & Cindy Gallois

1-E4

Queensland Centre for Mothers and Babies

Mapping Effective Communication in Queensland Maternity Care

Health professionals in maternity services are aware effective maternity care involves professionals working together with women to produce quality outcomes. Currently, there are guidelines and models for collaborative practice in maternity care and general health care, but there are a number of structural, institutional, group, and individual barriers that have prevented the uptake of such models. These barriers have impeded progression towards more collaborative approaches to care. Inadequate or problematic communication has been identified by maternity carers as an important obstacle.

In 2010, the Queensland Centre for Mothers and Babies' *Communication and Collaboration Project* developed a model of communication to map effective communication in Queensland maternity care and its influential factors. The model has been developed from current health care research and contains practical elements integrated through consulting with maternity care providers, opinion leaders and stakeholders in Queensland. This presentation will describe the model and its practical use in Queensland maternity care.

Christina Houen

3-A2

Curtin University of Technology

The Lost Mother: a Memoir

'The Lost Mother: a Memoir', revisits a time in the 1970s when I was separated from my three young children by their father's pre-emptive action of taking them to the United States to live, without my prior knowledge or consent. After 18 months of legal negotiations I had my first access visit to them, and a second one a year later, before their father brought them and his new stepfamily back to Australia to live.

My overwhelming experience of loss was not relieved by the visits; I felt like a missing person, and was lost, not only to my children as mother, but to myself. In the memoir I search back through memories for my lost mother-self, and reconstruct the sense of being absent, not real, on those visits. Fragments of memory are assembled in a collage that has many gaps.

The origami of the self is unfolded and refolded through the agency of memory, which manipulates time, revisiting the past to recreate former selves and enable new patterns to emerge in the future. I search for a way of writing the past that affirms what happened, so that it can be willed and released, allowing a rebirth.

Penelope Ingram

1-C3

University of Texas

"Framing the mother in Alejandro González Iñárritu's Babel "

In her seminal essay, "Visual Pleasure and Narrative Cinema" (1975), Laura Mulvey argues that the specifically visual discourse of film, which is dependent on voyeurism, erotic spectacle, narcissism and fetishism, furthers women's role as castrated Other in the Symbolic Order. Accordingly, Mulvey argues that film constructs its ideal spectator as masculine, and women are forced to view themselves as objects of the male gaze, valued for their "to-be-looked-at-ness." Numerous feminist theorists since Mulvey have attempted a theory of female spectatorship, arguing that women need not be passive recipients of the dominant ideologies peddled in films, but rather can be active participants in the viewing process enabling the deployment of alternative ideologies. Building on this work, I theorize the possibility for a type of female spectatorship in film that is centered in the maternal experience. Through a reading of Alejandro González Iñárritu's film *Babel* (2006), I argue that female spectators can be engaged or interpellated, in ways that defy their role as fetishized objects of the male gaze, through the variety of maternal spaces explored in the film. Although the film tackles large social issues such as terrorism, immigration, and capitalism in three separate but interwoven narratives, the characters are united by their experience of maternal absence or loss. At the same time, the film represents mothers struggling with the pressures of motherhood and ultimately failing. I suggest that the film disrupts traditional representations of the subject positions of mothers and children through a reinterpretation of the Oedipal Drama and the Symbolic positioning of woman as castrated Other. In doing so, it provides the possibility for a different kind of gaze—the maternal gaze, one that does not objectify women, but rather engages them ethically.

Deborah Jordan

2-C2

The University of Queensland

Protecting the Children: The uses and abuses of the system

Very few foster carers challenge the decisions of the Department of Child Safety about children in their care. Social work with children and families, a system in crisis, is increasingly conceptualised in a socio-legal and procedural terms (Fernandez). Foster parents, however, have few legal rights. In Queensland, carers do have the right to appeal to the Children's Services Tribunal (QACT) about a decision to move a child from their home. This paper will examine the previous cases before the Tribunal initiated by foster carers in opposition to the Department of Child Safety identifying the

key issues at stake in context of gender relations, race, class and sexuality. A broader frame can be provided by the federal interventions, on the one hand, with the proposed national framework for out-of-home care; and, on the other hand, the Northern Territory intervention into Indigenous communities justified in terms of 'sexual abuse', not neglect (with its implications for government provision) of the children.

Fatemeh Kabirnataj

2-D2

Panjab University, Chandigarh

The Changing Statuses and Role of Iranian Women in Family

Family is one of the oldest common human institutions. Since prehistoric times, the family has been an important organization in society. During historical women in the family are most subordinated and suppressed, they are responsible for all housework, child care, care of the aged and infirm, with no guaranteed time for leisure, no fixed job descriptions, or hours and conditions of work and financially are totally dependent on the husband or other family members. At the same time they are subjected to violence –mental, physical and sexual, their human rights are not recognized, they have no say in decision – making, in short no identity of their own. They remain a wife a mother or daughter throughout their lives. In this article, I study transition from tradition to modernity regarding the role and status of women in the family in Iran. For examination hypothesis has been used questionnaire as a technique for data collection and chi square test(χ^2) for multivariate regression analysis. The result shows that there is significant relation between women situation in the family and following factors :

Neunghathai Khopholklang

1-D2

Sunaree University of Technology, Thailand

Mother's must Fight: Strategies to Overcome Domestic Violence of Women in Thai Society

This research aimed to study factors related to maintaining or ending relationship between husbands and wives encountered with domestic violence, problem-facing patterns employed by women when their husbands resorted to violence, management methods for domestic violence, and factors affecting success in the management of domestic violence in a developing country. It is a case study of Thailand using theories of social learning, family systems, conflicts, and male domination concept, based on qualitative research methodology. The study was divided into 2 parts: 1) Review and synthesis of related literature, 2) Analysis of 4 case studies on women in their role as mothers inflicted with violence and difficulties in different situations: tsunami victims, gay husbands, alcoholic husbands, and husbands with minor wives. Based on the research results, it was found that factors related to maintaining or ending relationship between husbands and wives encountered with domestic violence were male domination concept promoting the value that oriental women should marry only once, marriage register, as a legal document, indicating that a wife is a property of a husband, the value that women in their role as mothers should be more tolerant and almost wholly responsible for their children's well-being, the value that the worth of a wife depends on winning her husband's heart making him stay with her, and social factors, especially neighbors in a surrounding environment. It was also found that women faced with domestic violence experienced dejection, resistance, and rejection, followed by desperation or sorrow; only those who could overcome such problems succeeded in the management of violence. When encountering violence, women as mothers tended to use different methods of protecting children , for examples, persuasive communication, silence, fight back, or even the worst case of

murder. Factors contributing to success and failure in overcoming domestic violence in Thailand were both psychological and social, such as family strong tie or indifferent gesture of family members, moral support or abandonment by friends, support or negligence by the public sector.

Margaret Booker Klaassen

3-D2

Queensland University of Technology

The Women's Monument – Memorialising the Boer Mothers and children

In this paper, I focus on the Boer mothers and children in the British run concentration camps on the South African veldt. Colonial soldiers who carried out Lord Kitchener's scorched earth policy had forced the mothers and their children out of their homes at gunpoint. These traumatised mothers watched as soldiers smashed furniture, burned their houses, destroyed crops and livestock. The highest death toll in this war was of infants, little children and their mothers, higher than the combined fatalities of men on both sides.

The concept of a war memorial is very recent in human history. Ken Inglis claims, 'Not until the nineteenth century did the death of ordinary soldiers begin to be regularly commemorated on monuments which mourn them as well as celebrate their cause.' After this war the victor and the vanquished commemorated very differently.

The Boers built the Women's monument in Bloemfontein which depicts women being herded into concentration camps and an emaciated child dying while a woman kneels at the bedside. Emily Hobhouse, witness to the mothers' suffering declared, 'All the world's women should be proud of this monument.'

In Queensland, the South African War Veterans raised money to erect a statue, which depicts a life-sized mounted rider on a horse in Anzac Square Brisbane. The words on the plinth valorise our citizen soldiers as our Fallen Heroes of the South African War.

WS Kottiswari

2-C3

Mercy College, Palakkad, India

Re-defining Motherhood – Theory and Literary Practice

Woman-centered analysis underwent a major development with the emergence, in the mid – 1970s, of a feminist reexamination of motherhood. The proposition that feminism and motherhood were in diametrical opposition was challenged by a spate of publications that reopened the question of the relation of feminism to mothering. This paper takes up for analysis three major feminist theorists, Chodorow, Waxman and Judith Butler whose views on mothering and womanhood could be seen well explicated in the literary works of three major feminist writers –Tony Morrison (African American), Maria Campbell (Native Canadian) and Helen Fielding (British). Chodorow's view of motherhood as a seductive locus of connectedness and intimacy is convincingly pictured in the majority of Morrison's works where women whether alone, with other women, or with members of the community hold the family together in the face of overwhelming odds, Waxman in her ground-breaking work *From the Hearth to the Open Road* (1990) introduces a term, the female *Riefungsroman* or female fiction of ageing to point to ageing mothers as they literally take to the open road in search of themselves and new roles in life. The *Reifungsroman* motif complements Chodorow's view of mothering and this genre is seen in Maria Campbell's fictional autobiography *Halfbreed* which presents four elderly women who in their roles as mothers and grandmothers survive systematic racism and sexism. In the postfeminist era there has been a consistent rethinking about 'woman' as multiple and discontinuous not as a category with 'ontological integrity'. Triggered by Judith Butler's book *Gender Trouble*, Helen Fielding's *Bridget Jones's Diary* written during

the latter part of the 20th Century pushes Motherhood into the margins by concentrating on Bridget's desire to have a child. Morrison's *Sula*, Campbell's *Half-breed* and *Bridget Jones's Diary* project varied views of motherhood. They focus on an issue central to feminism which is the politics of reproduction. Woman-centered texts, feminist or non-feminist, when viewed in the theoretical light of the psychology of motherhood visibly display the contradictions of women's lives and identifications.

Elizabeth Mackinlay

2-F3

The University of Queensland

To be two: Racing and e/racing myself as a non-Aboriginal woman and mother to Aboriginal children

In this paper, I would like to take up Patricia Hill Collins (2004, p. 45) call for a critical racialised theorizing of motherhood in feminist thought to consider what it means to be a non-Aboriginal mother to Aboriginal children. Using the metaphors of tripping, swaying and dancing across racial borders, I take an autoethnographic approach to ask questions about discourses of whiteness at play in my everyday experiences of mothering and how my white race power and privilege manifests as motherwork with my children. I share the lingering uncertainties I hold about essentialist categories of race by asking whether being a non-Aboriginal woman makes me a "good enough" mother to my Aboriginal children and by exploring the ways in which my understandings of motherhood have shifted across the "colour line" (Dalmage, 2000). Is it possible as Irigaray (2002) asserts "to be two" in this context, and what kinds of racing and e/racing of self and m/other take place?

Virginia Mapedzahama, Trudy Rudge, Sandra West & Amelie Perron **1-E3**

University of Sydney, University of Ottawa

Paradoxical Migrant Motherhood: Experiences of Black African Nurses in Australia

This paper draws on data from in-depth interviews conducted with 14 black African migrant nurses in Australia on their experiences of post migration adjustments, to engage theoretical explorations of paradoxical migrant motherhood. There is still a dearth of research that investigates the ways in which employed African migrant women experience and practice motherhood in 'new' socio-cultural contexts, what we are calling: 'mothering out of context'. Given that motherhood is a socio-cultural construct, that has distinctive meanings and expectations in different contexts, we argue that when women migrate and mother across cultural contexts they are confronted with different and even seemingly conflicting motherhood ideologies, discourses and expectations. Migrant mothering thus becomes a site of contestation; shaped, regulated and defined by the experienced dissonance between host country and "home" country's norms and expectations of mothering or dominant motherhood ideologies. Exploring the meaning of migrant motherhood through black African migrant nurses' view, the paper reveals the challenges of re/negotiating motherhood outside one's country and culture of origin. Specifically, it reveals how the internalisation of a 'new' ideology of intensive motherhood by the black mothers, with its emphasis on ever-present intensive mothering, contradicts 'old' already internalised ideologies of what Mapedzahama has called: 'economic motherhood', dominant in most African cultures. The notion of motherhood in Africa is developed *in conjunction* with providing for the family through income-generating activities or paid work, not by being the 'ever-present, always-responsive' parent. Perhaps more importantly then, the contradiction cultivates guilt and ambivalence about motherhood, previously unexperienced while mothering in Africa.

I just did it for the kids. [19]: Mothering in the context of living with an increased risk of ovarian cancer.

Hereditary breast and ovarian cancer syndromes are rare genetic disorders conferring a significant lifetime risk of developing breast and/or ovarian cancer. Women with a strong family history of breast and ovarian cancer face decisions regarding genetic testing, cancer surveillance and risk reducing surgery.

This paper draws on interview data from thirty-two New Zealand women living with an increased risk of ovarian and breast cancer. These women live with the knowledge that they have an increased likelihood of developing cancer and that it may occur at a young age. They mother their children within the context of this increased risk. These women identify a strongly felt responsibility to be there to care for their children. They use their role as mothers to motivate their decisions regarding risk-reducing surgery, with several women having had premenopausal removal of their ovaries and breasts in order to reduce their cancer risk and increase the chance that they will be there for their children. This study contributes further evidence of the motivating influence of motherhood for women living with risk.

Janet Merewether*Macquarie University*

'Who's my father?' Why women decide to become Solo Mothers by Choice, and what challenges do they face in terms of social and economic integration?

A recent social trend in English speaking industrialised countries is the emergence of the older, professional single mother by choice. This paper will examine the reasons why increasing numbers of unpartnered heterosexual and lesbian women make the decision to become parents, how they acquire sperm, and the types of assisted reproductive technologies they choose. This presentation will examine the questions posed to solo mothers by their children, such as *'Who is my father?'* What responses do women offer with regards to their children's genetic origins, and the non-normative family structure which does not include a residential father? This presentation will include extracts from original interviews conducted by Janet Merewether with New York Single Mothers by Choice (SMC) founder Jane Mattes, author of *Knock Yourself Up* Louise Sloan, and solo mothers in Sydney. The SMC community has over twelve thousand members worldwide. What are the reasons these women have remained single, and what social and economic circumstances enable them to establish a family on their own? In Australia, equal education, job opportunities and pay, as well as access to affordable childcare, have freed women from being reliant on a husband as 'breadwinner.' Changes to illegitimacy laws advocated by women's organizations such as the Council of Single Mothers and Their Children (CSMC) in Victoria lessened the stigma for children born out of wedlock. This paper will examine the challenges faced by this previously marginalized group of mothers, and the positive role they are playing in contemporary Australian society.

Louise Mills*Hunter New England Local Health Network, NSW*

Motherlode: Australian Women's Poetry, 1986-2008

My paper is an examination of the recent poetry anthology, *Motherlode: Australian Women's Poetry, 1986-2008* (ed. Jennifer Harrison and Kate Waterhouse). I summarise and explore the themes of this collection through some close readings of the poems. This paper also compares the styles and themes of *Motherlode* with three previous anthologies of Australian women's poetry: *Mother I'm Rooted* (1975, ed. Kate Jennings); *The Penguin Book of Australian Women Poets* (1986, ed. Kate Llewellyn and Susan Hampton); and the *Oxford Book of Australian Women's Verse* (1996, ed. Susan Lever). Over a thirty-four year period, these anthologies deal with the theme of mothers, and they provide a valuable snapshot of women's experience. My readings of the poems reveal some of the changing ways in which mothers are perceived as well as changes in the way they perceive themselves from 1975 to the present. This paper is not so much a piece of literary criticism as an essay that attempts to reveal, for a multidisciplinary audience, some evolving images and concerns of "mothers at the margins", that is, mothers as they occur in recent Australian poetry.

Therese Morris

2-B1

Hunter New England Local Health Network, NSW

Cultural Aspects of Birthing

When giving birth in Australia women from culturally and linguistically diverse (CALD) backgrounds are at the margins, particularly those who are recent arrivals to the country. They are offered obstetric care based on the beliefs and customs of the Australian culture. The fact that these women might have different expectations on birthing and early parenting is quite often ignored. Thus these women endure, on top of the anxiety of pregnancy and caring for a newborn, the added stress of navigating birthing and early parenting practices that differ to those in their country of birth.

In order to alleviate the stress and anxiety experienced by this group of new mothers it is important that obstetric care providers recognise and take into consideration the values and expectations of their culturally and linguistically diverse clients when planning and delivering care. Cultural competence in service delivery is in fact included in the NSW Health policy directives relating to access and equity in service provision to people from culturally and linguistically diverse backgrounds (CALD).

The training module 'Cultural Aspects of Birthing' was developed in response to both the institutional requirement of policy compliance and the importance of quality care within the public health system. At the end of the training session participants will have acquired knowledge on a range of birthing and baby care practices, ability to anticipate cultural needs, ability to recognize cultural misunderstandings, an opportunity to include cultural integrity in the analysis of a case study.

There is evidence (248 and 68 respectively - Jan-Dec 2010) of a significant number of women from culturally and linguistically diverse backgrounds (CALD) receiving obstetric care in John Hunter and Maitland Hospitals – to support the need of this training.

Vivienne Muller

3-C3

Queensland University of Technology

Other mothers – Neil Gaiman's Coraline

"What's in the empty flat?" Coraline, the eponymous female protagonist of Neil Gaiman's book asks her mother. The mother's response, "Nothing I expect. It probably looks like our flat before we moved in. Empty rooms."(34), establishes a trope of distorted mirroring and idealised 'mother' ness that drives the action and fantasy levels of this narrative. The empty flat, the door to which is bricked up, is a

mirror image of the one in which Coraline's family has come to live, and in being this it acts as a repository of those desires Coraline harbours for a more perfect family and a more interesting life. Central to this fantasy of a better life, is the 'other' mother, initially presented as an idealized image of the carer and nurturer whose only concern is for the welfare and comfort of her child. But this belle dam rapidly morphs into the 'beldam sans merci' the old crone, the witch whose real interest lies in the power she can draw from displacing biological parents and owning the souls of children such as Coraline. Gaiman's novel appears to offer the view that the ideal mother is a fantasy of dangerous proportions which occludes the value and significance of 'real' mothers. Part of Coraline's journey into the world beyond the mirror and her confrontation with the 'other' mother, is thus to recognize this. But reading the text in this way does not redeem it from some acts of representational terrorism on a range of stereotypical mother figures of the sort that feminisms have been intent on analyzing and interrogating – the wicked stepmother, the childless hag, the idealised mother, the surrogate mother, the non-biological mother, the spinster, the phallic mother, the good enough mother, the lesbian mother. This paper will consider these representations of mother figures Gaiman's children's novel *Coraline*, arguing that by narrative's end, any ideation of 'real' mothers is rendered problematic at best and at worst eliminated.

Sandra Yenwen Peng

3-E3

Shih Hsin University, Taiwan

The politics of surname: theorizing the experiences of and challenges to the children who inherit mothers' surnames

The inheritance of fathers' surnames has been deemed one of the most important functions of having a family in the Chinese culture. Moreover, since only sons can pass on the family names/lines, it is not surprising that son-preference has been a deep-rooted tradition among Chinese. The tradition was often embodied and reproduced by the laws. For example, Article 1059 of the Civil Code in Taiwan stipulated that children should inherit their fathers' surname, unless their mothers have no brothers to pass on the family surnames.

In May 2007, however, a revision of Article 1059 was passed, which stipulates that parents should agree in writing before filing the child's birth registration regarding whose surname should the child inherit. This was viewed as an important milestone in the history of gender equality in Taiwan, as men and women are granted the same privilege to pass on their surnames to their children. Nevertheless, statistics shows that except for those born out of wedlock, only 1.5% of the newly born children inherit their mothers surnames in the past 3 years.

The extremely low rate of children inheriting mothers' surname is expectable to most Taiwanese, as culture and tradition is often more difficult to change than the formal institution. What seems interesting to this research, therefore, is the reasons and experiences of those 1.5% who actually choose the mothers' surnames under the new law. Using a grounded-theory approach, this research will examine the contexts and experiences of such families, codifying the common themes characterizing the discourses of and challenges to them, and further theorizes the structural forces that intersect in the politics of surnames.

Emma Phillips

3-F2

Griffith University

'The most isolating experience...' The marginalisation of mothers in the workforce

A substantial minority of Australian families arrange their work in a way that enables them to share the care of their young children, so as to avoid outsourcing their care (parent-only carers). Empirical findings from doctoral research into the phenomenon of parent-only care at the interface with labour market participation show that most parent-only carers (who are predominantly mothers) are marginalized vis-à-vis their workforce participation as a consequent of their caring responsibilities. Drawing on the relevant literature, an analysis of the legal framework and the findings of the empirical research study, it is argued that this is primarily due to the framing of work around the notion of the 'unencumbered worker', the development of a childcare model assuming outsourced care and the bias stigmatizing most parents within the workplace.

This lack of choice results in considerable difficulties for a significant majority of parent-only carers who want or need to work. Adverse consequences include career sacrifice, limited work options, financial hardship, difficulty attaining non-precarious, meaningful and stimulating work and the experience of feelings of marginalization and guilt. Recommendations arising from the research aimed at addressing the marginalization of parent-only carers in the labour market are proposed.

Sandra Phillips

3-A1

Queensland University of Technology

I am one woman, one mother and I live in one world.

There are two qualifications to this statement that make it sensible. The first qualification is that I am 'Me' as well as Mother, Daughter and Granddaughter (Sister, Aunty, Niece, Cousin, Tidda). In this presentation I draw on Kombumerri philosopher Mary Graham's view that 'we gain our individuality from within the group'. Graham's philosophy helps me articulate that I, by necessity, exist in relation to others. The second qualification is that within this one world there are many different experiences of it that are a reflection of social and historical circumstance.

In my presentation, I reflect upon my experience, through the prisms afforded by the above two qualifications. My experience includes growing up in a small hometown amongst our large extended family and more particularly within an all-female immediate family. My experience also includes being awarded a Bachelor of Arts at this university in 1988, and a subsequent professional life that has included social research, government policy and program work and book editing. My most recent professional experience has been within the Academy with sessional academic work and my current final stages of a PhD candidature with the Queensland University of Technology.

Wrapped around and filtered through all aspects of the last eighteen years of my life and experience has been my having and raising three sons. My role as a mother is inseparable from my ways of knowing the world, my ways of being in the world and my ways of doing the things I do.

Fiona Place

3-C4

Independent Living Skills Initiative, Sydney

Bearing Witness; One mother to an-Other

This memoir/essay attempts to vivify the experience of giving birth to a newborn who according to current public health guidelines should have been detected/identified in utero and eliminated.

One moment. I was an ordinary mother. An ordinary mother on all fours giving birth. The next. A woman who had failed profoundly. A woman who had relinquished her 'duty of care'. Only minutes old my son was judged 'less' than acceptable. And on Saturday 17th February, 1996 in accordance with the medical opinion of the time I was charged and found guilty of:

- i. of behaving irresponsibly during pregnancy
- ii. of carelessly giving birth to a newborn whose life was bound to be one of ill-health and suffering
- iii. of willingly and wantonly burdening myself and society – causing economic social and emotional hardship

To this day my 'crime' has not changed. I still stand charged. What has changed is that fourteen years on I can reflect on the context of my alleged crime.

I am seen as not adhering to the paradigms of 'successful' motherhood. 'Choice'. 'Liberation'. Seen as having rejected modernity, progress and equality - seen as unfit, unsuitable as a role model to younger women.

I am meant to mother on the margins.

I do not. And believe it is important women such as myself speak out to the next generation of mothers and illuminate how the increasing culture of detecting the imperfect in utero makes all our attempts at mothering more tenuous.

Tamara Power

1-F1

University of Western Sydney

Breastfeeding out of bounds: women's experiences of breastfeeding while patients in hospital.

It is widely agreed that breastfeeding is the optimal source of infant nutrition, and there is much discussion around the implementation and success of The Baby Friendly Hospital Initiative. However, little is known about the promotion and support of breastfeeding in general hospital wards.

This study drew upon a qualitative storytelling method. Stories were collected from twenty-seven women about their experiences of mothering in illness, and analysed thematically. This paper explores the narratives of those participants who were breastfeeding infants during admission to hospital for an acute illness.

While the women were in hospital, the focus was almost solely upon their status as a patient requiring treatment of illness or injury. Minimal attention was given to their role as mothers. Women were expected to relinquish the care of their breastfed infants and co-operate with the treatments and medications prescribed for them. The women in this study described feeling abandoned, unsupported, disempowered and judged about their mothering by nursing staff.

Implementing elements of The Baby Friendly Hospital Initiative across the entire hospital system may assist in reducing these tensions and highlight the needs and rights of breastfeeding mothers.

Lisa Raith

2-B3

University of the Sunshine Coast

Keeping mum and others' gazes: The double-edged sword of joining the mother's club.

This paper is theoretical and personal contemplation of why mothers are each others' greatest champions and worst enemies. Drawing on 10 first-time mothers' thoughts on motherhood and mothering from my dissertation (*Re)birth of the self: Ordinary women's complex journeys into new motherhood*, my discussion reflects on the paradoxical nature of other mothers' support and how this can simultaneously marginalise us from, and welcome us into, the mother's club. I hypothesise that because the early period of motherhood is particularly chaotic, with a myriad of mothering choices and many new and unanticipated experiences, mothering confidence is difficult to acquire. Therefore, first-time mothers are especially

vulnerable to feelings of self-doubt and uncertainty, as well as self-regulation and silencing. This provides fertile ground for critique and disparagement as their own, and others' mothering performances, are measured against conventional mothering mores and idealised notions of mothering. Conversely, the conditions are also ripe for the development of strong and supportive relationships between new mothers, where knowledge, commiseration and assistance are common currency. I suggest that acknowledging, disclosing and accepting the countless 'good' and 'bad' experiences of mothering opens the way for appreciating our mothering commonalities. By sharing the complexities of the motherhood experience, we bring ourselves, and each other, in from the cold and unseat the powerful, two-dimensional conception of mothering.

Jenni Ramone

2-A2

Newman University College, Birmingham

Sara Suleri and her Double Diaspora

There has been much recent interest in conjunctions between biography and autobiography and the postcolonial and Diaspora context, including Bart Moore-Gilbert's *Postcolonialism and Life-Writing* (2009), and David Huddart's *Postcolonial Theory and Autobiography* (2007), coming after Hornung and Ruhe's (1998) edited volume *Postcolonialism & Autobiography* and Gillian Whitlock's *The Intimate Empire: Reading Women's Autobiography* (2000). My paper considers issues raised in recent writing on (auto)biography and postcolonial literature and theory to consider texts which straddle the generic boundaries of literary fiction, biography and autobiography. In particular, this paper examines Sara Suleri's memoir, *Meatless Days*, and the sections of that text which consider Suleri's Welsh mother. Suleri was a child during the Partition of India so her experiences are bound up with a specific historical moment key to representations of empire and diaspora in South Asia. As a Pakistani diaspora writer and academic, Suleri's diaspora status is rendered 'double' when she writes the story of her Welsh mother living in Pakistan into her autobiography. This paper also makes reference to a range of texts which are difficult to place firmly within the genre of either biography or autobiography, as they straddle both genres as well as, sometimes, the category of literary fiction: Jamaica Kincaid's *The Autobiography of My Mother* (1996), Hanan Al-Shaykh's *The Locust and the Bird: My Mother's Story* (2009), and Maxine Hong Kingston's *The Woman Warrior* (1977).

Francesca Rendle-Short

2-C1

RMIT University, Sydney

What if? A daughter rebels from the margins

In logic, a counterfactual is a conditional of how the world would be if in an if/then statement the antecedent were true. A "what-if" kind of world, a world in which there are alternative histories.

In this paper I will examine the possibilities of a "what-if" kind of world where a mother is a morals crusader on a mission to save the children of Queensland and a daughter finds a way to break the silence and rebel. Can a daughter forgive her mother for making her a pawn in her conservative moral crusades? What does a daughter owe her mother? Is it possible to write your body out of silence?

Liz Sanders

2-F2

Uniting Care Burnside, Sydney

NEWPIN –Creating intergenerational Change for Marginalised Mothers

Presentation aim is to provide an overview of how the locally based NEWPIN centres facilitate long term changes in mothers facing social isolation and entrenched child protection concerns. Many of the mothers who attend NEWPIN have significant mental health issues, particularly depression, which impacts severely upon their ability to be active members of their community and to parent positively. NEWPIN parents are also frequently subject to structural disadvantages including low levels of education, poverty and poor housing conditions.

The presentation will address the following:

- The establishment in the UK and then Australia of the NEWPIN program, in response to the lack of services providing support to mothers whose own traumatic childhood experiences impact negatively upon their parenting skills.
- The role of attachment theory in the program, enabling individuals to engage in the program, develop healthier attachment styles and update their internal working models.
- The NEWPIN model of working, including both the informal and formal therapeutic and educational processes that empower mothers and improves their own and their children's emotional literacy.
- The role of NEWPIN in providing emotional containment and developing resilience in children.
- The UK and Australian research into the success of the program. Including the impact of parental mental ill health on children and the improvement in depression rates among NEWPIN mothers.
- The voices of the NEWPIN mothers, via a 10 minute DVD made by NEWPIN parents in Western Sydney

Naomi Simmonds

1-B1

University of Waikato, Hamilton

Indigenous birthing in Aotearoa New Zealand: reclaiming Maori maternal knowledges through embodied and spiritual birthing practices

Indigenous birthing in Aotearoa New Zealand (and indeed the world over) has undergone dramatic transformation over the past 150 years. Christianity, capitalism and science, distributed through colonisation, were to bring supposed benefits to Māori birthing. In actual fact, what these institutions did was erode Māori women's maternal knowledges about pregnancy, birth and women's bodies. Western hegemony fail to recognise the regenerative power of Māori women. Furthermore, the sacred and spiritual nature of childbirth is often overlooked. Despite this Māori maternities still exist, albeit in new and hybrid forms and there is renewed interest in Māori birthing practices and processes. In this paper I draw on empirical material from my PhD research to demonstrate how Māori women in contemporary Aotearoa negotiate the complexities of their colonised maternal subjectivities through material and spiritual birthing practices. The most evidenced of these being the practice of returning the placenta, perhaps the most material remnant of a woman's pregnancy, beside the baby, to the earth. Māori women's narratives are used to demonstrate the mutability of their embodied and spiritual birthing experience. I argue that these experiences can provide important insights into the fragmentation of indigenous, specifically Māori, knowledges created through colonisation and perhaps more importantly into the decolonisation and reclamation of Māori maternities.

Accessing the voices of refugee women using a specialist antenatal clinic: the contribution from peer interviewers as collaborators in a participatory research project.

Female interpreters from refugee backgrounds worked in partnership with childbearing women and researchers to undertake an evaluation of a specialist antenatal clinic at the Mater Mother's Hospital (Brisbane).

A participatory approach was adopted. Six female interpreters, from five discrete language groups, underwent research training and were subsequently employed as peer interviewers to recruit eligible women, administer surveys, and co-facilitate focus groups.

The peer interviewers were essential to successfully engaging refugee mothers and accessing their voices and experiences of using the clinic. Training ensured the peer interviewers were conversant with key aspects of research processes and helped them to embrace their roles effectively and confidently. Working alongside the peer interviewers helped the researchers to better understand the problems encountered by refugee women accessing maternity services.

To ensure their voices and views are accurately represented, the results of this evaluation suggest that properly skilled peer interviewers are necessary to successful research with non-English speaking women from refugee backgrounds. Although resource intensive, appropriate training and on-going support must be provided. We suggest the model we employed may be used as a template is similar research enterprises, adapted as necessary to suit local circumstances.

Middle-class Mothers as Activists for Change: The Australian Breastfeeding Association

The Australian Breastfeeding Association (ABA), formerly the Nursing Mothers Association of Australia, began with five mothers in Melbourne in 1964. Their objective was to provide mother-to-mother support to assist mothers wishing to breastfeed, within the context of loving mothering. The organisation began when advice from other sources was inadequate, breastfeeding in public was marginalised, and the word "breastfeeding" was unacceptable in advertising. Becoming part of an organisation where breastfeeding was accepted as normal gave many mothers confidence, beyond the information provided. In 1969 branches formed in other states and membership grew exponentially in the 1970s. Challenges have included changing negative or indifferent attitudes towards breastfeeding among the public and health professionals, rapid membership growth that stretched the organisation's human resources in the 1970s, geographical isolation and two major financial crises. The search for financial sustainability created a paradox, whereby the "breastfeeding" association derives income from promoting bottles, through increasingly marketing breast pumps.

This presentation will critically examine the ABA's place in changing the acceptability of breastfeeding and raising the breastfeeding rate. A more direct influence is seen on antidiscrimination and other legislation, the federal government's 2007 Inquiry into Breastfeeding, monitoring marketing practices that undermine breastfeeding, and workplace issues.

The Dichotomy of Australian Contemporary Motherhood

This presentation outlines the project component of a Masters of Arts in Visual Arts undertaken at Qld College of Art, Griffith University in 2010.

The project outcome is a series of paintings exploring the often unspoken and difficult aspects of motherhood such as boredom, frustration and isolation juxtaposed against the power of love.

Inspired by the work of Susan Maushart *The Mask of Motherhood: How Mothering Changes Everything and Why We Pretend it Doesn't* the project explores cracks in the ideology of the socially constructed mother. As Susan Maushart states, we may expect to combine motherhood with the rest of our lives but the reality is we simply end up juggling (Maushart 1997, p 16).

Autobiographical by nature, and often metaphorical, the paintings engage subtle and mixed notions of protection, love, questioning, discord, imprisonment, domesticity, child, mother and family.

The presentation will describe the manifestation of the concept and the transference of that concept to the visual work. The main focus of the presentation will detail the artistic journey of the process and describe and detail the various techniques employed.

Caught in the Margins: Childlessness as an unexpected consequence of life choices.

This presentation will draw on a NZ study of the experience of women in their late 30's/early 40's who are 'contingently childless'; that is women who have always seen themselves as having children but find themselves at the end of their natural fertility without having done so for (at least initially) social rather than biological reasons. The incidence of unintentional childlessness in women who have, as popular comment puts it, "left it too late", is rising markedly in many Western nations yet the experience is not well understood. These women are in the unusual, but not uncommon, position of being neither 'voluntarily childless' (since they would like to have a child), nor 'involuntarily childless' (since they were/are, at least initially, biologically capable of doing so).

Despite the achievements of feminism mothering is still problematic for many women who want to train for a career or be in a secure financial position before becoming a mother. Working for some years to establish themselves in order to be able to return to paid work when they want to do so makes good sense, but women may find conceiving a child difficult or impossible by the time they are in a position to become a mother. These women experience (and often struggle with) childlessness as an unexpected consequence of choices they have made in a social system that does not account of the biological constraints of embodiment for women.

The Neoliberal Context of Mothers' Carework after Separation/Divorce in Canada: Responsibilization, Reform and Real Choice?

This paper describes the collective impact of neoliberal discourses of choice and responsibility and familialistic policies and practices on the economic, emotional and physical well-being of separated and divorced mothers. I draw on secondary data concerning mothers' primary carework of parenting during separation and divorce, and on examples from Canadian family policy. Recent policy decisions have been justified with reference to the principle of *family responsibility*; while at the same time promoting personal responsibility and independent choices. The concept of 'choices' minimizes women's difficulties in navigating the tensions between their productive and reproductive lives; promoting a limited and neo-liberal view of work that obscures the gendered dimensions and material costs. I suggest that the ways in which divorced mothers make decisions with regard to familial caring roles is both shaped by, and rooted in, the Canadian socio-political context of neo-liberal reforms which involve reducing costs to government and a moral emphasis on parents' shared responsibility for their children.

In British Columbia, for example, cutbacks to services, the elimination of funding for most family law issues, and family law reforms that ignore economic and social inequities accompany a greater privatization of responsibility for carework. I conclude with recommendations for changes to policy and practice.

Leesa Watego

1-A1

Mother, Emerging Blogger

guess there's no parenting manual for that #justanaboriginalmum

I'm a reader. When I became pregnant, I read everything there was to read about being pregnant and giving birth. When I gave birth I read everything there was to read about babies and toddlers. I still read about parenting, though most of my reading is now online and is about teens. However, unlike the plethora of information and manuals about trimesters, first foods, and toilet-training, there is little reading that helps Aboriginal mothers guide their children and young adults through the hazy maze of violence that comes from within Australia.

In the last twelve months three incidents have occurred that have given me a sense of fear for my children's safety, not their physical safety, but safety in the sense of their understanding of who they are and where they fit in the world. Where's the parenting manual that help mums teach their kids about racism? Where's the parenting manual that help mums teach their kids that the world sees them as pathologised victims? In my presentation I explore the range of social media tools I have used that have helped me, first, cope and then to develop support strategies that have informed my role as a mother.

Alison Watts

2-D3

Southern Cross University, Lismore

Mothers' Interrupted: Puerperal Insanity in early Twentieth Century, Australia.

Puerperal insanity, was a term used extensively throughout the 19th century and generally is understood as the suffering of mental illness following childbirth. Marland (2004) argues that puerperal insanity was in decline as a diagnosis in the twentieth century. However, my investigation of 30 female mental patient files from Victoria between 1920-1934 reveals that a small but significant number of post birthing women were still committed with puerperal insanity at this time.

Cases of puerperal insanity violate twentieth century ideals of motherhood. Yet the medical definition of puerperal insanity, lack of treatment and the public discourses

of what constitutes the 'good mother' from the 1930s ignore family power relations, social conditions and the material realities of mothering in this era. These issues are consistent with Showalter's conclusion, who states that 'the psychiatric definition of puerperal insanity ignored the social problems of motherhood: 'unmarried, abused and destitute mothers and the shocks, adjustments, and psychological traumas of the maternal role' (1985). The patient histories under examination in this work reflect the gendered discourse of the medical authorities of the early twentieth century who supported, at times, the unrealistic social expectations of mothers of that era.

Whilst there has been extensive research into the history of women's madness, this paper examines the treatment of women who were moved from one institution (the family) to another, that of the mental institution interrupting their motherhood.

Nombasa Williams

1-F3

Flinders University

**This Skin I'm in: from the Margin to the Centre,
A Black Motherhood Narrative**

Previous ecological frameworks and research models (see Bronfenbrenner, 1979) have not considered the multifaceted expressions, experiences, constructs, and contexts of black motherhood. Moreover, ecological theory does not consider the unique experiences associated with black mothering and the parenting process. The ecological model offered in research conducted by Williams (2010) on refugee parenting in pre-resettlement contexts explored environmental factors which often impact and/or influence the processes of parenting within milieus of flight and forced migration. The ecology of black mothering is transient and evolving in nature. It is often marked by protracted relational experiences associated with the following domains: socio-political, socio-cultural, socio-economic, constructions of gender and identity, familial and socialisation experiences, as well as acquired educative experiences or the lack thereof. The paper presented here aims to utilise Williams (2010) ecological model to conceptualise and unpack the black mothering narrative of the author. The paper begins by examining the definitions and usages of existing ecological frameworks in family wellbeing practice (i.e., single parenting), intervention, and prevention services. Particular attention is drawn to the gaps in the literature and an ecological model is offered. The paper concludes with a discussion of the implications for family wellbeing practice. The outcomes of this paper suggest the need for increased presence of the personal narrative in family wellbeing practice. As well as a need for practitioners, policymakers, and researchers to create spaces where the parenting narrative is valued which will assist in the development of culturally competent, relevant and appropriate family wellbeing interventions whilst at the same time encouraging self efficacy.

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3-C2

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The sliding doors to motherhood: Becoming a mother through the adoptive story

In this autoethnographic paper, I explore the shifting and complex understanding of the "role of mother" in the adoption story. The adoption story is multidimensional, individuated and defines the becoming of complex family relationships involving birth and adoptive parents, siblings and extended family. The paper draws on the metaphor of 'the sliding doors' from the 1998 movie of that name to explore alternative pathways to motherhood.

My role identity as a prospective mother began to develop when I was a young girl taking care of my doll and when old enough, my younger brothers. As a woman who has become a mother through adoption, my role identity as a prospective mother was for some years externally defined by legislation and the assessment processes of the State adoption agency. Entering motherhood began with a long and intrusive process of determining my capacity and suitability for fulfilling the "role of mother".

In my exploration of the "role of mother", consideration is given to alternative historical and cultural pathways. Birth parenting involves traditional and mainstream "pathways" which are culturally and socially more accepted. Alternative pathways have existed for equally long however these can reside within the realm of that which is taboo or "the unspoken". Mothers such as myself, who travel these alternative pathways, may find that their understanding and subsequently expectations and behaviours may need to undergo some form of transformation.

Constructing the "role of mother" in this landscape involves a sophisticated emotional dialogue including a dialogue between mother and child that is derived from an individuated notion of care and caring for and about. I define care within this context as the provision of "organically" determined support for and about physiological and socio-emotional development of the adopted individual through their lifetime. A significant aspect of this for the woman who takes the "role of mother" is that of becoming a mother whilst also helping their child come to an understanding about the role of their "birth mother", "birth father" and "birth family".

BIOGRAPHIES

Miyuki Amano is professor of the Prefectural University of Hiroshima. She is the author of *George Eliot to gengo, imēji, taiwa* (George Eliot and Language, Image and Dialogism). Her research is in the area of 18th and 19th century British women writers. Her recent research interest is a comparison of Natsume Sōseki and British writers.

Tomoko Aoyama is Senior Lecturer at the University of Queensland. Her research interests include parody and intertextuality, food in modern Japanese literature, and representations of young women in modern and contemporary Japanese literature and culture. Her recent publications include *Reading Food in Modern Japanese Literature* (University of Hawai'i Press, 2008) and *Girl Reading Girl in Japan*, co-edited with Barbara Hartley (Routledge, 2010).

Sonya Andermahr is a Senior Lecturer in English in the School of the Arts, at the University of Northampton, UK. She researches in contemporary British fiction; women's writing with a focus on the portrayal of mothers and children; feminism and pedagogy. Sonya has presented and published widely in these areas. Her recent works can be found at <http://www.northampton.ac.uk/people/sonya.andermahr>. Sonya is associate editor for the journals *Critical Engagements: A Journal of Criticism and Theory* and *Contemporary Women's Writing*.

Shelley Argent is the mother of 2 sons – one straight, one gay. She became a gay advocate to ensure her son was not seen as a 2nd rate citizen. Her goal is to educate and inform as many people as possible that to be gay is “OK”. When her son first “came out” in 1995 homosexuality had only been decriminalized for 5 years and he had no rights whatsoever. In Queensland, he can become a father through surrogacy (since 2010), federal economic discrimination was removed in 2008, and de facto rights were granted in 2002. Shelley began a Bachelor Social Science in 1995 (full time). She has received many accolades for her work including an OAM in 2006 for encouraging understanding and acceptance of those in the gay community and Queensland Senior Australian of the Year, 2011. She has been the National Spokesperson for parents with lesbian daughters and gay sons (PFLAG) since 2007, and President of PFLAG Brisbane for 10 years.

Dianne Auchetti has 20 years experience working extensively as a community economic developer and activist within the welfare sector specializing in community centres, community engagement and youth and women's sector. Over the past 5 years Dianne has been the Senior Practitioner and Coordinator at Young Women's Place Inc Toowoomba. Under Dianne, YWP won the Queensland Government's Department of Communities 2007 Ministers Awards for Excellence for the category of Encouraging a Learning Culture - Small Organisation.

Francesca Bartlett is a lecturer in the T.C. Beirne School of Law at the University of Queensland. She lectures in Contract Law and the Legal Profession. She researches in the area of lawyers' ethics, professional practice, access to justice and feminist jurisprudence. She is particularly interested in how the law and the practice of law impact on women.

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Petra Bueskens is completing her PhD in Sociology at the University of Melbourne. She has published essays on motherhood, social structure, individualism, sexuality and depression. Her research has featured on ABC radio and in *The Australian* newspaper. Petra has lectured in the Sociology Programme at the University of Melbourne (2002-6) and in the Sociology and Gender Studies Program at Deakin University (2006-9). She is the editor of the forthcoming *Mothering and Psychoanalysis* (Demeter, 2012) and works in private practice as a psychotherapist. She can be contacted at: petra@ppmdtherapy.com

Marianna Churchward has been with the Health Services Research Centre (HSRC), School of Government, Victoria University of Wellington for over 10 years in various roles. She has recently completed an MA (Applied) with Merit in Social Science Research (VUW) and is about to start her PhD studies. Previous research projects Marianna has been involved in include: Knowledge and use of antibiotics amongst Samoan people in New Zealand and Samoa; Identifying key indicators of wellbeing for young New Zealanders (Pacific component).

Christine A. Cole BSc. (Psy) Soc Hon LLB GDL. I am presently undertaking a doctoral degree at the University of Western Sydney, Bankstown Campus. The topic of my thesis is of personal interest as I had a baby forcibly taken in 1969 because I was unwed. I am involved in political activism through a group I set up: The Apology Alliance.

Sam Cook. I am a borderless artist, change agent, provocateur and stereotype defying single Blak mother.

Debra Creedy is Director of the Queensland Centre for Mothers & Babies at the University of Queensland. She is a registered nurse and psychologist who has conducted maternity research for the past 20 years. She has a particular interest in postnatal depression and evidence-based maternity care.

Ruth DeSouza is a Senior Research Fellow and Coordinator of AUT University's Centre for Asian and Migrant Health Research in Auckland, New Zealand. Ruth has worked as a nurse (in postnatal settings and maternal mental health), educator and researcher and is completing her PhD about migrant maternity in New Zealand. Ruth is involved in various governance roles to do with health provision, community sector research and migrant and refugee settlement.

Heather Douglas and Tamara Walsh research and teach in the TC Beirne School of Law at the University of Queensland. Since 2007 they have been working on critiquing and improving the operation of the law in the child protection sphere. They have published widely in this area.

Pamela Douglas is a general practitioner and academic with a special interest in unsettled babies and their mothers, and has received funding to develop an integrated multi-disciplinary primary care approach. She is finishing a PhD in Creative Writing at the University of Queensland, also partly supervised through the Centre for Research on Women, Gender, Culture and Social Change.

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Carol Ferrier is Professor of Literature and Women's Studies at The University of Queensland where she has taught for nearly 40 years on women writers and feminist theory and is editor of Hecate: Women's Interdisciplinary Journal and the Australian Women's Book Review.

Denise Ferris supervises graduate students in Photography and Media Arts, School of Art, The Australian National University, Canberra and is the Associate Dean (Education) for ANU's College of Arts and Social Sciences. Ferris' photographs are held in Australian and International public collections including the National Gallery and National Library.

Kat Forbes is a post-graduate student and a mother. She has spent the last two years working for Statistics NZ on the census and has now returned to postgraduate study at the University of Auckland. Her thesis will use 2011 census data to examine the relationships between personal income, home ownership and number of children born.

Andrea Fox is an economist who writes about motherhood from a feminist perspective, she is the author of the popular blog, *blue milk* (www.bluemilk.wordpress.com). She is co-facilitator of the Feminist Mothers' Discussion Group and has presented at conferences on motherhood, work and family and, feminism; she has also written for magazines and newspapers, and has had her work quoted on television. Fox is the mother of two children. She might sound like she has her shit together, but she doesn't.

Kirsten Aroha Gabel (BA/LLB, LLM) is a Doctoral candidate at the University of Waikato and a full-time mother of two pre-school children. Kirsten's current research considers Māori mothering and motherhood ideologies. Her tribal affiliations are Ngāti Kahu and Te Paatu in the northern most area of New Zealand.

Joan Garvan. Joan's research is in Sociology and Gender. She was awarded a doctorate from the ANU with her thesis *Maternal Ambivalence in contemporary Australia: navigating equity and care*. She has presented papers at nine conferences, including the Australian Institute for Family Studies, the Australian Sociology Association, and the Association for Research on Mothering. Joan has published jointly with Dr Kerreen Reiger in *Just Policy*. She completed a Master of Arts in the early 1990s and has worked with both the Asia Partnership for Human Development and Australian Council for Overseas Aid. Joan was a mature aged mum and her children have now blossomed into teenagers.

Nafiseh Ghafournia is a multicultural health lesion officer in John Hunter Hospital (Newcastle). She is also responsible for MOMS program in John Hunter hospital, which is a support program for mothers from culturally and linguistically diverse (CALD) background. Also she is a PhD candidate in social work at University of Sydney.

Tara Goldstein is a playwright, ethnographer and a professor at the Ontario Institute of Studies in Education at the University of Toronto. Her latest research-informed playwriting project *Harriet's House*, a contemporary drama about international adoption in a same-sex family, was performed in Toronto in June 2010 (for details see www.gaileyroad.com).

Cristina Gomez is a first year PhD student in Theology at the Australian Catholic University. As the mother of two children under two she wrote of her experience of new motherhood for her Master of Theology research essay, to be published in the refereed journal *Australasian Catholic Record* (April 2011).

Sue Goodwin is senior lecturer in Policy Studies at the University of Sydney. Her areas of research include gender, social policy and the welfare state, and community and social inclusion. Along with Kate Huppertz (see below) Sue is co-editor of the recent book *The Good Mother: contemporary motherhoods in Australia* (SUP 2010) and are currently working on a new book *Gender capital at work: the intersections of class, gender and occupations* (Palgrave Macmillan UK, forthcoming, 2011).

Pat Gowens is editor of Welfare Warriors' international journal *Mother Warriors Voice* which gives a voice to mothers living on the edge, reports on resistance in the war on the poor, and advocates for a US Child Allowance. Since 1986 Gowens and Welfare Warriors have created mamas' media, actions for economic justice, and many new moms groups. She has written *Mothers Survival Self-Help Manual (National)* 1990; *Moms Survival Guide (Wisconsin)* 1997; Produced three videos by and about low-income mothers. Gowens has been published in MS Magazine, Off our Backs, Belfast's Women's News, Mothering Magazine, Tokyo's Femin, local Milwaukee publications, Political Affairs, Dollars and Sense, and the former Sojourner and Kinesis.

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Barbara Hartley is a Senior Lecturer in the School of Asian Languages and Studies at the University of Tasmania. With Tomoko Aoyama, she is joint editor of the Routledge collection, *Girl Reading Girl in Japan*, and has published extensively on the writing of women and girls in twentieth century Japan. She is also interested in representations of the Asian mainland in twentieth century Japanese narrative. Her most recent publication in this area is entitled "Takeda Taijun in Shanghai: Recollections of Republican China and Imperial Japan".

Lorian Hayes is a senior Aboriginal woman from the Bidjerra and Yagalingou peoples of Central Western Queensland. She is a survivor of the Stolen Generation, has 44 years of experience in the health field; holds a Masters in Applied Epidemiology with the Australian National University; two degrees in Health Science from the University of Queensland and is a PhD candidate with the School of Medicine, Centre for Chronic Disease, Faculty of Health Sciences, UQ. Lorian's work over the past decade has achieved success in raising the awareness of Fetal Alcohol Syndrome within Australia. In March 2011, Lorian attended the 4th International Conference on Fetal Alcohol Spectrum Disorder, *The Power of Knowledge: Integrating Research, Policy and Promising Practice around the World*. At the conference's closing ceremony she was honoured to receive an award given to an individual from around the world *for having the courage to make a difference* regarding FASD.

Brenda Hayman is a registered nurse with 20 years experience in both the clinical setting and nurse education. Brenda is currently undertaking a PhD and her qualitative research is examining the experiences of lesbian couples who choose motherhood.

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Christina Houen has a PhD in Life Writing (Curtin University 2009), and is adjunct research associate in Social Sciences, and independent researcher, writer and editor. She is currently working on a biography of British migrants and their children who came to Western Australia under the Fairbridge One Parent scheme, post-World War II.

Kate Huppatz is a lecturer in Sociology at the University of Western Sydney. Her work has examined contemporary gendered and classed identities and practices, and the intersectionality of gender and class, including the relationship between motherhood and class and the relationship between masculinity, femininity, class and work. (See also Sue Goodwin above)

Penelope Ingram is an Associate Professor of English at the University of Texas at Arlington where she teaches feminist theory, women's studies, and postcolonial theory. She is the author of *The Signifying Body: Toward an Ethics of Sexual and Racial Difference* (SUNY 2008). She has published articles in *Cultural Critique*, *New Literary History*, *feminist review*, *Philosophy and Literature*, *Antipodes*, and *Journal of Peace and Justice Studies*.

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Sandra Phillips. I am a mother of three sons and the third daughter of four. My grandmother's grandmother lived through the first years of British-led invasion and colonisation of Wakka Wakka and Gooreng Gooreng countries of south-east Queensland, Australia. I am a book editor and am completing a PhD with the Queensland University of Technology.

Fiona Place has always been interested in women, language and identity. She is author of *Cardboard: A woman left for dead*, the prize-winning novel about one woman's life-threatening eating disorder and eventual hard-won recovery. Today she combines motherhood with her work as a researcher/writer for the Independent Living Skills Initiative. Funded by ADHAC this pilot program aims to assist people with an intellectual disability to live independently within the community. Her essays appear in peer-reviewed journals. Academic qualifications: BA, Sydney University; Graduate Diploma in Communication, University of Technology, Sydney; Master of Arts (Creative Writing), University of Technology, Sydney; Certificate in Financial Markets, SIA Institute

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Lisa Raith is a mother, academic, and artist. She has published and presented from her doctoral dissertation (*Re) birth of the self: Ordinary women's complex journeys into new motherhood* from the University of Southern Queensland, Toowoomba. Lisa is passionately interested in women's health and equity issues. Aside from labouring for AMIRCI, she tutors at the University of the Sunshine Coast and is also creating hand-built pottery for a forthcoming joint exhibition whilst contemplating housework. She sees herself as a major work-in-progress.

Jenni Ramone obtained her doctorate from Loughborough University in 2007 and is a senior lecturer in English at Newman University College, Birmingham. Current projects include a monograph on Postcolonial Theories (forthcoming with Palgrave), a co-edited book on The Richard and Judy Book Club phenomenon (forthcoming with Ashgate). Her research is focused on postcolonial and contemporary literature, with a particular interest in South Asian and Middle-Eastern and Diaspora literature, digital texts and the public performance and negotiation of literature, and theories of adaptation and translation.

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Elizabeth (Anne) Russell is the biological mother of two adult children with fetal alcohol spectrum disorder and a recovering alcoholic. She saw the words 'fetal alcohol syndrome' on the Internet in June 2001 and immediately made the connection between her children's behaviour and the condition. Since then she has attended numerous overseas and Australian conferences and has delivered presentations and training on FASD around Australia. In 2005 her first book, *Alcohol and Pregnancy – A Mother's Responsible Disturbance*, was published. She has since written two more books on FASD – *Alcohol and Pregnancy – No Shame No Blame*. In 2007 Elizabeth founded the Russell Family Fetal Alcohol Disorders Association and in 2010 developed 10 modules of training for individuals and services in Australia. She was a finalist in the Australian of the Year awards in 2010.

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Helen Stapleton trained in midwifery and herbal medicine & subsequently pursued an academic career. Research interests: social context of sexuality/reproduction; transitions to motherhood; food & family eating; maternal identities; youth cultures. She is co-director of the Brisbane-based, 'Childhoods & Youth' Group, & author of *Surviving Teenage Motherhood. Myths and Realities* (Palgrave).

Virginia Thorley, an International Board Certified Lactation Consultant since 1985, and historian, served as a voluntary counselor with the Australian Breastfeeding Association (formerly the Nursing Mothers' Association of Australia) from 1966 to early-2008. She founded the association's Queensland Branch with the first group in Queensland in 1969. She currently has an honorary appointment in the School of History, Philosophy, Religion & Classics at the University of Queensland.

Aileen Timbrell is a Brisbane based artist. She has exhibited in Australia and Ireland and is currently represented by Neo Gallery in Brisbane. Her portraits of Prof Ian Frazer (Australian of The Year- 2006), Sarina Russo and Shane Webcke are held in public and corporate collections.

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Lois Tonkin is a PhD student in sociology at the University of Canterbury in Christchurch. Her research studies the experience of women who are contingently childless. She has worked as a writer, educator and counsellor for 22 years. Lois has four children aged from 17 to 31.

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Leesa Watego. I am a mother, educator, business owner, partner, and community person. I am also an emerging blogger.

Alison Watts is a third year PhD candidate at Southern Cross University, Lismore, Australia. Her research examines 30 female mental patient case files, from one Melbourne mental institution between 1920-1930. Alison is using a feminist theoretical framework to investigate the relationship between gender, motherhood and mental disorder in a twentieth century, Australian context.

Nombasa Williams My PhD in Psychology in the School of Psychology, Social Work and Social Policy at the Australian Centre for Child Protection aimed to uncover the ecology of the refugee parenting experience in pre-resettlement environs and to utilise these findings to inform and develop culturally relevant and appropriate systems of child protection practice, policy, research, programming and services. I am currently the Executive Director of a social entrepreneurship endeavour, NAMII Consultants and obtaining an LLM International Law and International Relations, Flinders University.

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