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at
The University of Queensland

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with
The Association for Research on Mothering (ARM at York University, Toronto)

Capers Bookstore, Maleny

THE MOTHER: IMAGES, ISSUES AND PRACTICES
An International Conference
University of Queensland
5-7 July 2007
THE MOTHER: IMAGES, ISSUES AND PRACTICES

An International Conference

University of Queensland
5-7 July 2007

Agenda

Thursday 5 July 2007
2:00 – 3:00 p.m. Registration
3:00 – 4:00 p.m. Welcome (Rm E302)

Dr. Jackie Huggins AM, Deputy Director of the Aboriginal and Torres Strait Islander Study Unit (UQ), Co-Chair of Reconciliation Australia, Historian and Activist.

"Aunty Valda," an Aboriginal Elder

4:15-5:30pm Indigenous Dancers perform, followed by drinks and nibbles.

Friday 6 July 2007
9:00 – 10:30 a.m. Keynote Address: Tina Miller (Rm 302)

‘You only have choice if you have choice’: an optimistic search for overlap in diverse mothering experiences.

10:30 – 11:00 a.m. Morning Tea
11:00 – 12:30 p.m. Concurrent Sessions A
12:30 – 2:00 p.m. Lunch
2:00 – 3:30 p.m. Concurrent Sessions B
3:30 – 4:00 p.m.    Afternoon Tea
4:00 – 5:30 p.m.    Concurrent Sessions C
6:30 – Late        Conference Dinner. Venue TBA

Saturday 7 July 2007

9:00 – 10:30 a.m.    Concurrent Sessions D
10:30 – 11:00 a.m.   Morning Tea
11:00 – 12:30 p.m.   Concurrent Sessions E
12:30 – 2:00 p.m.    Lunch
2:00 – 3:30 p.m.     Concurrent Sessions F
3:30 – 4:00 p.m.     Afternoon Tea
4:00 – 4:30 p.m.     Closing Remarks/Conference reflections (Rm 302)
4:30 – 5:30 p.m.     ARM-A General Meeting (Rm 302)

Please note: all room numbers refer to the Forgan Smith Building
## CONCURRENT SESSIONS

**FRIDAY, July 6**

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

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<td><strong>Motherline</strong> <em>(Chair: Jenny Price)</em></td>
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<td>Rm 301</td>
<td><strong>Sara Ruddick’s ‘Motherwork’: Personal Perceptions to Scholarly Concept</strong></td>
<td><strong>Marie Porter</strong> University of Queensland</td>
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<td>1-A1</td>
<td><strong>The Challenge of Becoming a Mum: Fairytales and Home Truths</strong></td>
<td><strong>Lisa Raith</strong> University of Southern Queensland</td>
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<td>A2</td>
<td><strong>Boundaries of Motherhood</strong> <em>(Chair: Julie Kelso)</em></td>
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<td>Rm 302</td>
<td><strong>“Get away from her, you bitch”: Representations of Maternal Doubles in Aliens and The Hand That Rocks the Cradle</strong></td>
<td><strong>Sallie Greenwood</strong> WINTEC</td>
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<td>1-A2</td>
<td><strong>Lessons from Lesbian Mothering</strong></td>
<td><strong>Margie Ripper</strong> University of Adelaide</td>
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<td>2-A2</td>
<td><strong>“I am the Mother of all living”: Pagan Mothers in Contemporary Goddess Tradition</strong></td>
<td><strong>Olivia Caputo</strong> University of Queensland</td>
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<td>A3</td>
<td><strong>Indigenous Talking Circle</strong> <em>(Chair: Jackie Huggins)</em></td>
<td><strong>Three Indigenous Women Elders</strong></td>
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<td>Rm 303</td>
<td><strong>Prenatal Expectations</strong> <em>(Chair: Jenny Jones)</em></td>
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<td>A4</td>
<td><strong>Prenatal Expectations:</strong> <em>The Affects on the Experiences of Motherhood and the Mothering</em></td>
<td><strong>Tammy Rendina</strong> Latrobe University</td>
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<tr>
<td>Rm 356</td>
<td><strong>Prenatal Expectations:</strong> <em>The Affects on the Experiences of Motherhood and the Mothering</em></td>
<td><strong>Tammy Rendina</strong> Latrobe University</td>
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Role Among Australian Women

2-A4  Fertility Futures: the impacts of pronatalist policies on young adolescent women in Far North Queensland
        Marilyn J. Anderson
        James Cooke University

SESSION B (2:00 a.m. – 3:30 p.m.)

B1  Workshop
    Rm 301
    Rene Bahloo relates Indigenous perspectives on maternity and creativity. The workshop connects these ideas to the process and significance of basket weaving.

B2  Maternal Body: Sex, Drugs & (no) Sausage Rolls (Chair: Julie Kelso)
    1-B2  Sex in the Seventies: 1970s Maternal Advice Manuals
        Alison Bartlett
        University of Western Australia
    2-B2  Taking Care of the Mother, Too! Feminist and Maternalist Perspectives to the Treatment of Mothers’ Substance Use and Addiction
        Ritva Nätkin
        University of Tampere
    3-B2  Fit or Fat? Shaping motherhood during pregnancy
        Meredith Nash
        University of Melbourne

B3  Idealised Motherhood: success-v-failure, good-v-bad (Chair: Marie Porter)
    1-B3  Motherhood and Pre-Natal Testing: a personal perspective
        Fiona Place
        Writer
    2-B3  'Failure and Wastage': discourses of 'failed' motherhood in Australia
        Susannah Thompson
        University of Western Australia
    3-B3  Images of idealised motherhood in parliamentary and media representations of mid-trimester abortion 2004-2006
        Margie Ripper
        University of Adelaide
SESSION C (4:00 a.m. – 5:30 p.m.)

C1 Rm 301  Motherhood, Writing, Creative Speech (Chair: Alison Bartlett)

1-C1  Split-Face of the Mother in Okamoto Kanoko’s “Sushi”  Kyoko Taniguchi  Emory University

2-C1  Writing Mothers/Writing Daughters  Deb Jordan  University of Queensland

3-C1  The Problem of Maacah’s Idolatry: maternal “speech” in the (Hebrew) Book of Chronicles  Julie Kelso  University of Queensland

C2 Rm 302  Mothers and the Boundaries of Bonding (Chair: Jackie Huggins)

1-C2  Traditional ‘ilan’ Adoption  Georgina Baird (nee Whap)  University of Queensland

2-C2  Branches Without Roots: late discovery adoption and mothering  Helen Riley  QUT

3-C2  Social Competence and Bonding  Brooke R. Spangler  University of Montana

C3 Rm 303  Mother Art (Chair: Jenny Jones)

1-C3  Art and Motherhood  Jasmine Symons  Artist

2-C3  Motherhood and God: an Ancient Spirituality and Contemporary Experience  Kerry Holland  Artist
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<td>Angela Downing-Brown</td>
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<td>1-D1</td>
<td>Ideas, observations and outrage: The development of a mother-centered research agenda</td>
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<td>2-D1</td>
<td>Breast Sharing in 20th Century Australia</td>
<td>Virginia Thorley</td>
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<td>3-D1</td>
<td>As Cold as a Witch’s Tit: The Witch as the Bad Mother</td>
<td>Helen Farley</td>
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<td>Challenging Ignorance (Chair: Julie Kelso)</td>
<td>Memee Lavelle-Harvard</td>
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<td>1-D2</td>
<td>Aboriginal Women Vs Canada: Aboriginal Mothers, Resistance, Activism</td>
<td>Ontario Native Women’s Association</td>
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<td>2-D2</td>
<td>White Mothers, Indigenous Children: Child removal, good intentions and denied knowledges</td>
<td>Damien W. Riggs</td>
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<td>3-D2</td>
<td>Mothers of Trauma Survivors: Vicarious Victimisation?</td>
<td>Siobhan McEwan</td>
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<td>D3</td>
<td>Workshop</td>
<td>Jenny Jones, Eleanor Milligan and Emma Woodley</td>
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<td>Workshopping with the Listening Guide: Listening for and to the Relational Voices in a Mother’s Narrative. (90 minute workshop)</td>
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### D4  Rm 356  
**Motherhood and Migration** (Chair: Tamara Ditrich)

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<td>1-D4</td>
<td>The Dual Challenge of Motherhood and Migration</td>
<td>Kylie Sait</td>
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<td>2-D4</td>
<td>An exploration of Russian women’s experiences when choosing Leading Maternity Care (LMC) in New Zealand</td>
<td>Anna Kopeikin</td>
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<td>3-D4</td>
<td>The Relationship Between Women Migrant Workers and their Children in Indonesia: Feminist Perspectives, Community Values and Motherhood</td>
<td>Elisabeth Dewi</td>
<td>Victoria University</td>
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#### SESSION E (11:00 – 12:30 a.m.)

#### E1  Rm 301  
**Making Mothers** (Chair:)

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<td>Representation of Mother in Japanese Parenting Magazines</td>
<td>Tomoko Shimoda</td>
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<td>How are mothers made? Discourses of risk in the construction of pregnancy</td>
<td>Christy Parker</td>
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<td>Interrogating Maternal Subjectivity Using a Bourdieusian Framework</td>
<td>Joan Garvan</td>
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#### E2  Rm 302  
**Who’s Responsible? Issues of Accountability and Liability** (Chair: Julie Kelso)

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<tr>
<td>1-E2</td>
<td>Bad Mums: The Media, Sex and Feminism</td>
<td>Shelley Kulperger</td>
<td>University of Queensland</td>
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<td>2-E2</td>
<td>Motherhood and Legal Liability</td>
<td>Julie Werren</td>
<td>University of New England</td>
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<tr>
<td>3-E2</td>
<td>“To Blame or not to Blame” – mothering the murderous son in Lionel Shriver’s We Have to Talk about Kevin</td>
<td>Vivienne Muller</td>
<td>QUT</td>
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E3  Workshop: InspireEd  Jane Hanckel
Rm 303  Working with imagination, inspiration and intuition the programs empower mothers, recognising the importance of art and craft, songs and lullabies in reaffirming mothers and providing skills to support their relationship with their children.

E4  Motherhood in Asian Contexts (Chair:)
Rm 356
1-E4  Mothers in the Rgveda: an Overview  Victoria Yareham
   University of Queensland
2-E4  Mother’s Money  Hing Ai Yun
   University of Singapore
3-E4  The Presentation of Motherhood in Ancient Hindu Legal Sources  Tamara Dittrich
   University of Queensland

SESSION F (2:00 – 3:30 a.m.)

F1  Challenging Contexts (Chair: Marie Porter)
Rm 301
1-F1  The Limits of Family Friendly Provisions  Rhianna Keen
   Macquarie University
2-F1  Why is ‘Normal’ so Hard to Achieve? Everyday experiences of Everyday Midwives  Joanne Kinnane
   QUT
3-F1  The Game Mothering Practices  Mabel Cordini
   Federal University of the Jaquelinjona and Mercury Valleys

F2  Mythbusting Mothers (Chair: Julie Kelso)
Rm 302
1-F2  “Welcome to the Mommahood”: How Hollywood portrays women learning to mother  Clare Mariskind
   Victoria University, Wellington
2-F2  Unspeakable: Picturing Maternal Desire, its Meaning and Contexts  Denise Ferris
   ANU
3-F2  Becoming a Mother: Narratives of homeless young mothers and wellbeing  Deborah Keys
   University of Melbourne
ABSTRACTS

Tina Miller
Oxford Brookes University

‘You only have choice if you have choice’: an optimistic search for overlap in diverse mothering experiences.

The themes that will be woven through this paper focus on contexts, differences and similarities in mothering practices and women’s experiences of agency. The aim is to optimistically search for inclusive dimensions of mothering in diverse circumstances – are there shared and potentially universal dimensions of mothering practices, for example embedded in the relationships we come to have with our children? At the same time I will gingersly tip-toe around the essentialist traps and assumptions of biological universalism which lurk at every turn in ‘others’ discussions of mothers and their practices. Diverse birth and mothering experiences from the UK, the Solomon Islands and Bangladesh will be used to illustrate the paper. The search for shared aspects of mothering relationships is pursued because of the ever present – and perhaps increasing - need for collective voices to be heard. This is in order to challenge and fragment the narrow and dominant discourses and ‘optimistic stories’ around birth and mothering/motherhood. But this prompts us to ask the question whose voices are we missing? What are the implications of increasing surveillance of who we are able to approach (and how) to be included in our research. Are more marginalised mothering voices being pushed still further to the margins and in danger of remaining silenced?

Marie Porter
University of Queensland

Sara Ruddick’s ‘Motherwork’: Personal Perceptions to Scholarly Concept

In this paper I want to acknowledge the usefulness of the concept of motherwork as defined by Sara Ruddick. On the personal level I gained understanding, affirmation and hope from reading Maternal Thinking with its clear definition of what mothering entailed. My personal engagement with the book enabled me to express experiences I had, and were continuing to have, as a mother, before I ever utilized the concept of ‘motherwork’ academically. However, some years later Ruddick’s concept of motherwork provided me with a scholarly concept to clarify the data I was analyzing which resulted from unstructured interviews with women who were first-time mothers in the Australian context in the 1950s/60s. I will explore both levels of support I gained from Ruddick’s work, in the two timeframes.

Lisa Raith
University of Southern Queensland

The Challenge of Becoming a Mum: Fairytales and Home Truths

This paper explores the dominant narratives present in in-depth ante- and post- natal interviews with 10 first-time mothers from south-east Queensland. Using a feminist post-structuralist paradigm which encourages the positioning of the researcher within her work; and appreciates a diversity of stories, the idealised conceptions of motherhood (such as innateness, ultimate fulfilment) adopted by these women are juxtaposed against their messy, ugly, and sometimes silenced experiences of real
motherhood. These findings resonate with the tension between second-wave feminism’s view of the institution of motherhood as a primary means of women’s oppression, and later studies which attempted to validate women’s experiences and work (DiQuinzio, 1999; Everingham, 1994; McMahon, 1995; Phoenix, Woollett, & Lloyd, 1991). Furthermore, these mothers’ beliefs about motherhood suggest that they are grappling with the same conundrum that many mothers over the last half a decade have faced: Integration of the often contradictory aspects of mothering into a workable whole. This paper highlights the fact that in some ways, these mothers are repeating many of the struggles their own mothers faced. This hypothesis, along with current Australian culture and government concerns with delayed mothering, picket-fence families as well as return to work for mothers of school-aged children, suggest that the influences upon mothers to be all things to all people remains.

Sally Greenwood
WINTEC

“Get away from her, you bitch”: Representations of maternal doubles in Aliens and The Hand That Rocks the Cradle

Maternal doubles, such as occur in adoption, fostering, surrogacy, lesbian and blended families, are relatively common in New Zealand and yet, when the maternal is multiply invested it remains disturbing at a material level. In a culture where the hetero-normative family is the bedrock and maternal identity is intensely individualised the presence of two mothers in the same space at the same time produces dis-ease. When confronted with the ambiguity of two mothers, meaning is threatened; the symbolic fails to adequately hold. It is threatened both by the uncanny effects of doubling and because the identity being blurred is the fundamental precursor of identity that has been abjected. Although in the Freudian schema the child turns to the father for identity the mother “is still always ‘there,’ and the debate among psychoanalysts is what can be made of the ‘thereness’ that is there” (Cornell, 1999, 183/4). Understanding psychoanalysis as both foundation of the subject and as a deliberate device in film texts I discuss two films, The Hand That Rocks the Cradle and Aliens, which both feature maternal doubles. In these films the mothers are juxtaposed and anxiety is only resolved by one mother killing the other.

Margie Ripper
University of Adelaide

Lessons from Lesbian Mothering

The paper draws on my research with mothers (and would be mothers) in South Australia who have conceived their children within lesbian relationships. This study excludes lesbian mothers of children born of previous heterosexual relationships in order to focus on the nature of mothering in families which have intentionally been created within a same sex relationship.

Depth interviews with 46 lesbian women reveal a diverse range of approaches to lesbian family formation however there is a remarkable consistency in the egalitarian model of shared-mothering among the participants. A particular focus of this paper is to report the ways in which dual mothering is negotiated and to consider the implications that this approaches has for dominant (hetero-normative) mothering.

A second theme explores the ways that the participants negotiate the dominant discourse which asserts the ‘need’ or ‘right’ of children to be raised with a male ‘father figure’. The paper concludes by considering of the implications of the research for sex role theory.
Olivia Caputo  
University of Queensland

"I am the Mother of all living": Pagan Mothers in a Contemporary Goddess Tradition

*Circle Round: Raising Children in Goddess Traditions* is a pagan parents' guidebook first published in 1998 by the Reclaiming collective in San Francisco. The Reclaiming community is a feminist earth-based branch of modern pagan religion which centres on the re-emergence of the Goddess. Founded almost thirty years ago this socio-spiritual collective focuses its magical work on empowerment and transformation. Many members live communally, choosing to define family as a bond of choice, rather than blood. Reclaiming witchcraft has spread far beyond the US, due primarily to the high visibility of its founding ‘mother’, pagan peace activist, Starhawk. Starhawk co-authored *Circle Round* with two women from the collective who drew on their own experiences with pagan mothering as material for the book.

Informed by Nancy Chodorow’s analysis of the reproduction of mothering, this paper explores motherhood and maternal images and traditions within a modern pagan religion. I argue that the Reclaiming community serves as an example of how spiritual feminists with a focus on the Goddess often transgress the traditional boundaries of motherhood and choose to move away from a heterosexist understanding of parenting. A qualitative approach to the text of *Circle Round* provides representations of motherhood within myth, ritual, metaphor, and personal narrative. The discourse around motherhood – as a lived experience and as a metaphysical concept linked to the divine – is explored within the well-documented social life of Reclaiming members (newsletters, websites and ethnographic studies).

Tammy Rendina  
La Trobe University

Prenatal Expectations: The Affects on the Experiences of Motherhood and the Mothering Role Among Australian Women

This research project examines the effect of prenatal expectations on the experiences of motherhood and the implication this has on the occurrence of postnatal depression (PND). The Australian-based literature showed that there was a gap in the research examining how realistic a woman’s prenatal expectations are prior to having a baby. There was also a gap in the recent research that took these expectations and experiences into consideration when investigating the rationale for the rising incidence of postnatal depression. This research attempts to go beyond the realism of motherhood and gain a clearer understanding of how these expectations are established and how women can be empowered to have a positive mothering experience.

Ten semi-structured interviews were conducted with women recruited from Anglo-Celtic backgrounds. It was found that unrealistic expectations regarding the experiences of motherhood including, social support, emotional consequences of
motherhood, sleep deprivation, breastfeeding, and pressure for being a 'good mother', could have detrimental effects of the mothering role. The findings also suggest that the media and family and friends play an integral role in the way women establish their expectations of motherhood. We conclude that there is a need for women to be given the appropriate knowledge and skills in order to make the transition to motherhood more positive and realistic.

Marilyn J. Anderson
James Cooke University

Fertility futures: the impacts of pronatalist policies on young, adolescent women in Far North Queensland

In the last three years in Australia, the status of parenthood has been elevated through national, pronatalist policies and ideologies in a bid to improve the fertility rate, newly-fashioning esteem for the stay-at-home mum. In a remake of the 1950s-style, breadwinner, nuclear family model, economic imperatives, both political and personal, dictate that, this time, mum is encouraged to work part-time as soon as the youngest is at school. In that same short period since improvements to family tax benefits in the federal budget of 2004, fertility has been positioned more strenuously as a limited resource ebbing with age, exhorted as a precious commodity not to be squandered. As a consequence, pregnancy has become à la mode, with the lump sum baby bonus adding endorsement – more so than incentive - to fulfil personal destiny and national duty. In this mix, young, adolescent women are set to acquire a most favourable impression that motherhood, especially young(er) motherhood, has society's approbation. I believe that Australia is on the threshold of witnessing a cohort of much younger mothers. The research project is formulated to discern impressions being received by young, adolescent women in such topic areas as fertility, mothering and the baby bonus, to authenticate this hypothesis.

RENE BAHLOO'S WORKSHOP

My paper will approach the subject of motherhood and womanhood from a holistic or spiritual perspective, looking at the symbolism behind the process of holding life and giving birth as a powerful force. I will draw on the wisdom of Indigenous perspectives from the Miwatj area of Arnhem Land, by using as a starting point the creation story of the Djangawu sisters (with permission from the story's traditional owner). The fundamental ideas behind this story will be explained with reference to its parallels in Mother Nature and how these principles can be used to empower all women and ground them in a greater knowledge of self and their connection to the universe. I will connect these ideas to the process and significance of basket weaving through conducting a workshop on the technique of random weave with palm inflorescence.

Alison Bartlett
University of Western Australia

Sex in the Seventies: 1970s Maternal Advice Manuals

In this paper I look to 1970s motherhood manuals to investigate the sexual liberation of maternal breasts as a cultural phenomenon which has since been displaced. The 1970s, like the late 1990s, was a time in which motherhood manuals proliferated, largely due to a market demand by women to know more about their bodies and their maternities. The reading experience, however, is quite distinct. In the 1970s textual archives, breastfeeding is understood to include turn-ons as well as let-downs. While
largely the domain of heterosexuality and marriage, breastmilk is discussed as a novelty bonus for sexual practice in terms that are rarely encountered today. It is a discourse supported by medical narratives of hormonal and brain function; thus sexuality emerges as a form of breasted intelligence, but not for long. The difference between these narratives of eroticised breastmilk and today’s circulation of stories of fear and loathing, failure and despair, are vast and suggestive. A different set of ethical relations between sexuality and babies may impinge on such discourses today, however the seventies archives are notable for the pleasure and agency imbued in the maternal subject and her generative and generous body.

Ritva Nätkin
University of Tampere

2-B2

Taking care of the mother, too! Feminist and maternalist perspectives to the treatment of mothers' substance use and addiction

In my presentation I pay attention to mothers’ substance use and addiction, and the different ways to practice control and support towards mothers, make policies and arrange treatment. The main question in the case of substance-using mothers is whether the mother and the child are treated together or whether they are separated from each other and whether their well-beings are pitted against each other. Based on the differences in the welfare state models, I will roughly outline two extreme care trends. In one model, the fetus or child comes before the mother or the parents as the target of intervention, as if saved from its substance-using breeding ground. This treatment emphasis is in use particularly in the liberalistic welfare state model, which intervenes in and supports less citizens’ lives and reproduction. In the other model, the fetus and the child are treated together with the mother or with both parents, whose relationship is also cared for. The essential difference with the liberalistic model is that, in addition to the child, also the mother is protected. Family policy practiced in the Nordic welfare states strongly emphasizes motherhood: the mother is a central figure and concurrently strongly accountable.

The fundamentalist thinking that treats the fetus as a human being is related to conservative politics but practiced within the framework of the liberalistic welfare state model and Anglo-American countries. Sometimes it leads to a punitive politics which generally uses the argument that the fetus is a human being, in which case substance use nearly equals to an assault on the fetus. This argument known in the battle over abortion, termed as the catholic argument, is used also when substance use is addressed. The fetus/child is saved and the mother is punished. Also child negligence can be treated in the same way. In the Nordic model, the woman has extensive reproductive rights; in other words, control over her own body (e.g. over abortion) and support of the health care system. However, a woman with a substance use problem is obligated to enter treatment, often together with her child. American feminist Iris Marion Young sums up that pregnant women’s substance use can at the political level be regarded in three ways: first, women can be punished for using substances; second, they can be treated for it; or third, they can be empowered. In my presentation I will pay more attention to a Nordic “maternalist” and women-sensitive model and ponder the way it is empowering substance-using mothers.
Fit or fat? Shaping motherhood during pregnancy

Whereas the slender body represents self-containment and a battle against excess flesh, the pregnant body demands social space by making itself visible when the average women seems to want her body to disappear. With the emphasis on thinness before, during and after pregnancy, the maternal body is not necessarily immune to this struggle for self-control and the cult of thinness as it is disseminated in popular culture. The pregnancy body does not ‘resolve’ itself until after childbirth and even then new mothers are judged by how quickly they can return to their pre-pregnancy body shape; ‘fitness’ for motherhood is represented both physically and emotionally. Pregnancy is an ideal time to examine body image because women experience rapid physical changes. This paper will discuss body image in pregnancy drawing upon recent longitudinal Australian research tracking the experiences of 40 women in Melbourne through pregnancy and post-birth. I will suggest that the notion that in pregnancy ‘your body doesn’t belong to you’ is a powerful indicator for understanding how Australian women perceive themselves whilst pregnant. In particular, I argue that the fear of ‘fatness’ in pregnancy is a powerful indicator of women’s anxieties around having children and becoming a mother, experiencing changes in self-identity, and feeling pressure to maintain a stereotypically feminine or slender body shape.

Motherhood and pre-natal testing: a personal perspective

According to the medical profession the direction and scope of reproductive services such as IVF and pre-natal screening are based on solid evidence; the evidence indicates these are effective and safe services. Moreover, women want them.

As a consequence these services are usually presented to the wider community in a positive light with images of ‘successful’ birth outcomes showcasing the importance of their work.

Unsurprisingly this has lead to women being expected to take control - from timing a pregnancy to choosing one particular pregnancy over another – they are to improve their lives and the health of their offspring.

But are these developments all ‘good’ news? Is it safe to assume the push to achieve better birth outcomes and the concomitant use of prenatal testing automatically improves lives?

Could it be the issues raised are causing some lives to become harder? How meaningful, for example, are tests such as amniocentesis and CVS?

As the mother of a child with Down syndrome I believe it is important for myself and other women in similar situations to share their lived experience. Perhaps we can illuminate some of the more complex and troubling issues these technological advances have the capacity to create – not only for ourselves – but for all women.
Susannah Thompson  
*University of Western Australia*

‘Failure and Wastage’: discourses of ‘failed’ motherhood in Australia

Underlying the ideology of maternal citizenship for most of the twentieth century was the expectation that Australian women would find fulfillment as wives and mothers. Coupled with this, the dominant discourse of medicalised childbirth cultivated the notion that women should take responsibility for ensuring the birth of a healthy baby – and thus fulfilling their civic duty as ‘maternal citizens’ - by submitting to the authority of the medical profession. Those women whose babies died either in utero or during the newborn period were conceptualised as having transgressed cultural expectations of motherhood, and their deceased babies were similarly disregarded, having failed to fulfill the accepted understanding of what constituted a ‘baby’. Women whose babies died in the perinatal period were marginalised and excluded from the benefits of motherhood – both socially and financially - and the cultural avoidance of most women’s experiences of loss and led to many women experiencing complex feelings of guilt and shame. In the 21st century, also, there has been a re-emergence in ideas of the ‘ideal [expectant] mother’, potentially leading to stigmatisation for those women whose experiences of expectant and early motherhood fall short of these ideals. This paper has twin aims: it will explore the discourses of failure which shaped dominant understandings of perinatal death, as well as analyse the role of oral history in providing a space in which women are able to reinterpret their experiences as bereaved mothers.

Margie Ripper  
*University of Adelaide*

Images of idealised motherhood in parliamentary and media representations of mid-trimester abortion 2004-2006

The paper draws on a comprehensive content analysis of print media coverage and parliamentary debate about second trimester abortion in Australia from November 2004-November 2006. Implicit images of ideal ‘responsible’ motherhood are revealed through its implied opposite - images of the aborting woman. By focussing on the vilified image of women undergoing what are referred to as ‘late term’ abortions very strong images of idealised motherhood are produced. The paper focuses on two such images and their implications

1. the familiar (though fabricated) dichotomy between mothers and women seeking abortion silences women who are both.

2. the construction of second trimester abortion as a tardy and irresponsible ‘choice’ by women with unintended pregnancies silences the voices of women who terminate wanted pregnancies in the second trimester overwhelmingly due to foetal abnormality.

I conclude by locating these images of aborting women within the wider Australian discourse about women ‘refusing’ motherhood.
Women who trouble: Motherhood on the edge

This paper discusses our ongoing research around the effect on women of mothering a child of difference. We use the context of children with ADHD as a lens through which we explore and problematise motherwork. In this paper we discuss the ways in which women trouble the taken for granted notion of what a 'good' mother is. We use narrative interview technique to gather women’s stories of their lived experiences of mothering a child who is different. We use these stories as examples of the troubling work some mothers engage in. This troubling work occurs because mothers of these children frequently experience harsh and judgemental treatment by medical professionals, teachers, friends and family. Further, mothers often do this harsh judgemental work to themselves because in their perception their motherwork and the outcome of their motherwork (their child) does not align with the way things should be. However, these women do talk back to the judging and shaping of their motherwork. In speaking out, in trying to gain a voice, and have it heard, in being always vigilant to their child’s interests, women are often considered troublesome and even troubled.

Thenjiwe Maqwaza
University of KwaZulu-Natal

Being a mother whilst at primary school: Trends and tribulations

As earlier noted by a South African social anthropologist, Eleanor Preston-Whyte; there continues to be a ‘concern over the possible adverse health, social economic and demographic effects of high rates of adolescent fertility’ Preston-Whyte (1991:6). In the same vein this paper is concerned about mothers who are also primary school children. The fact that school children, especially of primary school level get pregnant and have children continues to be mind boggling. Besides the fact that the children become ‘mothers’ within the context of HIV and AIDS, it is strenuous to conceptualise how the child mothers deal with mothering duties. According to the UNAIDS reports of 2003 and 2004, AIDS has overtaken malaria as the leading cause of deaths in Africa. KwaZulu-Natal is one of the provinces that have recorded highest HIV and AIDS statistic figures. This fact is of concern and explored in the paper.

Although one is aware of the fact that being involved in sexual activities and getting pregnant cannot be the sole responsibility of child mothers, this research report deliberately focuses on child mothers. It reports on the holistic life of primary school mothers; that is, their daily lives as both young mothers and school children. The child mothers’ opinions & practices are discussed and analysed with an intention to understand ‘what they make of this challenging task’. The paper stems out of a four month long empirical study of the South African child mothers of the KwaZulu-Natal region.

Jennifer L. Broeder
Webster University

Motherhood Too Soon: Practice of Mothering Premature Infants

This interpretive phenomenological study of mothering premature infants examined the process of becoming a mother during infant hospitalization and after discharge.
This study aimed to reveal mothers’ transitions in caregiving practices, and what helped or impeded their getting to know their infants. Eight mothers were enrolled within two weeks of their pre-term infants’ births. The mothers were interviewed every two weeks while their infants were hospitalized and monthly after infant discharge for four months. Each mother participated in eight semi-structured, in-depth interviews. During the interviews, mothers responded to questions regarding stress and coping, getting to know baby, and history and meanings of pregnancy, mothering, and work. Paradigm, thematic, and exemplar interpretive strategies were used to analyze this narrative data.

This paper presents examples from the practice of mothering within the Neonatal ICU. It includes aspects of four paradigm cases that illustrate how women took on mothering their premature infants. These cases dramatically reveal the emergence of mothering particular to each mother’s situation through how she cares for and nurtures her pre-term infant. Each specific case strongly reveals aspects of each mother’s lifeworld that helped or constrained her to become the mother she wanted to be.

Kyoko Taniguchi 1-C1
Emory University

Split-Face of the Mother in Okamoto Kanoko’s “Sushi”

This paper examines the representation of mother as the split image (“good mother” and “bad mother”) in “Sushi” (1939), a short story by one of the prominent Japanese female writers, Okamoto Kanoko (1889-1939). I will suggest the ways in which the eroticism of the maternal runs as an undertone of the story. Interestingly, three decades later, another Japanese female writer, Kanai Mieko (1947-), published a short story titled “Yamamba” (mountain witch) (1973), and in it she cites an epigraph a quote from Okamoto’s “Sushi.” Kanai’s “Yamamba,” then, can be read as a radical reinterpretation of Okamoto’s seemingly heartwarming, although not without a bittersweet sense of transience, story of the mother-son relationship. The link between cannibalism, death, the bodily incorporation of food, the idealized fantasy mother, and the erotic image of the split half of the mother, that is apparent in Kanai’s narrative, is already quietly implied in Okamoto’s “Sushi.” I will highlight the inherently erotic aspect of motherhood and “transient” mother-space in the story that is apparently about the incorporation of the “good” object and vomiting out of the “bad” object, the “good” mother who feeds her child the “good” food, and the idealization of the “good” mother.

Deb Jordan 2-C1
University of Queensland

Writing Mothers/Writing Daughters

Writing Mothers/writing daughters is a theme explored in different contexts, in different genre. One thinks of Drusilla Modjeska’s Poppy or of the biography of Edna Ryan by her equally acclaimed daughter. This paper will address the making of There’s a Woman in the House, A 1950’s Journey, which is a self publishing venture to celebrate the life and work of my own mother, through her own voice, with a collection of her own writings as a freelance journalist in the 1950s. It will address, through powerpoint, some of the issues that arose in the process of re-discovery and publication, some of the methodologies and options of genre.
The Problem of Maacah's Idolatry: maternal "speech" in the (Hebrew) Book of Chronicles

In this essay, I shall argue that in Chronicles Maacah is not simply deposed because she is an idolater. Rather, in an important sense Maacah's act of producing an idol for the goddess Asherah threatens patrilineal, patriarchal social order itself, as it is constructed and understood in Chronicles. Specifically, her act undermines the dominant (unconscious) phantasy at work in Chronicles: that of masculine, monosexual (re)production. To sustain itself, this phantasy requires the "silence" or non-representation of the maternal body. In other words, it is not simply Maacah's idolatry that sees her punished; it is her daring production of the feminine divine and the associated female genealogy it evokes (the goddess/mother, worshipper/daughter) - the repressed of patriarchal discourses according to Luce Irigaray - that such a creative act effects. I wish to show that Maacah's productive, creative act may be considered as visual and tactile maternal "speech". When read alongside the naming speech of Jabez' mother in 1 Chr. 4:9, and the murderous speech of Athaliah in 2 Chr 22:10, Maacah's "speech" is more than just a transgression of the law against the image. Maacah's act may be read as a threat to the continuity of patrilineal succession and patriarchal social order. Attempting to represent the maternal body as divine arrests, even perhaps "clots," the "fluidity" of this masculine order of representation because it contradicts what constitutes the "reality" of this masculine discourse: a world of (self-producing) men.

Traditional 'ilan' Adoption

The uniqueness of Torres Strait traditional 'ilan' adoption is a complex practice and sacred 'lore' commonly used throughout Torres Strait. This practice or customs is normally 'unspoke' outside of families but in this circumstance I have been give permission by my elders and family members to talk in a generalized context and from my experience as someone whom has been traditionally adopted. Traditional 'ilan' adoption is seen as permanent transfer of a child from one family member to another. This process is sacred because once a child is 'given' a term that I will refer and use, by the biological mother she has no say in the nurturing practices of that child in Kala Lagau Ya it's referred to as 'tuk paura thai gia', which means that mother cannot make herself known to the child. The reason for this practice in my case was because my adoptive mother could not conceive a child and my biological mother 'gave' me to her brother so they can have a family of their own. Therefore, the 'lore' of traditional 'ilan' adoption is that once the child is permanently transferred from one family to another than that child grows up learning only the genealogy of her/his adoptive family and their way of life.

Note: I would like to mention here that I will be talking from my experience only and my story will be different to other Torres Strait families whom have experienced traditional 'ilan' adoption.
Helen Riley
QUT

Branches without roots: late discovery adoption and mothering

One of the least recognised or examined consequences of past adoption practices have been that many adopted people have found out about their adoptive status as adults. These late discoverers often suffer acute genealogical bewilderment arising from the sudden revelation of a long held secret about them. A wide range of ethical issues encompassing identity, relationships and values can be documented arising from this intentional denial of knowledge of genetic origins.

These ethical issues – the ethics of identity – have implications for mothering. As both a late discovery adopted person and mother, I will draw on both my own personal experiences and contemporary research to provide a picture of how and why the intentional denial of fundamental knowledge about one’s own self can affect our lives as mothers. These issues can encompass health consequences, cultural identity, religious beliefs, feelings of mis-recognition, of being mute or invisible, of not being in control of one’s own life, and disharmony in relationships. A tree with branches but no roots is on shaky ground!

Brooke R. Spangler
University of Montana

Social Competence and Bonding

The attachment style of children throughout their early years has been found to relate to social competence and social support (Marcus & Kramer, 2001). This investigation attempts to determine whether the relationship is evident during middle childhood. Thirty 8-13-year-old children and their mothers participated. A correlational design was used. Attachment style was assessed with the Parent/Child Reunion Inventory (Marcus, 2001), social competence was assessed with the Social Competence Inventory (Rydell, Hagekull, & Bohlin, 1997), and social support was measured with the Social Support Appraisals Scale (Dubow & Ullman, 1989). A measure of social desirability, the Marlow-Crowne Social Desirability Short Form (Reynolds, 1982), was used to assess the participants’ likelihood of responding favorably. Correlations were conducted to determine if there was a significant relationship between attachment security, social competence and social support, but results were nonsignificant. Results show that attachment security was not an adequate predictor of either social support or social competence. A significant correlation was found regarding high scores on the Parent/Child Reunion Inventory and the Marlowe-Crowne Social Desirability Short Form, suggesting that mothers may have responded in an unrealistically favorable way to questions concerning their relationship with their child.

Jasmine Symons
Artist

Art and Motherhood

Art and motherhood are necessarily entwined for me and the two experiences feed off each other. I began painting as a means of communicating with myself when I was struggling as a new ‘stay at home’ Mum. I was, and still am, trying to reconcile how baffling it is to be a modern woman in a role that has changed little over many
generations, and the contentious belief that it is possible to ‘have it all’. These paintings now belong to my first solo exhibition entitled, ‘The Goose that Laid the Golden Egg’.

My paintings explore the tangle of emotions surrounding motherhood; the revelations, the tricky bits and the treasures. They include concepts such as; feeling like a domestic appliance, love at a whole new level, lost libido, coming to terms with a new body, the guilt of not getting the tasks of motherhood quite right, sleep deprivation, the formation of a new identity, and a feeling of wanting too much all at once (the golden egg). They have an element of fun and irony because I see my experience as a Mum as being overly civilized, and ridiculously mad at the same time.

The dilemma of traditional and modern roles for women is more obvious as a mum.

Kerry Holland
Artist

Motherhood and God: an Ancient Spirituality and Contemporary Experience

Young women experiencing motherhood for the first time are catapulted into a changed life experience for which there is no practise. For some the process is easy but for most it means massive changes in the way they spend their time and perhaps more significantly the mental space they have to think and reflect on the significance of things. I remember as a young mother complaining that I had no ‘time to dream’.

In Margaret Hebblethwaite’s book, *Motherhood and God* (Geoffrey Chapman, London, 1984), she describes her early experience of motherhood and all its joy and pain. Margaret writes of the Ignatian Spiritual Exercises, guidelines set out by 16th century St Ignatius of Loyola from his own experience, and how they help her to begin to discover a theology that is born out of her own experience.

Twenty years ago, inspired by the honesty of Margaret’s story and my own longing for ‘dreaming space’ I embarked on a 30 week retreat in daily life with a spiritual companion and mentor, Audrey Graham FMM, who listened creatively to my story reflected on in the context of the Christian story. The experience of this remarkable, gentle spirituality has been affirming, healing and liberating informing my life and art progressively ever since.

Using a few images of my metaphoric, abstract art works and drawing on my experience and that of others I will touch on ways in which this well-travelled ancient spirituality, adapted for contemporary times, can facilitate the development of a personal understanding of God relevant to a mother.

Kitty Carra and Andrea Fox

Brisbane Feminism Online

New Motherhood Old Feminism

“Living Books” is a concept that originated in Sweden in 2006 and is now being emulated across the world. Alongside the traditional books, videos and magazines, libraries have started to lend out people to the curious reader.

Live books are people willing to share their story from their own unique perspective with those who wish to “read” them. In Lismore the most popular ‘living books’ have included the Muslim women, gay men, the police officer, the young man with an intellectual disability, the Buddhist and the Italian migrant.
This innovative idea allows an in-depth exploration of the personal experiences of the subject and provides an invaluable opportunity to test opinions, suggestions, questions and assumptions against a willing respondent. In the spirit of this new concept, Brisbane Feminism Online editors, Kitty Carra and Andrea Fox, offer themselves as "living books" to attendees of the conference on the topic of New Motherhood Old Feminism.

Kitty and Andrea have entered Australian motherhood very typically in their early thirties. Explore their journey from individual feminism to a new kind of feminism based on sacrifice, love, compromise and partnership. Ask the questions you would love to ask a new mother or share the things that you have found out yourself. This living books session promises an interesting dialogue in an innovative format.

Virginia Thorley
University of Queensland

BREAST SHARING IN 20TH-CENTURY AUSTRALIA

This paper describes cultural practices involving the breastfeeding of an infant by someone other than the biological or adoptive mother in twentieth-century Australia, 1900-2000. Wet-nursing is the ancient practice in which women from low-socioeconomic backgrounds earned a living by breastfeeding, either in private employment or in institutions. Cross-feeding (or 'cross-nursing') is a usually informal, unpaid arrangement among equals, usually sisters or friends. Unlike wet-nursing, it was often reciprocal and continues today.

In the early-1900s wet nurses were found through newspaper 'Situations Vacant' columns or through doctors and midwives. Hiring a wet nurse was discussed in advice columns in the print media and in books of household management. The professional wet-nurse had virtually disappeared by the 1920s, replaced by artificial feeding. Negative or ambivalent community attitudes made women who cross-fed reluctant to divulge this information. The most critical question associated with this practice was the issue of the mother's consent; it was highly unacceptable to do so without the mother's agreement. Other issues that have been raised include community attitudes and concerns about the transmission of infections. The use of other women's milk from human milk banks, that is, donated milk without a donated breast, will be discussed only briefly.

Helen Farley
University of Queensland

As Cold as a Witch's Tit: The Witch as the Bad Mother

Inquisitors would shave the body of the unfortunate witch to find the 'witch's tit', proving once and for all satanic collusion. The witch is the unnatural mother, her third, incomplete breast not fit to suckle a natural child; only demons, familiars and infernal cambions may sup at that point. This paper will explore depictions of the witch as the bad mother from late medieval and early modern times. Further, it will show how these attitudes have survived in contemporary speech through phrases such as 'cold as a witch's tit' and 'witch's milk'.
Ideas, observations and outrage: The development of a mother-centered research agenda

Today I would like to present my research project for my Ph D. The overarching goal of my project is to increase the rate of exclusive breastfeeding amongst first-time mothers in Caboolture Queensland. Caboolture is chosen as the site of this research because of its many indications of socioeconomic disadvantage amongst women and children. The research project is still in the development phase, however even at this early stage, interesting philosophical dilemmas and contextually rich data is available. In this paper I would like to share, through the stories of participants in the research, fascinating examples of the marginalization of women as mothers within Queensland Health and the types of resistance to public health initiatives this marginalization causes. I would also like to share with you my observations that “professionalised” and “bureaucratic” work structures are a potent and powerful force of exclusion and marginalization of mothers from the health services. Finally I would like to demonstrate how through development of a research agenda that attempts to be the opposite of everything “professional and bureaucratic” we can get a sense of our intellectual oppression.

Aboriginal Women Vs Canada: Aboriginal Mothers, Resistance, and Activism

Despite the power and respect accorded to Aboriginal women in our pre-contact societies, or perhaps because of it, since the first days of settlement the Europeans colonizers have not only ignored the voices and concerns of our Indigenous mothers and grandmothers, but have in fact worked hard to silence them. In this examination of the roles of mothers as they have evolved from our traditional Anishnawbe culture through to the contemporary contexts we can see how the colonial imposition of male-centric ideologies and institutions have caused significant damage to our First Nation’s families and communities. Whether their actions were simply an unconscious reflection of their own patriarchal social structures, or a deliberate attempt to disrupt the strength and social organization of our nations, the resulting social and economic marginalization of Aboriginal women have pushed disproportionate numbers of our people into dangerous situations where they struggle with extreme poverty, homelessness and prostitution. Both Amnesty International (2004) and the Royal Commission on Aboriginal Peoples (1996) have argued the contemporary violence against Aboriginal women and children specifically, and the overall myriad of social problems generally, are to be understood as a direct result of various government policies imposed upon our First Nations. Through a variety of legislative acts, beginning with, but certainly not limited to, the provisions of the Indian Act, Aboriginal women as a group have historically and continually been denied many of the basic rights that others take for granted in this country, which have had far reaching implications for their children and grandchildren. We must recount the experiences of our Aboriginal mothers, who fought for the recognition of their basic human rights, in order to understand how significant their achievements have been and how many lives they have changed for the better.
White mothers, Indigenous children: Child removal, good intentions and denied knowledges

As highlighted in the *Bringing Them Home* report, white Australia has a long and violent history of engaging in acts of child welfare deemed 'beneficial' to Indigenous people. Such histories, however, did not end upon the publication of the report, nor in the cessation of official policies of child removal and familial separation. Rather, the white nation continues to engage in acts of violence against Indigenous communities, and in particular, in removing Indigenous children through recourse to claims of 'best interests'. We see this in the much higher removal rates for Indigenous children into foster care across Australia, rates that fail to be accompanied by adequate forms of redress for the ongoing effects of colonisation within Indigenous communities. This paper explores these issues by comparing three data sources that relate to child removal and foster care in regards to Indigenous children: 1) recent media reports about the placement of Indigenous children, 2) previous research on white foster mothers of Indigenous children, and 3) a recent autobiographical account by one such foster mother, Kathleen Mary Fallon. It will be suggested that the denials of colonisation are used to manage accounts of white violence in the context of foster care, and that maternalistic discourses of generosity must thus be read for their complicity with colonisation. It is proposed that the account provided by Fallon allows for an alternate understanding of white mothering in the context of colonisation that is less about denial, and more about accountability and responsibility.

Mothers of Trauma Survivors: Vicarious Victimisation

Mothers of trauma survivors are often called upon to provide emotional support to their children. Mothers in therapy reported experiencing symptoms they saw as being not only related to hearing the narrative of the trauma, and empathising with the pain of their children, but to experiencing a sense of having failed to perform the protective mother role. Research has investigated vicarious traumatisation in emergency service personnel and in friends and family of trauma survivors. However, no research has investigated the relationship between this sense of failure to protect a child and secondary traumatic stress or vicarious traumatisation. This is an ongoing study, and preliminary results are being presented. So far, 30 mothers and 23 fathers of teenage rape survivors have been assessed using the Trauma Symptom Inventory, and a demographic questionnaire. Preliminary analysis has revealed a strong relationship between a sense of failure to protect and traumatic stress symptoms in both mothers and fathers, with a significantly higher level of traumatic stress symptoms in mothers. In addition, only the fathers' reported sense of guilt and traumatic stress symptoms were found to be negatively related to a successful court resolution, and evaluation of their child's recovery.
Workshopping with the *Listening Guide*: Listening for and to the Relational Voices in a Mother’s Narrative.

Carol Gilligan asserts that ‘speaking depends on listening and being heard: it is an intensely relational act’. A dilemma faced by many feminist researchers has been, not only how to hear the voices embedded in the narratives told by research participants, but, also, how to honour and re-present those same voices. A group of researchers working closely with Gilligan during the 1990s developed a method for specifically focusing on this task of listening. This method has become known as the ‘Listening Guide’ and has been embraced and further developed by researchers in a number of different disciplines including psychology, sociology, education and maternal scholarship. In our research in the Applied Ethics and Human Rights program at the Queensland University of Technology, we have found this method to be highly effective for our individual research projects. Following the lead of Andrea Mauthner and Natasha Doucet, we have begun meeting regularly to converse about our distinctive uses of the guide. These conversations have not only provided us with a richer insight into the voices embedded in the stories told to us but have also provided us with the opportunity to define and, perhaps, refine our understandings of the guide. The intention of this workshop is to introduce you to this mode of narrative analysis and share our understandings and engagements with it. Using a short interview extract from a narrative told to Eleanor Milligan as part of her doctoral project on ethical practice in prenatal screening, we invite you to engage with the *Listening Guide* and to listen for, and to, the multiplicity of voices embedded in the story. Through intentionally listening for different ‘voices’, each individual’s story spirals outwards to illuminate the broader social, cultural, political and historical stories in which we are all embedded.

**Kylie Sait**

Macquarie University

The Dual Challenge of Motherhood and Migration

This paper explores the complexities surrounding the dual transitions of motherhood and migration. For newly arrived migrants the often turbulent period of settlement may be compounded by the major life changes associated with the transition to parenthood, most notably motherhood. Mothers from non-English speaking migrant backgrounds in particular may experience difficulties presented by this dual transition. In addition to the pressures of becoming a new mother, they are confronted with learning a new language and negotiating different cultural practices. Further to this, it is likely that they will have lost valuable social support networks at a time when these resources are most critical. With little or no informal support networks, such as family and friends, and communicative barriers due to a limited command of English, new mothers may feel marginalised and isolated from the local community. They can have difficulties developing new friendships and establishing a support network. Further to this, they may avoid accessing mainstream family and early childhood support services and organisations such as playgroups due to an actual or perceived lack of respect for linguistic, cultural and religious diversity on the part of service providers. Preliminary findings from a qualitative study investigating these issues will be presented.
Anna Kopeikin
University of South Australia

An exploration of Russian women's experiences when choosing Leading Maternity Carers (LMC) in New Zealand.

Aim: The focus of this qualitative research is the experience that Russian women migrants in New Zealand have in choosing Leading Maternity Carers (LMC) and accessing maternal health services.

Method: The exploration of themes gathered from semi-structured interviews provides meaningful insight into Russian women's preferences for LMC in New Zealand and various issues and barriers in accessing maternal health care.

Results: Russian women, as immigrants, appear to be in a particularly vulnerable position when accessing maternal health services in New Zealand. The themes emerged during research analysis: choice, nurse's role, and anxiety. Nurses have a very important role in Primary Health Organisations in regards to women's access to health care. Nurses working in a primary care setting are often a first point of contact for pregnant Russian women. The experience of anxiety during the search for LMC was a particularly alarming finding, and further investigation is needed to get a clear picture of how anxiety affects Russian women during pregnancy.

Conclusion: Recommendations for health practitioners, including nurses and LMC, emphasise the need for increased awareness of the issues impacting on Russian women migrants' access to maternal health care. Enhance collaboration and communication between nurses and LMC are also recommended in an effort to ensure better access to health care. Nurses working in a primary care settings need to provide more support and health promotion for Russian women when providing pregnancy testing and education about access to New Zealand maternity care.

Elizabeth Dewi
Victoria University

The Relationship between Women Migrant Workers and their Children in Indonesia: Feminist Perspectives, Community Values, and Motherhood

The outflow of women from Indonesia and their entrance into domestic service in more than seventeen countries represents a significant contribution to the country's economy in the form of remittances, to their community, in terms of regional development, and to their family. Despite their large number, wide dispersal and significant contributions, the response to the mothering issues and needs is still inadequate. This study will enhance the understanding of 'good' mothering that has not been discussed in the Indonesian context, since it has been seen as a natural, unchanging and almost inevitable fact of life. Secondly, this study will explore and analyse how mothering in Indonesia has a profound impact on many foundational social issues, such as family structure, ideology about women, gender inequality, gender division of labour, and community relationships. Finally, it will also extend our knowledge of capacity building within different community contexts by exploring the economic value and meaning of contributions of mothers to the family and community. So, it is very important to open up the opportunity for women migrant workers to speak about their experiences as mothers; to start to recognize 'the other
side’ of motherhood; then, to establish a meaning of ‘good mother’ from their perspective in contrast to the existing dominant one.

Tomoko Shimoda
University of Auckland

**Representation of Mother in Japanese parenting magazines**

This cross-national study investigated representations of fatherhood and motherhood in contemporary Japanese and English-speaking parenting magazines. In particular, the study examined the extent to which contemporary parenting magazines portrayed the social dimension of parenting.

The study employed an interpretive content analysis methodology to examine a sample of the most popular Japanese and English-language parenting magazines. The results indicated significant differences in how motherhood and fatherhood were portrayed in Japanese parenting magazines compared to English-language parenting magazines. Results indicate that Japanese parenting magazines still portray a mother’s role vis-à-vis her children as of overwhelming importance. Her role in any other non-parenting capacity, for example a previous or planned future role in the work place, is invisible and almost never mentioned.

Christy Parker
Massey University

‘How are mothers made? Discourses of risk in the construction of pregnancy’

Popular representations of pregnant women isolate these women from the social context of pregnancy. Women are constructed as mothers (separate to the foetus) while still pregnant, and as bearing individual responsibility for ‘their babies’. Based on a discourse analysis of selected media and health education texts, this paper explores how mothers are ‘made’ and positioned as the site of risk for foetal wellbeing. Three types of pregnant mothers are identified in these texts: the ‘good mother’; the ‘acquiescent mother’; and the ‘monstrous mother’. The implications of these constructions for women’s experiences of pregnancy, and social practices around the pregnant body more generally, are discussed in this paper.

Joan Garvan
ANU

**Interrogating maternal subjectivity using a Bourdieusian framework (work in progress)**

I am entering the third year of a PhD study asking why do women grapple with issues related to identity when they become first time mothers. Generally women become mothers within a family form that is the product of both objective socializing influences (state, church, economy) and subjective life experience. Both the practicalities and the symbolic meanings associated with mothering within families do not gel with the aspirations and expectations of contemporary women. In my paper I will talk about the conceptual framework and key themes I am planning to use to interpret interview materials and case studies.
Bad Mums: The Media, Sex and Feminism

This paper aims to pursue the logic and proof of maternal authority as it has most recently played out in relation to a widely circulated and hotly debated report released in Australia. The report, Corporate Paedophilia: the Sexualisation of Children in Australia by Emma Rush, produced a flurry of responses and reactions. Media experts such as Catherine Lumby (to which the title of this abstract pointedly refers) were called upon to give their opinion; parents joined an online email campaign voicing their concerns and the retail giant David Jones has now begun litigation against the report’s authors. As can be expected, the debate around the sexualisation of girls in the media has degenerated rapidly into a polarized stalemate which focuses primarily on the effect, if any, of sexualized images on young girls, while discussion of corporate responsibility remains negligible. In this paper, I want to draw attention to the way parental, and most often maternal, authority is mobilized to defend positions. Bad mums are everywhere in this debate, and they are quite different from the ‘bad girls’ once heralded by Lumby when she wrote Bad Girls: The Media, Sex and Feminism. To be sure, the deployment of maternal authority occurs on both sides of the debate but I want to pick up on its particular use within a pro-media discourse in which both parents and children (girls especially) exist in an abstract space where complete control, agency, authority and privilege are assumed.

Motherhood and Legal Liability

For the Mother: Images, Issues and Practices Conference I would like to explore the legal and policy issues that relate to legal liability and motherhood. For example, I will examine the insurance issues as well as the social aspects and practical realities of motherhood. In this regard I will explore why in most situations, mothers are found not to be legally liable for negligence against their children.

In particular I will look at a recent case from the New South Wales Supreme Court, Abraham Bht Abraham v St Marks Coptic College and Ors [2006] NSWSC 1107, where it was found that the parents were not legally liable. I will also discuss how overseas jurisdictions have dealt with this liability issue.

I will also comment on whether or not there should be immunity from suit for parents in the event that they are negligent in relation to their children.

“To Blame or not to Blame” – mothering the murderous son in Lionel Shriver’s We Have to Talk about Kevin

Lionel Shriver’s novel We Have to Talk about Kevin is a disturbing portrait of a mother (Eva) and child (Kevin) relationship as tragic and compelling as it is horrifying, and one which has divided its readers, especially those who are or would be mothers. Sympathetic to what she sees as Shriver’s ‘realistic’ portrayal of Eva, Jenni
Murray writes that the book “will resonate with everyone who has ever had a child or thought about having one”. Niki Bourke finds that the first part of the novel certainly resonates with those who find mothering a fraught experience, but later developments in the novel lead her to conclude that it is ultimately a “tale of excessively cruel mothering.” Such extremes of response to Shriver’s fictional mother, Eva, while flagging the fact that not all mothers are alike in their experiences or expectations of mothering and motherhood, nevertheless identify the mother as the pivotal figure in the nurturing of “the child”, so that the failure of the child to be an affectionate and caring individual is seen fundamentally as a failure to mother properly. The “to blame or not to blame” game that has developed around Eva’s characterisation, invited in large part by the way she analyses herself, is predicated on the view that the child is always and already innocent, subject to good or bad parenting, good or bad mothering. In Eva’s portrayal of Kevin as a ‘demon’ child, Shriver’s novel troubles this view, insisting, as the title does, that in talking about Eva as a good or bad mother, we most definitively have to talk about Kevin.

Jane Hankel

Workshop: Inspir=Ed

In today’s society mothers are undervalued and isolated. The Inspir=Ed Mothering Project is an innovative project that supports and empowers mothers by sharing techniques to build confidence, self esteem and resilience. The project uses innovative arts and crafts techniques to build mothering skills to support the sense of self and the mother-child bond. Inspir=Ed has developed an internationally recognised training program and a set of four comprehensive art and craft play activities and materials. The training programs and materials are designed to support mothers and children through specific developmental stages of childhood. Working with imagination, inspiration and intuition the programs empower mothers, recognising the importance of art and craft, songs and lullabies in reaffirming mothers and providing skills to support their relationship with their children. The project acknowledges the value of mother’s role in society, providing a forum to build and develop relationships to create stronger community links and support. Many art and craft techniques have been lost in favour of ‘new technology’. This project supports intergenerational mothering, art and craft skills.

Victoria Yareham

University of Queensland

Session 1-E4

Mothers in the Rgveda: An Overview

This paper provides a survey of the nature of mothers in the Rgveda, the oldest Indian religious text dating from the second millennium B.C.E. An examination of the term “mother” (mātrā) and its associated words will bring to light the diverse contexts in which such language is used: while the poets primarily invoke a variety of goddesses as mothers, they also use maternal terms to address women and objects such as cows and fire sticks. The specific instances of these words and the broader textual trends formed by them show what the concept of “mother” represented to the Vedic poets, as well as the religious and cultural construction of feminine divine and human figures.
Mother's Money

This is a study of mothers' money in relation to her children, her husband and herself. Money is not just a material thing but has symbolic meanings and is often used to express a person's relationship with significant others around them.

In this study, about 40 mothers were interviewed to see how their perception and handling of money mediate their relationship with significant others around them. A comparative dimension is made possible by looking at working mothers (always worked); mothers who never worked and have always been home-makers (a dying species); and home-maker mothers who are currently working. A final group of mothers was introduced into the design to allow for investigating how role change from a working to a non-working mother has impacted to set up new ways of conceptualizing a woman's role as mother and wife.

Exploratory interviews already carried out show mothers struggling with traditional motherhood ideologies and various versions of self-interest when faced with money handling decisions. How mother handles money reflects well their struggles with their identity, power and the social situations in which they are embedded.

The Presentation of Motherhood in Ancient Hindu Legal Sources

This paper is a study on the presentation of motherhood in the Laws of Manu—one of the earliest literary sources providing valuable information on all aspects of Hindu social structure, family life and religion. Reputedly the first Hindu legal text, composed in the beginning of the Common Era by the male elites of that time, it has been regarded as an authority on most of social, legal and religious matters of the Hindus. The paper will explore the roles of mothers, wives and daughters as prescribed in the Laws of Manu and outline the interrelatedness, the parallels and dichotomies between the roles of women as constructed in the Laws of Manu and in Hindu society. The contradictions and tensions between the rigid patriarchal norms and the actual deviations from them that can be observed in Hindu society today have very likely been present throughout Indian history. The paper will emphasize the importance of examining the position of motherhood within the historical framework, outline some of the most prominent issues relating to mothering in Hindu context and identify some of the parameters involved in the status of mothers, wives and daughters in Hindu society.

The Limits of Family Friendly Provisions

Despite substantial increases in paid employment, mothers in heterosexual couples continue to perform a larger load of unpaid domestic duties than their male partners. In contemporary Australian work/life balance literature, there have been calls for increased family-friendly provisions, especially those that will enable mothers (and fathers) in Australia to balance paid employment with their family responsibilities.
While this is a crucial step towards gender equality, it is essential to recognize the potential limits of these provisions. While they may enable mothers to undertake paid employment, some Australian research suggests that they simply provide a means to accommodate their larger unpaid domestic load. They do little to challenge the unequal division of unpaid domestic work and child care between male and female partners. Until the unequal division of domestic labour between individual heterosexual couples is challenged in the intimate sphere, mothers will continue to face a significantly larger ‘double-burden’ of paid and unpaid work than their male partners.

### Joanne Kinnane

2-F1

QUT

**Why is ‘Normal’ so Hard to Achieve?**

**Everyday experiences of Everyday Midwives**

My research project, *The Impact of Ethical Encounters Upon Midwives*, seeks to explicate how midwives are affected by everyday events. I am particularly interested in the everyday nature of ethics and the place it has in midwifery practice. The activities in which midwives take part sometimes leave indelible impressions, and midwives’ ethical boundaries and capacity for caring often extend beyond their legal and/or professional responsibilities. Drawing on the work of Jerome Bruner (1991), with the premise that all stories are formative, I have collected narratives from 15 midwives. By listening to these stories I have discovered a great deal about the place of ethics in their practice.

In this paper I will share with you just one ‘idea’ that showed itself many times whilst I was looking at the relationships between doctors and midwives. Utilizing exemplars from midwives’ stories, I will explore the concept of “keeping things normal”. Some of the ethical issues inherent in this struggle shall be visited briefly. This gives us a glimpse of how stories are continually being told and retold, interpreted and reinterpreted. As soon as I have told my story of the midwives’ stories, they have become new again, another story, as interpreted by the audience. Through interpretation I hope to elucidate the impact that these encounters had upon those midwives.

### Mabel Cordini

3-F1

*Federal University of Jequitinhonha and Mercury Valleys*

**The Game Mothering Practices**

To understand deep processes, mainly the construction of the societal imagination concerning mothering, the Game Mothering Practices were created. The game was applied in a qualitative research environment using phenomenological instruments. It was conducted in two different rural contexts - modern and traditional. Twenty drawings were created which represented the mothering practices as understood by various family members. The game was used in a field research for the thesis “An Exploration of the Effects of Modernization on Peasant Women’s Work and Motherhood Experiences” conducted in two states (Pernambuco and Minas Gerais) in Brazil.

The game is composed of a panel, a set of six cards and pieces of colored buttons (green, yellow and red). In a big panel were the twenty drawings describing different mothering practices. These were organized into six categories: Feeding, Clothing,
Teaching, Hygiene, Heath Care, and Affective Care. The drawings of the family members selected in the research were: Mother, father, daughter, son, grand mother and grand father. Three different colors were also used to indicate the degree of difficulty or pleasure in doing these mothering activities, in order to register pleasure or dislike in doing each activity. The use of the game based on drawings was adequate in focus groups of illiterate and semi-illiterate women. These women were able to capture and discuss changes of rural women's mothering conceptions and practices.

Clare Mariskind  
Victoria University, Wellington

"Welcome to the Mommahood": How Hollywood portrays women learning to mother

Popular culture is a significant part of Western society, and contributes to the social construction of roles and identities. Hollywood films portray many aspects of human lives, and motherhood is no exception. Films depict a variety of images of mothers, but few stories are told specifically about mothering. In this paper, I have chosen three films in which women without children find themselves in a position where they have to assume a mothering role. Analysing this process of learning motherhood illuminates representations of the 'good mother', and how mothers are positioned in popular culture. I employ a situated learning approach, which investigates learning through participation in the practices of social communities and the construction of identities within these communities. I investigate the "mommahood" in these three films and what membership of this group entails. I look at what ideals are presented for mothers to aspire to, and how other film characters relate to mothers' attempts to meet these ideals. Finally, I assess the implications of these film representations for viewers.

Denise Ferris  
ANU

Unspeakable: Picturing Maternal Desire, its Meanings and Contexts

I will examine a broad range of photographs by mother artists, on the subject of maternal desire. Representing their maternal relationship, artist mothers have made photographs of children since photography's inception. These photographs are evidence of maternal desire, of the maternal gaze. I will discuss here artists and photographers who have used photography to merely allude to, or evidently describe, variously depicting their maternal desire.

I will show a range of artists, from Mary Kelly who disavowed photographic representation, to current photographers, for example Julie Sundberg, who has photographed, explicitly in colour, her fourteen year-old daughter. The second-generation photographers of the Victorian era, the feminist artists of the seventies using psychoanalytical references, such as Anne Ferran, Pat Brassington and current artists Anne Noble, Polixeni Papapetrou, amongst others will be discussed.

Using contextualising information from a 2004 Social Sciences study, the maternal 'desire' represented in these photographs, I propose, is distinguished as loving, passionate, sensuous with a kind of relational intimacy that sets it apart from the sexuality of other desiring. The distinction between mother-child non-sexual desire
and the enactment of sexual love and desire is highly significant in understanding the
discourse on the maternal that these representations have attempted to bring about.

Deborah Keys
University of Melbourne

Becoming A Mother: Narratives of homeless young mothers and wellbeing

It is commonly understood that becoming a mother involves a decline in health and
wellbeing for young women experiencing homelessness. This paper reports on
findings of an Australian research project which considered the effects of motherhood
upon young women’s homelessness. Both young mothers and service providers
were interviewed. The key finding was that motherhood can be a catalyst for positive
change in the lives of these young women. Narratives of redemption were common,
whereby motherhood was understood as not only a time for reflection about identity
and lifestyle, but also as an opportunity for a new start with a new family. Motherhood
was both an empowering and a disempowering experience. Social isolation and
added barriers to education and employment were problematic but these were
balanced by many positive changes. The imperative to achieve stability, particularly
in regard to accommodation, and to take on the responsibility for a child were
associated with changes, in relation to self-perceptions and behaviours, which were
conducive to exiting homelessness. Young women commonly reported improved
self-esteem and a new purpose in life. They also reported changes in relation to
family relationships; becoming a mother was a compelling factor in seeking family
reconciliation. Many spoke of being more future-oriented. Whether they are able to
realize their hopes for the future will in part depend upon the support provided by
services to overcome the significant cultural, structural and personal obstacles. This
paper describes young homeless mothers’ experiences of becoming a mother and
outlines both the difficulties and opportunities of this most powerful and life-changing
experience.

BIOS OF PRESENTERS

Alison Bartlett teaches women’s studies at UWA, and has been researching the intersections of
maternity and feminism for a decade. Her recent monograph, Breastwork: Rethinking Breastfeeding
(UNSWP 2005) has been widely reviewed in feminist, cultural and midwifery journals. Her most recent
research is on embodied forms of feminist activism.

Andrea Fox is the mother of a two year old and holds a post-graduate degree in Economics from the
University of Queensland. She works in economic policy for the Department of the Premier and Cabinet
in Queensland. She is also co-facilitator of two ongoing monthly feminist discussion groups as part of
her role as contributor to Brisbane Feminism Online, and the author of a blog on feminist motherhood.

Brooke R. Spangler, M. A. is a third-year Ph.D. student studying Developmental Psychology at the
University of Montana in Missoula, Montana, U.S.A. My research has focused on middle
childhood/adolescent children and their mothers, and how mother-child attachment security relates to
levels of social competency.

Christy Parker recently completed her Masters thesis at Massey University, New Zealand. A registered
midwife, Christy is interested in the politics of women’s health, and in particular reproductive rights.
Christy’s thesis explored the construction of maternal and fetal subjects in a selection of media and
health promotion texts. Through this work, she identified how pregnancy is constructed as a conflict
between women’s bodies and fetal persons. Christy is planning further research in the field of
reproductive rights, and hopes to begin her PhD in the near future.

Deborah Keys is a research fellow at the Key Centre for Women’s Health in Society at the University of
Melbourne, Australia. She is a sociologist whose research interests encompass sexuality, identity, youth
homelessness, drugs, sexual health and motherhood. She is currently engaged in research with young mothers experiencing homelessness.

Denise Ferris is a photographic artist and lecturer in photomedia in the School of Art, The Australian National University, Canberra.

Eleanor Milligan is a doctoral candidate in the School of Humanities and Human Services at QUT. Her doctoral thesis is entitled “Enhancing Ethical Practice in Prenatal Screening: Facilitating Women’s Ethical Decision Making”. Her work is largely informed by her experiences as a mother, friend, educator and scientist (in recovery). She has a passionate interest in ‘ethics as transformation’, using a framework of ethics which engages a practical, applied and embedded approach to enhancing human relationships and understandings, as opposed to a detached, intellectual or individualistic pursuit.

Emma Woodley has taught for many years in the School of Humanities and Human Services at QUT in the area of applied ethics, professional ethics and identity. She is also a doctoral candidate within the School and her research explores people’s perceptions of power and privilege and how they negotiate their lives and identities in light of these perceptions. She is a committed feminist who combines feminist thinking with an engaged, relational approach to ethics in both her teaching and research.

Fiona Place has always been interested in women, medicine and language. Her work has been published in journals such as Australian Feminist Studies. Her first novel Cardboard won the 1990 National Book Council New Writer’s Award. More recently she had her own column Debt & Equity in the Australian. Currently she is writing about disability.

Georgina Baira (nee Whap): originally from Mabuiag Island in the western groups of the Torres Strait. My totems for my father’s lineage are ‘kedal’ (crocodile), ‘surlal’ (mating turtle), ‘dhangel’ (slug) and ‘worrner’ (friget bird), My paternal bloodline links to Wagedagam ‘koey bual’ and Panai ‘moegal bual’ and my ‘gub’ (wind) is ‘Koiki’ (north-westerly wind). My totem for my mother’s lineage is ‘keygas’ (shovel-nose ray) and her maternal bloodline links to Sipungur ‘koey bual’. My gub through my mother is ‘Zeeya’ (south-westerly wind). These totems that I recognise myself with are from my adoptive parents Don Whap (Snr) and the late Sunema Whap (nee Gizu) through traditional ‘lan’ adoption. I have been traditionally adopted to Don Whap (Snr) and the late Sunema Whap (nee Gizu) when I was three months old and I was ‘given’ as a term that I will refer to by my late biological mother Penina Whap (Snr) who is sister to Don Whap (Snr).

Dr Helena Austin and Dr Lorelei Carpenter teach at Griffith University, Gold Coast campus, Australia. They are involved in ongoing research into the politics of motherwork in the context of mothering a child who is different. In this case the child has been diagnosed with ADHD. They make use of narrative enquiry to examine the discourses of motherhood that enable and disable women.

Helen Farley lectures in the School of History, Philosophy, Religion and Classics at the University of Queensland. Her research interests include contemporary religion and esoteric practice.

Helen Riley: I am a late discovery adopted person and it is this experience that informs my passionate interest in research in this area. My research is aimed at exploring the ethics of identity arising from the intentional denial of knowledge of genetic origins. These ethics of identity have significant implications for current donor assisted conception practices that support donor anonymity and promote secrecy.

Jackie Huggins is the Deputy Director of the Aboriginal and Torres Strait Islander Studies Unit at the University of Queensland and is currently the Co-Chair of Reconciliation Australia. She is a Council Member of the Australian Institute for Aboriginal and Torres Strait Islander Studies and was a member of the Aboriginal and Torres Strait Islander Commission Review Panel. She is a Director of the Telstra Foundation and Chain Reaction Foundation. She was a former Executive Member on the Council for Aboriginal Reconciliation (1994-2000), the former Chair of the Queensland Domestic Violence Council (2001) and Board Member of the State Library of Queensland. Jackie was a Commissioner for Queensland for the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families. She is also a member of the Indigenous Forum of the Australian Youth Foundation. Jackie has published widely on Australian Indigenous issues, in particular history and women’s studies. She authored Auntie Rita (with Rita Huggins 1994) and Sistergirl (1999). In 2000 she received the Premier’s Millenium Award for Excellence in Indigenous Affairs and in 2001 was awarded an AM for her work with Indigenous people, particularly reconciliation, literacy, women’s issues and social justice.

Jasmine Symons: I know I’m blessed when I get to lose myself in a painting for a day, followed by a gentle landing at home to a lovely man and two happy, healthy kids, who love me madly. Realistically, at some point it all turns to custard, and I learn something useful.
Jennifer Broeder RN PhD is a faculty member at Webster University Nursing Department in St. Louis, Missouri, USA. Dr. Broeder has held practice, research, and teaching positions in neonatal, pediatric, and family nursing throughout her career. Recently, she developed a Practice of Mothering course available to nursing and women's studies students.

Jenny Jones is the married mother of three young adult children as well as a doctoral candidate within the School of Humanities and Human Services at Queensland University of Technology. Her research engages with maternal narratives, specifically through the narratives of mothers of young adult children. She is a dynamic member of the Association for Research on Mothering and is currently Secretary of the Australian branch of the association.

Joan Garvan was a mature aged student and completed a Master of Arts, in Women's Studies and Human Geography aged 42, and became pregnant for the first time in the same year. Now the two children are 10 and 12 and she in the second year of a PhD study titled: Family as Institution: the subjectivity and agency of first time mothers in contemporary Australia. Her paper is drawn from work in progress. The topic and the experience of mothering has become all consuming while endeavouring to absorb and include dimensions like music, art, walking, friends and fun.

Jo Kinnane is a Registered Nurse, Midwife and Childbirth Educator, hospital trained in the first instance. Gaining a Bachelor of Nursing Degree in 1994, and Honours (First Class) in 1996, she is now immersed in her Doctoral Studies whilst still working part time as a midwife. Areas of interest are midwifery, narrative, and ethics in the everyday.

Julie Werren is an Associate Lecturer at the University of New England. I teach and undertake research in medical and tort law. I have published several articles in the sphere of tort and medical law. Some recent papers that I have written are: ‘Law, pregnancy and sport: What are the repercussions when a pregnant lady plays?’ (2008) 14(1) Journal of Law and Medicine 45 and ‘Civil Litigation and repressed memory syndrome: How does forgetting impact on child sexual abuse cases?’ (2007) 15(1) The Tort Law Review 43.

Julie Kelso is an Honorary Research Advisor in the School of English, Media Studies and Art History at the University of Queensland. Her primary academic interests are in Hebrew Bible and feminist philosophy.

Kerry Holland, born in 1957, is married with three adult (mostly) children and is a practising artist. She is a giver of the Ignatian Spiritual Exercises and a member of team for the Faber Centre for Ignatian Spirituality, Brisbane. She is a graduate from U.W.A. in science (physics) and education (science and maths).

Kitty Carra is the mother of a six year old and a four year old and holds both a Commerce degree and a Women's Studies degree from the University of Qld. She is currently a business consultant in the arts and is editor of the Brisbane Feminism Online newsletter. She is also a facilitator of two ongoing monthly feminist discussion groups.

Kylie Salt is a PhD candidate with the Centre for Research on Social Inclusion (CRSI), Macquarie University. She is conducting a qualitative research project exploring the use of formal and informal support networks of parents with young children (aged 0-3) from Culturally and Linguistically Diverse (CALD) backgrounds living in Ryde.

Kyoko Taniguchi is a Ph.D. candidate at the Graduate Institute of the Liberal Arts at Emory University. She is currently working on her dissertation titled "The Eroticism of the Maternal" that brings together work in the fields of psychoanalytic studies, comparative literature, gender studies, and Japanese cultural and literary studies.

Lisa Ralph, B.A., B.Sc. (Psychology) is a PhD candidate at the University of Southern Queensland where she is completing her narrative exploration of first-time mothers’ journeys into early motherhood. A mother of 5 yr-old Ethan, and an active member of ARM-A, Lisa is passionately interested in women's health and equity issues. Relocation to beachside Australia has ignited aspirations of becoming a competent surf-board rider.

Dr. Mabel Corrín's (PhD in Behavioural Psychology) professional activities involved adult education and gender issues in rural and urban development projects, with particular emphases on the roles of poor women, children, and families. She is IFHE and ARM membership. She has taught gender issues and social planning in Brazil and other Latin American universities. Now, she is Advisor to the Office of International Relations at the Federal University of Uberlandia and Mucuri Valleys, in Diamantina, MG, Brazil.
Margie Ripper is an Associate Professor in Gender Studies at the University of Adelaide. She has a longstanding academic interest in reproductive decision making. She is co-author (along with Lyndall Ryan and Barbara Buttfield) of the research report *We Women Decide: women's experience of seeking abortion in Queensland, South Australia and Tasmania 1985-1992.* and a member of the NH&MRC export panel on *Options for Effective Care in Childbirth and Services for Termination of Pregnancy in Australia.* She is currently undertaking research on lesbian conception in South Australia and also on media coverage and moral panics about abortion.

Marie Porter has a Ph D from the University of Queensland. Her thesis was entitled *Transformative Power in Motherwork: A Study of Mothering in the 1950s and 1960s.* She has been the chairperson of the Committee which organised the first, the third and fourth International Academic Conferences on Mothering held in Australia. She is an editor of the book *Motherhood: Power and Oppression,* Porter, M., Short, P., & O'Reilly, A. (Eds), published by Women's Press, Toronto (2005). She has have given many papers both in Australia and internationally and has had many papers published. She is President of the Australian Association for Research on Mothering (ARMA) formed in 2005 to encourage the academic study, and recognition, of mothering.

Marilyn J Anderson, BA(Hons), BScSoci, is a PhD research candidate with James Cook University, Cairns Campus, within the School of Sociology. Returning to academia after a career in the community services sector, training and managing volunteer crisis telephone counsellors, Marilyn is also a master trainer with LivingWorks Applied Suicide Intervention Skills Training (ASIST).

Meredith Nash is a PhD Candidate in Gender Studies at The University of Melbourne where she also completed MA in 2005. Her current research, ‘The Baby Bump Project,’ explores Australian women’s experiences of fatness and body image during and after pregnancy in a longitudinal study. Meredith’s research website is available at http://babybumpproject.tripod.com

Ritva Johanna Nättin is Acting Professor in the Department of Social Policy and Social Work, University of Tampere and Director of the project: *Differences in Families: family experts, gender, differences and problems (2003-2007),* Academy of Finland

Olivia Caputo is a PhD student in the School of HPRC at the University of Queensland. Her thesis explores the understandings of gender within contemporary Western Goddess spirituality by carrying out an analysis of the discourses on gender in the literature of two influential authors of the movement. In November last year she journeyed to the US to visit the Reclaiming community in San Francisco and carry out further research towards her thesis.

Rhianna Keen is a current PhD candidate in the sociology department at Macquarie University in Sydney. Her main research interests include feminist theory, the division of unpaid domestic labour, and employment patterns.

Sally Grenwood is a senior lecturer in the School of Health at WINTEC, New Zealand. My PhD is a post structural exploration of maternal subjectivity through the lens of maternal doubles. The inquiry is multidisciplinary taking the view that the imaginary and the material intersect with each other in complex ways.

Dr. Siobhan McEwan, is the mother of two children, and a Senior Lecturer in Clinical Psychology, at the University of Ballarat, Australia. Her area of specialisation is Trauma and Recovery. In Canada she worked as a Human Rights Advisor and Psychologist, and founded a sexual assault survivors' support line (SASSL).

Susannah Thompson is currently an Associate Lecturer in Australian Studies in the Department of Humanities at the University of Western Australia. Her PhD thesis, which is due for submission at the end of 2007, explores changing understandings of perinatal death in Australia's past. Susannah is mother to Jude and Olivia.

Tamara Ditrich is a lecturer in the School of History, Philosophy, Religion and Classics at the University of Queensland, and she is Co-Director of the Centre for Buddhism.

Tammy Rendina BHSc (Hons): I am a mother of three. I completed an honours degree in 2005, thesis titled: The Affects Prenatal Expectations have on the Experiences of Motherhood and the Mothering Role and the Implication for Postnatal Depression. I am currently undertaking a PhD in the School of Public Health, my research is focused on the expectations and experiences of both mothers and fathers in the transition to parenthood and how a couple negotiates their roles and responsibilities of parenthood prior to becoming parents.
Thenjiwe Magwaza is the Head of the Gender Studies Department at the University of KwaZulu-Natal, South Africa. Her area of research is cultural constructions of gender; with a focus on the Zulu language and culture, and the impact of HIV/AIDS on women & home care givers. She has published papers, book chapters and co-edited a book in these areas.

Tina Miller is a senior lecturer in Sociology at Oxford Brookes University, Oxford UK. Her research and teaching interests include motherhood and transitions, constructions of gender, fatherhood, masculinities, narrative and qualitative research methods and she has published on these areas. Tina has lived and worked in the Solomon Islands and Bangladesh as well as Oxford (UK) and has a particular interest in cultural dimensions and the situated nature of everyday experiences particularly in relation to women’s lives and motherhood. More recently she has been invited as a technical advisor on social and cultural issues and reproductive health to participate in a WHO/UNFPA expert meeting, which was responsible for producing guidelines for the introduction of the HPV vaccine (March, 2006). She has also been invited to present her work on changing constructions of parenting at a UNICEF seminar in New York (Dec, 2006) and participated in both TV and radio programmes in the UK on aspects of mothering and family lives. Her recent publications include 'Making sense of motherhood: A narrative approach (Cambridge University Press, 2005); 'Is this what motherhood is all about' Weaving experiences and discourse through transition to first-time motherhood. Gender & Society. (June 2007); Qualitative research on breastfeeding in the UK: A narrative review and methodological reflection’ Evidence and Policy (May 2007). Tina lives in rural Oxfordshire and has three very lovely daughters and currently she is researching men’s experiences of transition to first-time fatherhood.

Victoria Yareham is a PhD candidate at the University of Queensland, and an affiliate member of the South Asia Centre, Faculty of Asian Studies, ANU. Her research focuses on the portrayal of goddesses in the Rgveda as well as the translation of Sanskrit and Pāli texts.

Virginia Thorley is a cultural historian of the history of medicine and has published in Health & History, the International Journal of Self Help & Self Care, Birth Issues, and other journals. Her MA thesis examined the advice received by Queensland mothers on infant feeding in the 1945-1965 period, while her PhD thesis (under examination) examined influences on Australian mothers’ infant feeding decisions making, 1900-2000. She certified as an ISLCE (lactation consultant) in 1986, when she was part of the first cohort to certify in the world, and has maintained her certification.