



FEMINISM IN OUR TIMES

Crises, Connections & Cares

Edited by Yvette Taylor Illustrated by Samia Singh



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"we can never know in advance how our research-activisms-teaching comes to matter"

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FEMINISM IN OUR TIMES

Crises, Connections & Cares



Illustrated by
Samia **Singh**
Edited by
Yvette **Taylor**



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Introduction

In 2016 I set up the Strathclyde Feminist Research Network, launching an annual Seminar Series that I've co-organised with colleagues over the last four years. The Series has been and will continue to be many things, as will most feminist endeavours: it's been academic, activist, administrative, emotional, invested and political. At times it's been somewhat frustrating, as another to-do, the feminist finds herself embroiled in as she buys refreshments, smiles, caters and cleans up, and processes finances and finds other funds ... The Series has also been fun and fascinating, challenging and necessary, and acting as a site where interdisciplinary feminist work is done (again and again) both inside and outside of university space. I thank everyone involved over the last few years, whether as speakers, co-organisers or audiences!

The Series has hosted a variety of speakers with collective and sometimes competing views of feminisms' priorities, politics, practice and places, both online and offline. The 'what, why, where, when, who, and how?' that I often find myself asking and provoking my students with, as they navigate their own feminist projects and plans, are revisited here in this collection of past-present-future @strath_fem seminar speakers who address the question of 'Feminism in Our Times'.



Both Scottish and English bodies have treated recent Higher and A-level students despicably in the downgrading of students' results, specifically working-class students and attendees of schools in 'disadvantaged' areas.

The feminist often knows, remembers and appreciates feminism(s) as complex, messy, disrupted and disputed (even as they, 'the feminist', become singular and 'the one' in the workplace, or mixed up and conflated with feminist colleagues, excessively becoming 'those ones'). Singular, plural, possessive, and collective intermingle in the framing of the timeliness of feminism and feminism in our times.

The provocation to think 'in our times' situated in the here and now, but arriving from some where and some time, often becomes an anticipation of certain, better, fairer futures. This includes, for example, continued support of Gender Studies initiatives, as a political and academic claim and, arguably, an entitlement. But these times might not be 'ours' at all, still subject to insecurity despite all feminist work. Feminist work in itself reaps differentiated rewards, and as one feminist star escalates through her times, others may be pushed back into precarity, seen as out-of-time, incapable of keeping up. These push backs may happen in work, through care, or by being 'elsewhere', off the map of go-to visible locales: the family, the classroom, the university, the workplace....

I'm locating my disciplinary, and political commitment, I describe myself as a feminist sociologist, and have long valued interdisciplinary work, now finding a home in the School of Education, University of Strathclyde, and via the @strath_fem network. I'm involved in many feminist

projects and collaborations, including a large EU-Norface funded 3-year project 'Comparing Intersectional Lifecourse Inequalities among LGBTQI+ Citizens in 4 European Countries' (2018-2021), undertaken in Brexit times and in the aftermath of the Scottish Independence Referendum (2014). These on-going political moments pose major questions around the distinctiveness of Scottish education and society, or otherwise, and the circulation of 'Scottish exceptionalism', where things are positioned as inevitably different and better (than England specifically but often more global claims are made, as in the case of Scotland's claim to be 'world leading' on LGBT inclusive curriculum). These nationalisms - and potential for transnational feminism activisms - are part of our feminist times. And, for me, the LGBTQI+ acronym (lesbian, gay, bisexual, transgender, queer, intersex, +) does not necessarily pose a tension, or no more so than has always been when exploring the frictions within and between identities, categories and positions - and in 'our times', I find it important to firmly claim my #LwiththeT stance.

Authors write in urgent times, where the urgencies of feminism have always been felt and held close; in some senses we are and have always been in crisis. From where I sit, it seems that the management of Covid-19 is an example of some important national and international differences within policy-making. But questions of precarity and futurity punctuate a very similar story as witnessed in summer 2020 with both Scottish and English bodies treating recent Higher and A-level students despicably in the

downgrading of students' results, specifically working-class students and attendees of schools in 'disadvantaged' areas. Much revision and reversing has now happened but the classed rhetoric and realities surrounding this were and are astounding. As someone researching, living through and feeling educational inequalities, these moments remind me of the relevance and importance of attending to these as part of our intersectional feminist futures. In crisis times, we need to see resources increased and sustained for a long-term equitable future.

In navigating digital futures, we've all put in many phone -zoom hours, including across time zones, seeing our students and colleagues negotiate sickness, bereavement, inter-national travels home as campus is locked down, and a host of other scenarios that surpass 'business as usual' and 'personal circumstances'. Feminist concerns are repeated again, where the responsibility of care, viewed broadly rather than condensed as just parental leave, risks being transferred back to the most vulnerable and disadvantaged. Some higher education institutions have started to think what care, and relief, looks like in these times. But sometimes the directive to 'be with your family', can still feel exclusive, while the institutional provision of rest-days leads to the question of 'where does the work go?' Will 'resting' lead to redundancy rather than sector recovery...?

Of course, feminist scholars have long been saying, critiquing and repeating on the need for change for a long time.'

So what would a feminist society or university look like? Maddie Breeze and I dwell on this question in our book 'Feminist Repetitions in Higher Education: Interrupting Career Categories' - we try to revisit these questions creatively, and pause on whether 'the feminist' is the answer to delivering 'the feminist university' or whether that will likely just set her up with more cares and concerns ... For me this pause, or continued practice, feels like a continuation, including across my own career course, as a feminist commitment negotiated with failures and repetitions, including in our times of crisis, connection and care.

Katie Ailes



When society's bones are not strong enough to support all of us, breaking and re-setting them may be painful, but it is often necessary for our growth.

Our feminism is not about limitations: it is not a rigid set of definitions designed to divide us. Its purpose is not to determine who has earned certain labels, to stamp one experience as more real than another. Instead it is a lens: a means through which we can more clearly see how this imperfect world works. Our feminism recognises that injustice has shaped each system we navigate and seeks to dismantle its cruel architecture. When society's bones are not strong enough to support all of us, breaking and re-setting them may be painful, but it is often necessary for our growth.

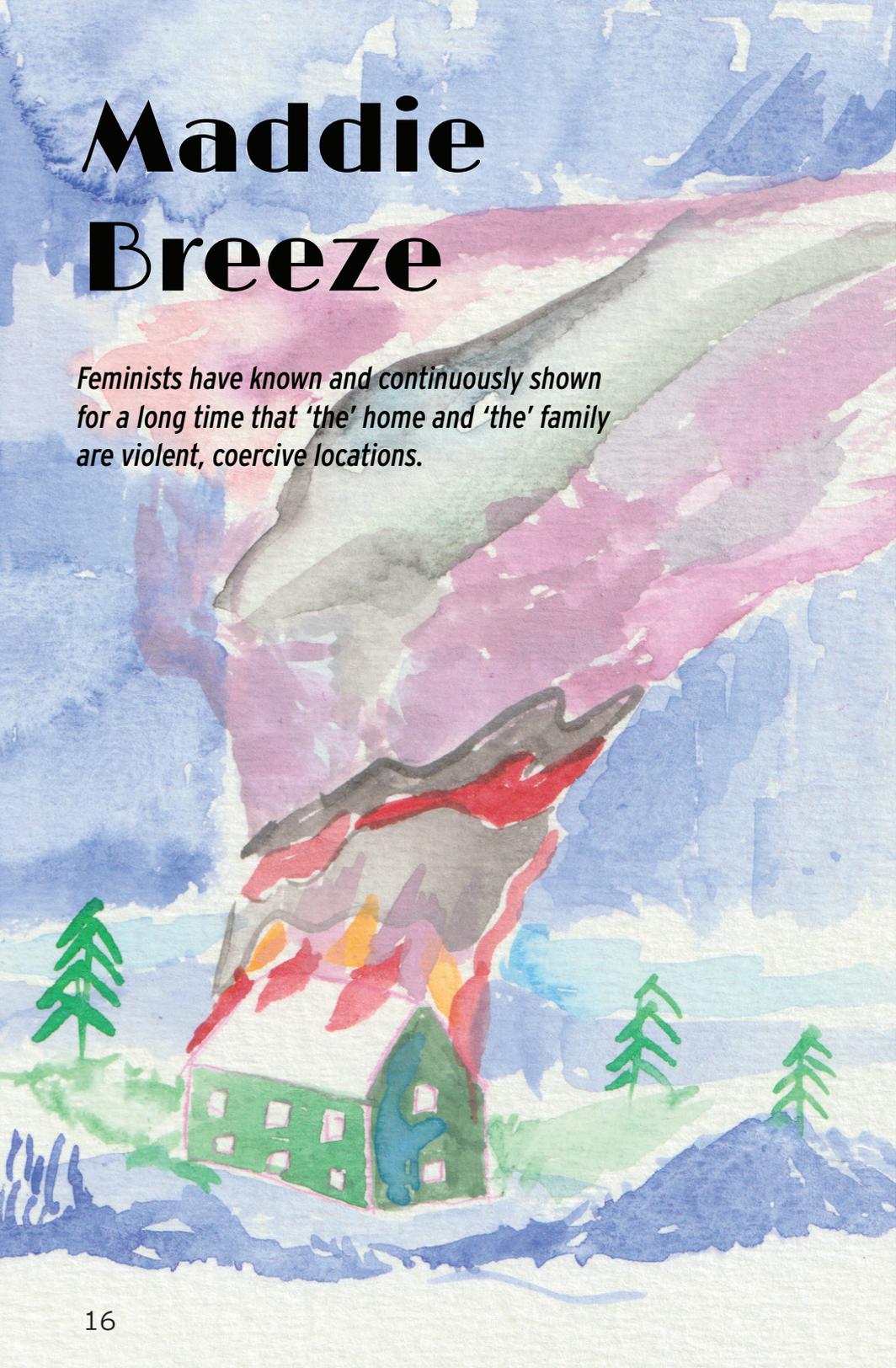
Our feminism not only focuses on prejudice in the wider world, but shows us how it can fester within us too. The geography of injustice is mapped onto the backs of our hands: sometimes we cannot see how we wield it unintentionally. Our feminism teaches us to erase the patterns that have felt natural and instead to strike new paths. Our feminism is not a single colour, a single age, class, or language. It cannot exist only for a privileged few; its purpose is to lift us all. Where our differences intersect we must listen to each other and learn to see from new perspectives.

And most importantly, our feminism is ours. These are not edicts carved in stone but living, breathing ideas that change as we do. Between inheriting them and passing them to the next generation, our responsibility is to continue adapting them so they stay alive: vibrant and vital.

(Katie Ailes is author of *Outwith* chosen as one of the Scottish Poetry Library's Best Scottish Poems of 2016)

Maddie Breeze

Feminists have known and continuously shown for a long time that 'the' home and 'the' family are violent, coercive locations.



Academic feminist business-as-usual persists in our times. There are PhD supervision meetings, teaching preparations, grant submissions, journal article revisions, equality and diversity working groups, multiple interconnected relations of responsibility and collaboration. This persistence is disorientating, the normality of an academic working week continues alongside daily updates on mortality rates, and daily responsibilities in networks of care and solidarity beyond the university. Forms circulate staff must document how the pandemic has impacted on their ability to work. These impacts are figured as 'personal circumstances'. A pandemic is not a personal circumstance.

One key feminist principle - as I understand it - is questioning the varied power relations of 'normality', of normal, or 'personal' circumstances. Feminism may not offer any complete answers to the problems of our times, but feminist tools might help situate these times in longer histories. Queer and disabled and anti-racist activists have known for a long time that social death is unevenly distributed, and that access to health care is governed by discrimination. Feminists have known and continuously shown for a long time that 'the' home and 'the' family are violent, coercive locations. Feminist tools might also allow a compromised, ambivalent, partial way to envision and work towards a future from the times we are in. Although of course this 'we' is fractured, a pandemic is not felt equally, a recession is not distributed evenly. Feminist contributions lie in recognising that these times are not shared straightforwardly, and mean different things to different people, differently situated. Nor are the deadly power relations of these times separate from our outside of ourselves.

(Maddie Breeze is author of *Seriousness and Women's Roller Derby*, 2015)

Matt Brim



I'm a 48-year-old childless gay professor in New York. For a few years now, I've been watching queer colleagues in my age cohort send their children to college. These young adults are mostly straight, but they're also mostly feminist thanks to good queer parenting. Yet time and time and time again, the feminist (and sometimes queer) children of queer academic parents matriculate at elite educational

institutions. In the U.S., these most-desirable of colleges are also 'engines of inequality', propelling class stratification and race sorting while flying the banner of the 'democratization of higher education'. In fact, social class is the number one predictor of where students attend college in the U.S. It's a rigged game, and privileged feminist and queer families are winning it.

Some feminist undergrads are 'legacies' who gain admission to exclusive schools in part thanks to their queer parents' pedigrees. Some top colleges enable the children of faculty from exclusive 'peer institutions' (formerly 'sister schools') to attend free. Elite feminist/queer education thus operates via a subsidy for the affluent and well-placed. My colleagues' kids walk purposefully across the Ivy League quad to take women's and gender studies classes from academic superstars, all in the name progressive politics. One study at Yale found women's studies majors to be the most affluent students on campus.

In a different time, academic feminism grew up through grassroots networks of teacher-scholars working at local and regional as well as elite colleges, a process tracked for years in the Women's Studies Newsletter published by the Feminist Press. Before feminism's academic professionalization—a process from which I benefit daily as a queer studies professor who will never have to look through college catalogues with offspring of my own—the class-based threshold for getting 'the best' feminist education was perhaps not quite so apparent or unyielding. Feminist higher education in these times, however, operates fully within the dynamics of academic hierarchy and class warfare that define the university world. What are queer parents and feminist children to do?

(Matt Brim is author of *Poor Queer Studies: Confronting Elitism in the University*, 2020).

Francesca Coin

In Golden gulag, Cuny Professor and prison abolition scholar Ruth Wilson Gilmore has argued that racism is 'the state-sanctioned or extra-legal production and exploitation of group-differentiated vulnerability to premature death'.



Over the past few months, the coronavirus pandemic has exposed the structural inequalities of our society and has shown how vulnerability to death affects racial and sexual minorities disproportionately. Across the world, infection rates and deaths have been higher among minorities, as a combined result of lack of health care, disparities in the distribution of essential labour and reproductive responsibilities, lengthy shifts in factories where social distancing is not respected, overcrowded homes and public transport, disproportionate exposure to unemployment, homelessness and evictions. In many ways the pandemic has offered us an x-ray of our society: it has told us who is disposable and who is not, and how much everyone's life is worth.

Quoting Isabel Wilkerson's recent book Caste. The origins of our discontents, the pandemic has revealed that our society has classified social groups into artificial hierarchies that rank individuals according to their assigned value. This system of classification has exacerbated the racial, ableist, cisheterosexual structures of oppression and has relied on dehumanisation to turn minorities into scapegoats and shock absorbers of the crisis. In this context, myths of supremacy that have been lurking in the dark for decades have been mobilised in an attempt to naturalise social inequality and recast the causes of inequality on the racial and the sexual other. While ultra-conservative groups launch a moral crusade to revive colonial and patriarchal fantasies, today we need intersectionality more than ever to create alliances of solidarity and care across these multiple structures of oppression.

(Francesca Coin is author of *Keep the union at bay: The racial dimensions of anti-union practices in U.S. agriculture and the long fight for farm-labor representation*, 2018)

Leanne Coll

#BlackLivesMatter

#SayHerName

#IndigenousLivesMatter

#BlackTransLivesMatter

#BlackDisabledLivesMatter.

Feminist movements 'in our times' are important reminders of a deepening and historical commitment to queer, trans, black, intergenerational and intersectional feminisms, praxis and futures. Feminist solidarities that are founded on dissonance, discomfort and a desire for transformation through a mutual and charged dialogue. These important movements 'in our times' emphasises how unlearning, accountability and engaging with conflict in productive ways might be the most difficult, yet also the most necessary task of feminism.

Feminism 'in our times' continues to account for the activist leadership capacities and desires of young people across the globe. Young people are engaging in a range of creative activisms (e.g. marching, vlogging, hash-tagging and performing) that are responsive, situated, relational and

accountable. By adopting guerrilla tactics, they are practicing an ethos of survival and the search for a sense of feminist communities. Much like adult allies, young people are also invested in the futures that they may inherit and make.

Feminist projects 'in our times' leak from the streets to classroom spaces; they cut across pedagogical moments and research encounters; they trickle from the pages of this paper to the twitter feeds of colleagues, friends and strangers alike; betwixt and between the private and the professional. They include the relationships and bonds that often go unseen; the important intimacies of the communities, communications and practices in which feminist work is embedded and enmeshed. They are a reminder that we can never know in advance how our research-activisms-teaching comes to matter.

(Leanne Coll is co-editor of *Uplifting Gender and Sexuality Education Research*, 2019).

Cristina Costa



Digital technologies have changed the way people work, learn and live, with communication and social congregation rapidly expanding beyond local communities and into global digital spaces. Many cannot conceive of life without the affordances of technology, also seeing these - especially social media - as an opportunity to extend activist work. The advent of social media has arguably renewed feminist work. While the jury is out on whether this marks a new wave of feminism or not, what is clear is that feminist fights have acquired a large-scale digital presence and immediacy. That, however, is not to say that feminist work has become any easier. As with any social environment, challenges arise. While the web was erected on the premises of open democracy, it soon became a space of where open participation not only strives for debate but also competes with privileged voices.

#tag activism is probably one of the most visible ways feminism has penetrated the web, becoming a key component of social movements, some with incredible global reach, as is the recent case of #metoo. Yet, it is crucial to cast a critical perspective on such digital practices and examine not only which #tags rise to prominence, but also understand who is behind them and where they come from. Digital, or desk activism, has its limitations, especially regarding the inclusion of different voices, languages, knowledges, struggles... But what digital feminism does is to point towards a new form of digital literacy, one that has social justice at its core.

(Cristina Costa is co-editor of *Time and Space in the Neoliberal University*, 2019)

Tina Dixon & Renee Dixon

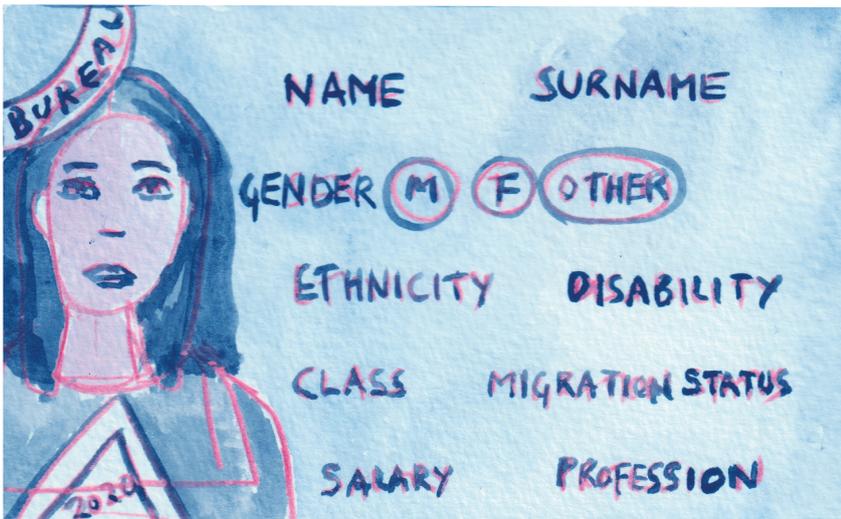
Feminism in our times remains exclusionary and segregated. It still does not fully engage with complexities and intersectionalities of lives. It does not engage enough with issues such as poverty or hunger in ways that work for affected communities. It still sometimes debates the legitimacy of trans women's lives under the disguise of freedom of speech or safety from violence.

The time we live in, the time of natural disasters induced by climate change and global pandemic, is the time to unlearn these exclusionary practices. While for some people the impacts of the pandemic were new experiences, for those already marginalised they were the intensification of their daily experiences.

This is particularly so for LGBTIQ+ people who have experienced forced displacement. Before COVID, many LGBTIQ+ forcibly displaced people, especially those still in the process of seeking asylum, lived in poverty relying on some scarce and precarious employment opportunities. When COVID hit, those types of jobs were the first to go. And yet this group was invisible and rarely spoken about.

Feminist movements (rightfully so) pay a lot of attention to eradicating the gender pay gap. What we also need to do in this time, is to address how race, class and migration status make that gap even wider. We need to unlearn feminism as being about white, able-bodied, cis and heterosexual women. We need to think and practice intersectionality. We need not just solidarity across diverse communities. We need, as Mikki Kendall writes, be equal partners in finding the ways to make feminism work for all in this and future times.

(Tina and Renee Dixon, Founders of Forcibly Displaced People Network @FDPN_LGBTIQ)



Lisa Downing



As I write, 'our times' are pandemic times. As this disaster has unfolded, I have become aware that my principal concerns about how women are treated, represented, understood, and able to self-conceptualise in the 21st century are, if anything, only magnified in times of crisis.

*In my recent book **Selfish Women**, I took Marie Shear's famous definition of feminism - 'the radical notion that women are people' - as the starting point for my exploration of why women who prioritise self rather than other are perceived as a problem in both mainstream culture and*

feminism. I looked at controversial female figures who endorse self-interest and reject feminism, among them Ayn Rand and Margaret Thatcher. Had these women accepted the realities of structural sexism and the values of feminism, their projects of self-realisation could have been enhanced. But I also argued that feminism would do well to adopt a modicum of self-interest. By merging feminist awareness with self-interest, a new female self-fulness might emerge.

While it has been noted that the burden of caring for and home-educating children during lockdown has disproportionately fallen to women, female leaders have also been prominently in the news during the coronavirus pandemic. Much has been made of the successful responses of those countries who have female leaders, particularly Angela Merkel's Germany and Jacinda Arden's New Zealand. Articles have lauded these national mothers whose instincts have led them to take better care of their citizen-children than male leaders (rather than interpreting these successes as, for example, the results of individual rational responses to scientific advice). Even when the supposed innate qualities of women are perceived as positive, the gesture of supposition is no less unhelpful. Any logic that assumes women are firstly a psychological collective, not a disparate collection of human beings (albeit ones likely to have undergone female socialisation), harms female self-fulness. Moreover, arguing that the fruits of socialisation reveal the essence of women, rather than merely an effect of women's situated being-under-patriarchy, is not a feminist gesture. Feminism needs, now as ever, to embrace a marriage of the principles of individuality and solidarity.

(Lisa Downing is author of **Selfish Women, 2019)**

#FEAS



#FEAS are committed to developing arts-based interventions into sexism in the academy and other educational spaces. We use a mix of humour, irreverence, guerrilla methodology and collective action to interrupt and disarm both everyday and institutional sexism within Higher Education and other spaces.

For #FEAS, our times need feminism more than ever. COVID-19 has demonstrated that structural sexism is rampant as women take on caring responsibilities and are more likely to be frontline and precarious workers. Within higher education, the 'business as usual' attitude of our institutions does little to mask the everyday gendered

implications of lockdown on the work-(at)-home-life balance, and how this continues to impact disproportionately upon women and minority university workers. Our times demand a feminism that is intersectional, that engages with race, class, sexuality and gender, and with Indigenous scholarship. Feminism in our times is creative, engaged, and affirmative and straddles the intersections of activism and academia as well as demonstrating the need for ongoing activism within academia.

(#FEAS are an Australia based, international feminist collective founded in 2016 and currently co-led by Mindy Blaise, Emily Gray and Jo Pollitt)

Harry Josephine Giles



I didn't understand my transness until I was able to find it in feminism. It was in reading the radical feminists of the 1960s and 1970s that I started to find myself, and an understanding of gender that worked for me. When I learned that trans women had always been part of feminist movements, that we were there helping to organise the conferences and record the music, that we could be in powerful sisterhood: that's when I started to grow into my body.

Of course, there have always been conflicts, and trans women have sometimes been met with violence even within feminist movements. There's never been just one feminism, after all. But what I choose to centre is the abiding current of a diverse, liberatory feminism that struggles against the oppressions of the system of gender.

When I think about what I want for feminism now, I think about bringing all the potential of transfeminism into being. I want to move beyond fighting for inclusion and exclusion, beyond tired questions of what gender really is, and towards something liberatory: not a feminism which merely includes trans people, but a feminism comfortable with asking what special knowledge trans people bring, and what our unique perspectives have to offer, alongside many other perspectives. We're bringing the walls of gender down, and there's a world to make together.

(Harry Josephine Giles is author of *The Games*, 2018)

Mary Hawkesworth

At a moment when xenophobic nationalism has been mobilized by right-wing leaders across the globe, when anti-immigrant rhetoric is cavalierly deployed to shore up white supremacy in Europe and North America, when the world's richest 42 people have greater wealth than the poorest half of the human population—3.7 billion people, one might well ask what has become of feminism's egalitarian commitments.

For close to two centuries, feminist activists across the globe have promoted transformations in consciousness, family dynamics, interpersonal relations, social organizations, economic, legal and political structures, and symbol systems to undermine gender-, race-, and sexuality-based inequalities. They have demonstrated that embodiment is profoundly political and that embodied power permeates



politics at national, transnational and international levels. They have documented how states and international institutions use laws, conventions, policy and practices to racialize, gender, and heterosexualize - constructing relations of power and forms of inequality that shape the identities, aptitudes, and life prospects of individuals. And they have shown that misogyny, racism, homophobia and transphobia permeate neoliberal, social democratic, post-socialist, postcolonial, and postconflict states.

Disrupting the naturalization of entrenched power relations, feminists have antagonized the powerful. Proponents of forces as diverse as neoliberalism, authoritarianism, the G.W. Bush Administration, the Vatican, Christian, Islamic, and Jewish fundamentalism have collaborated to wage a global campaign against 'gender ideology'. Casting feminism as extremely dangerous, their goal is to 'put a stop not only to the English word 'gender' as it is used in legal and policy-making documents by such bodies as the United Nations and the European Union but also to those many reforms in secular law governing the sexes, sexuality, reproduction, and the family' (Case 2019).

And so, the battle lines have been drawn in the 21st century: feminists illuminate the devastating effects of neoliberal governance, economic precarity, racist populism, xenophobic nationalism, and religious attacks on 'gender ideology'. Rather than gaining ground in their efforts to create a world without caste, class, ethnic, racial, gender, and geopolitical oppression, feminists devote ever more intensive energy to preserving the fragile gains they have made. The revolution stalls, but not for want of feminist effort.

(Mary Hawkesworth is author of *Gender and Political Theory: Feminist Reckonings*, 2019)



Sally Hines

Questions surrounding the meaning of feminism - and for whom it speaks and who it is spoken by- have never been more critical. Feminist theorising has always been a political act, which has sought to problematise the subordinate position of women in society and, in this way, the development of feminist theory in the West went hand-in-hand with the emergence of feminism as a political movement in the 1960s. There has, however, never been one feminist model for understanding the source of, nor the answer to, gendered inequalities.

Any unified category of woman has been long problematised: by women of colour, working class women, bisexual, queer and lesbian women, disabled women, trans women and non-binary people, all who have argued that their distinct experiences and particular needs were marginalised within majority feminism, which foregrounded the narratives of white, middle-class, heterosexual, abled-bodied and cis women. Importance has been placed on the intersecting characteristics of discrimination in order to bring to light the ways in which women may be negatively positioned because of, for

example, their gender and their race, or due to their gender and their race and their class. As well as stressing the need to account for intersectional concerns, post-colonial and trans feminism have offered an additional demand; to critique the legacies of feminism that have produced feminism itself as a project of colonialism and cis-normativity. The emphasis here is not merely one of inclusion but on the productivity of difference.

In current times, feminist theory is beset by body politics, and for those of us active in these political cultures, living a feminist life (Ahmed, 2017) is often a raw and tense affair, characterised by heated battles and seemingly trenchant positions. While some strains of feminist theory and politics seek to deconstruct the perceived natural link between the categories of sex and gender in order to account for gender diversity and to speak of the possibilities of sex as fluid, others fiercely insist on the importance of sexed difference, thus reinforcing traditional binary models. The question, then, of who is a woman has never been more loaded than in recent feminist times.

While these developments indicate the continued vibrancy of feminist theory and politics as it continues to advance in the 21st Century, there is also much at stake and these are very worrying feminist times. For, those who shout about materiality and biological difference, largely remain silent about the violences inflicted on the bodies and material lives of their 'sister outsider' (Lorde, 1984). As some seek to soften the glare of feminism's critical eye by speaking of 'woman's rights' to please the political right, attention to difference, diversity and intersectionality is searingly crucial if feminism is to retain its political purpose as a social justice movement.

(Sally Hines is author of *Is Gender Fluid?: A Primer for the 21st Century*, 2018)

**Time for a feminist
pause**

C. Laura Lovin



*As I was contemplating the theme of this brief write-up, *Feminism in Our Times*, I recalled a conversation with my mentor and teacher, Mary Hawkesworth. More than a decade ago, toward the end of my PhD training, we were reflecting on the fast pace of conceptual, methodological and political change in our interdisciplinary field, women's and gender studies. Mary was recounting the conditions of her own graduate training in American political science, which at that*

time was a discipline rather unconcerned with understanding dynamics of race, gender, class and sexuality. Its practitioners were committed to a neutral, objective and dispassionate examination of political worlds.

While central to all manifestations of power - from global, regional and local relations of domination and subordination to systemic structures of privilege and disadvantage - historical and contemporary processes of racialisation, gendering, heterosexualisation and production of difference along class and citizenship lines continue to remain marginal areas of study outside women's and gender studies departments and research centres.

For those of us who theorise and practice feminism from social, political, economic or education sciences housed in institutional spaces that are still disciplinarily bound, our challenge remains to render visible our own disciplines' participation in the reproduction and legitimation of ideas that render the state, the market, democratic governance, property and literacy as free of coercive forces and power hierarchies. Ultimately, the feminism of our times is the lens that shows the real-life effects of keeping people of colour, immigrants, refugees and impoverished populations out of democratic practice, subjected to suffering, precarity, impoverishment and death.

(C. Laura Lovin is author of *Through the lenses of feminist theory: exploring the past, present and futures of educational equality for migrant learners*, 2019).

Chloe Maclean



*Feminism is and isn't a dirty word,
Its popular, and hated.
I can buy a t-shirt, a mug, a notebook, a bag,
that says 'feminist',
But I can't convict a rapist.*

*Beyoncé sings that girls rule the world and
Sturgeon runs this country,
Whilst women and gender studies courses are
banned in Brazil and Hungary.
A mass movement erupts exclaiming 'MeToo!'
The world acts surprised at this secret that everyone knew.
(You can still grab them by the pussy)*

*My friends used to say 'I'm a humanist! I am not anti-men!
I don't see the need for feminism, I think it's just a trend.
And anyway, now its dated - look how far women have come:
We can work in any job we like, go out at night and sing
Girls just want to have fun!'*

*My male friends used to say
'C'mon we're going to the strip club
It's not too bad, honest.
We can just sit at the back of the bar,
It'll be fine, promise'
'Women's day is discriminatory against men,
there's just no need'
'If a man ever touches you I swear I'll knock off his heid'*

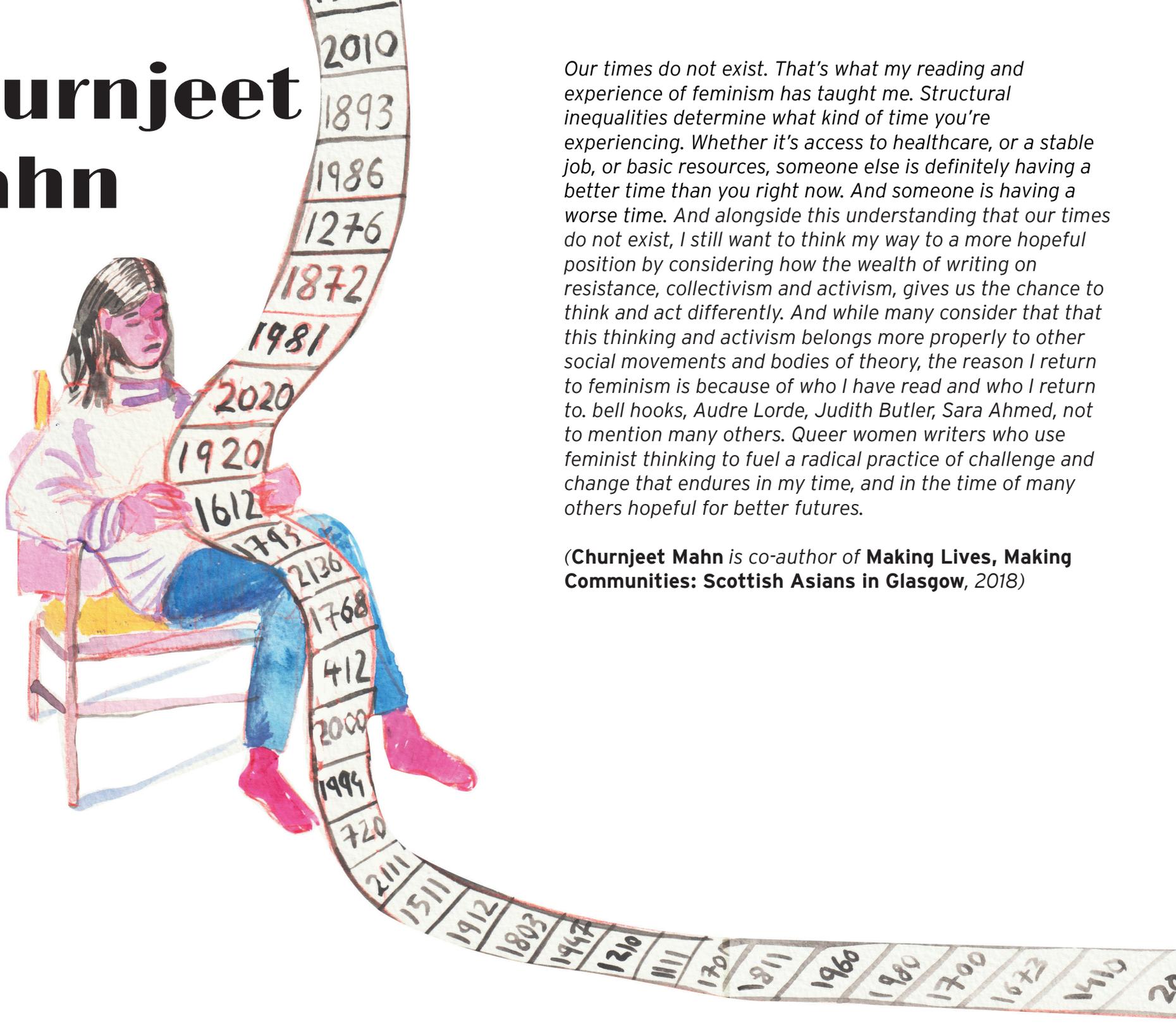
*My girl friends think differently now,
Through seeing women struggle
Through abortion, miscarriage,
workplace harassment, stalking, assault,
That have all failed to receive any recognition.
Nothing's changed for the men,
'women's issues' are kept out of their bubble*

*But the bubble is harder to maintain,
As they now have partners, wives, and weans.
They have seen some of the pain women go through,
Do they choose to ignore it?
They wonder, will their daughter say 'yes, me too'.*

*Feminism is and isn't a dirty word,
Its popular, and hated.
I can buy a t-shirt, a mug, a notebook, a bag,
that says 'feminist',
But I can't convict a rapist.*

(Chloe Maclean is author of *Fighting with the senses: exploring the doing and undoing of gendered embodiment in karate*, 2018)

Churnjeet Mahn



Our times do not exist. That's what my reading and experience of feminism has taught me. Structural inequalities determine what kind of time you're experiencing. Whether it's access to healthcare, or a stable job, or basic resources, someone else is definitely having a better time than you right now. And someone is having a worse time. And alongside this understanding that our times do not exist, I still want to think my way to a more hopeful position by considering how the wealth of writing on resistance, collectivism and activism, gives us the chance to think and act differently. And while many consider that that this thinking and activism belongs more properly to other social movements and bodies of theory, the reason I return to feminism is because of who I have read and who I return to. bell hooks, Audre Lorde, Judith Butler, Sara Ahmed, not to mention many others. Queer women writers who use feminist thinking to fuel a radical practice of challenge and change that endures in my time, and in the time of many others hopeful for better futures.

(Churnjeet Mahn is co-author of *Making Lives, Making Communities: Scottish Asians in Glasgow*, 2018)

Finn Mackay



Feminism is as alive, fraught, contradictory and passionate today as it ever has been. We continue to dance around some familiar feminist faultlines, particularly the persistent conflicts around legal and policy approaches to prostitution and the sex industry. Feminism, like every other social justice movement, continues to wrestle with structural inequalities within; racism, classism and homophobia have not gone away in wider society, and remain real challenges and barriers to the pursuit of feminist goals. Questions about the borders of feminism are still live agenda items, as they always were. Men's involvement or otherwise is still a debate topic, though most feminist groups now are mixed and open to all. Today most of this focus falls on the inclusion or exclusion of trans women, sometimes that is broadened out to consider the inclusivity of feminism in general to queer women. One school of feminism in particular, has been wrongly and incorrectly singled out as being on one side of a binary fight between trans rights and women's rights; that is of course, Radical Feminism. Always woefully misunderstood, this is no less the case today and the profoundly radical, queer and deconstructionist work of famous Radical Feminists before us is even further erased in the process. Our times need a women's liberation movement because while the p-word, patriarchy, is seen as out of date in some circles today, the institutions and structural historical and present imbalance that word describes are as virile as ever, fluctuating and changing of course, but still in need of taking apart. Those at the sharp end of this know where those cracks are, and thus women must be at the forefront of revolution that we so desperately need, for women, for life, for earth.

(Finn Mackay is author of *Radical Feminism: Feminist Activism in Movement*, 2015).

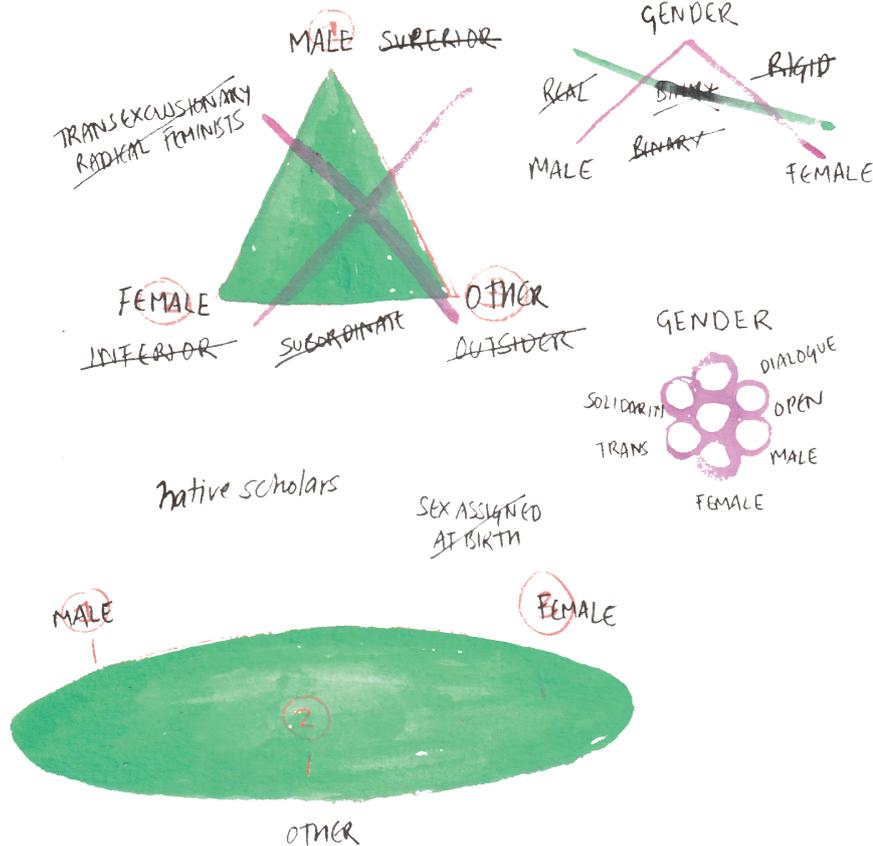
Hannah McCann



Trying to distil a focus for the question of feminism in our times is an almost impossible task because of the extreme urgency and relevance of feminist thought for every pressing issue of today. As we continue to battle everything from climate catastrophe, white supremacy, cultures of sexual assault, to labour dynamics in times of crisis, feminist interventions have never been more crucial. Yet there is a persistent split that appears to be deepening within feminist theory and organising. On the one hand we have feminists who wish to account for the challenges that gender difference, queerness and sexuality raise for feminist thinking, and on the other we have the so-called 'gender critical' feminists who see challenges to the gender binary as disarticulating womanhood, understood as the core concern of feminism. This debate ultimately continues the strands of feminist debate that we saw in the 1980s around pornography, and the strange alignment of some feminists with the Christian right. Today we see similar dynamics playing out via the feminist vilification of some transgender people, mainly transgender women, painting these women as the ultimate vectors of patriarchal oppression. Nothing could be further from the truth, and such views illustrate a profound failure to recognise shared struggles against an oppressive gender system that dictates expression and makes some lives liveable while others remain marginalised. 'Gender critical' feminists must be challenged if we are to continue to make feminism in our times that not only makes space for difference, but that understands the enemy does not lie within our own ranks.

(Hannah McCann is co-author of *Queer Theory Now From Foundations to Futures*, 2019)

Lucy Nicholas



Rigid positions have emerged in contemporary feminism, based on totalising assumptions about the nature of gender, and the concomitant implications for what feminist politics should do, and who it should be for. This division can be characterised as between self-titled 'Gender Critical Feminists', sometimes called by others 'Trans exclusionary

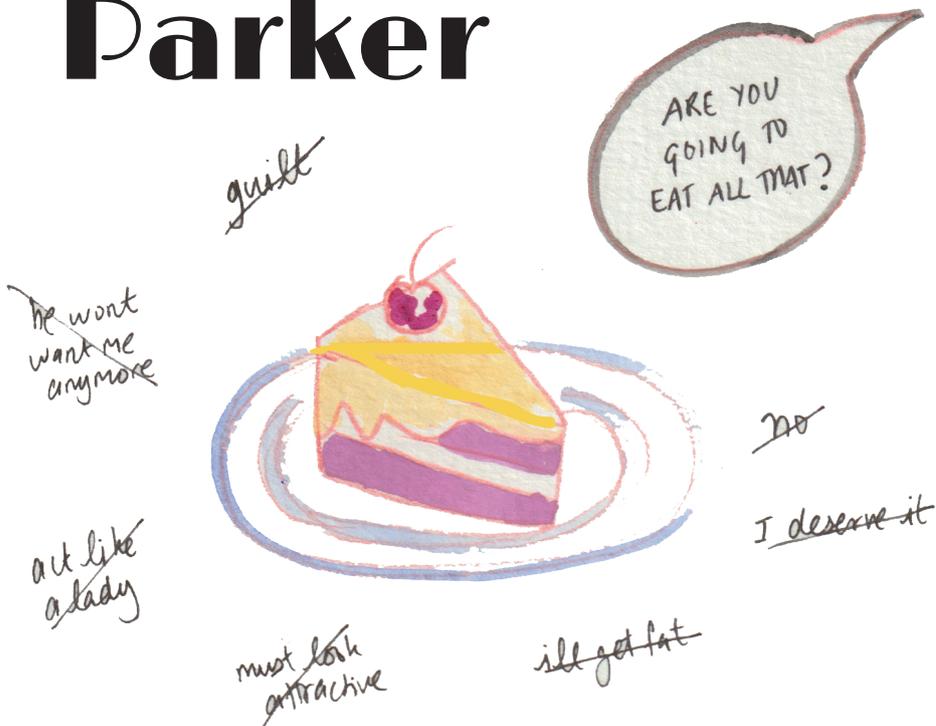
radical feminists', and 'gender diversity feminists.' The former consider binary reproductive difference innate, but that feminism needs to revalue the woman side of the binary; the latter consider neither sex-assigned-at-birth or gender to be binary, and the binary itself to be the problem. Both have their limits, and can fall in to 'masculinism,' using traditionally male forms of argument or behaviour to different extents: totalising, polemicism, oppositionality, rigidity.

But there is a third option. Both of these positions elide much of the complexity that has long existed in feminist understandings about sex and gender. For some time scholars have found it unproblematic to say that both sex-assigned-at-birth and gender are socially constituted ideas, without losing sight of the material reality that society treats gender as though it is real, binary, and hierarchical. And that this has negative impacts on everyone: women, trans and gender diverse people, and even men. That is, acknowledging that gender could be 'exploded' is not to deny that, at present, women are subordinate in a male/female gender system.

Feminism in our times would do better to unite around a feminist ethos of solidarity based on shared subordination to power rather than identity. Feminists of colour and/or Native scholars have long made this argument. A feminist ethos of dialogue, openness and care is better than a politics of obliteration or exclusion of others. Neither concern with women's subordination or the limits of sex/gender themselves elides the other. The real problem is a gender system that tells us that the gender binary is real and eternal, and that men are superior in this binary.

(Lucy Nicholas is co-author of **The Persistence of Global Masculinism: Discourse, Gender and Neo-Colonial Re-Articulations of Violence**, 2018)

Emma Parker



One reason that I remain a passionate feminist is because I witness what Laura Bates calls Everyday Sexism everywhere.

On my way to work, I notice how few street names and statues recognise notable women, ensuring that their significant contributions to society remain hidden from history. Likewise, almost all the buildings on campus are named after 'great' men, creating the impression that genius is gendered. Does this partly explain the disproportionate number of male to female professors and the gender pay gap? In a coffee shop, the server calls me 'love' after

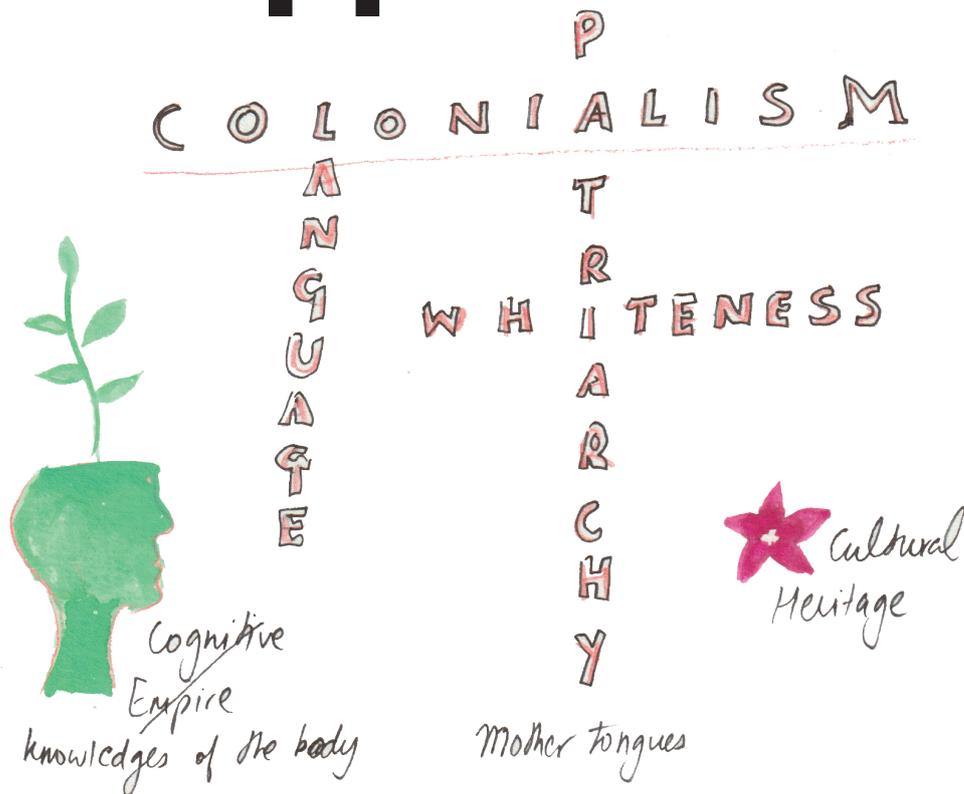
referring to the customer ahead of me as 'sir'. I am mildly irritated and hope that he does not tell me to 'cheer up' or 'smile', on the basis that a woman is expected to look attractive and make life pleasant for men. Heading for the door, I overhear a young man, pointing at a cake, ask his girlfriend, 'Are you going to eat all that?', a question premised on the need for male permission and approval. The shame that women are encouraged to feel about appetite explains the food wrappers crammed into the sanitary bin in public toilets and the adverts for eating disorder helplines on the back of cubicle doors. Other ads, for a domestic violence support group and the Rape Crisis Centre, reflect the vulnerability and threat that women negotiate on a daily basis. Illustrating Simone de Beauvoir's assertion that society positions women as 'the second sex', when toilets are down a corridor, the men's door is always first. I check the time on my phone, which barely fits my hand, a sign - like the height of barstools or police stab vests that don't accommodate breasts - that the world is designed with men in mind.

Arriving on campus, I see male students standing with their legs apart and their arms folded across their chests, a posture signifying strength and authority while female students stand with a hand on one hip and their head on one side, a non-threatening, rather flirtatious pose. Are they aware that what Judith Butler terms the bodily 'performance' of gender norms signals male dominance and female subordination?

These are just a few examples of the gender inequality and sexism that I encounter everyday. That I am typically dismissed or denounced as an extremist, a killjoy, a man-hater or a Nazi for pointing them out only further confirms the continuing importance of feminism today.

(Emma Parker is co-editor of *The History of British Women's Writing, 1970–Present*, 2015)

Alison Phipps



Titiro, Whakarongo ... korero.

Speech and writing are material producers of justice and injustice, of the colonial, the postcolonial and the decolonial. Equally, the intersections of colonialism with patriarchy and whiteness are clearly in evidence and require similar efforts for equity to be an achievement beyond 'equality of

opportunity'. In the Westernised, liberal academy this work is connected to the insistence on rights based frameworks. Womens' Rights, Black Right, Human Rights all form the terrain of the discourse of hegemony. Within these the focus has been on law and culture as narrowly conceived i.e. as race, gender and class. The majority of the hegemonic struggle for rights occurs, however, in languages of the global urban centres: in English and French, and in the sanctioned language of the European Union and the United Nations.

These are not the languages of the world that is made through mother tongues and these presuppose, often, a monolingual starting point, even for translation. Decolonising multilingualism argues that the ways in which research is conducted need to give an account of the linguistic variations of production and reception of work; that language needs to take its place alongside race, gender and class for the intersectionality and the performativity to be properly assessed and for work to begin which will protect language rights and their place in the means of cultural production.

It goes further, however, arguing that a shift needs to take place, through intercultural translation and multimodalities from epistemologies of the north to what Santos (2018) terms epistemologies of the south, leaving behind the cognitive empire and the dominance of critique in favour of sensuous knowledges of the body, cultural heritage and languages.

Chitsva chiri mutsoka

(Alison Phipps is author of **Decolonising Multilingualism: Struggles to Decreate**, 2019)

Mary Lou Rasmussen

*At time of writing I'm located in South Eastern Australia
A tenured, white, queer, professor
She/Her - They/Them - lover of 'gays'
(apparently now a pejorative)
Reluctant non-gestator (to borrow from Sophie Lewis)*

*Borders are closed between Victoria and New South Wales
Unable to visit mother (88) or aunt -
also a non-gestator (94) in Melbourne
They are locked down.
Even if I was in the same state I could not visit.
There's an enforced Curfew @ 8pm each evening
Melburnian's googling 5km radius from the home
New COVID boundary for their one hour a day
allowed outside*

*A brother, niece and a paid carer look after my mother
Going to the supermarket, tending her garden
They graciously accept the treats she prepares
Mum and I zoom through the week*

*My Aunt is in aged care in Melbourne.
This is where most people are dying
But not in the residence in the wealthy suburb
in which she resides
She is cared for by mostly brown,
mostly poorly paid, care workers.
She'd prefer it they weren't brown - she lets them know this.
We Zoom with her on Friday afternoons*

*30 minutes of pain, isolation and loneliness.
She's not dead yet - her refrain - not mine.*

*COVID lockdowns differentiate populations everywhere
Nine inner-city public housing blocks were subject to a 'hard'
lockdown in Melbourne
Police guarding every entrance
Residents not allowed to leave their homes for any reason
for at least five days
Some of the towers had no confirmed cases*

*In Canberra the virus has been non-reproductive - so far
Some form of regular life has resumed
Quiet Campus - International students no longer welcome
I'm rarely going to the office
Most often I can be found zooming
Home office smooths my way as well as garden and COVID
#dog-kin
Unusually (happily) my partner and I are together
Nudged by Covid to reside in one place
Content at home - missing collegiality of work*

*Observing obliteration of Higher Education by Morrison
Federal Government
Higher fees introduced for university students,
but only for those studying social sciences
Withdrawal of any opportunities for casual employment
in the university sector
Future workers unemployed, peers losing jobs,
redundancies abound
Reckoning with unreproductive futures while interviewing
women about their reproductive intentions in the current
'climate' - with all that that word entails*

(Mary Lou Rasmussen is co-editor of *The Palgrave Handbook of Sexuality Education*, 2017)

Barbara Read



'Feminism in Our Times' writing in this current moment I can't help but immediately jump to thoughts of Covid-19 and the multiple ways in which we are seeing the social impact of the pandemic response heighten already existing inequalities in relation to 'race'/ethnicity, social class and gender. This has ranged from highlighting the

disproportionate effect of the severity of the virus on those from less advantaged socio-economic backgrounds, to issues relating to the social impact of lockdown such as the sharp rise in gender-based violence, and the devastating impact in the loss of jobs and income for those working in part-time, temporary and hourly-paid positions. Butler (2009) notes that 'precarity' - a condition of precariousness that is socially/politically induced - disproportionately affects less privileged groups. And much feminist academic and activist work springs from a recognition of the political nature of seemingly purely biological/'natural' issues such as a pandemic, and the need to mobilise around researching, critiquing, mitigating against and actively demonstrating against such injustices.

The potential impact of the pandemic on the range of people who work in HEIs is frightening. Catering and cleaning staff (predominantly women and minority ethnic staff) are in the frontline - simultaneously being put under greater risk of exposure to the virus and being more likely to lose jobs/have their hours greatly reduced as university campus buildings lie empty. Recent headlines that anticipate a dramatic decline in the number of casualised academic staff being hired is a major cause for concern- as (cis or trans) women, those from minority ethnic groups and working-class backgrounds are all more likely to be represented in the casualised workforce if they are at all. Reports also indicate that there is a dramatic decline in the number of women putting in bids and submitting journal articles post-Covid, again linked to gendered patterns in caring responsibilities during lockdown and its aftermath. As an academic feminist I still remain convinced of the importance of tackling gendered inequities within the academy as well as outside its walls.

(Barbara Read is co-author of *Gender and the Changing Face of Higher Education: A Feminised Future?*, 2008)

Nicola Rivers



The year is 2020, we are in the middle of a global pandemic, and like many people I am tired. More specifically, like many women trying to juggle the needs of their families and the requirements of their jobs, I am exhausted.

The coronavirus crisis has brought numerous social injustices and inequalities into sharp relief, vitally reigniting campaigns against systemic racism and government-sanctioned violence. Yet for many, particularly feminist thinkers such as Angela Davis, these issues never went away. Despite then much of the last decade in popular and political culture being characterized for some by a postfeminist retromania, or a longing to return to an imagined past, waking up in the 1950s has proven the old adage that you should be careful what you wish for.

An enforced return to domesticity with families literally confined to their homes has also seen domestic violence rates soar, with the charity Refuge reporting a 700% increase in calls to its helpline in a single day. Women have also been the biggest losers in the ensuing economic crisis, with the pandemic impacting most heavily on the service industries, lower-paid and part-time work, and crucially childcare, all of which disproportionately effect women leaving claims of an existing postfeminist utopia as seeming ever more hollow. It is then more apparent than ever that feminism has an ongoing role to play in contemporary politics. Feminism in our times must be intersectional and inclusive, decisively rejecting the false promises of postfeminism, and the unfounded nostalgia associated with imagined pasts.

However tired we may be, now is not the time to give up.

(Nicola Rivers is author of *Postfeminism(s) and the Arrival of the Fourth Wave*, 2017)

Tanya Saroj Bakhru



Our present moment is one of urgency. The current global crises that we face, such as the Coronavirus pandemic, climate change, the global rise in authoritarianism, and pervasive gender and race-based violence not only highlight but deeply exacerbate already existing inequalities built on gender, race, class, and citizenship status, to name a few. They also require that we, as feminists, take an intersectional approach to understand the issues at hand and to act to reshape the future based on an understanding of the interconnectedness of all life. To be feminist in our times requires the very same thing that has always been required; that we undergo a revolution in our collective thinking in order to place our connections and points of collaboration at the forefront. After all, the structures of power that have and continue to oppress women and gender and sexual minorities are the deeply entwined with the forces that exploit human and natural resources and prop up racist institutions.

Transnational feminists argue that relations of mutuality, co-responsibility, and common interests, anchor ideas of feminist solidarity. Contexts, links, and relationships that are material and temporal between local and global should take our focus. For me, this means thinking of myself as a global citizen or a person who is committed to educating oneself and others based on and with the aim of peace, embodying an ethic of care, acting individually and in community from motivation based on global concerns, and acknowledging global interdependence in my own local context. While these ideas are not new, our present conditions compel us to enact these ideas without delay. We have no other choice but to do so.

(Tanya Saroj Bakhru is author of *Reproductive Justice and Sexual Rights: Transnational Perspectives*, 2019)

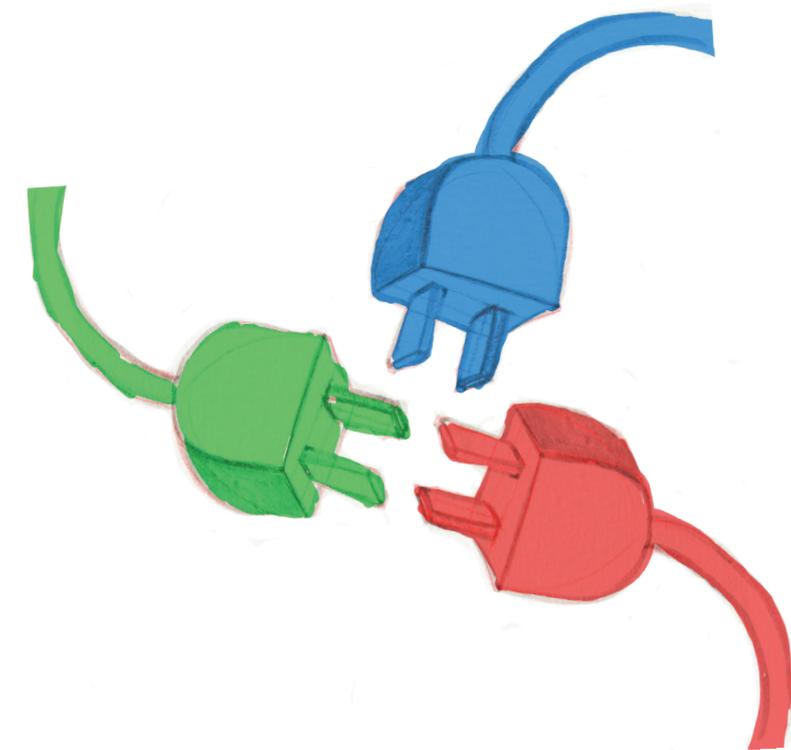
Francesca Sobande

In recent decades developments concerning social media, global power relations, education, and the creative and cultural industries have impacted the various ways that people create, curate, and share knowledge. Digital culture—from Twitter and YouTube to Instagram and TikTok—is part of the everyday lives of many people and can contribute to forms of collective consciousness-raising and self-education. However, so-called 'online' spaces are always tied to 'offline' realities. Thus, when considering dynamics regarding digital culture, Black feminism, and the lives of Black women, it is vital to recognise how structural inequalities and material conditions do not disappear in digital spheres.

How is digital media implicated in contemporary Black feminism and the lives of Black women in Britain? In what ways are the intersections of antiblackness, sexism, misogyny, capitalism, and other interlocking forms of oppression connected to this? How and why are Black women often identified as digital 'trendsetters', while being simultaneously erased and hyper-visible as creators, knowledge-producers, and social movement builders? How is celebrity and digital culture entangled with Black feminism and different (mis)understandings of it? What tensions exist between digital culture's communal, counter-cultural, and commercial qualities in relation to feminism today?

I address such questions in my research on the media and digital experiences of Black women in Britain; some of the digital experiences and lives of Black women and feminists in Britain are shaped by power dynamics between its constitutive nations (England, Scotland, Wales, and Northern Ireland), in addition to being influenced by global media flows that foreground content stemming from the US.

(Francesca Sobande is author of *The Digital Lives of Black Women in Britain*, 2020)



Evangeline Tsao



As a global pandemic continues to loom, and integrity is lost in some governments, I find feminism that is critical, reflexive and grounded in 'the personal is political' an anchor in which I find solace. Over the past few months, as we became more physically distant from each other, I have had the pleasure of connecting with people with a shared passion for advancing gender and intersectional equalities. In a time of crisis, many people choose to share our stories and vulnerability which not only allow us to foster a sense of solidarity with each other, but also to envisage a more hopeful future.

The pandemic and the subsequent lockdown in many countries heightened existing structural inequalities that disproportionately hit marginalized groups of people in different ways. Domestic abuse has worsened. LGBTQI+ people are isolated from their communities. Racism contributes to high BAME COVID-19 deaths as people of colour experience increased hate crime, including the escalated violence against black people as highlighted by the Black Lives Matter movements. These issues also draw attention to how, for instance, gender, sexuality, race, disability, class, age, and migration status intersect to shape one's experience of oppression as well as privilege.

It is thus important that feminism affords a lens that is not only critical of the social and cultural structure that perpetuate discrimination and injustice, but also reflexive of the complex dynamics of power and privilege that one embodies. At this difficult time, I find comfort in connecting with feminist comrades who are compassionate, who continue to challenge ourselves and each other in a supportive and productive way, as we explore more creative approaches to dismantling hierarchies and growing activism.

(Evangeline Tsao is author of *Exploring feminist teaching*, 2017)

Yvette Taylor



Feminism in our times is, in some ways, what it has always been - vital and varied, political and personal, failing and flourishing. Feminism isn't static, despite the frequent misrepresentation of it as stuck and 'behind the times'; it creates and breaks through its own 'waves', then tries again.

Feminism - and the feminist - often fails: the failure to be 'properly academic', or 'properly activist', the felt failure amidst growing inequalities, experienced globally and locally, and the failure to act generously, with kindness, when we know these gendered terms set us up time and time again (the feminist frowns and is told to smile).

There is another feminist failure - where 'the feminist' comes to stand only for herself, insisting on one essentialist definition of 'woman' -The Feminist Past appears and rolls her feminist eyes (having checked her preferred pronoun, of course). The Feminist Future imagines a politics of coalition and hope, when intersectionality is practiced rather than performed. And The Feminist Present navigates the gender pay gap and everyday sexism, casting a sceptical eye on Equalities Legislation. And gets exhausted by domestic-emotional labour, or the second-third shift, as work-life balance policies are lauded.

Feminist pasts-presents-futures are re-done in our times, we materialise meanings and experiences in our thoughts and actions even when it doesn't always feel like it. Again and again, feminists repeat and push for more, in climates of less; climates of cuts-back and carelessness. Feminism has helped me understand and insist on broader feminist understanding of care, connection and community (when these risk romanticisation or separation from the potential violences of these).

Academically, I can say I arrived in feminism via the University, but in thinking about who, and what, travels across time, I'm drawn to those living 'feminist lives' even when academia often does not acknowledge or celebrate them. Most immediate to my own experiences, I relate these presences and absences to working-class women. I still say I'm from a working class background, hoping to foreground class as a site of feminist struggle. I say that in the hope that class-race-gender may come to represent more than key readings on the feminist curriculum, but rather ultimately forgotten terms lost to a new feminist future.

(Yvette Taylor author of *Fitting Into Place? Class and Gender Geographies and Temporalities*, 2012)

Jacqueline Ullman



As I see it, feminism in our times is about continued resistance to patriarchal structures while expanding the foundations upon which some of our feminist assumptions have been built. The work of feminism is to fight complacency, to acknowledge where injustices persist and to strive for visibility, dialogue, engagement and inclusivity. In my work exploring the schooling experiences of gender and sexuality diverse young people, my feminist viewpoint guides my critique of the ways in which gender normativity and sexual orientation are un/addressed by policy makers,

curriculum authorities and educators. I resist neoconservative paradigms that seek to sustain heteropatriarchy through the preservation of simplistic, binarised gender roles and the silencing and erasure of gender and sexuality diverse subjectivities. I strive to reveal the short-sightedness of neoliberal frameworks which push social and emotional learning to the margins of curriculum, in favour of a one-dimensional view on students' individualised 'career readiness'. Such perspectives obfuscate educators' complicity in the co-creation of a limiting and marginalising school culture, fail to engage with the complexities of the social construction of gender/sexuality, and sabotage social cohesion.

A central technology of silence which is written into school policy and which often goes unquestioned: the framing and dismissal of gender and sexuality diversity bias-based harassment as 'bullying'. Through such a lens, this form of verbal and physical harassment - which, it should be noted, would be illegal in any other Western institutional context - becomes normalised as a gendered 'rite of passage'. Related policy documents often construct such incidences as dyadic, anti-social and independent of broader socio-cultural dynamics. Within such a construction, it is unsurprising that gender and sexuality diverse students often report being questioned about their contribution to the situation, or blamed for their provocation of the (singular) 'bully'. A feminist perspective recognises these shortcomings and the impossibility of teachers effectively countering social marginalisation in schooling without first being supported, at the levels of policy, curriculum and school leadership, to challenge students' normative assumptions and the policing of gender expression.

(Jacqueline Ullman is co-author of *Gender and Sexuality Diversity in a Culture of Limitation: Student and Teacher Experiences in Schools*, 2020)

Melissa Joy Wolfe

tick.....tick.....tick

Time creeps slowly nowhere here in the southern hemisphere. If time is the marking of a sedimentary history of differential patterns of mattering or the marking of practices as what comes to matter what of this timelessness we are making? Timelessness as feminist nowhere enfolds possibilities of what might come to matter. Electric nightmares flashing waves of some-where's sick and dead - pretty multicolored analytical graphs on our screens- teleport and materialise before us, touch us - and our loved ones. The personal is political. Many of us wait alone. Some of us will wait alone longer than others. My mother waits in her nursing home room, masked and alone, pixilated on my screen. My pixilated sister cries as she nurses her three-month-old baby. In nowhere time.

tick..... tick..... tick

Inequity is amplified and we begin to notice that we are not so egalitarian or free as presumed. We too are vulnerable.



Inequities intensify as resources dwindle- and now in the 'mattering' there is little political attempt to conceal the valuing of some bodies over other bodies -bodies are differentially assessed as of less worth and even blamed for the crises they are enduring. After much denial and inaction neoliberal governments across the globe continue to lift restrictions and prioritize failing (growth) economies over their own citizens health and well-being and this (health) cost is more heavily borne by the displaced, non-whites, the aged, the poor... whilst governments scramble to monopolize possible vaccines. Our free western society materializes as not so free or even human, as whole communities are risked whilst deemed responsible for their own fates. The growth economy is proclaimed as more important than the health of the 'lesser than' entitled white men, epitomized by Donald Trump, who refuse to wear masks, as they have in the past refused to wear condoms, understood as a sign of weakness- the lost people are the old, the sick, Indigenous peoples, the homeless, the unemployed, the poor, peoples of colour, and women, not to mention the other than human, the ecology- as oblivious to a virus, unchecked fossil fuel industries and forest clearing intensifies the effects of climate change further devastating the planet. The world is shaking, I/we (still standing) are shaken, but I/we will and must persist together. Our nowhere feminism matters.

(Melissa Joy Wolfe is author of *Waving not drowning - The joyous feminist possibilities of single (un)becoming women*, 2019)

Yvette Taylor is a feminist sociologist and professor of education, University of Strathclyde. Her other work includes **Working-Class Lesbian Life: Classed Outsiders** (2007), **Lesbian and Gay Parenting: Securing Social and Educational Capitals** (2009), **Fitting Into Place? Class and Gender Geographies and Temporalities** (2012), **Making Space for Queer Identifying Religious Youth** (2015) and, with Maddie Breeze, **Feminist Repetitions in Higher Education: Interrupting Career Categories** (2020).
Twitter: @YvetteTaylor0

Samia Singh is an illustrator and a graphic designer based in Punjab, India. Her work with Yvette Taylor includes an **LGBTQI+ UK legislative timeline**, **visualizing Imposter Syndrome**, a **picture postcard resource on Estranged Students**, and more... Her work with other @strath_fem members includes **festival design for the Preet Nagar Mela**, celebrating marginalised arts and crafts.

Samia studied **Visual Communication at Srishti Institute of Art, Design & Technology, Bangalore, India** (2009) as well as **Printmaking at Il Bisonte Istituto de Arte Grafica in Firenze, Italy** (2012). Her work has been exhibited in India, Singapore, Spain, Japan, UK & Italy and clients include UNFPA, The Economist, Huffington Post and National Geographic.

Website: www.samiasingh.com

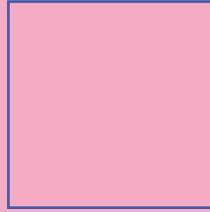
Instagram: [samiasingh_art](https://www.instagram.com/samiasingh_art)

Twitter: @samiasingh_art



Postcard from
my feminist
times

@strath_fem



Dear Feminists,



*The provocation to think 'in our times', often becomes an anticipation of certain, better, fairer futures beyond the times - and places - we currently inhabit. In this illustrated collection, **Feminism in Our Times: Crises, Connections and Cares** contributors write in urgent times, presenting feminist insistences, which are still felt and held close. These times might not be 'ours' at all, still subject to insecurity despite all feminist work, pushed back into precarity, seen as out-of-time and place. Here, singular, plural, possessive, and collective intermingle in the illustration and designing of feminism - and feminism in our times.*