
FEMINISMS IN A TRANSNATIONAL PERSPECTIVE 2023

Re/Configuration: Worlds in Motion

16th Postgraduate Course
Dubrovnik, IUC, May 22-26, 2023

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POSTGRADUATE COURSE IN LITERARY, CULTURAL, PERFORMANCE AND FILM
STUDIES, FACULTY OF HUMANITIES AND SOCIAL SCIENCES, UNIVERSITY OF
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FEMINISMS IN A TRANSNATIONAL PERSPECTIVE 2023

Re/Configuration: Worlds in Motion

Programme & Abstracts

16th Postgraduate Course
Dubrovnik, IUC, May 22-26, 2023

COURSE DESCRIPTION

After fifteen courses and fifteen different perspectives and approaches to contemporary transnational feminism(s), we strive to maintain our active role in discussing and re/configuring this valuable concept in a digital environment with a foothold in the history of remarkable women's struggles and efforts. While the plurality of the ways in which feminism can be practiced and theorized these days is expanding, there are basic disagreements about whether "hashtag feminisms" further split, fragment and antagonize women's communities, or whether a new revolutionary fuel for social change is being created around feminist protests and movements in different parts of the world. We invite participants to contribute to this discussion with their grassroots experiences, research, performative gestures and theoretical insights.

While contemporary philosophers have long designated the political, social and cultural forces that are rapidly changing and reshaping our world in motion, feminists like Simone de Beauvoir and Rosi Braidotti were the first to point out that all human and non-human entities are subjects in a process of becoming, in constant metamorphoses and movement. For recent feminist thinkers who oppose the hegemony of Westernity and Eurocentricity, the reference point of analysis becomes the world in all its unfolding, infinite, interdependent, migratory, transnational, and transsexual flows of becoming. Feminist philosopher Denise Ferreira da Silva believes that the possibility of transformation "makes us universally human in its spiritual-ethical sense". Adopting the physicists' idea of 'deep implicancy', described as the entangled relationship of all human and non-human entities evolving into the planet we know, da Silva encourages us to rethink our socio-political, spiritual and personal lives according to the idea of interdependence, indeterminacy and fluidity, a constant folding and unfolding between different ways of reading and co-creating reality. Inviting us to reconsider blackness, precarity, catastrophe, and vulnerability as the grounds that make possible entirely different ethics and ways of living, she creates a fresh critical avenue for feminist reflection.

There are also many more feminist postures and responses to counter global recession and disruption, pandemic, militarism, migrations, exile and displacement, unjust globalisation, neo-colonialism, unsustainable cities and communities, and gender inequality. Feminists know very well that taking care of the Earth means taking care of every creature inhabiting it; they are again the first to conceptualise the cosmopolitan care model of global responsibility. Normative goals and standard values of "the good life" are reconfigured through feminist ethics and care with the goal of ensuring that all are cared for well. Global responsibility means the duty to care for vulnerable, subjugated, dependent, and needy persons, in a way that acknowledges their dignity. Other feminist thinkers have been involved in creating the concepts of universal basic income, global citizenship, solidarity economy, gift economy and many other proposals to deal with social and moral deadlocks in the contemporary world. Despite the inevitable differences and diversities, all feminist

activists agree that thinking that another world is possible is first of all an imaginative task that demands an affirmative activist disposition in which humanistic and artistic aspirations are at the forefront.

The discussion that we want to (re)open this year under the umbrella of the title “Re/configuration. Worlds in motion” concerns research questions such as:

- how are the threats and facets of the modern world re/configured in feminist philosophy, literature, theatre, visual art or humanities?
 - what discourses and images of transforming (inner and outer) worlds are present in contemporary feminist aesthetics, pedagogy, and activism?
 - does the digital sphere offer tools for expressive revolutions and transformative endeavours or vice versa?
 - can storytelling be feminist-friendly in building virtual worlds?
 - is self-care an act of political warfare or a neoliberal trap?
 - what kind of feminist interventions are invented or performed within militarised, antagonised, pauperised and contaminated (non)human landscapes?
 - how might a feminist lens enable us to see anew and reconfigure transnationality, internationalism or sisterhood?
 - is the surge of ‘cosmopo/ethics’ constructive for new feminist radicalisms?
 - how do female mobility, migration, precarious ‘class’ and global diaspora intervene in reconfiguring existence on the planet?
 - how is history being reconfigured by means of the new experiments in ‘fictional fabulation’ offered by black feminist radical theory?
 - how does the question of a new feminist ‘aesthetic’ inform contemporary critiques of the Anthropocene?
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COURSE PROGRAMME

Monday, May 22

Moderators:.....**Silvana CAROTENUTO** (Uni L’Orientale, Naples)
& **Renata J. KIRIN** (IEF, Zagreb)

09:30–09:45 Gathering of the participants at the IUC, Don Frana Bulića 4

09:45–10:00 Short self-presentation by all participants

10:00–10:15 **Silvana CAROTENUTO** (Uni L’Orientale, Naples) & **Renata JAMBREŠIĆ KIRIN** (IEF, Zagreb): Introductory remarks

10:15–11:30 Strong Women Reconfiguring Worlds in Motion (video presentations by all participants)

11:30–12:00 *Coffee break*

Joint lecture with the course Feminist Critical Analysis

12:00–13:15 **Orli FRIDMAN** (FMK, Belgrade / Israel): Alternative Ceremonies and Commemoration as Political Action

13.15–14:00 Strong Women Reconfiguring Worlds in Motion (video presentations by all participants)

Dijana PROTIĆ (Uni Rijeka): The Shipbuilders of Mistral, VR Project, Methodology in the Artistic Research

Free Afternoon

Tuesday, May 23

Moderator:.....**Nadia JONES GAILANI** (CEU, Vienna)

9:30–10:00 **Jasmina HUSANOVIĆ** (Uni Tuzla, BiH): Affective Infrastructures in Cultural and Knowledge Production and Social Activism: Challenging Feminist Lessons from Bosnia and Herzegovina

10:00–10.15 *Discussion*

Joint lecture with the course Feminist Critical Analysis

10.15–11.00 **Kirsten CAMPBELL** (Goldsmith University, London): Another World is Possible: Transnational Feminist Activisms and the Struggle for Transformative Feminist Justice

11:00–11:30 *Discussion*

11.30–12.00 *Coffee break*

12.00–12.30 **Petra BAKOŠ** (CEU, Vienna): Tropes of Borderlands Belonging

12.30–12.45 *Discussion*

13.00–16:30 *Lunch break*

Afternoon sessionn

Moderator: **Nadia JONES GAILANI** (CEU, Vienna)

16:30–17:00 **Adriana QUBAIOVA** (CEU, Vienna): Re-Routing the Sexual: Toward A Regional Lens in Theorizing Sexuality in the Middle East (West Asia) and Beyond

17:00–17:15 *Discussion*

17:15–17:45 **Carla PAGANO** (Uni L'Orientale, Naples): Feminist Artivism between Uprising and Authoritarianism. Decolonial Experiences in Motion from Tunisia to North Africa and West Asia/Middle East Region

17:45–18.00 *Discussion*

18:00–18.30 **Dorotea ŠUŠAK** (CWS, Zagreb): Performing Body in Transgression: Pathologization of 'Evil' and Medicalization of 'Everyday Life' (ONLINE PRESENTATION)

18:30–18.45 *Discussion*

Wednesday, May 24

Free Morning

Moderator: **Jasmina LUKIĆ** (CEU, Vienna)

18:00–20:00 **Roundtable in honour of Dubravka UGREŠIĆ (1949-2023)**
Silvana CAROTENUTO (University L’Orientale, Naples), **Mirela DAKIĆ** (Faculty of Humanities and Social Sciences, University of Zagreb), **Biljana KAŠIĆ** (Centre for Women’s Studies, Zagreb), **Jasmina LUKIĆ** (Gender Studies Department, CEU, Vienna), **Renata JAMBREŠIĆ KIRIN** (Institute of Ethnology and Folklore Research, Zagreb)

Thursday, May 25

Moderator: **Lada ČALE FELDMAN** (FFZG, Zagreb)

09:30–10:00 **Vesna JANKOVIĆ** (CWS, Zagreb): Croatian Feminists Against the War: In the 1990ies and Today

10:00–10:15 *Discussion*

10:15–10:45 **Romana POZNIAK** (IEF, Zagreb): Humanitarianism and/or Radical Care? On Burnout in Croatian Refugee Aid *Workspace*

10:45–11:00 *Discussion*

11:00–11:30 *Coffee break*

11:30–12:00 **Swantje HOFT** (CEU, Vienna): Unionizing Otherwise: How Female Migrant Workers Reconfigure Feminist Approaches to Labor Struggles (Spain)

12:00–12:15 *Discussion*

12:15–12:45 **Laura MEIER** (Uni Fribourg): Becoming a Transnational Collective Actor: A Continuity of Feminist Struggles in the Post-Yugoslav Space

12:45–13:00 *Discussion*

13:00–17:00 *Lunch break*

Afternoon sessionn

Moderator: **Jasmina LUKIĆ** (CEU, Vienna)

- 17.00–17.30 **Iva RADAT** (CEU, Vienna): Hegemonic Reconfiguration in Popular Culture
- 17.30–18.00 **Petra POŽGAJ** (FFZG, Zagreb): Re/configuration of Gender Politics in *Dangerous Liaisons* and Its Film Adaptation
- 18.00–18.30 **Antonia HUSERIK** (Uni of Zadar / Uni of Teramo): To What Extent Has Capitalism Reinforced Patriarchy in Croatia?
- 18.30–19.00 *Joint discussion*

Friday, May 26

Moderators: **Silvana CAROTENUTO** (Uni L’Orientale, Naples)
& **Lada ČALE FELDMAN** (FFZG, Zagreb)

- 9:30–10.15 **Goran ĐURĐEVIĆ** (Beijing Foreign Studies University, China) & **Suzana MARJANIĆ** (IEF, Zagreb): Eco/feminism and Climate Change, the Anthropocene and the Capitalocene (ONLINE PRESENTATION)
- 10:15–10:30 *Discussion*
- 10:30–11:00 **Andrija KOŠTAL** (FFZG, Zagreb): The Problem of Human vs. Non-human in Contemporary Feminism from Two Perspectives: Posthuman Feminism and Xenofeminism
- 11:00–11:15 *Discussion*
- 11:15–12:00 *Coffee break*
- 12:00–13.00 **Course evaluation**
- Departure*
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ABSTRACTS

(Participants as listed in the Programme)

Strong Women Reconfiguring Worlds in Motion (video presentations by all participants)

In order to facilitate a participant-friendly atmosphere for the morning session of 22 May, we would like to ask all of you to start by presenting a short video of the feminist who has inspired your work or who demonstrates your process of becoming-a-feminist. It can be a scholar or an activist who is important in your general research, and, possibly, in reference to the writing you are going to present during the week. It can be your ‘feminist role model’, ‘feminist interlocutor’ or ‘motivator’, from any corner of the world, from different transnational perspectives, in different areas and disciplines of interest: literature, sociology, critical theory, ethnography, postcolonial studies, feminist art, and others. We especially encourage you to shine a spotlight on feminist agitators from the Global South who may not be as well known to those in attendance.

We would like to celebrate, visually, in ‘motion’, the worlds that these international feminists have created for us to collectively enjoy their legacies and inspirations. This grounding moment of shared knowledge will benefit the seminar of the voices and the moving images of the foremothers or contemporary thinkers who opened up new vistas in feminist activism or theory.

The presentation – which should last no more than 10 minutes – might consist of clips of YouTube recording of lectures/interviews/recitations or readings of their texts. We do hope that this idea captures the imagination and encourages you to look back at the long history and tapestry of feminist knowledge and intergenerational perspectives that might help us discuss and anticipate the coming of a future that respects our agency in the worlds that we create and change.

DIJANA PROTIĆ

PhD candidate, Centre for Innovative Media Croatia, University of Rijeka,
Croatia

The Shipbuilders of Mistral, VR Project, Metodology in the Artistic Research

The Shipbuilders of the Mistral is a collaborative project conceptualized and written by Dijana Protić, further developed into a VR installation by Marta Stražičić, visuals, and Manja Ristić, sound. Dijana Protić will present the methodology of artistic research that resulted in “Shipbuilders of the Mistral”. The research included conversations and interviews with a woman, former employees of the plastics department, a visit to the Korčula-Lastovo Archives and recording and photogrammetry of the abandoned factory halls of the Greben shipyard. “Dijana Protić’s artistic research began in 2017 with a focus on women’s perspectives and work experience in Greben. Although the initial idea was to turn the research into a film, the medium of the VR installation soon proved to be an important new element for a deeper exploration of the theme and a possible interpretation of the shipyard’s “silenced” female history. New forms of presenting the industrial heritage and the specific female memory, which are crucial for (re) writing of the official and unofficial local history, are further explored in the project. VR offers an insight into the disintegrated interior of the shipyard that visually suggests the symbolic and physically disturbed state of the production facilities”, as curator Lea Vene wrote in the introductory text of the exhibition. The Shipbuilders of the Mistral are produced by Gray Area, Sintoment and Gallery Miroslav Kraljević, with the financial support of Croatian Ministry of culture, Dubrovnik-Neretva Region and City of Zagreb.

JASMINA HUSANOVIĆ

Faculty of Philosophy, University of Tuzla, Bosnia and Herzegovina

Affective Infrastructures in Cultural and Knowledge Production and Social Activism: Challenging Feminist Lessons from Bosnia and Herzegovina

In this talk I will deal with the ways in which we are to analyze the category of affective infrastructure at the interstices between cultural production, social activism and knowledge production from a feminist perspective. My focus is on the question of emancipatory politics in the context of omnipresent governance of trauma and poverty, analyzing the potentials, challenges and deadlocks for such politics within the triad between art, academia and activism. I frame this complex problematic in terms of thinking anew the knots between time and labour, care and affect when it comes to resisting the symptoms of alienation, privatisation, extraction and exploitation. Relevant examples from the context of neocolonial and neoliberal regimes operative in Bosnia and Herzegovina and former Yugoslavia will be used to demonstrate the challenges for affective (and other types of) infrastructure necessary for political protest and social change universally, and for feminist theory and politics today.

KIRSTEN CAMPBELL

Goldsmiths College, London, UK

Another World is Possible: Transnational Feminist Activisms and the Struggle for Transformative Feminist Justice

In May 2022, two feminists from Ukraine and Germany, Marta Havryshko and Regina Mühlhäuser, discussed a series of important feminist questions about the Ukrainian conflict.¹ How to develop a feminist analysis of the war and its gender-based harms? What would ‘feminist’ justice for these harms be? And how should feminists organise to respond to the Ukrainian conflict? The question of how to build transnational feminist solidarity in relation to the Ukrainian war emerges in the contemporary context of the rise of deep reactionary forces *and* the resurgence of feminist ideas in many different forms. However, this question is evidently not new, and can be seen as a central feminist problematic since the 1990s.

To open up this problematic, this paper undertakes a feminist cognitive mapping of the ongoing struggles for justice for gender-based harms in the Yugoslavian conflict in relation to the International Criminal Tribunal for the former Yugoslavia (ICTY) and the Women’s Court. It first analyses these feminist struggles by situating them in continuing transitions in global social relations in the 1990s. The paper then examines how these networks build new political subjects, collectives, and knowledges, which produce new ideas and practices of transformative feminist justice. It argues that transnational feminist activism always emerges in the process of becoming ‘feminist’ in worlds in motion, and active practices that make another world possible.

¹ <http://newfascismsyllabus.com/opinions/ukrainian-dispatches/a-weapon-of-war-some-observations-on-sexual-violence-during-the-russian-war-in-ukraine/>

PETRA BAKOŠ

Department of Gender Studies, CEU, Vienna, Austria

Tropes of Borderlands Belonging

The often overwhelming experience of living in a 'corridor', in a 'no man's land', on 'the losing side' of 'the frontier', during the past decades swept 'elsewhere' some of the most apt, educated, skillful, and daring members of South Pannonian communities. The rapidness of the ensuing social desertification has only been paralleled by the desertification of the region itself partly as an effect of climate change, but mainly due to extractive agricultural and economic praxes. In order to explore the current state of South Pannonian 'borderlands consciousness' (Anzaldúa) I engaged into a feminist re-reading of contemporary Pannonian literature written in the Croatian, Hungarian, and Serbian languages. When approaching these works I aimed to be responsive both to the specificities of the narratives, and to the discursive realities they are embedded in. My method thus comprised of the close reading of texts together with transnational environmental, feminist, historical, literary and political scholarship, and bringing these fictional and scientific texts into a dialogue on equal footing in the spirit of decolonial feminist thought.

Importantly, borderlands writings are not depictions of borderlands consciousness but itself in the making. As these stories allow access to the folds of borderlands consciousness where curious alliances offer temporary solace, their close reading invited the frame of a radical relational epistemology, which takes connection as the smallest unit of analysis. The borderlands matrix of texts teems with instances of connection, much of which are, from the perspective of Eurocentric/colonial, patriarchal/capitalist worldview quite unlikely exchanges that happen through the faultlines of age, class, gender, language, nationality, race, and species, established and sustained by political power. By exploring the possibilities of connection and even communion these texts are not only exposing the artificiality and toxicity of heavy set cultural and social boundaries but construe tropes of belonging.

ADRIANA QUBAIOVA

Gender Studies Department, CEU, Vienna, Austria

**Re-Routing the Sexual: Toward A Regional Lens in Theorizing Sexuality
in the Middle East (West Asia) and Beyond**

In reflecting on the re/configuration of feminism in a transnational perspective, as per this year's theme, I ask: can the adoption of a regional perspective in theorizing gender and sexuality serve as a productive feminist tool for knowledge-making? In my presentation, I will argue that regionalism offers a unique perspective on researching gender and sexuality; one that can remain feminist while working to circumvent the cycle of perpetual reference to Western and Northern centres, hence contributing to rearticulating feminist knowledge in a troubled field.

Theories of the transnational travel of ideas frequently suffer not only from a Northern and Western orientation, but also from a recurring flattening of geopolitical situatedness and difference, often in favour of a universalizing sameness. Even when difference is acknowledged, it seldom escapes being defined in relation to the Northern and Western centres. In my work as a gender and sexuality scholar, I am acutely aware of the messy and often violent imposition of concepts such as sexuality or Queer Theory in post-colonial areas, including the Middle East (hereafter West Asia). At the same time, I see the potential in building Queer and feminist solidarities across the globe through the transnational flow of ideas, people, and agendas. Women, feminist activists, and scholars in the region are intimately familiar with the contradiction posed by transnationalism; they navigate a yearning for global sisterhood amongst the violent hierarchization imposed on them through the very claim of globality.

In this presentation, I review how scholars have theorized this interaction as it specifically pertains to the study of sexuality in and about West Asia. I reveal how 'stuck' the scholarship is in this contradiction, and then suggest that we turn our attention towards a regional lens. Seeing through such a lens opens up the potential for theorizing gender and sexuality as a set of power relations configured among various actors, systems, and politics in West Asia, and *not only* through the centre-periphery route. By moving away from this dominant route, feminist and Queer scholarship can shed more light on the neighbouring context, on regional relations, and on relationality itself as a mode of analysis, hence creating a feminist alternative.

CARLA PAGANO

University L'Orientale, Naples, Italy

Feminist Artivism between Uprising and Authoritarianism. Decolonial Experiences in Motion from Tunisia to North Africa and West Asia/Middle East Region

The 2011 uprisings in North Africa and West Asia/Middle East paved the way for art as a form of social change, questioning the dogma of art for art's sake, which, for the most part, had pacified the pleasure of the gaze and ignored bodies as politicised subjects. In the uprisings, gendered bodies emerged in the public squares against the systems and it became clear that new geographies of being were affirming their existence. In the face of continuous biopolitical capture of bodies, aesthetic practices and desires, thinking about the inventive expansion of subjective territories as a form of resistance and creation became increasingly necessary. Feminist activism in this region is set in motion in an unprecedented way at this historical juncture, resisting old and new authoritarianism, endogenous and exogenous, and, with the help of the 'digital revolution', forging itself in the frontiers, gaining experience from decolonial processes and provoking the deconstruction and construction of other relations to bodies, practices and subjectivisation. This analysis was based on field research aimed to trace some representations of feminist activism in Tunisian public space, up to its expansion into more recent experiences of transnational networks across the region and beyond. The aim was to discern their decolonial practices and the use of digital technology to decentralise, democratise the space and make it safe to express political agency.

DOROTEA ŠUŠAK

Centre for Women's Studies, Zagreb, Croatia

Performing Body in Transgression: Pathologization of 'Evil' and Medicalization of 'Everyday Life'

The social experience of the COVID-19 virus pandemic, certainly accelerated and emphasized certain effects of national and transnational surveillance systems which strive for posthuman, cyber-modified and hypernormative-reality. Systems of hyper control are reflecting on our experience in a more invasive manner via performance and choreography of the individual's health (it is much easier to restrict movement, unify appearance, and ethical attitude according to idea of health and longevity to be placed on the fiftieth of sense and transpose the the priority of the health record as the 'fetishism of purpose/battle'). So, on the one hand, we experience a pseudo-hypochondriac belief of complete control over our physicality that is under the threat of penalization and economic exploitation of non-health or anti-health and on the other hand we experience the idea of medicalization of everyday life, as well as the penetration of pseudoscience through social pathologization of the concept of diagnosis. The diagnosis is, perhaps more dominantly than ever, understood as a social label that is used as a weapon, instead of a medical mechanism of classification with the goal of a therapeutic algorithm, i.e. for the purpose of clarifying treatment. I will try to raise the questions of fetishism and performative control of the body (social distance, thermal and surveillance cameras, fear of another human being etc.) and their long-term consequences, especially when it comes to women experience, as well as the experience of all marginalized populations or individuals.

**Roundtable in honour of Dubravka Ugrešić
(Kutina, 27. 3. 1949 – Amsterdam, 17. 3. 2023)**

Panelists:

SILVANA CAROTENUTO

University L'Orientale, Naples, Italy

MIRELA DAKIĆ

Faculty of Humanities and Social Sciences, University of Zagreb, Croatia

BILJANA KAŠIĆ

Centre for Women's Studies, Zagreb, Croatia

JASMINA LUKIĆ

Gender Studies Department, CEU, Vienna, Austria

RENATA JAMBREŠIĆ KIRIN

Institute of Ethnology and Folklore Research, Zagreb, Croatia

Dubravka Ugrešić was educated, witty, sparkling, brave, but above all an exceptionally gifted writer, excellent in her writing skills, who in the last four decades has made an ethico-political and “epistemic change” in contemporary literature. The way she is playing with stereotypical gender patterns and diversification of her women characters, from Štefica Cvek to Baba Jaga and to Irina Ferris in the novel *Fox*, erodes the boundaries between literary and theoretical discourse, genres and known textualities. With undoubted sharpness, marvelous irony, a ludic gesture that unravels the aporias of contemporary time on the textual and metatextual level, she confronts us with the trivial dramatic plots of everyday life in which issues such as the body, gender, sex, text, and especially femininity, are given a specific place in the lives of her heroines and their autopoetic imaginary.

The author of the novels *Štefica Cvek in the Jaws of Life*, *Fording the Stream of Consciousness*, *The Museum of Unconditional Surrender*, *The Ministry of Pain*, *Baba Yaga Laid An Egg*, *Fox*, as well as collections of essays such as *The Culture of Lies*, *The Age of Skin* and the last work *Witch's Bridle*, plays with the twists and turns of individual patriarchal-locked lives and poses uncompromising feminist questions. By lighting up the vitality of her fictional heroines she draws a link between parodic aestheticization and absurdity of everyday life. Recognized and awarded, Dubravka Ugrešić is one of the most translated authors from the ex-Yugoslav region, always exposed, consistent and her own.

To the extent that she accepted exile no longer as a life in limbo but as a place of domestication, i.e. a conscious domestication beyond and against national homes and homelands, Dubravka Ugrešić simultaneously transformed the feminist approach to literary work by “domesticating” feminism not only as an analytical tool but as its own critical self-positioning. Only feminism is a consistent project of radi-

cal social change, and its realization is only possible, as the author herself explains in *Brnjica za vještice* [*Witch's Bridle*], within the culture of left-wing rebellion. Only feminism is the dissident voice that, through the transnational and decolonial optics of the author's voice, conveys the culture of resistance in the map of the contemporary "post-East". Non-deferrable and powerful, feminism is an unavoidable drive for change and also, reflecting on the contribution of Dubravka Ugrešić, an implicit transgenerational "debt" binding for feminists.

VESNA JANKOVIĆ

Centre for Women's Studies, Zagreb, Croatia

Croatian Feminists Against the War: In the 1990ies and Today

Theme of my presentation is the genesis of feminist anti-war activism during the Yugoslav succession wars, with a brief recapitulation of feminist peace groups and initiatives that emerged in the 1980s which served as organizational and conceptual precursors to the establishment of a strong anti-war networks in the 1990s. I will focus on the political articulation of feminist anti-war engagement and the organisational and ideological divisions that followed, driven by the complex social constellation within which women's/feminist and anti-war groups operated. I am referring to the ambiguous and self-contradictory socio-political matrix of the Croatian state, which was going through multiple processes of "transition", and which was both a victim of aggression and an aggressor in the neighboring country of Bosnia and Herzegovina. Some Croatian feminists chose a consistent anti-war stance, which included condemning the growing nationalism, militarization of society, and questioning the responsibility of "their own" state for the war. This position became the foundation not only for organizational growth and expansion but also for a fruitful process of articulating a new feminist political subject, facilitated in part by new communication technologies.

Unfortunately, this kind of politically fertile ferment has not occurred over the past year since the escalation of the war in Ukraine. During this period, only two significant anti-war feminist gestures have taken place, primarily initiated by activists from the 1990s. These include the Women's Appeal for Peace in February 2022 and the proclamation and public protest "Stop the War Now" in February 2023. I will demonstrate that both texts follow the conceptual framework of consistent anti-war position articulated in the 1990s, but also point to some of the causes of low anti-war mobilization today, which I find in the processes of "NGO-ization," namely the professionalization and project-based nature of activism in Croatia.

ROMANA POZNIAK

Institute of Ethnology and Folklore Research, Zagreb, Croatia

**Humanitarianism and/or Radical Care? On Burnout in Croatian Refugee Aid
*Workspace***

Attempting to understand humanitarianism and the ethics of care from the perspective of anthropology of labour, my research looks into the ways the nexus between border regime and care regime enacts in everyday work and life of activists and civil society employees/volunteers at the Balkan migratory trail. Situating care within the framework of feminist critique and social reproduction theory, which is understood here as invisible and non-paid affective labour invested beyond a single household, it is important to approach the notion of care by taking into account its twofold character. Besides its transformative capacity, care is almost unavoidably co-opted by and exploited within the late-stage capitalist regime of work. This problem enacts, for example, in the phenomenon of burnout, which is particularly common in civil society initiatives. By encapsulating these tensions, the solidarity initiatives and diverse micro-practices of emotional and political labour across the migration/refugee spectrum open a small window of potential, an area where one can imagine a transformative framework of thought that recognizes the importance of self-care in humanitarian regimes, while at the same time addresses its participation in the exploitative alliance of neoliberal and migration policies. Therefore, the quest of radical care (Kawehipuaakahaopulani Hobart i Kneese 2020) framework is to detect, address and transform these ambivalences, allowing a more nuanced understanding of care in migration/border regimes.

Literature:

Kawehipuaakahaopulani Hobart, Hi'ilei Julia and Tamara Kneese. 2020. "Radical Care: Survival Strategies for Uncertain Times". *Social Text* 38 /1(142): 1–16. <https://doi.org/10.1215/01642472-7971067>

SWANTJE HÖFT

Gender Studies Department, CEU, Vienna, Austria

Unionizing Otherwise: How Female Migrant Workers Reconfigure Feminist Approaches to Labor Struggles (Spain)

Feminist syndicalism is an approach that seeks to extend the short-term 24-hour strike on the 8 of March into a long-term movement of feminist labor organizing that takes into account interlocking systems of oppression. How can survival strategies of precarious ‘class’ be turned into struggles for a *buen vivir*, a “good life”? What is the connection between the broadening of labor mobilization of the feminist strike movement, a revitalization of working-class feminism in Latin America and Spain, and decolonial feminist approaches? In this paper, I would like to focus on the feminist labor struggles of female migrant workers in Spain. I will explore, what role plays in the mobility of female migrant workers, the Latin American diaspora in Spain, and transnational feminist activist networks in their activism. In particular, I draw on the knowledge-production of two domestic workers’ unions, like Sindihogar’s concept of *mimo política* (‘politics of pampering’) and Territorio Doméstico’s concept of *biosindicalismo* that depicts a form practicing of unionism with life at its center. These conceptualizations are grounded in their very embodiment as precarious workers and activists and are therefore able to transform both the inner and outer worlds of female migrant workers. In this paper, I argue that the female migrant worker’s experience of precarity reinforces the feminist reformulations of wage-centered labor struggles, as well as rethinking activism as collective care (Gago and Cavallero 2022) by positing female migrant workers as the revolutionary subject in neoliberal capitalism (Segato 2019).

LAURA MEIER

University of Fribourg, Switzerland

Becoming a Transnational Collective Actor: A Continuity of Feminist Struggles in the Post-Yugoslav Space

This PhD project investigates informal groups organizing to end gender-based violence within the broader context of civil societies in the post-Yugoslav space. The activities of these groups are understood as a specific contemporary form of (transnational) feminist activism and part of the continuation of a long tradition of feminist resistance in the region. Whereby the research question I want to investigate by means of a qualitative multi-sited ethnographic research process is: How do informal groups become a (transnational) collective actor against gender-based violence within post-Yugoslav civil societies? The specific form of feminist resistance to the globally widespread phenomenon of gender-based violence that these informal groups represent is of particular interest as the post-Yugoslav civil societies are still often characterized as weak and with a low level of civic engagement. The specific form of feminist activism is also relevant as it is described to be situated in the 'Global East' (e.g., Müller 2018) between the two antipodal cultural influences of 'the Occident' and 'the Orient', and as such, is often overlooked in general debates on contemporary (transnational) feminist activism. The research is guided by Constructivist Grounded Theory Method (Charmaz 2014) and a theoretical framework combining considerations from the field of sociology and social movement studies regarding the concept of collective identity (e.g., Melucci 1995; Talyor und Whitter 1992). It also makes use of contributions from Feminist Postcolonial Theory (e.g., Jung 1994; Kašić 2004; Kulawik 2020; Mohanty 1988), and Decolonial Theory (e.g., Boatcă 2016; Kušić, Lottholz und Manolova 2019). By means of a specific post-Yugoslav perspective, this PhD project expects to provide insights for general theory building on the process of becoming a transnational collective actor, to contribute to a broader international research field at the intersection of gender and civil society studies as well as to current debates on contemporary (transnational) feminist activism and feminist knowledge production.

IVA RADAT

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Hegemonic Reconfiguration in Popular Culture

Hegemony remains a key concept in studies of gender and power. In order to secure consent from subordinated social groups and maintain power in an ever-changing sociopolitical landscape, hegemonic masculinity must undergo the dynamic and ongoing process of reconfiguration. As a concept built on Gramsci's understanding of hegemony as a historically contingent process, the central gender variant of hegemonic masculinity is continuously renegotiated and revised, with popular culture as the ongoing site of such negotiation. Recent films like *Sharper* (dir. Benjamin Caron, 2023) and *M3gan* (dir. Gerard Johnstone, 2023) stand out as attempts to grapple with the challenges issued to the dominant order. Significant in its willingness to relinquish whiteness as the central feature of hegemonic masculinity in the USA, *Sharper* comes across as a bid to secure progressivist sympathies for the existing social order with its strictly hierarchical class system rooted in hereditary wealth and gaping economic inequality, while raising doubts about the transformative potential of identity politics. The post-pandemic hit *M3gan*, on the other hand, seeks to enfold its ambitious and talented woman-in-STEM protagonist within the strictures of maternal ideology and warn the audience about the dangers of allowing alien others to usurp a woman's principal duty to nurture and bring up children, while articulating persistent anxiety about the influence of artificial intelligence on human development and growth. As such, both are useful examples of how hegemonic reconfiguration seeks to neutralize threats to the status quo by incorporating its challengers into the dominant narrative on the ideological battlefield of culture.

PETRA POŽGAJ

Faculty of Humanities and Social Sciences, University of Zagreb, Croatia

Re/configurations of Gender Politics in *Dangerous Liaisons* and Its Film Adaptation

With the aim of exploring how a feminist lens may help us better understand the politics of literary and cultural texts and their contexts, this paper focuses on Choderlos de Laclos' 1782 novel *Dangerous Liaisons* and its many film adaptations in order to examine both the gender politics of the original literary text and its reconfigurations not only in different historical and cultural contexts, but also in a different medium. Choderlos de Laclos' novel is given particular attention for several reasons: not only is it strongly permeated by the contemporary discourses on actors and women with all their political implications, but its form is also particularly conducive to an exploration of the materiality of emotions, bodies and texts, as well as the gendered dynamic of control over that materiality. Namely, while its epistolarity draws attention to texts as material objects in the story, interpolated narration characteristic of that form favours the examination of the constant tension between events portrayed subsequently and emotions narrated simultaneously. Both these texts and emotions represented in them, as well as bodies which are inevitably associated with and moved by both, are deeply gendered and portrayed as the main cause of failed performances due to a lack of personal and social control. As Choderlos de Laclos' story continues to inspire translations into different media and transpositions to different historical and cultural contexts, this paper strives to explore what these adaptations reveal about the re/configurations of gender politics and performances in different media and contexts by paying special attention to films based on *Dangerous Liaisons* transposing its story to a contemporary Western or a historical non-Western context.

ANTONIA HUSERIK

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To What Extent Has Capitalism Reinforced Patriarchy in Croatia?

Although I was born in a capitalist system, I often had long discussions with family members and their friends who grew up in socialist Yugoslavia on the topic of gender equality. Comments that were constantly repeated were that the system was much fairer and that it gave more opportunities for women. Was the position of women that much better and is it really capitalism that oppresses women? These are the questions I will try to answer. I will analyse arguments and questions about whether capitalism strengthens patriarchy in society and in comparison whether socialism liberates women and brings gender equality. If not, why not?

This will be done by considering the case study of Croatia and its transition from a socialist country into a democratic and capitalist state it. The factors that will be considered are the impacts of religion, war, military violence, and new nationalisms that arose as consequences of the breakup of Yugoslavia. I believe that the case study of Croatia with its complex social history can bring many new insights into gender relations in society and the way to how they are structured.

Therefore, my research questions are:

- To what extent does capitalism strengthen patriarchy?
- What are the differences in gender equality in communist and socialist systems in compared to capitalism?
- How and to what extent do wartime violence and nationalism affect patriarchy and gender equality?

GORAN ĐURĐEVIĆ

Beiwai College, Beijing Foreign Studies University, Beijing, China

SUZANA MARJANIĆ

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Eco/feminism and Climate Change, the Anthropocene and the Capitalocene

The authors discuss the connection between ecofeminism, ecoanthropology and climate change. The first part of the presentation will be devoted to the development of ecofeminism since the 1970s, then to different aspects of ecofeminisms (in the plural) and case studies of ecofeminist movements (Chipko in India, Green Belt in Kenya) and villages (Zemlja za nas/Earth for us and Gea Viva). The potential solutions to global climate change could be two different ones: a) ecofeminist communities as new kind of organization and b) Capitalocene including livestock farming as a cause of climate change.

Thanks to the Animal Friends association, two eco-brochures have been published in Croatia that speak about the fact, not reported by the media, that animal husbandry is one of the biggest factors of greenhouse gas emissions: *The Livestock Industry and the Climate – EU Makes Bad Worse* eco-brochure (Swedish Left Party, GUE/NGL, European Parliament, 2008 – report by Swedish MEP Jens Holm and journalist Toivo Jokkala) and *Food and Ecology* eco-brochure (2016) by Anamarija Helena Milardović). In the foreword to the report *The Livestock Industry and the Climate – EU Makes Bad Worse*, Jens Holm notes that, according to the Food and Agriculture Organization of the United Nations (FAO), the livestock and meat industry accounts for 18% of all emissions of gases responsible for the greenhouse effect. This is more than the pollution from the global transport sector. Therefore, changing in our eating habits can make a significant contribution to the necessary reduction of harmful emissions. Although the cue from Naomi Klein's book *This Changes Everything. Capitalism vs. The climate* (2014) is extractivism, an economic problem that some political scientists refer to as the term that once described economies based on the continuous extraction of raw materials from the e/Earth (usually for export to traditional colonial powers, where "value" was then added), the theorist, unfortunately, does not mention the meat industry or animal husbandry as an important source of global warming.

ANDRIJA KOŠTAL

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The Problem of Human vs. Non-human in Contemporary Feminism from Two Perspectives: Posthuman Feminism and Xenofeminism

During the last few decades of the 20th century and continuing into the 21st century feminism has stopped being concerned only with human relations (especially with gender relations) and extended its attention to human – non-human relations as well. We could say that feminism has experienced its non-human (as well as posthuman) turn. But, as is usually the case in a theoretical field so diverse and heterogeneous as feminism, there is no consensus among feminists on how to conceive human – non-human relations and should the human – non-human distinction be retained or abolished in the first place. Instead, there seem to be two main fractions. On the one side, there are posthuman feminists and new materialist feminists who understand the human – non-human distinction primarily as an ontological distinction and try to either deconstruct it or abolish it. Furthermore, they propose materialist ontology of immanence which disables one to (re)establish the traditional, western distinction between human and non-human. For example, if everything is in a constant process of becoming, then making any kind of viable ontological distinction between man and woman, as well as between human and non-human, becomes impossible. On the other side, there are xenofeminists who think that the distinction between human and non-human should be understood as a normative distinction between sapience and sentience. Furthermore, they argue that abolishing the human – non-human distinction should not be seen as a condition of establishing a model of care for non-human beings.

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