

***SYMPOSIUM***



**universität  
wien**

**EXHIBITION, PANELS, WORKSHOPS, PERFORMANCES**

***BODY  
DISCOURSES/  
BODY POLITICS  
AND AGENCY***

***5—7*** FEBRUARY 2015

**UNIVERSITY OF VIENNA  
UNIVERSITY CAMPUS**

**P R O G R A M M E**

# *SYMPOSIUM*

*BODY DISCOURSES/  
BODY POLITICS AND*

*5–7 FEBRUARY 2015*

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# ABSTRACTS AND CVS:

## *Lecture Performance*

### *Transfigurierende Körper / Transfiguring Bodies*

05 Feb. 2015, 18.15 AULA

<b>Alice Pechriggl</b>	(Texte, lecture-performance),
<b>Martina Cizek</b>	(Musik)
<b>Zeisig, Ines Delacroix,</b>	
<b>Dr. Dudo, D. Gzesh</b>	(Stimmen)

In der Lecture-Performance parodiert und inszeniert sich der denkende Leib; der gedankenverlorene Körper hebt an zur Unterbrechung herkömmlicher Körperdiskurse. Dabei werden "Körperdiskurse" vielmehr als Reden aus dem Körper heraus und durch ihn hindurch verstanden denn als Diskurse über den Körper.

Nicht „the professor of parody“ spielt hier Theater, sondern zur Körper-Satz-Musik improvisierend vollzieht sich eine Parodie des Professoralen, das vor dem phallischen "TQM" (Total Quality Management) zu Boden geht und kriecht. Das totale QM-Phantasma technokratischer Verwaltung des Denkens geißelt den Denkkörper und erstickt leib-seelische Kreativität ebenso wie kritisches Denken; doch der Denkkörper rebelliert transgenerisch, zuweilen unmerklich...

ΝΑ ΜΗΝ ΖΗΣΟΥΜΕ ΣΑΝ ΔΟΥΛΟΙ / Ne vivons plus comme des esclaves

This lecture-performance is the mise en scène and parody of the thinking body, of the body lost in thoughts; it acts as an interruption of inherited body discourses. The body discourse is understood as a discourse by, through and out of the body and not as one about the body.

It is not "the professor of parody" on stage, but the improvisation of a parody of the professor, creeping on the floor and not/obeying the phallic phantasm of TQM (Total Quality Management), the dominant phantasm of the brave new world of academia, which is about to suffocate psychosomatic creativity as well as critical understanding. But the thinking body gets rebellious transcending the genres, sometimes subliminally...

Let's not live like slaves

**Martina Cizek:**

Musikerin, Komponistin

<http://www.martina.cizek.at>

**Alice Pechriggl:**

Philosophin, Gruppenpsychoanalytikerin, Universitätsprofessorin für  
Philosophie an der Universität Klagenfurt

[www.uni-klu.ac.at/philo/inhalt/282.htm](http://www.uni-klu.ac.at/philo/inhalt/282.htm)

**Maria Vilkoviskaya and Ruth Jenderbekova**

*Performance “Anthropometric data simply obtained”*

**0 5 Feb. 2015, 18.15 AULA**

The two performers symbolically represent process of power- production. While one of them remains silent body-object for scientific investigation, the other acts as instance of power which is authorized to scrutinize objects by making measurements and classify them by creating interpretations of the obtained data. In the process of measurements those data are being literally inscribed on the skin by marker. So the metaphor of the imposed surface inscriptions that constitute the body itself becomes visible through this performative act, during which the body-object gradually becomes the text which is written upon it and from which it is indistinguishable. Besides this reference to Foucault's idea of the body being the site where regimes of discourse and power inscribe themselves, there is an obvious artistic homage to a contemporary classic piece by Martha Rosler (1977), concerning objectification of women and others in a technological bureaucratic society.

**Duration: 15-20 min**

**Maria Vilkovisky & Ruth Jenderbekova**

are the artistic trio consisting of two persons who practice contemporary performance in a wide sense of the term, including musical, literary, plastic and talking events, as well as organizing art-exhibitions and DJ-parties. Often appear under the label of “Creoleak Centr”.

“Creoleak Centr” is an imaginary art-institution based in Almaty and also an open aesthetic-political platform for post-national cultural production workers. The title doesn't refer to any Creole people but to a notion of cultural creolization. CC supports emerging global deterritorialized cosmo-political diaspora and its rather inauthentic traditions and artistical languages.

Creoleak methodology includes consistent erosion of identities, aiming a micro-political deconstruction of social hierarchies based on those identities. Creoleak ideology thus tries to probe a common ground for new versions of non-totalizing weak universality (pluriversality), which would possess contemporary feminist and decolonial sensitivity.

### **Maria Vilkoviskaya,**

born in 1971, Almaty, Kazakhstan. Poet, musician, performer, curator.

Education: Almaty State Conservatory, 1991-1996; Additional education: a literary school „Musagetes“, 2008; Moscow Summer curatorial School, 2013.

Co-founder of para-institution named “Creoleak Centr”

### **Ruth Jenderbekova**

was born in Alma-Ata, Kazakhstan, in 1973. Graduated from Kazakh State University in 1995 (biology, ecology). Additional education includes literary school “Musagetes” (Almaty) and curatorial summer school (Moscow).

Since 1997 has been involved in different types of artistic and curatorial activities. Main research interests concern cultural creolization processes in postcolonial/ postsoviet contexts, problematics of knowledge production and multiple modernities. Education: Almaty State Conservatory, 1991-1996; Additional education: a literary school „Musagetes“, 2008; Moscow Summer curatorial School, 2013. Co-founder of para-institution named “Creoleak Centr” Author of texts, lecturer, sound/ performance artist and dj. Lives and works in Almaty.

### **Shifra Kazhdan**

*Performance Clinical Time*

**07. Feb. 2015, 15. 00 AULA**

### **Shifra Kazhdan,**

born in Moscow, Russia, 1973. Based in Moscow

Education: Salzburg International Summer Academy of Fine Arts

The Institute of Contemporary Art in Moscow

Soros Centre for Contemporary Art, Moscow

School for Contemporary Art, Russian State University for the Humanities, Moscow

Russian Open University, Moscow / Cultural studies and art history

State Academy named after Maymonides, Moscow/ Philological studies

Touro College of Jewish Studies, Moscow/Jerusalem / Yiddish culture studies

Russian State Geological Prospecting University

# *SYMPOSIUM*

*BODY DISCOURSES/  
AND BODY POLITICS*

**5–7** FEBRUARY 2015

## *STREAM 1:*

# **The Optimized Body: For Whom and What For?**

With different kinds of body modifications, surgical procedures, forms of body enhancement and neuro-enhancement the modifiable body and brain are quickly becoming crucial factors for success in securing one's social position and for profitably bringing oneself to the labor market.

Only resilient and stress-resistant bodies are able to work flexible hours and thus – not least because of „modern“ enhancement technologies – get caught up in the grind of striving for improvement, expansion and optimization.

However: according to what norms are or should these bodies and minds be improved? What are the implicit and explicit goals of these socially ambitious improvements? Which optimization aims are considered intelligible, and who has the power to deem them legitimate? How are socio-ethical, politico-economic, and legal discourses set up? What role does the boom in technologies of body modification, brain enhancement, reproductive medicine, the creation of digital networks, etc. play within these discourses; and what effects do they have on forms of empowerment, inclusion and exclusion? Not least, how can optimized and optimizable bodies, technologies of the self and others, ascriptions of meaning, and discourses be analyzed within a framework that views them as dynamic phenomena? Which aspects of gender and intersectionality have an effect on these material-semiotic networks? What overall effects do discourses around body optimization, modification and enhancement have on an individual, social and symbolic level?

**Chair: Sigrid Schmitz**

## **PANEL 1: Bodily Optimazations across Time**

**0 6 Feb. 2015, 9.00 – 11.00, room ROM 10**

### **Marlen Bidwell-Steiner**

*Schön, weiß und kindhaft: Zur Geschichte  
ästhetischer Körpertechnologien*

Foucault's concept of "technology of the self" which was further shaped in Gender Studies shows an affinity to "self-fashioning". The latter was labelled by Stephen Greenblatt and refers to a characteristic trait of the civil society emerging in the Renaissance. And indeed, the two epochs, which frame the Scientific Revolution, share a penchant towards similar body practices.

The confrontation of recent body technologies with those practiced in the Early Modern era helps to flesh out their ambivalence between hegemonic constraints and self-enhancement. The so-called Secreta-literature of the 16th century comprises recipes to improve the – mainly female – body applying quite invasive technologies such as reconstructions of the "syphilitic" nose, alchemical paints to achieve the ideal of "whiteness", and vaginal corrections. This repertory echoes body optimizing fantasies, as represented in the "menu" of today's aesthetic surgery. This paper merges feminist analysis referring to the profitable market designing postmodern corporeality with parallel procedures in the Renaissance. Thereby I will elaborate on the emptiness of the notion "nature", as its "death" was the symbolic precondition for the self-empowerment of the arising specialists in body enhancements.

### **Marlen Bidwell-Steiner, Mag. Dr.,**

is an expert in Hispanic Studies and Gender Studies. For years she was the head of the Gender Office at the University of Vienna, from 2009 to 2014 she held an Elise-Richter-post funded by the Austrian Science fund (FWF).

Currently she works as a Senior Lecturer at the Department of Romance Studies at the University of Vienna. Her main fields of interest are:

Body discourses and affect theories, psychoanalysis and natural philosophy in the early modern Mediterranean.

### **Kay Felder | Michael Penkler**

*Is another body possible? Optimization, Bodily Transformations,  
and Heteronormative Temporalities*

Body weight has become a privileged site for projects of self-optimization. Individuals often strive to employ changes in their body weight in order to



effectuate wide-ranging transformations within their lives. Body norms thus partly gain their power because they can be made productive for one's life conduct.

In this paper, we focus on the temporalities and trajectories that are often inscribed into such transformations. In doing so, we aim at identifying political spaces of action, not least because a part of our common critical repertoire is made productive within fantasies of self-optimization: The constructedness of the self is happy news for postmodern subjects that constantly seek to reinvent themselves. But what is to be done if our own tools are employed in the name of neoliberal agendas? Drawing on Halberstam, we argue that queer constructions of time in opposition to hegemonic body developments and life conducts build a possible line of flight.

### **Kay Felder and Michael Penkler**

are researchers and lecturers at the Department of Science and Technology Studies at the University of Vienna. Both are currently completing their dissertations: Kay writes on the role of time in discourses and practices of body weight, and Michael on body weight, subjectivity and embodiment. Both also work on issues of human diversity in health care.

### **Boka En | Ágnes Fülöp**

#### *On the clock: Self-tracking and self-optimisation*

The idea of self-tracking refers to individuals' gathering of personal data, primarily for the purpose of self-improvement. These data are collected with various technological devices, which work in close tandem with for example physical shapes and societal norms, measuring and (re-)shaping bodies at the same.

Based on an analysis of website content as well as our own feelings and experiences, our aim is to initiate a debate about self-tracking and self-optimisation enterprises that many of us engage in on our quests to master the hurdles that contemporary realities throw at us. Coming from a new materialist perspective we will try to show how bodies, discourses and devices are not neatly bounded, but interfere with and impinge on each other. Our presentation will hopefully be followed by an open discussion of possible implications. Specifically, we wish to discuss not only the restraining and normalising effects of self-tracking, but also its liberatory potentials.

### **Boka En**

used to use an app called 'MyFitnessPal' in an attempt to eat more healthily and postponed thinking about the beauty standards that this behaviour tied into because they couldn't reflect on beauty standards at the same time as they were trying to fulfil them.

Furthermore, they studied Transcultural Communication and Gender & Sexuality Studies and parts of Boka are currently working towards a second Master's degree in Science & Technology Studies. Their research interests centre around performativity and enactment, boundary drawing as well as the production of subjects, identities and bodies in science, technology and society.

### **Ágnes Fülöp**

fights a running battle with a browser add-on for productivity, uses some awkwardly designed health-related apps and is working towards a Master's Degree in Gender Studies at the University of Vienna. She has long been fascinated by identity formation and subjectivation processes, and recently fell in love with Information Science and Feminist Science & Technology Studies.

## **PANEL 2 : Transgressing Bodily Norms**

**0 6 Feb. 2015, 11.30 – 13.00, room ROM 10**

### **Elisabeth Magdlener**

*At the beginning there was just something attached to my head: From having a body to being a body in contact dance DanceAbility*

The subject of experienced corporeality is only inadequately dealt with in the confrontation of people with dis/ability and their body (in the context of medical and physiotherapeutic measures, in the field of special and remedial education, etc.). Most of the time their body is made an object, and thus the subjectivity of the human bodiliness is refused. To have a body (Körper-Haben) or to be a body (Leib-Sein) is a well-known comparison of philosophical anthropology, -phenomenology and other fields of science, at least in the German academic discourse. The expression of the lived body (Leib) describes the experience of vividness, liveliness and feeling. The term "body", however, thus primarily refers to the physical body as a subject matter of anatomy, physiology, medical treatment or physiotherapy.

This article explores the correlation of persons with dis/ability to their relation of having a body (Körper-Haben) and being a body (Leib-Sein) in contact dance (DanceAbility). Referring to literature as well as interview extracts the question will be responded how they experience the relation mentioned above. Is the point of view changing from having a body (Körper-Haben) to being a body (Leib-Sein) through the experience of contact dance? Finally the question is raised, how structures of society could nurture this experience of the disabled body.

## **Elisabeth Magdlener,**

born in 1979, is a dancer and wheelchair user and member of A.D.A.M. (Austrian DanceArt Movement, formerly Austrian DanceAbility Movement). She studied under the principle „Nothing about us without us“ pedagogy and special pedagogy at the University of Vienna. Currently she is working on her master's degree in Gender Studies. Her research interests are Dis/Ability- and Queer (Dis/Ability) Studies as well as Gender Studies with a focus on dance and experienced corporeality in the area of friction between body, corporeality, empowerment and physical dis/ability.t

## **Petra Anders**

### *Discordant Bodies? – Representations of Gay and Disabled People in Israeli and German Films*

For disabled and queer people alike it can become difficult to develop a positive self-image and social identity. By taking a look at contemporary Israeli and German films that thematize and problematize the body in either queer or disabled contexts I would like to discuss how certain bodies correspond to conventions of physical attraction while others are denied this status. Which films exploit the body as the source of “otherness”? Which films succeed in developing what the German journalist and disability studies activist Rebecca Maskos calls an emancipated identity with transformed values even if the body does not fit the norm? Eytan Fox's *TIME OFF* (1990), *YOSSI & JAGGER* (2002) and *YOSSI* (2012) trace different steps in hiding/ concealing one's identity in order to make peace/be at peace with that identity. But while concealing may be an option to meet society's expectations (at least for a while) for certain gay characters some physical disabilities cannot be covered. Thus, Dietrich Brüggeman's movie *RUN IF YOU CAN* (2010) exemplifies and problematizes the tension caused by identity concepts for disabled persons, especially in its portrayal of the complex sexual relationship between a wheelchair user and an able-bodied young woman.

## **Petra Anders,**

I completed my PhD at the Leuphana University of Lüneburg, Germany. My dissertation deals with the representation of disability and mental health in contemporary German film. It received magna cum laude and will be published in a few weeks by Königshausen & Neumann Press. As a wheelchair user and a disability studies scholar, identity conflicts are an important topic in both my personal and professional life.

## **Zhanar Sekerbayeva**

### ***BODY RELOADING***

Cyborg as a metaphoric feminist construct gained popularity through Donna Haraway's, *A Cyborg Manifesto*. It proclaims that people living in developed countries in the late 20-th century are already hybrid human-machine (cyborgs). Humans may enter into symbiotic relationships with intelligent machines (computer-assisted surgery); they may be displaced by machines (robotic arms for labor); be downloaded into a computer (Hans Moravec's dream) or avatar (movement "Russia-2045"); be experimented as mythology and technologies (artist Matthew Barney). How can we achieve body out of the norm? This body does not feel need to coordinate the concrete and stable images of the body (own and others) with historical representations of bodily schemes (body-canon). Feminists can see the cyberspace and the cyborg as an emancipatory and liberating figure. By providing women with an opportunity to express their ideas in a way that transcends the biological body, this technology gives them the power to redefine themselves outside the historical categories of "women", "other", or "object".

## **Zhanar Sekerbayeva,**

born in Atbasar in 1982, Kazakhstan. My basic education – journalism, I entered the European Humanities University in Vilnius this year (Gender Studies specialization). My scientific interest is cybernetic body which I believe can give the freedom from gender, race, class and create new discourse, forms of mind. Also I have the body construction experience – I took part in professional power lifting and arm wrestling championships.

### **PANEL 3 : Regulating and Disciplining: Discourses around Bodynorms**

**06 Feb. 2015, 16.30 – 18.00, room ROM 10**

## **Nataša Pivec**

*“Show us Tits (but Hide the Nipples)”: the Persistent and Paradoxical Body Regimes of Female Breasts*

The aim of this lecture proposal is to highlight bodily practices and disciplinary regimes in contemporary Western culture, linked to a specific body part of the female anatomy – breasts. We are going to explore the cultural narratives that are related with breasts, and those are the overexposure of female breasts, the ongoing absence of nipples and bra-wearing as

a sartorial and ideological practice of feminine technologies of production, sign, power and the self. To explain our standpoint about nipple absence and bra omnipresence, we'll be analysing contemporary representations in the popular culture that are either involved in existing praxis of strategic nipple absence and ridicule (for example, Hollywood's rule for covered breasts in love scenes) or challenging it by tactical visibility (e.g. display of "ugly breasts" - old, saggy or non-existing due to the mastectomy, Free the Nipple movement). We'll also be viewing at new media discourse of social phenomena, related to breasts ("side boob", "nip slip", "man boobs").

### **Nataša Pivec**

has obtained her Ph.D. degree in sociology/gender studies at the Faculty of Social sciences in Ljubljana, Slovenia. Her research focuses on genders, sexualities, media representations, film, intersectionality, sociology of body, feminist and queer theory.

### **Kathryn Bouskill**

#### *Problematizing Risk and the Female Body in the Breast Cancer Awareness Campaign*

This ethnographic research explores how the globalization of the American-style breast cancer awareness campaign into Austria is amplifying notions of risk for the disease and altering conceptualizations of the female body.

Despite epidemiological evidence demonstrating the limitations of mammographic screening and clear gaps in knowledge of breast cancer etiology, breast cancer awareness campaigns continually promote misleading messages emphasizing a woman's personal control in preventing the disease.

This neoliberal discourse surrounding risk is also tied to images promoting traditional tropes of female bodily aesthetics, high fashion, and cosmetic use; thus, the campaign is not only creating a sense of moral responsibility to control risk, but an imperative to ascribe to the feminization, corporatization and materialization of the female breasts and body. In this paper, I draw from various examples, including the latest technology of genetic screening, the promotion of prophylactic mastectomy and subsequent breast reconstruction as a body modification procedure, which (falsely) exemplifies the aim of risk mitigation for breast cancer risk and the attainment of the aestheticized and reconstructed body.

I furthermore analyze the campaign through the vantage point of women with breast cancer, whose bodies are omitted from the campaign. Socially, these women are ostracized from the campaign for its emphasis on prevention.

Symbolically, their bodies represent the fear of cancer, for which many endure stigmatization. Lastly, on an individual level, their bodies reflect an internal struggle to frame the diagnosis within their life course.

### **Kathryn Bouskill**

is completing her Ph.D. in Anthropology and M.P.H. in Epidemiology at Emory University, USA. Her interest is in the anthropology of cancer, with a particular focus on how sociocultural representations of cancer reflect or mask the experience of living with cancer. Bouskill's current work draws from the illness experiences of women with and without breast cancer to critique the corporatized approach to public health campaigns and their blatant misuse of epidemiological data.

### **Seline Kunz**

*Adolescents' conceptions of sexuality and body practices in the context of online pornography*

In my input I will present a particular thread of my PhD project, which qualitatively seeks to explore adolescents' experiences with mainstream pornography on the internet. I will focus on the following two questions:

1, to what extent do adolescents experience and conceptualise (their) bodies and (their) sexuality as manageable and improvable and how are these experiences connected to pornography? 2, to what extent do these bodily and sexual experiences and practices refer to a heteronormative framework and thus reproduce power relations and to what extent do they undermine them?

I'll set forth the theoretical threads in which the above questions are embedded, referring among others to Paula-Irene Villas conceptualisations of the body as a tool and material of practices of self-design, the body as a "showpiece" and the practices of "body bricolage" (Villa 2013) and Feona Attwoods concept of sexuality as something that is experienced as improvable and shapeable (Attwood 2006). I'll present relevant findings of empirical studies, compare these findings to findings of group discussions I conducted in an earlier project with 18–20 year old youths and will formulate hypotheses which may serve as a starting point for the subsequent discussion.

### **Seline Kunz**

holds a Master of Arts in Gender Studies and Pedagogy and is currently working as a scientific assistant at the University of Basel where she researches and teaches in the field of sexual pedagogy, gender and sexuality studies. In her PhD project "Screening Sex", she qualitatively seeks to explore adolescents' experiences with online pornography.

## **STREAM 2:**

# **Academic Body Habitus**

Body habitus brings together biomaterial and social spheres within concepts that transgress the boundaries between nature and culture. This stream will focus on an area that has yet to become part of the debates within sociology of the body. Which meanings, constitution, effects and impacts do processes of academic body habitus have within different disciplinary settings, for instance within technical and natural sciences such as physics or biology, within the social sciences, philosophy, and the humanities?

Through a gender-focused lens, we want to take a closer look at the function of bodily practices and presentations, and examine the relationship between body habitus and agency, as well as the significance of power structures within and between disciplines and between science(s)/scholarship and society. Further relevant points for the current analysis are the ways in which links are made between habitus, identity construction and subjectivation, education and scientific culture, which we will explore through different lenses, for instance contemporary embodiment concepts and feminist materialist approaches.

**Chair: Ilse Bartosch**

### **PANEL 1: Transgressing the Gender Binary**

**06 Feb. 2015, 9.00 – 11.00, room ROM 7**

**Esther Hutfless | Elisabeth Schäfer**

*Thinking the Transience of the Living /  
Promising a Queer Philosophy*

The Body and corporality are the most prominent subjects systematically forgotten within western philosophy. It is one important move to criticize this extraordinary gap and to analyze reasons for that astonishing instance. Queer philosophy does not only and not solely want to work on the negativities within thinking, it does not want to burn out for all times. It wants to bring its forces into play to work for and on the positive, which is always the living, which is always the other,

that is kept alive; the other, that is never threatened with destruction, degradation, decay or classification. In claiming such a figure of queer philosophy our lecture effectively affects traditional impacts of academic body habitus and calls for new and vital styles of thinking.

### **Esther Hutfless**

is lecturer at the Department of Philosophy at the University of Vienna and Psychoanalyst under Supervision within the Vienna Psychoanalytic Association (Wiener Arbeitskreis für Psychoanalyse). Main teaching and research areas include: Phenomenology, Deconstruction, Psychoanalysis, Feminist Philosophy, Ontology, *Écriture féminine*, Queer Theory.

### **Elisabeth Schäfer**

holds a Postdoc-Position within the research project “Artist Philosophers. Philosophy AS Arts-Based research” [AR 275-G21; Austrian Science Funds FWF], University of Applied Arts, Vienna; also affiliated to the Department of Philosophy at the University of Vienna. Main teaching and research areas include: Deconstruction, Queer-Feminist Philosophy, *Écriture féminine*.

### **Judith Conrads**

#### *Gender switches in the crossroads of body and society*

Breeches roles on stage, cross-dressing lessons in workshops – different gender switch settings will be analyzed with reference to Bourdieu’s concept of habitus to find out how the gender difference as a social (and power-structure is materialized in and (re)produced by the body.

My analysis aims at tracing the influence of the hegemonic gender system and its underlying discourses. The performance practices used to construct gender are easier to detect in the deviant cases of (self-)staging in the “opposite” sex/ gender than they are in the cases of conventional gender display which is mostly perceived as “natural” and not put into question. The bodily representation of gender – gesture, movements, cloth, among others – becomes a decisive element in the gender performance and will be investigated. How does the body talk in gender disguise? As the gender switch can only be readable by referring to the binary categories of women and men, it relies on the traditional gender system. Thus, the question arises to what extent the practices of gender switching sustain or subvert the traditional categories.

In our paper we would like to work on a consequent next move: following feminist and queer critique within philosophy we would like to propose a philosophical approach able to create new concepts of thinking bodily and



material existence. We therefore call a queer philosophy into life.

**Judith Conrads M. A.,**

research associate at the Women's and Gender Research Network NRW, University of Duisburg-Essen, lecturer in Gender Studies at University of Osnabrück and PhD candidate at Ruhr-University, Bochum. Research interests: gender and queer theory, body and gender, gender performances.

**Katalin Schmidt**

*Transgressing the gender-binary through embodiment in  
Jeanette Winterson's novels*

The works of the British novelist Jeanette Winterson are well-known for their attempts at questioning gender roles and for presenting characters that attempt to exist outside of the gender-binary. In my paper I focus on those instances in her novels where this transgression is closely linked to bodily representation. The most prominent examples of this include the Dog Woman (*Sexing the Cherry*), whose monstrous body can be read as an act of defiance not just of the puritan ideologies of the era most of the novel is set in, but of any attempt at binding her to gender expectations. In *The Passion* the body of Villanelle is already from birth bound to both genders, moreover she actively crosses between them on several occasions. *The Powerbook* is especially intriguing from this aspect, since through the special case of internet communication the act of storytelling becomes a way of creating shared experiences; each story is an act of becoming and every character a new instance of embodiment for the fictional writer. Among these I pay special attention to the story of the tulip that enables gender-crossing transformation.

**Katalin Schmidt**

is a post-graduate student at the University of ELTE in Budapest, Hungary. After pursuing MA degrees in English and German, she is now doing a PhD in Modern English Literature. Schmidt's main areas of interest are questions of gender and body discourse, and she is particularly interested in the works of the British novelist, Jeanette Winterson.

**PANEL 2: Body and Art**

**06 Feb. 2015, 11.30 – 13.00, room ROM 7**

## **Rosa Nogués**

### *The Body in Feminist Art Practice, Troubling Representation*

The problematic of the body in feminist art practice and theory is framed by the examination and critical analysis of the role played by representation in patriarchal society in reinforcing and legitimising specific gender roles. From a theoretical perspective, this problematic has been overdetermined by a conceptual dichotomy between a phenomenological understanding of the body and a psychoanalytic one. And thus, the institutionalised narrative of feminist art posits an opposition between, on the one hand, feminist artists who embraced the use of their bodies relatively uncritically in a celebration of what they understood to be a primary, corporeal femininity untouched by patriarchal bias, and on the other hand, those who refused its representation altogether, arguing that the image of the naked female body was always already mediated by patriarchy, the fetishised materialisation of women's subjected position in patriarchy, and that the claim of a natural givenness for femininity in the bodies of women was precisely patriarchy's rationalisation for women's oppression. In my presentation I will examine the precise articulations of the concept of the body in feminist art practice and extricate the problematic from this misleading theoretical opposition in which it has been embedded.

## **Rosa Nogués**

is an Associate Lecturer in Art Theory at the Chelsea College of Arts, London. She obtained her PhD in 2013 at the Centre of Research in Modern European Philosophy (Kingston University). Her thesis examined the use of the female body in art practice in terms of Lacanian theory and notions of sexuation. She has lectured at Central Saint Martins (London), Middlesex University (London) and the Universität für angewandte Kunst (Vienna).

## **Cristina Alonso Villa**

### *Looking at the audience: insight into the perception of the action's heroine body through content analysis of discussion groups*

The purpose of this study is to shed light on the way in which audiences perceive and interpret the female hero of Hollywood action movies. Hollywood movies are the most widely consumed in the western context and therefore remain an important source of visual culture and social imaginary, most often rooted in traditional ideas with regard to the construction of femininity, masculinity and gender roles. Many scholars like Yvonne Tasker, Sherrie A.

Inness or Rikke Schubart, have already done analyses of the action female hero from various theoretical perspectives and some have even conducted some reception research through surveys. However, and as all these authors point out, there is a common limitation to these studies, imposed precisely by the written format of the data collection: even with open questions, participants do not elaborate as they would do orally, when they have the chance to contrast their views with other participants. For this reason, discussion groups can contribute to the existing research by eliciting more nuanced discourses of a certain target group. Given the fact that action movies are aimed mainly at young adults, the target group for the present study was set to be both women and men between 18 and 35 years old, with different educational and working backgrounds and residents in an urban area.

**Cristina Alonso Villa,**

MA, is Lecturer in the Department of English, German and French Philology at the University of Oviedo and is currently in her last year of her PhD, which deals with the depiction of women and gender roles in action cinema and their perception by the audiences. She conducts research in Cultural Studies, Film Studies, Gender and Sociology, focusing especially on visual languages, theories of representation and the filmic experience from the viewer's point of view. Other areas of interest are Trivial Literature and TV series.

**Anna Bromley | Michael Fesca**

*Playing off the beat. Joke Performance, or:  
The Groove of Infectious Laugh*

Comedians could be viewed as a virtuosos of speech, voice, tact and rhythm. They seem to be able to access an implicit knowledge of conducting a split-second-timing by applying minor deviations from the normative etiquette.

In other words: They are enabled to speak off the beat. In this sense, the comedic joke alters the anticipated beat precisely so that the alteration can be distinctly perceived, but doesn't entirely leave the frame. It's all about being only slightly behind or on top the given beat. Delivering a joke's punchline and incarnating a processual groove both practice a playing-slightly-off-the-beat in comparable ways. As it takes the frequently invoked vital drive to get us off on a groove, a well-delivered joke must hit, to yield laughter. We suggest complementing the notions on the widely discussed semantics of sharing jokes with hitherto little perceived aspects of a processual pulsing speech-performance and thus renegotiating it as form of implicit knowledge.

## **Anna Bromley**

is an artist and cultural researcher based in Berlin. Her works investigate speech performances in the field of politics, science and culture. Currently, she is involved with artistic and theoretical explorations of humour strategies. In 2015, she is a fellow of the Clara & Eduard Rosenthal Foundation.

## **Michael Fesca**

is an artist based in Berlin. For him, the phenomena of time, beat and synchronization are of particular interest. His theory and artistic practice applies the potentiality of humor strategies (Redemption Jokes, nGbK 2014/15, with C. Buck, A. Bromley, S.Husse, J. Sotzko) and the question of timing and rhythm in his project Abstruse Timed (with Prof. Kai van Eikels, FU Berlin). Lucas Cranach fellow in 2014.

## **PANEL 3: Autorthnography**

**07 Feb. 2015, 9.00 – 10.30 room ROM 7**

### **Johanna Stadlbauer**

#### *Autoethnography and its Potential for Qualitative Research on and with the Body*

Autoethnography is a research/writing style that aims to describe and analyze personal experience in order to understand cultural experience (Ellis/Adams/Bochner 2011, 1). It applies performative epistemology and relies on active readers/recipients who enter into dialogue with the researcher and his or her story (Bochner 2001, 148). It can be used as a tool to reflect on the researcher's body in the field, on how sensory experiences produce ethnographic knowledge, and how bodies shape interactions in (research) relationships. It can also serve to understand power relations and discourses that shape bodies and are transmitted through our bodies in interactions (e.g. Veissiere 2011, 43; Rambo Ronai 1992).

My proposed talk (of 10 to 15 minutes length) intends to highlight different uses of autoethnography in (qualitative) research on „body and agency/body and gender“ and tries to identify contributions that help create and understanding of the constitutive impact of discourses. Thereby I hope to open up a discussion that connects this approach to other contemporary research discourses and shed light on its potentials and possible limitations.

## **Johanna Stadlbauer:Ph.D. (Dr. phil.),**

Cultural Anthropology; Since May 2012: University of Graz: Universitäts-assistentin, Department of European Ethnology and Cultural Anthropology; Co-Founder of Network Qualitative Research Graz'; research areas: gender studies, feminism, migration studies

## **György Mészáros**

### *Masculinities, Social Class and Enfleshment and the Academic Body: Autoethnography*

The human body and especially its physical development are often neglected issues in education and schooling focused more on the rational, Cartesian subject; however it is an important task of educational research to explore the embodied subject and its development for example in sport.

The aim of this study is to explore the educational processes of the development of the body in a gym through autoethnography. By telling the story of my one and a half year functional training sport activities, I will reinterpret McLaren's concept of enfleshment, and I will offer a unique narrative of my own gay male body-subjectivity related also to my educational identity as teacher trainer. Issues of social class and masculinities inculcated into the body have been in the centre of my reflections. A strong dialectical tension will be enfolded. On the one hand, I will present how issues of social class and masculinities inculcated into the body shape the development of the subject. On the other hand, I will describe how sport activity can be earnest of liberation from a Cartesian approach to subjectivity and expression of personal freedom.

## **György Mészáros**

is assistant professor at the Faculty of Education and Psychology, Eötvös Loránd University, Budapest. He has been teaching in teacher training since 2004. Beside his university teaching, he leads trainings and pursues research on critical pedagogy, theatre education, LGBT and gender topics. He is member of the Administrative Council of the Association for Teacher Education in Europe. He is also a queer leftist activist.

## **Cornelia Schadler**

### *Multiple Bodies of Evidence:*

### *Human-Method-Presentation-Intra-Actions*

From the perspective of deleuzian materialism (Braidotti), agential realism (Barad) or figuration theory (Haraway) research outcomes and evidence are a vivid general body of processes, which can include the human body of a researcher as well as an animal, instruments, paper, computer or thoughts etc.. Those parts are perceived as inseparable entities that become bounded and put into relation within processes of intra-action and agential cutting (Barad). Research outcomes become sediment history of a specific process in its current becoming as a research paper or as a talk. The multiple body of evidence is enacted in those processes of discussing, analysing, presenting and writing data and outcomes. Within those general bodies the research subjects' human body and habitus as a researcher is carved out in a certain way. This talk will focus on the different incarnations of human-method-presentation-intra-actions in it's various enactments. It refers to on an autoethnographic study of several "successful" and "failed" research processes. I will show how within those processes multiple bodies of human researchers related to multiple bodies of evidence are configured. Each of these bodies are related to specific realities e.g. the building of a specific power structures or subjectivities.

## **Cornelia Schadler**

is Erwin Schrödinger Fellow at the Ludwig Maximilians University Munich.

She is currently working on a project titled "families as a nexus of material-discursive practices". Her dissertation on the topic of transformation processes at the transition to parenthood was fully funded by a DOC-scholarship of the Austrian Academy of Sciences. She was visiting scholar at the Temple University in Philadelphia, the University of Utrecht and the University of Mainz.

## **Workshop**

**0 7 Feb. 2015, 11.00 – 13.30 room ROM 7**

### **Mag@ Magdalena Hanke**

*Embodied Power – How Physicality and Emotions  
Impact on Gender Relations*

Since there is a lot of discourse about the body, in this workshop I invite the participants to listen to their bodies instead. We will do so using movement and theatre exercises, putting a special focus on the mechanisms by which bodies are sexed and gendered. After each exercise there is room to reflect on the experience. In the first part, participants will observe themselves: How much space do I take when I enter a room? How do I get into contact with others? Which emotions does this generate? Then they experiment with qualities that differ from their normal(ized) ways of being. Do changes in posture, body extension, speed or gaze influence our own emotions and the reactions of others? Can the conscious exploration of our bodies widen our agency? Can a new politics of the body contribute to a shift in social hierarchies? I hope participants of the workshop will raise questions like these and will engage into (academic discourses not only about, but also with their bodies.

### **Mag@ Magdalena Hanke**

is deeply in love with theory, the body, theatre and activism. S\_he is doing a Master in Gender Studies at the University of Vienna, gives drag workshops, theatre workshops and lecture performances on anti-discrimination topics, focussing on gender and sexuality. Before s\_he lived in Germany, where s\_he finished an interdisciplinary course and taught partner acrobatics and in Brazil, where s\_he learned and taught at a circus school.

## **25 Participants**

## ***STREAM 3:***

# **Biopolitical Regulation of Bodies/ Corporealities in “Eastern” and “Western” Discourses**

This stream will present and intensify the exchange and networking between the international independent research and education project Bodypolitix: Политики Телесности and experts from related fields in Belarus and Russia.

Focusing on different mechanisms of regulating (non-normative) bodies, we invite papers analyzing the processes of gendering, racialization, fragmentation and optimization in Belarus and Russia from a biopolitical perspective. Furthermore, we welcome research asking for the relationship between „Western“ European practices of governing bodies and “Eastern” discourses. Questions we seek to discuss in more detail are in what way hegemonic „Western“ discourses on sexuality take shape within (dominant and marginal) discourses and forms of governmentality in Russia and Belarus, and how such discourses are represented on a global level. A specific focus will be placed on questions regarding the kinds of agency of different actors implied in the body discourses in and between the „East“ and „West“, and the necessary steps for creating an exchange that is aware of the power (dynamics) within this emerging international field of research

**Chair: Masha Neufeld, M. Katharina Wiedlack**

### **PANEL 1: Reproduction, Discourse and Technology**

**06 Feb. 2015, 9.00 – 11.00, room ROM 12**

**Tatsiana Shchurko**

*(Bio) political games: assisted reproductive technologies in Belarus*

After the collapse of the Soviet Union, Belarus began to develop a national policy on reproductive health. On the one hand, this policy can be considered as the successor of the late Soviet period - priority of state control in the field of social policy, strengthening of the “traditionalist tendencies”, which focused on the fixing of motherhood as the main purpose of women, promotion



of family-demographic policy. On the other hand, the post-Soviet transformations were connected with the liberal trends toward the topics of sexuality and women's rights, what largely was determined by the development of market relations and influence of international actors (organizations, donors).

New forms to control reproduction are established, gender patterns and ways of their production are changed, and the practices of motherhood are modified. Such combination of not entirely consistent with each other factors becomes a source of specific features of the social protection system, reproductive health care, family policy, as well as cause of the specific configuration of public discourses that legitimize one forms and models, and exclude others. Central is the question of how in these conditions issues of reproduction are reinterpreted. I study the discursive regulations of reproduction and body in Belarus on the example of assisted reproductive technologies. The case of the ART shows how medical technology is used in bio politics, to maintain the dominant discourse of family and demography that are oriented on normative models of social organization and social order. ART are constructed in such way that focus shifts from emancipatory discourse and ART as choice/opportunity to discourse, which define ART as "collateral" for the existence of "the people, the nation", as a way to fit the norm. In the public space, assisted reproductive technologies do not stay as purely medical phenomenon, but are endowed with a variety of social values that are called to support normative models of reproduction.

### **Tatsiana Shchurko**

(Minsk, Belarus) independent researcher, feminist activist, MA in Gender studies. Graduated student at the International PhD-program at the Belarus Institute of Political Studies "Political Sphere" and an activist of the feminist initiative "Gender Route". Permanent author of the online magazine "New Europe" and the web-site of the expert community in Belarus "Our opinion", teacher at the College of Liberal Arts in Belarus

### **Veronika Siegl**

*Neoliberal markets, free choices and the imagination of the East. Discussing surrogate motherhood in Russia.*

Assisted Reproductive Technologies (ARTs) have proven to have ambivalent effects on cultural norms and global power structures. They simultaneously construct and deconstruct traditional views of gender, family and sexuality, while creating a market in which actors are positioned unequally according

to the intersections of not only gender, but also class, 'race', age, and ability, to name some of the influencing factors. The "travel routes" of reproduction often lead patients and intending parents to countries of the global South and, increasingly, Eastern Europe. Russia is a particularly interesting context to investigate these aspects, as the legal framework concerning assisted reproduction is sketchy and minimalistic, leaving the involved "market actors" to negotiate the insecure terms of cooperation directly with each other. The presentation will discuss this negotiation by looking at three sets of questions: Conceptualising both intended parents as well as surrogate mothers as in a state of financial and/or emotional as well as bodily precariousness, I will ask how these two groups of actors navigate their options – in how far they perceive themselves (but also in how far they are perceived) as free agents and in how far their choices are restricted by political, economic, cultural and social structures.

Furthermore, I will investigate why intended parents from Western Europe travel eastwards for ARTs and how this choice is linked to imaginaries of "the East" and "Eastern European women". The last set of questions will address broader bio-political debates about reproduction and explore how and whose bodies are moulded, controlled and governed in the field of ARTs.

### **Veronika Siegl**

is a research fellow and PhD student in Social Anthropology at the University of Bern, and a member of the Graduate School Gender Studies.

As part of the research project "Intimate Uncertainties" ([intimateuncertainties.wordpress.com](http://intimateuncertainties.wordpress.com)) she is exploring questions of precarity/precariousness, morality, and migration in the context of transnational assisted reproduction in Russia and the EU. Currently, she is conducting her field work in Moscow. Her research interests include assisted reproduction, migration, social movements, (anti-)racism, (queer-)feminist and postcolonial studies.

### **Sasha Skorykh | Xüsha Urmenic**

*"Non cis-normative Bodies/People and reproductive Rights in Russia"*

Briefly outlining the main current narratives in the normative discourse on reproductive rights and sexual education in today's Russia, we will present the most visible changes in the legal and social practices and policies that affect non-cisnormative people during the past few years. Experimental attempts in the 1990s and subsequent initiatives to introduce sex education in the general course of school education in Russia have failed. The legal and

social situation of a large part of the Russian population was exacerbated by the laws on “promotion of homosexuality and transgenderism” and “foreign agents law”. Apart from those laws there are others which are little known in the West, but nevertheless they directly regulate and violate rights of different groups of people in Russia. One of the groups which suffered from the discriminatory laws is non-cisnormative people.

Discrimination based on gender identity and gender expression in modern Russia is a (legalized) practice in virtually every sphere of life. Non-cisnormative children and adolescents, as well as people who have no access to the Internet, suffer most from the lack of adequate information about gender variance. The information given by the media is unreliable and discriminatory, and the general trend is the pathologization of non-cisnormative people.

In the second part of our report we’ll pay special attention to the question which requirements a body must meet in order to have reproductive rights in the normative context and what position non-cisnormative bodies are placed in within this framework. Affecting the legal, medical and media discourses we will show what roles non-cisnormative people and manifestation of any non-normative gender expression play in the construction, maintenance and legitimization of “normal national body” and what it has in common with other types/forms of discrimination and their intersections. In the conclusion, we will discuss what strategies are used by people who face discrimination and different forms of “normalizing” and cis-discriminatory genderization, and whom they see as their major allies in everyday life and activism.

**Sasha Skorykh,**

Central European University, Women’s and Gender History  
(Matilda program)

**Xüsha Urmenic,**

Humboldt University of Berlin, Slavic Languages and  
Central and Eastern European Cultures

## **PANEL 2: Citizenship and Embodiment**

**0 6 Feb. 2015, 14.30 – 16.00, room ROM 12**

## **Olya Kazakevich**

### *On Sexual Citizenship: Lesbians on Russian Makeover Television*

This project aims at answering the question to what extent Russian lesbians have access to adequate representation in the media. My research focuses on makeover television which is television about creating, ‘remaking’, or, in Foucault’s sense, disciplining a woman. The case which is discussed in this presentation is the episode of the popular Russian makeover show “Modnyi prigovor” (Fashion Verdict). Two lesbians take part in the show stating openly that they were a couple. Using the concept of sexual citizenship as a theoretical framework, I specifically focus on how homosexual women are being represented in the media. On first sight, the appearance of lesbians on Russian makeover television might be taken as a sign of liberation. However, my analysis and discussion of this episode points in a very different direction. I argue that lesbians are allowed to exist in Russian society under certain conditions only. In some sense, lesbians are symbolically annihilated.

In my research, I consider, first, how women in the makeover – not only lesbians – are alienated from humankind through the process of dehumanization which most explicitly happens through ‘beautification’.

Second, I focus on the discourse of the ‘real woman’: more in particular, on the construction of femininity as women’s only destiny, while any refusal of femininity is taken as rebellion. Third, the episode presents female homosexuality as forced, fragile and invisible. Finally, the demography issues also invest a lot in how homosexuality is officially seen and treated. To sum up, this particular episode shows to what extent makeover discourse in Russia reflects the state’s rhetoric concerning homosexuality, demography, and women. My research indicates that the ‘lesbian’ episode supports the gender polarization and compulsory heterosexuality it at first glance may appear to subvert. Step by step, the program denies all possibilities to escape from the system of compulsory heterosexuality by denying women’s subjectivity, humanity, choice, sexuality, struggle and experience.

## **Olya Kazakevich**

is a first year PhD student at Siberian Federal University, Krasnoyarsk, Russia. She finished her studies in journalism at Krasnoyarsk State University, Russia, in 2006. From 2009 to 2012, she was a lecturer at the department of journalism at Siberian Federal University. In 2012, she spent 6 months as a visiting researcher at the Institute for Gender Studies at Radboud University Nijmegen, the Netherlands. She is awarded with the scholarship from Oxford Russia Fund.

Since 2014, she has been working on her research on gender transformations on Russian makeover TV. Her research interests include feminist theory, gender, mediaculture, identity, and power.t

## **Evgenia Ivanova**

### *Somatic Citizenship: (Post)Chernobyl and the Re-arrangement of Citizenship in Belarus*

Chernobyl (as a social, economic, cultural and political context) contributed to the re-arrangement of relationships between the state, community and citizens suggesting new obligations on the actors. These new duties are addressed differently to different groups of people as if different civil tasks are to be performed by them. The state strategies and mechanisms of “recruiting” individuals as citizens, as well as citizens’ responses to that in the (Post)Chernobyl context are in the focus of this chapter. It examines relations between citizenship and (gendered) body and intends to disclose the role of the latter in shaping a “proper” citizen. To put it differently this research looks at how political subjects – whose essence is expressed in the status of citizens – come into being in the post-Chernobyl context in Belarus.

Based on the analyses of archival data, visual representation of Chernobyl (as an event and a process), discourses and data collected in the field research in the Chernobyl affected areas, this research suggests that Chernobyl re-structured the political space giving a new meaning to women’s political and civil participation and demanding the development of new strategies for male-actors. State-building and nation-building political projects suggested different types of post-Chernobyl citizens but both heavily employed the bodily “nature” of individuals to mobilized them as citizens and that process was distinctively gendered“

## **Evgenia Ivanova (LLB, MA)**

is reading for her doctorate degree in Political Theory at the University of Oxford. She is a researcher, lecturer and activist.

Evgenia is a Chief Executive Officer and Board Member at the Centre for Gender Studies, European Humanities University. She is the editor-in-chief (together with Alexander Pershai) of the Russian-speaking feminist journal „Women in Politics: New Approaches to the Political“. She is also a co-founder of “ADLIGA: Women for Full Citizenship” and an elected member of the International Board of KARAT Coalition for gender equality in Central & Eastern Europe and Central Asia. Her research interests include: feminist political theories, gender and citizenship, (gender in) disaster studies, feminist critique of the human rights conception, and biopolitics.

**Victoria Shmidt | Mikhail Tsyganov**

*Subjecting female Embodiment in the Socialist Public Campaigns and Fairy Tale Movies in socialist Czechoslovakia: once upon a time and forever eugenic?*

While contemporary Feminist, Queer and Gender studies demonstrate impressive results critically responding to existing social, legal and cultural practices, which aggravate in-equality, the task to create alternatives to the normative and utilitarian approach to sexuality and embodiment remains the uncertainties trigger setting dilemmas and conflicts. Highly desired strategies for balancing distribution and recognition according to New Leftist as well as new visible identities in terms of liberal thinking require contextualising theoretical frames. The model of time-space compression permeates main trajectories of contextualisation – simultaneously differentiating and connecting various realms of particular periods and localities in order to build them into comprehensive range of trans-historical frames.

For the Czech, the socialist period directly impacted the current policies and practices around women. Two interrelated reasons substantiate the interest to the socialist period: the call for redefining its legacy in current policymaking including path departure strategy and the unique combination of data related to that period which provides the options for juxtaposing the analysis of ideas around women and policies towards them. In line with the principle of theoretically informed historiography, we recruit the retrospective analysis for equipping our reflection by the recognition of driving forces, their interrelations and overcoming simplified explanations sufficient for the critique against the subjection of female embodiment but limited in evolving the alternatives. We trace the reproduction of eugenic discourse in the socialist campaigns targeted to subjecting female embodiment, putting the Czecho-slovakian case into unusual and perspective set of contexts.

**Victoria Shmidt,**

a senior researcher of the Institute of inclusive education, Masaryk University, Brno, Czech Rep., (Ph.D. developmental psychology (1998, Russian Academy of Education), Ph.D. social work and social policy (2012, Masaryk University)) focuses on the impact of epistemic communities on social policies in post-socialist countries. Precisely, she carries out the role of eugenics in the policy regarding the Roma and disabled in the Czech lands.

**Mikhail Tsyganov,**

an independent researcher, Ph.D. political sciences, Moscow State University, 2002, connects policy making and the discourses translated by mass culture.

He is interested in the role of cinematography in changing the norms around sexual behavior. Particularly, he analyses the movies which translate the patterns according to “yes” sexual behavior.

### **PANEL 3: Bodies, Nations, Corporealities**

**07 Feb. 2015, 9.00 – 10.30, room ROM 12**

#### **Alexandrina Vanke**

##### *The Corporeality of Working-Class Men in Contemporary Russia*

In the paper I will consider the phenomenon of masculine corporeality at work and in the private sphere. By “masculine corporeality” I refer to both everyday discourses about the male body and the corporeal-discursive practices (according to Michel Foucault) that manifest themselves in the interview setting. Given the small number of works devoted to this subject, my research questions are rather broadly formulated here. In particular, I consider how male workers talk about their bodies and what they say. How is masculine corporeality enacted within the labor regimes at a Moscow construction site and Saint Petersburg factory? What are sexual strategies implemented by male workers? And what is their somatic culture?

To begin with, I restore the semantic field and reconstruct the meanings contained in the bodily narratives of male blue-collar workers and how bodily perception is influenced by the labor regimes of the construction site and the factory. In my study, “labor regime” refers to the processes of applying technologies of power to the individual body in order to maximize its utility. Then I explain how the corporeality of male workers is realized in the private sphere, as it is involved in the production of a masculine subject. I reconstruct the sexual strategies of builders and factory workers and try to understand how they relate to the labor regime of the construction site and the factory.

#### **Alexandrina Vanke**

is a junior research fellow at the Institute of Sociology of the Russian Academy of Sciences. In 2009 she graduated from the Sociological Department of the Lomonosov Moscow State University, in 2010 she obtained a master’s degree from the Department of Political Sciences and Sociology of the European University at St. Petersburg. In 2013 she completed her thesis titled “Semantics of the Masculine Body in the Space of Social Distinctions” and earned a degree of the Candidate of Sociological Sciences. She conducts interdisciplinary research on the body and sexuality, sociology of emotions and social memory. She studies issues of mass and interpersonal communications, as well as problems of working class people, social movements and civil society in Russia.

**Iuliana Matasova**

*A Transgressive Corporeality in Iryna Bilyk and Tori Amos: the 'Intellectual Body' of Ukrainian and American Popular Music*

This study aims at exploring the 'hows' and 'whys' of the changes in the corporeality of performance within Ukrainian female popular music scene at the end of the 1990s – beginning of the 2000s. In popular music scene of post-Soviet Ukraine we choose to focus on the female singers-songwriters tradition arriving together with the independence of the nation. This particular analysis draws in a comparative research of American and Ukrainian female singers-songwriters of the 1990s-2000s – Tori Amos and Iryna Bilyk, the first being rooted into the Girl Power phenomenon and Grrrls Riot cultural event, the latter being influenced by the 'Western' creative practices while still applying its unique creative decisions.

Precisely, the focus is on the peculiarities of the 'bodily' element of the singers-songwriters' transformative 'language' (Rich 1978). A close look at the similarities and differences of the 'bodily' job in Ukrainian popular music, many of which (especially technically) are the direct results of 'Western' practices impact, reveals what the post-colonial ways of the economy of the 'body' in the independent/post-Soviet Ukraine have been at a particular moment of time (turn of the 20th-21st centuries), why exactly they have been such, and what challenges Ukrainian female performers have met and are still meeting as of today. Popular culture and popular music is a perfect 'mirror' reflecting the often invisible crucial social changes, as it is the case with the artistic legacy under research. All along, because the Western (patriarchal) tradition has long been constructing and coding music "as a feminine medium that is in danger of escaping language," the creativity of the chosen female singers-songwriters presents a particularly interesting case of resisting the appropriative/colonizing logic of patriarchal power and debasing it on many levels.

**Iuliana Matasova, PhD,**

National University of Kyiv Associate professor, Department of Foreign

Literature, Taras Shevchenko National University of Kyiv Academic interests:

American-Ukrainian comparative literary and critical studies, myth criticism, women's and gender studies, ethnomusicology, popular culture studies, critical theory. Author of over 25 publications on the theory of myth criticism and American-Ukrainian comparative literature, archetypal symbolism and corporeality in American literature of 19th-20th centuries and Ukrainian literature of the 20th century, ethnomusicology (Ukrainian and American); author in Typology of Ukrainian and American Literatures (19th-20th centuries) (2005)



## **Ruth Jenderbekova**

### *Kazakhstani body represented in visual arts and media: drifting from soviet canon to new national myth*

Young independent states of Central Asia born in 1991 are noticeable for the absence of public politics and identitarian discourses. One of the most suppressed issues in public discussion is sexuality and gender. During last century local societies have been structured by distinctively patriarchal norms whether it was soviet model of normalizing punishment or repressive paternalism of present authorities. Political repressions always lead to repressions in psychoanalytical sense.

However what is omitted in speech sometimes can be found in visual manifestations. Mass media as well as some of the artistic works made in Kazakhstan both before and after 1991 can help to designate processes that take place in collective unconsciousness. Emergence of modern visual practices in Central Asia was a part of its sovietization. Another part of it was turning Kazakh Republic into test ground for the so called proletarian internationalism, when hundreds of thousands of people from all over the USSR were deported to Kazakhstan during Stalin's notorious population transfers. Besides, this country functioned as a traditional place for exile and imprisonment, as an important industrial and cultural rear during World War II and as a ground for soviet mobilizational campaigns (Virgin Lands campaign, Baikonur cosmodrome, Semipalatinsk nuclear test site). All these factors caused dramatic shifts in ethno-cultural composition of local population, creating high level of heterogeneity and hybridity. Despite of this fact local authorities keep promoting the old soviet idea of uniformity of desexualized and supervised collective body. This conflict between imposed ideology of uniformity and real diversity of individualized gendered bodies can be traced in some examples of visual art production made in Kazakhstan. It might make sense to consider three provisional types of kazakhstani body representation:

1. Socialist realism in soviet Kazakhstan. Features and peculiarities of canonical socialist body.
2. New kazakh art of 1990-s – 2000-s.  
Transgressive bodies of transition period.
3. Heteronormativity as the foundation for national identity in contemporary Kazakhstan.

Contemplating those examples of local visual production can probably induce relevant questions about how creolized postsoviet body is being produced through contradicting governmental paradigms of progress (ostensibly “western”) and tradition (ostensibly “eastern”) and who might be the speaking subject (hitherto absent) that body belongs to.

### **Ruth Jenderbekova**

was born in Alma-Ata, Kazakhstan, in 1973. Graduated from Kazakh State University in 1995 (biology, ecology). Additional education includes literary school “Musagetes” (Almaty) and curatorial summer school (Moscow).

Since 1997 has been involved in different types of artistic and curatorial activities. Main research interests concern cultural creolization processes in postcolonial/ postsoviet contexts, problematics of knowledge production and multiple modernities. Co-founder of para-institution named “Creoleak Centr”. Author of texts, lecturer, sound/ performance artist and dj.

Lives and works in Almaty.

## ***STREAM 4 :***

# **Discourses on Development, Postcoloniality, Bodies**

This stream has a queer-feminist focus and looks at agency and analysis in terms of international inequality and international „development.“ What is the significance of this field in shaping the discourses, politics, norms and subversions of the body? What is the relevance of feminist, queer, post-colonial and intersectional work on „corporeality“/the body for discussing the politics of globalization? What does it mean to work with or on non-Euro-centric theories, analyses and conceptualizations of the body?The thematic framework for this stream focuses on practices from initiatives working on gender and sexual politics, from disability/crip movements and queer networks working on a global level and/or on development policy, addressing binary oppositions related to the body within colonial and development contexts, such as „sick/healthy“, „mutilated/intact“, „dirty/clean“, „in need of development/developed“ as well as analytical terms such as „(post)colonial desire“ or „queering development“ and more.

**Chair: Isabelle Garde, Hanna Hacker**

## **PANEL 1: Postcolonial Bodies, Postcolonial Subjects**

**06 Feb. 2015, 14.30 – 16.00, room ROM 8**

**Heather Tucker**

*Queer Necropolitics and the Body in Postcoloniality*

*– Moving beyond the Euro-center.*

Considering contemporary Euro-American and European interest and outrage over the “barbarity” of anti-homosexuality legislation in countries in Africa (Uganda’s anti-homosexuality act, for example), and the history of colonial interventions in sexuality throughout the continent, this proposal engages with queer necropolitics at the intersection of postcolonial and African feminist theory.

These theoretical intersections call for a rethinking of embodiment considering contemporary neoliberal transnational interventions in the name of sexual rights. This proposal will identify key concepts useful for considering the ways constructions of sexuality and gender are enfolded into a larger, complex, and contemporary relationality between states, power, and the body; and hopes to add to thinking regarding the body transnationally.

More particularly, I am interested in the question of race and sexuality, and the ways in which a queer necropolitical framework helps to visibilize the processes of how knowledge is produced, who’s knowledge is produced and which discourses and policies are either ignored and or invisibilized in order to construct a notion of the progressive. I will use postcolonial critical race theoretical frameworks to help to tease out the contemporary ways in which specific (racialized) bodies are regulated to death (necropolitics) while others are regulated to life (biopolitics).

**Heather Tucker,**

Doctoral researcher, has experience in the fields of gender, sexuality, identity politics, trauma services, marginalization, affect, storytelling, masculinities, capacity building, and applied research methods. She graduated with a Masters in Arts in Gender and Development from the Institute of Development Studies at the University of Sussex, and is currently a PhD researcher at Central European University’s Gender Comparative Studies program, specializing in social anthropology. Her PhD project focuses on the lived realities of individuals who, according to normative notions of “tradition” and sexuality in Accra, Ghana, live non-normatively in the capital. Using feminist and queer ethnographic methods, Heather’s work specifically engages with transnational, national, and local factors which effect everyday realities.

**Julia Günther**

*Performing Resistance to Violence by Postcolonial, Queer and Feminist Subjects. An Analysis of Texts by Women\* from Telangana, South India*

This paper puts structural, physical and sexual violence at the centre of its discussion on transformed bodies. This term is seen in the intersections of bodies as agents, bodies as globalised subjects as well as objects in the “development” discourse, postcolonial bodies, queer bodies, feminist bodies and bodies of castes. These intersections illustrate multiple forms of violence which will be demonstrated by a discourse analysis of recorded ero-epische Gespräche with as well as texts by women\* activists based in the South Indian state of Telangana. These women\* activists have been part of the women’s\* movements of Telangana since the 1970s and hence have seen a societal, structural and physical transformation over time. Though their biographies are distinct due to the intersection of their caste, economic class, religion, sexuality, education and profession, their act of writing has the physical performance in common which explicates resistance against any form of violence. The writing processes as well as the content of the texts are performances of resistance. The selected texts depict structural, physical and sexual violence against women\* to finally transform those protagonists into agents of change towards a violence-free environment.

**Julia Günther**

is a feminist, post-colonial sociologist. She is currently a Ph.D. scholar at the Department for Development Studies at the University of Vienna.

Most of her research has been undertaken in South India where she has been affiliated to the Centre for Women’s Studies at the Central University of Hyderabad, Telangana, India.

## ***STREAM 5:***

### **What’s Left of the Body**

“Bringing Gender into Science” (Birke 2003), this has been at the core of the endeavors to create a dialogue between gender studies and the MINT disciplines. This forum aims to discuss possible approaches to this dialogue

and to further develop it. There are many fields that provide points of entry into this dialogue, research perspectives within which the entanglements and transgressions of the boundaries between nature and culture are obvious (from brain plasticity to body modifications, to epigenetics and many others). Engaging in a critical and respectful exchange among disciplines from gender studies in social and cultural sciences, MINT disciplines and scientific research can open up new options for integrating gender and intersectional aspects into different fields in a differentiated manner.

The challenges, potentials as well as the limits of such a dialogue are at the center of this forum, with the goal of developing strategies for gender-aware research and teaching together.

**Chair: Sylvia Kirchengast**

## **PANEL 2: Human Bodies between Nature and Nurture**

**06 Feb. 2015, 14.30 – 16.00, room ROM 6**

**Monika Rogowska-Stangret**

*Through the Open Body to the Open Subject and Open Politics?*

Recently philosophers working in the frame of “new materialism” elaborate on the concept of open body as opposed to the body as a self-contained, autonomous unit. The very idea is not entirely new, we may trace it back to see the work of Maurice Merleau-Ponty or Jakob von Uexküll as just two examples. Yet, the idea of open body may shed new light on the concepts of subject and politics. Seeing the skin not as a border, but as a zone of contact instead opens up the idea of the subject. The body is porous, it brings into contact different modes of being and becoming. Human body is inhabited by microbes and bacteria that influence wellbeing of the human animal, it has history inscribed in genes, its temporal dynamic, it co-evolves with its surroundings, companion species, technology. As such open body attests to its relational capacities, which in turn confirm relationality as a key concept to think through the subject.

Relational subjectivity emerges intra-actively from the multiple zones of contacts and poses question about agency and politics. Open body creates more possibilities to be controlled by power relations, but on the other hand it encourages potentialities to transform power structures.

**Monika Rogowska-Stangret, Dr.,**

Institute of Philosophy, University of Warsaw; defended her PhD thesis entitled “The Body – Beyond Otherness and Sameness. Three Figures of

the Body in Contemporary Philosophy” in the Institute of Philosophy and Sociology, Polish Academy of Sciences in October 2013; she is a Member of Management Committee of action: “New Materialism: Networking European Scholarship on ‘How Matter Comes to Matter’”, European Cooperation in Science and Technology (COST), Action IS 1307.

**Anna Lydia Svalastog | Maria Damjanovicova**

*Gender Epigenetics – On Epigenetics,  
Gender, Environment and Context.*

Epigenetics is one of the most rapidly advancing fields of the life sciences. By going “beyond/upon the gene” (epi – in Greek), epigenetic research promises to provide explanations of how environmental components, including life styles (e.g. smoking, alcohol consumption, etc.) and social context, engender the body. It makes, according to Meloni and Testa, “molecularization of environmental and societal factors foundational to [its] intellectual program” (Meloni and Testa, 2014). The social sciences have taken up this “moleculariation of environment” paradigm to propose a new merge of the nature and nurture, biological and social, and life sciences and social sciences (Landecker and Panofsky, 2013) in form of environmental and social epigenetics.

We wish to open a dialogue between gender studies and epigenetics, which takes up the molecularisation paradigm, and propose gender epigenetics as a topic to be discussed within the “What’s Left of the Body” theme of Body Discourses / Body Politics and Agency Symposium. We are interested in how environment and context is understood in environmental and social epigenetics. More precisely, we would like to start the dialogue by focusing on/presenting epigenetic research on the effects of early life, especially in utero, exposures on later stages in people’s lives and even transgenerationally. Starting from recent comment published in Nature „Society: Don’t blame the mothers“, which points out how „[c]areless discussion of epigenetic research on how early life affects health across generations could harm women“ (Richardson et al. 2014), we will elaborate the concepts of environment and context. In particular, we wish to investigate the analytical possibilities that might occur when environment and context are defined as relational concepts, so that localization and exposure is understood as part of interactions, reflecting cultural and social dynamics, directions and distribution of resources and power. Our aim is to make the conception of environment and context equally complex and dynamic to our conception of epigenetics, and to investigate its impact on our understanding of gender and epigenetics.

### **Anna Lydia Svalastog,**

is Professor of Psycho-social work at Østfold University College, Norway and Associated researcher at the Centre for Research Ethics and Bioethics (CRB), Uppsala University, Sweden. Her current main fields of research are in Science and Technology Studies (STS) on issues related to genetic research and gene technology concerning bio-objects, science history, public debate, public opinion, ethics, and risk handling; in Gender Studies concerning abortion, reproduction, sexuality, qualitative method, historic inquiry, and feminist theories; her background is in Religious Studies with a PhD in history of religion, Faculty of Theology, Uppsala University, and she worked as Associate Professor of Religious Studies, Faculty of Humanities, Umeå University, particularly on conceptual and theoretical work, comparative methods and native studies.

### **Maria Damjanovicova**

is currently PhD student in the Foundations and Ethics of the Life Sciences program European Institute of Oncology, European School of Molecular Medicine, University of Milan, Italy; with a University Diploma in Molecular Biology and Physiology, Faculty of Biology, University of Belgrade, Serbia, she worked at NGO ASTRA – Anti Trafficking Action Belgrade in the ASTRA Education and Prevention Program and in the ASTRA SOSHotline and Direct Victim Assistance Program; she graduated from Women's Studies alternative undergraduate course at Belgrade Women's Studies Center, Faculty of Political Sciences, University of Belgrade

## **PANEL 2: Human Bodies – Concepts and Politics**

**06 Feb. 2015, 16.30 – 18.00, room ROM 6**

### **Abu Baker Abdel Rahman,**

*“The Price of Gaining Weight and Bleaching”: Perceptions and Practices of Body Modification and their Impact on Female Infertility in the Sudan*

The study will focus on the common knowledge, perceptions, and practices of the causes of female infertility with reference to the usage of some drugs and chemical mixtures for bleaching and gaining weight among the Sudanese women. There is a black color in Sudan. The Sudanese people also give other names such akhadar (green, to mean dark brown), azraq (blue), etc. Sudanese men concern of the color and the body size when selecting a mate. Traditionally and currently, there are different methods for bleaching and gaining weight. Traditional methods include e.g. smoke bathing and eating madyda

porridge (made of dates) successively. Currently, there are many authorized or unauthorized medical substances are used for quick outcome. It is perceived that they cause female infertility. In addition, some other medical practices such dilation and curettage, practices such as 'adla (re-circumcision) are performed of aesthetical purposes are viewed to cause female infertility too. The main question of the study is: how women perceive the negative impacts of these drugs on health generally and in causing female infertility in particular?

**Abu Baker Abdel Rahman,**

MSc in Sociology and Social Anthropology at University of Khartoum, Sudan, currently works as junior fellow at the Bayreuth International Graduate School of African Studies; he was lecturer for Social Antropology at several universities in Susan and has a background in Health Studies under the perspective of International Development.

**Maria Lisa Pichler**

*Subversive Body Politics in Contemporary Circus*

My paper examines possibilities of subversive embodied and gendered self-relations by focusing on the space of contemporary circus. The aim of my paper is to analyze contemporary circus as a potential space of subversive body politics and self-relations.

I agree that the performer's intensive body experience (on stage and in collective group work) changes the ways of perceiving the body and possibly leads to attacking hegemonic body norms as well as to looking for alternative representations of (gendered) bodies. My paper is based on a queer-feminist theoretical framework that combines Andrea Maihofer's concept of gender as a norm of embodied existence with the search of subversive strategies that open up possibilities of alternative gender representations beyond the hegemony of binary sexes and heteronormativity. Here I refer to Uta Schirmer's concept of "self relation" to grasp possibilities of an embodied and gendered self beyond hegemonic norms. Methodologically my paper is based on empirical research with the self-organized circus group Curious Circus Collective (C<sup>3</sup>). The aim of my paper is to show how the involved subjects reframe and subvert hegemonic body norms and experience new gendered embodied forms of existence.

**Maria Lisa Pichler**

(born 1991 in Judenburg, Austria) is a student, circus performer and political activist. She lives in Vienna and currently studies political science at the University of Vienna. Maria Lisa Pichler is involved in the Vienna-based



self-organized circus group Curious Circus Collective (C3), where she performs aerial acrobatics. Her core theme is the intersection between gender, the body, and performing arts. Her bachelor thesis examines possibilities of subversive embodied and gendered self-relations by focusing on the space of contemporary circus.

## **Anja Koletnik**

### *“Agency of Transgender Embodiments within Feminist Identity Politics”*

This paper (based on my MA thesis) will explore multi-directional ethical and political implications of meat non-consumption and cisgender non-conformity.

My argument will present how applying transgender as an analytical category to vegetarian eco-feminisms, can be contributive in expanding ethical and political solidarity within feminist projects, which apply gender identity politics to their conceptualizations and argumentations. Acknowledging the correlations of material instances and discursive notions, as exemplified by meat non-consumption and transgender / cisgender non-conforming identifications, can therefore enhance ethical and political solidarity of feminisms, and enable transcending limiting gender binary systems and usages of gender identity politics within feminist projects.

I will follow feminist new materialisms and transgender studies, which highlight the great importance of including materialities, embodiments and lived experiences into analysis of socio-cultural and political notions. I will show how embodiment, as delineated through discourses of transgender meat non-consuming participants, is very much in alignment with new materialisms' conceptualizations of embodiment. These interrelations will allow me to build upon my argument of transgender embodiments having agency, which can be incorporated into expanding ethical commitments of vegetarian eco-feminisms' considerations of genders. Agency of transgender meat non-consuming embodiments will be presented as a potential for transcending body essentialism; the binary logic of sex / gender, body / mind, and nature / culture. Noble (in Enke, 2012: 48) explicitly notes that trans bodies have always been present in feminism, even if these bodies have been ghosted by a belief that their presence has not been a part of feminisms or women's studies. I will address this fact and delineate its possibility to enhance over-coming (gender) identity politics within feminisms.

## **Anja Koletnik,**

is a transfeminist queer activist from Slovenia. Anja holds an MA in Gender Studies from Central European University and are particularly interested in the fields of transgender studies, queer theory, fat studies, embodiments and feminist new materialisms. They are the founder of Slovenia's first trans specific initiative called Transfeminist initiative TransAkcija.

# SYMPOSIUM

## BODY DISCOURSES/ BODY POLITICS AND AGENCY

**5–7** FEBRUARY 2015

THURSDAY, 05 FEB. 2015

AULA am Campus  
Spitalgasse 2–4, Hof 1

16.00–17.00

REGISTRATION

17.00

CONFERENCE OPENING,  
INTRODUCTION TO  
PROGRAMME

18.15

LECTURE-PERFORMANCE:

*Transfigurierende Körper /  
Transfiguring Bodies*

Alice Pechriggl

Musique: Martina Cizek  
Stimmen/Voices: ines delacroix,  
dr. dudo, D.Gzesh, zeisig

19.15

PERFORMANCE

*Anthropometric Data Easily  
Obtained*

Creoleak Centr

19.45 – open end  
WINE & CHEESE @  
DJ-NIGHT

with Creoleak Radio

## STREAM 1:

*The Optimized Body:  
For Whom and What For?*

Chair: Sigrid Schmitz

## STREAM 2:

*Academic Body Habitus*

Chair: Ilse Bartosch

9.00

9.30

11.00

11.30

13.00

14.30

16.00

16.30

18.00

9.00

10.30

11.00

13.00

14.00

15.00

### PANEL 1:

**BODILY OPTIMIZATIONS  
ACROSS TIME**

Marlen Bidwell-Steiner |  
Kay Felder | Michael Penkler  
| Boka En | Ágnes Fülöp

(room ROM 10)

### PANEL 2:

**TRANSGRESSING  
BODILY NORMS**

Elisabeth Magdlener |  
Petra Anders | Zhanar  
Sekerbayeva

(room ROM 10)

14.30

### PANEL 3:

**REGULATING AND  
DISCIPLINING:  
DISCOURSES AROUND  
BODY NORMS**

Nataša Pivec | Kathryn  
Bouskill | Seline Kunz

(room ROM 10)

### PANEL 1:

**TRANSGRESSING THE  
GENDER BINARY**

Esther Hutfless | Elisabeth  
Schäfer | Judith Conrads |  
Katalin Schmidt

(room ROM 7)

### PANEL 2:

**THE BODY AND ART**

Rosa Nogués | Cristina  
Alonso Villa | Anna  
Bromley | Michael Fesca

(room ROM 7)

### PANEL 3:

**AUTOETHNOGRAPHY**

Johanna Stadlbauer |  
György Mészáros |  
Cornelia Schadler

(room ROM 7)

### **WORKSHOP**

**EMBODIED POWER –  
HOW PHYSICALITY AND  
EMOTIONS IMPACT ON  
GENDER RELATIONS**

Magdalena Hanke

(room ROM 7)

### STREAM 3:

*Biopolitical Regulation of Bodies/ Corporealities in "Eastern" and "Western" Discourses*

**Chairs: Masha Neufeld | M. Katharina Wiedlack**

### STREAM 4:

*Discourses on Development, Postcoloniality, Bodies*

**Chairs: Isabelle Garde | Hanna Hacker**

### STREAM 5:

*What's Left of the Bodies*

**Chair: Sylvia Kirchengast**

#### **INTRODUCTION TO THE STREAM**

**(room ROM 12)**

#### **PANEL 1: (RE)PRODUCTION DISCOURSE AND TECHNOLOGY**

*Tatsiana Shchurko | Veronika Siegl | Sasha Skorykh | Xüsha Urmenic*

**(room ROM 12)**

#### **WORKSHOP BODIES IN DEVELOPMENT**

*research group "arge\_bodies\_gender\_sex", University of Vienna*

**(room ROM 8)**

#### **PANEL 2: CITIZENSHIP AND EMBODIMENT**

*Olya Kazakevich | Evgenia Ivanova | Victoria Schmidt | Mikhail Tsyganov*

**(room ROM 12)**

#### **PANEL 1: POSTCOLONIAL BODIES, POSTCOLONIAL SUBJECTS**

*Julia Günther | Heather Tucker*

**(room ROM 8)**

#### **PANEL 1: HUMAN BODIES BETWEEN NATURE AND NURTURE**

*Sylvia Kirchengast | Monika Rogowska-Stangret | Anna Lydia Svalastog | Maria Damjanovicova*

**(room ROM 6)**

### STREAM 3 & 4 OPEN SPACE

**(room ROM 12)**

#### **PANEL 2: HUMAN BODIES- CONCEPTS AND POLITICS**

*Abu Baker Abdel Rahman | Maria Lisa Pichler | Anja Koletnik*

**(room ROM 6)**

#### **PANEL 3: BODIES, NATIONS, CORPOREALITIES**

*Alexandrina Vanke | Iuliana Matasova | Ruth Jenderbekova*

**(room ROM 12)**

#### **SUMMING UP | PLENARY DISCUSSION**

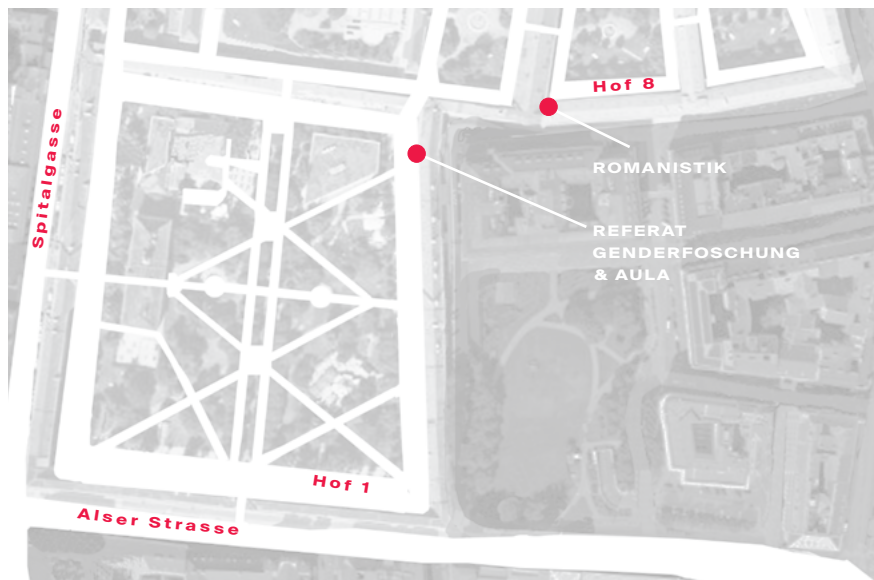
**(room ROM 12)**

### ROUND UP FOR ALL STREAMS & FAREWEL (Aula)

**LECTURE - PERFORMANCE CLINICAL TIME** by Shifra Kazhdan

FRIDAY, 06 FEB. 2015  
Institut für Romanistik,  
Spitalgasse 2, Hof 8

SATURDAY, 07 FEB. 2015  
from 14:00 onwards  
AULA am Campus  
Spitalgasse 2-4, Hof 1



## UNIVERSITY CAMPUS

### Organisers:

The Symposium is organized by the Gender Research Office at the University of Vienna in co-operation with the Gender and Agency Research Network, together with the independent transnational research and educational project Bodypolitix: Политики Телесности and the arge bodies\_gender\_sex

### ACCOMPANYING EXHIBITION:

Thursday, 5th and Saturday, 7th in the AULA and the Gender Research Office

### Participating Artists:

Denise Fragner,  
Svytoslava Il'ina,  
Ruth Jendeberkova & Mariya Vilkoviskaya (Creoleak Centr),  
Krass\_Kami & Hagra,  
Shifra Kazhdan,  
Olja Nikolic Kia & Marko Matic,  
Alexandra Neufeld,

### Contact:

<http://bodydiscourses.univie.ac.at/>  
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T: +43-1-4277-18452

### Adress:

Symposium „Body Discourses / Body Politics and Agency“  
University of Vienna  
Spitalgasse 2 - 4 / Court 1.11  
A-1090 Vienna



BODYPOLITIX:  
ПОЛИТИКИ  
ТЕЛЕСНОСТИ



WIEN KULTUR

