

# **GENDER AND DISABILITY: ASKING DIFFICULT QUESTIONS**

**Saturday 10<sup>th</sup> May 2013** - HRI, University of Sheffield, UK

Hosted by the Gender Research Network, University of Sheffield,  
and the Disability Research Forum, Sheffield Hallam University



The  
University  
Of  
Sheffield.

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DISABILITY RESEARCH FORUM

## **Book of Abstracts**

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## Notes

1. The conference is hosted by the Gender Research Network (affiliated to the Centre for Gender Research), University of Sheffield (UoS) and Dept. of Education, Childhood and Inclusion + Disability Research Forum, Sheffield Hallam University (SHU)
2. Conference committee: Julie Bevan (UoS), Esme Cleall (UoS), Julie Ellis (UoS), Jane Jacks (UoS), Charlotte Jones (UoS), Ana Be Pereira (Lancaster University), Jenny Slater (SHU), Natalie Wotherspoon (UoS), Donna Yeates (UoS)
3. We thank the ICOSS Research Centre and the Centre for Gender Research for the funding for this event.

## More Info

1. Conference **Blog**: <http://genderanddisability.wordpress.com>
2. Conference Contact **Email**: [gender.disability@shef.ac.uk](mailto:gender.disability@shef.ac.uk)
3. Conference **Venue Address**: Humanities Research Institute (HRI), 34 Gell Street, Sheffield, S3 7QY
4. Keep up to date and join the debate on **Twitter**: #gendisability @gendisability
5. **Travel and Accommodation Information for Delegates** available here: <http://genderanddisability.wordpress.com/travel-accommodation/>
6. **Notes for Presenters** available here: <http://genderanddisability.wordpress.com/notes-presenters/>

# 1. Introduction

Welcome to Gender and Dis/ability: Asking Difficult Questions. We would like to welcome you to Sheffield and hope you enjoy everything the city has to offer. The event has sparked a tremendous amount of interest and we have an exciting day of discussion ahead.

*The Gender and Dis/ability Conference Committee*

## 2. Safe Spaces Policy

This event is run on the insistence that all attendees will be respectful and thoughtful to all other attendees, participants and organisers. This means no individual should be made to feel uncomfortable or oppressed by any other individual's opinions or actions. If a discussion becomes personal, we trust that participants will keep what is said inside the room and behave with kindness and consideration when responding.

We request that everyone allows space for other individuals to contribute. This means that all participants should be considerate of how much they are speaking to avoid dominating the conversation, and never interrupt other people who are sharing their views. We also encourage participants to listen to views which are different from their own, but feel confident in expressing opposition in a non-confrontational way. We are here to learn from each other.

Harassment, hostility and aggression will not be tolerated in any form and if we feel that you have overstepped these boundaries we will challenge this and you may be asked to leave. If anyone experiences discomfort or concern about something that happens at the event we encourage you to make one of the organisers aware in whatever way you feel able. We will take any report of such behaviour or language very seriously and you will have our support.

We hope that this event we be as inclusive as possible. However, we will always prioritise those who have suffered from discrimination or oppression due to their identity, background, age or (dis)ability. We recognise that people may have had negative or harmful experiences of other peoples' behaviour; therefore if you have concerns about a specific person attending an event or feel uncomfortable with them being there due to harmful behaviours in the past, let one of the organisers know and we will ask them to leave.

We hope people of all genders, abilities, ages, ethnicities and sexualities will feel welcome to participate in this event, therefore any form of discriminatory language or behaviour is not acceptable.

### 3. Timetable

**Gender and Dis/ability: Asking Difficult Questions**  
**Saturday 10<sup>th</sup> May 2014, Humanities Research Institute,**  
**University of Sheffield**

Time	Workshop Room	Panel Room
10.00-10.30	Registration	
Slot 1  10.30 – 11.20	<p><b>Making Protest and Activism Accessible (Workshop)</b></p> <p>Hannah Patterson</p>	<p><b>Representations of Women and Dis/ability (Panel)</b></p> <p><b>Naomi Jacobs:</b> Stories and Silence: Disabled Women in the Bible</p> <p><b>Sophie Jones:</b> Gender, disability and reproductive justice: Rethinking <i>Rosemary's Baby</i></p>
11.20-11.50	Break (30 mins)	
Slot 2  11.50-12.40	<p><b>Bodies, Autonomy and Power (Panel)</b></p> <p><b>Peter Fuzesi:</b> Configuring the dis/abled user</p> <p><b>Melania Moscoso:</b> Cripwashing: Disability Rights and the Current Debates on Voluntary termination of Pregnancy in Spain</p>	<p><b>Beauty, Desirability and Norms (Panel)</b></p> <p><b>Cat Smith:</b> Dressing to impress?: Clothing, fashion, body image and identity for women with mobility impairments</p> <p><b>Mathy Selvakumaran:</b> Mirrors: On Beauty, Disability and Normal (Whatever That Means)</p>
12.40-1.40	Lunch (60 mins)	
Slot 3  1.40-2.30	<p><b>Reproductive rights: disabling the mainstream agenda (Workshop)</b></p> <p>Hazel Kent</p>	<p><b>Queer Disabled Identities (Panel)</b></p> <p><b>Alexa Athelstan:</b> Disabled Femmes (Re)negotiating and (Re)articulating Queer Femininities</p> <p><b>Suchitra Chatterjee:</b> Race, Gender and Disability – Or the physically disabled bisexual transgender woman of colour in the room</p>
2.30-2.50	Short Break (20 mins)	

<p><b>Slot 4</b></p> <p><b>2.50-3.40</b></p>	<p><b>Can 'o' Worms: A participatory workshop exploring strategies to tackle the challenges arising out of addressing intersectionality in community based arts group work</b></p> <p><b>(Workshop)</b></p> <p><b>Jude Woods</b></p>	<p><b>Disability and/in Social Movements (Panel)</b></p> <p><b>Miriam Arenas-Conejo:</b> Political controversies: some debates on feminism and disability in Spain</p> <p><b>Anna Wates:</b> Out on the Streets: Negotiating Disability as a Political Subjectivity</p>
<p><b>3.40-4.10</b></p>	<p>Break (30 mins)</p>	
<p><b>Slot 5</b></p> <p><b>4.10-5.00</b></p>	<p><b>On the Toilet: the politics of public and private spaces</b></p> <p><b>(Workshop)</b></p> <p><b>Hari Byles, Charlotte Jones and Jenny Slater</b></p>	<p><b>Everyday Narratives and Gendered Identities (Panel)</b></p> <p><b>David Abbott:</b> Men with Duchenne muscular dystrophy negotiating a gendered identity</p> <p><b>Ana Be Pereira:</b> Intersections of Gender and Disability In the Experience of Chronic Illness</p>

From 5pm onwards we would like to invite you to join us for food and drinks at Vodka Revolution where we have reserved some tables. We have chosen this venue due to its accessibility, proximity to the venue and as it serves fairly cheap food.

It may be that a few people want to get a taxi between venues. If this is the case, please speak to one of the organisers and we will try co-ordinate this to minimise costs to delegates.

More information on the venue here: <http://www.revolution-bars.co.uk/bar/sheffield/>

## 2. Presentations and Workshops (ordered by time)

**Slot 1: 10.30-11.50**

**Workshop: Making Protest Accessible**

<b>Name</b>	<b>Hannah Paterson</b>
<b>Email</b>	<a href="mailto:Hannah.Paterson@nus.org.uk">Hannah.Paterson@nus.org.uk</a>
<b>Title</b>	<b>Making Protest Accessible</b>
<b>Abstract</b>	This workshop aims to explore accessible protest and what that means both to activists and organisers. The workshop will challenge the audience to think about what access means in a protest environment looking at organising events, engaging in protest and the practicalities of that. The session will touch on what activism is and begin to challenge the macho culture that often pervades activist spaces. Particular attention will be paid to the mental health of activists and how this can be improved.
<b>Bio</b>	Hannah Paterson is the NUS Disabled Students Officer who was heavily involved in the student protest of 2010. She has done extensive work around the access of protest and the implications of activism on the mental health of campaigners.

**And:**

**Paper Panel: Representations of Women and Dis/ability**

<b>Name</b>	<b>Naomi Jacobs</b>
<b>Email</b>	<a href="mailto:naomijacobs10@gmail.com">naomijacobs10@gmail.com</a>
<b>Title</b>	<b>Stories and Silence: Disabled Women in the Bible</b>
<b>Abstract</b>	<p>The stories of disabled women in the Bible are oppressive, and this is particularly true of the 'healing narratives' of the New Testament – first-century tales of oppression, marginalization and objectification. Where the disabled women of the New Testament could have been allowed to speak through their stories, they have been silenced. These stories have instead been used by Christian churches to allow further marginalization of disabled women. This has wider relevance for secular society and its normalcy agenda, which has in part been driven by Christianity.</p> <p>One of the aims of secular biblical studies is to uncover the stories of oppressed people within narratives that have had major social impacts. Cheryl Exum (1993) calls this work 'resistant reading'. She</p>

	<p>argues that these stories can be read differently, used to subvert the dominant narratives of the Bible and the modern social ideologies that these have produced.</p> <p>This 'presentation' will attempt to restore the stories of these disabled women through such resistant readings. Beginning with the story of two biblical women who were disabled by their society and oppressed along multiple axes, we will then discuss whether these stories have any relevance for disabled women today, particularly given how these stories we were used to create the very foundations of the normalcy paradigm in modern society.</p>
<b>Bio</b>	Naomi Jacobs is an activist, equality trainer, and PhD candidate at Sheffield University. Her research focuses on disabled people and Christian churches.

<b>Name</b>	<b>Sophie Jones</b>
<b>Email</b>	<a href="mailto:sophiealexjones@gmail.com">sophiealexjones@gmail.com</a>
<b>Title</b>	<b>Gender, disability and reproductive justice: Rethinking <i>Rosemary's Baby</i></b>
<b>Abstract</b>	<p>Public anxieties over disability in the wake of the thalidomide episode contributed to the climate in which abortion laws were reformed in Britain and the USA. With the notable exception of Leslie J. Reagan's 2012 book <i>Dangerous Pregnancies</i>, this history has rarely been told from a feminist perspective. Instead, the narrative has been dominated by anti-abortion campaigners, who mobilise a cynical argument that abortion rights are inextricable from eugenics. Meanwhile, mainstream feminist campaigns for reproductive freedom tend to focus on the rights to abortion and contraception at the expense of issues such as coerced sterilization or state support for parents of disabled children. This session will consider <i>Rosemary's Baby</i>, in its incarnations as a novel (1967) and a film (1968), as a starting point to discuss the challenge of broadening feminist conceptions of reproductive rights to reflect their intersection with disability rights. Drawing on feminist critical responses to <i>Rosemary's Baby</i>, I will suggest that the discursive dominance of abortion rights in feminist cultural studies elides other facets of reproductive politics. By contrast, the reproductive justice movement, developed by women of colour activist communities in the USA, exemplifies a more inclusive model of reproductive freedom.</p>
<b>Bio</b>	Sophie Jones is a PhD candidate in the Department of English and Humanities at Birkbeck, writing a thesis on the cultural politics of reproduction in the USA between the late 1950s and the early 1970s. The project, which was funded by an AHRC doctoral award, examines the intersecting discourses of space, technology and

	<p>reproduction in literature and film. She is currently co-editing a special issue of the journal <i>Studies in the Maternal</i> on 'Non-Reproduction: Politics, Ethics, Aesthetics', inspired by a symposium she co-organised at Birkbeck in early 2013. She also co-organised two AHRC collaborative skills workshops themed around Rachel Carson's <i>Silent Spring</i> in the Spring-Summer of 2013.</p>
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**Slot 2: 11.50 - 12.40**

**Panel: Beauty, Desirability and Norms**

<b>Name</b>	<b>Cat Smith</b>
<b>Email</b>	<a href="mailto:c.smith12@arts.ac.uk">c.smith12@arts.ac.uk</a>
<b>Title</b>	<b>Dressing to impress?: Clothing, fashion, body image and identity for women with mobility impairments</b>
<b>Abstract</b>	<p>This presentation will draw on my current doctoral research exploring the relationship between disability, identity and clothing choice. I will examine the ways in which both disability studies and fashion theory have explored things such as gender, identity, embodiment, and body image and attempt to bring these two disciplines together by discussing the possibilities and limitations offered by clothing choices for women with mobility impairments.</p> <p>Drawing on the assertion made by Prilleltensky that "both female and disabled bodies are imbued with cultural meanings that have far reaching implications for those that inhabit them" (2004, p28), I will discuss the ways in which clothing can both reinforce and challenge the ways in which disabled women are viewed in society.</p>
<b>Bio</b>	<p>I am a first year doctoral student at the London College of Fashion. My PhD research examines representations of disability in fashion media and the relationship between clothing and identity for women with mobility impairments. I have previously written about disabled male athletes and <i>Game of Thrones</i> actor Peter Dinklage. My MA thesis explored the representations of disabled women's sexuality and disabled mothers in two documentaries. My writing has appeared in <i>The Style Con</i> and I have also contributed to the BBC Ouch podcast.</p>

<b>Name</b>	<b>Mathy Selvakumaram</b>
<b>Email</b>	<a href="mailto:spa08ss@sheffield.ac.uk">spa08ss@sheffield.ac.uk</a>

<b>Title</b>	Mirrors: On Beauty, Disability and Normal (Whatever That Means)
<b>Abstract</b>	My piece is a storytelling/spoken word poetry exercise that explores my own ideas and thoughts surrounding disability and perceptions of beauty. Both fashion and society as a whole have begun to utilise (and, to a certain extent, accept) models of all different shapes, colours, and so on, in an attempt to appease societal demands for a more 'inclusive' industry. However, despite this, the societal perception of beauty still continues to be very exclusive of disabilities. For someone with a disability, the inevitable (self-) comparisons to the 'normal'/'able' body can have an incredibly detrimental effect on one's own self-image. Drawing on my work outside of my doctoral research as a disability rights campaigner for the Muscular Dystrophy Campaign Trailblazers, I will explain the inspiration behind this piece, including some preliminary thoughts and personal experiences surrounding beauty, normalcy and disability.
<b>Bio</b>	I completed both my undergraduate degree in Hispanic Studies and Politics, and my Masters in Hispanic Studies, at the University of Sheffield, and am currently a PhD Candidate in the Department of Hispanic Studies. Outside of university I am also a disability rights campaigner. I have been working with Trailblazers, the young persons' campaigning wing of the Muscular Dystrophy Campaign, as the Regional Ambassador for the East Midlands for the past four years. My doctoral research combines my campaign work with my studies, and explores representations of disability in Hispanic cultural production, from the 19th century to the present day.

**And:**

**Panel: Bodies, Autonomy and Power**

<b>Name</b>	<b>Peter Fuzesi</b>
<b>Email</b>	<a href="mailto:p.fuzesi@lancaster.ac.uk">p.fuzesi@lancaster.ac.uk</a>
<b>Title</b>	Configuring the dis/abled user
<b>Abstract</b>	Technological devices and systems figure more or less competent users, majorities and minorities, obstacles and points of contact. So far technology has proven to be a productive site to understand how gender is figured and enforced. Drawing on feminist technoscience, here I propose to approach specialist 'assistive' technologies (ATs) that aim to compensate disabled people, as such a site to think about dis/ability, different normativities and disabled and 'normal' populations.

	<p>I focus on four sets of relations to explore how norms, bodies and technologies are entangled: firstly, the design of mainstream technologies excludes disabled people from using them, thus they need ATs. As the case of universal design shows, widening standards can actively enable people. Secondly, different notions of the normal, self-sufficient body inform the design and set the aims of AT devices. Thirdly, similarly to other technologies, AT devices are developed to serve a defined user group. This requirement, while enable some, can further exclude other users within a highly heterogeneous user group. Finally, I would like to argue that, the question of adequate compensation evokes the wider issue of what is an adequate body. ATs and prosthetics are a site where differences between both disabled and normal and different historically and culturally given normate bodies are be elicited.</p>
<b>Bio</b>	<p>After completing my BA Sociology (Goldsmiths) and a Master in Sociological Research (Lancaster) I embarked on my PhD at Lancaster University. My research focuses on the development of technologies for disabled people. My work is in the intersection of disability studies, feminist theory and science and technology studies and I deploy an ethnographic approach to study how technologies, assistance, 'ability' and ab/normal bodies are configured in interdisciplinary research projects. I find this an especially challenging and satisfying research field because it requires the simultaneous study of particular forms of embodiments, organisations and social categories and narratives.</p>

<b>Name</b>	<b>Melania Moscoso</b>
<b>Email</b>	<a href="mailto:melania.moscoso@gmail.com">melania.moscoso@gmail.com</a>
<b>Title</b>	Cripwashing: Disability Rights and the Current Debates on Voluntary termination of Pregnancy in Spain
<b>Abstract</b>	<p>The talk I'm presenting explores the use the current Government of Spain has made of Disability Rights Movement discourse to undermine reproductive rights of women in force in the country since the 1986 Law on Voluntary Termination of Pregnancy. It focuses on the intricacies of instrumentalizing the voices of a minority group to justify agendas against Women's Rights and stresses the challenges that the dismantling of the Spanish Public Health System poses for People with Disabilities living in the country. The article draws a parallelism between the restrictions currently being placed by the Government of the Partido Popular in Spain and the use of Gay and Lesbian rights in order to justify the politics of Israel. In doing so I suggest that the current government of Spain is using the Disability Rights Movement to undermine Women's Rights, and I call</p>

	<p>this operation <i>Cripwashing</i>, with the same meaning that the GLBT community give to the pinkwashing; that is, using the right protections of one group to conceal abuses to other groups.</p> <p>The first section is an overview of the predicament of disabled people in Spain with a focus on the strengths of the sanitary system. The second section covers the use of the Disability Rights Movement Discourse to place restrictions in the Organic Law on Sexual and Reproductive Health and Voluntary Termination of Pregnancy and to ban abortion on the grounds of congenital defects.</p> <p>The third section focuses on the debates between the Women's Rights advocates and the People with Disabilities organizations in Spain as it has been followed in the Media. I suggest that the Disability Rights Movement in Spain is being used as an excuse to place restrictions on reproductive rights in force since 1985, just as it has happened with the GLBT rights discourse; the right protections for people with disabilities to conceal reproductive rights that were established since the inceptions of democracy in Spain.</p>
<b>Bio</b>	<p>Melania Moscoso is a social anthropologist. She holds a PhD in Political Sciences from the University of the Basque Country and currently works at the Spanish Research Council (CCHS-CSIC) where she researches disability from the point of view of the humanities. She has been a postdoc fellow at Temple University under David Mitchell and Sharon Snyder. Her last work is the volume <i>Las aventuras de la legitimidad</i>, by Plaza y Valdés editores.</p>

### Slot 3: 1.40 - 2.30

#### Workshop: Reproductive Justice

<b>Name</b>	<b>Hazel Kent and Ian Capleton</b>
<b>Email</b>	<a href="mailto:hazel.f.kent@googlemail.com">hazel.f.kent@googlemail.com</a>
<b>Title</b>	<b>Reproductive rights: disabling the mainstream agenda</b>
<b>Abstract</b>	<p>The mainstream rhetoric around reproductive rights is based on able bodied socially mobile white women. It is based on either their right not to have children; or their right of access to support if they do want to. Little space is left outside of this for alternative lives and perspectives. The aim of this session is to give people the opportunity to listen to and explore perspectives outside of the mainstream debate. The facilitators do not profess to be experts; we have a keen awareness of the limitations of our own experience and wish to learn from participants as much as share with them our own learning.</p> <p>We particularly welcome input from people who can contribute to the</p>

	<p>discussion of reproductive rights from the perspective of disabled women, women with learning and difficulties, asylum seeking women, black women, trans* and non-binary people.</p> <p>This is not an academic session. Research and analysis is welcomed but we want the session to be accessible to people who might not feel comfortable in an academic environment.</p> <p>It's time to create our own reproductive rights manifesto!</p>
<b>Bio</b>	<p><b>Hazel:</b> Hazel is not an expert, but she is broadly interested in all things gender and disability related. She has been involved in putting on music events promoting bands from the learning disability community, and is in a band which shouts loudly about gender and other issues. Her work interests focus around children with disabilities and their parents, and she has a keen interest in the rights of young people with learning difficulties to sexual education.</p> <p><b>Ian:</b> Ian has worked extensively with disabled people/people with learning difficulties. He has been involved in putting on gigs promoting bands from the learning difficulty community and hopes to make this a regular occurrence in Sheffield.</p>

**And:**

### **Panel: Queer Dis/abled Identities**

<b>Name</b>	<b>Alexa Athelstan</b>
<b>Email</b>	<a href="mailto:a.athelstan-price@leeds.ac.uk">a.athelstan-price@leeds.ac.uk</a>
<b>Title</b>	<b>Disabled Femmes (Re)negotiating and (Re)articulating Queer Femininities</b>
<b>Abstract</b>	<p>This paper draws on discussions from my PhD research exploring femme, queer, alternative and subversive modes of feminine embodiment and subjectivity in everyday life. Drawing on Sara Ahmed's (2006) <i>Queer Phenomenology</i> and Jose Esteban Muñoz's (1999) <i>Disidentifications</i> - as well as queer, feminist and critical disability theorists more broadly - the project takes an intersectional approach to theorising queer feminine identities and dynamics of community (un)belonging. The project used queer fem(me)inist ethnographic approaches in the form of qualitative interviews and visual materials (collages and photographs) conducted with a diverse sample of queer feminine participants in the UK, along with three major contemporary anthologies on femme and queer femininities from the USA and Western Europe: Chloë Brushwood Rose and Anna Camilleri's (2002) <i>Brazen Femme</i>, Ulrika Dahl and Del LaGrace Volcano's (2008) <i>Femmes of Power</i> and Jennifer Clare Burke's (2009) <i>Visible: A Femmethology</i>. This paper will look at the intersection of disability and femme to discuss how disabled femmes</p>

	<p>(re)negotiate and (re)articulate their queer feminine identities in context of their (specific) disabilities. It looks at the various subtle dynamics of exclusion that occur <i>within</i> queer, feminist and femme communities and representations, through the situated critical perspectives of disabled femmes, and asks the difficult question of how queer, feminist and femme communities can move towards true inclusivity and diversity. Situating myself within the community and debate as a femme who is undergoing diagnosis for Autism Spectrum Disorder (ASD), specifically Aspergers Syndrome (AS) and High Functioning Autism (HFA), the paper discusses femme identity and community (un)belonging in context of various physical and mental health disabilities including: Chronic Fatigue Syndrome (CFS), Multiple Chemical Sensitivity (MCS), Bipolar Disorder (BD), anxiety and depression, from the perspectives of my femme participants and the femme texts.</p>
<b>Bio</b>	<p>Alexa Athelstan is a final year University of Leeds Research Scholarship PhD student at the Centre for Interdisciplinary Gender Studies, supervised by Dr. Shirley Anne Tate and Professor Ian Law from the Centre for Ethnicity and Racism Studies, School of Sociology and Social Policy, Leeds University. Her current research project theorises queer feminine disidentificatory orientations from various intersecting situated perspectives. Alexa has previously worked as Editor in Chief for the Graduate Journal of Social Science in collaboration with Rosemary Deller. She is currently editing two collaborative books: <i>Queer Feminine Affinities</i> with Dr. Vikki Chalklin and <i>Tensions of Rhetorics and Realities in Critical Diversities</i> with Nichole Edwards and Mercedes Pöll. Alexa has hosted workshops and paper presentations on queer femininities at various conferences including The Carnival of Feminist Activism (York), The 8<sup>th</sup> European Feminist Research Conference: The Politics of Location Revisited (Budapest), Lesbian Lives: The Modern Lesbian (Brighton), The 3<sup>rd</sup> Global Femininities &amp; Masculinities Conference (Prague) GendErotica and The 1<sup>st</sup> Italian Femme Conference (Rome) and is currently organising The 1<sup>st</sup> UK Femme Conference with Dr. Leanne Dawson. Her chapter 'Occupying Normality Abnormally: Queer(ing) Heterosexual Fem(me)ininities' will be published in Sita Balani (ed.) <i>Queers Talk Lesbian Notions</i>.</p>

<b>Name</b>	<b>Suchitra Chatterjee</b>
<b>Email</b>	<a href="mailto:darkangel@mistral.co.uk">darkangel@mistral.co.uk</a>
<b>Title</b>	<b>RACE, GENDER AND DISABILITY – OR THE PHYSICALLY DISABLED BISEXUAL TRANSGENDER WOMAN OF COLOUR IN THE ROOM</b>
<b>Abstract</b>	How often do you see the words race, gender and disability in an everyday kind of sentence? You will usually find them in some kind of policy document that is often unread or dismissed out of hand as

	<p>being yet another example of "_political correctness gone mad_"</p> <p>On an academic level though race, gender and disability are fairly well debated topics with their numerous strands being “carefully picked over” and analysed by the professionals in the many rooms/spaces that is academia.</p> <p>But what happens, when you take, for example the “_physically disabled bisexual transgender woman of colour_” out of an academic setting and confront the reality of “her” everyday life?</p>
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#### Slot 4: 2.50 - 3.40

### Discussion: Can 'o' Worms: A participatory workshop exploring strategies to tackle the challenges arising out of addressing intersectionality in community based arts group work

<b>Name</b>	<b>Jude Woods</b>
<b>Email</b>	<a href="mailto:Jude.Woods@leeds.gov.uk">Jude.Woods@leeds.gov.uk</a>
<b>Title</b>	<b>Can 'o' Worms: A participatory workshop exploring strategies to tackle the challenges arising out of addressing intersectionality in community based arts group work</b>
<b>Abstract</b>	<p>In this workshop I will begin by describing some of my art and community projects with disabled people and queer communities, summarise the theoretical foundations which inform my work, give some examples of the challenges which can arise in this work and then I will explore this key question:</p> <p>How can a queer arts project address intersectionality and therefore pioneer inclusive practice across both difference and sameness?</p> <p>I will then facilitate some participatory discussion about the audience's experiences of these issues in group work and from that I hope we can pull together some shared ideas about how we can work with both sameness and difference in groups.</p> <p>This workshop will be of interest both to those who facilitate groups and people who like to participate in groups.</p>
<b>Bio</b>	<p>I am a skilled, gregarious facilitator with over twenty years of experience in community arts, equality and diversity training, developing discovery/participatory training methods and creating original materials, research and consultation on best practice in social care provision. I have a long term focus on intersectionality through exploration across the fields of sociology, criminology, psychology, visual and post-modernist theory, developing theories of social model of disability, queer theory, feminism, bioethics and philosophy all informing my fine art practice, community arts and</p>

consultancy work. I am currently a Community Curator at Leeds Art Gallery with a remit to widen audiences and deepen connection.

**And:**

## **Panel: Disability and/in Social Movements**

<b>Name</b>	<b>Míriam Arenas-Conejo</b>
<b>Email</b>	<a href="mailto:miriam.arenas.bcn@gmail.com">miriam.arenas.bcn@gmail.com</a>
<b>Title</b>	<b>Political controversies: some debates on feminism and disability in Spain</b>
<b>Abstract</b>	<p>The feminist and disability rights political agendas share several concerns. For example, both seek at making the personal into the political, and fighting against a history of oppression based on biological instances (be it sex and/or impairment). Nevertheless, there are also some contentious topics between both social movements. It is the case of reproductive rights (on eugenics and abortion), conceptualizing gender violence, or designing care policies. At the crossroads of both agendas, disabled women (and her allies) are struggling to overcome these conflicts, by generating new discourses based on their intersectional experience.</p> <p>This presentation will introduce some of these splits and synergies between both political agendas, situating them in relation to the public debates arisen in Spain, during some legislative drafting processes. It is the case of the already passed laws about gender violence and social care, as well as the current contentions around the reform of the abortion law and the regulation of sexual assistance for disabled people. The aim will be to analyse these controversies in the context of a country where the voices of disabled women, especially those with a feminist approach, still are in the minority.</p>
<b>Bio</b>	<p>Míriam Arenas Conejo is Ph.D. candidate at the Department of Sociological Theory, Philosophy of Law and Methodology of the Social Sciences of the University of Barcelona. Her research interests fall mainly in the fields of feminism, disability studies and social movements, with a PhD project focusing on the activism(s) of disabled women. She has been pre-doctoral fellow at the University of Barcelona (2007-2010), visiting researcher at the Centre for Disability Studies of the University of Leeds (2010), and is currently working as research assistant at the Universitat Oberta de Catalunya in a project about independent living projects in Spain. More info: <a href="http://uoc.academia.edu/MiriamArenasConejo">http://uoc.academia.edu/MiriamArenasConejo</a></p>

<b>Name</b>	<b>Anna Wates</b>
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<b>Title</b>	Out on the Streets: Negotiating Disability as a Political Subjectivity
<b>Abstract</b>	<p>In this presentation I will discuss the ways in which a variety of activisms might simultaneously challenge and reinforce the ways in which certain bodies and bodily practices are construed as non-normative, particularly in the fragile play between visibility and invisibility in community belonging.</p> <p>I will be questioning the idea of visibility as ‘coming out’, a phrase often found in LGBTQ rights discourse, as well as forms of political recognition parsed in terms which still cast heterosexuality and able-bodiedness largely as nonidentity or the ‘natural order of things’.</p> <p>I will explore this in relation to the gendered and disabling dimensions of traditionalist protest, in particular the emphasis on being 'out on the streets'. I will look at the ways in which certain ways of being on the street have historically been the preserve of a predominantly male, able-bodied subject. How can we refigure the role of the street in activism – how we use it and who we find there – and make it instead open to the possibilities of a transformative politics?</p> <p>In the context of so-called ‘austerity measures’ in contemporary Britain, a series of ideological manoeuvres in which ‘disability’ has increasingly come to be defined in economic terms, it seems more than ever necessary to negotiate dis/ability as a political subjectivity in ways that contest and move beyond the meanings prescribed by the government and societal prejudice.</p>
<b>Bio</b>	<p>I am currently doing an MaRes in Anthropological Research Methods at SOAS, University of London. Being the daughter of a disabled parent who was also an active researcher and campaigner for disability rights issues whilst I was growing up has encouraged me to take up the topic of disability in my anthropological studies, for example, conducting collaborative fieldwork for my undergraduate dissertation with grassroots disability rights activist groups in Ghana. Broadly, I’m interested in the transnational disability rights movement and exploring the nuances and tensions elicited by claiming ‘disability’ as a political subjectivity. In particular, exploring commonalities with, for example, queer theory, or the intersections of disability as a socially negotiated identity with race, gender, and class.</p>

## Slot 5: 4.10-5

### Workshop: On the Toilet: the politics of public and private spaces

<b>Name</b>	<b>Hari Byles, Charlotte Jones and Jenny Slater</b>
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<b>Title</b>	<b>On the Toilet: the politics of public and private spaces</b>
<b>Abstract</b>	<p>This workshop aims to explore the complex relationships between space and identity. Specifically we will examine the ways in which public toilet designs today normalise certain identities and exclude or police others. Historically the majority of toilets in the UK's public spaces were designed by and for non-disabled, white, heterosexual, cis-gendered men (Greed 2010: 118, Cavanagh 2013: 430) which reveals prevailing preconceptions about who was (and continues to be) expected and welcomed in the public domain. It also tells us about who was abject, denied access or confined within the private sphere. Negotiating adequate toilet spaces has therefore been an important site of political action for marginalised groups. Through this discussion we hope to establish that there is still much work to be done.</p> <p>The workshop will use visual images (fully captioned) to spark conversations round the complex dynamics between gender, disability, race, religion and class. How can these different identities be accounted for through toilet designs of the future? What tensions and incongruities must we consider if we are to move towards inclusion on the toilet (and beyond)?</p>
<b>Bio</b>	<p><b>Hari:</b> In 2012 as a student at the School of Oriental and African Studies, I conducted a short anthropological research project into the relationship between disabled subjectivities and urban spaces in Kumasi, Accra and Tamale (Ghana). My interest is in that elusive concept of 'accessibility', and finding new methods to promote genuine inclusion. I am drawn to the often incongruous intersections between crip theory, disability studies, activism and queer theory, especially surrounding discussions of private and public space and the lived metaphor of 'coming out'. As a Development Worker for a women's mental health charity and a Personal Care Assistant I am beginning to explore these incongruities more and more through my work.</p> <p><b>Charlotte:</b> I'm a second year PhD candidate in the Department of Sociological Studies at the University of Sheffield, supervised by Dr. Kate Reed, and co-supervised by Professor Richard Jenkins. My research centres on the social and medical experiences of people who are intersex or have a condition which may sometimes come under, or be associated with, the intersex/DSD umbrella. I'm co-convenor of the Postgraduate Gender Research Network, which</p>

originated from and operates under the auspices of the Centre for Gender Research, and recently co-established a new qualitative analysis discussion group at the University of Sheffield. Outside of academia, I also take a personal/activist interest in social inequality, feminism, disability and sexuality, and organise with a grassroots collective called LaDIYfest Sheffield.

Jenny: I'm a Lecturer in Education and Disability Studies at the Sheffield Institute of Education, Sheffield Hallam University (SHU) and allied with the Cultural, Communication and Computing Research Institute (C<sub>3</sub>RI). I completed my doctoral studies, *'Constructions, Perceptions and Expectations of being 'Young' and 'Disabled': a critical disability perspective'* in March 2013. My research explores youth and disability as socio-cultural and political constructs. Although focusing on youth and disability, my research is interdisciplinary and intersectional; drawing upon queer and postcolonial theories, as well as critical disability studies and critical studies of youth. I am particularly interested in how 'youth' and 'disability' intersect with discourses of gender and sexuality. My latest research interests are how toilets function as socio-cultural spaces within the lives of young people.

**And:**

**Panel: Everyday Narratives and Gendered Identities**

<b>Name</b>	<b>David Abbott</b>
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<b>Title</b>	<b>Men with Duchenne muscular dystrophy negotiating a gendered identity</b>
<b>Abstract</b>	Several groups of people with long-term conditions and/or life threatening illnesses are living longer than ever before largely due to advances in medical technology. None more so than men with Duchenne muscular dystrophy who have seen relatively rapid increases in life expectancy. Whilst research has begun to focus on the broader social needs of this group, it has largely treated them as homogenous in terms of other aspects of personhood or identity including gender. Amidst the challenges of planning for an 'unanticipated' adult life, men with DMD may well not have been supported to be and become men either. If transition to 'successful manhood' (almost always described in gender neutral terms as a transition to adulthood) is equated with paid work, sexual relationships, financial autonomy, physical and psychological separation from parents and so on, then how do men with DMD who face significant challenges in many of these areas, construct their own versions of being a man, which may be similar or different to other non-disabled peers? Our research which will be completed in Spring 2014, talked with 20 men with DMD about their sense of self as men – and the ways the people in their lives did or did not treat them as men. Narratives of sameness and difference with other men

	arose as well as ways of subverting and redefining being a man. Variables which determined some key aspects of the men's lives were risk, safety, comfort and control.
<b>Bio</b>	David is a Reader in Social Policy at the Norah Fry Research Centre, School for Policy Studies at the University of Bristol.

<b>Name</b>	<b>Ana Be Pereira</b>
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<b>Title</b>	<b>Intersections of Gender and Disability In the Experience of Chronic Illness</b>
<b>Abstract</b>	<p>This paper examines how gender and disability intersect in the personal accounts of women living with chronic illnesses. Based on my research about the daily experiences of people living with a chronic illness in England and Portugal, which employed narrative methods, I will begin by presenting an analysis of how dis/ableism affects the lives of women living with chronic illnesses. Firstly I will explain how their lives are shaped by several social contexts, including issues of social policy and legislation, that adversely affect their lives and result in experiences of exclusion, discrimination and lack of support. Furthermore, I will explore how ableist cultural norms shape and influence these women's lives, particularly in their interactions with others. I will conclude by showing how gender role expectations intersect with disability presenting a difficult scenario in the lives of some of these women. For instance, some of my female participants who are in a relationship with a man report being required to perform gendered tasks around the house or with their children, such as cooking and housework, despite also working full-time. This sometimes results in very onerous experiences, since their impairments are not really recognized by their partners as serious and needing support and their energy levels are in fact very scarce.</p>
<b>Bio</b>	<p>Ana Bê is currently concluding her Ph.D. at the University of Lancaster. Her research interests are primarily in feminist theory and disability studies. In her thesis the focus of inquiry was the daily experiences of people living with a chronic illness in England and Portugal. The research has focused mainly in trying to find out the role of ableism in people's lives (how society and culture influence standards of wellbeing, access and accommodation for people living with chronic illnesses) as well as what kind of lay knowledges and strategies they develop in their daily lives. More about her and her research can be found online at <a href="http://www.AnaBeOnline.com">www.AnaBeOnline.com</a>.</p>