

Australian Women's History Network Conference 2016
'Intersection in History'

Welcome to country: Diane Kerr

Diane Kerr is a Wurundjeri Elder who identifies with the Ganun Willam Balak clan. She is also a member of the Yulendj Group - the Bunjilaka Community Reference Group for the *First Peoples* exhibition at the Melbourne Museum.

PLENARY PANELS

Intersectionality and the Writing of Women's History

Thursday 31 March, 9.15am

Speakers: Professor Ann Curthoys, Dr Crystal Feimster, Professor Lynette Russell, Dr Zora Simic

Chair: Dr Jane Carey

'Intersectionality' has recently become a hot topic across sociology and allied areas, and has even crossed into popular forums. First proposed by Kimberle Crenshaw in 1989, this framework insists that multiple categories of analysis (gender, race, class, and sexuality among others) must be deployed together to understand social processes and experiences, and specific forms of oppression. It is thus a platform for critique of existing scholarship which fails to take account of the multiplicity of differences which shape both individuals and collectives. In many ways it has overlapped with, or is an expression of, critiques of white/western feminism.

Our panel proceeds in part from the understanding that women's history has actually paid attention to multiple categories of analysis for quite some time – although these contributions are not well recognised and they have not always used the term 'intersectionality'. What, then, are the specific implications of intersectionality for the writing of women's history? Conversely, what might women's history bring to current discussions of intersectionality? What are we to make of sociology's very recent discovery of this framework, when scholars in other fields have been engaging with it for a much longer period? What are the challenges of putting intersectionality into practice? Or of teaching it? Are critiques of white/western feminism simply applicable to the field of women's history? And what of differences between different national contexts? Has the field of women's or gender history emerged differently in different places?

Ann Curthoys is a historian and honorary professor at the University of Sydney and the University of Western Australia. She has written on a range of subjects in Australian history and on questions of historical theory and writing, her books including *Freedom Ride: A Freedom Rider Remembers* (2002), and (with John Docker) *Is History Fiction?* (2005, rev. 2010). She is currently writing with Jessie Mitchell a book for Cambridge University Press tentatively titled *Colonising Liberty: How Settlers in the Australian Colonies gained Self-Government and Indigenous People Lost it*.

Crystal N. Feimster a native of North Carolina is an associate professor in the Department of African American Studies, the American Studies Program and History Department at Yale University; and she is also affiliated with the Women, Gender, and Sexuality Studies Program. Her publications include “The Impact of Racial and Sexual Politics on Women’s History,” *Journal of American History* (2012), “‘How are the Daughters of Eve Punished?’ Rape During the American Civil War,” in *Writing Women’s History*, ed. Elizabeth Anne Payne (Oxford: Mississippi University Press, 2011), and “General Benjamin Butler & the Threat of Sexual Violence During the American Civil War,” *Daedalus* (American Academy of Arts and Sciences, Spring, 2009). Her prize winning book, *Southern Horrors: Women and the Politics of Rape and Lynching* (Harvard University Press, 2009) examines the roles of both black and white women in the politics of racial and sexual violence in the American South. In 2010 she was named in the *The Root* 100 as one of a new generation of African-American leader. She has been a fellow at the American Academy of Arts and Science (Cambridge, Ma) and a visiting scholar in the School of Social Sciences at the Institute for Advanced Study (Princeton, NJ).

Lynette Russell is an anthropological historian, and Director of the Monash University’s Indigenous Centre in Melbourne, Australia. Originally trained in archaeology she now works across the disciplines of history, archaeology and anthropology. She is the author or editor of numerous books, including *Roving Mariners: Aboriginal Whaler and Sealers, in the southern oceans 1790-1870*, (2012 SUNY) and *Governance and Victoria: Colonial History, Postcolonial Theory and the “Aboriginal Problem”*, (2015, Aboriginal History Press) and with Ian J. McNiven *Appropriated Pasts: Archaeology and Indigenous People in Settler Colonies*, (2005, AltaMira Press).

Zora Simic is a Lecturer in History and Convenor of Women’s and Gender Studies in the School of Humanities and Languages at the University of New South Wales. She has published widely on the past and present of Australian feminism, including articles in *Australian Feminist Studies* and *History Australia*. Her research and teaching interests are also closely integrated. Drawing on teaching of post-war migration to Australia, she continues to extend research on the impact of migration on wider Australian society. Her other current research interest - female sexuality in the context of western modernity - emerges from teaching the history of sexuality and introductory women's and gender studies.

Intersectionality, Resistance, and History-Making

Friday 1 April, 9am

Speakers: Dr Carolyn D'Cruz, Dr Ruth DeSouza, Crystal Mckinnon, Dr Samia Khatun

Chair: Dr Jordy Silverstein

In her vital text *Borderlands/La Frontera*, Gloria Anzaldua wrote 'it is not enough to stand on the opposite river bank, shouting questions, challenging patriarchal, white conventions. A counterstance locks one into a duel of oppressor and oppressed; locked in mortal combat, like the cop and the criminal, both are reduced to a common denominator of violence.' In this panel we want to engage with the conversations which circulate around this problematic: how do we write histories, and understand lives, in ways which can escape that which the patriarchy, colonisation and capitalism have handed us? How can we sit in intersections and interstitial spaces, and work between those spaces, and between and across boundaries? What does it look like to write an intersectional history while living in an Australia which is shaped by colonisation, reconciliation, detention, deterrence, and austerity? In this panel discussion we'll consider these questions, working together to think about what possibilities intersectional thinking can open up.

Carolyn D'Cruz is a senior lecturer and program convenor of Gender, Sexuality and Diversity Studies at La Trobe University. She is author of *Identity politics in deconstruction: Calculating with the incalculable* and is co-editor of the anthology, *After homosexual: The legacies of gay liberation*.

Ruth DeSouza is the Stream Leader for Research, Policy and Evaluation at the Centre for Culture, Ethnicity and Health at North Richmond Community Health.

Crystal McKinnon is an Amangu woman from the Yamatji nation on the west coast of Australia. She is a PhD student at Latrobe University, examining Indigenous resistance to oppression through the use of the creative arts, including music and literature, and is co-editor of *History, Power and Text: Cultural Studies and Indigenous Studies* (UTS ePress, 2014). She is also the Project Coordinator at Elizabeth Morgan House Aboriginal Women's Service, and is on the board of Flat Out Ltd and the Law and Advocacy Centre for Women.

Samia Khatun is a postdoctoral research fellow at the University of Melbourne. She is a historian of South Asia and Australia.

Looking Back/Looking Forward

Friday 1 April, 4.15pm

Chair: Dr Mary Tomsic

Speakers: Professor Patricia Grimshaw and Professor Vera Mackie

In this final session the first, one of the current and the in-coming conveners of the AWHN will reflect on the foundations, development and future directions of the Network, as well as how the field of women's and gender history has approached questions of difference, and how this has changed over time.

Professor Patricia Grimshaw will speak on the origins of the Network and developments in the 1980s and 1990s, including hosting the conference of the International Federation for Research in Women's History in Melbourne in 1998. She will also reflect on how her own work has approached questions of difference.

Professor Vera Mackie will discuss more recent developments both in the Network and in how the fields of women's and gender history approaches questions of difference in a transnational frame.

Patricia Grimshaw is an Emeritus Professor of History at the University of Melbourne, where she previously held the Max Crawford Chair. She is internationally recognised for her pioneering work in women's history, missionary history and comparative colonial history, where she has focussed on issues of gender and race in settler societies. Her publications include *Paths of duty: American missionary wives in nineteenth century Hawaii*. University of Hawaii Press, 1989 and (with Julie Evan, David Philips and Shurlee Swain) *Equal subjects, unequal rights: Indigenous people in British settler colonies, 1830-1910*. Manchester University Press (2003), among other books as well as numerous articles and chapters. Professor Grimshaw was instrumental in the formation of the Australian Women's History Network.

Vera Mackie is Senior Professor of Asian Studies and Director of the Centre for Critical Human Rights Research in the Faculty of Law, Humanities and the Arts at the University of Wollongong. Recent publications include *The Social Sciences in the Asian Century* (ANU Press, 2015, co-edited with Carol Johnson and Tessa Morris-Suzuki), *Ways of Knowing about Human Rights in Asia* (Routledge, 2015), *The Routledge Handbook of Sexuality Studies in East Asia* (Routledge 2015, co-edited with Mark McLelland) and *Gender, Nation and State in Modern Japan* (Routledge 2014, co-edited with Andrea Germer and Ulrike Wöhr).

Short Film Screening

The Women Who Were Never There

Filmed over 6 days in Sydney and Wollongong, involving more than 100 people including 22 paid actors, 62 volunteer extras, 15 crew members and heaps more volunteer support, *The Women Who Were Never There* is a powerful dramatisation of the prelude to the 1980s *Jobs For Women* campaign.

<http://www.jobsforwomenfilm.com/the-women-who-were-never-there.html>

Journal Launch

Law & History special issue 'Intersections: Gender Law and History in Time and Place'

ABSTRACTS

Allen, Margaret

'Force and initiative unusual in an Indian woman: Mohini Maya Das'

'Universalism, cosmopolitanism and internationalism are words and concepts jostling for interpretive space in new global, interregional and transnational histories.' (Bose, 97) To this must be added the notion of modernity. Focussing upon the decades around the turn of the nineteenth century, these notions have been discussed in relation to the 'new woman' and the 'modern girl' of both the metropole and among colonised peoples. The western missionary woman was indeed modern, cosmopolitan and internationalist, and the missionary venture offered her greater opportunities for leadership, than in her own homeland.

The Christian message, promoted by missionaries in India, emphasised unity in Christ and Christian universalism. From around the turn of the 19thc, sectors of the Christian missions in India moved towards a more egalitarian approach to mission, and sought to encourage indigenous leadership. This paper looks at the career of a Western educated, Indian Christian woman, Mohini Maya Das, YWCA assistant secretary, who in 1922-4, was the International Vice-President of the World Student Christian Federation headquartered in Geneva. It charts her position within the Indian Christian world and her negotiation of relationships with modern western missionary women.

Reference

Bose, Sugata, 'Different universalism, Colorful Cosmopolitanisms: The Global Imagination of the Colonized', in (eds) Sugata Bose and Kris Manjapra, *Cosmopolitan Thoughtzones, South Asia and the Global Circulation of Ideas*, Palgrave MacMillan 2010. pp. 97-111.

Margaret Allen is Professor Emerita, Gender Studies, University of Adelaide. During the last decade she has been researching Indian-Australian relations c1880-1940. With Jane Haggis (Flinders University of South Australia) Fiona Paisley (Griffith University) and Clare Midgley (Sheffield Hallam University) she is currently working on a project entitled, 'Pathways out of Empire: Friendship, Faith and Cosmopolitanism 1860-1950' which explores the roles of religion, cross-cultural friendships and collegial relationships in the development of a post 1945 world of liberal cosmopolitanism.

Anderson, Helen

The Links in a Life: Anna Brennan 1879-1962

Anna Brennan (1879-1962) was a pioneer Victorian woman lawyer and a Catholic laywoman who was ardent in her promotion of women's rights. She was a member of the Lyceum Club (Melbourne) from its earliest days and was very involved in a range of women's organisations. Central to Brennan's expression of her Catholicity was an engagement in social concerns. Therefore, intersectionality provides a meaningful tool to explore how her religious paradigm operated in consonance with her activism and networking. In 1911 the Catholic Women's Suffrage Society was founded in England. Changing its name in 1923 to St Joan's Social and Political Alliance, this group asserted the importance of Catholic women advocating for reforms that

promoted equality for all women. This paper will examine Brennan's involvement with the Victorian section of St Joan's Social and Political Alliance from 1936 until her death in 1962. This aspect of Brennan's life provides a valuable basis for discussing some of the points of contact between social activism, women's rights and religious affiliation. What is of particular interest is how a representation of a woman like Brennan, needs to reflect the multidimensional nature of her experience, within her own faith community and across the wider society.

Helen Anderson is completing a Master of Philosophy degree at the Australian Catholic University. Professor Shurlee Swain and Dr Ellen Warne are supervising her thesis on the Catholic laywoman and lawyer: Anna Brennan (1879-1962). Helen began her professional career as a secondary teacher. Her interest in the teaching of legal studies led her to complete a post graduate degree in jurisprudence. Helen's research of Anna Brennan's life and times has provided a context for analysing in greater depth the many factors that propel individuals to advocate for social change.

Baker, Louise [NB Louise is unable to attend so this paper will be read by one of the other panellists]

Computational Methods and Qualitative Data: Trailblazing Women Lawyers and their Networks.

*This paper is part of the 'The Trailblazing Women and the Law' panel, which emerges from a joint project partly funded by the ARC. See the last page of this booklet for further background information about the panel.

This paper seeks to interrogate the data of a group of trailblazing women lawyers, via the application of computational methods and more specifically, via network graphs. While the perspective of the individual certainly provides the researcher with insightful material, my research goes a step further in analyzing the individual's experience through her relationships with other people, places and 'things'. In network graphs these 'things' are referenced as 'entities'. By utilizing the network approach and applying computational methods to interrogate the data arising out of full life oral history narratives, this research seeks to understand how certain women have managed to reach the highest ranks of their profession and how their relationships and experiences with others have impacted upon their success. I argue that many forces, both internal and external to the individual in question, help shape the success of an individual's career.

Louise is currently studying towards the degree of Doctor of Philosophy. A member of both The International Network for Social Network Analysis and the Professional Historians Association (Australia), Louise has completed courses alongside her graduate research in the areas of social network analysis, statistics and data science, (including programming in R and python).

Barnett, Chelsea

"What sorta man are you anyway": Masculinity, Class, and Conflict in Australian Postwar Cinema

Faced with the prospect of social unrest and instability after the Second World War, the establishment of explicitly gendered repatriation schemes proposed a postwar Australia in which men would return to their 'rightful' place as husbands, fathers, and – ultimately – breadwinners, in turn relegating women to domestic confines. These gendered ideals assumed greater importance in the 1950s, with newly-elected prime minister Robert Menzies connecting this understanding of masculinity to the middle class – and, by extension, a 'civilised', more 'noble' Australia. Social historians have endeavoured to reveal the complexities of men's experiences in this era, with studies of working-class men destabilising the conflation of the satisfied breadwinner with the Australian 1950s. The cultural world of the postwar years has, however, been of little interest to these scholars, who instead posit that cultural ideals merely reflect social change. Contesting this suggestion, this paper argues that the Australian postwar cultural landscape, of which film was an important component, was an active terrain that engaged with and negotiated the intersection of historically specific understandings of masculinity and class. This intersection produced a contest for legitimacy, as films negotiated between particular understandings of middle- and working-class masculinities in an attempt to resolve this cultural contestation.

Chelsea Barnett recently completed her PhD at Macquarie University, for which she focused on representations of masculinity in Australian films released between 1949 and 1962. She has published in Journal of Australian Studies and Lilith: A Feminist History Journal. Her research interests include cultural history, gender history, and the history in and of popular culture.

Brien, Donna Lee

From "household names to obscurity": Forgotten Post-war Australian Women Food Writers

While many of today's food writers are high-profile celebrities, Australia has a long tradition of such authors who were once popular and influential, but are now forgotten and who have – as Debra Adelaide describes many nineteenth century Australian women novelists in *Australian Women Writers: A Bibliographic Guide* (Pandora, London & Sydney, 1998) – moved from being "household names to obscurity". This paper outlines some biographical profiles, and the reason for producing them, of a number of post-war women food writers, many who also had professional careers as recipe developers, food stylists, illustrators and photographers, and in other associated roles in what we would now term the creative industries. Many of these writers were also mentored, trained and/or employed by other working women. As their contribution to Australian life remains hidden, assessments and critiques of, as well as the authoritative lessons that can be learned from, these writers and their careers, remain inaccessible. This paper proposes that these working lives suggest a wider range of professional roles and career networks for (at least some) women in post-war Australia than is popularly understood – including of a number of European and Asian migrant women.

Donna Lee Brien is Professor, Creative Industries, at Central Queensland University. Founding co-convenor of the Australasian Food Studies Network in 2010, Donna is currently the Special Issues Editor of TEXT: the Journal of Writing and Writing Courses, on the Editorial Advisory Board of the Australasian Journal of Popular Culture, a Foundation Editorial Board member of Locale: the

Australasian-Pacific Journal of Regional Food Studies, and Past President of the Australasian Association of Writing Programs. She has been writing about food writers and their influence since 2006.

Brigden, Cathy

Visible, hidden and assumed intersections: constructing an intersectionally-sensitive analysis of a female trade union activist

Now regarded as an established paradigm in feminist studies, intersectionality's cross-disciplinary reach has also been accompanied by considerable debates around its research practice, with differing perspectives on the 'how to' question. This paper contributes to that debate by exploring some of the challenges experienced in historical research practice. In particular, it turns to the question of sources in constructing an intersectionally-informed analysis to produce an intersectionally-sensitive narrative. The story revolves around one trade union activist, Miranda Hill, a leader in the Female Confectioners Union during the 1920s to the 1940s. In piecing together her experiences in the Victorian labour movement, while there were publicly evident intersections of gender and class, absence and silence in the archival and public record affected identification and analysis of other identities such as race and sexuality. Extending the research to include her extended family and a group of her female union contemporaries not only broadened what was discovered and uncovered, but also confirmed that there remained both visible and hidden identities, creating both clear and opaque intersections. These findings reinforce how sources, or their absence, affect the creation of an intersectionally-informed narrative.

Cathy Brigden is an associate professor in the School of Management and Deputy Director in the Centre for Sustainable Organisations and Work at RMIT University. Her current research is focused on the historical patterns of women trade unionists' activism and she is engaged in collaborative work on unions and regulation, industry superannuation and radical theatre.

Chan, Faye Yik-Wei

"Intersectionality and the Law: The Legal Status of Ethnic Chinese women in Indonesia"

The paradigm of intersectionality has been successfully applied by Fredman & Szyczak (1992) to the case of African-American women, to explain how the race, class and gender of these women combined to produce experiences of double and even triple discrimination against them, with regards to state regulation and the law. Despite the very similar double to triple minority position of ethnic Chinese women in Indonesia, intersectionality as a paradigm has yet to be used insofar as a way of analysing their experiences. By drawing on my PhD research*, this paper offers a first analysis of how we might think about Chinese Indonesian women by applying the paradigm of intersectionality.

The paper is contextualised in the Reformation (*Reformasi*) and post-Reformation eras (1998-) of modern Indonesian history, because it was during these years that the decades-long legal

circumscription of Chinese Indonesians was purportedly relaxed. By using the example of citizenship laws and related procedures for proof of citizenship, the paper demonstrates how modern Indonesian law is at once both masculinist (Collier, 2010) in its emphasis on the citizenship held by a woman's father or husband, as well as discriminatory on the grounds of race.

By drawing on the advocacy work of the Indonesian Anti-Discrimination Agency, I will also focus on Chinese Indonesian women from low-income suburbs or urban *kampung* (villages), who suffered further discrimination through their inability to pay the exorbitant ethnic taxes on applications for documentation. For this particular group of women, the racialized and gendered discrimination of the Indonesian legal system towards them was made all the more repressive by the poverty into which they were born.

Faye is a PhD candidate and Research Assistant in the Arts Faculty and Melbourne Law School at the University of Melbourne. Her dissertation is entitled: "Control and Resistance: The Social and Legal Regulation of Chinese Indonesian Women, 1930-2014".

Conor, Liz

Graphic Encounters: Gender and Race in the Colonial Print Archive

The colonial print archive is a formative pictorial library in which Aboriginality was inscribed within a global circuit of newspapers, magazines, illustrated atlases, books and all manner of ephemera. Refinements in print technologies - not the least the invention of photography and its means of reproduction in the halftone block - were coincident with colonial exploration, incursion and settlement. Until 1900 print media (principally engravings, but also etchings, lithographs, aquatints, etc) comprised the only means to visualise settler encounters with 'natives' to the wider public. This paper samples a selection of these visual invocations to consider how gender and race hinged in these evocative and defining visual artifacts of colonial culture.

*Liz Conor is an ARC Future Fellow at La Trobe University. She is the author of *Skin Deep: Settler Impressions of Aboriginal Women*, [UWAP, 2016] and *The Spectacular Modern Woman: Feminine Visibility in the 1920s* [Indiana University Press, 2004]. She is editor of *Aboriginal History*, columnist at *New Matilda*, and has published widely in academic and mainstream press on gender, race and representation.*

Conway, Jude

"They would still be doing the dishes after the revolution": The intersection of old and new left women and second wave feminists in the celebration of International Women's Day in Newcastle, NSW, 1970 – 1990

International Women's Day (IWD) emerged from a 1910 Copenhagen conference as a socialist campaign tool for women's rights. IWD soon spread around the world among women connected to the Communist Party and trade unions, and began to be observed in the industrial city of

Newcastle in 1931. The local IWD committee consisted of mainly old guard left-wing women who sought to improve the status of women through the labour movement and were suspicious of middle-class feminists. Their organisation of IWD was disrupted in the early 1970s with the arrival of women's liberation in Newcastle, coinciding with the split in the Communist Party of Australia and the emergence of 'new left' women who no longer believed that socialist revolution would give them equality.

Drawing on archives, interviews and newspaper articles, it will be argued that the intersection of these movements resulted in more diverse IWD committees which organised the first public airing of issues like abortion and contraception and feted cultural feminism. 'Old left' concerns of peace and Aboriginal determination remained important alongside less focus on socialist internationalism.

The diversity of committees and accent on feminist issues contributed to the continued vitality of Newcastle IWD, which provides an annual snapshot of women's activism in a city formerly viewed through the 'man's town' lens.

Jude Conway is a PhD candidate in History at the University of Newcastle NSW, researching the women's movement in Newcastle in the 1970s and 1980s. She is author of 'Josephine Conway and the Right to Choose Abortion Coalition' in the book Radical Newcastle (2015) and her image history of the Novocastrian International Women's Day is on the Radical Newcastle website. Another passion is women's history from Timor-Leste, and Jude is the compiler of Step by Step: Women of East Timor, Stories of Resistance and Survival.

Crozier-De Rosa, Sharon

Divided Sisterhood? Nationalist Feminism and Militancy in England and Ireland

Radical feminists in early twentieth-century England and Ireland had an uneasy relationship. They were bonded by the fact that women on both sides of the Irish Sea were ruled by the same male British parliament over which they had no control. Their desire to empower women through enfranchising them made them part of the same network of suffrage activists. A number of Irish and English suffragists were also linked by their recourse to militancy in the attempt to achieve their aims. English and Irish women referenced each other's campaigns, exchanged funding, ideas and approaches, travelled across national spaces, and were arrested and imprisoned in those various spaces. However, campaigning for the vote for the same parliament and conducting mutual exchanges did not mean that these feminist activists were blind to their respective differences in ideology or inequalities of status. The Irish Home Rule campaign, increasing nationalist and unionist militancy and the onset of the Great War all worked to expose growing fissures in the cross-border network. At the heart of some of these fractures were diverse approaches to the notion of the national and the transnational in feminist politics; differences that were embedded in the existing colonial and imperial contexts. In this paper, I will look at how militant suffragists in the British metropole and the Irish margins negotiated national and transnational discourses when framing their distinct blends of feminist activism. Amid a highly masculinised landscape of increasingly strident and violent conflict between Irish nationalists and

British imperialists – one that was to culminate in the Anglo-Irish War of 1919-1921 – feminist militants used the typically masculine spheres of nationalism and militancy to challenge perceptions of the nature of core-periphery relations.

Sharon Crozier-De Rosa is a senior lecturer in history at the University of Wollongong. Her research is situated at the intersection of feminist, nationalist and imperialist, and emotions history. She is currently working on projects that examine anti-feminist shaming across the British Empire and trace how women's activism is remembered transnationally.

Daquin, Françoise

Feminism and Abolitionism in Mme de Staël's Activism as Shown in her Life and Works

Anne-Louise Germaine de Staël devoted her life to the idea of freedom. As a 'thinker' of the late eighteenth and early nineteenth centuries in France, she judged not only society but governments. Through her writing, she played an intellectual role but also advocated tolerance, justice and moderation in society.

Most important was her fight for the rights of women. De Staël was a feminist who questioned the organization of society and the place and the condition of women in it. After the French Revolution, the status of women had considerably regressed. Women suffered from a social, legal and political decline and found themselves entirely subordinate to the family and to society.

At this time, feminism and abolitionism were closely linked, with feminists often active in anti-slavery campaigns. This was true of Madame de Staël. Her belief in freedom, sympathy and human progress led her to engage in the fight against the institution of slavery.

The significant connection between feminism and the plight of slaves in de Staël's novels and essays has received little attention among de Staël scholars. Her work emphasizes the subordination of women to men and her strong liberal position caused her to equate women with slaves. The intersection of these two strands of liberalism is important in the work of the 18th century activists.

Françoise was born in France where she studied Humanities (Modern Languages) at the Catholic University of Lille. She resumed her studies in Australia where she obtained an Honours Degree in French Literature (a thesis on Albert Camus's work) before starting her PhD thesis in History two years ago. Françoise's thesis focuses on the link between feminism and abolitionism in the work of Madame de Staël in the eighteenth and nineteenth centuries in France.

Dellios, Alexandra

'It was just you and your child': single mothers and generational storytelling in Australia's migrant hostels

In February of this year, a collection of former residents from Benalla Migrant Camp made a submission to the Victorian Heritage Council for Benalla to be included on the Victorian Heritage Register (VHR). In the previous year, the Executive Director of Heritage Victoria recommended against including the Benalla on the VHR. Heritage lists in Australia—despite recommendations in commissioned reports for listings to be more reflective of Victoria’s history of battles for ethnic, cultural and sexual recognition—remain surprisingly bereft of sites that could be said to reflect the State’s diversity. Benalla, opened from 1949 to the 1967, was a centre for women (classified as ‘dependents’ under their two year work contract with the Commonwealth government) and their children. Many of these women were single ‘unsupported’ women, described by the Department of Immigration and Labour and National Service as ‘problem cases’. In this paper, I will explore the testimonies of former residents of Benalla, those who gave evidence at the recent VHC hearing. Most of them were children when they migrated, and many chose to describe their mother’s trials within the restrictive bureaucratic space of Benalla. The hearing became a platform for these former child migrants to emphasise the importance of the female migration story, which has remained unrecognised in mainstream and popular histories of the Immigration Scheme and specialised histories of spaces like Bonegilla and Greta Migrant Camps, for example. Additionally, their testimony attempted to reject historiographical efforts to cast downtrodden new arrivals as victims of government policies, but rather employed these narratives to cast their mothers as agents that resisted the situations in which they found themselves.

Dr Alexandra Dellios was awarded her PhD from the University of Melbourne in March 2015. She has published on public history and migrant heritage in Australia, and is currently researching memories of family refugee settlement and the space of government-administered migrant accommodation.

Ellinghaus, Katherine

Blood, Gender and Native American Assimilation: The Unwritten Stories of the 1887 General Allotment Act

Anyone writing and researching the history of late nineteenth and early twentieth-century Native American assimilation policy must grapple with the racial discourse of blood. The terms “full blood,” “half blood,” “mixed blood” and various other fractions pervade the written records. Blood was omnipresent, referred to in almost every document, recorded carefully against names in rolls and in descriptions of Indian communities and in complaints of Indian resistance from one end of the country to the other. Blood invoked, as Ann Stoler writes, a set of ideas that could remain “unwritten” because “everyone knew [them].” While scholars such as K. Tsianina Lomawaima, Brenda Child, Margaret Jacobs and Carol Devens have shown convincingly how under assimilation policy Native American women were expected to conform culturally to the standards of the Victorian model of middle-class white domesticity, this paper will tease out a different story of gender and assimilation: the role that gender played when the US government made the tribal rolls required by the 1887 General Allotment Act, the legislative foundation of the assimilation period. How did women, particularly those of mixed descent, fare under the blood-soaked policy of land allotment?

Kat Ellinghaus holds a Monash Fellowship in the School of Philosophical, Historical and International Studies at Monash University. She is the author of Taking Assimilation to Heart: Marriages of White Women and Indigenous Men in the United States and Australia, 1887-1937 (Nebraska, 2006) and Blood Will Tell: Native Americans of Mixed Descent and Assimilation Policy in the United States, 1880s–1940s (Nebraska, forthcoming Spring 2017). Kat writes and researches in the areas of colonial history, transnational and comparative history, and interracial relationships. Her current project compares the Indigenous assimilation policies of the United States and Australia.

Emery, Elizabeth

Holding Time, Survival and Place: Aboriginal Women’s Basketry and Cross-cultural Encounter

Basketry in pre-colonial Indigenous culture served a vital function as not only a practical technology to hold and gather goods, but equally as an object of spiritual and ceremonial meaning. Upon colonial settlement of Australia, fibre based arts were also used by European settlers to enforce Western ideologies and to further erase Indigenous culture and custom. At the establishment of missions and schools textiles were used to keep Indigenous women docile and ‘productive’ to the established conventions of European social practice. In this setting basketry-making became institutionalised as it served the purpose of indoctrinating Indigenous women into European ideals of femininity, domesticity and servitude. However, rather than being erased by European textile traditions, Indigenous basketry techniques grew, adapted and survived amongst generations of women. Using examples of contemporary and historical basketry artefacts this paper will analyse the interlocking relationship of race, gender, colonisation and the subsequent impact of cross-cultural encounters upon the shaping of these textile practices. These artefacts will show Aboriginal women’s basketry to hold a narrative of time, survival and place against the imposition of colonisation.

Elizabeth Emery is a visual artist and lecturer at The University of South Australia where she teaches Textiles Studio and Art History. Her research focuses on the historical relationship between women and textiles, and the various ways that women have used textile practices to communicate subversively. She is passionate about the preservation of traditional textile skills and sees their continued teaching as an important form of cross-cultural dialogue. Elizabeth has presented her research at Flinders University, Adelaide, The National Gallery of Victoria and Imperial College London. She graduated in 2015 from The University of South Australia with a Bachelor of Visual Arts with First Class Honours.

Feimster, Crystal N.

The American Civil War: Rape and Mutiny at Fort Jackson

The black soldiers of the 4th Regiment of the Native Guard (also known as the Corps d’Afrique) stationed at Fort Jackson, Louisiana and the laundresses, who served them and their white

officers, were former slaves who had seized their freedom by joining and aiding the Union cause. Over the course of six weeks, in December 1863 and January 1864 these former slaves engaged in open mutiny to protest racial and sexual violence inflicted by white Union officers. In so doing they made visible the violent terms of interracial interaction that informed the meaning of wartime freedom. More importantly, black women so often left out of the story, armed with the rights of wartime citizenship began to negotiate a deeply abusive racial and sexual terrain. The case also illuminates, through the letters and reports of Brigadier General William Dwight, Jr., important and neglected aspects of the Civil War, such as the violent relationship between white officers and black soldiers and reflects evolving ideas about black military service and the rights of former slaves. Taken together, the experiences of both the black and the white participants, male and female reveal a collaborative effort on both sides to define black freedom in their own terms—terms rooted in shared assumptions about what was possible, what was likely, and what was right.

Crystal N. Feimster a native of North Carolina is an associate professor in the Department of African American Studies, the American Studies Program and History Department at Yale University; and she is also affiliated with the Women, Gender, and Sexuality Studies Program. Her publications include "The Impact of Racial and Sexual Politics on Women's History," Journal of American History (2012), "'How are the Daughters of Eve Punished?' Rape During the American Civil War," in Writing Women's History, ed. Elizabeth Anne Payne (Oxford: Mississippi University Press, 2011), and "General Benjamin Butler & the Threat of Sexual Violence During the American Civil War," Daedalus (American Academy of Arts and Sciences, Spring, 2009). Her prize winning book, Southern Horrors: Women and the Politics of Rape and Lynching (Harvard University Press, 2009) examines the roles of both black and white women in the politics of racial and sexual violence in the American South. In 2010 she was named in the The Root 100 as one of a new generation of African-American leader. She has been a fellow at the American Academy of Arts and Science (Cambridge, Ma) and a visiting scholar in the School of Social Sciences at the Institute for Advanced Study (Princeton, NJ).

Fitzgerald, Tanya

Globalizing 'home': Women home scientists at the University of New Zealand 1911-1961

Established in 1911, the Department of Home Science at the University of New Zealand offered courses for young women of the colony ostensibly to prepare them for their future occupations as wives and mothers. Academic women who worked in this department faced a number of institutional barriers. As a department located on the geographical margins of the campus, Home Science existed on the periphery of men's scholarly worlds. While on the one hand this marginal subject within a marginalised department may have served the intentions of the University, the convergence of circumstances produced a climate in which the higher education of women could flourish in an exclusively female community. That is, a 'home' was created for women staff and students on campus within an academic and scientific community. More significantly, 'home' was extended to include other communities of academic women, particularly in the US, who were integral to the extension of both the subject and the profession. A fundamental aspect of the

professionalisation of home science was the creation of an active network of academic women in the US and New Zealand. Thus, as this paper argues, while the university may have located women staff and students behind the closed doors of the Department of Home Science, these scholarly women utilised local and global opportunities to expand and professionalise their work.

Tanya Fitzgerald is Professor of History of Education at La Trobe University and Head of the School of Humanities and Social Sciences. Her primary field of research is the history of women's higher education. Tanya's most recent book is Portraits of past lives: Headmistresses and women professors 1880-1940 (2016, with Josephine May). Tanya is the elected President of the Australian and New Zealand History of Education Society (2015-17).

Foster, Meg

"At the mercy of Governor's wife"?: the life and times of Ethel Page in (what is commonly depicted as) the Jimmy Governor story

Jimmy Governor is still deemed by many historians to be the last of Australia's bushrangers, although he has never been inducted into the Australian tradition of outlaw heroes. An Indigenous man and a mass murderer, Governor is commonly viewed with equal parts of intrigue and muted horror as writers move through his long rap sheet of crimes. But the stories we read today about the Governor rampage never focus on a woman almost as enmeshed in these crimes as Governor himself. A woman whose life moved between race, class and gendered boundaries. A woman who was described at the time as both stupid and cunning, victim and villain, mother and fiend. Jimmy's white wife, Ethel Page.

Ethel has received some scholarly attention, but her role in the murders, her position in colonial discourse and her own motives and desires have never all made their way onto the historical stage. By examining newspaper articles, court documents, and sources of popular culture from the time, this paper seeks to address this absence. It will illustrate how race, class, gender, sexuality, criminality and motherhood wove together to form her early life. Yet it will also demonstrate that these threads were never given equal weight by others. Some were picked up, emphasised and repeated, while others were marginalised and forgotten. Although Ethel's life was lived in the messy intersection of these neat categories, colonial Australians had a very different idea about how to understand-Jimmy-Governor's-wife.

Meg is a PhD candidate at UNSW investigating minority bushrangers in Australian-history and memory. After completing her honours-thesis on Indigenous-Bushrangers-in-2013, Meg worked-as a researcher at the UTS Australian Centre of Public History. She was the inaugural winner of the Deen De Bortoli Award in Applied History in 2015 and is also the author of 'Online and Plugged In?: Public history and historians in the digital age.'

Greentree, Shane

'To shed a generous tear': Gender and Emotion in Catharine Macaulay and David Hume's Accounts of the Death of Charles I

The 1649 execution of Charles I haunted eighteenth-century memory, alternately seen as an unprecedented tragedy, or as the necessary death of a tyrant. It is a key moment in both David Hume's *History of England* (1754-62) and Catharine Macaulay's republican *History of England* (1763-83). These works of national history are often read in comparison, but most often to focus only on reception: the rise of Hume's work to historical classic, and Macaulay's becoming long forgotten. Such readings are significant, but lack historical analysis more closely focused on the texts themselves, and the means through which they both create and deny emotional identification. Although modern historians have rightly argued for the important and gendered role of sentiment in Hume's historical writing, few attempts have been made to consider his emotional rhetoric alongside Macaulay's. Their set piece accounts of the king's death provide a focal point for my reading of their careful use of emotion, effectively used to opposite ends. Hume's *History* presents images of a weeping, suffering king, and an audience swept by a 'flood of sorrow', while Macaulay's *History* boldly denies these emotional effects to create an altogether less sentimental account. I read their implications by addressing eighteenth-century criticism of each narrative, highlighting the gendered reception of Macaulay's unconventional *History*, and conclude by briefly examining her own later response.

Shane Greentree is Section Editor for Public and Digital Pedagogy on ABOPublic. His work thus far has chiefly examined issues of authorial reputation and textual legacies in the long nineteenth century through a feminist lens, with his first article recently appearing in Clio. He received a PhD from Macquarie University in 2013 for a thesis on eighteenth and nineteenth-century writing on Catharine Macaulay. More recently he has written on Mary Hays's Female Biography, and is currently researching an examination of early posthumous writing on Mary Wollstonecraft.

Haggis, Jane

Building cosmopolitan amity in inter-faith, cross-cultural friendships in imperial contact zones: 'difficult conversations' between Indian and British women of faith 1880 to 1940.

In this paper I focus on friendship as a continuum or range of affective relationships that were spaces for contestation, resistance and praxes of anti-colonialism and cosmopolitanism much as Leela Gandhi describes (2004). I consider case studies of women involved in advocacy networks that were transnational, cross cultural and faith based. I ask how they built webs of collegiality and friendship that articulated specific faith based cosmopolitan visions that engaged with new post-empire vocabularies of commonwealth. What difficult conversations were involved and how were these negotiated? What and how were tensions between universal ideas and the particularities of identity expressed? What were the politics of friendship that formed the underpinning of cosmopolitan collaboration? Here I focus on the relational networks of Mrs Krupabai Satthianadhan (c1863-1894) a Christian, Chennai based author of the first novel written in English by an Indian woman; Alexandrena (Rena) Carswell Datta (1886-1973), a leading internationalist in the World Christian Student Federation and wife of S. K. Datta, Indian Christian leader; Marjorie Sykes (1905 - 1995), originally an LMS missionary to South India in the late

1920s, who converted to Quakerism and became an educationalist and peace worker in and around both Gandhi and Tagore's establishments in India. I compare the politics of friendship discernible from the remnant texts these women bequeathed us to argue that a different model emerges of friendship and cosmopolitanism to that put forward by Michael Clark in his study of Tagore, W. B. Yeats, C. F. Andrews and E. C. Thompson (2012). Rather than the egocentric elitist and reactionary phenomenon Clark identifies, I suggest the examples of these women of faith reveal a politics of friendship fraught with difficult conversations but none the less expressive of "cosmopolitan thought zones" (Manjapra, 2010) that flow not from "abstract reason, but from the fertile ground of local knowledge and learning ..." (Bose 2010 97).

Jane Haggis is Associate Professor in the School of History and International Relations, Flinders University of South Australia. She has published widely in Critical Race Studies, Culture and Development and Gender and Imperialism. With Margaret Allen (Adelaide University), Fiona Paisley (Griffith University) and Clare Midgley (Sheffield Hallam University) she is currently working on a project entitled, 'Beyond Empire: transnational religious networks and liberal cosmopolitanisms 1860--1950' which explores the roles of religion, cross-cultural friendships and collegial relationships in the development of a post 1945 world of liberal cosmopolitanism.

Hall, Dianne

Irish revolutionary women in Australia, 1924-5.

As the fighting stopped in Ireland in 1923 after nearly a decade of strikes, rebellion, revolution and bitter civil war, the survivors were left to rebuild. Eamon De Valera, the leader of the defeated side of the civil war, organized several tours to North America and Australasia to raise funds ostensibly to help families of those who had died or been imprisoned. One of those tours was in 1924/5 to Australia. Linda Kearns and Kathleen Barry toured Australia over 5 months giving speeches to raise funds for the destitute. Both had fought, been imprisoned and lost family members in the fighting over the previous six to eight years. This paper will examine their tour for how they presented themselves to Australian audiences, usually downplaying their own roles in the revolutionary struggle and current political situation in Ireland. The reception they received will also be analysed, particularly in newspapers reports of their speeches and fundraising efforts, given the context of contemporary ideas of Irishness, femininity, nationalism and war.

Dr Dianne Hall is Senior Lecturer in History at Victoria University, Melbourne. Her research interests are in histories of violence, gender, religion and memory with a particular focus on the Irish both in medieval and early modern Ireland and in the modern Irish diaspora. She is currently interested in the connections between 19th century ideas about race and Irishness in Australia.

Henningham, Nikki

'Is the recorder switched off?' – Public interest, private narratives and Trailblazing Women lawyers in Australia.

*This paper is part of the 'The Trailblazing Women and the Law' panel, which emerges from a joint project partly funded by the ARC. See the last page of this booklet for further background information about the panel.

While the TBWL Project incorporates archival research in its analysis, the project primarily relies on a database of specially commissioned oral history interviews. This dependency, with regard to the informatics/social network analysis, seems obvious but it is equally true in the analysis of public and private understandings of what it means to be a 'trailblazer'. The 'facts' of a trailblazer's career and the catalogue of their success may well be publicly accessible but the opportunity to engage with the background to that success is limited without access to the trailblazer's narrative. Oral history testimony reveals a complicated relationship between what is publicly discoverable about trailblazing women lawyers in Australia and what is privately experienced.

This paper will discuss this relationship through reference to case studies of interviews undertaken for the TBWL project. In particular, I will identify narratives that highlight the impact of the Internet in defining the relationship between what is publicly and privately knowable. What, if any, difference has becoming 'knowable' in the 'post-Google' age made to the way trailblazers tell their story?

Nikki Henningham is an historian with a focus on Australian women's oral history and writing the lives of the living for online publication. She has undertaken many oral history projects for the National Library of Australia's Oral History and Folklore Branch. At the EScholarship Research Centre at the University of Melbourne she has been building the Australian Women's Archives Project as the Executive Officer since 2003, and more recently has worked on the first online encyclopedia of Australian Women and Leadership. Dr Nikki Henningham received the National Archives of Australia's Ian McLean award in 2005 for her work in locating records relating the experience of migrant women in Australia.

Holmes, Katie

'The "Mallee-made man": making masculinity in the Mallee lands of south east Australia'

The Victorian Mallee is a large eco-region of north western Victoria, known for its challenging climate of hot dry summers, its flat landscape and its seemingly endless fields of wheat. The hardships of farming in the area have been seen to shape particular characteristics in the men and women who live there, most especially the Mallee man, a type shaped by the experience of 'stiff work, failure, success, monotony, heat and rain.'

This paper sits at the intersection of gender history and environmental history and explores the ways in which the Mallee environment has shaped understandings of a distinct masculinity, and literally shaped the bodies of the men who worked in it. Using a mixture of text and image, it traces the development of the 'Mallee-made man', his racial profile, his inter-active relationship with technology and the land he worked, and the impact of changing technology on the bodies of men. It will also consider the reverse picture: how did understandings of Mallee masculinity shape the kind of farming practiced in the Mallee and with what environmental consequences?

*Katie Holmes is a Professor in History at La Trobe University. She began her research life working in feminist and cultural history and has now taken those interests into environmental history. She is the author of *Spaces in her Day: Australian women's diaries of the 1920s & 1930s*; *Between the Leaves: Stories of Australian women, writing and gardens*, and, with Susan K Martin and Kylie Mirmohamadi, *Reading the Garden: the settlement of Australia*. She is currently working on a large environmental history of the Mallee Lands of southern Australia.*

Horne, Catherine

'A Delight to the Ear': Dame Enid Lyons's Macquarie Network Broadcasts, 1939-1940

Dame Enid Lyons had a voice that was known to all through her years of radio broadcasting. Perceived by many as the ideal Australian woman, she was admired as the wife of Prime Minister Joseph Lyons, and later as the first woman elected to the House of Representatives and the first woman in federal cabinet. In December 1939, eight months after the death of her husband, Dame Enid began a series of weekly broadcasts on Sunday evenings on the Macquarie Network. Her archives contain the scripts of these talks as well as many letters from devoted listeners. These broadcasts, and the audience response to them, demonstrate the importance of radio to Dame Enid's public life, and her role as a major figure on the medium. More broadly, they provide a key example of how radio provided a new public space in which particular women could speak about a range of issues and, furthermore, how radio speech contributed to an ideal of modern Australian femininity. An analysis of the intersections between gender, speech, radio, and public spheres provides important insights into how radio enabled the construction of new forms of modern, public womanhood defined by the sound of the voice.

*Catherine Horne is a PhD candidate in the School of History at the Australian National University. Her thesis examines women's speech on Australian radio during its mid-twentieth century golden age. She is currently a National Archives of Australia/Australian Historical Association postgraduate scholar, and is also a member of the editorial collective of *Lilith: A Feminist History Journal*.*

Hunter, Alexander

Intersectionality and Experimental Music

The undergraduate music curriculum hasn't changed much in the last fifty years. Students are lumped together for compulsory 'core' courses like music theory, and are otherwise segregated into disciplines, clearly distinguishing roles of performer, composer and musicologist.

Informed by the ideals of intersectionality, as well as ideas and writings from performers and educators Fred Frith, Allison Cameron and Pauline Oliveros, and feminist musicologists Judith A. Peraino, Marcia J. Citron, Suzanne G. Cusick and Susan McClary, I formed and continue to run the Australian National University's Experimental Music Studio.

With twelve regular participants, undergraduate students in the EMS write their own music, improvise together, organise concerts, and work with international composers of experimental music to perform new works. Last semester these students organised and performed in seven concerts devoted entirely to works from women composers, including several student works. They also took part in a student-produced documentary on the ensemble. These performances enable students to both hone their specialist skills and experiment with new roles in an open, collaborative environment, which encourages flexible relationships of influence and control.

This paper will identify gaps and difficulties in the traditionally rigid roles performed by undergraduate music students, and illustrate some of my work at ANU devoted to encouraging, enabling and empowering students.

Dr Alexander Hunter studied composition, double bass, viola da gamba and ethnomusicology at Northern Illinois University, and received a PhD in composition from Edinburgh Napier University. Currently lecturing at the Australian National University, Hunter teaches composition and theory, and directs the ANU Experimental Music Studio. His work as a composer is based on open works, which encourage a fluid relationship between composer, score and performer. Hunter's current performance-led research is based on his participation in a trio of improvisers utilising the combination of open works, early instruments, and electroacoustic techniques and spatialisation. As a composer Hunter has worked with the following performers/ensembles: Mabel Kwan (Chicago), the Quiet Music Ensemble (Cork), Pesedjet (members of Chicago-based Ensemble Dal Niente), the Chimera Ensemble (York), the Edinburgh Quartet (Edinburgh), Scottish Voices (Glasgow), ensemble a.pe.ri.od.ic (Chicago) and others. As a researcher his work has been focused on the music of the New York School; reductionist improvisers and other improvisers and improvisation ensembles; the writings of Rob Haskins and Jonathan D. Kramer; feminism, anarchism and leftist politics in composition and performance; and open musical forms and notation.

Jansen, Claire

"We really missed them when they were away": Looking for Alibrandi and the re-telling of Australian migrant women's history

Australian teen movie, *Looking for Alibrandi* (dir. Kate Woods 2000) tells the story of three generations of Alibrandi women living in Australia. From the point of view of Josie, the film weaves a coming of age story into an intergenerational history of Italian migration to Australia negotiating issues of identity, belonging and culture difference. At first glance the film can be read as a contemporary representation of post World War II migration, but it also addresses the history of Italian men who were interned during the war. At a family gathering, one of Josie's grandmother's friends says, "we really missed them when they were away." This oblique reference to the internment camps becomes the crux of the story, because it enabled Katia time alone to meet the Australian man who was the love of her life, and with whom she gave birth to Christina, Josie's mother. Through a close reading of *Looking for Alibrandi* this paper teases out how women's

migrant heritage is represented in popular culture, and in the context of broader debates about Australia's migration history, national heritage and national identity.

Claire Jansen is a PhD Candidate (Elite Research Scholarship) at the University of Tasmania where she is studying the effect of Australia's post World War II migration history on popular representations of national identity. Her research crosses the fields of cultural studies, adaptation, literary and film studies and history.

Jones, Jennifer and Emma Robertson

A Scottish Woman's experience on the Bendigo goldfields: Negotiating work, family and respectability

When Jane Brown arrived on the Australian goldfields in 1857 to nurse her dying sister, she believed, like many Scottish Presbyterians, that worldly comfort and respectability rewarded hard work and piety. Unexpected love and an advantageous marriage to family acquaintance Andrew Hamilton seemed to confirm Jane's views. This was until hardships including bankruptcy and her husband's increasing ill-health forced Jane Brown Hamilton into the Bendigo work force and subsequently to reconsider her cultural and religious values. Focusing upon women's work and respectability, this paper traces the response of Jane Brown Hamilton and her circle to this goldfields experience. A rich archive of family letters reveals how this family of educated, middle-class, urbanised Lowlanders responded to the realities of the goldfields. We consider how the colonial environment triumphed over cultural and denominational expectation, as failure forced this Scottish family to alter their interpretation of a blessed life and a woman's role within it.

*Dr Jennifer Jones is a Senior Lecturer in History and interdisciplinary Studies at La Trobe University. Her second book *Country Women and the colour bar, which examines Aboriginal Branches of the Country Women's Association of NSW 1956-1972*, was published by Aboriginal Studies Press in late 2015. Jennifer's research interests include the Indigenous Australian history and biography, Indigenous Australian Literature, cross cultural collaboration, rural and religious history and histories of education.*

*Emma Robertson joined the History Program at La Trobe University in June 2011, having spent the previous four years as Senior Lecturer in History at Sheffield Hallam University, UK. She completed her PhD on the chocolate industry at the University of York in 2005, and has since published a monograph with Manchester University Press, *Chocolate, Women and Empire: A Social and Cultural History* (2009). She has worked as a researcher at the universities of Leeds Metropolitan and Loughborough in the UK.*

Jordan, Caroline

Fostering Australian Women Modernists as Leaders in the 1930s and 1940s

This paper examines women's leadership in the visual arts in Australia through the activities of the Carnegie Corporation of New York, the private, non-profit US educational foundation, and a group of women artists who were beneficiaries of its grant programs in the 1930s and 40s. Daphne Mayo, Margaret Preston, Mary Cecil Allen and Maie Casey were all recognized and supported by the Corporation as leaders in the development of Australian modernism. *[Miss Mayo] seems to be the human being around whom any art plans in Queensland develop* wrote Corporation President Frederick P. Keppel, by way of introducing her to Alfred Barr, Director of the Museum of Modern Art, in New York in 1939. However, despite being recognized in the New York art world not just as a leader but as *the* leader of art in Queensland, Mayo and her female cohort were not treated by the Corporation in the same way as their male counterparts, nor did they operate from the same institutional and professional base. Women were bypassed for the Corporation's prestigious travel grants in the fine arts, which were targeted at the (universally male) professional directors of the major state museums and art galleries, along with a couple of male art teachers. By contrast, Mayo worked in a voluntary capacity from a base outside the big state institutions in Queensland, while Casey developed an unofficial role as an influential advisor to the Corporation on Australian art matters initially through her position as the wife of the first Australian minister to the US. We ask, how does looking at the Corporation in relation to these women illuminate the gender difference operating in the pre-1945 Australian art world and in the development of regional Carnegie networks and elites? And what impact did the Corporation and 'looking to America' to expand their horizons have on the careers, life and thought of these prominent women modernists?

Caroline Jordan is a prize-winning art historian who has written extensively on Australian art history and women artists. She has held an ARC Decra award at the University of Melbourne, and prestigious fellowships from the US Terra Foundation and at the National Gallery of Art Washington DC. She is the author of Picturesque Pursuits: Colonial Women Artists and the Amateur Tradition and is currently Research Associate at La Trobe University on the ARC-funded project, Fostering Women's Leadership Through Cultural Exchange.

Kevin, Catherine

Intersectional analysis and the history of domestic violence in Australia 1788 -1901

This paper is an early first step in writing a history of domestic violence in Australia. It considers historiographical and methodological issues in addressing the often invisible phenomenon of domestic violence in a population characterized by diverse and intersecting subject positions. I will begin by offering a brief survey of the Australian historiography of domestic violence in this period, much of which has placed the category of gender at the centre of its analysis. I will seek to illuminate examples in which other aspects of difference have also been taken into account, and to describe the challenges of doing this.

Scholars of this period have observed the difficulties presented by the available source base, difficulties which become more acute in an account that seeks to address the nuances of the ways in which different subjects positions delimited domestic violence and its consequences. As well as offering an analysis of the presence and absence of intersectional concerns in Australian histories of domestic violence, this paper considers methodological questions aimed at developing an

approach that can effectively harness the concept of intersectionality in researching and writing the history of domestic violence in this early period.

Catherine Kevin is a Senior Lecturer in History at Flinders University. Her research has focused on the history of reproduction, women and migration and the making of Jedda. She is currently writing a book called Re-framing Jedda: memory, community and dispossession in Ngannawal country. This paper comes out of a new project on the history of domestic violence, a collaboration with Ann Curthoys and Zora Simic.

Kirkby, Diane and Vera Mackie

Women Leading America's Cold War in the Asia-Pacific

This paper concentrates on the Fulbright Program and its meaning for fostering women's leadership in the two decades after World War II. The Fulbright program was an internationalist initiative from the US, aiming to foster a new pool of leaders, which, from the outset involved women: as beneficiaries of travel grants, as administrators of the Program employed in the US bureaucracy, as Chair of the first Japanese Fulbright Board. They were, nevertheless, always a minority of participants and had to negotiate a gendered and politically-sensitive space which saw some women deprived of their awards. The Fulbright Program was never intended as 'a machine for propaganda' (Garner and Kirkby 2013) but as the US moved deeper into the Cold War, its administration was brought more firmly within the foreign policy objectives of the US government. The famous 'kitchen' incident between USSR Premier Khrushchev and US Vice President Richard Nixon exemplified the positioning of domesticity and the importance of 'the home' in waging the Cold War. Internationalist women's organisations became more firmly tied to a nationalist Cold War agenda. Women sought travel and leadership grants and as citizens put themselves forward as combatants in the Cold War conflict. The paper examines the relationship between the Fulbright Program and the Cold War, anti-communism and women's leadership and political activism. It focusses in particular on the interaction between US women and women's organisations in countries of the Asia-Pacific: Japan, during and after US occupation, and the Philippines, first annexed by the US in 1898, both of which were among the first countries to sign up to the Fulbright Program.

Diane Kirkby has written extensively on women and feminist labour history in both the US and Australia, and the connections between them, most notably Alice Henry: the Power of Pen and Voice and subsequently Barmaids: A History of Women's Work in Pubs. Her current research is extending this interest into other parts of the Asia-Pacific through ARC-funded projects on maritime workers and on women's leadership.

Vera Mackie is Senior Professor of Asian Studies and Director of the Centre for Critical Human Rights Research in the Faculty of Law, Humanities and the Arts at the University of Wollongong. Recent publications include The Social Sciences in the Asian Century (ANU Press, 2015, co-edited with Carol Johnson and Tessa Morris-Suzuki), Ways of Knowing about Human Rights in Asia (Routledge, 2015), The Routledge Handbook of Sexuality Studies in East Asia (Routledge 2015,

co-edited with Mark McLelland) and Gender, Nation and State in Modern Japan (Routledge 2014, co-edited with Andrea Germer and Ulrike Wöhr).

Lindsey, Kiera

Scandal and Self-Government: Sydney in 1848

The way New South Wales achieved responsible government is typically told through official documents as well as the biographies of influential men considered instrumental in this process. For example, in *Colonial Ambition*, Peter Cochrane's 2006 impressive exploration of early 'Australian democracy', we learn much about the parliament, the press and the public sphere, but catch only glimpses into the lives of the women from this period. Such histories might mislead us into assuming that colonial women conveniently conformed to the doctrine of separate spheres and that they exerted little influence over this period of dramatic social and political change. In this paper, Kiera Lindsey traces two contemporary romantic scandals that reveal how such domestic dramas could thrust women into the public world of the colonial court and the news-sheet where they were forced to negotiate new intersections between the public and the private. Such cases have much to tell us about the lives of married and single women as well as those from different classes and personal circumstances. They also hint at some of the ways that women did participate in this process and this might be linked to their own desire for self-governance.

*Kiera Lindsey lectures in Australian History at the University of South Australia. In May 2016 her first book, *The Convict's Daughter: The Scandal that Shocked a Colony*, will be published with Allen & Unwin.*

Loney, Hannah

New Order Gender Ideology and the Indonesian Occupation of East Timor

This paper argues that the infrastructure of the Indonesian military occupation of East Timor, and its impact upon East Timorese women, needs to be understood within the context of the gender ideology of Suharto's New Order regime and the ideas about gender, femininity and sexuality contained within it. The particular social constructions of gender, notions of women's roles in society, and their relationship to the state were central components of how the regime's governance shaped women's experiences of everyday life in Indonesian-occupied East Timor. These impacts are evident in a number of programs for development and modernization that were implemented in the territory, as mechanisms for imposing Indonesian identity and suppressing any expression of cultural or political opposition to the integrationist aims of the Indonesian state. This paper argues that the violent structures and institutions of the occupation physically disrupted the routines and assumptions of everyday life – purposely, severely, and in some cases permanently – as part of the political program of the New Order state. It draws upon official Indonesian

government publications, and positions them alongside women's oral narratives and life histories, in order to explore the ways in which occupation power was negotiated by East Timorese women.

Hannah Loney is a final year PhD candidate in the School of Historical and Philosophical Studies at the University of Melbourne. Her thesis explores East Timorese women's experiences, memories and perceptions of life under Indonesian rule (1975–99). Drawing upon her extensive oral history interviews with East Timorese women, Hannah has published in Intersections: Gender and Sexuality in Asia and the Pacific, Oral History Australia and Oral History Forum/d'Histoire Orale on gender, nationalism, oral history and memory with reference to the Indonesian occupation of East Timor. She has also co-published with Patricia Grimshaw in Provenance: The Journal of Public Record Office Victoria, and they have an upcoming book chapter on women's activism in the postcolonial Pacific.

Michaels, Wendy

When feminism intersects with classism: Millicent Preston Stanley's reconstruction of the gender/class terrain

Millicent Preston Stanley (1883-1955), an unapologetic feminist from a working class background was the first woman Member of the NSW Legislative Assembly, 1925-1927. Elected as a Nationalist to the multi-member Eastern Suburbs seat in Sydney, she joined with her conservative male colleagues in criticising the working class while at the same time censuring her colleagues' conservative attitudes to women. For public consumption, she created a fictional biography that concealed her convict ancestry and working class background, exploited her adopted double-barrelled surname to locate herself as a woman of breeding while highlighting her feminist credentials. The frictions created by the intersection of her classism and her feminism are evident in her speeches and her interactions in the House and amplified in press reportage. This paper focuses on the rhetoric of her maiden speech on 26 August 1925, and explores the tensions between her concerns about women and about class. Examining the Hansard record of her speech and the interjections as well as press reports of its reception, the paper argues that Preston Stanley used her speech to reconstruct the terrain of gender and class to shape her own political agenda.

Dr Wendy Michaels is Conjoint Research Fellow at the University of Newcastle where she previously taught in the School of Humanities. She is a Director, and Heritage Convenor of The Women's Club in Sydney and Director of the Rose Scott Women Writers' Festival 2016: Literary Legacies – Contemporary Classics. Recent Publications include 'Critically Reviewing the Critical Review', History, 2015; 'Child Custody and the Father-right Principle', Wiley Blackwell Encyclopedia of Gender and Sexuality Studies, 2015; 'Singing the Unsung', History Australia, 2014; and 'What Political Action Failed to Do', Lilith: A Feminist History Journal, 2013. Her current research project examines the parliamentary career of Millicent Preston Stanley.

Montgarrett, Julie

Invisible Mending: fraught fictions and fragile facts

This paper addresses my creative practice as research that aims to unravel closed binary epistemological oppositions of triumphalist settler versus indigenous (Russell) perspectives when considering colonial women's lives written out of, or distorted by the meta-narrative versions of history. Despite my non-indigenous subjective *postcolonial eye/I* (Ravenscroft) I engage textile, drawing and shadows as installation via abductive reasoning to visually and materially explore *little narratives* (Lyotard) based upon the fraught, intersecting lives and *antagonistic intimacy* (Thomas) of a small group of women of both British and Palawa descent in the first two decades of the British invasion of Van Diemen's Land. My subjects are Bridget Mountgarrett; Trawoolway woman, Woete.moete.yenner, and one of her five children, Dalrymple Briggs who endured the escalating genocide of the first decades of the Frontier Wars *that have become emblematic of racism and greed at its most destructive* (Reynolds) in colonial Australia. Via imaginative invention, narrative doubt and uncertainty, my works aim to invisibly mend the gaps and absences between the fragments we know of the past, to challenge established patterns of selective remembering and convenient amnesia of the various settler-only narratives (Curthoys) that continue to distort our thinking about the past that never happened that way.

Julie Montgarrett is a textile artist, curator and Lecturer in Creative Arts and Design in the School of Communication and Creative Industries, Charles Sturt University. Her practice includes over 70 solo and group exhibitions, site specific installations, public art commissions and community-based arts projects in Australia and internationally. Her main research interests are in the enduring diversity, significance and resilience of drawing and embroidery/textile as narrative forms across all cultures. Her practice engages the conceptual and spatial possibilities of textile as narrative questioning dominant Australian histories; to explore doubt and fragility via visual narratives in complex settings. She has undertaken numerous Artist-in-Residencies across Australia and overseas including Harbourfront, Toronto, Canada as a selected Australia Council Exchange representative; Crafts Council - Northern Territory; Curtin University, Perth; UTas and the Victorian Trades Hall Council Arts Workshop among many others. Her work is represented in various private and public national art collections: Queensland Art Gallery, Victorian State Craft Collection (3), Tamworth Gallery (3), Ararat Gallery (4), Powerhouse Museum and Aberdeen Art Gallery Scotland.

Morgan, Helen

Presenting women's life stories online, public and private: Rights, re-usage and research data management of oral history data

*This paper is part of the 'The Trailblazing Women and the Law' panel, which emerges from a joint project partly funded by the ARC. See the last page of this booklet for further background information about the panel.

This paper will report on the collecting, collating and curating of personal, private and public domain data and (re) presenting it online in a century of waning privacy. I will draw on the experience of the online biographical database the Australian Women's Register, and the Trailblazing Women and the Law Oral History project, examining how privacy concerns intersect

with the critical issues around oral history. Is there something different about telling women's stories online? Do the subjects themselves understand their stories as data? How do we address these concerns and future-proof for re-use?

I will look at the changing value/appreciation of oral testimony in the archives and explore the minimum requirements for an 'authoritative' biographical entry and who gets to determine that authoritativeness. What value does Wikipedia put on oral testimony and how can we ensure that what we produce from our research data derived from oral testimony is appropriate for the Wikipedia requirement of verifiability?

Helen Morgan's research focus is on cultural informatics, social media/Web 2.0 technologies and scholarly communication in digital/networked environments. She has significant experience at working in collaborative research teams using digital technologies, with particular emphasis on building resilient contextual information frameworks, exploring the challenges and requirements of mapping cultural heritage in digital/networked environments and the transfer of knowledge between researchers, memory institutions and the community. She has worked as exhibition designer and collaboratively as information architect on the Australian Women's Archives Project's online Register since its inception in 2000. The Register was the first external online resource of significance harvested into the National Library of Australia's national online discovery service, Trove.

Mosmann, Petra

Banners, identity and protest at the Pine Gap Women's Peace Camp

In November 1983, inspired by and in solidarity with the Greenham Common Women's Peace Camp, around 800 women from across Australia staged a two-week protest in the desert. They camped outside the gates of the U.S military installation at Pine Gap, located less than 20 km from Alice Springs. Holding the peace camp at Pine Gap was controversial. In the months before the camp, there were several tense, fraught negotiations between aboriginal and white women, east coast and central Australian aboriginal women, between anti-nuclear, land rights, environment and peace groups. However, at the camp, women came together and momentarily produced a collective identity and protested 'as women' against the proliferation of nuclear weapons. For a brief moment, anti-nuclear, aboriginal land rights and the women's peace movement appear to converge to optimistically imagine a better future. In this paper I suggest that the performance of embroidering, painting and appliqueing banners, their placement in the camp, is central to this process. This is an object centred study, analysing the creation, iconography, use and collection of banners held by the National Pioneer Women's Hall of Fame in Alice Springs and Jessie Street National Women's Library in Sydney.

Petra Mosmann is a Postgraduate Doctoral Candidate in the School of History and International Relations at Flinders University in South Australia. Her research explores the relationship between Australian feminist collection practices and histories. She is a member of the Lilith Editorial Collective. She has a Graduate Diploma in Art History from the University of Adelaide and an ongoing interest in textile collections and feminist curatorial practices.

Nicholson, Lydia

'Integrity' and the performance of working class women

Performance is becoming an increasingly popular interpretive tool at museum and heritage sites and Australian history provides the content for much of our film and television. However, there is relatively little research on the process of performing women in interpretations of Australian history, particularly in consideration of race or class. Working class female characters in performances about Australian colonial history often suffer through under-representation or are still reeling from the impact of longheld historical myths.

My PhD explores the adaptation of Tasmanian convict historical research through performance. This paper will outline some of the challenges of performing women in a convict context including the paucity of self-representative primary sources, the value placed upon convict women's work and their inclusion at heritage sites. Drawing on the work of Jacqueline Wilson and Julia Clark I will suggest that, when performing women in Australian colonial history, 'integrity' of interpretation can be more valuable than the highly fluid and fraught notion of 'authenticity'. Writing and performing women with a focus on 'integrity' can lead to a more inclusive and intersectional interpretation of working class women in performances based on Australian history which in turn can also serve to enhance the performance's accuracy and 'authenticity'.

Lydia Nicholson is currently undertaking a PhD in History at the University of Tasmania exploring the process of interpreting historical research through performance, with a focus on Tasmanian convict history. She has worked for a number of years as a public program producer, developing and delivering programs for school, adult, family and community audiences at The Museum of Applied Arts and Sciences, The British Museum and The Australian Museum, supported by a Bachelor of Creative Arts from Flinders University and a Masters of Museum Studies from the University of Sydney. Lydia is a theatre performer and writer, having worked with a range of theatre companies in South Australia and New South Wales, and recently toured her solo show to the Edinburgh Fringe. She is a board member for the Hobart Women's Shelter and has an ongoing commitment to valuing and giving voice to Australian women's stories and experiences.

O'Brien, Anne

Homeless women and the problem of visibility

In 1906 a column in the *SMH* headed 'Homeless women' mourned the lot of white women living in lodgings who were excluded from home 'in the truest meaning of the word'. Published as the family wage was being formalised, Aboriginal protection legislated and a national literature celebrating tramping white men gaining appeal, it assumed an audience of 'fortunate women' who were 'curtained, shut in from the world' and who 'in merry mood' would 'chatter over the events of the day', illustrating thereby how deeply felt ideas of 'home' were at the core of understandings

of homelessness. With its suggestion of scandal and pity attaching to women outside 'civilised domesticity', this column acts as a starting point for analysing the anomalous figure of 'the homeless woman': fear of her potential transgressions made her a pervasive spectre while rendering barely visible the difficulties of women without safe shelter.

This paper canvasses some of the questions raised by a history of homeless women: who were they and how did they see the world? how were they understood over time? why were they 'discovered' in the 1980s? Bringing into dialogue historiographies of crime, medicine, welfare, mobility, work, women and gender, race and colonialism, the broader project from which it draws uses an intersectional approach to shed light on a complex and potentially traumatising social problem.

*Anne O'Brien is Professor of History at the University of New South Wales. She has written widely in the fields of welfare history, women's and gender history and religious history. Her most recent major publication is *Philanthropy and Settler Colonialism* (Palgrave Macmillan, 2015). She is currently researching a history of the homeless in Australia.*

Phan, Thao

Imitating Alan Turing: Biography of a gay activist icon

The influential life of British mathematician and cryptanalyst Alan Turing is one that has been well-documented in books, on stage, in mini-series', and most recently, in the Hollywood biopic *The Imitation Game* (2014). The richness of his biography has meant that his narrative has been easily poached in service of various ends. Indeed, as an historical figure he is remembered as a pioneering computer scientist, WWII war hero, solitary genius, and more recently, as gay martyr who lived and died under discriminatory legislation against homosexuality and homosexual acts. Using Turing as a case study, this paper will discuss the ways in which his life and narrative have been appropriated, and in some cases altered, to align with activist histories. Specifically, it will compare and contrast two different texts that document his life and discuss how in each instance, the political and personal commitments of the authors have influenced how Turing is discussed and remembered. Although issues of fidelity and adaptation will be discussed, the thrust of the paper will instead be on the pliability of narratives in historiographic accounts and the fragility of authenticity when situated with the politics of narrativisation.

Thao Phan is PhD candidate in the Media and Communications program at the University of Melbourne. Her research interests are in feminism and technoscience, and her current dissertation addresses articulations of gender in discourses of Artificial Intelligence.

Phillips-Peddlesden, Bethany

Joe and Enid Lyons: Political masculinity, gender relations and class in Australian historiography

This paper will explore the intersections of class and gender in interpretations of 1930s Prime Minister Joseph Lyons and Dame Enid Lyons in Australian political history. Both contemporary and historiographical criticisms and defence of Lyons have invoked and reflected historically specific understandings of appropriate gender relations and gendered political traits of leadership. In 1972 Dame Enid Lyons wrote of her anger at Australian historians and political commentators for their depictions of her husband. She noted a disturbing tendency to 'count his very strength as weakness,' minimise his leadership skills and misrepresent his 'character as a man.' Ironically, many of the historical assessments that Dame Enid was criticising used her prominent public presence to construct those very representations.

Tracing the shifting depictions of Lyons as a man — father figure, husband, politician and leader — and the political and domestic role of Dame Enid Lyons, exposes how masculinity and gender relations have been used as a cipher in remembering Australia's political past. Such an examination of the historiography reveals how particular gendered language has been invoked to express class and political judgements, and highlights ways in which political authority has been read via historically specific understandings of gender.

Bethany is an Australian History PhD candidate at the University of Melbourne under the supervision of Professor Marilyn Lake. Her thesis examines the intersections of power and gender in the lives of Australian Prime Ministers. She is currently on the Lilith Editorial Collective and is one of the Postgraduate Representatives for the Australian Historical Association.

Piper, Alana

Categories of Female Thieves in Victoria, 1875-1920

During the late nineteenth and twentieth century contemporaries conceived of two major categories of female thieves: the woman from the criminal classes who committed petty thefts or assisted in male crimes; and the uncontrollable kleptomaniac of middle-class origins who haunted the newly arising department stores. Historical scholarship has since questioned the validity of both representations, but little empirical research has been conducted in Australia as to the actual backgrounds of female thieves. Who were the main types of women to commit thefts? How did their gender intersect with other aspects of their identity in encouraging or facilitating particular types of thefts? Using the prison records of women incarcerated for the first time in Victoria between 1875 and 1920, this paper will identify patterns in the backgrounds of female thieves and how these differed from that of other female offenders. In particular, I will take an interdisciplinary historical criminological approach to consider theft within women's overall life course, and how their crimes, gender and level of recidivism intersected with particular age, occupational, family, class and immigration profiles. From this, I will present a new categorisation of female thieves.

Dr Alana Piper is a Postdoctoral Research Fellow at the Griffith Criminology Institute in Brisbane, Australia. She has a broad range of interests involving Australia's social and cultural history, particularly pertaining to issues of social order and control, the media, and gender, class and racial identity. Alana is part of the ARC-sponsored Prosecution Project, which is examining the successes, failures and evolution of the criminal trial in Australian history. Her work has appeared in

publications such as the *History Workshop Journal*, *Journal of Social History*, *Journal of Australian Studies* and *Labour History*.

Quartly, Marian and Judith Smart

Women's History and the Emotional Turn

This paper proposes that women's activism can be explored by historicizing the emotions which moved its participants, in this case by taking as a historical artifact the concept and more particularly the self-realisation of mother love as these change within the Australian National Councils of Women across the twentieth century. The authors have recently published a history of NCWA, *Respectable Radicals*. Revisiting the Australian councils and their constituents as an emotional community and an emotional regime produces unexpected insights into the processes that held them together and eventually divided them.

Marian Quartly holds the position of Professor Emerita at the Monash School of Philosophical, Historical and International Studies. Her long-term research concern is the history of family in late twentieth-century Australia. She has recently completed two large co-operative projects: a history of Australian adoption, and a history of the National Council of Women of Australia.

*Judith Smart is Principal Fellow at the University of Melbourne and Adjunct Professor at RMIT University. She has published on Australian women's organisations in the first half of the twentieth century, as well as on women and political protest, and the Australian home front during World War I. She has also co-edited, with Shurlee Swain, *The Encyclopedia of Women and Leadership in Twentieth-Century Australia*, a reference tool available online at <http://www.womenaustralia.info/leaders/index.htm>*

*Quartly and Smart have co-authored *Respectable Radicals: A History of the National Council of Women of Australia, 1896–2006* (2015) and have also co-authored, with Jan Hipgrave, *Stirrers with Style: Presidents of the National Council of Women of Australia and its Predecessors*, available online at <https://web.esrc.unimelb.edu.au/AWAPt/exhib/ncwa/index.html>.*

Rademaker, Laura

150 wives speak back: Tiwi women's stories of the conversion of the Tiwi

In 1954, Bishop Francis Xavier Gsell published his memoir *L'Eveque aux 150 Espouses* ('The Bishop with 150 wives'), telling his adventures as missionary to the Tiwi of North Australia. The key to his mission's success, he claimed, was his scheme for the girls. From 1916 to the 1930s, Gsell famously 'bought' the marriage rights of Tiwi girls from their promised husbands, bringing them into his convent, educating them in the Catholic religion.

Far from evidence of victimhood (although not without reservations about the mission days), stories about the 150 'wives' have become foundational for the community of Wurrumiyanga (Nguiu) and are told with humour and pride. Though oral history interviews with Tiwi people, my research uncovers the layers of meaning within the stories, revealing how they have been used to

assert diverse Tiwi identities and histories. For Tiwi people, the 150 'wives' can be told variously as a story about female agency, religious awakening, racial equality and modernity. Through the telling and retelling of the stories, Tiwi women's intersectional identities – as modern Aboriginal Catholic women – are renegotiated and reasserted. Yet the Tiwi histories also point to ongoing questions of how these identities might be held together into the future.

Laura Rademaker is a Postdoctoral Research Fellow in the Institute for Religion and Critical Inquiry at the Australian Catholic University. Her research interests include Aboriginal history, colonialism, religious history and gender. She is currently researching histories of Aboriginal women and the Catholic Church. She completed her PhD in History at the Australian National University in 2014 for which she was awarded ANU's J.G. Crawford Prize. Her research is published in Journal of Australian Studies, History Australia and Historiographia Linguistica.

Rhook, Nadia

Unsettling speech: A Norwegian woman in an "English-speaking" colony.

This paper explores the linguistic life and actions of a woman, Louisa Fritz, who migrated from Norway to Melbourne in the early 1890s. Soon after her arrival, Fritz was assaulted by one Theodore Ulstein, and became a defendant in a Supreme Court criminal trial, where her speech and language ability bore scrutiny. Bodies in motion are well on their way to occupying a privileged position in colonial histories. Cultural theorists and historians have shown that gender is also 'a way of taking up space', and that the 'body-space' nexus is a valuable way to understand the gendered operation of colonial power. It provides an incisive way to trace the historical agency of women whose movements have at times spoken louder than their voices in archives. But are historians at risk of being seduced into using movement as their prime analytical tool? Is talking about movement and mobility becoming an analytical trope? In this paper, I argue that 'existing', also involves stopping, becoming stationary, and then sitting, sleeping, crying, speaking, testifying, and listening. As such 'existing', I explore, has not merely been a gendered body-space experience, but also a body-sound-language experience.

Nadia Rhook lectures and researches history at La Trobe University. Her PhD thesis explored the nexus between language, race and law in colonial Melbourne and on this she has published in Postcolonial Studies and the Journal of Colonialism and Colonial History. She has a background in linguistics and an interest in race, gender, Indigeneity, urban space, and British and French settler colonialism(s). For correspondence email: N.Rhook@latrobe.edu.au

Riseman, Noah

Transgender Women and the Australian Defence Force

In 2010, the Australian Defence Force lifted its ban on transgender people serving. This makes Australia an international leader in terms of recognising the contribution that transgender and gender diverse people can make to military institutions. The significant public profile of Lieutenant-Colonel Cate McGregor in particular has raised awareness about transgender people

both within the ADF and Australia more generally. Her public profile, whilst an important example, also makes her experiences distinct and not necessarily demonstrative of wider issues confronting transgender Defence members. This paper examines the history of transgender policy reform in the ADF and the experiences of some of those currently serving transgender personnel. It will focus in particular on the ways that transgender members – especially transgender women – have challenged discriminatory policies and navigated the Defence establishment. Their stories reveal both the real and rapid progress within the ADF, especially for longstanding Defence personnel, as well as areas where ignorance about gender identity disorder, transitioning and the institution’s bureaucratic nature have adversely affected newer recruits.

Noah Riseman is an Associate Professor in history on the Melbourne campus of Australian Catholic University. He specialises in the histories of marginalised social groups in the Australian Defence Force, especially Indigenous Australians and LGBTI people. This paper is part of a new project examining the history of Australian LGBTI military service since 1945.

Rubenstein, Kim

How does being a lawyer enable women to be active citizens and productive public beings?

[*This paper is part of the ‘The Trailblazing Women and the Law’ panel, which emerges from a joint project partly funded by the ARC. See the last page of this booklet for further background information about the panel.]

Women lawyers stand at the professional forefront of women’s participation in Australian civic life. As Mary Jane Mossman wrote of the first women lawyers in the late nineteenth and early twentieth centuries, while ‘the role of women doctors could be explained as an extension of women’s roles in the ‘private sphere’; by contrast, women lawyers were clearly ‘intruding on the public domain explicitly reserved to men’. This ‘intrusion’ into the legal profession is far from complete and the last 100 years has seen many new women pioneers at the ‘rolling frontier’ of the Australian legal profession, as they enter previously male-only areas of practice, adopt new ways of practicing, take up elite legal positions and enter the profession from increasingly diverse socio-political, ethnic and religious backgrounds.

Nevertheless, Australia is far from achieving an equality of women’s participation in the legal landscape and is still working towards full citizenship for women in the civic legal world. In 2002, for example, Justice Michael Kirby observed that only six women had ‘speaking parts’ before the High Court that year (Kirby, 2002: 148). Within the court system, women judges make up only 33% of the total bench (AIJA, 2011). In the commercial sectors too, women ‘remain clustered at the lower paid, lower status end of the legal professional hierarchy’ (Hunter, 2003a: 93; Thornton and Bagust, 2007), despite women law students now entering universities in greater proportions than men (CLE, 1998; Patterson, 2006). As a result, these women leaders in the legal profession, ‘trailblazers at the legal frontier’ are, as Harrington (1994: 7) writes, ‘virtually at the centre of the struggle... because the law is powerfully implicated in the ordering and the reordering of the society, both as conservator of the old and formulator of the new’.

This paper draws on the oral narratives from many of the women interviewed in the TBWL Project to locate legal studies within a citizenship and gender framework. Oral narrative provides a rich and new source of information in order to examine how being a lawyer and the status of 'law' has enabled the women interviewed to see themselves as active citizens and as productive public beings.

Kim Rubenstein is Professor and Director of the Centre for International and Public Law (CIPL) in the ANU College of Law. As the foremost expert on Australian citizenship law (Australian Citizenship Law in Context (2002) and a new updated edition due out in 2016, Thomson Reuters), Kim worked as a Consultant to the Department of Immigration, Multicultural and Indigenous Affairs, advising on the restructure of the Australian Citizenship Act 1948. The 2007 Australian Citizenship Act came into force on 1 July 2007. She was also a member of the Independent Committee appointed by the Minister for Immigration and Citizenship to review the Australian Citizenship Test in 2008. Her work on trailblazing women lawyers and oral history evolved from her interest in biography through her work in progress on the story of Joan Montgomery AM, OBE and Presbyterian Ladies' College and through her work on gender and constitutional law. In 2012 Kim was listed in the first batch of The Australian Financial Review and Westpac's '100 Women of Influence' for her work in Public Policy, and in 2013 Kim won the Edna Ryan award for 'Leadership for leading feminist changes in the public sphere'. Kim was an enthusiastic participant in the Australian Feminist Judgment project and thoroughly enjoyed writing the judgment in the constitutional law case, R v Pearson; Ex parte Sipka [1983] HCA 6. www.hartpub.co.uk/BookDetails.aspx?ISBN=9781849465212

Robinson, Sophie

The intersections of Liberation: Sexuality and Difference in Women's and Gay Liberation

For the participants of women's liberation and gay liberation in 1970s and 1980s Australia, fighting the pervasive discrimination of lesbians and gay men in Australian society often dovetailed with deep interrogations of sexism. At the same time, galvanised by the civil rights movement in the United States, Apartheid activism in South Africa, Indigenous Land Rights and Environmentalist agendas in Australia, as well as their own diverse backgrounds, participants were also acutely aware of – and in some cases moved to act out against - racism and other abuses of patriarchy and capitalism.

In this paper, I look at some of the examples illuminated in oral histories, memoirs and primary documents produced by women's liberation and gay liberation that trace this emerging intersectional awareness and framework for addressing differences and discrimination. In particular, these examples show that for some lesbian activists, their growing awareness of racism in Australia and elsewhere encouraged important shifts in their feminist identities and approaches to everyday living that challenge our understanding of liberationist and separatist agendas in this period. Finally, this paper will analyse the strengths and limitations of coalitional politics, while also tracing the longer term transformations that a growing awareness of difference sometimes prompted.

Sophie Robinson is a PhD candidate in Women's and Gender Studies at UNSW. Her thesis is exploring the lesbian presence in women's liberation, gay liberation and queer activism in Australia between 1969 and 2000. Sophie is also the Secretary of Sydney community history collective, Pride History Group, which collects Sydney's LGBTIQ histories.

Sheehan, Rebecca

Restoring Colour to the Second Wave: Feminism, Racial Patriarchy and Sexual Sovereignty

In 1971, celebrated novelist Norman Mailer chaired a sensational public discussion in New York with four women who represented some of the diverse ideological strands within second-wave feminism: radical Germaine Greer, liberal Jacqueline Ceballos, lesbian Jill Johnston, and literary critic Diana Trilling. The sold-out event was attended by prominent members of the American intelligentsia and media. It was widely reported as a significant moment in the public dialogue on feminism, and it shaped the media's understanding and portrayal of feminism. Yet feminists of colour appeared only in token form on stage that night: the women's liberation symbol that Greer wore around her neck was given to her by the black feminist civil rights activist Florynce Kennedy.

This paper argues that the omission of feminists of colour from mainstream conversations about and the representation of feminism elided their material struggles as well as the critical role they played in revealing the racial patriarchy that ordered and maintained American sex roles in the 1970s. It examines the points of intersection in white and black radical feminist arguments about female sexual sovereignty and reproductive choice. In attempting to reconcile the points of difference, the paper explores the implications for reconstructing ideas of womanhood.

*Rebecca Sheehan is a Lecturer in US History at United States Studies Centre at the University of Sydney where she has also been a postdoctoral fellow. She is working on a monograph entitled *Rise of the Superwoman: How Sex Remade Gender in America's Long 1970s* (under contract with Harvard University Press). She received her PhD and MA in History from the University of Southern California with a Certificate in Gender Studies, and her bachelor's degree in English and Linguistics with first-class honours in History from the University of New South Wales. She was the recipient of an Australian-American Fulbright scholarship to UCLA and a Graduate Fellow of the Center for Law, Humanities, and Culture at USC. She has published articles on rock music in the 1970s and on boxing in Australia and the Philippines.*

Simic, Zora

The rise and fall of Women's Liberation; or what did intersectionality have to do with it?

Legal scholar Kimberlie Crenshaw theorised intersectionality as a response to flaws in employment practices and domestic violence policies in the United States, but the term has taken on a wider salience as a critique of a variety of feminisms broadly labelled 'White'. Under the terms of the intersectional critique of White Feminism, both the suffrage movement and Women's Liberation have been condemned as privileged and exclusionary and/ or as poorly historicised because, for instance, the contributions of working class women of colour have been marginalised or erased

from historical accounts. In response, historians in the US in particular have challenged or complicated these critiques by countering the assumption that intersectional approaches within feminism and feminist history are somehow exclusive to the twenty first century.

In the spirit of ongoing historical inquiry into the pre-history of intersectional feminism, in this paper I consider the extent to which issues of difference – be they of race, ethnicity, class, sexuality or age, to name the obvious ones – were implicated in what was widely understood to be an impasse within Women’s Liberation in Australia from the late 1970s. I do so through a case study: an analysis of the journal of Melbourne Women’s Liberation *Vashti’s Voice*, which ran from 1972 through to 1981. In particular, I compare the coverage of Indigenous and migrant women’s issues in order to avoid a generic critique of this important period of feminist activism.

Dr Zora Simic is a Lecturer in History and Convenor of Women’s and Gender Studies in the School of Humanities and Languages at the University of New South Wales. She has published widely on the past and present of Australian feminism, including articles in Australian Feminist Studies and History Australia. Her research and teaching interests are also closely integrated. Drawing on teaching of post-war migration to Australia, she continues to extend research on the impact of migration on wider Australian society. Her other current research interest - female sexuality in the context of western modernity - emerges from teaching the history of sexuality and introductory women’s and gender studies.

Stevenson, Ana

The Woman-Slave Analogy: A Failed Allusion to Intersectionality in Nineteenth-Century American Social Movements

During the 1830s, Sarah Grimké, the abolitionist and women’s rights reformer from South Carolina, stated: “It was when my soul was deeply moved at the wrongs of the slave that I first perceived distinctly the subject condition of women.” This rhetorical comparison – the woman-slave analogy – problematically outlined an equivalence between the position of women and chattel slaves. It permeated the rhetoric of social reformers in the antislavery, women’s rights, dress reform, suffrage, labour, and anti-vice movements across the long nineteenth century. Since many white reformers used the woman-slave analogy to privilege the position of white women over that of the enslaved, twentieth-century scholars have uniformly derided the racist implications of the woman-slave analogy. Yet, it is perhaps more useful to consider this rhetoric as a failed allusion to intersectionality. Prior to the Civil War (1861-1865), many reformers demonstrated a profound awareness of how different forms of oppression could intersect; yet hereafter, the majority of white reformers became increasingly focused on white women’s rights. The shifting meanings associated with the woman-slave analogy thus reveal how nineteenth-century social reformers grappled conceptually with a concept yet to be defined, and how, to the ongoing detriment of women of colour, many sidelined and abandoned its implications.

Ana Stevenson is a Postdoctoral Research Fellow in the International Studies Group at the University of the Free State, South Africa. Her research interests include women’s history and

transnational social movements. Since 2013, Ana has been part of the Lilith Editorial Collective, which produces the AWHN's Lilith: A Feminist History Journal. In 2015, she was awarded her Ph.D. from The University of Queensland.

Ticehurst, Kathryn

In the Field: Gendered Experience and Authority in Anthropology 1940-1960

This paper will focus on three young women anthropologists who worked in different Aboriginal communities, using a close examination of their field notes to consider their fieldwork within its social setting. Marie Reay travelled around Western New South Wales in the 1940s, Ruth Fink spent three months in Brewarrina in 1956, and Diane Barwick undertook fieldwork in Victoria from 1960-1963. Gendered expectations placed limits on women in the field, and white women's interest in Aboriginal people could easily be considered inappropriate. Further, their views and their status as anthropologists could place them in conflict with government authorities and white townspeople: all three groups considered themselves experts about Aboriginal people. They all claimed authority based on 'experience,' although they understood this to mean different things. Meanwhile, many white 'experts' denied the authority of Aboriginal people to make their own claims based on experience. These expectations and conflicts shaped the social interactions which constituted the anthropologists' fieldwork. Different claims about experience and expertise could invoke or challenge gendered and racial concepts about who could be an expert, and on what.

Kathryn Ticehurst is a PhD student at the University of Sydney. Her PhD project focuses on a group of anthropologists who carried out field work in Aboriginal communities in towns and cities around Australia between the 1940s and the 1960s.

Ticehurst, Laura

Migrants in White Australia: a romance? Class, race and intercultural relations.

The history of romantic relationships, so often perceived to be at the centre of female lives, cannot be examined through the prism of gender alone. Intimate relationships are conducted within, or outside of, discursive and material frameworks setting out 'correct' moral behaviour as well as preferred pathways and purposes of romance. These frameworks are shaped by a complex and interrelated set of categories, including class, race, and culture as well as gender and sexuality. This paper focuses on the complex interplay between race, culture and class present in understandings of heterosexual dating during Australia's postwar years. In the context of the immigration boom and official White Australia policies of assimilation, both white Australians and European migrants were required to restructure their concepts of dating conventions. This paper draws on discursive frameworks expressed by 'moral authorities', including newspapers and magazines, books, government material, and religious texts. However, it also includes an analysis of individual responses where possible, through letters, diaries, memoirs and interviews. This allows an insight into how members of marginalised groups reimagined these frameworks, and created new understandings of how they could navigate intimate relationships with an eye on improving or cementing their social status. The interplay of culture and class led to both intra- and

inter-cultural relationships with a clear purpose - often to either publicly embrace assimilation, or to intentionally prioritise traditional communities and a sense of belonging.

Laura Ticehurst is in the second year of her PhD candidacy at the University of Newcastle. Her thesis explores a history of dating in Australia, as its conventions and expectations transformed in the middle of the twentieth century.

Walker, Sarah Gibson

Ruby Lindsay: a professional artist of the suffrage-era

Born in 1885 in country Victoria, Ruby Lindsay entered a time of immense change for Australian women. Between the years of 1880 and 1914, girls began attending publically funded high schools, women gained access to universities and degrees, their employment options increased and some gained economic independence. The campaign for suffrage, which was occurring during this time, was a great catalyst for these changes as it not only gained South Australian women the vote in 1894, but also a place within a male-centric society in which they had a voice.

As a sister to Lionel, Norman, Percy and Daryl Lindsay and wife of Will Dyson, male artists dominated Ruby's life. However, Ruby successfully published a great deal of her own work in newspaper publications and books, throughout Australia and overseas, the majority of which appeared under the name Ruby Lind. This paper will examine a selection of these works and explore how Ruby's artistic career was shaped and influenced by the suffrage campaign and the resulting changes to the female sphere.

Sarah Gibson Walker is a PhD candidate at the University of Adelaide, in her second year of candidature. Her current Thesis title is: The visual culture of the suffrage-era in South Australia 1880-1914. She also completed a Masters in Art History and a Masters in Curatorial and Museum Studies at the University of Adelaide in 2012.

Whyte, Marama

"In the same boat (or balcony)": The fight for gender equality in the National Press Club by the Women's National Press Club, 1953-1971

Between 1953-1971, the newspapermen and women of Washington, D.C. were forced to navigate the racial tensions of the period, as they attempted to reconcile the National Press Club's (NPC) progressive policy with respect to race with its continuing gender segregation. The conflict between members of the NPC and the Women's National Press Club (WNPC) allows for analysis of tensions and intersections between civil rights and women's rights movements in the 1950s and 1960s. This period, occurring between the first two so-called 'waves' of feminism, additionally offers a rich history of women's activism and the growth of women's professional groups within the United States, such as the WNPC, yet it is often overshadowed by the radical activities of the 1970s. My paper provides a single detailed study that enables a reperiodisation of women's activism. It also accentuates the importance of the organisational minutiae – such as letter writing and committee meetings – that was required to effect actual change. Finally, it illustrates the

importance of the comparatively moderate tactics WNPC members utilised during a period when civil rights activists were becoming increasingly radicalised.

Marama Whyte's area of interest/expertise is modern United States history. The research she conducted on twentieth-century women journalists has provided the basis for an honours thesis and a journal article she is finishing. She has just started a PhD in history at the University of Sydney to write about women in the Beat Generation. She has received an APA, a University of Sydney Merit Award, the Monash University Ian Turner Memorial Prize for best honours dissertation in History, the J. D. Legge Prize for the best honours student in History, and an ad hoc Monash Faculty of Arts Publication Scholarship. Marama is also a contributing editor of Hypable.com.

Woodbridge, Stephanie

"Just a few lines": Repatriation advocacy through correspondence 1916-1940

The challenges and failures of the repatriation system are central to current studies of the Great War, and to our understanding of the legacy of that conflict and its status in Australian history as a foundational event. But what of the thousands of women who cared for, and loved, those who returned injured, sick and mentally scared? Thousands wrote to the repatriation board, members of parliament and newspapers asking and in some cases demanding more generous pensions, better medical treatment, educational opportunities and training services to assist their families. This paper will explore this advocacy through a body of varied correspondence. I argue that these correspondents negotiated new spaces for women that spanned the public and private spheres. I seek to uncover the ways women approached their work as advocates by examining the language used to make their case and how this changed over two decades. Strategies employed by the correspondents, such as gaining charity and returned services organisation support, will also be interrogated. By examining this correspondence, I explore the repatriation process through the eyes of women as active participants within the system, with an emphasis on including women in Australia's Great War foundational narrative.

Stephanie is a PhD candidate in the School of History at the Australian National University. Her dissertation explores the impact the return of Great War soldiers had upon women in the 1920s and 30s. She travelled to Gallipoli with Monash University as an Alumni Ambassador in 2013 and is currently a tutor at the Australian National University. She completed her Bachelor of Arts (Honours) at Monash University in 2011.

Yeats, Christine

"On the up": family ambitions intersecting with class in post colonial society and Sarah Hynes' battle for position and place

Sarah Hynes (1859-1938) was a botanist, teacher, political activist, campaigner for equal pay and entitlements and loyal friend. Like the other 'new women' who came to maturity in the 1890s, Sarah has a well-earned place in the pantheon of late 19th and early 20th century Australian

feminists. Forthright by all counts, she had an acerbic wit judging by the comment shortly before her death that “Half the men become drunkards because their wives cannot cook”. She was supported in her efforts for political and intellectual success by an ambitious father who kept the family’s humble origins well hidden behind his position of retired ship’s master and Lieutenant Commander in the Royal Naval Reserve. Class was important to Sarah. After graduating from the University of Sydney Sarah set about carving out a place for herself in the *upper echelons* of society. Although she always sought paid employment, in all likelihood driven by economic necessity, her public persona was not that of ‘worker’. Sarah was active in Sydney’s many feminist groups and organisations. This paper will look at her role within these groups and whether despite her ambitions, and those of her father, she achieved the social class they both sought.

Christine Yeats is Senior Vice President of the Royal Australian Historical Society and Deputy Chair of the Professional Historian’s Association (NSW & ACT). Qualified as an archivist, with a particular interest in Australian colonial history, Christine has researched and contributed to a wide range of publications and spoken at national and international conferences. Recent publications are Romani convicts and Camden connections Camden Historical Society Journal, September 2015 and Romani in Australia: Invisible and marginalised 'others' in Australian history 'Work in Progress' presented to the NSW Chapter of the Independent Scholars Association of Australia on 23 September 2014. Current research projects Sarah Hynes: pioneer botanist and the history of Romani people settling in NSW during the 19th and early 20th century.

Background Notes on Panels emerging from joint projects

Insights from the Trailblazing Women Lawyers Oral History Project: interdisciplinary approaches to speaking, listening to and interpreting women's gendered experiences in Australian legal studies and practice

The Trailblazing Women and the Law Project ('TBWL Project') funded, in part, by the Australian Research Council under its Linkage grant system, will create, showcase and analyse the oral history of seven decades of Australia's pioneer, 'trailblazing', women lawyers.

The TBWL Project features over 50 whole of life oral histories and an online exhibition, featuring the biographical details of over 300 women nominated as trailblazers and significant contributors to law and society in Australia.

The project brings together the interdisciplinary fields of gender, oral history, biography, law and citizenship and explores how women's gendered, classed and racialized identities shape their personal, public and professional lives.

Speakers: **Kim Rubenstein, Nikki Henningham, Louise Baker, Helen Morgan**

Transnational Exchange and Women's Leadership

The three papers in this panel emerge from a joint, ARC-funded project on transnational exchange and women's leadership.

Speakers: **Tanya Fitzgerald, Caroline Jordan, Diane Kirkby and Vera Mackie**