

opens up a new way for integrating the experience of oncoming motherhood into a holistic life for a woman.

Susan Goodwin & Kate Huppatz

1-D1

University of Sydney & University of Western Sydney

Marginalising mothers through maternal style: 'slummy mummies' and the making of class distinctions.

These days, a 'good mother' buys the right things, wears the right clothes and has the right body. The importance of maternal style can be seen to have peaked in the emergence of two new motherhood figures: the yummy mummy and the slummy mummy. While these figures are archetypes, the distinction points to a real division that is being made between mothers which is based on mothers' capacity to consume. In this paper we argue that what mothers consume is part of a larger process of class making. Drawing on feminist Bourdieusian theory, we suggest that the yummy/slummy dichotomy is particularly effective as a class distinction because it is an aesthetic *and* a moral distinction that makes reference to mothers' bodies. Devalued mothers are seen as slothful, lazy and lacking in taste, rather than simply poor. In turn, hypervalued mothers, like celebrity mothers, are seen as assiduous, restrained and tasteful, rather than simply rich. In this way, economic inequalities between mothers are concealed and new ways of regulating women, as mothers, have emerged. We suggest that maternal style is thus best understood as a form of 'gender*capital' that has both class and gender dimensions.

Pat Gowens

3-B2

Welfare Warriors, USA

Single US Moms under Siege

Millions of US single mothers are living on the margins as the war on the poor escalates. The US has drastically weakened the safety net that helped mothers survive unwaged motherwork, low-wage labor, and non-payment of child support.

Far fewer Americans now receive public benefits, housing, and disability payments. 7 million Americans have zero income. Yet the US spends more now than it spent on the safety net.

Preying on poor mothers, children and people with disabilities (Poverty Pimping) has become a major job creation program – a respectable means of support for professionals. For example, the Child Welfare system, using aggressive tactics, removes children from poor single mothers on false allegations of abuse / neglect, funding multiple layers of lawyers, psychologists, psychiatrists, visit supervisors, and non-profits providing mandatory classes to moms forced to meet myriad conditions to reunite their families. This heartbreaking system tears apart loving, secure families, often placing children in danger.

US mothers in Milwaukee, Philadelphia, LA, Seattle, Maine, Hawaii, and Alabama are fighting back to stop this government selling of children. *Welfare Warriors' Mothers and Grandmothers of Disappeared Children* advocates for families while organizing photo bus tours to expose the problem. The *Every Mother Is A Working Mother* group has produced a film, "DHS Give Us Back Our Children."

View 18-minute film. Discussion to follow.

Nonie Harris & Beth Tinning

2-F2

James Cook University

When feminist ideas are hijacked: How the demand for men to take up child care responsibilities impacts formal child care policy.

Second wave feminists called for a more equal and just society. They demanded the recognition of issues that were traditionally off the political agenda – so called women’s issues – from domestic violence, contraception and access to safe abortion to affordable quality child care.

Today policy discussions about issues that directly impact women’s lives are carefully couched in gender-neutral language. The impact of policy on women’s lives is rendered invisible by the disappearance of ‘women’ into ‘people’, ‘parents’ and ‘families’. Formal child care policy is an example of a public policy that continues to resolutely ignore the different lives of men and women.

This paper presents qualitative data gathered from women in northern regional Australia, interviewed in two research studies in 2007 and 2009/10. Women spoke of their search for quality long day care in a complex and rapidly changing child care landscape. From this data we argue that child care is no longer seen as a women’s issue, diverting the public gaze from women’s very real struggles in this so-called time of ‘choice’ and equality. Was this what feminists called for when we demanded men share the responsibility of raising children?

Ryl Harrison

3-C1

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Telling Lies to Little Girls: Motherhood, Girlhood and Identity

Young girls and their mothers have been the focus of ongoing public debate about the sexualisation of children within popular culture. This paper will present the preliminary findings of critical feminist qualitative research exploring Australian women’s experiences in mothering girls aged between 9 and 13 years.

The title of this paper, ‘Telling Lies to Little Girls’, reflects the complex social landscape that women negotiate when bringing up girls in a post-feminist world where it is assumed that disadvantage for women and girls no longer exists. Two significant issues emerged from the women’s stories: sexuality and body image. Social fault lines have appeared between ‘how things are’ and ‘what should be’. Women are negotiating these fault lines with their daughters; simultaneously trying to hold emancipatory visions in what they are describing as a hostile social context.

Barbara Hartley

1-D3

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The Demonisation of the Mother in Japanese Literary Narrative

The mother as demon trope has a strong presence in Japanese literary expression. This paper examines the representation of “evil” mothers in a selection of writing from twentieth century women’s narrative in Japan.

The paper commences with a demon mother from a work by a writer now marginalised for her extreme right wing views, Sono Ayako (b. 1931). In *Evanesance* (1959), Sono creates a mother whose sleeping quarters are attached to those of her son and his mentally unbalanced wife in order to call the young man to her bedside at night. In *Masks* (1958), iconic novelist, Enchi Fumiko (1905-1986), presents a mother who engineers the circumstances that will lead to the death of her twin boy and girl in order to wreak revenge on the long dead father of her offspring. While less confronting, the mother of the young pregnant protagonist in *Woman Running Through the Mountains* (1980), by Tsushima Yûko (b.1947), attempts to force her reluctant daughter to abort her child. The paper will draw on the work of Luce Irigaray