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Wednesday 7th July 2021 – Workshop Abstracts
Alphabetical by presenting author

F&P/POWER Workshop on Publishing Feminist Work in Psychology

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The aim of this interactive workshop is to demystify the process of publishing in scholarly journals by taking a behind-the-scenes look at how it all works. It will cover the processes around submission, review, feedback and revision, including some strategies for writing publishable manuscripts. Participants will have a chance to meet editors from both the Psychology of Women and Equalities Section Review (POWER) and Feminism & Psychology and have their questions answered. We will also briefly touch on book publishing drawing on our experience with the newly launched Feminist Companions to Psychology book series. The workshop is primarily aimed at those new to and interested in learning more about the process of publishing and, particularly, feminist publishing, however, any one at any stage of their career is welcome.

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Introduction to 'Open Science': Tensions and opportunities for feminist scholars

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'Open Science' is the movement to improve the rigour, robustness, and reproducibility of psychological research. Open Science includes the adoption of practical tools to promote transparency, such as open sharing of data, pre-registration of hypotheses prior to data collection, open peer review (i.e., reviewer transparency), and open access publishing. It also includes a more ideological shift towards transparency, a questioning of dominant norms in science, and reduction of 'bias' in research. Given this emphasis on reducing 'bias' and championing openness, there have been concerns about the compatibility of Open Science's goals with feminist psychology. Therefore, in this workshop, we will take a collectively critical and intersectional approach to consider how feminist research may be complemented or challenged by shifts towards a more 'Open' way of doing science. We will come together to identify ways in which Open Science can benefit researchers who stem from a feminist epistemology, whilst also noting the tensions between feminist scholarship and Open Science movement.

In this workshop, delegates will be introduced to some of the ongoing lively debates surrounding Open Science and feminist methods, before engaging in a structured discussion about the relevance and compatibility of Open Science to feminist scholarship. Delegates can be at any stage of their career and no prior knowledge of Open Science is necessary. Delegates also need not be active researchers, but this may be helpful to contextualise the discussions. This workshop will progress the important conversation about the benefits and limits of Open Science, through a feminist lens.

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Feminism, gender, histories and futures of the psy-disciplines: Touring Psychology's Feminist Voices

Alexandra Rutherford[1], **Rose Capdevila[2]**, Tal Davidson[1], Lois Donnelly[3], Meghan George[4], Katherine Hubbard[5], Shalyn Isaacs, OISE[6], Vera Luckgei[7], Zoë Martin[1], Susannah Mulvale[1], Elissa Rodkey[8], Nora Ruck[7], Kelli Vaughn-Johnson[1], Jacy Young[9] & Lucy Xie[10]

[1]York University, [2]The Open University, [3]University of Worcester, [4]Northwestern University, [5]University of Surrey, [6]University of Toronto, [7]Sigmund Freud University, [8]Crandall University, [9]Quest University, [10]University of Florida

In 2010, we launched the Psychology's Feminist Voices (PFV) Multimedia Digital Archive. Over the past ten years it has developed into a rich, multilayered archive of the relationships between feminism and psychology that is being used by scholars and educators all over the world. Then, as now, the PFV Archive is a publicly accessible, extensive, original, and enduring scholarly resource hub for 1) the history of women in psychology; 2) the relationships among feminism, gender, and psychology, particularly as narrated in oral history interviews with self-identified feminist psychologists; and 3) projects and exhibits that feature feminist history, gender analysis, and feminist contributions to the psy-disciplines. In 2020 we launched a redeveloped site that includes both new features and curatorial possibilities, and reflects the conceptual and theoretical emphases that have gained momentum in feminist psychology since we began this work. In the first part of this workshop we present a video tour of the new site. In the second part we facilitate an interactive discussion about developments, issues, and futures for feminist histories. We highlight new collaborations, including with POWES, and discuss the role of digital archives and oral history methods in creating feminist histories. We conclude by pointing out the obvious: Asking "Where are the women?" is no longer a productive or sufficient historiographic provocation. Instead, we look ahead to imagine how we might deploy intersectional, decolonizing, and desire-based frameworks to create feminist histories that convey the complicated collusions and emancipatory possibilities that feminism brings to psychology.

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Racism, Human Suffering and Mental Health: An Exploration of Psychological Intervention (Post-Diaspora).

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The heinous murder of George Floyd in Minneapolis in the USA on the 26th May 2020, while he was detained by the police, clearly showed the devastating impact of how institutional racism can affect the lives of minority groups (Fine, 2021). This brings to light the structural inequalities prevalent in Psychology, such as: the deprivation of liberty (through excessive sectioning), over-use of psychotropic drugs for control of racialised groups and unethical use of Psychological and Psychiatric categorisation (Fernando, 2018).
This workshop presentation will address the historical context of race and culture and the potential effects that this has on mental health conceptualisation and intervention. The workshop will address the above topics by being split into three segments. The first segment will share understanding on the paradigm between colonisation, racism, and development of the Psychology discipline. The second segment will focus on structural inequalities prevalent in society, and how this affects conceptualisation of diagnosis, intervention and/or treatment for diaspora communities. The workshop will conclude with recommendations towards new ways of clinical working and introduction to the author's development of 'Saha'; a psychosocial group for Children and Young People (CYP) of diaspora. This workshop will aim to explore how this understanding impacts mental health and also shapes clinical work, in addition help professional practitioners and organisations to be better at engaging communities and helping them work.

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Killjoy Survival Kit: workshop

Paula Singleton[1]
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In Living a feminist life (2017, p.240), Sara Ahmed outlines how "we reassemble ourselves through the ordinary, everyday, and often painstaking work of looking after ourselves; looking after each other", in a world which often seems to be doing its best to wear us out. Ahmed describes the Killjoy Survival Kit, made up of ten elements such as books, feelings, tools and permission notes, which can be used by those who care about social justice and equalities to nourish and sustain each other. In this 2 hour workshop, we will look after ourselves, and each other,

and maintain our fragile intersectional feminist communities, by thinking about and sharing the essential elements of our own personal Killjoy Survival Kits. What do we do to sustain ourselves when we are hurt by what comes near? In other words, we will share the elements that work for us in maintaining our ability to function in a world that does not always welcome our feminist, intersectional, fault- and fact-findings. The workshop will produce a communal online feminist Killjoy Survival Kit, recording how we maintain our killjoy selves; this will also be shared online through social media for the benefit of worldwide feminist killjoys. I will briefly outline the ten elements of the survival kit and then invite participants to share their own via the medium of Padlet, an easy to use online notice board. You will have a chance to equip yourself beforehand.

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Transformative Feminist Leadership from Inside the University

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As universities grapple with institutional change that tackles gendered and sexual violence, feminist academic leadership is crucial to effecting that change. We use as a case example the Center for Gender in Global Context (GenCen) at Michigan State University to explore the opportunities and limitations of feminist administrators leading campus movements challenging sexist, racist and heteronormative cultures at a university in crisis. We aim to contribute to the emerging literature on gendered organisations and feminist leadership to place it into dialogue with the everyday world of leadership and practices of an organisation committed to feminist principles and social justice.

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The responsibility of Universities facing Digital Gender-Based Violence

Adriana Gil-juárez[1], Núria Vergés Bosch[1]
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In order to contribute to free and safe digital relationships for all it is urgent to point out the duty of universities to face online gender-based violence (DGBV). To do so, we reviewed the scientific production on the subject, supplementing it with institutional and feminist activist publications from our Catalan-Spanish context, then we did a thematic analysis of the concerns raised in 8 exploratory focus groups (FG) with participants traditionally not reflected in the literature on sex-and gender-related violence: transgender, with diverse physical or mental abilities, with psychological/psychiatric disorders, racialised, survivors of violence, outsourced staff, and people living as women in masculinised careers. Literature signals that DGBV ranges from threats to verbal and sexual violence with a high technological component, however universities do not usually confront it, so feminist, LGTBIQ* and women organizations have already activated self-defence strategies. These could be implemented by universities, for instance using their ICT and human resources to prevent digital divide and digital defencelessness; detecting and raising awareness of DGBV among the community; and finally, supporting survivors. Participants in the FG also highlight several issues universities must confront: the need to go beyond a punitive logic that does not face the structural problem; the duty of universities to create a climate adverse to DGBV; the education on how knowledge is produced and transmitted within hierarchic teams; and the inclusion of DGBV in their guidelines, including any aggression or harassment between members of the academic community happening in off-campus virtual environments.

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How do menopausal queers experience healthcare services?

Tania Glyde[1]
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Context: Little research exists concerning the LGBTQ+ experience of menopause. Menopause journals barely mention LGBTQ+ lives, and LGBTQ+ journals barely mention menopause. Lesbian experience of menopause has been studied, but the experience of the rest of the LGBTQ+ spectrum has not. This is concerning, given that the LGBTQ+ population is more likely to experience mental and physical ill health after the age of 50 than cisgender heterosexuals.

Aims: One of the aims of this qualitative study (for a Masters in Counselling and Psychotherapy at UEL) was to find out how queer menopausal participants had experienced the process of getting help from healthcare practitioners.

Methods: Using semi-structured questions, I interviewed 12 LGBTQ+ identified participants. 10 interviews were done online and two in person. I analysed the data using Thematic Analysis, chosen for its flexibility and clarity.

Results: The majority of participants felt that practitioners need to be more aware of the challenges that LGBTQ+ menopausal clients face when accessing medical or therapeutic support. Many did not feel listened to, and some

had highly stressful and disempowering experiences. It was also felt that practitioners did not have adequate understanding of either LGBTQ+ experience or menopause.

Conclusions: LGBTQ+ menopausal individuals experience multiple discrimination when trying to access healthcare support. In terms of policy, there is a great need for improved practitioner training around these intersecting identities.

Limitations: Small size; focus on one intersection (LGBTQ+) without factoring in eg class, disability, and race; participants mainly self-selected from social groupings adjacent to mine.

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Women out of control: Exploring students' representations of peri/menopause through story completion

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Aims: This research aimed to explore social meanings and cultural understandings of perimenopause and menopause from the perspectives of undergraduate students.

Context: Feminist scholars have highlighted that mainstream understandings of peri/menopause are highly scientific and representative of the medicalisation of women's body. Medical discourses of peri/menopause dominate and reduce women's experiences to what are assumed to be a universal set of symptoms. Scholars have recently drawn attention to students' lack of knowledge about women's reproductive lives and noted that coverage of topics such as menstruation and menopause is absent in psychology textbooks or on psychology courses. Minimal research has explored young people's representations of peri/menopause and peri/menopausal women.

Methods Story completion tasks are a novel method which are particularly suited to explore cultural understandings. One-hundred undergraduate psychology students were invited to complete a 200-word story in response to a scenario involving a character who believes she might be peri/menopausal.

Results and conclusions: Our thematic analysis resulted in two themes: i) Bodies out of control reports how students represented peri/menopausal women as out of control due to their physical and emotional symptoms ii) A (biomedical) problem in need of (medical) intervention: Doctors as empathetic experts highlights how participants positioned peri/menopause as a (biomedical) problem, for which the character would seek advice from empathetic and expert doctors - who often offered a simple (medical) solution. Our results add to our understandings of how students represent peri/menopause and peri/menopausal women and we conclude by discussing the importance and implications of our findings for educators and practitioners.

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What counts as 'respect'? Minority group members' experiences of (subtle) organisational exclusion

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In Scotland, the Fair Work Convention is an advisory body which aims to develop productive and innovative inclusionary workplaces so benefiting individuals, organisations, and society. The Convention receives input from several sectors (e.g. trade unions, academia) and developed the Fair Work Framework which identifies 5 dimensions according to which organisational inclusion can be evaluated – Effective Voice, Opportunity, Fulfilment, Security and Respect. My research sought to consider the meaning of these dimensions for University employees who identify with marginalised groups. Semi-structured interviews with 17 University staff members recruited through the University's equalities networks (LGBT+, BME, disability, gender) explored people's everyday experiences of inclusion and exclusion. Thematic analysis of these experiences allowed investigation of the framework's adequacy in capturing interviewees' experiences of organisational inclusion/exclusion. The findings reveal that despite initially appearing straightforward concepts, participants demonstrated diverse understandings of how the University performed on multiple Fair Work dimensions. In order to illustrate this complexity, this paper focusses on the dimension of Respect and explores minority group members' perceptions of various signals of inclusion and exclusion, and the psychological burdens involved in interpreting such signals. Through contributing to our understanding of how minorities experience (or do not experience) organisational signals of Respect, this research offers insights for the further development of the Fair Work Framework and how

organisations can unintentionally signal a lack of Respect. Inevitably, the generalisation of these findings to other organisational settings requires sensitivity to the organisational culture under investigation.

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The Long-Term Medical Risks of Egg Donation: Contributions Through Psychology

Deniz Kocas[1], Tonya Pavlenko[1], Ellen Yom[1], Lisa R. Rubin[1]
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While the egg donation industry in the U.S. is expanding rapidly, there remains a critical gap in research on the associated long-term medical risks. Additionally, there is very limited regulation surrounding how risk is communicated to egg donors during recruitment and consent procedures. Scholars have raised concern that current practices fail to provide donors with comprehensive information on the long-term medical risks of donation, thus compromising their ability to provide fully informed consent. First, we situate this paper within feminist scholarship that has brought attention to the ways in which neoliberalism influences the egg donation industry, paying particular attention to the incentive structures and power imbalances among egg donors and recipients, physicians, and fertility clinics. Second, we draw on psychological science, specifically Prospect Theory and the Anchoring Heuristic, to demonstrate how donors' initial exposure to information during recruitment, as well as the way in which risk is framed throughout, may have enduring implications on their perception and decision-making, thereby potentially compromising their health. In the recommendations section of this paper, we call for empirical testing of these theories with egg donors, centering their agency, and propose policies that safeguard donors' health and wellbeing.

Keywords: egg donation, medical risk, neoliberalism, psychological science, risk communication.

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Membership Categorisation Analysis: Examining (hetero)sexist microaggressions in practice

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This paper demonstrates that an ethnomethodological approach to studying microaggressions facilitates better understanding of (hetero)sexism at an interactional level by allowing examination of the systematic ways in which gender and sexualities become relevant in particular settings. Reframing microaggressions as social practices moves from identifying microaggressions with reference to a priori taxonomies based on retrospective accounts towards tracing how practices are oriented to as microaggressive by participants in situ. Analysis attends to both the sequential organisation of talk and the reflexive use of categories within it, to map the constituent action/s in a given sequence; how actions are initiated, responded to and progressed or resisted; how gender/sexuality categories are made relevant and taken up or resisted. Though not exhaustive, the analysis illustrates that (hetero)sexist microaggressions do numerous things, become relevant for numerous reasons, and have numerous effects – all of which are situationally specific but operate based on shared systems of meaning. A normative drive towards alignment within conversations appears key to understanding microaggressiveness, as evident in the design of conceivably (hetero)sexist talk. Devices such as pre-sequences and deniability create opportunities to retreat from one's position and for respondents to disagree whilst avoiding conflict. Challenging conceivably prejudicial talk flouts conversational norms. Accusations of prejudice can therefore be more problematic than enactments of it. Participants share understanding of this. Common compositional features of microaggressions reflect this, as do those of challenges relating to microaggressions and defences against them. These findings should be considered when designing interventions to tackle microaggressions and manage difficult dialogues.

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Black British Female Managers - The Silent Catastrophe

Denise Miller[1]
[1]*University Of Greenwich*

Objectives: This paper examined the experiences of Black British female managers (BBFM) who worked for Children and Young People's Services (CYPS) operating in the UK. Two research questions were posed: (1) What factors supported and/or hindered BBFM's professional career progression? and (2) How have BBFM's experiences of working for CYPS impacted on their health and wellbeing?

Design: Charmaz's constructivist grounded theory provided apt methods for examining the perceptions of BBFMs and their experiences of inequalities, social hierarchy, culture, policies and practices (Bryant and Charmaz, 2007). Methods: Purposive and theoretical sampling were used to recruit ten BBFM who worked for CYPS and who had similar demographic characteristics (i.e., racial/ethnic background and managerial experience).

Results: Over two hundred codes were identified and extracted from individual interview transcripts. Organising the codes into categories resulted in five themes that highlighted the challenging practices that BBFM perceived thwarted their careers (i.e., The Organisational Culture, On the Outside Looking In, Stereotype Threat, Prejudice, Discrimination and Racism and Espoused Practice versus Reality), and one theme that described their coping strategies (i.e., The Silent Catastrophe).

Conclusions: Although the study is centred on a multi-sectorial sample, two main conclusions can be drawn from this study. First, gendered racism restrains the career development of BBFM in ways that are not experienced by their White counterparts. Second, BBFM perceive that their experiences in CYPS was fundamentally negatively disproportionate and aversive. The implication is that CYPS leaders must give racial and gender equality, diversity and inclusion greater priority.

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"She Who I Was Then": Reflexive and Performative Movements Towards Feminist Solidarity in The Metoo Campaign in Iceland

Annadis Rudolfsdottir, Gyða Margret Petursdottir
[1]*University Of Iceland*

This paper uses a discursive affective framework to analyse how 638 anonymous testimonies published as part of the MeToo campaign in Iceland featured in the formation of feminist affective solidarity. The campaign was both reflexive and performative and attracted contributions from women with different enunciative positions. The women used their testimonies to reflect on the workings of femininities and masculinities in different workspaces and how that made them feel. They asked questions about their past experiences from the feminist positions that opened up in MeToo. The testimonies were performative in the sense that they revealed sexual harassment as examples of structural injustice. The campaign presented a multi-layered feminist perspective on harassment which provided hopeful imaginings about how workspaces could feel different. The campaign underlined the importance of connecting feminist voices from different social positions in order to provide a credible big picture of sexual harassment in the workspace.

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Knowledge, Power, and Systemic Inequalities: The Challenge of Child Sexual Abuse (CSA) and Its Prevention

Convenor: Margaret Manges, The University at Buffalo, SUNY
Discussant: Amanda Nickerson, The University at Buffalo, SUNY

Despite global improvements regarding rights for women and children, patriarchy is still a factor in how women and children are viewed. This injustice is still seen quite dramatically in the continued sexual assault of children and the structural inequalities that impede parents' attempt to protect children. In order to reduce the trauma of CSA for women and to protect children during childhood, adults and children need to be viewed as deserving of sexual safety and autonomy. This requires that women who are generally responsible for providing sexual safety education to children have the resources to secure these outcomes. One of these resources includes education on CSA.

The symposium presents four papers detailing evaluations of a school-based CSA prevention program and a video program educating parents on CSA. The first paper covers the efficacy of an intervention for students as well as teacher-level program variables that influence knowledge gain. The second paper addresses teacher experiences when delivering these lessons. The third paper covers both the success and challenges of implementing this program with parents, with the final paper examining the multigenerational trauma of CSA and areas for improvement when implementing this intervention in marginalized communities.

These papers will discuss the historical approaches to CSA prevention as well as the problem of structural inequalities when attempting to cultivate sexual safety for those marginalized by patriarchal policies. Through a feminist lens, this symposium crafts the message that knowledge is power by giving parents, educators, and children the tools to confront CSA.

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Intervention Efficacy and Program Integrity in a Child Sexual Abuse Prevention Study: The Power of Knowledge

Margaret Manges[1]
[1]The University at Buffalo, SUNY

This paper addresses the efficacy of the Second Step Child Protection Unit (CPU) in improving children's knowledge of reporting, refusing, and recognizing unsafe situations, and explores the contributing factor of program integrity. Data are from a cluster-RCT of 2,410 students and 167 teachers from eight elementary schools (n = 4 intervention schools, n = 4 control schools) in New York. The RCT had four phases: pre-test, post-test, 6-month follow-up, and 12-month follow-up. Students completed measures assessing knowledge and skills related to child sexual abuse, while teachers were observed administering the lessons at two times to rate program integrity across three domains: content integrity, process integrity, and dose received.

An Analysis of Covariance indicated that intervention students had higher knowledge scores and greater ability to recognize, refuse, and report unsafe situations compared to control students after controlling for pre-test scores. Hierarchical Linear Growth Modeling indicated better quality of implementation and lower ratings of student interest and enthusiasm led to higher scores at post-test for students in pre-kindergarten through first grade. Older students in this group had significantly higher knowledge scores at post-test. For students in grades 2-5, higher levels of lesson quality and accuracy were associated with better knowledge scores, with females scoring significantly higher than males. For all students, higher grade level and accuracy of implementation led to better skills in reporting, refusing, and recognizing unsafe situations.

These findings suggest that knowledge gains and skill development are possible for students that improves their chances of protecting themselves from CSA.

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A Mixed–Method Study of Teachers' Experiences Delivering Child Sexual Abuse Information to PreK-Grade 5 Students: The Power of Knowledge and the Benefits of Community

<u>Amanda Nickerson</u>[1], Kathleen Allen[2],
[1]The University at Buffalo, SUNY, [2]University of Rochester

This paper describes the outcomes and experiences of pre-K to grade 5 teachers (83 teachers in 4 intervention schools participating in the Second Step CPU online training and implementation of six weeks of student lessons compared to 76 teachers in four control schools). A series of structural equation models revealed that the CPU intervention improved teacher knowledge of and attitudes toward child sexual abuse prevention and student-relationships ($\beta = 0.296$, $p = .00$). Teachers' ratings of the intervention acceptability were associated with improved teacher outcomes ($\beta = 0.132$, $p = .046$). Furthermore, the intervention's effectiveness in improving teachers' competencies in reporting child sexual abuse was mediated through its impact on school climate.

Teachers from intervention schools also attended nine focus group interviews. All but one focus group was audio recorded, transcribed, and analyzed thematically for specific feedback on the curriculum and the experience teaching the six-lesson program. Educators who taught the program experienced a sense of empowerment regarding their ability to protect children, detect CSA, and successfully teach safety information and protective skills to children. In addition, teachers observed that delivering the program improved the sense of community in their classrooms.

Barriers to protecting children from CSA stems from sexist, stereotypical, and socially constructed views about children and women. This presentation will present alternative constructions of children and women that emphasize their rights to social and sexual autonomy and safety. The program messages, the broader role of education in empowering women and children, and relevant policy implications will be discussed.

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Brief Preventive Education for Parents About Child Sexual Abuse: Successes and Challenges

<u>Jennifer Livingston</u>[1], Amanda Nickerson[1], Kathleen Allen[2],
[1]University at Buffalo, SUNY, [2]University of Rochester

Parents are critical partners in child sexual abuse prevention. The Second Step CPU family videos were created to empower parents to communicate with their child about CSA. This paper presents results from an RCT of a nationally recruited sample of 438 parents/guardians randomized to the intervention (CSA videos) or comparison (obesity comparison videos) group with 3 phases completed on-line: (a) pre-test; (b) video viewing and post-test 1, and (c) post-test 2 (2 months after post-test 1). Multivariate Analyses of Covariance and serial multiple mediation models indicated the intervention group had significant increases in knowledge and motivation to talk with their children about CSA. The intervention increased motivation immediately after the intervention, which then increased self-reported conversations with children about personal safety and CSA two months later.

Focus groups conducted with 144 parents (89% female) in four different U.S. regions who watched the Second Step CPU videos revealed both negative and positive emotional reactions. Several parents reported feeling disturbed after watching the videos because it challenged their assumption that child sexual abuse was rare and that their child was not at risk. For others, videos reinforced the conversations they were having with their children. Several challenges emerged about ambiguities in messaging and detecting risk (e.g., rules about not touching, no secrets, respecting authority, fear vs. trust). In addition, barriers to protecting children from CSA were identified, including discomfort with anatomically correct terms, violation of societal norms about sexuality, knowledge vs. innocence, denial, gender role stereotypes, disbelief, and cultures of silence.

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Childhood Sexual Abuse and the Challenge of Prevention, Education, and Access to Resources: It's Not Equal for Everyone

<u>Kathleen Allen</u>[1]
[1]University of Rochester

This paper takes a deep dive into focus groups conducted on Childhood Sexual Abuse (CSA) in areas of Florida where participants struggled with poverty, racism, sexism, and their own unresolved trauma from CSA.

These three focus groups were part of 21 other focus groups conducted as part of an evaluation of the Committee for Children's parent education videos on CSA prevention education between February and June 2016. All focus groups were audio recorded, transcribed, and analyzed using thematic coding.

The focus groups analyzed in this paper were qualitatively different from focus groups conducted in middle- and working-class communities. While some participants in all focus groups described barriers and challenges to doing CSA prevention education with their children, these participants (n=21; 90% female; two groups were all African-American, n=6 per group; one group was all White, n=9) described painful CSA experiences that suggested unresolved trauma. Among the experiences mentioned during the discussions were childhood rape and subsequent pregnancies, having to keep secrets about CSA for fear of destroying the family, women being responsible for men's sexual behaviors, not being believed by one's mother, and having to live in the same community with the abuser for years.

This presentation will look at the ways that systemic inequalities such as poverty, racism, and sexism affect these women when it comes to the challenges of keeping children and grandchildren safe from CSA. Suggestions for systemic changes involving policy and educational initiatives to address these inequalities will be discussed through a feminist perspective.

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Pregnancy and Childbirth During the COVID-19 Pandemic: Stories of Loss, Loneliness, Fear, and Hope

Convenor: Sergio A. Silverio, King's College London
Discussant: Mari Greenfield, King's College London

The COVID-19 pandemic has posed an unprecedented risk to the global population. Pregnant women were initially identified as having particular clinical vulnerability. The UK legislated for 'lockdown' across all four nations in late-March 2020; and the Royal College of Obstetricians and Gynaecologists [RCOG] quickly published guidance for pregnant and newly postpartum women, which urged them to 'shield' (i.e. stay at home under all circumstances unless seeking urgent medical attention or giving birth). Whilst this guidance was quickly retracted, the RCOG guidance was updated twelve times in the year since the first 'lockdown' leaving both maternity care as well as women and their partners using maternity services, in a state of flux – often reporting reduced control over their pregnancy and birth experiences and inadequate face-to-face care. This symposium will draw on recent rapid-response, critical, qualitative research aimed at better understanding the experiences of pregnancy and childbirth, during the first year of the pandemic in the UK. Specifically, this symposium will present qualitative analyses of:

1.   Women's experiences of pregnancy & childbirth during the first wave of COVID-19.
2.   On-line survey data regarding birth partners during the first weeks of UK lockdown.
3.   Women's postpartum experiences during the COVID-19 pandemic.
4.   Bereaved parents' experiences of late-term miscarriage; stillbirth, and neonatal death during the pandemic.

Together our findings will contribute to literature on experiences of pregnancy and childbirth, but will also inform policy to better inform maternity care providers how to deliver care during this pandemic and future health crises.

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"I don't want to be getting on a tube and going to work, but I don't know if I am being silly": Navigating the uncertainty of pregnancy and maternity care during COVID-19.

Sergio A. Silverio[1], Elsa Montgomery[1], Kaat De Backer[2], Abigail Easter[1], Laura A. Magee[1], Jane Sandall[1]
[1]King's College London, [2]Norfolk and Suffolk NHS Foundation Trust

Background: When the COVID-19 pandemic was announced, many women and their partners were left uncertain about what was and was not safe for them to do whilst pregnant or just after birth. Meanwhile, maternity care in the UK was left in a state of flux. This study aimed to understand women's experiences of pregnancy and childbirth during the early stages of the COVID-19 pandemic and lockdown.

Methods: Twenty-three semi-structured interviews were conducted with women who gave birth in South London (March-August 2020) and had received at least part of their maternity care before the introduction of lockdown restrictions. Data were transcribed verbatim and analysed using grounded theory appropriate for cross-disciplinary health research.

Findings: 'Navigating Uncertainty Alone' was the final theory derived from these data, which had three core concepts running through it. These concepts had opposing themes which acted as counter-weights against one another and were as follows: 1) Lack of Relational Care vs Good Practice Persisting During the Pandemic; 2) Removed from a Support Network vs. Renewed Importance of the Nuclear Family; and 3) Denying the Embodied Experience of Pregnancy and Birth vs. Trying to Keep Everyone Safe.

Conclusions: omen – first time mums in particular – were already navigating the uncertainty of pregnancy with all that it brings. The COVID-19 pandemic meant they quickly learnt they would have to navigate much of their pregnancy and childbirth alone. Even when they did, many women remarked on the good which came from the pandemic in relation to their experiences.

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"I'm scared I'll give birth alone": The role of birth partners during COVID-19.

Mari Greenfield[1]
[1]King's College London

Background: COVID-19 created changes in the attendance of partners during labour, and in birth. The early part of the first UK lockdown was a period of rapidly changing advice, with 14 different sets of national guidance issued within one month. Individual NHS Trusts released different guidance relating to restrictions on the number of birth partners (if any) allowed during labour in different birthplaces, and whether any visitors were allowed to visit after birth.

Methods: An online survey was undertaken 10-24 April 2020 open to those in the third trimester of pregnancy; those who had given birth since the beginning of the lockdown in the UK; and their partners. The survey asked questions about how respondents holistic antenatal experiences had been affected, whether their plans for birth had changed, and the effect of these changes on respondents' emotions. 1,700 responses were received.

Findings: Pregnant people valued their partners' support, and expressed anxiety about labouring/birthing without them present. Some participants considered non-normative birth choices, such as changing to an elective caesarean, cancelling a planned caesarean, choosing a homebirth, or a freebirth, in order to secure their partner's presence. Partners themselves expressed disconnection from the midwives and obstetricians, and anxieties about not being able to offer support during labour and/or birth.

Conclusions: Partners' presence during all of labour/birth was a significant cause of concern. If their presence cannot be guaranteed, it may contribute to changes in birth choices. The findings from this research can help inform maternity service planning in future crises.

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"Lockdown takes stay-at-home mum to a whole other level": Postpartum women's psychological experiences during COVID-19

Leanne Jackson[1], Leonardo De Pascalis[1], Joanne A. Harrold[1], Victoria Fallon[1], Sergio A. Silverio[2]
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Background: The perinatal period is a notable life transition for women, which increases risk of experiencing emotional distress. The Coronavirus [SARS-CoV-2] or 'COVID-19' disease has placed additional stressors on mothers that have exacerbated these vulnerabilities. Social distancing restrictions, which were imposed due to concerns about COVID-19 mortality and spread, disrupted access to practical and emotional support.

Methods: The current study aimed to explore the postpartum psychological experiences of UK women during different phases of the COVID-19 pandemic, using a recurrent cross-sectional thematic analysis. Semi-structured interviews were conducted with 12 women, approximately 30 days after initial social distancing guidelines were imposed (22 April 2020. Timepoint 1, T1). A separate 12 women were then interviewed approximately 30 days after the initial easing of social distancing restrictions (10 June 2020. Timepoint 2, T2).

Findings: Analyses identified two main themes for T1, 'Motherhood is much like lockdown' and 'A self-contained family unit'. Each T1 main theme contained two sub-themes. Two main themes were identified for T2, 'Incongruously held views of COVID-19' and 'Mothering amidst the pandemic'. Each T2 main theme contained 3 sub-themes.

Conclusions: Comparisons between T1 and T2 identified a cumulative negative impact of social distancing restrictions on maternal mental health. Re-establishing parenting groups, allowing paternal support throughout birth, and prioritising face to face healthcare professional support are recommendations made to improve maternal wellbeing. Other essential recommendations include allowing mothers to 'bubble' with a primary support partner and ensuring sufficient accessibility to mental health services.

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"Suddenly we lost a support network we had started to rely on": The experiences of parents who suffered late-term miscarriage, stillbirth, or neonatal death during COVID-19

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Background: Parents who experience a pregnancy loss such as a late-term miscarriage (between 14+0-23+6 weeks' gestation) or perinatal death such as a stillbirth (a baby who is born dead on or after 24+0 weeks' gestation) or neonatal death (a baby who is born alive, but who dies before 28 completed days after birth) require particular maternity care and support. Across the UK, this care was, in many places reduced or became increasingly difficult to access. Little was known about how COVID-19 restrictions would affect bereaved parents. This study aimed to better understand the experiences of bereaved parents who suffered a pregnancy loss or perinatal bereavement during the pandemic,

Methods: Semi-structured interviews were undertaken with 24 participants who had either experienced a late miscarriage (n=5; all mothers), stillbirth (n=16; 13 mothers, 1 father, 1 joint interview involving both parents), or neonatal death (n=3; all mothers). Verbatim transcribed data were analysed using template analysis, with a template being derived from a national mapping exercise of the UK's national response to COVID-19 and the reconfiguration of maternity, neonatal, and bereavement care services.

Findings: Four themes were derived from the template and refined as follows: 1) The Shock & Confusion Associated with Necessary Restrictions to Daily Life; 2) Fragmented Care and Far Away Families; 3) Keeping Safe by Staying Away; 4) Impersonal Care and Support Through a Screen.

Conclusions: Results suggest access to maternity, neonatal, and bereavement care services were all significantly reduced, and parents' experiences were notably affected by service reconfigurations.

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Online sex-dating: Exploring New Zealand women's accounts

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Technologically mediated intimacies are a significant recent development in the sexual practices landscape. Online sex-dating networks are a type of contact platform that has received scant research attention. They differ from online dating websites by de-privileging heterosexuality, monogamy and romance. They certainly do facilitate transactional and casual sex, but they differ from mobile apps such as Tinder and Grindr. Affordances such as personal profiles, member discussion groups, and photo and video forums enable 'thicker' presence and sociality. This paper draws on doctoral research that enquires into the purposes, experiences and accounts of eighteen New Zealand women who used an online sex-contact network to seek out sexual partners. What might they have to tell us about contemporary gendered sexuality and the conditions of possibility for women's sexual freedom?

The women I interviewed were a diverse group of people, yet there were patterns and themes to their hopes and experiences. In this presentation I provide a thematic overview of the purposes and pathways that brought them to join an online sex-dating network. Women variously expressed the intention to carve out sexual independence and self-determination, enjoy validation of their sexual desirability, find space for and engage in queer, non-monogamous and kink sexualities without opprobrium, and connect with others who were socially and sexually familiar. Exploring their accounts involves unpacking both women's agentic endeavours and the structural and cultural constraints they experienced, illuminating how both old and new social discourses constitute the conditions of possibility for women's' sexual sovereignty.

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Monogamous bisexuals' perceptions of their sexual identity and the impact on mental wellbeing: Results from a focus group

Sakura Byrne

Aims: This study is a preliminary investigation into how monogamous bisexual people experience their sexual identity, and the impact on mental wellbeing. Using a participant-led approach, the data will inform the individual interview questions for a PhD project.

Background: Since the work of early sexologists, bisexuality has been conceptualised in a plethora of negative ways. As such, bisexuality incurs high levels of stigmatisation within LGBTQ+ communities and wider society. Furthermore, the traditional Western view of gender and sexuality as dualistic in nature has led to the assumption that bisexuals are non-monogamous by necessity. Bisexuals are therefore conceptualised as behaviourally/actively bisexual at all times. Those who do not sexually engage with multiple genders simultaneously are subject to further marginalisation and increased negative psychological effects. However, many bisexuals choose monogamous relationships.

Methods: This study reports preliminary thematic analysis from a feminist, social constructionist perspective. Participants consisted of six monogamous bisexuals who took part in a face to face focus group.

Conclusions: Participants were found to oscillate between multiple positions - e.g. bisexual monogamy as radical/transgressive, bisexual monogamy as conformity – which had both positive and negative impacts on their sexual identity and mental wellbeing. The data will inform a larger piece of research which will highlight the specific needs of monogamous bisexuals, thereby aiming to ameliorate the significant mental distress experienced within this group.

Limitations: All participants were in mixed-gender relationships. The study would have benefited from varied relationship dynamics, in order to explore the experiences of a wider range of monogamous bisexuals.

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A systematic review of gender stereotype beliefs and their relationship with youth sport participation and performance

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Gender stereotype beliefs are potentially important in determining how well people perform in and engage with sport and exercise. This systematic review provides a critical snapshot of the current research to identify the volume of literature available and insights into the relationship between gender stereotype beliefs and performance and participation in youth sport and exercise. The review also considered the evidence to support current theoretical models (stereotype threat, expectancy-value model). The systematic search found only eight studies that explored the topic. The review findings showed that there is a need for more replication studies to allow firm conclusions to be drawn. There was substantial variation in the studies' methodological approaches with a complex impact pathway of gender stereotype shown. A mixed relationship was found between stereotype beliefs and performance, whereas stereotype beliefs were consistently found to relate to participation. Perceived ability and stereotype awareness were found to be potentially important in both performance and participation effects. Situational and individual variables such as extent of stereotype in the sport and internalisation of stereotypes are also likely to determine the impact of a stereotype belief and these need to be explored further, particularly in young people. Recommendations for future research include community-based (as opposed to school-based) studies, quantifiable measures of participation, and differentiation between the internalisation and socialisation hypotheses. More research is required before specific guidance for practical application of the findings can be provided, but sport and exercise practitioners should take care to avoid introducing or confirming such gender stereotypes.

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'She was an eccentric woman': Cynthia Reid, the Minorities Research Group, and Psychology

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[1]University Of Surrey

In 1964 five women formed the 'Minorities Research Group', the first known lesbian organisation in Britain. Cynthia Reid was one of these five women and is thought to be the only surviving member of the original committee. This paper will present her oral history, and demonstrate the value of micro(oral)history in reflecting upon wider narratives of queer liberation. In some ways, Cynthia's account of her experiences reinforces previous historical analysis, especially around the Minorities Research Group, the Gateways and the difficulties of language to describe lesbian experience/identity. However, because it provides a nuanced, individual perspective it also highlights the ways in which Cynthia's experiences differed from others; and thus shows the complexity of lived experience, in contrast to sometimes simplified historical narratives. The areas where Cynthia's experiences appear to be particularly different is around the support she experienced from those working as Psych professionals, including from her psychiatrist ('She was an eccentric woman…') and the Psychologist Charlotte Wolff. She was also notably supported by her family and her mother especially became involved in her (sometimes psychological) work to support other isolated queer people. Such individual stories of support and kindness, of connectivity and community, are often lost in louder histories of activism. Yet, they remain just as vital to understand our queer past and to ensure the preservation of queer history, as well as being somewhat uplifting in the present.

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The Margarets: The interconnected queer lives of Mead and Lowenfeld

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The Margarets first met in person in 1948. Margaret Lowenfeld (1890-1973) literally bundled a bewildered Margaret Mead (1901-1978) into her car, drove erratically across London and forced upon her a tour of her Institute of Child Psychotherapy. Mead later recollected: "She literally kidnapped me." From this unorthodox and alarming first meeting the two became friends. Mead, having been given a demonstration of Lowenfeld's Mosaic Test during this first unforgettable meeting, was instrumental in the application of Lowenfeld's tests in anthropological field work, and assisted Lowenfeld in grant applications. Lowenfeld greatly valued this friendship and upon her death, it was Mead who wrote her obituary.

In this paper, I will outline the queer lives of these two women and the nature of their friendship. Both have substantial legacies in the fields of Anthropology and Child Psychotherapy. I will draw upon recent archival materials including letters, images, and taped interviews about both Lowenfeld and Mead. In doing so, I will further integrate the challenges faced by queer women in this period more broadly, as well as the historical challenges in calling such attachments 'queer' in the present. By concentrating on the arguably romantic relationship between Mead and Rhoda Metraux and Lowenfeld and Ville Anderson, as well as the further correspondence between them all, I will attempt to untangle this complex history. In doing so, I will present a story that begins with kidnap in London 1948 and ends only 2.5 miles east of where the Institute was in 2020.

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"It didn't look like a wedding and we didn't behave like it was a wedding": Understandings of different-sex civil partnerships

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Feminist theorists have often been critical of marriage as an oppressive and patriarchal institution. In the 2000s, debates around the proposed introduction of same-sex civil partnership and marriage centred on recognising rights versus resisting regulation. In December 2019, different-sex civil partnerships became available as a form of relationship recognition. The aim of this research was to explore the perspectives and practices of different-sex couples entering into a civil partnership. We conducted virtual interviews with 21 participants (6 couples and 9 individuals) who had already had, or were planning, a different-sex civil partnership. In our preliminary analysis, we report the ways in which these participants positioned marriage as steeped in problematic patriarchal traditions. By contrast, civil partnerships were framed as offering a way in which relationships could be recognised on the basis of equality for all. When planning their civil partnerships, participants rejected some elements of weddings entirely, while reshaping other aspects to create their own ceremonies. We conclude by discussing the implications of our results for feminist psychologists.

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Shame, Shame, Shame: The Importance of Affect in Critical Disability Studies

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Affect theories have become widespread in feminist research and other critical social sciences but have just recently entered critical disability studies. The aim of this paper is twofold. First, to consider the applications of affective practices to critical disability research. Second, to ground affect theory in empirical data to demonstrate its applicability in promoting understanding about the perplexing experiences of disabled people. I discuss how affective practices can offer a deeper, more nuanced analysis in critical disability studies to unfold shame and other negative affects.

The data is a part of another study (LIFE-DCY founded by RANNÍS nr. 174299-051). This study collaborates with disabled people and service groups to investigate the quality of life and participation of disabled children and youth living in Iceland. In this presentation, I use data from three focus group interviews, conducted in the spring of 2018, with a total of five young men and eleven young women as informants. The young disabled people who participated in the focus groups described a paradoxical experience as their invalid social positions created by normality standards shaped how they acted in the world. The internalized judging gaze of society, established through shaming as affective practice, regulated the young people's behaviour. Even safety issues were compromised at times due to powerful negative affects that were difficult to resist.

Keywords; Affective practices, critical disability studies, shame

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Young people's understandings of sexual relationship power inequalities and the implications for sexual consent practices.

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Aims: This paper aims to consider how young people construct and navigate power inequalities within sexual relationships and the influence these have on sexual consent.

Methods: In the first focus group study, young people aged 13-18 identified and discussed the range of power inequalities (e.g., age, popularity, gender, attractiveness) that were common or important in their sexual relationships. These findings informed the design of short scenarios for a subsequent focus group study, where further young people discussed how these power inequalities impact on their understanding and practice of sexual consent.

Findings: The findings indicate that power inequalities within young people's sexual relationships influence sexual consent practices in important but subtle ways and young people's freedom to negotiate sexual consent is clearly implicated by power inequalities within their sexual relationships. The key findings from the thematic analysis will be discussed, in addition to the implications for Relationships and Sex Education and sexual violence prevention.

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Negotiating identities: Constructing Black women's empowerment through discourses around body management and reshaping practices

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[1]*Leeds Beckett University*

Aim: To explore black women's online talk around their identities during body management and body reshaping practices for a 'curvy-ideal'.

Background: During recent decades black women's body image and body management practices have been studied from a limited perspective mainly centred around the hegemonic "thin ideal". However, a growing body of research has revealed that black women have a preferred body shape referred to as 'curvy-ideal' and engage in body reshaping practices to achieve this. Examination of body management literature reveals there's limited knowledge of meanings and implications around practices to get this body shape despite findings that black women have the highest risk of some unhealthy body management practices and increased use of cosmetic surgery.
Methods: In this exploratory study, we examined the talk of black women collated from the comment sections of 5 different YouTube videos of body reshaping practices for a curvaceous body to explore black women's online talk around their identities. Employing Critical Discourse Analysis, two broad discursive patterns were identified; First, a curvy body is constructed as a natural form of embodiment and an authentication of black womanhood. Second, a contrasting discourse was identified whereby black women without the curvy body can "work at it". We argue that although body management and reshaping practices for a curvy-ideal is tied into black women's identities and an aperture for black subjectivities, empowerment and activism, nevertheless, it requires attention as it may serve to justify or possibly trivialise practices and procedures that could be considered harmful and/or oppressive.

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Using Q Methodology to gain insight into what makes an ideal worker in policing

Ashleigh Bennett[1]
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This paper will present the results of a Q methodological study, to gain insight into understandings of what makes an ideal firearms and tactical officer, for the purposes of improving inclusion and diversity. The research was conducted in collaboration with the Police Service of Northern Ireland, to address organisational objectives around diversity and inclusion – particularly in relation to gender. Q was used, specifically, to examine different viewpoints, as it has been shown to be an effective research tool when exploring and comparing shared understandings. Moreover, Q is designed to include all shared perspectives, including those that may be marginalised by more traditional methods. The participants (n=31) were police officers, strategically sampled to maximise diversity of gender, rank and role. Each participant was asked to sort a set of statements according to their own experiences and understandings of the ideal tactical and firearms officer. The Q sorts were then factor and thematically analysed to identify the following shared understandings: Factor 1 - The competent and knowledgeable officer; Factor 2 - The dependable and loyal officer; Factor 3 - The innovative team player and Factor 4 - The knowledgeable team player. These understandings will be used to create a narrative of the workplace culture and an examination of how the role is gendered.

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Women's experiences of pregnancy after miscarriage: a thematic analysis of online forum discussions

Megan Player, **Kirsty Budds**[1], Nina Martin
[1]*POWES Committee*

Pregnancy is an anxious time for many women but may be more so for women who have previously experienced pregnancy loss. Unfortunately, with as many as one in eight pregnancies ending in miscarriage, this is not an uncommon experience. The aim of this paper is to explore women's experiences of pregnancy after miscarriage through an analysis of posts from an online parenting forum.

Posts from an online parenting forum where women discussed pregnancy after miscarriage were collected. The final data set included 27 threads and 406 individual posts, which were examined using thematic analysis. Following this analysis, 2 overarching themes were developed. The first theme captured women's overwhelming anxiety during the pregnancy, sources of which included memories of their previous loss and consequent fears about the potential for a further loss, scans during pregnancy, and concerns relating to the continuation of signs and symptoms of pregnancy. The second theme highlighted sources of reassurance for women, which in contradiction to the first theme, emphasised the comforting nature of signs and symptoms, in addition to pregnancy scans.

This research highlights pregnancy after miscarriage as highly emotional and anxiety provoking for women. Women may be in a state of flux owing to contradictory responses to tangible sources of evidence which have the potential to either confirm pregnancy continuation or indicate further loss, such as signs, symptoms and scans. We consider these contradictory findings with respect to implications for maternity care and psychological support for women embarking on pregnancy after miscarriage.

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A qualitative study of women's experiences and perceptions of medicalisation during childbirth.

Olivia Chingara[1], Mari Greenfield[1], Victoria Fallon[2] & Sergio A. Silverio[1]
[1]*King's College London,* [2]*University of Liverpool*

Background:
Throughout history, women's bodies have been subject to more medical scrutiny and judgement than their male counterparts. As the male gaze and the medical gaze intersected, there was a resultant rise in the medicalisation of several aspects of women's lives, including childbirth. The medicalisation of childbirth is a biological and sociological phenomenon which frames childbirth – a physiological process – as inherently pathological and utilises medical technology to monitor, diagnose, treat, and regulate birth. This qualitative study aimed to better understand women's experiences and perceptions of medicalisation during their recent childbirth.

Methods:
Twenty semi-structured interviews were undertaken with new mothers via telephone, video-conference, or face-to-face methods. Data were transcribed verbatim and analysed using thematic analysis.

Findings:
Three themes were generated through a thematic analysis of data, with all themes saturating after twelve participants' transcripts were analysed. These were: 1) Loss of Voice During Childbirth; 2) Communication and Support: Efficacy and Advocacy; and 3) Changing Attitudes Towards Interventions. Each theme had three sub-themes and all themes clustered around a central organising concept of 'Loss of Empowerment during Childbirth'.

Conclusions:
Women's views of the medicalisation of childbirth were dependent on their preconceived ideas of interventions and their childbirth experience. This study showed that empowering women through effective and supportive communication and shared decision making may increase women's sense of control before and during childbirth. Intrapartum care should be delivered in a collaborative way avoiding excessive and, at times unwanted, medical intervention to provide women better advocacy, agency, and autonomy over their birth experiences.

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The Family Courts and survivors of intimate partner abuse: the use of special measures by the Judiciary

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After separation from partners, survivors of intimate partner abuse (IPA) often navigate the Family Law system in order to resolve disputes related to divorce and child contact arrangements. IPA survivors can suffer continued post-separation abuse by their former partner during these proceedings, called litigation abuse. Compounding this, the Family Court system has been found to re-traumatise IPA survivors by minimising their experiences, called secondary victimisation. The theory of therapeutic jurisprudence argues that court procedures should minimise negative impacts on the psychological well-being of litigants and maximise positive ones. Both litigation abuse and secondary victimisation could be mitigated by the use of special measures (provisions to enable vulnerable and intimidated witnesses to feel more safe), but there is as yet no formal legislative basis for special measures in Family Courts to protect survivors. Feminist theory would suggest that this may be due to inherent

structural gender inequality within Family Law. This presentation presents preliminary results from the researcher's ongoing PhD work in this space, combining therapeutic jurisprudence and feminist theories to explore how special measures are used to protect IPA survivors in Family Court. Interviews with judges and magistrates have been thematically analysed to probe opinions on the application and impact of special measures. The presentation ends with tentative suggestions for policy changes to better ensure fair trials and improved safety for IPA survivors.

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"Professional nonce": trainee male teachers accounts of working and studying in a female-dominated environment

Lucy Eldred[1]
[1]*Leeds Beckett University*

This research examines how male trainee primary school teachers negotiate masculinities on a majority female university course and within female-dominated placements within primary schools. Current theories of masculinities suggest that 'hegemonic' versions of masculinity within Western societies exert influence on many men. Although there are theories and research suggesting such hegemonic masculinities are becoming less prevalent, the extent of this change is questioned. Examining the accounts of men within a female dominated workspace, arguably an environment which does not promote hegemonic masculine performance, allows us to examine the ways they may (dis)engage with various constructions of masculinities. Four trainee primary school teachers were interviewed before and after their seven-week placement regarding their experiences of masculinity within their course and whilst on placement; participants also kept a solicited diary for the duration of their placement. A discursive analysis of interview and diary data highlighted how the men constructed their gender as advantageous, whilst also pointing to experiences of othering and disadvantage. A promising aspect of this study was the participants' awareness of both implicit and explicit assumptions placed on them; however, this did not necessarily predicate their rejection of such subject positions, suggesting both male and female teachers are responsible for largely maintaining current hegemonic constructions of masculinities within schools. It is important we challenge hegemonic ideas of masculinities within such contexts in order to avoid problematic and stagnant understandings of masculinities and attempt to be more supportive of men's 'transgression' of binary boundaries.

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'As a Black woman people think you're aggressive': Using biographical methods and misogynoir as an analytic tool to understand impacts of oppression on Black women diagnosed with psychosis.

Maria Haarmans[1]
[1]*University Of Manchester*

Derived from the term misogyny, misogynoir as a concept shows how both sexism and racism manifest in Black women's lives to create intersecting forms of oppression. We illustrate how it can be employed within intersectionality as an analytic tool to excavate how racism shapes experiences of severe distress over the life course in Black women diagnosed with psychosis.

Within a Participatory Action Research (PAR) approach, the Biographical Narrative Interpretive Method (BNIM), a depth interview method, was adopted to explore experiences of racism and its impact on wellbeing and interactions with mental health and other institutions. PAR tackles inequalities by conducting research with the people who experience them so that those usually the objects of study become partners in research and policy decision-making. We chose BNIM as it creates a space where participants can tell their story in their own way, less constrained by the researcher's systems of relevancy; an approach particularly significant for women who have experienced oppression and marginalisation. Analysis conforms to BNIM accepted procedures emphasising both the life history and the life story (how the story is told/constructed) and the relationship between the two. Here we, an academic and expert-by-experience researcher, report on preliminary findings of interviews with six participants who identify as Black British, Black Caribbean and Black mixed-race women diagnosed with psychosis.

Incorporating misogynoir within intersectionality enables exploration of complexity for both research and practice bridging individual- with macro-social level analyses potentially leading to more responsive interventions for Black women with psychosis diagnoses.

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"Crossing the line: Lived experience of sexual violence among trans women of colour and those from culturally and linguistically diverse (CALD) communities in Australia".

Alexandra Hawkey[1], Jane Ussher[1], Janette Perz[1]
[1]Western Sydney University

Transgender (trans) women are at higher risk of sexual violence than cisgender women. Trans women of colour face discrimination and violence on the basis of the intersection of their gender and racial identities, and, for some, their sexual identities as queer women. This research project aimed to explore the subjective experiences of sexual violence among trans women of colour and those from culturally and linguistically diverse communities living in Australia. A mixed methods qualitative design and a feminist intersectional approach was adopted. Thirty-one trans women of colour, average age 29 (range 18–54), participated in an in-depth interview. To enhance participant agency in the research process, and our understanding of lived experience, an additional photovoice activity and follow-up interviews were completed by 19 women. Women described being subjected to pervasive sexual violence both in the public and private sphere. This ranged from verbal violence—such as catcalling—to sexual assaults. As a result, there were very few places where women of colour felt safe from sexual violence. The poor health outcomes experienced by many women were closely associated with their exposure to sexual violence and limited avenues for accessing appropriate support. Trans women of colour described experiencing additional prejudice and discrimination due to the intersection of gender, sexuality, race, and social class. Women highlighted the need for multi-faceted sexual violence prevention activities to encourage education, empowerment and cultural change across the general population and support services, in order to promote respect for gender, sexuality and cultural diversity.

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"Strengthening the Family" through Education in Turkey: A Critical Discourse Analysis of a Family Life Education Program

Ayca Gunaydin Kaymakcioglu[1]
[1]Researcher

Family Life Education (FLE) is an adult education program developed and implemented statewide by the Ministry of Family, Labour and Social Policies in Turkey. The FLE was developed with the perspective of "protecting the family", with an aim to improve its peace and welfare. Indeed, family has always engaged attention of politics, and thus, became the center of interest. However, family centered public policies gained priority in the last few years.

The topic of this presentation addresses findings drawn from the critical discourse analysis of the FLE program. The purpose of this study was to explore the construction of "family" in the education program. Explicit and implicit assumptions embedded in the discourse of texts and images were analyzed. What is of particular interest is how "gender" is embodied and how ideologies concerning family are reflected in the language of the program. The findings indicate that the dominant discourses of traditional patriarchal family structures produce limited alternatives for diverse families and constrain understandings of needs and educational practices available.

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Perceptions and experiences of burnout and resilience within frontline staff working within the Gender Based Violence (GBV) sector

Madeleine Kelly[1], Leyla De Amicis[1]
[1]University Of Glasgow

Following a surge in Gender Based Violence (GBV) during COVID-19, demand for services supporting GBV survivors rose, increasing the pressure placed on GBV services and their staff. Several studies have examined burnout and resilience in other fields, but little research has explored this phenomenon in GBV workers. In this study, twelve semi-structured interviews with UK-based frontline GBV workers were conducted, to explore GBV workers' views on the topic. Thematic analysis identified constraints due to funding (leading to: understaffing; misalignment between worker and funder visions of the service; and a negative reflection of the value of women) and the nature of GBV work (changed world view and sense of powerlessness) contributing to burnout. Protective factors like individual self-care, team support, and type of organisational structures (e.g. supportive management; and policies affecting the working place) nurtured their resilience. Bronfenbrenner's ecological perspective could explain how individual workers' experiences of burnout were linked to wider structural issues of gender inequality. Policy recommendations for increased funding of services tackling GBV were coupled with a recommendation for adequate training and a cultural shift in statutory services working alongside GBV organisations, to support them

in taking a more proactive role in supporting survivors. Both recommendations enable the pressure placed on GBV organisations to be reduced. Future studies will need to explore more extensively perceptions of GBV workers from racialised communities.

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Pregnancy, pandemics and the transition to motherhood

Abigail Locke[1]
[1]Keele University

This paper forms part of a larger study that considers the place of media (social and print) in the transition to pregnancy and early parenthood. As the research literature demonstrates, pregnancy and the transition to parenthood are a time of both excitement and anxiety. At the current time many parts of the world have had restricted movements to the Covid-19 pandemic. In the United Kingdom, one area of society that was dramatically affected were maternity services with NHS trusts not allowing partners to attend routine maternity and postnatal care, with further uncertainty as to whether birth partners were permitted. This paper considers the role that online social support, through peers and social media provides to expectant and new mothers. The data drawn on in this paper is twofold; initially considering media representations in the transition to motherhood during a pandemic using data drawn from Proquest Newstand for articles related to pregnancy during the pandemic of the last year; secondly the role that online social support provides to expectant and new mothers using data drawn from the UK parenting website Mumsnet 'Talk' where expectant and new mothers post questions, seek support and discuss their experiences. Both sets of data were analysed using a Critical Discursive Psychological approach that enabled a consideration of the key discourses and positions that were being constructed. Unsurprisingly a key finding was around the anxiety of the unknown for expectant mothers and the assurances and solidarity were gained for expectant and new mothers through Mumsnet.

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Forging the Chains that Bind: Grooming Vulnerability

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At least one in three women will experience some form of domestic abuse within their lifetime (Office of National Statistics, 2019). Existing research suggests that various grooming strategies are required in order to ensure victim receptivity and non-disclosure of abusive behaviour (Wolf & Pruitt, 2019). Using the experiences and observations of domestic abuse professionals currently working within the field, this study explored the role of perpetrator grooming and victim vulnerability within psychologically coercive intimate partner relationships. Improved understanding of the connection between grooming strategy and vulnerability could better inform preventative programmes delivered to schools and institutions, and thus help reduce domestic abuse prevalence rates. Nine semi-structured interviews investigated the views and experiences of domestic abuse professionals currently practicing within the field. Thematic analysis highlighted that these professionals perceive vulnerability as not dependent upon the action of being groomed but considered grooming strategy to be dependent upon the presence of vulnerability. Individuals higher in vulnerability (e.g. disability, past trauma) are expected to be at greater risk of being abused. Domestic abuse professionals reported the consistent yet nuanced and opportunistic nature of grooming strategy as well as the continued presence and use of rigid gendered stereotypes. Future research using both quantitative and qualitative data from victims, perpetrators and third parties could clarify the concept of grooming vulnerability more strongly. Hence, this study suggests that effective prevention programmes could benefit from increased recognition of the significance of grooming strategy and victim vulnerability, with particular attention paid to continued patriarchal norms within our society.

Keywords: Intimate Partner Violence, Victim Vulnerability, Grooming, Grooming Induced Vulnerability, Psychological and Coercive Abusive, Protective Factors

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Impact of COVID-19 lockdown on the home lives of ethnic minority women in the UK

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It is known that crises, including public health emergencies, compound gender-based power dynamics and underlying inequalities in socio-economic and health systems, thus exacerbating violence against women, particularly when quarantine is involved. The current COVID-19 pandemic has been no different. It has been reported that rates of domestic violence increased all over the world due to mandatory social isolation imposed on citizens, which exposed many women to increased contact with their cohabiting perpetrator. Domestic abuse continues to affect victims in comparable ways but there is also evidence to suggest that those from minority backgrounds are disproportionately impacted by domestic abuse. However, the needs and challenges of women from the BME communities, especially with respect to domestic abuse experiences during the pandemic, are understudied. The present study aims to address this gap by understanding how these intersecting identities of gender, race and ethnicity compound the experiences of abuse of women within ethnic minority communities. The objective is to explore the impact of the lockdown on Black and minoritised women in the UK. An online survey using snowball sampling technique is used to collect data from women from the Black, Asian and Mixed ethnic groups in the UK. Results from the study help to identify various patterns of reporting domestic abuse, barriers to help seeking, impact on women's mental health and well-being and role of social norms in influencing behaviour. It is essential to have response frameworks informed by such research since it is unlikely to be the last pandemic.

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'My Head Was Like a Washing Machine on Spin': Women's Experiences of Accessing Support

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This presentation draws on data collected as part of two larger studies to set out some of the issues faced by women when seeking support from agencies. The first study examined the processes by which women enter, endure and exit relationships with abusive men. The second study explored the intersecting experiences of those accessing a service for women involved in prostitution. Taking a feminist poststructuralist approach, the authors point to the gendered nature both of the experiences that propel women toward help-seeking and of the responses they receive from agencies. They note the current socio-economic context within which those experiences and responses are set, and the importance, for women, of the specialist women's sector. Data were collected via narrative-style interviews with twenty-five women with lived experience of the issues being explored. Many women noted that, when initially seeking support from agencies, they had either been offered no service or inappropriate services. They spoke of being required to engage with multiple services, constantly retelling their stories, and the competing and conflicting demands made of them by professionals. These accounts were contrasted with the service they received from the specialist women's sector. The findings are presented in terms of their meaning for, and impact upon, women accessing professional support.

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On monsters, myths and violence: How dominant discourses on violence constitute the experience of perpetrators of violence in intimate relationships.

Katrín Ólafsdóttir[1], Annadís Gréta Rúdólfsdóttir[1]
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The aim of this paper is to examine the myth of the monster and how it informs the experiences of perpetrators of violence in intimate relationships. The monster-myth is a production of discourse on violence and rape culture. It can be seen in assumptions about violence in intimate relationships that are far removed from reality. Our intention is to answer the following: How is the experience of perpetrators of violence in intimate relationships constituted by the dominant discourses on violence and how does that influence the formation of the individual self?

In this paper we examine the experience of seven men who admit to having committed sexual or physical violence in a relationship. We're interested in the discursive context they draw on when making sense of their experiences as perpetrators of violence and how they constitute their individual selves in relation to dominant discourses of violence, specifically the monster-myth.

Research shows that survivors of rape and IPV often don't recognize the acts carried out against them as violence when they don't fit the common discourse of such violence. Furthermore, there's a hierarchy within the discourse

where some acts are considered more serious than others, according to how well they fit the monster-myth. Our findings suggest the same applies for perpetrators who often don't recognize their actions as violent as well as processing their experiences differently depending on how well their actions fit the monster-myth. We argue the myth is harmful as it prevents men from recognizing their acts as violent.

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'Fat person walks into the therapist's office' ... Can we imagine a size affirmative future for psychotherapy?

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This session presents findings from two studies 1. exploring the experience of clients of size in relational therapy and, 2. examining attitudes of therapists towards their fat clients and the notion of weight stigma. Psychotherapeutic literature on weight stigma is scarce. What does exist shows clinical decision making is negatively impacted by client weight. Fat activist and critical dietetic literature evidence fat stigma in contexts such as the workplace, educational and medical settings. Online questionnaires gathered qualitative data about fat people's experiences of therapy (n=33) and therapist attitudes toward their fat clients respectively (n=38). Data was analysed thematically (analysis ongoing). Participant quotes are used to construct a fictional conversation based on Rachel Wiley's (2017) performance poem 'Fat Joke' highlighting stigma faced by fat people in medical settings (www.youtube.com/watch?v=mFQ7zqn6j18). Findings show fat clients experience barriers to constructive conversations about their size in psychotherapy (for example the accessibility of the environment, perceived privilege of the thin therapist). Therapist responses mirror the rhetoric of the (so called) obesity epidemic and diet culture. Negative responses such as feelings of disgust are denied outright, or rationalised using theoretical explanations (e.g. 'this is a reflection of client self-disgust'). Some therapists explore the possibility that their reactions may be a result of unconscious bias. Results represent a small sample and do not fully explore how size intersects with other elements of client diversity. They do, however, provide rationale for further, detailed research into the function of weight stigma in psychotherapy and need for size affirmative practice guidelines.

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A feminist future for legal gender? Foregrounding non-binary perspectives

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What might be a feminist future for legal gender? There has been recent growth in the number and visibility of individuals viewing their gender as outside of conventional sex/gender categories. In a number of jurisdictions globally, but not the UK, the binary two-sex registration of gender close to birth has changed. In this talk we explore non-binary people's perceptions of legal gender status and reform. Nonbinary participants reported support for reform (85.5% (n=165) in favour) to the current UK legal gender system. Over half (57%, n=110) were in favour of abolishing legal gender (i.e., the state would no longer assign a legal gender status), although this was perceived to be 'an impossible dream'. The introduction of a third gender category was deemed a positive and more realistic option for reform, but inferior to complete abolition of legal gender status. We centre nonbinary people's perspectives in order to trouble some of the taken-for-granted assumptions in current debates around sex/gender, with the aim of moving beyond a very 'binary drama'.

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Reappraising the 'baby brain' stereotype: The impact of self-objectification in pregnancy on performance

Madeleine Pownall[1]
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Throughout pregnancy and into early biological motherhood, women experience profound levels of body surveillance, societal pressure to 'perform' their pregnancy correctly, and critical appraisals of their bodies. Pregnant women and new mothers are also stereotyped to have weak cognitive functioning, particularly related to their memory, as reflected in the colloquial terms of 'baby brain' or 'mommy brain' that pervades the literature. To date, this literature has predominantly stemmed from a cognitive, rather than a social, epistemology. We suggest that social psychological theories may be useful in unpacking the 'baby brain' stereotype. To begin this reappraisal, we first test whether objectification can account for differences in performance. Fredrickson and Robert's (1997) Objectification Theory has reliably demonstrated how body surveillance, self-objectification, and body shame can impede women's cognitive performance in a range of different domains. However, this research paradigm has not been applied as a potential explanation for the 'baby brain' stereotype related to mothers' memory functioning. In

this experimental study, we tested whether a state self-objectification manipulation (Calogero, 2013) can increase body surveillance and thus negatively impact pregnant women and new mothers' memory functioning in a 2 (self-objectification vs. control) x 3 (pregnant women vs new mother vs. female control) experimental design (N = 450). We found that, while new mothers' recall was lower than never-pregnant women, self-objectification generally did not affect memory ability on a standardised memory task. We will share suggestions to move this literature forward, including noting other promising social avenues of research, such as stereotype threat theory.

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Picturing Equality: a critical qualitative challenge to the inequalities faced by non-normative gender identities in the UK

<u>Annabel Roberts[1]</u>
[1]*Keele University*

Throughout pregnancy and into early biological motherhood, women experience profound levels of body surveillance, societal pressure to 'perform' their pregnancy correctly, and critical appraisals of their bodies. Pregnant women and new mothers are also stereotyped to have weak cognitive functioning, particularly related to their memory, as reflected in the colloquial terms of 'baby brain' or 'mommy brain' that pervades the literature. To date, this literature has predominantly stemmed from a cognitive, rather than a social, epistemology. We suggest that social psychological theories may be useful in unpacking the 'baby brain' stereotype. To begin this reappraisal, we first test whether objectification can account for differences in performance. Fredrickson and Robert's (1997) Objectification Theory has reliably demonstrated how body surveillance, self-objectification, and body shame can impede women's cognitive performance in a range of different domains. However, this research paradigm has not been applied as a potential explanation for the 'baby brain' stereotype related to mothers' memory functioning. In this experimental study, we tested whether a state self-objectification manipulation (Calogero, 2013) can increase body surveillance and thus negatively impact pregnant women and new mothers' memory functioning in a 2 (self-objectification vs. control) x 3 (pregnant women vs new mother vs. female control) experimental design (N = 450). We found that, while new mothers' recall was lower than never-pregnant women, self-objectification generally did not affect memory ability on a standardised memory task. We will share suggestions to move this literature forward, including noting other promising social avenues of research, such as stereotype threat theory.

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Parents of adolescents, sexting and consent; a discursive approach
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Sexting is the interpersonal exchange of sexually suggestive, self-produced images, videos or texts through technological means (Doring, 2014). Sexting has been characterized as a phenomenon primarily linked to adolescents; the dominant discourses in academic literature are often accompanied by advice with alarming messages that call parents to action (Jeffery, 2018). However, very few studies have been conducted on parental perceptions of sexting.

This talk outlines the novel contributions of my doctoral research which adopts a critical discursive psychology (Wetherell & Edley, 1997) approach to explore how parents of adolescents make sense of and position themselves in relation to sexting. I employ a feminist/Foucauldian theoretical perspective to provide insight into gender/power relations. For the present study, the dataset consists of 15 dyadic, semi-structured interviews with parents/carers of adolescents (N=30). I will outline the interpretative repertoires, subject positions and ideological dilemmas through which parents make sense of consent, sexting and monitoring. I will describe how sexuality, maturity and agency were aligned to long standing gendered double standards. Moreover, I will discuss parental repertoires regarding sexting perpetuating victimhood, and the positions these constructions open for adolescents in relation to their gender and sexuality. Finally, I will explain the ideological conflict regarding coercion, consent and parental monitoring practices. Limitations and implications will be discussed.

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Cruel optimism in young Women's stories about losing/gaining weight when dating

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[1]University Of Iceland

This paper adopts a discursive/affective framework to explore young women's (18-24 years old) ideas about the importance of body weight when dating. The data was collected using story completion methodology where participants were randomly presented with either of two different story stems and asked to complete the story. In the story stem a fictional female character was on her way to a date and noticed when she looked in the mirror that she had either lost or gained weight. In total, the sample consists of 73 stories that were analysed thematically. Recurrent themes were that slim bodies were deemed to be of more value than fat bodies and that it was the young woman's responsibility to work on herself so that she would come across as the best version of herself. The stories also showed that there was a lot of anxiety and shame attached to the fat body; yet when the character had lost weight she was filled with dread because she anticipated that no matter how much weight she lost it would never be enough. These set up relations of cruel optimism where young women grapple with fantasies they cannot achieve at a great cost to themselves. A number of stories showed resistance against dominant ideas about appearance and portray them as an obstacle to young women's well-being. The research provides an insight into the complex relationship young women have with affective/discursive ideas about the body and the constant surveillance and work those ideas demand from them.

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"It's a cultural thing": How entitative portrayals of British South Asian Muslims are explained using attributions and essentialism

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This study aimed to understand how new racist discourse, based on cultural essentialism, was explained by those belonging to social groups that are marginalised by or benefit from systemic racism in the UK. Twenty interviews and four focus groups were conducted with 42 participants in total; the discussions of 21 British South Asian Muslims (BSAM) were compared to those of 21 British white non-Muslims (BWN). Entitative portrayals of BSAM that drew on negative stereotypes were used as stimuli to investigate the uses of attributions and essentialism by BSAM and BWN in explaining the portrayals. The results showed that both groups made internal and external attributions to BSAM to explain the stimuli but tended towards essentialising the group. Strategic essentialism was used by BSAM to resist negative stereotypes. When making internal attributions to the group to explain the portrayals, BSAM mostly essentialised South Asian culture whilst BWN essentialised Muslimness; both explanations perpetuated negative stereotypes. This provides insight into how attributions and essentialism are used for resistance, internalised racism and the perpetuation of new racist discourse around Muslims in Britain. Knowledge producers should be cautious of presenting social groups as entities because of the tendency of both racially marginalised and privileged individuals to further essentialise said groups; this is key in furthering new racist discourse.
Key words: new racism, essentialism, attribution, Islamophobia

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Between powerlessness and resistance: Immigrant women and intimate partner violence in Iceland

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Research funded by the National Icelandic Research Fund and the Icelandic Equality Fund. At the height of #metoo in January 2018, immigrant women in Iceland shared their experiences of abuse and violence in intimate partnerships (IPV) (Júlíusson, 2018). These stories revealed underlying factors regarding their experiences of institutionalized and epistemic violence, as related to the women's personal backgrounds and reactions of state institutions and service providers. There is limited research on the intersection of intimate partner violence and immigrant status in Iceland, though recent data indicate that a disproportionate number of immigrant women seek help at the women's shelter (Kvennaathvarfið 2017).

In light of this, our paper analyzes the diverse patterns of violence, the underlying power structures and the various modes of oppression through the immigrant women's experiences. Drawing on the women's narratives, the paper

answers the following research questions: How is violence constructed within the #metoo narratives of immigrant women in Iceland? How do power dynamics constitute this violence?

By conducting a poststructuralist feminist discourse analysis of the 16 #metoo narratives concerning IPV of immigrant women in Iceland our results indicate the vulnerable position immigrant women in Iceland occupy. In order to raise awareness about the challenges immigrant women face, we must make these power structures visible. Our results lay the groundwork for future in-depth research on how systemic and institutional violence is reproduced when working with immigrant women who experienced IPV.

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"Every New Year I think I can do it": A feminist-informed narrative analysis of one woman's story of a life of "weight-watching"

Maxine Woolhouse[1]
[1]*Leeds Beckett University*

Purpose: To explore how women make sense of their experiences of 'weight-watching' and construct and negotiate various identities, as narrated in their life stories

Background: It is extensively argued in feminist and critical psychological literature that discourses around female bodily discipline and weight management are deeply oppressive yet seemingly difficult to resist, as indicated by the "perennial appeal" of weight loss diets and similar body management practices. However, despite a plethora of feminist literature critiquing such patriarchal disciplinary practices, there are few studies to date which have explored the life stories of women with a focus on their historical and current experiences of 'weight-watching', weight loss and weight gain.

Methods: Drawing from an ongoing project, this paper focuses on one woman's account of her experiences of 'weight-watching' as narrated as part of a life story interview. Employing a feminist-informed narrative psychological approach, three key themes were identified: 'Unruly bodies, unruly lives' which pertains to dramatic weight fluctuations in the context of significant life changes; 'The promised land of weight loss' which captures the tension between self-acceptance and pursuing the 'weight loss dream', and 'Anxieties about losing Peter Pan' whereby the participant grapples with the hypothetical of her younger husband leaving her for a slimmer woman. The themes are discussed alongside the overall narrative structure and the various narrative tones adopted. The findings are considered in the context of broader discourses and power structures which serve to position women's bodies as failing, inadequate, and in constant need of improvement and maintenance.

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