

FEMINIST UTOPIAS & CONSTITUTIONALISM

*RE-IMAGINING FEMINIST
FUTURES*



Durham University
6-7 June 2024

TABLE CONTENT

01 Welcome to Durham

02 Things to do & see

03 Food & drink

04 About the venue

05 About the workshop

06 Schedule

08 Keynote speakers

10 Reading list

11 Questions to consider

13 Dress code

WELCOME TO



DURHAM

Durham is a captivating city located in the Northeast of England, with winding cobbled streets and a prominent peninsula crowned with the dramatic Durham Cathedral and Castle.

The cathedral and castle not only dominate the skyline, they are also a designated World Heritage Site. Durham is a small and compact city, its bustling selection of riverside cafes, bars and restaurants await you at the end of the day.

THINGS TO DO & SEE

UNMISSABLE SIGHTS IN DURHAM

Durham Cathedral - Some experiences available include guided tours, climbing the tower and exploring the museum.

Durham Castle, dating from 1072 and home to the University's oldest college. Guided Tours are £5, tickets can be purchased from Palace Green Library.

MUSEUMS & GARDENS

- UNESCO Heritage Site
- Oriental Museum
- Botanic Gardens
- Hall Crook Gardens (National Trust)

OTHER

Prince Bishop River Cruiser and Browns Rowing Boats



FOOD & DRINK

CAFÉS

- Flatwhite Café / Flatwhite Kitchen
- Cafédral
- Vennels
- Claypath Deli
- Leonard's Coffee House
- Whitechurch
- Chapters

RESTAURANTS

- Akarsu Turkish Restaurant & Grill
- La Spaghattata
- Zen
- Nadon Thai
- Barrio Comida
- Cellar Door
- The Rabbit Hole

Finally, do not miss **College Bars** for cheaper drinks and an authentic Durham experience:



PUBS & BARS

- The Swan & Three Cygnets
- Market Tavern
- Half Moon
- Ye Old Elm Tree
- The Head of Steam
- Bar 33
- Old Tom's Gin Bar
- Blue Eye
- The Library



- Undercroft Bar (Undie) @ University College (Castle)
- St. Cuthberts' Society Bar
- Hatfield Bar

ABOUT THE VENUE



Durham Law School

Palatine Centre, Stockton Road,
Durham DH1 3LE

ABOUT THE WORKSHOP

The Northern Bridge funded workshop "Barbie, Feminist Utopias & Constitutionalism: Re-imagining Feminist Futures" is a hands-on opportunity to engage in feminist methodologies of knowledge production applied to contemporary feminist issues.

Using the popular 2023 Barbie film as a starting point, the 2-day event is directed towards critically engaging with what makes a feminist utopia; specifically inviting imaginings beyond and against the liberal feminist framework of the film. Working together, we will craft a constitution for our hoped-for feminist future in a zine format.

While participants will be sent questions to reflect on prior to the workshop, to allow for a truly co-creative process, the majority of knowledge production will occur on the day. This means that there is no need to prepare or present a paper!





SCHEDULE

**Subject to minor modifications, keep an eye on your email!*

Day 1: Thursday, 6th June

Time	Activity	Location
17:30 – 20:15	Workshop induction / social event <ul style="list-style-type: none">• Making Barbies**• Structured improvisation	Law School Common Room, top floor of Palatine Centre
20:30 – 21:30	Dinner	Law School Common Room, top floor of Palatine Centre

*** Do not miss on an opportunity to take a free Barbie doll home!*

Day 2: Friday, 7th June

Time	Activity	Location
8.30	Registration	Law School, Palatine Centre
9:00 – 9:15	Introduction	PCL054
9:15 – 10:15	Panel discussion on Barbie, feminist utopias and constitution	PCL054
10:15 – 11:00	Morning break	Law School, Palatine Centre





SCHEDULE

**Subject to minor modifications, keep an eye on your email!*

Day 2: Friday, 7th June

Time	Activity	Location
11:00 – 12:30	Constitution writing session 1	PCL054
12:30 – 13:30	Lunch	Law School Common Room, top floor of Palatine Centre
13:30 – 15:00	Constitution writing session 2	PCL054
15:00 – 15:15	Afternoon break	Law School, Palatine Centre
15:15 – 16:30	Zine making	Law School, Palatine Centre
16:30 – 17:00	Sharing and closing remarks	PCL054
19.30	Self-funded dinner	TBC

KEYNOTE SPEAKERS



RUTH HOUGHTON, SENIOR LECTURER IN LAW AT NEWCASTLE UNIVERSITY

Throughout her research in global constitutionalism and international law, Ruth uses feminist methodologies and constitutional and political theory to challenge the disciplinary assumptions on democracy and constituent power. Ruth's most recent work utilises law and humanities methodologies, including work on speculative fiction, utopias and feminist manifestos, as well as theatre productions to understand (re)constructions of constitutional moments and provide novel re-imaginings of constituent power.

OPEMIPOSI (OPE) ADEGBULU, RACE.ED STUART HALL FOUNDATION FELLOW AT THE UNIVERSITY OF EDINBURGH

Ope's research argues for the decolonisation of the public interest, that is, the delinking of peoples' interests from universal (hegemonic modern Western) abstracts which rather than include all, excludes and erases many, implicitly privileging a dominant, 'objective' norm to the detriment of others. This research explores the notion of alternative modernities to investigate possible reconstitutions of the public interest.

KEYNOTE SPEAKERS

KATUCHA BENTO, LECTURER IN RACE AND DECOLONIAL STUDIES AT THE UNIVERSITY OF EDINBURGH

Katucha research focus on Black feminisms, Critical Race Studies, Decolonial Studies, Queer Studies, Nation and Nationality, African Diaspora, Discourse and Rhetoric Studies, Anti-racist Pedagogies. Her research projects are now interested in exchanging knowledge and generating dialogues from transnational antiracist solidarity.

COLIN MURRAY, PROFESSOR OF LAW AND DEMOCRACY AT NEWCASTLE UNIVERSITY

Colin's current research is focused in the fields of national security law, legal history and public law. His work explores the changing nature of governance, concepts of citizenship and allegiance and their increasing significance in legal discourse. This research examines the UK Government's use of "good citizenship" justifications to deny prisoners the right to vote.

AOIFE O'DONOGHUE, PROFESSOR OF LAW AT QUEEN'S UNIVERSITY BELFAST

Questions of tyranny, utopias, feminist legal drafting, Brexit's impact and international economic law alongside feminist legal history as well as law and literature form critical elements of Aoife's research focus. Working on projects relating to utopias, feminism and international law, including theoretical, historical as well as law and humanities perspectives her work questions the underlying rationales for legal/political structures.

READING LIST



Barbie and Constitutions

- Ruth Houghton, CRG Murray and Aoife O'Donoghue, 'Kenstituent Power: An Exploration of Feminist Constitutional Change in Greta Gerwig's Barbie' Feminist Theory (forthcoming) https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4714697
- Podcasts: 'Ireland/Northern Ireland: Feminist Constitutional Futures' (LawPod) <https://lawpod.org/ireland-northern-ireland-feminist-constitutional-futures/>

Feminist Manifestos and Constitutions

- Ruth Houghton and Aoife O'Donoghue, 'Manifestos as constituent power: Performing a feminist revolution'. Global Constitutionalism 2023, 12(3), 412-437.
- Ruth Houghton and Aoife O'Donoghue, 'Introduction to special issue: Feminist manifestos and global constitutionalism'. Global Constitutionalism 2023
- Günter Frankenberg, 'Comparing Constitutions: Ideas, Ideals, and Ideology – Towards a Layered Narrative' (2006) 4(3) I·CON 439

Examples of Feminist Manifestos

- Penny A Weiss (ed), Feminist Manifestos: A Global Documentary Reader (New York University Press, New York, 2018)
- Breanne Fahs, Burn it Down! Feminist Manifestos for the Revolution (Verso, New York, 2020)
- Olympe de Gouges, Declaration of the Rights of Woman and the Female Citizen (1791)
- Women's Rights Convention, Declaration of Sentiments and Resolutions (Seneca Falls, NY, 19–20 July 1848)
- Combahee River Collective, 'Combahee River Collective Statement'
- Eva and Co: The Manifesto (1992)
- Legacy Russell, Glitch Feminism (Verso, New York, 2020)
- Laboria Cubonicks, Xenofeminist Manifesto (Verso, New York, 2018)



Questions to consider

1. If you were writing a manifesto, what three demands would you include?
2. In your feminist utopia, is there a constitution? If there is a constitution, who gets to write it, how often should it be changed, is it written/drawn/danced/performed, and how do people access the constitution?
3. In your feminist utopia, what is the role of the “home”/*Barbie DreamHouse*?
4. In your feminist utopia, how do you incorporate accessibility and what does that look like?
6. In your feminist utopia, how do you conceptualise care?
7. How capitalism, ecology, race, gender and sexuality be informed in a *Barbie world*?
8. Is capitalism-free, ecological justice (including plastic-free), racial justice, gender and sexuality liberation possible in a *Barbie world*?



In thinking about the previous questions, you might consider the discussion on the Barbie Dream House in Ruth Houghton, CRG Murray and Aoife O'Donoghue, 'Kenstituent Power: An Exploration of Feminist Constitutional Change in Greta Gerwig's Barbie' *Feminist Theory*' (forthcoming).

https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4714697.

Read also the following provisions and consider what you would change about them:

Article 25 of the Universal Declaration of Human Rights

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

Article 41.2 of the Irish Constitution

1. In particular, the State recognises that by her life within the home, woman gives to the State a support without which the common good cannot be achieved.
2. The State shall, therefore, endeavour to ensure that mothers shall not be obliged by economic necessity to engage in labour to the neglect of their duties in the home.

Other Bibliography

Article: "White woman, listen!" by Hazel Carby.

Book: "All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies" Edited by Akasha (Gloria T.) Hull, Patricia Bell Scott, and Barbara Smith.

DRESS CODE



In recognition of the playfulness that surrounded clothing and the Barbie movie, alongside the gendered and policed nature of clothing in general, we will expressly adopt a feminist utopian dress code (i.e. **wear whatever you want!**).

This could include a matching hot pink set, your most comfortable hoodie, gender-bending/non-binary clothing, glittery eyeshadow, no makeup, clothing that shows off your favourite tattoo... whatever you would ideally wear in your feminist utopia.

The organisers firmly believe that traditional, Eurocentric standards of professionalism are arbitrary and exclusionary, as our clothing, body modification, hairstyle, and general appearance has no bearing on our academic work. In fact, we wish to create a space where we can encounter individuals in the way they wish to be encountered. If you are still feeling unsure about what is ok, please get in touch.



SEE YOU SOON!

