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INTRODUCTION

Establishing, placing, engaging and doing feminist geographies

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Introduction

This *Handbook* reflects the immense depth of interest, developments, directions and tensions in gender and feminist geographies. It brings together 48 chapters by new, emerging and established scholars, activists and artists in order to highlight original international work in gender and feminist geographies. For nearly five decades – from the 1970s onwards – geographers have employed feminist and other critical social theories to understand gender, power, place and space. There is now a vast and considerable literature in gender and feminist geographies, and also a growing number of scholars who bring feminist theory and praxis to diverse topics and locations. There are unmistakable continuities between earlier compendiums, such as *Geographies of New Femininities* (Laurie et al. 2014), *Feminist Geography in Practice* (Moss 2002) and *A Companion to Feminist Geography* (Nelson and Seager 2005) and this *Handbook*. The differences between earlier volumes and this one suggest that the field of scholarship continues to mature in theory and practice, in part by diversifying the voices and perspectives that refocus its scholarship towards new questions, new approaches and new critical theories.

This *Handbook* aims to provide a window into established gender and feminist geographies while pointing readers towards new directions. We, as editors, are deeply honoured to be caretakers of the chapters. From the outset, our main goal has been to represent the diversity of research, different theoretical frameworks, the variety of methodological tools and the multiplicity of practices within gender and feminist geographies. The range and merit of different approaches to gender and feminist geographies are based on different interpretations of what is regarded as salient and significant for scholars and activists. Where we have succeeded in achieving our goal, we are indebted to the contributors to this compendium; where we have failed, we look with hope towards the scholars who will generate their own inspired points of departure.

Early in our collaboration as editors, we recognized that producing this *Handbook* provides the opportunity to encourage contributors to bring their commitments into their authorship. Gender and feminist geographers were invited to contribute a chapter and, wherever possible, to co-author the chapter with others, such as established or new and emerging scholars,

students, activists, community groups and artists. We are delighted to have 100 authors from 18 countries. This *Handbook*, then, provides a comprehensive statement, thematic overview and reference point for contemporary feminist geographies and gender studies in an international and multidisciplinary context. Specifically, it provides critical reviews and appraisals of the current state of the art and future development of conceptual and theoretical approaches, as well as empirical knowledges and understandings of feminist geographies and gender studies.

As editors and feminist scholars from different parts of the world – India, Britain, Aotearoa New Zealand, the USA and Brazil – our experiences of feminist theory reflect the ways that our own biographies in place and space intersect with dominant forms of knowledge. Our conversations have raised questions about what it means to publish a feminist handbook in English with a Western press or what to recommend by way of authors' writings, which use a specialist, theoretical language that can be inaccessible even to seasoned scholars. We have worked to try to decentre Anglo-American and Eurocentric Western knowledge. The politics of knowledge production is crucial to feminism, and it is a central concern within this *Handbook*. We hope this collection continues to transform the discipline of geography through building capacity with new practitioners and early career researchers. We also hope this collection enables geographers to critique and question static concepts and paradigms (Johnson 2009, 2012; Peake 2015).

Our diverse positionalities in the global networks of scientific production allow us to reflectively engage with the advantages and disadvantages of a coloniality of knowledge (language skills, access to economic and technological resources and networks of personal and professional relationships). The solidary conciliation of our simultaneous strengths and weaknesses, not always easy, was the energy that created cracks in the power structures so that we could advance towards *pluri-* and *multi-*located geographies.

Gender and feminist geography scholarship is, of course, dependent on time and place. Knowledge, therefore, is diverse in its aims, articulations and practices. We embrace this diversity and the many links that the authors make to other critical geographies, such as queer, social, cultural, anti-racist and post-colonial geographies. What unites this diverse scholarship is the disruption of inequalities and an articulation of difference. This collection, then, enables us to showcase the different places and concepts identified and detailed by contributors as vital to the establishment and development of gender and feminist geographies. Living a feminist life (Ahmed 2017) happens somewhere, as this *Handbook* shows.

The *Handbook* focuses on contemporary social and political places and gives an ongoing feminist commentary on gender, places and spaces at a variety of scales. Our aims for the *Handbook* were ambitious. They were to: establish thematic overviews of gender and feminist geographies; provide critical reviews and appraisals of the current state of the art and future development of conceptual, theoretical and methodological approaches, as well as empirical knowledge and understanding of gender and feminist geographies; engage simultaneously with different geographical scales and societal issues, such as violence, resistance, agency and desire; reflect the politics, methods, theories and practices involved in feminist geographies; and showcase the ongoing transformative research that arises from feminist geographical knowledges. As we write this Introduction and review the chapters one more time, we are truly delighted with the exciting, engaging and challenging content that authors have brought to the *Handbook*.

In what follows, we briefly outline some existing research and literature upon which this *Handbook* rests and extends, noting also the current social and political context in which these chapters were written. We have called this 'Changing places, politics and gender' to recognize the powerful gendered geopolitical geographies across the globe. Second, we offer an overview of each part: Establishing feminist geographies; Placing feminist geographies; Engaging

feminist geographies; and Doing feminist geographies. By introducing each part, we hope to clarify connections and divergences between chapters. Finally, we offer personal and political reflections about the editorial work that we did in and around our lives in five different countries. The ‘personal is political’ is a well-established feminist theoretical tool, and we highlight events that impacted on the making of this *Handbook*.

Changing places, politics and gender

It is generally agreed that feminist geography took root in the 1970s, along with the rise of social movements and when the concept of gender began to take hold (Mackenzie 1984; Nelson and Seager 2005). The ‘strange case of the missing female geographer’ (Zelinsky 1973) was not an isolated incident (see, for example: McDowell’s 1979 *Women in British Geography*; Momsen’s 1980 *Women in Canadian Geography*; the Women and Geography Study Group of the Institute of British Geographers’ *Geography and Gender*, IBG 1984; and García Ramón et al.’s 1988 *Women and Geography in Spanish Universities*). Yet, while this groundbreaking work is important, feminist geographer Janice Monk’s (2004) research shows us that since the late-nineteenth century there have been hundreds of women professional geographers (see also Maddrell 2009). Monk (2004, 1) points out that ‘histories of American geography have tended to concentrate on geographic thought and on the men who have been seen as major figures in research’. Monk (2004; see also Peake 2015) also highlighted the women geographers working in and beyond the margins of the academy but at the centre of social movements, many of whom, such as African–American Thelma Glass (1916–2012), were civil rights activists.

These early reflections – perhaps better framed as an insistent intervention – serve as a reminder that feminist geographers have long been rethinking key geographical concepts, such as class (Gibson–Graham 2006), work (McDowell 1997), development (Momsen and Kincaid 1993), migration (Pratt 2012), mobility (Hanson 2010), methodologies (Kinson and Cupples 2014); and ‘space, place and knowledge’ (Moss and Al Hindi 2007). Feminist geographers have also developed new subject areas and foci of inquiry for the broader discipline, for example bodies (Longhurst 2001), home (Blunt and Dowling 2006), emotion and affect (Davidson and Bondi 2004; Thien 2005; Tolia–Kelly 2006), political ecology (Mollett and Faria 2013), sexuality and space (Bell and Valentine, 1995), Indigenous (Radcliffe 2014; Simmonds 2011) and transgender and gender-variant geographies (Browne et al. 2010; Doan 2010; Johnston 2018; Sullivan 2019).

During the half-century that gender and feminist geography has been recognized as a field of study, scholars have cultivated three recognizable strands of inquiry. In-depth detail of the history of feminist geography can be found elsewhere (see Nelson and Seager 2005), so we provide only a brief outline here. It is generally agreed that the first strand – the geography of women – grew from the women’s liberation movement of the 1960s and 1970s. This prompted geographers to address gender inequalities, particularly the absence of women from geographical research and teaching (Bowlby et al. 1989; Johnston et al. 2000; Tivers 1978). Linda McDowell (1992) identifies four reasons for the absence of women from geography, and related issues, in the 1970s. She notes:

What tend, somewhat dismissively, to be termed ‘women’s issues’ were excluded from consideration for many years on one or several of four grounds – that they are trivial; that they are set at the wrong spatial scale, for example the domestic; that the methods used to examine these issues are not respectable (not science, inappropriate to geography); that the work is biased, subjective or, worse, political.

McDowell 1992, 404

The second strand – associated with scholarship emerging first in the 1980s and 1990s – focused on feminist geographies of gender, work, place and space. This ‘socialist feminist geography’ (Johnston et al. 2000) was produced at the intersection of gender and class relations. The relationship between patriarchy and capitalism received a great deal of interest, particularly in the UK (see debates in the journal *Antipode*). A landmark publication – Doreen Massey’s 1994 book *Space, Place and Gender* – unravels the accepted distinctions and categories of the time, such as gender versus class, economic versus cultural, feminine versus masculine, local versus global, space versus time, partial versus universal and political versus academic. Such was the influence of Massey’s early work that we reprint from this book a chapter on politics and space/time that was also published in *New Left Review* in 1992.

Postmodernism shaped the third stand of feminist geography – a feminist geography of difference. From the mid-1990s, feminist geographers have been producing a substantial amount of research focused on the intersection of bodies, identities, place and space. Early and important publications – such as: *BodySpace* (Duncan 1996); *Places through the Body* (Nast and Pile 1998); *Mind and Body Spaces: Geographies of Illness, Impairment and Disability* (Butler and Parr 1999); and *Bodies: Exploring Fluid Boundaries* (Longhurst 2000) – reshaped the geographical discipline, and some were the forerunners of queer geographies. Early landmark publications on sexuality, place and space are *Mapping Desire* (Bell and Valentine 1995) and *Closet Space: Geographies of Metaphor from the Body to the Globe* (Brown 2000).

Before we outline each part of the Introduction, we first consider the ways that place matters to the construction of knowledge (Monk 1994). There is, however, a risk in presenting gender and feminist geography as a single, universal field; the history of feminist geography, itself, is beset with an historical unevenness that reinforces Monk’s (1994) emphasis on the significance of place to the construction of knowledge. The uptake of feminist geography and the concept of gender are deployed unevenly by geographers, and this is not surprising. Power relations in specific places influence knowledge construction. What it means to do research on gender issues and to be a feminist and/or queer geographer varies across time and place. Attention to local, regional, national and international contexts clearly illustrates the heterogeneity of feminist and gender geography.

Maria Dolores García Ramón and Janice Monk (2007, 247) note: ‘It is now widely acknowledged that knowledge is “situated”, reflecting its cultural, political and intellectual contexts as well as the personal values of those engaged in its creation. This recognition presents an especially interesting perspective for geographers.’ Often, as noted by García Ramón and Monk (2007), those feminist or gender geographies not produced in the ‘Anglo-American centre’ are marginalized and/or deemed less important. This happens in several ways. For example, research publications that do not rely on Anglo-American and European texts or theories are constructed as lacking theoretical sophistication, and empirical evidence that is not situated in Anglo-American or European places is often deemed ‘irrelevant’ (Longhurst and Johnston 2015).

Even within Anglo-American or European scholarly communities, Black geographies of gender, sex and sexuality have only recently been imperfectly integrated into the canons of feminist theory. Where they have, feminist geography has led the way in opening conversations for discussions of race, racism and the historical (Pulido 2002), theoretical and topical innovations in intersectionality and space by scholars, including Katherine McKittrick (2006), Ruth Wilson Gilmore (2007) and Claire Dwyer and Caroline Bressey (2008), among others. Today, a new generation of Black geographies of gender and feminist thought is evident in the work of LaToya Eaves (2019), Caroline Faria and Sharlene Mollett (2014), Priscilla McCutcheon (2019), and Camilla Hawthorne and Brittany Meché (2016) who, along with other contemporaries

offer new topics, places, and theories that are moving feminist geographies towards emerging intersections (Gökarksel et al. forthcoming). Indigenous geographies of gender and sexuality are also providing new intersections with post-colonial and decolonizing research in new models of feminist praxis (Hunt and Holmes 2015; de Leeuw 2016; Radcliffe 2017; Simmonds 2011; Sullivan 2019 and in this *Handbook*). Many of these influences are evident in the chapters of this *Handbook*.

Early in 2017, when we started contacting hundreds of potential *Handbook* contributors, we asked them to write a short chapter that ‘will engage scholars who might be new to our field, while also signalling new directions and excitements. In the spirit of the publication, we encourage you to invite a junior scholar, non-academic collaborator, or scholar from another global region to join you as co-author.’ This invitation was an attempt to ‘widen the net’ of gender and feminist geography. As a result, in terms of *where* contributors are based, the *Handbook* represents scholars and collaborators who live in the following countries: Australia; Bangladesh; Brazil; Canada; Colombia; France; India, Israel; Japan; Malaysia; Netherlands; New Zealand; Norway; Singapore; Spain; Sweden; the UK; and the USA. Countries such as the UK and the USA are still over-represented and, while we have not necessarily succeeded in destabilizing Anglo-American and Eurocentric feminist geographies, we hope that we have heightened the awareness of the value of considering the importance of place, gender and geography knowledge construction.

While contributors were writing their chapters in 2017 and 2018, a number of significant global and national events – historic moments – with heightened traditionalism and fear circulated in and through bodies and places. The legal rights of women, people of colour, Muslims, LGBTIQ and other marginalized people across the globe came under attack. For example, in January of 2017 US President Trump rescinded funding for reproductive healthcare when he signed a decree – known as the ‘global gag rule’ – barring US federal funding for foreign NGOs that support abortion (McGinley and Goldstein 2017). The implications are significant for women in countries that depend on development assistance for planned parenthood and reproductive health services.

In India, the return of a right-wing government with a thumping majority in the 17th Lok Sabha elections in 2019 signalled a new normal that was unmistakably ‘saffron’, or militant Hindu. An unprecedented social polarization plays out against the backdrop of crony capitalism, massive agrarian distress, farmer suicides, rising unemployment and a weak economy (Banerjee et al. 2019; Chacko 2018).

In Brazil, like most of Latin America, the recent electoral processes evidenced the fast growth of conservative and extreme rightist forces, deepening an openly anti-feminist, racist, anti-LGBTI and neoliberal political culture. The disbelief in progressive ideas such as freedom, equality and responsibility of the State for promoting social well-being and preserving lives, no matter whose lives, has devastating consequences for a colonized continent that is already marked by the precarious tools of environmental protection, huge income inequality and high indices of violence in poor areas, femicide and LGBTI murders.

In Aotearoa New Zealand, early in 2019, a White supremacist man filled with hatred and violence killed 51 Muslims and injured another 49 at the Masjid Al Noor and Linwood mosques in Christchurch. As religious- and racist-motivated violence and hate crimes continue to occur around the world – Negombo in Sri Lanka, San Diego in the US – it is clear that gender and place matter. These events are not just about religious and/or ethnic violence; rather, they are also about gendered violence. Nearly all debates circulating about this violence in the media and by politicians cast it as a problem existing within, and/or because of, ethnic or religious groups. As feminist geographers, we have a vital role to play in analysing and interpreting the gendered

nature, identities and stereotypes of hate crimes. As this *Handbook* shows, many of us are directly engaged in research and teaching to understand the diversity and intersections of race, ethnicity, faith, gender, power and the different spatial activity, behaviour and experiences of place.

Meanwhile, the UK electorate chose to vote to leave the European Union (EU) at the Referendum in June 2016, against a backdrop of increasing racism, Islamophobia and xenophobia (see Burrell et al. 2019). Recorded hate crime soared after the Brexit vote, and Tell MAMA (a national organization that records and analyses incidents of anti-Muslim hatred) reported an increase in 475% of reports of anti-Muslim hatred and Islamophobia in the week following the vote (Tell MAMA 2017). We know that Islamophobia is gendered in nature and that Muslim women are the main victims (e.g. Najib and Hopkins 2019). Furthermore, shortly following the Brexit result the UK Prime Minister, David Cameron, resigned. In the contest to replace him, Andrea Leadsom claimed that she would be a better prime minister than Theresa May (who was ultimately elected) because, unlike May, Leadsom was a mother and so was deemed to have a very real stake in the future of the country. Gender norms, inequalities and everyday sexism permeate these actions. As the chapters in this *Handbook* demonstrate, gender inequalities and everyday sexism are part of politics and place, embedded within people's lives, and need to be challenged and overcome.

These events are not some kind of anomaly; rather, they are part of particular trends. The rise of the far right has prompted some – deeply concerned about and impacted by xenophobia, homophobia, transphobia and sexism – to mobilize against far-right local and global movements (Gökarkınel and Smith 2016; Page and Dittmer 2016). The most visible articulation of resistance to the far right was the 2017 Women's March on Washington, DC. This was not an isolated event. People of all genders, generations, sexualities, classes and ethnicities gathered in rural villages and city centres on every continent under the banner of 'women'. The sense of urgency to demonstrate expanded to include, for example, Black Lives Matter, transgender rights and asylum for refugees. Gender-based inequalities – which intersect with sex, sexuality, race and so on – remain one of the greatest global injustices. We hope that this *Handbook* will make readers more impatient for change, yet also that readers will turn to the *Handbook* when it feels that change is sometimes impossible.

Overview

The *Handbook* is structured into four themed parts that profile the distinct contributions that geographers make to the study of gender and feminism: Establishing feminist geographies; Placing feminist geographies; Engaging feminist geographies; and Doing feminist geographies. Each part brings together different ways of thinking that extend existing geographical analysis, as well as feminism and gender studies. This overview reviews the core concepts and debates in the four parts.

Part 1: Establishing feminist geographies

The first part of this *Handbook* contains 11 chapters based on feminist geographies of difference. Authors draw on a wide range of social and cultural theories in order to be attentive to intersectional understandings of bodies, identities, places and spaces. The first three chapters address diverse genders and sexualities from different perspectives. Beginning with 'Indigenous Australian sexualities explored through the lens of sex work', Corrinne Sullivan provides an affirmation of Indigenous rights to self-determination and a celebration of Indigenous sexualities and gender diversity. This chapter acknowledges the importance of centring Indigenous

standpoint theories of sexuality and gender, as these are vital if we are to have a multifaceted gender and feminist geography. Also concerned with destabilizing the field of sexuality and geography are Carl Bonner-Thompson, Graeme William Mearns, Ged Ridley and Alessandro Boussalem. Their chapter, 'From order to chaos: geographies of sexualities', urges us to consider the diversity of trans, intersex, drag, cross-dressing and other gender and sexuality subjectivities in order to challenge spaces and places of heteronormativity.

Black feminist interventions in LGBT/queer studies are considered by Devin Oliver and Caroline Faria in their chapter, 'Hip-hop urbanism, placemaking, and community-building among Black LGBT youth in Rio de Janeiro, Brazil'. They complicate power in queer politics by examining how Rio's Black LGBT youth negotiate violence in everyday life and use creative expression, physical and virtual spaces to produce inclusive urban space.

Rethinking masculinities in Japan and Papua New Guinea – places where there has been little or no sustained attention to gender and geography – is the topic of Keichi Kumagai's chapter, 'Shifting multiple masculinities'. Kumagai highlights the ways in which it is possible to resist hegemonic masculinities. Moving into the spaces of Western universities, Nancy Hansen discusses the presence of disabled women in her chapter, 'Disabled women academics reshaping the landscape of the academy'. Drawing attention to the physical, social and psychological needs of her body, and of other disabled people at work, the chapter shows the ways in which institutions with disability policies and programmes are, indeed, rife with embedded ableism. Also examining the academy, Martina Angela Caretta and Avril Maddrell map relational networks within Western feminist geography. Networks play a significant role in monitoring and publicizing inequalities based on gender and intersecting identities.

Gail Adams-Hutcheson's and Paula Smith's chapter, 'Skin, sweat and materiality: feminist geographies of emotion and affect', urges us to examine emotion and affect across a range of feminist geographies and scales. Emotional and affectual geographies of intimacy, shame, love, sweat, abjection and bodies are fleshed out in Chapter 8.

Performative-, Politics and space/time-, Economy- and Globalization-themed chapters bring Part 1 to an end. Revisiting Judith Butler's influence on feminist geographies, Eden Kinkaid and Lise Nelson critically assess the various ways in which geographers have employed performativity. They also sketch out new and innovative connections between performativity, space, place and subjectivities. In Chapter 10, we reprint Massey's influential essay about politics and space/time. In Chapter 11, Jessa M. Loomis and Ann M. Oberhauser consider the multiple and contested meanings of 'the economy', showing how feminist geographers have challenged conventional and masculinist approaches to its study. They highlight the importance of race, class, gender and sexuality, and show how the economy is redefined through alternative systems and/or practices of exchange that place human relationships at their centre. The final chapter of Part 1, 'Disentangling globalization', applies a feminist commodity-chain analysis of the Gulf-East Africa hair and beauty trade. Caroline Faria and Bisola Falola focus on: post-colonial disruption narratives; connections between gender, race, class and sexual power; and global-intimate relational understandings of spatial scale. The multi-billion dollar hair and beauty industry reflects and drives the rising economies of Africa and the Middle East.

Part 2: Placing feminist geographies

The 13 chapters in Part 2 provide a wealth of place-specific feminist and gender geographies, and together illustrate the ways that feminist geographers link the personal to the political across distance and in the constitution of scale. Robyn Longhurst and Lisa Melville illustrate the ways in which embodied geographies have developed over a 10-year period. Such scholarship

frames Melville's doctoral project on lesbians' experiences of becoming mothers. Staying with the 'intimate' and connecting to the 'geopolitical', Chris Neubert, Sara Smith and Pavithra Vasudevan focus on gender and race in rural Iowa and North Carolina in the US. They trace White agricultural masculinities alongside the disproportionate toxic burden borne by bodies and communities of colour. The intimate concept of home is the topic of Cathrine Brun and Anita Fábos' chapter, 'Home-keeping in long-term displacement'. They critically analyse narrow conceptions of home in refugee policies and show ways to reconfigure home as constellations of political and feminist spaces. Thinking environmentally, Gordon Waitt and Rebecca Campbell consider how different feminist concepts – ecofeminist, post-Marxist feminist and visceral – are used to make everyday lives more environmentally sustainable. Empirical examples of tasting jam, eating kangaroo and showering are offered to show the importance of body and environmental relationality.

A feminist critique of neoliberal planning practices – in Carina Listerborn's chapter – shows the need for more research to understand how gender manifests in planning and urban development. In cities, issues such as safety are being addressed yet gendered and racialized poverty are not. Planning is the topic of Tovi Fenster's and Chen Misgav's chapter, entitled 'Gender and sexuality in participatory planning in Israel: a journey between discourses'. They chart three decades of changes in relation to identity (from women to gender to LGBTQ identities) and in geographical focus (from the peripheries to the inner city). Moving from the city to the rural, Barbara Pini, Robyn Mayes and Laura Rodriguez-Castro consider the troubled relationships between rurality, geography and feminism. Butler's (1990) concept of 'gender trouble' is extended to rural geographies, and the authors trouble universalist constructions of feminism and rurality.

Turning to nationhood, Maria Rodó-Zárate considers feminist approaches, emancipatory processes and intersecting identities. The sexual and gendered dimension of nations are highlighted alongside feminist movements. Pro-independence feminist groups in Catalan, for example, may open new ways of thinking about nations and nationalism. Thinking across nations, May Farrales and Geraldine Pratt provide a range of examples from Filipino diaspora and assert that transnationalism holds both promises and problems for gender and sexual subjectivities. Feminist, anti-racist, decolonial and queer approaches to transnationalism show both new and congealed patterns and (un)certainities. An Indigenous critique of nation reveals that transnational is already embedded within settler colonial states. Expanding the notion of citizenship, Tamir Arviv and Symon James-Wilson present case studies from Toronto, Canada, to highlight the myriad techniques that diverse groups of people use to create spaces of political and social belonging. Feminist geographies of citizenship – particularly centred on migrants – show the polyvariance of political identities, allegiances and practices. Gendered migration is the topic of the following chapter, by Eleonore Kofman and Parvati Raghuram. Feminist analyses of migration have meant that, over the past two decades, our understanding of gendered migrations has increased enormously. There are still gaps in this research, however, particularly when thinking about immobilities, materialities and beyond South-North migration.

The last two chapters of Part 2 address the research associated with landscape and political ecology. Memory landscapes are the topic of the chapter by Danielle Drozdowski and Janice Monk. Weaving in and out of monuments and memorials, the chapter highlights the gendered landscapes of public memory. Finally, Sharlene Mollett, Laura Vaz-Jones and Lydia Delicado-Moratalla bring together feminist political ecology, decolonial and post-colonial thought and Black feminist thinking about bodies and slavery. They show how young, poor, ethnic minority women in Nigeria are vulnerable to sex slavery and that this violence is an extension of environment degradation of their homelands.

Part 3: Engaging feminist geographies

The 11 chapters in Part 3 consider the engaging relationships, experiences and understandings between bodies, places and feminist geographies. Authors are attentive to the interrelationships between gendered subjectivities and conceptual issues related to place and space. The first three chapters address feminist engagement with violence, trauma and survival. Chapter 26, 'Trauma, gender and space', considers the ways in which gender-based violence (GBV) in Bangladesh, Malaysia and the UK takes on different forms. Rachel Pain, Nahid Rezwana and Zuriatunfadzliah Sahdan use case studies to illustrate the influence of physical, social and political spaces and places on deeply felt trauma following GBV. The second chapter of Part 3 engages with geographies of violence to give visibility to the intersection of violences, injustices, space and place. Katherine Brickell and Dana Cuomo use feminist geopolitical approaches to shed light on masculinized 'hot' spaces (for example, warzones) and feminized 'banal', emotional and intimate violence (for example, sexual assault in the military and on college campuses). 'Scaling a survivor-centric approach for survivors of sexual violence' – Chapter 28 – is based on a collaboration between a Canadian funder and an Indian NGO. Andréanne Martel and Margaret Walton-Roberts illustrate the transformational potential of scaling in disseminating and implementing action-based feminist research.

Engagement can often require different kinds of interface with the subject of study, and traditional subjects of feminist theory, such as reproduction, motherhood, care and labour, have themselves undergone notable transitions. The 'Motherhood in feminist geography' chapter offers an overview of trends on mothering, place and space, together with a selection of key Anglophone theoretical influences. Kate Boyer shows the ways in which the field is both socially and politically engaged, while at the same time is engaging with (and defining) critical conceptual scholarship. The work is being pushed by the structuring of the economy and its relationship to the science of life itself. Embodied labour and the bioeconomy is the topic of Maria Fannin's chapter. Bioeconomy is an emerging field in economic geography and geographies of science and technology. Fannin argues that it is crucial that feminists engage with and develop theories of labour and gather empirical evidence to study emergent forms of embodied labour.

Care and caregiving are addressed in the chapter 'Care, health and migration' by Kim England, Isabel Dyck, Iliana Ortega-Alcázar and Menah Raven-Ellison. Themes of care, citizenship and belonging in healthcare practices and policy are addressed using three groups of migrants to the UK: well-established migrant communities who came from India and West Indies; international nurses recruited to address a 'nurse shortage'; and asylum seekers who had been released from detention centres. Staying with concepts of care, Anna Tarrant's chapter 'Contexts of "caring masculinities"' draws on two UK studies – the everyday geographies of grandfatherhood and the care responsibilities of men living in low-income families and localities in a norther English city – to shed light on the spatial and temporal dynamics of men's invisible care practices across the lifecourse. The chapter shows how caring and masculinity are constructed, viewed and maintained. 'Looking in, out and back' at the fields of feminist geography and geographies of children, youth and family, Annie E. Bartos charts the successful engagement with, and cross-pollination of, ideas, people, discourses and arguments. Chapter 33, 'Giving birth to geographies of young people', shows the potential to reframe debates when two subfields are explicitly interconnected.

Paula Meth's chapter, 'Gendered geographies of development', explores the definitions of gender used in development contexts and charts the areas of development most commonly concerned with gender, for example the policy response of mainstreaming. The chapter argues

that more engagement with transformational and structural inequalities, for example global economic practices that undermine women's experiences, is needed if gender equality is to be achieved.

Allison Hayes-Conroy, Jessica Hayes-Conroy, Yoshiko Yamasaki and Ximena Quintero Saavedra's chapter, 'Feminist visceral politics: from taste to territory', focuses on the messy engagements that arose while doing research about food and bodies, tastes of community and rebuilding territory through attentiveness to feeling. Ephemeral happenings, affective traces, building partnerships and imaging futures matter when research is framed with a feminist geography of visceral politics.

The last chapter in Part 3, 'Engaging feminist geographies', is by Shirlena Huang and Qian Hui Tan. 'Feminist perspectives on neoliberal globalization, (post)feminisms and (homo) normativities' considers key issues, such as development and women as neoliberal subjects, the proliferation of (post)feminist identities and queer politics of neoliberalism. The authors review current debates on development, (post)feminism and homonormativity to show how feminist and queer culture has been 'colonized' by neoliberal discourses of gender and sexualities. Critical scholarship, they argue, must animate collective resistance to neoliberal individualism.

Part 4: Doing feminist geographies

Reflecting on the doing of feminist geography, this part contributes to discussions about knowledge production and positionalities in the context of doing fieldwork on, with and as feminist, queer and critical scholars. As producers of knowledge, we are situated within specific sets of power relations, and this prompts us to consider knowledge as always relational; that is, made and shared with others.

In Chapter 37, Pierre Beaudelaine, Naimah Petigny and Richa Nagar co-author, co-travel and co-make knowledges. Under the title 'Embodied translations: decolonizing methodologies of knowing and being', they consider the site of knowledge and the struggle of bodies at the intersections of axes of race, religion, caste, gender, sexuality, place and citizenship.

Participatory action research (PAR) is the topic of the next chapter, by Caitlin Cahill, David Alberto Quijada Cerecer, Leticia Alvarez Gutiérrez, Yvette Sonia González Coronado, José Hernández Zamudio, Jarred Martinez and Alonso R. Reyna Rivarola. "'Still we rise": critical participatory action research towards justice' draws on the authors' work with the Mestizo Arts & Activism Collective, an intergenerational social justice think-tank based in Salt Lake City, Utah, in the US. They discuss the relationships between critical participatory action research (PAR) and activism, drawing on specific projects.

The next chapter in the *Handbook* bring insights into feminist geographies of activism. Claire Hancock, Roxane Bettinger and Sofia Manseri discuss the 'Spaces and scales of feminist activism'. Their chapter maps the spaces and places of feminist activism, from the specific microcosm of French, particularly Parisian, feminist activism. They draw on scholarly work and also work by activists, journalists and bloggers, all of whom contribute to the advancement of feminist knowledge and social justice.

Imagining a feminist geopolitics of climate change through the study of artworks is the focus of the chapter by Sallie A. Marston, Harriet Hawkins and Elizabeth Straughan. The authors offer critical insights into art-science collaborators who are producing a cultural response to climate change.

Turning to the Anthropocene, Kai Bosworth's chapter shows how feminist geographers are crucial to the contestation of gendered and racialized ecologies. Interdisciplinary feminist

scholarship on the Anthropocene is reviewed, as well as feminist geophilosophy and new materialism approaches. The chapter brings to the fore the importance of Black, Indigenous and subaltern feminisms as a way to find innovative and creative mutuality and interdependence of the physical and human.

Qualitative Geographic Information Systems (QGIS) and their applications can enrich feminist geographers' research, as Nazgol Bagheri's Chapter 42 tells us. She outlines the opportunities and limits of QGIS, noting that it can enable visualization and analysis yet it is not a complete picture of the complexities of subjectivities, spaces and places. Also in digital space, Jessica McLean, Sophia Maalsen and Nicole McNamara consider, in Chapter 43, the way in which feminist geographic digital methods are redefining the research. Additionally, feminist geographers are attuned to the complexities of gendered, emotional and affective relationships within digital geographies. Turning to another media source, the gendered geopolitics of television drama is the theme of Julie Cupples and Kevin Glynn's chapter, "'The Drone Queen' of *Homeland*". They problematize the geopolitics of gender and show how television is a key site of popular cultural citizenship and feminist geographical investigation.

Providing an overview of doing historical research, the next chapter, by Laura Crawford and Sarah Mills, outlines important feminist debates on the practice and politics of archival fieldwork. Themes of activism, curation and advocacy are also discussed. Inside learning spaces, Joos Droogleever Fortuijn reviews changes to feminist geography teaching and highlights diverse practices and perspectives in Chapter 46, 'Teaching feminist geography'. What and how we teach depends on where we teach feminist geography.

'Autogeography: placing research in the first-person singular' by Sophie Tamas speaks directly to the reader, as she writes about herself, her place and her intimate maternal geographies. Sketching the risks and the possibilities of autogeography, this chapter illustrates the power of performative and personal writing. Finally, Chapter 48, 'Narrating new spaces: theories and practices of storytelling in feminist geographies', by Sarah de Leeuw and Vanessa Sloan Morgan, discusses storytelling. Feminist, anti-racist, queer, Indigenous and critical geographers are transforming geography through the powerful art of storytelling.

To us, as editors, it seems highly appropriate to end the *Handbook* with chapters about writing ourselves/places and storytelling. Through the process of being critical scholars, feminist and queer geographers, this *Handbook* is a way to own our stories and actions. We bring together different ways of knowing and transforming the understanding of ourselves and relationships with each other, places and spaces.

Conclusion

We hope that you will dive into this *Handbook*, as excited as we were, to read new contributions from experienced, creative and promising scholars in the field who reflect the diversity and variety of conceptual, theoretical and practical approaches to feminist geographies and gender studies. Our multidisciplinary ethos – with contributors from feminist geographers – should appeal to scholars in a range of fields such as anthropology, development studies, global studies, human geography, planning, sociology and urban studies, gender and sexuality studies, media studies, and law and legal studies, as well as others.

With a *Handbook* of this size, we have had a number of challenges. One challenge that all large, edited collections face is the grouping of contributions together in a coherent and thematic way. From the outset, we proposed our four parts – establishing, placing, engaging and doing – of feminist geographies. These are broad enough not to foreclose possibilities. Yet, this broadness means that some chapters could fit into several parts. Indeed, our own research, as

editors, spans these various articulations of feminist geographies. From start to end, we have been strong in our desire for a broad and inclusive approach, one which seeks to embrace authors and their multi-scalar work across a number of disciplinary boundaries.

We invite you to dip into the *Handbook* to a part or chapter that excites you. The collection is unique in that it includes work on bodies, ethnicities and Indigeneity from scholars who reside outside of Anglophone centres. Some chapters provide contextual and gendered understandings of, for example, women from the Global South. Throughout the *Handbook*, we have sought to highlight the ways in which gendered and sexed subjectivities, places and spaces intersect and intertwine. There are also suggestions for further reading that accompany each chapter, should you be intrigued to read more about a specific topic or issue. This comprehensive overview of current debates and issues in gender and feminist geographies will be a key reference point for researchers and students for many years to come. Feminist books, such as this one, ‘have a special agency, all of their own’ (Ahmed 2017, 240) and are crucial when naming and calling attention to injustices and inequities. Take it with you wherever you go.

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