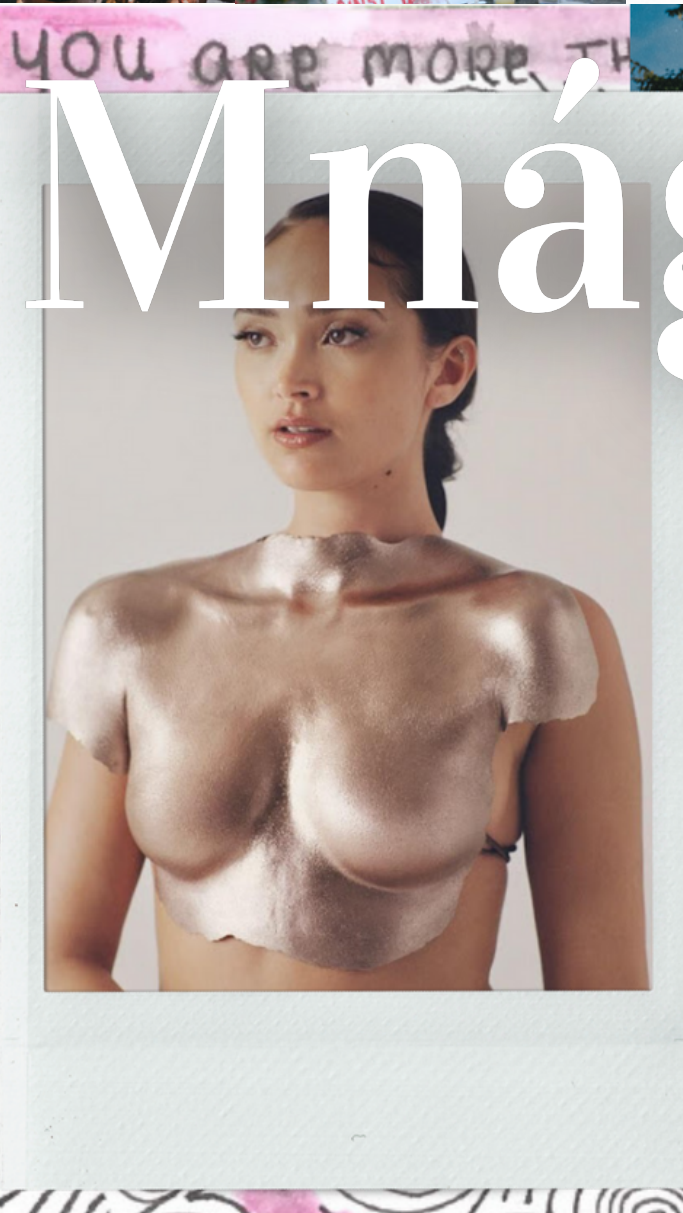


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It is not just about legalising abortion, but dignifying abortion

Alba Fernández García

The right to abortion is a right that every woman should have. If we consider such basic human rights as the right to health or privacy, we can connect them directly to the right to abortion. In fact, the Human Rights Committee of the UN has addressed abortion issues on several occasions and its focus has always been on the rights of the mother. Opponents of abortion argue that the right to the life of the fetus is being violated. However, the general trend is that prohibition of abortion is not compliant with this right to life because there is no absolute right to life for the fetus.

If we focus on Europe, most countries have legalized this right. However, there are 6 countries (Andorra, Liechtenstein, Malta, Monaco, Poland and San Marino) that still do not or only do so in case of risk to the mother's life or sexual assault. Europe has always prided itself on being the cradle of social progress, but the fact that there are still countries that do not recognise this right is a failure. In Ireland, it was recognised in 2018 which was too late, in my opinion.

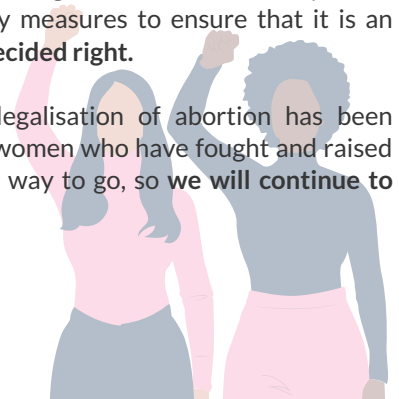


"Safe abortion is pro-life."
- Gabriela Luchetti, gynecologist.



Unfortunately, in countries where abortion is legalized, there is not a guarantee that women have proper access to it. Some of the most common obstacles are the limited supply of medical centers to carry out the procedure properly, the high costs associated with the procedure, the conscientious objection of doctors, the stigmatization of a woman who undergoes the procedure. To hinder abortion is to deny this basic human right and, furthermore, to endanger the lives of women because they will continue to have abortions, but probably in undesirable conditions. That is why States must not only recognise the right to abortion formally in the law, but also take the necessary measures to ensure that it is an **effective, safe, real and freely decided right.**

We must be aware that the legalisation of abortion has been achieved thanks to courageous women who have fought and raised their voices. There is still a long way to go, so **we will continue to fight for our rights.**



Women in Sport: Soccer

Lauren Seaman

Globally, soccer is a male dominated sport. We see this trend not because women are not playing, but because opportunities and funds allotted for development, earnings, and venues are put towards what is already making money. It is a vicious cycle. An example of this is the United States Women's National Team (USWNT) who we have watched beat out competition, year after year. Yet, **49% of professional female soccer players do not receive a salary**, even though the industry generates more than **500 million dollars a year**. As a result, athletes will end their career early due to the lack of pay.



Equal Pay Lawsuit

Even after the USWNT won their second world cup, they were still fighting for equal pay. The 2019 women's world cup prize money was \$30 million, which was double of what it was in 2015, but this is still only 7.5% of what the men's earnings are. The FIFA's men's world cup prize in 2018 was \$400 million. This means that even if the women's money increased by 100% each year, it would be 2039 before pay was equal. As a result, 28 members of the U.S. Women's National Soccer Team filed a lawsuit against the U.S. Soccer Federation for gender discrimination and unequal pay, but we have still not seen the necessary changes made.

The Impact of the Fashion Industry on Society and Women

Bindiya Mandania

The fashion industry may seem like something that is frivolous and shallow at the surface. However, there is so much more depth to the world of fashion than meets the eye. Fashion is all about bold choices and making bold statements without the use of words. Fashion choices can be spontaneous, personal and fun! The clothes one wears and decides to purchase can be an insight into who the person is and what the person believes. The industry is something that evolves with time, allowing for more fluidity and personality, rather than something rigid.



dressed to impress

fashionably late



Women tend to use the fashion industry as a sense of empowerment. The acceptable style for women went from only dresses and skirts to pants. In fact, it is now common for a boss woman to be seen in a power pantsuit crushing gender roles. In the modern world, self-image and expressions have an impact on fashion, what is produced and who the products are made for. Women's choices and beliefs have an impact on what is created. While many other industries and the general structure of the world is dominated by men, the fashion industry is something that remains true to women and their power.

ALREADY HAVE WHAT IT TAKES LOVE
BODIES ARE GOOD BODIES
your body belongs to you love
YOUR BODY MAY CHANGE BUT YOUR
SELF LOVE IS FIRST LOVE
obsessed with ALL BODIES ARE GOOD BODIES
treat your body like it belongs to someone you love
YOUR BODY MAY CHANGE BUT YOUR WORTH DOES NOT

you are more than just a body
SELF LOVE IS FIRST LOVE
I am obsessed with becoming a woman comfortable in her skin
GIRL, YOU ALREADY HAVE WHAT IT TAKES
ALL BODIES ARE GOOD BODIES
treat your body like it belongs to someone you love
YOUR BODY MAY CHANGE BUT YOUR WORTH DOES NOT

ST LOVE
GIRL, YOU ALREADY HAVE WHAT IT TAKES
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BODY CHANGE
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GIRL, YOU ALREADY HAVE WHAT IT TAKES
BODIES
BODY CHANGE
YOUR WORTH DOES

Rachel McConigle

WOMEN'S VS MEN'S VIEWERSHIP

2021 NCAA COLLEGE WORLD SERIES' EDITION

WOMEN'S COLLEGE WORLD SERIES AVERAGED
60% MORE VIEWERS THAN THE MEN'S



VS.



1,200,000	AVERAGE VIEWERSHIP	755,000
2,100,000	MOST VIEWED GAME	1,700,000

MORE THAN
JUST BALLS

The Women's College World Series (WCWS) is a huge sporting event held each year where the best softball teams in Division I college duke it out to be named champion. This tournament is also held for baseball at Division I, however the men are consistently treated better in their college world series. In 2021, the WCWS tournament averaged 1.2 million viewers, that's 60% more than the men's tournament who only averaged 775,000 viewers. In fact, the WCWS has outperformed the men's tournament regularly each year the tournament is held.

Even with the better viewership, the women are treated unfairly when compared to the men. The glaring discrepancies surfaced after the 2021 tournament and a scandal broke out during March Madness, where college basketball teams fought for the title of NCAA champions. All that was available for the women's basketball teams was one free weight rack while the men had a whole new state of the art gym for the tournament.

It is extremely evident that more money is spent on the men's tournament and that is supported by how long the tournaments last. The WCWS tournament is held over only seven days while the men's tournament can last twelve days. The WCWS do not get off days like the men and even though softball games are quicker and shorter, the stressors on the body and mind are the same for both baseball and softball. Teams in the WCWS can go the entirety of the tournament without a single day off. One of the games in 2021 ran until 2:18 am and they then had to turn around and play more games the next day.



Women in Sports: NCAA Softball

Isabella Schwing

This is not only tremendously unfair, but dangerous for the athletes of the WCWS.

The coach of Oklahoma, Coach Gasso, spoke out after the 2021 tournament stating, "As much as people enjoy watching us and there's a lot of revenue and a lot of eyes on this championship, we're still not being treated or have the same opportunities, amenities that others do and it's sad for me." A lot of female athletes and bystanders spoke out against the NCAA after this scandal and ultimately the NCAA finally listened. They added two more days to the tournament to eliminate the tight and rigorous schedule from the past. Along with that, the NCAA added *Men's* to the college world series since the softball tournament had *Women's* in front of it. This is the first step in advocating and creating change in the world of sports for women and it is only the beginning.



One Word Can Say A Thousand Things.

Kara Stankard

An interview with a survivor of sexual assault, with a one word response.

One year before: **Carefree**
One month before: **Happy**
One week before: **Unaware**
One day before: **Normal**

The event.

One day after: **Indescribable**
One week after: **Numb**
One month after: **Lost**
One year after: **Cautious**

All are valid.



We Are Riley is a company started by three Irish women who, like many of us, experienced first hand the struggles of having our period. The panic dash to the bathroom, the frantic search through our bag for a pad or tampon. We have all been there. Aine Kilkenny, Lauren Duggan and Fiona Parfrey designed their company to help combat stigma surrounding period products and wanted to create more sustainable period products.

Right now, as you read this over 800 million people over the world are on their period, menstrual bleeding is a natural part of us, yet there is still a major taboo around the subject. Why can't we have an open discussion about periods, when it is something that occurs monthly for many of us?

On average a person can spend 2300 days or six years on their period. The cost of period products,

painkillers, fresh underwear, not to mention comfort food, all add up, however period products are still deemed a luxury item. There are many people who cannot afford 'the luxury' of a pad or tampon and must make do with makeshift alternatives, like using an old sock or rolled up toilet paper.

After too many nights were interrupted by periods, the women decided to set up their own company, with the brand growing instantly. Their brand offers organic and eco-friendly period products delivered straight to your door. You can choose what products you want and how often you would like to receive them all for a monthly cost, taking away the stress of not having a product on hand. What's even better than this? The women pride themselves on being sustainable and want to help fight against environmental degradation. All their products are

The Irish women fighting period poverty

Aoibhín Keighron

made in an ethical factory, with 100% organic materials meaning they are compostable and won't end up in a landfill if disposed of correctly, like conventional pads and tampons.

Riley teamed up with an Irish registered charity in Kenya, Development Pamoja, to provide period products to those that don't have access. As well as this they sponsor doctor-led visits to educate young people on menstrual health and donate €1 from every purchase to the fight against period poverty.

you're listening to

Mnágazine FM

In January 2022, Irish radio station Today FM included only white male artists in their playlist of the Top 20 Irish artists on heavy rotation. No female artists, no artists of color. So, instead of blindly listening to the radio, we recommend changing the channel to Mnágazine FM and our playlist filled with all the songs that are missing on Today FM. Below is only the start of our finest selection to get you started, but get ready for more!

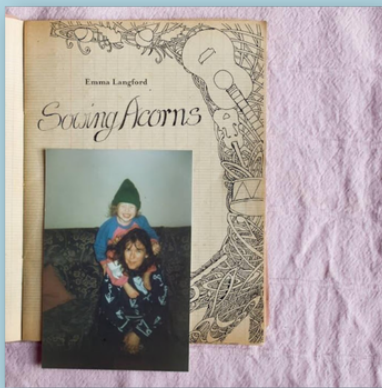
Lea Fröhlich + Romane Favre

Austrian singer and rapper Nenda had enough of her home in the Ötztal Alps and the recurring questions of whether she speaks German just because she is “too mixed, not white enough”. In her song “Mixed Feelings”, Nenda addresses exactly that: her mixed feelings about Austria, the UK where she has been living for the past years, and her experiences with everyday racism. Nenda starts singing in English, but soon switches to German with a Ötztal accent, hitting close to home and connecting her art to a region that might not be known to an international audience.



**“Checksch du, dass da / Tellerrand nit es
Ende isch / Es gibt Gabel und Messer / Es
gibt an ganzen Tisch.”**

(Do you understand that the rim of a plate is not the end of the world? There's forks and knives, there's a whole table!)



Limerick singer Emma Langford's “Mariana” tells the story of the countless women that have inspired her over the years. She reassures them that they give their families and communities so much and that they are seen and appreciated, even if they might not feel the appreciation all the time. The song resurfaced in Langford's head in 2018, six years after she had originally written it. It is now part of an album full of dedication to strong and inspiring people, “Mariana” being dedicated to the victims of the Cervical Check cancer scandal in Ireland.

**“You can shout now, let it out now / You
don't have to hold back.”**



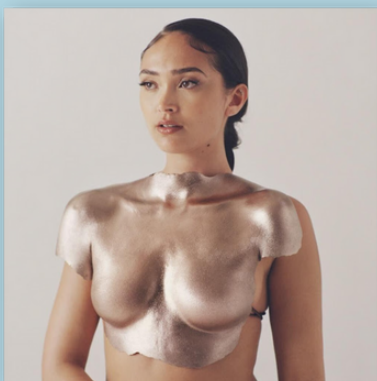
you're listening to

Mnágazine FM

Denise Chaila's song "Dual Citizenship" duels the notions of citizenship and Irishness. The song reminds the listener of a spoken-word piece in which Chaila dissects her Zambian-Irish background in a most poetically eloquent way. She talks openly about the pain of finding a community that sees her as both fully Irish and fully Zambian instead of neither nor. However, she also finds pride in her identity and invites the listener to do the same and come together to celebrate differences instead of constantly asking "Where are you from, originally?".

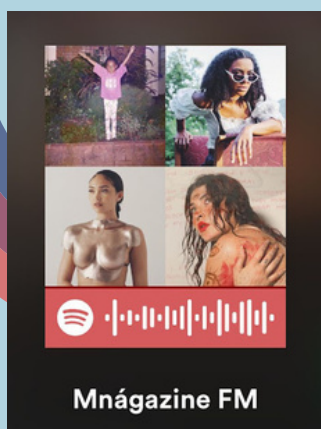


"Yes, we bear different fruit from our family tree / We offer different produce to the family feast / But there is no hiding these proofs / There are no lies in these roots."



The complexity of identity is a main influence on Joy Crookes' debut album "Skin" and one of its songs, "Kingdom". She was crushed by the Tories' success in the 2019 General election and expresses her frustration with the British government and their politics that rob so many young people of opportunities. The album contains songs Crookes has written over the last seven years, it takes the listener on a journey of her life and her British-Irish-Bangladeshi background. She weaves her personal stories into a broader socio-political landscape and combines different music styles ranging from R&B to modern soul and pop while doing so.

"No such thing as a kingdom / When tomorrow's done for the children."



The Ever-Changing Labels

Sydney Reiner

First they called me a prude.
Sly,
and cruel,
striking down my self worth,
infecting my mind with their
presumptuous thoughts.

Then they called me a slut.
Harsh,
and bold,
the word frivolously rolling off their
tongues,
labelling me for eternity.

Then they called me a bitch.
Brave,
and daring,
with my head held high,
refusing to succumb to their ideas of
me.

They never did call me by my name,
but,
I am not your slut.
I am not your prude.
I am not your bitch.
I am me,
and that's enough.

Citizenship

Aisling O'Donoghue

C- cooperation, caring, commitment

I- integrity

T- thoughtfulness, together

I- interest in community and values

Z- zeal for involvement

E- effort to contribute to community

N- no to exclusion

S- sharing ideas to better the community

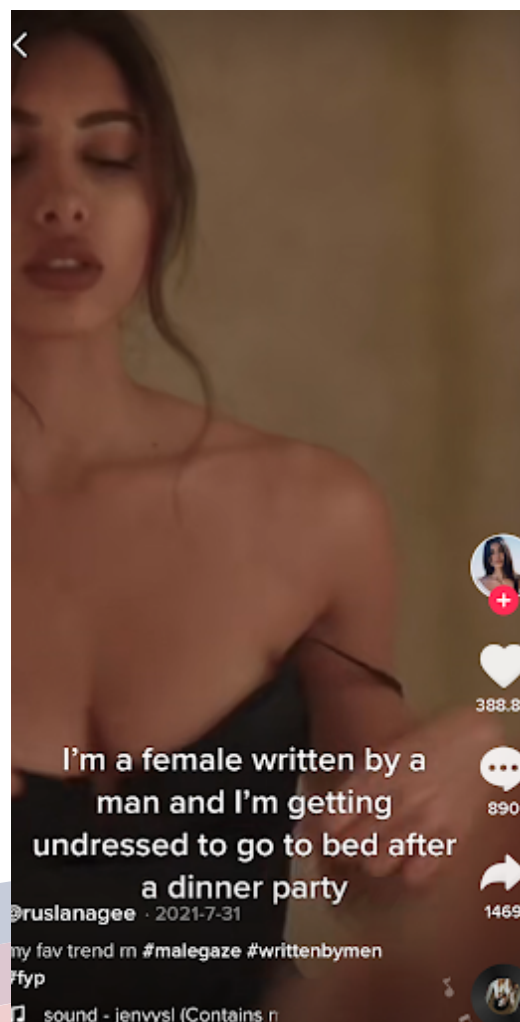
H- helpful to others

I- individual importance

P- people accepting others



POV: I'm a woman written by a man working from across the office



I'm a female written by a man and I'm getting undressed to go to bed after a dinner party

The phrases 'written by a man' and 'written by a woman' went viral on TikTok during the Summer of 2021. The phrase 'written by a man' was a hashtag used to describe female characters who were written by men, for men. Women written by men tend to be more attractive and stereotypical to their male counterpart's needs. Male authors are accused of writing women in a one-dimensional manner.

The 'written by a woman' phrase went viral as a response to the 'written by a man' phenomenon. A man who falls under this category is skinny or muscular, but never fat. He is different from most men you know: he doesn't catcall, he respects women, he puts you first, he compliments you, and he loves you for you.

This trend was continued and expanded by TikTok users through mocking the sexualised and unrealistic portrayal of women.

They acted out scenarios of women sneaking out of a one-night stand's house and sleeping in lingerie and a full face of makeup.

Since the beginning of story-writing, female characters have been displayed as less interesting and more underwhelming when compared to male characters. In his book 'Freedom', Jonathan Franzen described one of the female characters as 'notably larger than everybody else, also less unusual, also measurably dumber'.

For years in storytelling and film, women have been displayed in a stereotypical light. Their role is to tend to their male counterpart's needs, through cooking, cleaning, and caring for the home. This old-styled portrayal of women influences the opinion of the male population today.

Irrespective of who's writing who, when writing a character of a

Written by a man, or, written by a woman

Róisín O Lohan

different gender to yours, you should interact with and get to know someone of that gender first, and not subject any being, female or male, to such heinous descriptability.

Feminism and domestic work : a reflection based on Marguerite Yourcenar's 1981 thoughts on the feminine condition.

Macha Ball

Born in Belgium in 1903, Marguerite Yourcenar, a novelist, became in 1980 the first woman elected to the prestigious *Académie Française*, breaking through the age-old traditions of what had always been a male institution. In a series of 1981 interviews on the "feminine condition", Yourcenar explored her thoughts on feminism and women's lives.

Yourcenar deplored the fact that, rather than attempting to shift societal ideals to include all people, feminists had adopted as their "ideal of human success", an ideal which was very much masculine: one in which success equaled career, money, and power over others. Their devaluation of "women's work" came in the continuity of, rather than in opposition to, patriarchal ideas. The world we live in was created by men, for men: eradicating oppressive systems should not be about forcing women into a man's world, but rather about creating a world adapted to all people. Forcefully universalising men's work as "an idea of liberation", Yourcenar said, "burns no fire inside me".

For several decades many feminists perceived domestic work as inherently oppressive and anti-feminist. Although this view has been debated by other feminist currents which empower women to choose the life they desire, such thought patterns have participated in the devaluation of the work which women carried out for centuries, and still today.

We now know that "women's work" - that is, child care, house work... - is deemed as such not because of real natural instincts or predispositions, but because of socio-cultural constructions designed by patriarchal systems to keep women within the walls of the home, where they would remain submitted. However, whether nature or culture, the fact is that such work has for centuries been that of women. As such, it carries a history, a heritage; the very idea that domestic work is degrading and useless stems from male perceptions of women's role in society. Domestic work has always been invaluable to families and societies. This is, of course, not to say that women belong back in the home : rather, this is the expression of a need to shift perceptions, to stop viewing domestic work - whatever the worker's gender - as less-than, simply because it has historically been women's occupation.

If a woman is taught to care for the home, as many still are today - such is the impact of centuries of forcing these roles onto women - then such activities may become her *habitus*; she may even enjoy them. My grandmother was what you might call a 'housewife'; the recipes I grew up on carry memories and heritage : replicating her behaviours and habits is not a way for me to fit within patriarchal ideas, quite the opposite. By valuing her work and recognising its importance, I can connect with her existence and give it more meaning than it was then given - honouring generations of

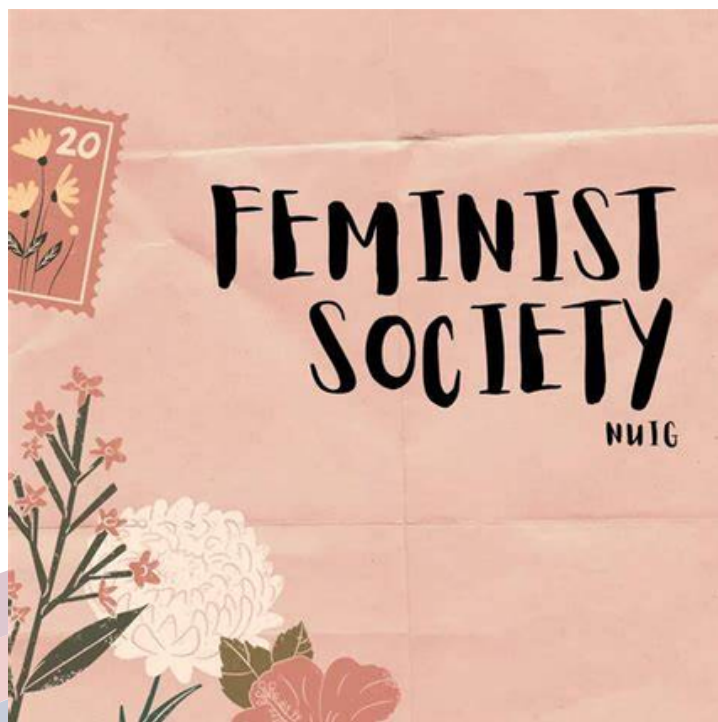
women requires recognising domestic work not as oppressive, not as women's natural incline, but as something women did do, which was central to their identities and to the lives of others, and which greatly shaped their roles within societies. Moreover, women today still carry out on average 50% more domestic tasks than men do, and the 'double day burden' has become a pressing social issue: giving domestic work the value it deserves is crucial to reversing a process which has made women's daily lives invisible and unimpactful to the way our societies are organised.



The work of the Sexual Assault Working Group of the NUIG Feminist Society

Emily Mullins

The feminist society in NUIG, FemSoc, is a platform of advocacy for women's rights and provides important information and discussions on issues which impact on women's rights. In this piece I wish to highlight specifically the work of the Sexual Assault Working Group of the Feminist Society and their efforts to try and improve the sexual harassment policy in NUIG. They have been working to make the process of bringing a claim to the university less intimidating and to increase awareness of the policy among students of the university. Now more than ever it is important to highlight support systems for survivors of sexual assault and ways in which universities can review their policies to better protect all students.



Review of the NUIG Sexual Harassment Policy

The review highlights areas where the university's sexual harassment policy can be improved in successfully providing support and justice for survivors by dealing with reports of sexual assault efficiently. The results of the surveys conducted by the committee revealed that most students (53%) do not think that the university listens to and supports survivors of sexual violence or harassment. 68% of students are not at all familiar with the university's procedure currently in place for responding to cases of sexual violence or harassment, which are to be brought for disciplinary action.

The main recommended improvements to the policy lie in the transparency of the disciplinary process and the appointment of a permanent advocate for survivors.

Currently there is no advocate for survivors specifically and all matters of complainants and respondents are dealt with by the Dean of Students. The appointment of a permanent advocate for survivors in the university would ensure that survivors are given adequate support and guidance in the disciplinary process by someone with the relevant skills to assist them. The committee recommends that a guide should be produced for students who are survivors of sexual harassment detailing the procedures of the disciplinary process. By frequently reviewing and updating this policy, students of the university can be confident that it reflects the needs of survivors of sexual harassment and ensures they are provided with adequate and accessible support.

It's 2022, and the regularisation of gender wage gaps is still an issue. Why?

Alicia Salazar Brugos

Studies show that the elimination or reduction of gender gaps in the labour market would have positive impacts on countries' economic growth. The reduction of the so-called "pay gap" is a very topical issue, one of the most important ones and one of the main challenges facing the labour market, both nationally and internationally.

Over the last two decades in Spain, positive progress has been made in the area of gender equality in the labour market, with an increase in the number of women in the labour market. Gender equality in the labour market is achieved by increasing the participation rate of women and reducing the wage gap between women and men, although, as in the rest of Europe, there is still work to be done to achieve this.

There are different indicators to measure the size of these wage gaps. These fall, depending on the factors considered, into one of the following two categories: unadjusted wage gaps and adjusted wage gaps.

If we analyse the unadjusted wage gaps, we can see that the hourly wage differences between both groups in Spain are as high as 14%, which places us below the EU average as well as some countries such as Germany, the United Kingdom and France.

Unlike the unadjusted wage gaps, the adjusted wage gaps allow us to isolate the effect of the existing wage differences between men and women. Some of the differences between men and women are both in terms of their socio-economic characteristics, i.e., age, seniority, le-

vel of employment, as well as in the jobs they hold, i.e., working hours, sectors in which they work, type of occupation. In this way, adjusted pay gaps are a more reliable indicator of whether men and women receive the "same pay for the same work".

Women have a greater weight than men in occupations with lower wages, which lower-wage occupations, which contributes to widen the wage gap between the two. Spanish women have a higher percentage of temporary and part-time contracts than men. Spanish women spend almost twice as much time as men on unpaid activities. The employment effects of maternity (reductions in working hours career breaks) affect in most cases only to women.

How can this all be "solved"?

Reducing the pay gap is a responsibility and a goal shared by all and therefore requires the efforts and the involvement of public administrations, companies and the rest of society. Encouraging the measurement of wage gaps and moving towards progressively greater wage transparency in companies, both internally and externally can help this process. Promoting the elaboration and publication of official statistics on the pay gap by the public administration, as well as increasing women's participation in decision-making bodies of companies and institutions, are all steps in the right direction. And above all, to raise awareness and sensitise society as a whole about gender equality and promoting female entrepreneurship could be detrimental to the narrowing of the current gender wage gap.

Women in Politics: Angela Merkel

Lisa Whelan

Angela Merkel first became chancellor of Germany in 2005. Ever since then she has been a pivotal player in European politics leading Germany through the 2008 financial crash and back to a growing economy. Her advocacy for budget cuts and international bailout funding meant she left a lasting impression on European politics.

In her early career Merkel earned her degree in quantum chemistry. After the fall of the Berlin Wall in 1989 she decided to launch her political career. Throughout her career presidents and prime ministers have come and gone, however, Merkel always remained in power as Europe's De Facto leader. The significance of this is that Merkel was often the sole woman in the room when negotiating within political spheres.

On the international stage, Merkel has often combatted attempts from world leaders such as Vladimir Putin and Donald Trump to insult and undermine her.

Within Merkel's own party, the CDU, she sought to elevate other women to higher positions of power. She moved Ursula Von Der Lyon from the family ministry to the defence ministry, she then pushed for her to become European Commission President. Merkel is nicknamed 'Mutti' which translates to mother in English. She claims this nickname as she's known as Europe's Moral authority. She displayed this leadership by refusing to shut the borders to Syrian refugees entering Germany during the refugee crisis.

Angela Merkel was a powerful political leader who paved the way for women in politics, leaving the door open for hopefully more women in positions of authority in not only the EU but also worldwide politics. At the commemoration of 100 years of women's suffrage in Germany she pointed out that "Today, no one will laugh when a little girl says she wants to be a minister or the German chancellor."



Irish Women's Liberation Movement

Katie McGloin + Eabha Caslin

When the Irish Women's Liberation Movement (IWLM) came into existence in 1970, Irish women could not obtain contraception, sit on a jury, get divorced or keep their jobs following marriage. This type of feminism took the form of more expressive and spontaneous action, the ideals of which were handed over from their American counterparts. The Irish Women's Liberation Movement was short-lived but highly significant to changing attitudes regarding women in Ireland at the time. The IWLM campaigned vigorously against injustices felt by women. This second-wave of Irish feminism was considered extremely radical and aroused interest up and down the country and the IWLM used this interest to their advantage to influence public opinion. While its organisation may have been haphazard, ultimately fizzling out in a matter of months, the movement carried out radical protests that saw them at the forefront of discussions.

The 1937 Constitution of Ireland used the terms 'woman' and 'mother' interchangeably as it laid out the role of women in the Republic. It prevented women from working outside of the home after marriage. This was upheld by the establishment of the Marriage Bar. Therefore, in the eyes of the law and government, a woman's primary role was in the home rearing children and looking after her husband. The formation of the Irish Free State in 1922 saw women supplied with equal voting rights to men, and this happened following decades of struggle by women such as Hanna Sheehy Skeffington. But alas, this left very little room for the freedom of women.

The Irish Women's Liberation Movement was concerned with the

socio-economic status of women and worked to improve it. The first meeting of what was to be the Irish Women's Liberation movement took place in a busy Bewley's cafe in Dublin City in the Summer of 1970. Margaret Gaj, Mairin de Bruca, Dr. Moira Woods and Mairin Johnston were a collection of women who would go on to form the IWLM. However, other notable founder members included: Mary Kennedy, Nell McCafferty, June Levine and Mary McCutchan. Margaret Gaj owned a restaurant in Dublin City where the group had their regular meetings. They took part in consciousness raising sessions, a technique used by many international equivalents of the group, to identify the main issues they felt as women in Ireland. Slowly they began recruiting new members, which became difficult given the country's attitude to feminism. Bit by bit, the group began to expand with every new member providing a new skill and ability.

The Irish Women's Liberation Movement made their first, significant attempt at harnessing public opinion in March 1971 when they authored and released their manifesto: 'Chains or Change'. It declared five core demands: equal pay for women; equality before the law; equality in education; availability of contraception; justice for deserted wives, single mothers and widows and a house for every family. 'Chains or Change' also noted that Irish women who worked earned only 55% of men's wages, the marriage bar still applied to those women in the civil service, "respect" and "chivalry" applies only to manners and not fact, more attention and help was needed by widows, deserted wives & unwed mothers.

Another significant moment in the lifespan of the Irish Women's Liberation Movement was their appearance on the Late Late Show in March 1971. The Late Late Show was a powerful force in Ireland at the time. It was a forum for debate and opinion involving topics that had been previously too taboo to speak about in public. Soon after the circulation of the manifesto, 'Chains or Change', IWLM members Nell McCafferty and Mairin Johnston were selected to represent the Irish Women's Liberation Movement on the Late Late Show's debate on women's rights. Many of the comments came from the audience, including Mary Kenny (Another IWLM Member) who made an accusation that Dáil members did not care about women's problems. This accusation led to Garret Fitzgerald (later Taoiseach) to leave his home in Donnybrook where he was tuning into the Late Late Show and drive to the RTE Studio where he demanded to take part in the debate. Fitzgerald was allowed on air and the debate soon descended into a "free-for-all screaming match between Garret Fitzgerald and various women in the audience". Fitzgerald claimed the issues were not the fault of the government, but it was that of women who were not actively asking for change. Many of the IWLM members, such as Mairin de Burca, had spent years putting pressure on various government bodies and officials so this exchange was seen as a culmination of the tension between the groups.

The month following the iconic Late Late Show appearance, the IWLM held their first public meeting. The members booked the round room of the Mansion House for 14th April 1971. The group was anxious and concerned about their ability to

Irish Women's Liberation Movement

Katie McGloin + Eabha Caslin

fill the large meeting hall. In fact, one of the members, Mary Sheerin, felt they had been over-ambitious as she organised the arrangements for the Mansion House meeting. Unexpectedly, the round room was packed to the rafters. Estimates of the amount of people that attended vary from 800 to slightly more than 1000. Another member, Mary Maher, claimed that had they known the amount of people that could come out to show their support, they would have been too intimidated to start the group in the first place. It was the first real indication that the women of Ireland were identifying with the messages that the Irish Women's Liberation Movement were trying to send out.

Possibly the most famous act by the Irish Women's Liberation Movement is known as the 'Contraception Train'. Ireland did not supply contraception out of 'respect' to the Catholic Church's presence in Ireland. There was an expressed need for birth control in Ireland, although the Irish Women's Liberation Movement had to be careful as attitudes to birth control varied throughout the country. By the 1970s, however, this 1935 (1935 Criminal Law Act) law concerning 'birth control artefacts' was outdated and unusual. In an attempt to test these laws, on the 22nd May 1971, the group met at Connolly Station where they travelled to Belfast where they were able to purchase contraceptives. On arrival back at Connolly Station, protestors had gathered. At customs, the group honestly declared what they had brought back into the Republic and refused to hand over the contraceptives. They risked detainment or prosecution. This moment is seen as an iconic, pivotal moment in the Irish Women's Liber-

ation Movement. It received an overwhelming amount of media coverage. It also broke the taboo surrounding contraception in Ireland.

When the Irish Free State was formed in 1923, Kevin O'Higgins became the Minister for Justice. In 1926 he ruled that women were not to be called for jury service at all as so many Irishwomen requested to be excused. There was an option whereby a woman could request to be included in the jury, but as it was a request, the defending attorney could object. The exclusion of women on the jury was a serious issue for many of the members of the IWLM, especially for Mairin de Bruca, a member of Sinn Fein and also highly active in the housing campaign.

Another issue which concerned the members of the IWLM was finance. It seemed outrageous that a woman could not get a mortgage without the support of a man's signature, moreover, when a couple sought a mortgage the woman's income was not counted as it was assumed she would quit her job after she had a baby. Department stores made credit cards available to women, but only if she had the countersignature of a man. Similarly in France, a woman could not get a chequebook unless she had a male guarantor up until 1965. This further contributed to the feeling that a woman's life was not her own. She had no freedom financially or any ability to survive on her own. This was the case for many deserted wives and unwed mothers.

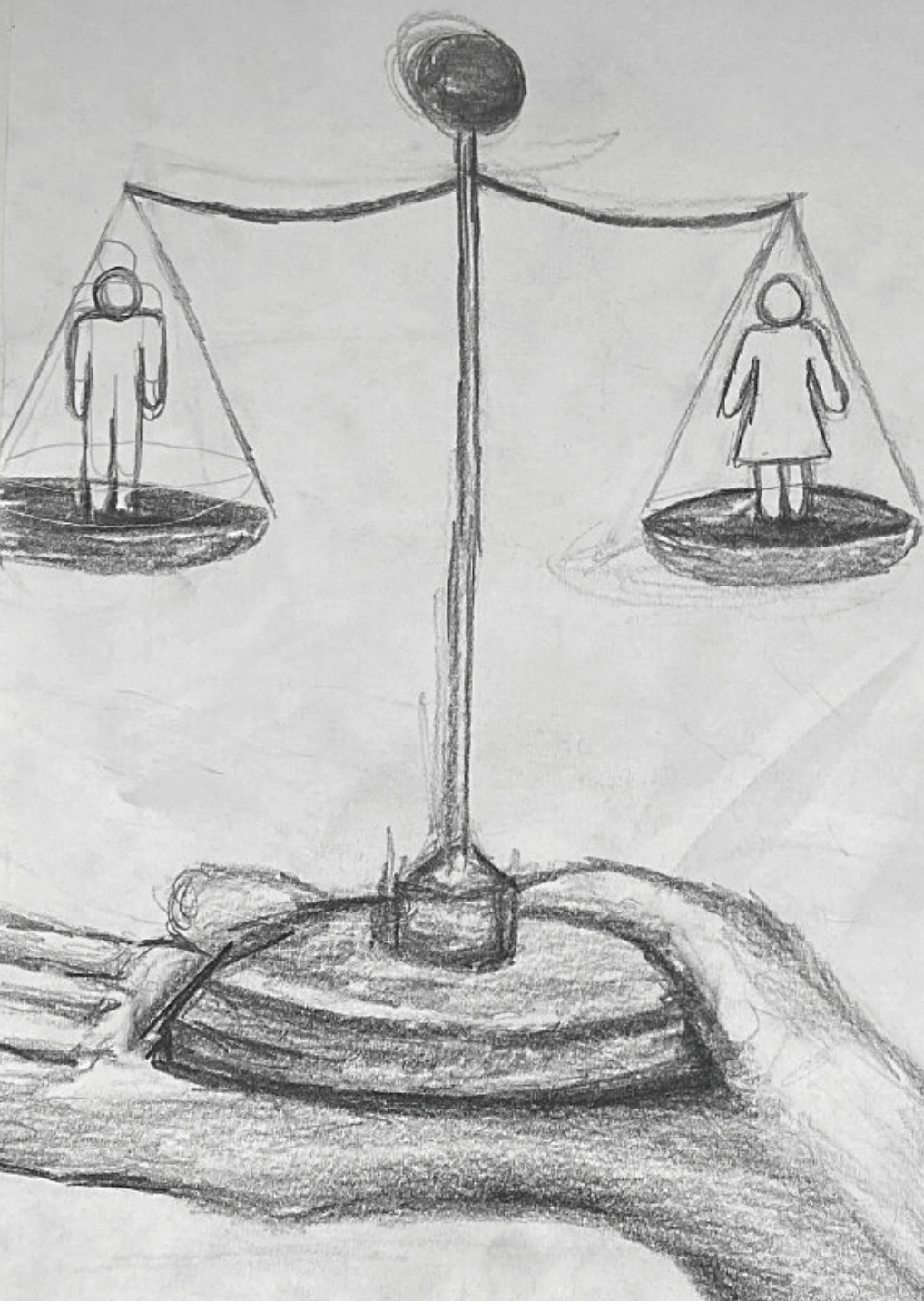
Divorce was a sensitive subject within the group. Like many issues within the group, every member had different ideas and opinions about it. It seemed, similar to abort-

ion, like a bridge too far at the time. In fact, many women were more concerned with other issues like desertion, violence in the home, birth control and finance issues. The group was able to gauge issues by the means of the 'Women's Pages'. Many of the members were journalists including Mary McCutchan, Mary Kenny and Nell McCafferty. The 'Women's Pages' was evolving in Ireland at the time from recipes and housekeeping tips to problem solving and identifying real issues felt by women in Ireland at the time. This allowed the IWLM to have a direct communications link to women across Ireland to help women recognise their own inequality.

The Irish Women's Liberation Movement marked a significant moment within the separation of church and state in Ireland. It was a pivotal movement which helped change the attitude towards women in Ireland. It showed that women were able to mobilise and start conversations that would lead to changes in law in the future (i.e. Contraception, Marriage Bar). The group disbanded in late 1971 following disagreements within the group and failure to properly manage nationwide branches of the IWLM that began to emerge with many different ideals, abilities and processes of consciousness raising. Some of the members went on to have important careers like Nell McCafferty who is one of the most well recognised Irish Second Wave Feminists and some separated themselves completely from their positions in the IWLM like Mary Kenny, who went onto become an author. Regardless, the IWLM had a profound effect on Irish Society and the way we view women.

Representing Equality

Roisin Wynne



Body Inclusive Modelling

Paige Murphy

In October 2014, *Victoria's Secret* released their, now infamous, "My Perfect Body" campaign to promote their new "Body" lingerie collection. What caused quite the stir was the promotion of the "perfect body" with all thin, attractive models who were mostly white.

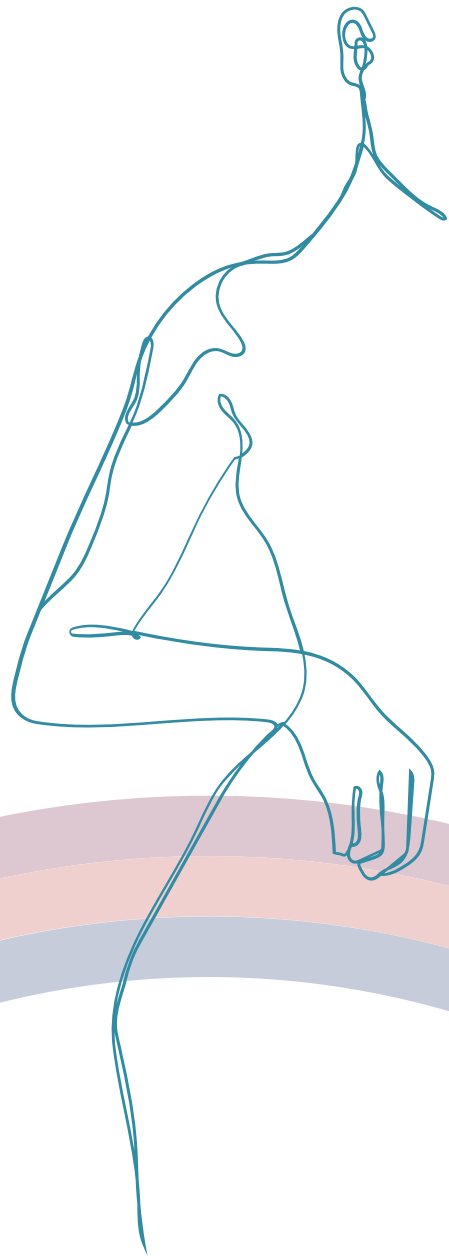
The advertisement's implicit message of what the "perfect body" is, is unrealistic and very damaging to the millions of women staring at these advertisements in shopping malls, on their phone, or in the mirror. Seeing these advertisements can prompt an unhealthy body image for women of all ages. If this advertisement is saying that perfect equals skinny, then the women who don't look at themselves in that category could feel the societal pressure to change their appearance. This could lead to unhealthy measures of dieting, body dysmorphia, and potential eating disorders.

It would be untruthful to say that the world of social media, modelling, and advertisements are perfect places, even six and a half years after this campaign was released. Our generation has grown up alongside social media. We have seen the 'body image' trends, photoshop, and brands portraying unrealistic body images. However, changes have been, and continue to be.

Nearly six and a half years later, *Victoria's Secret* and a large number of fashion brands and modelling campaigns have made a change for the better. Plus size model Ali Tate-Cutler has joined *Victoria's Secret* and plus size TikTok star Remi Bader has joined their sister bra-

nd *Pink*. Only a few months ago, in January 2022, *Victoria's Secret* welcomed a model Sofia Jirau who has Down Syndrome. Countless other brands and campaigns are now including bodies of all shapes, sizes, and colours. It's hopeful to imagine how inclusivity will continue to grow throughout the coming years in this industry.

When I look at a commercial or an advertisement in the shopping mall, I want the women that I see to look like myself and the women I see in the world around me. It finally seems as though companies are taking the hint.



Women at War: Virginia Hall + Lee Millar

Conor Keane

When we think of war and wars of the past, the first thing that springs to mind are the roles of the male soldiers, but what about the women on the front lines? In World War II, they not only gave their sons, brothers, husbands to war but they themselves played a huge part. One way was their volunteering in huge numbers in first aid camps tending to the injured.

Some six million women took up wartime jobs in factories, three million volunteering with the Red Cross and 200,000 serving in the military. These numbers show the role women played in the war. Women showed immense strength and resilience to keep all the factories going while the war raged in Europe.



Lee Millar

Virginia Hall

Hall lost the lower half of her leg in a hunting accident before the war and was rejected to work as a diplomat with the American Foreign Service due to her disability. But by the end of the war she had become the Special Operations Executive's first female resident and proved herself to be a fearless spy in France. She posed undercover as an American journalist and by the end of the war she had become the most decorated female civilian and the first female to work for the Central Intelligence Agency.

Millar was born in New York and became an accomplished photographer and correspondent during World War II. During the siege at St. Malo in 1944, Millar was the only photographer present, and she covered the battle for several days. After the battle, the US army arrested her for breaking terms of her accreditation, which banned her from covering conflict as she was female. Despite this, Millar went on to take some of the most important and compelling images of the war.

Aftermath of Ashling Murphy: A Response on Women's Safety

Kiani Landel

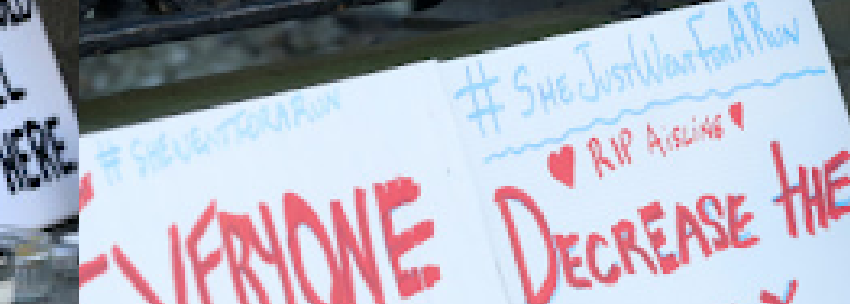
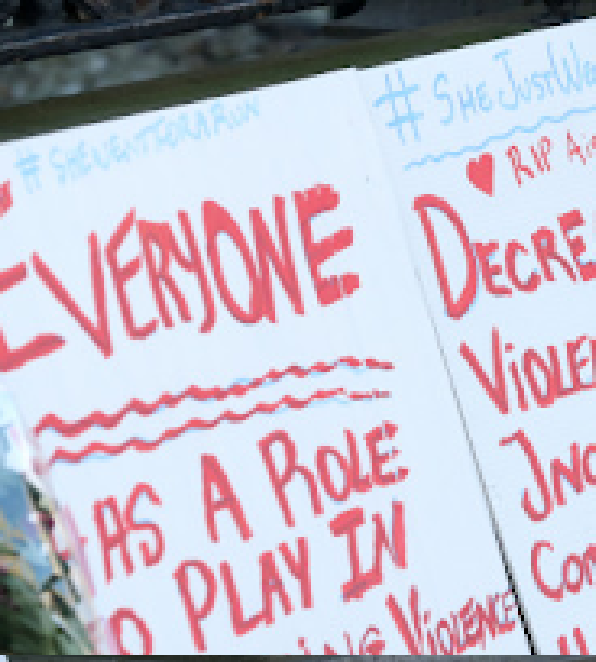
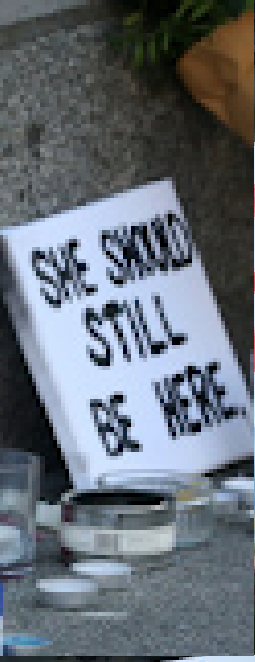
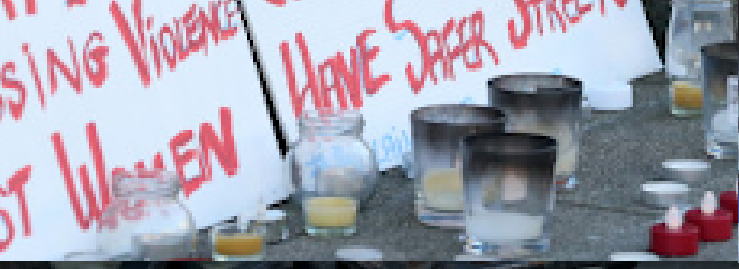
I am a woman. I am not Irish. I am incredibly shocked, angry, and scared after the murder of Ashling Murphy.

As an international student at the National University of Ireland, Galway visiting from the University of Portland in Oregon, USA, I was expecting to escape the violence and oppression of women I see in my home country. I am well versed in ways to protect myself on nights out or in situations where I am alone, especially at night. What happened to Ashling Murphy, however, was a shock to my system. When talking with my Irish peers, they seemed angrier and more shocked than me – and for good reason. Such awful things happen too frequently in the States, to the point that many have become desensitized to the issue. Many of these stories only circulate for one news cycle and are treated as just that – stories – when they are so much more: a woman's life. Many of these "stories", especially those of queer, trans, and/or women of color, never even make it in the news cycle or to the masses.

I grew up on the advice of my mother, sister, and women I respect and love to always be incredibly careful on nights out and that my safety always came first. In the states, it is common to not leave your house without pepper spray or a taser, so much so that companies have begun marketing tasers to look like normal objects such as lipstick or phones. Every female-presenting person I have talked to since the murder of Ashling Murphy has expressed their simultaneous fear and anger. This was almost always coupled with explaining what they do to keep themselves safe: no longer is location sharing, using weapons of safety, staying in groups,

avoiding drinks from strangers, changing routes on the way home, or staying with friends enough. The fear for one's safety extends into broad daylight. The slogan 'She was just going for a run' has been engraved in every woman's brain. Ashling Murphy was attacked and killed in the afternoon of 12 January 2022 outside Tullamore, Co. Offaly. She was 23. She was a primary school teacher. She was going for a run. She should still be here. Instead, the world was left behind with trending hashtags and more anger about the violence against women.

Next is an image of a sign left at a vigil for Ashling Murphy, reading "everyone has a role to play in addressing violence against women." We need an end to gender-based violence. Women across the world of various positions have been speaking out against this issue for decades. In the States, there is the Violence Against Women Act and Title IX, which prohibits sex-based discrimination in education. Even with this, the CDC, Center for Disease Control and Prevention, says that homicide is the fourth leading cause of death for girls and women one to 19 years old, and the fifth leading cause of death for women aged 20 to 44. The rate of killings where there was a relationship between perpetrator and victim is much higher. These intimate gendered killings happen at a staggering rate of almost three women every day in the states. It seems as if we, as women, will never be safe in a society that caters more towards men and values men more. This sparks anger within me, and I hope it sparks anger within you.



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