

LOUD FENCE PEDAGOGY

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This work is part of a larger doctoral study: *Discipline Affect*, an affective ethnographic study of school discipline in Catholic Schools (Deakin Ethics approval # 202-406). We invite you to contact us righetti@deakin.edu.au and kim.davies@deakin.edu.au to discuss any aspects of our poster or larger research project.

The Loud Fence Movement (LFM)

is a unique manifesto that has exposed “the violence [and silence] of an order” (Ahmed 2017) by creating internationally represented boundaries to structure contain and put on notice public and private feelings, feelings materialized as ribbons of softness gripping and resisting the structures of ornate iron and/as hierarchy of Catholic churches and schools.

The ribbons – loud veils of colour – gently but firmly prompt us to recall or re-member the violence of institutionalized clerical abuse and yet also, im/possibly, gesture towards hope and healing.

This affective ethnography is emplaced in the Victorian regional communities of Ballarat and Warragul where, by joining the LFM and tying their own ribbons onto local church fences, Jacqui and Kim became, “part of a social, sensory and material environment [and experienced] the political and ideological agendas and power relations integral to [these] contexts and circumstances” (Pink 2009, 25). The researchers discovered that the Loud Fence ribbons are performative archives of healing and hope, as well as non-performatives (Ahmed, 2012), amplifying the silences that still echo across congregations and other communities.

Loud Fence ribbons materialise affectively, in the social and culture contexts of trauma and abuse as performative archives (Cvetkovich 2012) generating tidal momentums of push and pull towards and away from the Catholic church, Survivors, Victims and their families and allies. Compassion, empathy, disgust, shame, frustration, anger, hope and hopelessness generate a narrative, an empathetic imagination (Pedwell, 2012) orienting community members to do and feel something (else). These actions, tied to histories, are also future making in their effects (Ahmed, 2004).

“The contemporary imperative to disclose experiences of abuse and speak out in the face of coercive authority is a crucial yet often overlooked dimension of the therapeutic turn.” (Wright 2018, 189)

Our deep respect and gratitude go to the LFM and to the victims and survivors of institutional abuses
(<https://www.facebook.com/loudfence/>)



Click [here](#) to take you to a SoundCloud link to hear the sounds of children playing as you read. We invite you to listen to this soundscape to engage in an embodied and affective way with our research ...

The rainbow ribbon lasted but a few days. Was it how it made the other ribbons look - like pallid, placid pastels - or was it what its queerness did to this very straight space? My rainbow ribbon was loud, too loud even for a Loud Fence? Or maybe it was taken by a local pixie to decorate her dell? How will I ever know – the silence is deafening.
(Excerpt from Research Diary)

Individualised Student Plans: Archives of Feelings?

Individualised student plans, such as Behaviour Support Plans (BSP's) and Individual Education Plans (IEP)'s document a school's representation of a student's learning and/or behaviour goals.

Like the ribbons tied to Loud Fences, BSP's and IEP's also, for many students, codify and condense a history of traumatic experiences.

Such plans, 'best-practice' beacons of 'trauma informed practice' within a Safe School Policy context, are also a governance overflow of the [Royal Commission into Institutional Responses to Child Sexual Abuse](#).

As teachers access and work these individualised and privatised archives of private public feelings, the words affectively materialise creating a 'feeling story' to orient teachers to do and feel something (else, differently).

Descriptors of abuse line up alongside details of student inadequacies and undesirable behaviours, disciplining vulnerable teachers to feel 'appropriately' just as they are caught up in the messiness attached to the lives and legacies of 'vulnerable children'

The act of tying a ribbon becomes a process that explores Loud Fence ribbons as cultural “repositories of feelings and emotions, which are encoded not only in the context of the [ribbons] themselves but in the practices that surround their production and reception.”

(Cvetkovich, 2003,.7)



Click [here](#) to view video of Jacqui tying her L F ribbons

The clergy abusers hover in a space and time claiming to represent 'The Lord', lording over, over lording in my mind as I approach the church. The Loud Ribbons today are floating in their breeze, their movement a reiteration of their purpose of hope and healing. My body feels conflicted, the layers of affect build in intensity. My body wants to flow and drift with the ribbons as well as sink heavily into the coldness of the day. My movements are slow, but my pulse is fast. My emotions have materialised and are aligning with the Loud Fence movement in their search for truth and recompense from the patriarchy and the institutional Catholic Church. I am enmeshed deeply into this scenario, invested in tying a ribbon, my orientation is towards healing and hope too. The ribbons are performative, their effects generative as I tie a ribbon in response to the unspeakable.

(Excerpt from Research Diary)