



#8MarchEveryDay Quiz

Lesson on the International Women's Day 2021

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Answers with Explanations and Clues for Discussion

Time envisaged for implementation: 45 minutes

Study aids: board and pen, A4 sheets of paper, two markers to write down the answers. If the school allows internet access, the students should use it in their search for answers.

Work method: quiz, presentation of examples, discussion

Lesson objectives:

- Encouraging the discussion on gender (in)equality: building a stronger perception of gender differentiation and the structural (political, economic, historical) causes of inequality, and introducing forgotten artists, scientists, and inventors;
- Presenting the historical turning points in the struggle for women's rights: the right to vote, equal opportunities for work and education, the constitutional right to freely decide on childbirth, etc.;
- Strengthening the awareness that gender matters, but is not the only factor in forming an identity (intersectional approach) and increasing their sensitivity to the issue of what measures could abolish or at least decrease gender inequality;
- Promoting discussion on double standards for women and men and on gender (in)equality in everyday life: pay gap, unpaid reproductive work of women (housework, caregiving), sexual division of labour (also unbalanced division among professions) and financial as well as status-based devaluation of women-dominated professions (feminisation of labour);
- Getting to know organized struggles for women's equality, especially the historical and present meaning of the International Women's Day, commemorated on 8 March, and thus the fields where gender inequality is still or ever more pressing;
- Acquiring skills of discussion and argumentation in advocating the viewpoints;
- If the students are allowed to look for answers using the internet, also acquiring skills in searching for certified, verifiable information sources.

1

Explanations for teachers

The lesson #8MarchEveryDay is meant to be implemented on the International Women's Day; however, it can be applied to the teaching process also during the rest of the year, since its central objective is to promote an active discussion on gender (in)equality and the history



of women's rights struggles. Both the introductory part of the lesson and the implementation are dedicated to promoting active student participation.

The lesson is drafted as a quiz for several competing groups of students. The teacher can expand the debate (by using the explanations and discussion cues on individual questions) to the issue of general (in)equality and (under)representation of women in relation to men in everyday life. The lesson can be concluded by presenting the history of International Women's Day and its relevance today or by relating to the present feminist endeavours.

Introductory part of the lesson

In a short motivational address, the teacher presents the purpose of the lesson: getting acquainted with the fields of life where women are subordinated or not visible enough. Then the teacher explains that the lesson is to take the form of a quiz and that the correct answers that will surprise the students or catch their attention will leave space for a free discussion. The teacher can open the discussion after each question or at the end of the quiz, relying on the proposed discussion cues written under every question.

Central part of the lesson

The students are divided into three or four groups – depending on their number. The groups should not be larger than eight persons. A table of contents can be drawn on the board to register the points. The students write their answers to the questions on paper. When they finish, they read their answers. A correct answer brings one point; if a question allows multiple correct answers, each brings one point. The time for answering an individual question should be limited to three minutes at the most, so that the quick search for answers will encourage group discussion.

2

If needed, the teacher can shorten the quiz or adapt it to their needs and the curriculum. The experience of teachers who have already performed the quiz in their class show that the entire quiz can be carried out in one school lesson only if it is distinctly competitively set. Although "gathering points" is not the objective of the lesson, it serves as an excellent encouragement for those taking part.

Conclusion of the lesson

The teacher asks the students which answers were most surprising and what they have learned. At the end, the teacher can encourage them to form their own answer to the question of whether the International Women's Day is still important today – and why they think it is so.

The 2021 #8MarchEveryDay quiz has been created within the framework of the EU project Women on Women, co-funded by the Creative Europe Programme of the European Union.



Answers with Explanations and Discussion Cues

1. List three women writers or poets who write (or wrote) in your mother tongue.

Some possible answers for Slovenian language: Vera Albreht, Berta Bojetu Boeta, Kristina Brenk, Elza Budau, Polona Glavan, Maja Haderlap, Mojca Kumerdej, Zofka Kveder, Vesna Lemaić, Svetlana Makarovič, Katarina Marinčič, Mimi Malenšek, Neža Maurer, Mira Mihelič, Desa Muck, Maja Novak, Lili Novy, Katja Perat, Katja Plut, Ljuba Prenner, Ana Schnabl, Veronika Simoniti, Cvetka Sokolov, Nataša Sukič, Anja Štefan, Suzana Tratnik, Ilka Vašte, Janja Vidmar, Nataša Velikonja, Bronja Žakelj.

The teacher can direct the debate on this question to a writer or poet that had been discussed in class. The starting points hereinafter are connected to the life and work of Zofka Kveder, the first Slovenian professional woman writer and editor.

Zofka Kveder (1878–1926) was a writer, journalist, editor, and one of the first advocates of women's emancipation in Slavic countries. Due to bad family relationships, mostly because of her alcoholic father, she left her home already in her early years. She first got a job in Trieste, then looked for a way to education without the support of her parents, first in Bern, then in Prague. She kept writing all through her studies. Her first sketch story *Kapčev stric* was published in 1898 in the Trieste-based newspaper *Slovenka*, then still an appendix to *Edinost*, the central political medium of the Trieste Slovenians. In 1900, she published her first book in Prague, a sketch-story collection *Misterij žene*. In 1917, she founded the monthly magazine *Ženski svet*. In its first edition, she demanded voting rights.

It was only us, the contemporary women, to discover what we call the soul; we have found in ourselves our own will, our own judgement, a confidence of personality. Our mothers did not even conceive of independently judging a man. They were good and obedient. They were resigned to their fate. They found peace in having a husband such as God gave them, be it smart or stupid, good or evil.

– Zofka Kveder

In her writing, she was devoted to topics touching upon women's lives and had lucidly analysed them. The woman is mostly also the protagonist of her works. In her numerous texts, she intertwined the motives of pregnancy, childbirth, and motherhood, in some cases presenting them as burdensome for women, which was a novelty, as these motives had previously been treated exclusively positively. She addressed the topics of death rate in women and children during childbirth, of infanticide, and of the obstacles preventing women



their way towards independence (e.g. unwanted pregnancy, breastfeeding, infertility). She also wrote about the women's need to be socially active, about the relationship women have with their own body and sexuality, about the problematics of prostitution and rape, loveless marriages, and marriages for material gain. In *Slovenka* and other newspapers, she published articles on women's rights to work, participate in politics (voting rights), and educate themselves. By writing about the topics which were up to then mostly silenced, she managed at least partially to overcome the patriarchal patterns of her time. Today, streets in three Slovenian cities – Ljubljana, Celje and Maribor – are named after Zofka Kveder.



Zofka Kveder © dLib, NUK

I do not fear death. If I am destined to die early, then be it. But I do love life. Life is something marvelous, marvelous, large, strong. The feeling of life, a large and strong feeling of being, is something exulted and beautiful ... Do not fear life!

– Zofka Kveder

Discussion cues: Were women allowed to educate themselves at the time of Zofka Kveder? What were the social expectations of women at that time? What are those expectations today? Do girls (in your country) today have the same access to education as boys? What does the word emancipation mean? Are women today emancipated? Do artists who are mothers have a possibility to create today? What about artists who are fathers? Why are more male authors in comparison to female authors discussed in school?



2. Which of these claims about Diana Budisavljević is false:

- a) During World War II, she rescued over ten thousand children from concentration camps.
- b) She helped prepare the terrain for establishing professional social work in Croatia.
- c) In 2019, director Dana Budisavljević made the feature film *Dnevnik Diane Budisavljević* (The Diary of Diana Budisavljević).
- d) Dana Budisavljević and Diana Budisavljević are related.

Correct answer: d) Dana Budisavljević and Diana Budisavljević are not related.

Diana Budisavljević (1891–1987) was a humanitarian and activist, responsible for one of the biggest humanitarian stories of World War II. During the war, she organised an action to rescue over 12,000 children from the fascist Ustaša camps at the time of the Independent State of Croatia (NDH). The arrested children were mostly of Serbian descent or of Orthodox religion. Their parents were taken to forced labour in Germany, while the children were left to the NDH government, which put them in concentration camps where living conditions were exceptionally bad; coming from poverty and war, the children had suffered from malnutrition and diseases even before arriving there. Diana Budisavljević and her allies first raised money for them, as well as food, clothing, and medicine, but then started to look for new homes for them in collaboration with the network of Catholic Church institutions. The children who were adopted on the territory of the then-NDH state, today live across the entire area of former Yugoslavia. Throughout the war years (1941–1945), Diana wrote a diary where she listed exactly where the adopted children were.

5

I am not leaving until I rescue the children, and I do not care what you do to me.

– Diana Budisavljević

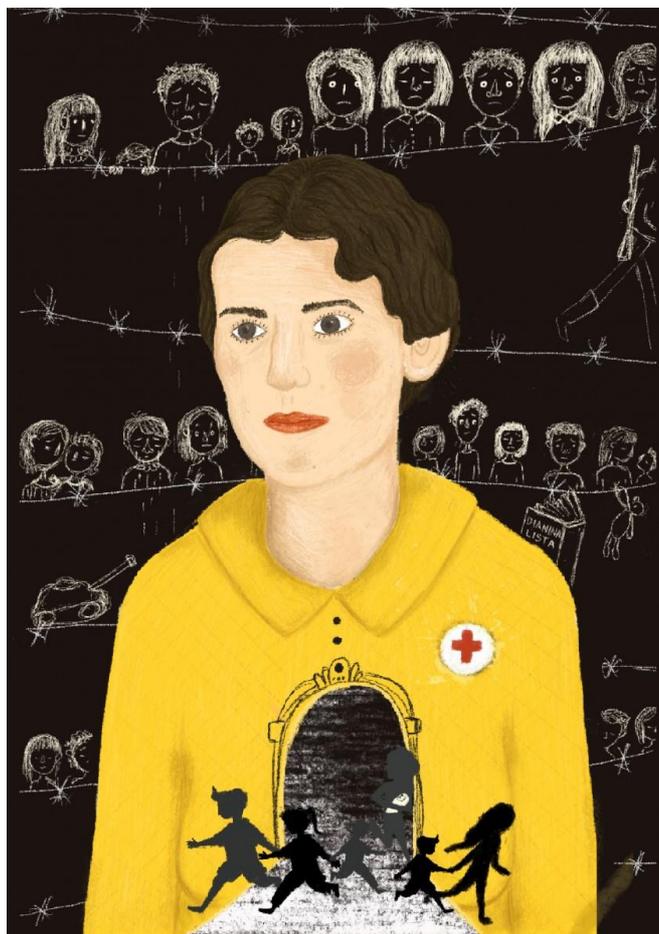
Due to her Austrian descent and Catholic faith, her name was long kept from history. Not even the children whose lives she had saved had ever heard of her. Despite being forgotten by history, her rescuing the children later contributed to the adoption of the Convention on the Rights of the Child (1989) and establishment of professional social work in Croatia. Today, three parks are named after Diana Budisavljević: in Zagreb, Sisak, and Vienna. Some city streets, as well, bear her name: in Belgrade, Prijedor, Bosanska Dubica, and Bosanska Gradiška.

This was the most beautiful gift I have received in my life – the opportunity to save people from certain death.

– Diana Budisavljević

Director Dana Budisavljević (1975) found out about the heroic endeavour of Diana Budisavljević when someone asked her if they were related. She started to explore her life and decided to make a film about her entitled *Dnevnik Dijane Budisavljević* (The Diary of Diana

Budisavljević) that went on to win several prestigious awards. The film intertwines the acted, feature-film part with the memories of the survivors and archival footage of concentration camps.



Diana Budisavljević as depicted by Croatian illustrator Ana Salopek

Discussion cues: Who were the Ustaša fascists? What is Fascism? Why had the NDH authorities prosecuted people of Serbian descent or of Orthodox religion? Were any of your ancestors prosecuted, arrested, and jailed in a concentration camp due to their ethnicity or religion? What is forced labour? What is social work? Have you ever heard of the Convention on the Rights of the Child? Which rights are recognized to children all over the world? Where can you turn to in your country if your rights are being violated? Where can you turn to if you are experiencing discrimination in school? How can you prevent discrimination in your school class? How do you assure equal treatment of schoolmates from different (minority) cultural environments in your school class?



3. Who gave the initiative to found the Triglav National Park?

- a) Angela Piskernik
- b) Helena Blagne
- c) Zofka Kveder

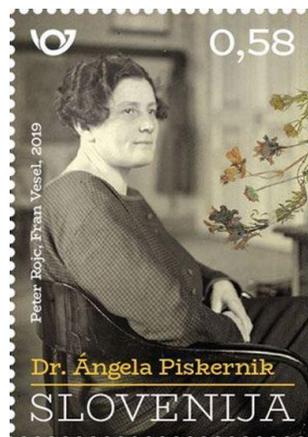
Correct answer: a) Angela Piskernik.

Angela Piskernik (1886–1967) was born in Lobnik by Železna Kapla in the region of Carinthia. In 1914, she became the first Slovenian woman with a doctorate in natural sciences. Slovenian scientific and cultural public knows her as a botanist, conservationist, environment protector, national awakening worker, and fighter against Nazism. Scientifically, she studied plant physiology; however, she also wrote popular scientific articles and wrote about social, women's, and national issues. She was the author of several high-school textbooks and published the first Slovenian *Ključ za določanje cvetnic in praprotnic* (Key to Determine Flowerers and Ferns), in which she described 2,222 plant species.

Before, I used to have a hard time being "only" a woman; however, my experience in the workplace have cured me of that mistake, so today, I am proud to be a woman.

– Angela Piskernik

7



In 2019, the Post of Slovenia issued a stamp with Angela Piskernik's portrait

In the years 1926–1938, she worked as a teacher in Ljubljana and Novo mesto. She taught natural sciences, mathematics, physics, German, and hygiene. She also taught sex education to girls, although it was not part of the curriculum. At the time of the Carinthian plebiscite, she was fiercely politically engaged, took part in protest actions, and was a spokesman for South Carinthia to become part of the Yugoslavian administration. She even became president of the Association of Women's Societies in Carinthia. She was the only woman in the Ljubljana-based intellectual circle dubbed the Copata (Slipper) Club, which organized regular meetings



at the Union Inn in the 1930s, and she was a muse to Catholic intellectuals gathering at the Trnovo priest Fran Saleški Finžgar's home. In those times, it was already a scandal (inappropriate behaviour for women) in Ljubljana that Angela Piskernik, in line with the Vienna fashion, went to cafés alone, without a man's escort.

Several generations of academically educated women must be established, as well as total women's liberation, without any humiliating and constrictions that as of yet still prevent a woman to freely sore upwards. I believe in the great future of a free, scientifically or artistically active woman.

– Angela Piskernik

Between 1943 and 1945, at the time of German occupation, she was put in the Ravensbrück concentration camp. There, she wrote a notebook that remains preserved and in which she kept the most diverse recipes that the women told each other in order to recall the normal life they used to live, and to fill their stomachs at least in their imagination. But although she was diligent in writing down recipes in the concentration camp, she was not interested in cooking. After World War II, she only ate in hotels. After the war, she became the headmistress of the Natural Science Museum in Ljubljana and a freelance lecturer on botany at the Ljubljana University. Upon her initiative, Slovenia protected its first environmental areas and founded the Triglav National Park. Since 2018, a part of PST, the Path of Remembrance and Comradeship, bears Angela Piskernik's name. It is the longest Ljubljana park around the city limits, where Ljubljana was barb-wired during World War II.

8

My present occupation provides me with awareness that I am doing something necessary and beneficiary; I am content and happy.

– Angela Piskernik

Discussion cues: Which women scientists do you know? Do you know what they were (or are) researching? Do you know any woman inventor? What has she invented?

Before the discussion, students can get the assignment to browse their textbook for one of the natural science subjects (mathematics, chemistry, biology, or physics) and count how many female and male scientists are mentioned by their name. The students can do the assignment in groups. They report their findings to the other groups. This is followed by the debate on why they think the ratio between men and women is such as it is. The discussion can be expanded to everyday examples: what is the stereotypical division of labour, which professions are feminized or masculinized, how the students themselves experience the sexual division of labour (e.g. in dividing home chores). The discussion can also be oriented towards occupational choices of the young. For instance, why do girls still mostly decide in favor of social sciences or caregiving (healthcare, education and similar), while boys mostly choose natural sciences?

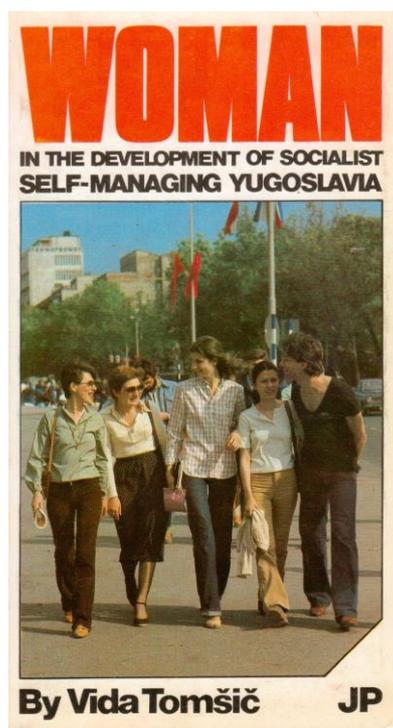


4. Who drafted the post-World War II legislation in Yugoslavia to provide women with access to contraception and legalize the right to artificial termination of pregnancy (abortion)?

- a) Margaret Thatcher
- b) Vida Tomšič
- c) Indira Gandhi

Correct answer: b) Vida Tomšič

Vida Tomšič (1913–1998) was an antifascist, partisan, women's rights activist, and politician who played a leading role in forming the programme of women's emancipation, thus contributing to the policy of promoting political, social, and economic equality of women in Yugoslavia. As a member of the Communist party of Yugoslavia, she drafted the women's emancipation programme formed in line with the demands of diverse feminist groups between World War I and World War II: "political equality – protection of women's reproductive function – socialization and education of children – education – labour".



Front cover of the English translation of *Ženska v razvoju socialistične samoupravne Jugoslavije* (both editions, the Slovenian and the English one, are from 1980)

In 1941, she co-founded the progressive women's magazine *Naša žena*. During World War II, she served time in numerous prisons. After the war, she returned to Slovenia, where on 5 May 1945, she became Minister of Social Politics in the Slovenian National Government as the first



woman minister in the history of Slovenian governments. She drafted the legislation providing women with voting rights, prolongment of maternity leave, kindergartens, access to contraception, and the right to artificial pregnancy termination (abortion).

“The women’s question” was defined by Vida Tomšič as a special social issue that had appeared with the notion of private property. A man ensured his offspring in such a way that the wife belonged only to him and gave birth to his heirs. The care for private property preservation formed family relations and resulted in the wife losing all her freedom and equality and was pushed into subordination in which she remains today. In capitalism, the women’s issue became especially relevant, since it pulled a number of women from the narrow family circle into social production (paid labour). In capitalist society, the exploited women are supposed to carry all the burdens as workers, housewives, and mothers, while they are not supposed to have any rights. If women want to fight the position they are in, then, according to Vida Tomšič, they must necessarily link their struggle to the worker’s struggle.

She wrote numerous articles and books on the position of women, human rights, social politics, and the Yugoslavian political system. She often represented Yugoslavia in international relations. At the end of 1970s, she began to lecture at the Faculty of Law in Ljubljana, and in the 1980s, despite being a pensioner, she remained active in national and international organizations. After 1991 and the foundation of an independent state of Slovenia, she lost her influence on political life; however, women in Slovenia even today – knowingly or not – reap the fruits of her labour.

10

In this great struggle, shattering the world and writing a new chapter in the history of humanity, we are setting new foundations for the equality of all people, regardless of their gender, skin colour, religion, nationality, etc. This is a new position of a human being within society, such a social and economic position that will enable humans as subjects to manage the entire society.

– Vida Tomšič

Discussion cues: What is birth control? Which means of contraception do we know? Why is access to birth control of key importance to girls and women? Are means of contraception in your country payable or free of charge? Where can we get them? Which women would suffer most if birth control were payable? What can boys and men do to prevent their partner’s unwanted pregnancy? What is artificial termination of pregnancy? Why is the possibility of free termination of unwanted pregnancy so important for women? If a girl gets pregnant, until which week of pregnancy can she abort in line with your national legislation? Why do the Catholic Church and the catholic NGOs oppose abortion so strongly?



5. Travellers are one of Irish ethnic minorities. Why are they called that?

- a) Because the minority members like the music of The Rolling Stones.
- b) Because they are named after the sci-fi series *The Travellers*.
- c) Because they do not have permanent residence, but instead move from place to place.

Correct answer: c) Because they do not have permanent residence, but instead move from place to place.

Nan Joyce (1940–2018) was a pioneer activist for the rights of the nomad Irish ethnic group Travellers. She strived to improve their life conditions in Ireland and Northern Ireland, all the while raising awareness in the wider public about the numerous troubles the group was facing. Travellers do not have official domicile and, due to their life on the road, most of them are not registered in the population registry, so they have no voting rights, and settled residents often chase them away from their temporary, nomad homes.

Nan Joyce was the second child in a travelling family of eleven children. When she was twelve, her father died in a prison cell (arrested for no reason). Her mother was put to jail for stealing, which she had committed so that the family could survive. The young Joyce took over caring for the large family and kept travelling the country. At sixteen, she married another Traveller and they had ten children. Due to their nomad life (no sanitation), constant exposure to the weather conditions, but mostly due to problems that her family faced because of prejudice and intolerance to Travellers, she had a tough life.

11

I wouldn't wonder for the settled people to be against us because they were hearing nothing but bad about us.

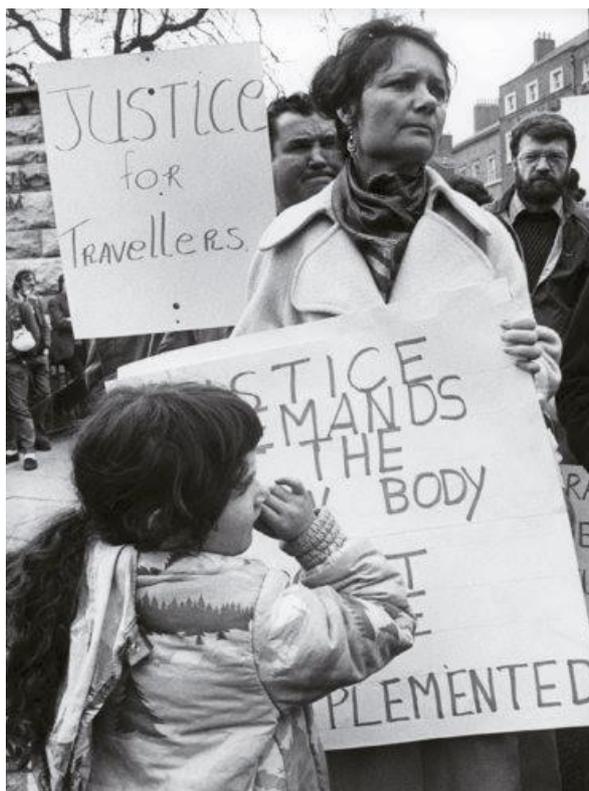
– Nan Joyce

In 1982, Nan Joyce co-founded the Travellers' Rights Committee and the same year, she became the first Traveller to run as a candidate at the Irish national election. In 1988, she published her autobiography entitled *Traveller*, and her writings were later included in the Irish women writers' anthology. She is also the topic of a chapter in the book on influential Irish women, *Mná na hÉireann: Women who Shaped Ireland* (2009). In 2010, the Irish president of that time, Mary McAleese, awarded her for lifetime achievements for her merits in the fight for equal treatment of the Travellers' community.

When I was a child, we were hunted from place to place and we could never have friends to be always going to school with. The little settled children would run past our camps – they were afraid of the travellers. Other people had a sort of romantic idea about us, because of the horses and the colourful wagons. They would ask us did we come from some place special like the gypsies you see on the films. They thought that the travellers had no worries and that we didn't feel pain or hunger or cold. The truth is that we're people like everybody else but we're a different

speaking people with our own traditions and our own way of life and this is the way we should be treated, not like dirt...

– Nan Joyce



Nan Joyce. Photo: Irish Traveller Movement Facebook Page

Discussion cues: What kind of prejudice do the Irish Travellers face? Which ethnic minority in your country has a similar status and problems, if any? Who or what determines what is held to be a normal life in your country? How do people who consider themselves “normal” act towards people and communities that do not fit into that norm? Why?

6. Which woman artist is considered to be the “first lady of Croatian avant-garde”?

- a) Edita Schubert
- b) Maja Smrekar
- c) Marina Abramović

Correct answer: a) Edita Schubert

Edita Schubert (1947–2001) was the artist who is today considered the “first lady of Croatian avant-garde”. Her work has a key place in Croatian 20th century art. In her 30-year career, she constantly explored diverse artistic media, which contributed to her development of a unique artistic language. She never settled for artistic conventions, customs, or rules, nor did she respond to them with direct rejection or polemics, but instead by following her own intuition, spontaneity, and an inner urge to experiment.

She obtained her diploma in 1971 at the Academy of Fine Arts in Zagreb. At first, her work was hyper-realistic (excessively realistic), then she started to create installations with modest materials (leaves, fabric, sand) on coloured surfaces; see e.g. the work *Gredice* (Flowerbeds, 1979). She also used the media of photography. In the 1980s, her work was intertwined with several trends, mostly trans-avantgarde and its local version dubbed *Nova slika* (New Image). In the late 1980s, she painted in very intense colours, creating ambient (space) installations. She held independent exhibitions at international contemporary art events, such as the Sydney Biennial and the Venice Biennial (1982). Despite her successful art career, Edita Schubert worked almost her entire life as an illustrator at the Chair for Anatomy and Clinical Anatomy of the Medical Faculty at the University of Zagreb.

13



Paintings by Edita Schubert from the 1980s: on the left, *Untitled*, on the right, *Untitled (trapeze)*



Flowerbeds, installation, 1979

Discussion cues: Do you know any contemporary woman painters? Who? Are there any artworks on exhibit in your school or its surroundings? Were any of them created by a woman? By whom?



7. Who was the most important fighter for women's voting rights in North Macedonia?

- a) Rumena Bužarovska
- b) Rosa Plaveva
- c) Esmā Redžepova

Correct answer: b) Rosa Plaveva

Rosa Plaveva (1878–1970) was one of the first women's rights fighters in North Macedonia. Throughout her life, she kept urging her countrywomen to resist the conservative and patriarchal social norms. Due to her socialist convictions, she was described as "the Macedonian Rosa Luxemburg" and was given the nickname "Deli Rosa", meaning "Fearless Rosa".

In 1900, she joined the Socialist Organization, a branch of the Bulgarian Labour, Social and Democratic Party in the then-Osman Macedonia. In 1903, she took part in the Ilinden Uprising of the Macedonian Bulgarians against the Turks, and advocated national independence. In 1908, during the Young Turkish Revolution, she organized demonstrations in Skopje together with Turkish teacher Nakie Bajram for the equality of women and the abolishment of the obligatory face cover for Muslim women. A year later, she founded the Social Democratic Organization in Skopje together with her husband. In 1917 in Macedonia, she collected around a hundred signatures of women to support the petition demanding the liberation of Karl Liebknecht and Rosa Luxemburg.

15

We, as well, want the sun and the whole wide world.

– Rosa Plaveva

At the end of World War I, Macedonia became part of the newly founded Kingdom of Serbs, Croats and Slovenians (Kingdom of Yugoslavia) and the Serbian Civil Code from 1844 was re-introduced, according to which adult women were "legally incompetent". Rosa Plaveva was dissatisfied with the Code treating women of age as juvenile. In 1920, she took part in the founding of an organization of socialist women (a branch of the Yugoslavian Organization of Socialist Women). It stood for the equality of women and launched the campaign against the discriminatory code. Moreover, Rosa Plaveva advocated equal pay (equal wages for men and women in the same work positions), the abolishment of capitalist exploitation, and the introduction of voting rights for women. During World War II, she joined the resistance movement; however, there is little known about her life after the war. She spent her last years in Belgrade, where she died.

There is a street named after her in Skopje, the capital of North Macedonia. Today, Rosa Plaveva is mostly depicted in her typical outfit, which made her stand out of the crowd in her

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time: instead of a skirt, she wore black trouser suits and a red tie. This striking accessory was just like her political activism – a prognosis of a better, more just future.



Rosa Plaveva depicted by illustrator Xueh Magrini Troll.

Discussion cues: Rosa Plaveva advocated the participation of women in political decision-making affecting all people. Why is it important for such things to be decided by representatives of both genders from diverse social groups, especially minorities? How do you make decisions in your school class? How do you make decisions in your family circle – does your voice count? When did women actually win their voting rights in Macedonia? And in your country? Can we decide on common issues in contemporary democracies only through elections? Which other ways are there?



8. After which researcher did the sea anemone *Edwardsia delapiae* get its name?

- a) Marie Curie
- b) Maude Delap
- c) Rosalind Franklin

Correct answer: b) Maude Delap

Maude Delap (1866–1953) was an Irish self-taught marine biologist. Her father was a priest, but despite his liberal orientation, Maud did not get much formal education, since he did not allow her and her sisters to study. As many naturalists of her time, she was, in addition to biology, also interested in architecture, folklore, botany, and zoology. As she was making important contributions to marine biology, Maude was offered a job in 1906 at the Marine Biological Station in Plymouth; however, she could not accept it because of her father, who insisted that “no daughter of mine would leave home, except as a married woman”. Maude thus stayed on the island of her birth, Valentia, where in 1986, a visitor centre was opened. One of the exhibition rooms is dedicated to her life and work, and among the objects on display, reconstructing her laboratory, we can find “a charming mess of books, specimens, aquariums and the ever-present smell of low tide”.



Maude (left) with her sisters on the island of Valentia.

Photo: Nessa Cronin © Valentia Island Heritage Centre, Co. Kerry, Ireland

On the island of Valentia, Maude Delap has a memory plate, and her scientific work gained recognition in 1928, when a sea anemone *Edwardsia delapiae*, which she was the first to discover at the Valentia shore, was named after her. Today, Maude Delap is mostly known as the first person to ever breed jellyfish in captivity. She kept them in glass jars and observed their life cycle. Due to her pioneering work, science got acquainted with the complex life cycles of these organisms, especially during the medusa and hydra stages. Maude and her sister Constance were also eager collectors of marine specimens, today set on display as artefacts in the Dublin Natural Science Museum.

Discussion cues are the same as the starting points in the question 3 (Angela Piskernik).