**Whose Story Gets Told? Critical perspectives on social movements and their relation to intersectional Gender Studies, 15 credits**

Course Code: 757A32

Autumn 2021

Literature list

# LECTURE 1 and SEMINAR 1

**Is Gender Studies the Study of Gender? Contradictions Between the Uncontainability of Intersectional Feminisms - and Naming Practices in Academia.**

Nina Lykke

Emphasizing the historically important relation between feminist theory, intersectional gender studies, and political activism, the lecture will discuss the diversity and uncontainability of the activities which unfold under the umbrella of Gender Studies - and since the first steps towards academic institutionalization have done so. The uncontainability will be illustrated with a series of examples of historical and current key theoretical and political discussions in the fields of intersectional feminisms, which, sensu strictu, cannot be contained within the framework of something defined as studies of a delimited, ”proper” object, called ”gender”. At the same time, the conditions for constructing institutionalized platforms in Academia for doing intersectional feminist research will be highlighted.

Readings:

Butler, Judith. 1997. Against Proper Objects. Elizabeth Weed and Naomi Schor, eds. Feminism meets Queer Theory. Bloomington & Indianapolis: Indiana University Press: 1-31. (<https://programaddssrr.files.wordpress.com/2013/05/against-proper-objects-introduction1-1994.pdf> )

Garland-Thomson, Rosemarie. 1997. Integrating Disability, Transforming Feminist Theory. Lennard J. Davis. The Disability Studies Reader. New York: Routledge. 353-374. (Can be downloaded from LiU Library.)

Lykke, Nina. 2011. This Discipline Which Is Not One: Feminist Studies as a Post-Discipline. Rosemarie Buikema, Gabriele Griffin & Lykke, Nina: Theories and Methodologies in Postgraduate Feminist Research: Researching Differently. New York: Routledge: 137-151. (Can be downloaded from LiU Library.)

Nash, Jennifer. 2019. Black feminism reimagined after intersectionality. Introduction + Chapter 1. Durham: Duke Univ. Press: 1-59. (E-book available at LiU Library: <https://login.e.bibl.liu.se/login?url=https://www.jstor.org/stable/10.2307/j.ctv111jhd0>)

Schaeffer, Felicia A. 2018. Spirit Matters: Gloria Anzaldua’s Cosmic Becoming across Human/Nonhuman Borderlands. Signs: Journal of Women in Culture and Society, 43 (4), 1005-1029. (Can be downloaded from LiU Library.)

Stryker, Susan. 2006. (De)Subjugated Knowledges: An Introduction to Transgender Studies. Susan Stryker and Stephen Whittle. Eds. The Transgender Studies Reader. New York: Routledge: 1-19. (Can be downloaded from LiU Library.)

Total 168 pages.

# LECTURE 2 and SEMINAR 2

**Genealogies of non-Western Feminisms and Social Movements**

Madina Tlostanova

Non-Western feminisms have developed along their own lines which have been often different from the main Western feminist trends both time-wise and content-wise. In the case of non-Western feminisms it is especially hard or impossible to divide theory and knowledge production from activism. The lecture will address the main issues and concerns of non-Western feminisms originating in different local histories. We will focus on multiple and dynamic intersections between theorizing and activism mutually effecting feminist knowledge production, politics and social movements.

INTENSIVE READINGS

Combahee River Collective (1981): “A Black Feminist Statement”, This Bridge Called My Back. Writings by Radical Women of Color, Kitchen Table: Women of color Press, New York. (9 pp. Available on LISAM)

Maria Lugones (2010): “Towards a decolonial feminism. Hypatia, Vol. 25, No 4, Fall, pp. 742-759 (18 pp. Available online via LiU Library)

Marcos, Sylvia (2010) “Spirituality: perspectives from the first indigenous women’s summit of the Americas”, - Indigenous Voices in the Sustainability Discourse, LIT Verlag. pp. 45-66, (22 pp, Available on LISAM).

Desiree Lewis (2002) Interview with Nigerian feminist activist and theorist Molara Ogundipe. Feminist Africa, Issue 1 (12 pp, available on LISAM)

Jivraj, Suhraya (2016) “Stopping a Racist March—Activism. Beyond the Incommensurability of (Homo)Sexuality and Religion”, - Decolonizing Sexualities: Transnational Perspectives, Critical Interventions. Oxford: Counterpress, pp 178- 194 (15 pp, Available on LISAM).

EXTENSIVE READINGS

Basu, Amrita (ed.) (2010) Women's Movements in the Global Era: The Power of Local Feminisms. Westview Press, pp 1-56, 119-156, 315-342, 375-414. (158 pp)

Internet resources

Shaikh, Sa‘diyya (2003)“Transforming feminisms: Islam, women, and gender justice”, - Progressive Muslims: On Justice, Gender, and Pluralism. Oneworld Publications. pp 147-162 (15pp, Available on LISAM)

We Are Equal: Zapatista Women Speak. https://vimeo.com/45615382

Roots of Change: Food Sovereignty, Women, and Eco-Justice https://www.youtube.com/watch?v=QULL

# WORKSHOP 1

**Historical object workshop**

Facilitator: Katherine Harrison

Assign “situated knowledges” as reading.

PLEASE NOTE: there is no literature to be read for this workshop. However, there is a preparatory writing assignment. See Assignments document for details (to be posted shortly).

# LECTURE 3 and SEMINAR 3

**Where is the feminist movement?**

Desirée Enlund

This lecture addresses the connection between gender and geography, e.g. how different spatialities can produce different forms of inequalities and oppression, but also emancipating spaces. It explores representations of gender relations in rural and urban places and how the material conditions for women across urban and rural space are related to the feminist movement and contemporary social movements addressing urban-rural inequalities. We will thus discuss if the feminist movement necessarily is an urban movement? Is the city the place for women’s emancipation or is there also a role for the countryside?

Literature:

• Linda McDowell and Doreen Massey (1984) A Woman’s Place? In, Doreen Massey and John Allen (eds.), Geography Matters! A Reader. Cambridge: Cambridge University Press in Association with the Open University, pp. 124-47.

• Wilson, E. (1992). The City of the Floating World: Paris. In The sphinx in the city: Urban life, the control of disorder, and women. Univ of California Press. (ch. 4, pp. 47-64)

• Little, J. (2002). Rural geography: rural gender identity and the performance of masculinity and femininity in the countryside. Progress in Human Geography, 26(5), 665-670. https://journals.sagepub.com/doi/pdf/10.1191/0309132502ph394pr

• Barraclough, L. (2013), Is There Also a Right to the Countryside?. Antipode, 45: 1047-1049. https://doi.org/10.1111/anti.12040

• Enlund, D. (2020). Sollefteå and the cutbacks at the emergency hospital. In Contentious countrysides: social movements reworking and resisting public healthcare restructuring in rural Sweden (PhD dissertation, Umeå universitet). (ch. 6.1-6.2, pp. 90-144) Accessible from http://urn.kb.se/resolve?urn=urn:nbn:se:umu:diva-169229

# LECTURE 4 and SEMINAR 4

**Feminist activism becomes academic critiques of medical knowledge – and of feminism**

Ericka Johnson

Feminist concerns about the way medical knowledge is made from and about women’s bodies – but without women’s voices or respect for women’s embodied knowledge – was the basis of the women’s health movement in North America for decades. These political concerns have had some (limited?) success in shifting the power imbalances between medical professionals and patients. Small cracks have appeared in the fortress of evidence-based medicine and scientific facts about the body, letting in other voices to influence the practices and directions of medical science. This lecture discusses a few cases of how the North American women’s health movement of the 1970s has impacted other medical practices and changed, itself, as its concerns filtered into clinical research and seeped across international borders.

INTENSIVE READINGS:

Murphy, M. (2004). Immodest Witnessing: The Epistemology of Vaginal Self-Examination in the U.S. Feminist Self-Help Movement Feminist Studies 30(1):115-147.

Davis, K. “Feminist Body/Politics as World Traveller: Translating Our Bodies, Ourselves.” European Journal of Women’s Studies 9, no. 3 (2002): 223–247. (available in LISAM and https://journals.sagepub.com/doi/pdf/10.1177/1350506802009003373)

Tuana, N. (2006) “The Speculum of Ignorance: The Women’s Health Movement and Epistemologies of Ignorance”. Hypatia 21, no. 3: 1–19.

Epstein, Steven (2007) Introduction and Chapter 1 in Inclusion. The Politics of Difference in Medical Research. Chicago: University of Chicago

Our Bodies Ourselves – please browse the following two links before the lecture:

https://www.ourbodiesourselves.org/our-story/

https://www.ourbodiesourselves.org/our-story/history/preface-to-the-1973-edition-of-our-bodies-ourselves/

# LECTURE 5 and SEMINAR 5

**CRITICAL THEORY AS TRANSFORMATION**

Jami Weinstein

This session will investigate theories of theory and the ways in which theory, problems, concepts, and the stories we tell are interconnected. It will be helpful both as background for learning how to understand, analyze, and use the many concepts you might encounter during your studies and to learn how to decide which concepts and which theories are best suited for your research depending on which stories they allow and which they foreclose. It is also an essential step in understanding the dynamic relationship between theory/critique and the stories we tell, and for understanding how to think critically in order to affect transformation.

READINGS:

Boyers, R. *The Fate of Ideas: Seductions, Betrayals, Appraisals*. New York: Columbia University Press, 2015, 1-9 (9 pgs.).

Colebrook, Claire, “Extinct Theory,” in *Death of the PostHuman: Essays on Extinction Vol. 1*. Ann Arbor, MI: Open Humanities Press, 2014, 29-45 (16 pgs.). OPEN ACCESS.

Deleuze, Gilles and Guattari, Félix. “What is a Concept.” In *What is Philosophy?* Translated by Hugh Tomlinson and Graham Burchell. New York: Columbia University Press, 1994, p.16-34. (18 pgs.)

Foucault, M. “Practicing Criticism.” Translated by A. Sheridan et al. *Politics, Philosophy, Culture: Interviews and Other Writings,* 1977–1984, edited by L.D. Kritzman. NewYork: Routledge, 1988, 152-156 (4 pgs).

Latour, Bruno, “Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern,” in *Critical Inquiry* 2004, Vol.30, 225-248 (23pgs.).

Stoler, A.L. “Epistemic Politics: Ontologies of Colonial Common Sense.” *Philosophical Forum* 39, no. 3 (2009): 349–361 (12 pgs.).

# LECTURE 6 and SEMINAR 6

**Reproductive justice movements**

Johanna Gondouin

The concept of ‘reproductive justice’ was coined in the early 1990s by SisterSong, a grassroots collective of women of colour in the U.S. Merging reproductive rights with social justice, the concept was launched to address the ways in which socioeconomic contexts and geopolitical locations shape women’s reproductive options. Going beyond western liberal frameworks centered on individual autonomy and choice, this approach extends the conversation to include the reproductive rights, social justice concerns, and human rights of women outside hegemonic feminism. A reproductive justice perspective challenges the idea of a unified feminist goal for reproductive politics and attends to the ways in which an intersectional approach enables a more nuanced and inclusive set of questions.

Intensive readings (91 pp, all available in LISAM):

Briggs, Laura. 2012. “U.S. Immigrants: The Next Fight over Race, Adoption and Foster Care?” Somebody’s Children. The Politics of Transracial and Transnational Adoption, Durham and London: Duke UP, 269-283 (15 pp).

Colen, Shellee. 1995. ”’Like a Mother to Them’ Stratified Reproduction and West Indian Childcare Workers and Employers in New York.” Conceiving the New World Order. The Global Politics of Reproduction, eds. F. D. Ginsburg and R. Rapp, Berkley, Los Angeles and London: University of California Press, 78-102 (24 pp).

Davis, Angela Y. 1983 (1981). “The Legacy of Slavery: Standards for a New Womanhood.” Women, Race & Class, New York: Vintage Books, 4-29 (25 pp).

Gimeno, Lucia Leandro. 2017. “ The Reluctant Reproductive Justice Organizer and Birthworker.” Radical Reproductive Justice. Foundations, Theory, Practice, Critique, eds. Loretta J. Ross et. al. New York: Feminist Press, 247-354 (8 pp).

Vora, Kalindi. 2012. ”Limits of ’Labor’: Accounting for Affect and the Biological in Transna- tional Surrogacy and Service Work.” South Atlantic Quarterly 111.4:681–700 (19 pp). doi:10.1215/00382876-1724138.

Extensive readings (151 pp):

Bailey, Alison. 2011. ”Reconceiving Surrogacy: Toward a Reproductive Justice Account of Indian Surrogacy.” Hypatia 26.4:715–41 (26 pp).

O’Connell, Katie. 2017. “We Need to Talk About Disability as a Reproductive Justice Issue.” Radical Reproductive Justice. Foundations, Theory, Practice, Critique, eds. Loretta J. Ross et. al. New York: Feminist Press, 302-305 (3 pp).

# WORKSHOP 2:

**Online Café: Dissecting Stories**

Facilitator: Ruben Hordijk

In this café we will take a critical look at the representation of various people’s stories in popular movies, asking the following questions: whose story gets told? Who tells the story? And what is at the margins or outside the story’s frame? There will be four break-out rooms, each one discussing a different movie (trailer). You will get the chance to rotate between the groups and we will end with a shared discussion.

Suggested (not mandatory) reading:

Sandoval, Chela. (2000) Methodology of the Oppressed, ch. 4: Semiotics and Languages of Emancipation, p.81—116. Minneapolis/London: University of Minnesota Press.

Morrison, Toni (1992) Playing in the Dark, chapter 1. New York: Vintage Books.

# WORKSHOP 3:

**Create a social movement**

Facilitator: Katherine Harrison

PLEASE NOTE: there is no literature to be read for this workshop

# LECTURE 7 and SEMINAR 7

**#metoo or not? Online activism and digital exclusions**

Katherine Harrison

Social media have become an important space for starting and developing social movements. However, despite the democratic promise of user-generated content freely available online, norms around bodies, genders and lives often continue to be reproduced in online spaces through both content and code. In this lecture and seminar we will discuss: How do social media contribute to the reproduction or disruption of norms within social movements? How does social media contribute to the circulation of stories about gender studies and feminism? How might a tool that seems to promote equal participation actually be shutting down some voices? The lecture focuses on the example of #metoo to examine how the digital infrastructures of social media reproduce or disrupt normative ideas of gender.

In the seminar we will discuss our experiences of the #metoo movement. When and where did you first hear about it? What was your reaction? Whose voices were loudest? Why might someone feel that they couldn’t contribute their story? How did the story move and change across different platforms?

Readings:

Harrison, K. 2014. “Online negotiations of infertility: Knowledge production in (in)fertility blogs” Convergence: The International Journal of Research into New Media Technologies Vol. 20(3) 337–351 (available on LISAM)

Hemmings, C. 2005. “Telling Feminist Stories” Feminist Theory vol. 6(2): 115–139 (available on LISAM)

Trott, V. 2020. “Networked feminism: counterpublics and theintersectional issues of #MeToo” Feminist Media Studies (available on LISAM)

Wachter-Boettcher, S. 2017 “Algorithmic Inequity” in Technically Wrong: Sexist Apps, Biased Algorithms, and Other Threats of Toxic Tech, New York: Norton, p.119-146 (e-book on order from LiU library)