

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

Course Code: 757A32

Autumn 2020

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 Molaria 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

#### 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.

### LECTURE 3 and SEMINAR 3

#### 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

Davis, Kathy (2002) Feminist Body/Politics as World Traveller. Translating Our Bodies, Ourselves EJWS Vol. 9(3): 223–247 (available in LISAM and <https://journals.sagepub.com/doi/pdf/10.1177/1350506802009003373>)

Epstein & Mamo (2017) The Proliferation of Sexual Health: Diverse Social Problems and the Legitimation of Sexuality. Soc Sci Med 188:176-190 (available in LISAM)

Fine, Cordelia (2010) Chapt 9, The Fetal Fork in Delusions of Gender. The Real Science behind Sex Differences. W.W. Norton and Company. Pp. 99-106 (available in LISAM)

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 4 and SEMINAR 4

### **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).

Jimeno, 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 Transnational 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:

### Historical object workshop

Facilitator: Katherine Harrison

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 5 and SEMINAR 5

### "Should Trees Have Standing": Redux

Lauren LaFauci

In 1972, Christopher Stone published a landmark essay for legal scholars, "Should Trees Have Standing?" ushering in the formal movement for the rights of (nonhuman) nature. In his work, Stone referenced concepts and genealogies we would rightly associate with feminism, including the notion that nonwhite people, women, children, immigrants, and others, have long been denied full experiences of personhood. While this essay is over four decades old, the question is far from settled. To answer it relies upon overcoming disciplinary fragmentations as well as the boundaries between policy makers and activists, on the one hand, and academic research and education on the other.

This session explores a relatively new field of research, environmental humanities (EH). EH emerged in part as a reaction to the fragmentation of approaches of disciplinary environmentalism(s), seeking to bring together different methods and values from various fields. In crafting new disciplinary constellations, including incorporating gender studies methods, concepts, and tools, EH has changed the stories we tell about the environment—and is impacting gender studies in significant ways.

Uniting with and taking their cues from activists in environmental, gender, and social justice movements, EH scholars by definition practice intersectionality and feminist care ethics—even if they do not always identify their work as emanating from these traditions. This session will give an overview of the foundations of this field of study, emphasizing how EH brings new stories to gender studies—such as that of nonhuman others—and how gender studies has impacted EH, changing our notions of “the environment.”

#### Readings:

Greta Gaard, “Where is Feminism in the Environmental Humanities?” In *Environmental Humanities: Voices from the Anthropocene*. Eds. Serpil Oppermann and Serenella Iovino. Lanham, MD: Rowman & Littlefield, 2016. pp. 81-98. (available in LISAM)

Camille Dungy, “Characteristics of Life.” In *Trophic Cascade*. Middletown, Connecticut: Wesleyan University Press, 2017. pp. 44-45. (available in LISAM)

Deborah Bird Rose, “Shimmer: When All You Love is Being Trashed.” In *Arts of Living on a Damaged Planet (Ghosts)*. Eds. Anna Tsing, Heather Swanson, Elaine Gan, Nills Bubandt. Minneapolis: University of Minnesota Press, 2017. pp. G51-G63. (available in LISAM)

Patrick Hanafin, “Posthuman Rights.” In *Posthuman Glossary*. Eds. Rosi Braidotti and Maira Hlavajova. London: Bloomsbury Academic, 2018. pp. 352-355. (available in LISAM)

Kennedy Warne, “A Voice for Nature.” Photographs by Mathias Svold. April 2019.

<https://www.nationalgeographic.com/culture/2019/04/maori-river-in-new-zealand-is-a-legal-person/> (Please read online to appreciate the photographs fully.)

## LECTURE 6 and SEMINAR 6

### **LGBTIQ\* genealogies and counternarratives**

Caroline Betemps

In this lecture we are going first, to review some of the main narratives and genealogies of the LGBTIQ\* movements focusing in the relation between what became the hegemonic voices and the actual actors/activists of these movements.

With this partial overview we recognize the limitations that such a narrative implies. Hence, in the second part, we will try to make an exercise in order to de-centralize Occident as the paradigm for sex/gender dissidences and re-existences and to analyze some current nodal issues in the LGBTIQ\* debates that go beyond mainstream narratives.

Some of the matters that we are going to address are the intersected anti-racist LGBTIQ\* politics, the debates around homonationalism and gay white/pinkwashing, and the different meanings and uses of queer, before and beyond the known as queer studies, such as resignifications like ‘cuir’ and ‘kuir’, among other gender resignificant categories.

#### Seminar preparation:

Prepare a reflection on how did you get in touch with the LGBTIQ\* movement. Put special attention to whose voices were/are heard, which narratives were/are told, and how this knowledge affects you. This oral presentation should last no more than 5 minutes. If you want to send some texts or links to materials that will help us understand it better, please send it a week before the Seminar to me and/or upload it to the LISAM folder of the course.

#### Intensive readings:

Ekine, Sokari. "Beyond Anti-LGBTI Legislation: Criminalization and the Denial of Citizenship". In: Bakshi, Sandeep; Suhraiya Jivraj and Silvia Posocco (eds.). *Decolonizing Sexualities: Transnational Perspectives*, Critical Interventions. Oxford: Counterpress, 2016, pp. 19-31 (will be uploaded on LISAM).

El-Tayeb, Fatima. *European others. Queering Ethnicity in Postnational Europe*. London, Minneapolis: Minnesota UP, 2011, pp. I-XXXIX (will be uploaded on LISAM).

Puar, Jasbir. "Homonationalism As Assemblage: Viral Travels, Affective Sexualities". In: *Jindal Global Law Review*, Volume 4, Issue 2, November 2013, pp. 23-43. Available at: <http://www.thing.net/~rdom/ucsd/3somesPlus/Puar.pdf>

Spade, Dean; Bassichis, Morgan. "Queer Politics and Anti-Blackness". In *Queer Necropolitics*, edited by Jin Haritaworn, Adi Kuntsman and Silvia Posocco. Oxon: Routledge, 2014, pp. 191-210. Available at: <http://www.deanspade.net/wp-content/uploads/2014/05/Necropolitics-Collection-Article-Final.pdf>

#### Videos:

Sylvia Rivera's speech at the Christopher Street Liberation Day Rally, 1973.

[https://www.youtube.com/watch?v=g\\_GZUwMniBA](https://www.youtube.com/watch?v=g_GZUwMniBA)

Dean Spade: Impossibility Now. Available at: <https://www.youtube.com/watch?v=OU8D343qpdE>

#### Extensive readings:

Ahmed, Sara. "Queer feelings". In: *Cultural Politics of Emotion*, The. [online]. Routledge, 2013, pp. 144-67. Available at LiU Online Library.

Anzaldúa, Gloria. *Borderlands, La Frontera: The New Mestiza*. San Francisco: Aunt Lute, 1987.

Bilge, Sirma. "Theoretical Coalitions and Multi- Issue Activism: 'Our Struggles Will Be Intersectional or They Will Be Bullshit!'". In: Bakshi, Sandeep; Suhraiya Jivraj and Silvia Posocco (eds.). Decolonizing Sexualities: Transnational Perspectives, Critical Interventions. Oxford: Counterpress, 2016, pp. 108-122 (will be uploaded on LISAM).

El-Tayeb, Fatima. "Lesbian of Colour Activism and Racist Violence in Contemporary Europe". In: Bakshi, Sandeep; Suhraiya Jivraj and Silvia Posocco (eds.). Decolonizing Sexualities: Transnational Perspectives, Critical Interventions. Oxford: Counterpress, 2016, pp. 154-164 (will be uploaded in LISAM).

Lambda Nordica Journal. Issue on Postcolonial Queer Europe. Number 2-3, 2017. Available at:  
<http://www.lambdanordica.se/artikelarkiv/>

Spade, Dean. "Their Laws Will Never Make Us Safer. An Introduction". In: Against Equality: Prisons Will Not Protect You, edited by Ryan Conrad. AK Press 2012, pp. 1-9. Available at:  
<http://www.deanspade.net/wp-content/uploads/2013/02/againstequality.pdf>

Leslie Feinberg. Transgender Warriors. Beacon Press: 1996.

### 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 the intersectional 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)