

Are we sisters after all? Gender and postcolonialism

7,5 credits, 757G26, 2025

Course literature

Intensive:

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Ahmed, Sara. (2017) *Living a Feminist Life*. Introduction. Chapter 1, Durham/London: Duke University Press, pp. 1-18, 19—42.

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<https://www.youtube.com/watch?v=6CDVRBnPVfg>

Bilge, Sirma. (2013) 'Intersectionality Undone' *Du Bois Review* 10:2, pp. 405—424.

Brewster, Anne. "Whiteness and Affect. The embodied Ethics of Relationality", In: Lykke, Nina et al, eds. *Writing Academic Texts Differently*. London: Routledge, 2014. pp. 62-79.

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The 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.

Crenshaw, Kimberle (2016) Keynote: On Intersectionality. <https://www.youtube.com/watch?v=-DW4HLgYPLA>

Hill Collins, Patricia and Bilge, Sirma (2016) *Intersectionality*, Chapter 1: 'What is Intersectionality?' Cambridge: Polity Press, pp 1-30.

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Lugones, María (2010) *Toward a Decolonial Feminism*. *Hypatia*. Special Issue: Feminist Legacies/Feminist Futures. Vol. 25, Issue 4, pp. 742-59

Trinh, Minh-Ha T. (1989) *Woman Native Other*, Chapter 4: Grandma's Story. Bloomington: University Press. Indiana, pp. 119—151

Mohanty, Chandra Talpade. (1984) 'Under Western Eyes: Feminist Scholarship and Colonial Discourses.' *boundary 2*, Vol. 13, 333—358.

Shu-mei Shih (2002). "Towards an Ethics of Transnational Encounter, or "When" Does a "Chinese" Woman Become a "Feminist"? *Differences. A Journal of Feminist Cultural Studies* 13.2, pp. 90-126.

Truth, Sojourner (1851). "Ain't I a Woman", Delivered 1851 at the Women's Convention, Akron, Ohio, <http://legacy.fordham.edu/halsall/mod/sojtruth-woman.asp>

Extensive:

- Azoulay, Ariella A. (2019) *Potential History: Unlearning Imperialism*. London: Verso.
- Basu, Amrita (ed.) (2010) *Women's Movements in the Global Era: The Power of Local Feminisms*. Westview Press.
- Carasthesis, Anna. (2014) 'The Concept of Intersectionality in Feminist Theory.' *Philosophy compass* 9/5: pp. 304—314.
- Hill Collins, Patricia. (1989) 'The Social Construction of Black Feminist Thought' *Signs*, 14, pp.745—773.
- Davis, Angela Y. (1981) *Women, Race and Class*. New York: Vintage.
- Ikeotuonye, Maureen. (2021) "Womanhood" as Contested Space Between Local Histories and Global Designs. *academia.edu*.
- Lorde, Audre and Rich, Adrienne. 'An Interview' In: *Sister Outsider*. Trumansburg: Crossing Press.
- Crenshaw, Kimberle (1991). "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color". *Stanford Law Review*. Vol 43, pp. 1241-1299.
- Kilomba, Grada. (2010) *Plantation Memories: introduction, chapter 1 and chapter 2*, pp. 11—38. Münster: UNRAST.
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- Mernissi, Fatema. (2002) *Scheherazade Goes West: Different Cultures, Different Harems*. New York City: Washington Square Press.
- McClintock, Anne. (1995) *Imperial Leather*. London: Routledge
- 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.
- Mohanty, Chandra Talpade and Alexander, M. Jacqui. (2010) 'Cartographies of Knowledge and Power: Transnational Feminism as Radical Praxis' *Critical Transnational Feminist Praxis*, edited by Amanda Lock Swarr and Richa Nagarr, pp. 23—45. Albany: State University of New York Press.
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