

WGST 3809A – Feminist Thought

Pauline Jewett Institute of Women's and Gender Studies

Carleton University

Fridays 8:35-11:25am

CB 2104

Fall 2017

Course Instructor: Dr. Grace Adeniyi Ogunyankin

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Office: 1422 Dunton Tower

Office hours: Thursdays 1:00pm - 2:00pm;

Fridays 11:35am-12:30pm

Course Description

We begin the course by first asking the questions: What is theory? Who gets to participate in theory building? How is feminist knowledge production influenced by power, privilege and geopolitics? Next, we trouble the “traditional” understanding of feminism’s three waves and engage with the debates on the challenges of universalizing feminism. To this end, we will explore the ways in which feminism is multi-vocal, non-linear, and influenced by multiple and shifting sites of feminist identities. This exploration includes the examination and analysis of local and global feminist thoughts on gender, oppression, race, sexuality, disability, reproductive rights, colonialism, religion and non-human agency.

Course Goals/Objectives

By the end of this course, students should be able to:

- Explain and assess various feminist perspectives;
- Articulate the importance of understanding feminism from local and global points of view;
- Hone their ability to analyse popular culture and current events from a feminist lens;
- Take a stance, with a clear rationale, in various feminist debates; and
- Produce a well thought out analysis of, and prescription for, social change

Course Website

This course is registered on cuLearn. CuLearn will be used to post any news items pertaining to the course. These posts will be automatically sent to students’ email accounts, so please be sure to regularly check your university e-mail account.

Course Policies

Assignment Policies

Late assignments will be penalized **5% per day** (including weekends). Please note that

assignments more than two weeks late will not be accepted and will receive an automatic grade of zero. Exceptions will be made with appropriate documentations.

Plagiarism and Academic Offences

The University Senate defines plagiarism as “presenting, whether intentionally or not, the ideas, expression of ideas or work of others as one’s own.” This can include:

- reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another’s data or research findings;
- failing to acknowledge sources through the use of proper citations when using another’s works and/or failing to use quotation marks;
- handing in "substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.

Plagiarism is a serious offence which cannot be resolved directly with the course’s instructor. The Associate Dean of the Faculty conducts a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They can include a final grade of "F" for the course.

Third Party sharing websites

Student or professor materials created for this course (including presentations and assignments) are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or distribute seminar handouts and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).

Emails

I will answer e-mails from my official Carleton University address within 48 hours (excluding weekends and holidays). Please include your full name, student number and course code in the e-mail. Please refrain from using informal language.

Cell Phones and Laptops

Please turn off your cell phones during class. You are permitted to use your laptops/tablets for note taking. If used for other purposes, you will be asked to turn off your device.

Course Requirements and Grading

Evaluation	%
In-Class Participation	10%
Reading Comprehension and Critical Thinking Short Assignments (<i>Please note that students will be given specific questions/comments to answer/analyze</i>) <ul style="list-style-type: none"> • Sep 22nd : Feminist Histories: Reading comprehension and analysis (5%)* • Oct 20th: Using Feminist Theories to analyze the Adichie and Murray Transgender Controversy (15%)* • Nov. 10th: Feminism and Religion Position Paper (15%)* • Nov 17th: Fat Embodiment, Feminism and Disability Reading Response (5%)** <p>* <i>submit hardcopy at the beginning of class.</i> ** <i>submit online by 11:55pm</i></p>	40%
Quiz (Nov 3 rd)	10%
“Living a Feminist Life” Analytical Paper & Manifesto (Dec 1 st) – <i>submit hardcopy at the beginning of class.</i> <ul style="list-style-type: none"> • Paper (30%) • Manifesto (10%) 	40%
Bonus	5%

Assignment requirements will be discussed further in lecture **during weeks 1 and 2**. Instructions and Guidelines will also be posted on cuLearn. Assignment grades will be returned within two weeks of the submission date. Please retain a hard copy of all assignments submitted in this course.

Final Grades

In accordance with the Carleton University undergraduate calendar, the letter grades assigned in this course will have the following percentage equivalents:

A+	90-100	C+	67-69
A	85-89	C	63-66
A-	80-84	C-	60-62
B+	77-79	D+	57-59
B	73-76	D	53-56
B-	70-72	D-	50-52
		F	0-49

Please note that standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by the instructor may be subject to revision. No grades are final until they have been approved by the Dean.

Academic Accommodation

You may need special arrangements to meet your academic obligations during the term. For an accommodation request the processes are as follows:

Religious Obligations

Write to me with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

Pregnancy Obligations

Write to me with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

Academic Accommodation for Students with Disabilities

The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at 613-520-6608 or pmc@carleton.ca for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your Letter of Accommodation at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (if applicable). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made.

You can visit the Equity Services [website](#) to view the policies and to obtain more detailed information on academic accommodation.

Required Readings

There is a required text for this course: *Bad Feminist* (Roxanne Gay). The book can be purchased at the University Bookstore. It is also on reserve at the library. The book will be discussed in class and it is a **required reading** for the “Living a Feminist Life” Analytical Paper and Feminist Manifesto assignments. All other course readings are available on Ares through the cuLearn site for this course. Students are responsible for getting and reading the material. They are expected to engage with the material, take notes and come prepared for class discussions and activities.

Course Schedule

***The professor reserves the right to make changes with regard to the readings and topics schedule. If modifications are necessitated during the course, the professor will immediately notify students of such changes via cuLearn. ***

Please note that readings denoted "Further Reading" are not required readings for the course.

Framing the Course

Week 1 (Sept. 8, 2017) Introduction: What is theory? Who gets to participate in knowledge production/theory making?

- **hooks, b.** (1991). Theory as liberatory practice. *Yale Journal of Law & Feminism* 4(1), 1-12.
- **Kadi, J.** "Stupidity 'Deconstructed'"
https://autistichoya.files.wordpress.com/2013/08/stupidity_deconstructed.pdf
- **Suslovic, B.** (2016, July 6). Academia, Accessibility, Being Spoken For. Retrieved from <https://briannasuslovic.com/2016/07/05/academia-accessibility-being-spoken-for/>

Further Reading:

- Readings in *Feminist Theory: A Reader*
 - Bunch, C. (1979). "Not by degrees: Feminist theory and education" pp. 12–15
 - Lorde, A. (1979). "The master's tools will never dismantle the master's House" pp. 15–17
- Alcoff, L. (1991). "The Problem of Speaking for Others" *Cultural Critique* 20(20), 5-32

Week 2 (Sept. 15, 2017) Feminist Theories of Knowledge

- **Anderson, E.** (2017). Feminist Epistemology and Philosophy of Science. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Spring 2017). Metaphysics Research Lab, Stanford University. Retrieved from <https://plato.stanford.edu/archives/spr2017/entries/feminism-epistemology/>
- **Doucet, A & Mauthner, N** (2005). [Only read the pg. 1-3 on feminist epistemology] *Feminist Methodologies and Epistemologies*. <http://www.andreadoucet.com/wp-content/uploads/2010/11/Doucet-Mauthner-2005-Feminist-Methodologies-and-Epistemologies.pdf>
- **Optional: Harding, S.** (1998). Chapter 5: Postcolonial Feminist Science Studies in *Is Science Multicultural?: Postcolonialisms, Feminisms, and Epistemologies*. Indiana University Press.

Further Reading:

- Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist Studies*, 14(3), 575-599.
- Narayan, U. (1989). The project of feminist epistemology: Perspectives from a non western feminist. In A.M. Jaggar & S. Bordo (Eds.), *Gender/Body/Knowledge: Feminist Reconstructions of Being and Knowing*. Rutgers University Press. Pp. 256-69
- Harding, S. (1991). What is feminist Epistemology? In *Whose Science? Whose Knowledge?: Thinking from Women's Lives* (pp. 105–137). Cornell University Press.
- Harding, S. (1998). Chapter 1: A Role for postcolonial Histories of Science in Theories of knowledge?: Conceptual Shifts in *Is Science Multicultural?: Postcolonialisms, Feminisms, and Epistemologies*. Indiana University Press.

What is feminism/feminist? What is feminism about? Who is feminism for?

Week 3 (Sept. 22, 2017) Feminist Histories

- **Ware, V.** (1992). Britannia's Other Daughters p. 117-166 in *Beyond the Pale*. New York: Verso
- **Yedlin, D.** (2004, October 19). To some, it's the Infamous Five. Retrieved from <https://www.theglobeandmail.com/opinion/to-some-its-the-infamous-five/article746377/>
- **Green, M.** (2016, December 22). The First Lady of Reefer Madness. Retrieved July 8, 2017, from <https://thewalrus.ca/the-first-lady-of-reefer-madness/>

Further Reading

- African feminist ancestors Archives. (n.d.). Retrieved July 14, 2017, from <http://www.africanfeministforum.com/category/african-feminists-group/african-feminist-ancestors/>
- Kent, S. K. (2009). Flappers and the Igbo Women's War of 1929 (with Marc Matera). In *Aftershocks* (pp. 149–179). Palgrave Macmillan, London. https://doi.org/10.1057/9780230582002_7
- Henderson, Jennifer (2003) Inducted feminism, inducing personhood: Emily Murphy and Race making in the Canadian west in *settler feminism and race making in Canada*
- Liu, L. H., Karl, R. E., & Ko, D. (2013). Introduction: Toward a Transnational Feminist Theory. In *The Birth of Chinese Feminism: Essential Texts in Transnational Theory*. Columbia University Press.
- Liu, L. H., Karl, R. E., & Ko, D. (2013). Chinese Feminist Worlds at the Turn of the twentieth century. In *The Birth of Chinese Feminism: Essential Texts in Transnational Theory*. Columbia University Press.
- Hemmings, C. (2005). Telling feminist stories. *Feminist Theory*, 6(2), 115–139. <https://doi.org/10.1177/1464700105053690>
- Kwon, Insook. "'The New Women's Movement' in 1920s Korea: Rethinking the Relationship between Imperialism and Women," *Feminisms and Internationalism*, MrialiniSinha, Donna Guy and Angela Woolacott, eds. London: Blackwell, 1999, pp. 31-61.

Week 4 (Sept. 29, 2017) Theorizing Gender

- **Butler, J.** (2013). From Gender Trouble: Feminisms and the subversion of identity in

Feminist Theory: A reader Kolmar, W. and Bartowski, F. (eds) 4th edition. McGraw Hill.

- **Riley, D.** (1988). Does a Sex Have a History? In *'Am I That Name?'* (pp. 1–17). Palgrave Macmillan UK.
- **Lugones, M.** (2008). The Coloniality of Gender. *Worlds & Knowledges Otherwise, 2* (Spring), 1-17
- **Oyewumi, O.** (1997). Chapter 2 (Re)constituting the Cosmology and Sociocultural Institutions of Oyo-Yorùbá. In *Invention Of Women: Making An African Sense Of Western Gender Discourses*. University of Minnesota Press.

Further Reading:

- Connell, R. (2014). The sociology of gender in Southern perspective. *Current Sociology*, 62(4), 550–567
- Haslanger, S. (2005). "Gender and Social Construction: Who? What? When? Where? How?" in Hackett, E. & Haslanger, S. *Theorizing Feminisms*. Oxford University Press.
- Hawkesworth, M. (1997). Confounding Gender. *Signs*, 22(3), 649–685.
- Arnfred, S. (2002). "Simone de Beauvoir in Africa: 'Woman = the second sex?'" Issues of African feminist thought. *Jenda: A Journal of Culture and African Women Studies* 2(1)

Week 5 (Oct. 6, 2017) Liberal, Social, Radical and Intersectional Feminist Theories

- **Calixte, S. L., Johnson, J. L. & Motapanyane, J. M.** (2010). "Liberal, Socialist and Radical Feminism: An Introduction to Three Theories About Women's Oppression (Revised)." In N. Mandell, ed. *Feminist Issues: Race, Class and Sexuality*, 5th Edition (1-39). Toronto: Prentice Hall.
- **Mann, S. A.** (2012). Intersectionality Theories. In *Doing Feminist Theory: From Modernity to Postmodernity*. Oxford University Press. [pp. 161-186 and 204-206]
- **Ryan, F.** (2014, May 20). "It's not only steps that keep us out": mainstream feminism must stop ignoring disabled women. Retrieved from <http://www.newstatesman.com/society/2014/05/its-not-only-steps-keep-us-out-mainstream-feminism-must-stop-ignoring-disabled-women>

Week 6 (Oct. 13, 2017) Postmodern Feminism, Queer Theory and Third wave Feminism

- **Beasley, C.** (1999). More on the menu: postmodernist/poststructuralist influences. In *What is feminism?: Introduction to feminist theory*. London: Sage Publications
- **Baumgardner, J., & Richards, A.** (2010). The Dinner Party. In *Manifesta [10th Anniversary Edition]: Young Women, Feminism, and the Future*. Farrar, Straus and Giroux.
- **Walters, S. D.** (1996). From here to queer: Radical feminism, postmodernism, and the lesbian menace (Or, why can't a woman be more like a fag?). *Signs: Journal of Women in Culture and Society*, 21(4), 830–869.

Further Reading:

- Snyder, R. C. (2008). What Is Third-Wave Feminism? A New Directions Essay. *Signs*, 34(1), 175–196

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- Straus, T. (2000, October 23). A Manifesto for Third Wave Feminism. *AlterNet*. Retrieved from http://www.alternet.org/story/9986/a_manifesto_for_third_wave_feminism

Week 7 (Oct. 20, 2017) Postcolonial, Decolonial and Transnational Feminisms

- **Zuckerwise, L. K.** (2014). Postcolonial Feminism. In *The Encyclopedia of Political Thought*. John Wiley & Sons, Ltd. <https://doi.org/10.1002/9781118474396.wbept0812>
- **Alexander & Mohanty** (2010). Cartographies of knowledge and power: transnational feminism as radical praxis. In A. L. Swarr & R. Nagar (Eds.), *Critical Transnational Feminist Praxis*. SUNY Press.
- **Arvin, M., Tuck, E., & Morrill, A.** (2013). "Decolonizing Feminism- Challenging Connections between Settler Colonialism and Heteropatriarchy". *Feminist Formations*, 25(1): 8-34
- Watch: **Jackson, L.** (2013). *SAVAGE*. Retrieved from <https://vimeo.com/68582103> (6 min video)

Further Reading:

- Bouteldja, H. (2014). Feminist or not? Thinking about the possibility of a “decolonial feminism” with James Baldwin and Audre Lorde. Retrieved July 7, 2017, from <http://indigenes-republique.fr/feminist-or-not-thinking-about-the-possibility-of-a-decolonial-feminism-with-james-baldwin-and-audre-lorde/>
- Basu, A. (2010). Globalization of the local/localization of the global: mapping transnational women’s movements in McCann and Seung-Kyung Kim
- McClintock, A. (1995). Introduction: Postcolonialism and the angel of Progress. In *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*. Routledge.
- Ong, A.. (2015, July 28). Colonialism and modernity: feminist representations of women in non-western societies from <http://ccs.ihr.ucsc.edu/inscriptions/volume-34/aihwa-ong/>
- Nordahl, J. (2011). *Anticapitalist Feminist Struggle, and Transnational Solidarity - an interview with Chandra Talpade Mohanty (77 min. 2007/2011)*. Retrieved from <https://vimeo.com/28572566>
- Dhamoon, R. (2015) A Feminist Approach to Decolonizing Anti-racism: Rethinking Transnationalism, Intersectionality, and Settler Colonialism. *Feral Feminisms* 4, 20-37 Retrieved from http://www.feralfeminisms.com/wp-content/uploads/2015/12/ff-Afeminist-Approach-to-Decolonizing-Anti-Racism_issue4.pdf
- Lugones, M. (2010). Toward a Decolonial Feminism. *Hypatia*, 25(4), 742–759.
- Stoler, A. L. (1989). Making Empire Respectable: The Politics of Race and Sexual Morality in 20th-Century Colonial Cultures. *American Ethnologist*, 16(4), 634–660.

Week 8 (Oct. 27, 2017) Reading Week

Selected Topics in Feminist Thought

Week 9 (Nov. 3, 2017) Feminism and Religion

Feminism Inshallah will be screened in class

- **Carpentier, M.** (2008, August 19). Are Faith And Feminism Compatible? Retrieved from <http://jezebel.com/5038902/are-faith-and-feminism-compatible>
- **Elliot, C.** (2008, August 19). I'm not praying. Retrieved from <https://www.theguardian.com/commentisfree/2008/aug/19/gender.religion?gusrc=rss&feed=uknews>
- **Patel, D.** et al (2016). Chapter 7: Feminism in Hinduism: female deities and their influence on South Asian Culture. In M. A. Paludi & J. H. Ellens (Eds.), *Feminism and Religion: How Faiths View Women and Their Rights: How Faiths View Women and Their Rights* (pp. 103–116). ABC-CLIO.
- **Chiang, L.** (2016). Feminism in Buddhism In M. A. Paludi & J. H. Ellens (Eds.), *Feminism and Religion: How Faiths View Women and Their Rights: How Faiths View Women and Their Rights* (pp. 117–128). ABC-CLIO.

Further Reading:

- Minister, M. (2013). Religion and (Dis)Ability in Early Feminism. *Journal of Feminist Studies in Religion*, 29(2), 5–24.
- M. A. Paludi. (2016). Introduction. In M. A. Paludi & J. H. Ellens (Eds.), *Feminism and Religion: How Faiths View Women and Their Rights: How Faiths View Women and Their R.* ABC-CLIO.
- Valoy, P. (2013, May 8). On Feminism and Faith. Retrieved July 14, 2017, from <http://everydayfeminism.com/2013/05/feminism-and-faith/>
- Check out: <http://faithinfeminism.com>
- Mann, C. (2017, July 12). Global hijabista style, from the Afghan burqa to the cover of a fashion magazine. Retrieved from <http://theconversation.com/global-hijabista-style-from-the-afghan-burqa-to-the-cover-of-a-fashion-magazine-76264>
- van Klinken, A. (2017, June 1). Beyond African religious homophobia: How Christianity is a source of African LGBT activism. Retrieved July 7, 2017, from <http://blogs.lse.ac.uk/religionpublicsphere/2017/06/beyond-african-religious-homophobia-how-christianity-is-a-source-of-african-lgbt-activism/>
- Avishai, O., Jafar, A., & Rinaldo, R. (2015). A Gender Lens on Religion. *Gender & Society*, 29(1), 5–25. <https://doi.org/10.1177/0891243214548920>
- Why feminists are less religious | Kristin Aune | Opinion | The Guardian. (n.d.). Retrieved July 8, 2017, from <https://www.theguardian.com/commentisfree/belief/2011/mar/29/why-feminists-less-religious-survey>
- Reilly, N. (2011). rethinking the interplay of feminism and secularism in a neo-secular age. *Feminist Review*, 97(1), 5–31. <https://doi.org/10.1057/fr.2010.35>

Week 10 (Nov 10, 2017) Reproductive Rights and Justice

- **Davis, A.** (1982), 'Racism, Birth Control and Reproductive Rights', pp. 81-91 in. Janet Kourany et al (eds) *Feminist Philosophies (2nd ed)*. New Jersey: Prentice Hall
- **Caeton, D. A.** (2011). Choice of a Lifetime: Disability, Feminism, and Reproductive Rights. *Disability Studies Quarterly*, 31(1). Retrieved from <http://dsq-sds.org/article/view/1369>
- **Lam, C.** (2016). Chapter 2: Resisters and Embracers in *New Reproductive Technologies and Disembodiment: Feminist and Material*. Routledge.

Further Reading

- Lam, C. (2016). Chapter 1: New Reproductive technologies and disembodiment in *New Reproductive Technologies and Disembodiment: Feminist and Material*. Routledge.
- Brown, S. J. (2017, July 15). White Women In Robes. Retrieved from <https://werdbrew.wordpress.com/2017/07/15/white-women-in-robos/>
- Dickenson, D. (2001). Feminist Perspectives on Human Genetics and Reproductive Technologies. In *eLS*. John Wiley & Sons, Ltd. <https://doi.org/10.1002/9780470015902.a0005592.pub3>
- Pande, A. (2010). Commercial Surrogacy in India: Manufacturing a Perfect Mother-Worker. *Signs*, 35(4), 969–992. <https://doi.org/10.1086/651043>

Week 11 (Nov 17, 2017) Fat Embodiment, Feminism and Disability – No Class.

While there will be no class today, students are still expected to do their readings and complete a reading comprehension assignment (see cuLearn) that is to be submitted on cuLearn by 11:55pm on Nov. 17, 2017.

- **Mollow, A.** (2015). Disability Studies Gets Fat. *Hypatia*, 30(1), 199–216. <https://doi.org/10.1111/hypa.12126>
- **Herndon, A.** (2002). Disparate but Disabled: Fat Embodiment and Disability Studies. *NWSA Journal*, 14(3), 120–137.

Further Reading:

- LeBesco, K. (2011). Epistemologies of Fatness: The Political Contours of Embodiment in Fat Studies. In *Corpus* (pp. 95–108). Palgrave Macmillan, New York. https://doi.org/10.1057/9780230119536_6
- Mollow, Anna(2013). Sized Up: Why fat is a queer and feminist issue. Retrieved July 8, 2017, from <https://www.bitchmedia.org/article/sized-up-fat-feminist-queer-disability>

Week 12 (Nov. 24, 2017) Feminism and Non Human Agency

Guest Speaker: priya kumar

- TBA

Further Reading:

- Shotwell, A. (2017). Chapter 4: Consuming suffering in *Against Purity*. University of Minnesota Press.
- Gaard, G. (2011). Ecofeminism Revisited: Rejecting Essentialism and Re-Placing Species in a Material Feminist Environmentalism. *Feminist Formations*, 23(2), 26–53.
- Ko, A. (2016, January 29). Vegans of Color and Respectability Politics: When Eurocentric Veganism is Used to Rehabilitate Minorities. Retrieved from <https://afromism.com/2016/01/29/vegans-of-color-and-respectability-politics-when-eurocentric-veganism-is-used-to-rehabilitate-minorities/>
- Watts, V. (2013). Indigenous Place-Thought and Agency Amongst Humans and Non Humans (First Woman and Sky Woman Go On a European World Tour!). *Decolonization: Indigeneity, Education & Society*, 2(1). Pp. 20-34

- Kirk, G. (2005). "Standing on Solid Ground: A Materialist Ecological Feminism" (in Hackett, E. & Haslanger, S. (2005). *Theorizing Feminisms*. Oxford University Press)
- Shiva, V. (1992). Women's Indigenous Knowledge and Biodiversity Conservation. *India International Centre Quarterly*, 19(1/2), 205-214

Week 13 (Dec 1 2016) Conclusion and Feminist Manifesto Discussions
