

Human, Social and Political Science Tripos 2020-21
Part II
SOC10: Sociology of Gender
Paper Guide

Course Organiser and Supervision Coordinator

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Lecturers

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Timetable of Lecture/Seminars

Lectures for each week will be uploaded to the Soc 10 Moodle site by 5pm the Friday previous to the scheduled sessions, which are Thursday 10-12 beginning October 8th. Students can watch the lectures at any point before the second hour of the timetabled lecture slot, including in the first hour of that session from 10 to 11. The second hour will be a live, interactive online session for which Zoom links are provided on the lecture timetable (You will find them on the Moodle page). These sessions will offer the opportunity to discuss the lecture and the core reading, to use breakout rooms for small group conversations and the whiteboard and polls for other group exercises. Emphasis will be placed in these sessions on close analysis of the core reading for each lecture, which should be read carefully before each session by all those who are planning to attend. Notes on these sessions will be provided for those who can't attend them, but they will not be recorded in order not to inhibit discussion.

Aims and Objectives of the Paper

- To introduce key concepts and debates in the sociology of gender
- To develop familiarity with the intersectional analysis of race, class, gender and sexuality
- To engage with theoretical work and projects from global perspectives
- To build skills in using theory and evidence for sociological arguments
- To develop oral and written skills through supervision presentations, essay writing and group discussions in lectures or supervisions

Course Content

This paper engages with a mixture of approaches that address the question: What is gender and why does it matter? Key to this engagement is the use of intersectional analyses through which gender is investigated in relation to other political, social and cultural identities and locations. Lectures for this paper begin by outlining the feminist analysis of sex and gender; the intersection of gender, class and

race; Black and transnational feminism; feminist epistemology and method, the reproductive justice movement, gender and institutional violence and the gendered labour process. In the second term the paper includes lectures on sexualities, masculinities, trans and queer theory, new reproductive technologies, gendered nationalisms, cyborg feminism, decolonial feminism, and gender and the environment. Throughout, a strong emphasis is placed on the relationship between identities, institutions and inequalities, and also on the integration of conceptual, theoretical and empirical analysis in contemporary feminist thought. The paper is offered in a lecture/seminar format and a key text (or texts) are required reading which students are expected to prepare in advance.

Supervisions

Throughout the year, students are expected to attend at least six supervisions, for which they need to write a minimum of four short essays addressing the supervision essay questions listed in this paper guide. Supervisions will take place in small groups, with supervisors assigned to specific lectures rather than particular students. Supervisions will be arranged at the beginning of each term and a sign-up sheet for students will be made available from Monday October 5th.

Supervisions will take place on Wednesdays the week following the lecture and students are expected to submit their essays on Tuesday by 9 am. There will be three time slots: 2-3 pm, 3-4 pm, and 4-5 pm, capped to four students per session.

Student Feedback

Student feedback will be collected via online anonymous questionnaires distributed at the end of the Michaelmas and Lent terms. However, the Paper convenor and the entire course team welcome feedback at all points during the delivery of teaching. Especially this year when teaching arrangements have been expanded to enable online participation, we will be especially reliant on constructive feedback to enable the best experience for all involved in the lectures, seminars and supervisions.

Online Teaching and Learning

This will be a different year for all of us due to the restrictions on movement and face-to-face interactions. There will be challenges and we'll have to work together to surmount them. Nonetheless, there are also opportunities here, both in terms of learning and interaction, and in terms of research. This is a highly unusual period for society and for the university. We hope we can try to maximise the unique opportunities we have to learn in new dimensions together whilst avoiding as many of the pitfalls of this very new and unfamiliar way of working together. We will do our utmost as a course team to help you and we depend on you to communicate with us about your suggestions to improve the learning experience.

Lecture Outline

Michaelmas Term 2020

- Lecture 1. Introduction: What is the Sociology of Gender? (Sarah Franklin, 8/10)
- Lecture 2. Black Feminism (Asiya Islam, 15/10)
- Lecture 3. Intersectionality: Politics and Practice (Asiya Islam, 22/10)
- Lecture 4. Reproductive Justice Movement (Julieta Chaparro-Buitrago, 29/10)
- Lecture 5. Transnational Feminism (Julieta Chaparro-Buitrago, 5/11)
- Lecture 6. Feminist Epistemology and Method (Gavin Stevenson, 12/11)

Lecture 7. Gender, Vulnerability and Institutional Violence (Gavin Stevenson, 19/11)
Lecture 8. Gender and Labour (Asiya Islam, 26/11)

Lent Term 2021

Lecture 9. Men and Masculinities (Robert Pralat, 21/1)
Lecture 10. Sex and Sexualities (Robert Pralat, 28/1)
Lecture 11. Queer and Trans (Marcin Smietana, 4/2)
Lecture 12. Gender and Reproductive Technologies (Marcin Smietana, 11/2)
Lecture 13. ReproNationalism (Sarah Franklin, 18/2)
Lecture 14. Cyborg Feminism (Sarah Franklin, 25/2)
Lecture 15. Decolonial Feminisms (Julieta Chaparro-Buitrago, 4/3)
Lecture 16. Gender, Nature and the Environment (Katie Dow, 11/3)

Easter Term 2021

Course Review and Revision Session (Julieta Chaparro-Buitrago & Sarah Franklin, 6/5)

General Background Reading

- Ahmed, Sara. (2017). *Living a Feminist Life*. Duke University Press
- Bhavnani, Kum-Kum. (2001). *Feminism and "race"*. Oxford ; New York: Oxford UP: Oxford Readings in Feminism. Web.
- Barrett, Michele. (1980/2014). *Women's Oppression Today: The Marxist/Feminist Encounter*. Polity-Verso
- Briggs, Laura. (2018). *How all politics became reproductive politics: From welfare reform to foreclosure to Trump*. University of California Press. (Chapter 4)
- Butler, Judith. (2011). *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge
- Collin, Patricia. (2001). *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. New York: Routledge.
- Collins, Patricia Hill & Bilge, Sirma. (2016). *Intersectionality*. Cambridge and Malden: Polity
- Davis, Angela 1990 *Women, Culture and Politics*. New York: Vintage
- Ehrenreich, Barbara & Hochschild, Arlie Russell. (2003). *Global Woman: Nannies, Maids, and Sex Workers in the New Economy*. Henry Holt
- Firestone, Shulamith. (1970). *The Dialectic of Sex: The Case for Feminist Revolution*. New York: William Morrow (Chapter 10 and conclusions)
- Franklin, Sarah (ed) 1996 *The Sociology of Gender*. Edward Elgar (esp intro, available on Moodle)
- Franklin, Sarah 2013 *Biological Relatives: IVF, stem cells and the future of kinship..* Durham and London: Duke University Press. [<https://library.oopen.org/bitstream/id/a7151ed0-9a9d-41f8-af90-b0a3c1644b87/469257.pdf>]
- Franklin, Sarah (ed). (2016). *Before and After Gender: Sexual Mythologies in Everyday Life*, by Marilyn Strathern (with an Afterword by Judith Butler) Chicago: Hau Books
[<https://library.oopen.org/bitstream/handle/20.500.12657/30246/648332.pdf?sequence=1>]
- Guillaumin, Colette. (1995). *Racism, Sexism, Power and Ideology*. Routledge

- Haraway, Donna. (1991). *Simians, Cyborgs, and Women: The Reinvention of Nature*. Free Association Books
- hooks, Bell. (2014). *Feminism is for Everybody Passionate Politics*. New York ; Abingdon, Oxon: Routledge. Web.
- Mitter, Swasti. (1986). *Common Fate, Common Bond: Women in the Global Economy*. Pluto
- Nash, Jennifer C. (2019). *Black Feminism Reimagined*. Durham: Duke University Press.
- Oakley, Ann. (2002). *Gender on Planet Earth*. Polity
- Oakley, Ann. (2005). *The Ann Oakley Reader: Gender, Women and Social Science*. Bristol University Press, Policy Press
- Pateman, Carole. (1988). *The Sexual Contract*. Stanford University Press
- Sydie, Rosalind Ann. (1987). *Natural Women, Cultured Men: A Feminist Perspective on Sociological Theory*. Methuen

Note: in all cases we have tried to ensure these resources are available online through the Cambridge library system, or otherwise. Please let us know if you have difficulty accessing material and we can also use the course Moodle site to share resources and make sure any missing items are ordered promptly by the library. You will find extensive information about online resources both in the main University Library and in the Social and Political Sciences library.

Lecture Details

Michaelmas Term 2020

Lecture 1. Introduction: What is the Sociology of Gender? (8/10)

Professor Sarah Franklin

This lecture introduces the sociology of gender from within and outside of the discipline, and from the 1970s until the present, with reference to the rise of two key concepts within gender theory: ‘intersectionality’ and ‘trans’. On the one hand, a struggle for feminist theory has been to challenge existing sociological concepts, such as ‘political economy’, ‘historical materialism’ and ‘the family’, in order to take account of the forms of power, inequality and experience they often exclude. At the same time feminists have attempted to develop new theories based on the intersections between gender, race and class oppressions, developing alternative concepts such as ‘capitalist-patriarchy’, ‘cyborg feminism’ or ‘sexual politics’ – to name but a few. Amidst the current political climate of uncertainty about both established norms of social progress and effective means of political participation, new combinations of older and more recent concepts from gender theory and feminist scholarship are the subject of experimentation both within sociology and well beyond the academy. Since the goal of the series of lectures designed for this paper is to increase your ability to understand, compare, critically assess, and use the various concepts, case studies, readings and arguments that inform contemporary sociological theories of gender, we begin with two key concepts that will recur across the paper as a whole, whilst also looking back at their origins. The work of Angela Davis is one of the Paper themes this year and so we will be reading her work carefully throughout, beginning with a classic essay on the birth of the ‘housewife’.

Supervision Essay Questions

- How has the distinction between sex and gender changed since the 1970s?
- How is housework gendered?

Core Reading

Chapter 13 of *Women, Race and Class* by Angela Davis (1981), available here: <https://www.marxists.org/subject/women/authors/davis-angela/housework.htm>

Background Reading:

Benston, Margaret. (1969). "The Political Economy of Women's Liberation," *Monthly Review*, Vol. XXI, No. 4.

Dalla Costa, Mariarosa & James, Selma. (1973). *The Power of Women and the Subversion of the Community*. Bristol, England: Falling Wall Press

Engels, Frederick. (1973 [1884]). *Origin of the Family, Private Property and the State*, edited, with an introduction by Eleanor Burke Leacock. New York: International Publishers

Federici, Silvia & Austin, Arlen (eds.). (2018). *Wages for Housework: The New York Committee 1972–1977: History, Theory, Documents*. Brooklyn, NY: Autonomedia

Federici, Silvia. (2012). *Revolution at Point Zero : Housework, Reproduction, and Feminist Struggle*. Oakland, CA: Common Notions/PM Press

Giménez, Martha. (2018). *Marx, Women, and Capitalist Social Reproduction*. Boston: BRILL Books

Hartmann, Heidi. (1979). "The unhappy marriage of Marxism and feminism: Towards a more progressive union" *Capital & Class*, 3(2), pp.1-33.

Mies, Maria. (1998). *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour*. London: Palgrave Macmillan.

Mies, Maria, Bennholdt-Thomsen, Veronika & Von Werlhof, Claudia. (1988). *Women: The last Colony*. London: Zed Books.

Oakley, Ann. (1974). *The Sociology of Housework*. New York: Pantheon Books.

Toupin, Louise. (2018). *Wages for Housework: The History of an International Feminist Movement (1972-1977)*. London & Vancouver: Pluto Press and UBC Press.

Lecture 2. Black Feminism (15/10)

Dr Asiya Islam

Tracing the long history of Black feminism, this lecture will explore Black feminism not as merely a reaction to or diversion from mainstream/White feminism, but as a significant social struggle and movement that has generated critical feminist thought. We will reflect on Black feminism's challenge to the notion of universal womanhood, with focus on recognising the intersections of gender, race, class, and sexuality. Black feminism provides the analytical and ideological framework for understanding exploitation and oppression through the interlocking mechanisms of White supremacy, heteropatriarchy, and capitalism. In doing so, it highlights the inseparability of lived experiences from theory, and indeed alerts us to the pitfalls of theory forcibly detached from lived experiences. In the final part of the lecture, we will bring our attention to a contemporary debate about solidarities across various marginalised racial groups. Focusing on the shared histories of slavery, colonialism, and imperialism, we will explore the potentials and tensions inherent in the category 'women of colour'.

Supervision essay questions:

- How does Black feminism challenge the idea of universal womanhood?
- Discuss two key conceptual or theoretical contributions of Black feminist thought.

Core reading:

Collins, Patricia Hill. (1986). Learning from the Outsider Within: The Sociological Significance of Black Feminist Thought. *Social Problems*, 33(6), 14–32.

Background reading:

Amos, Valerie; Lewis, Gail; Mama, Amina; and Parmar, Pratibha (eds.) (1984). 'Many Voices, One Chant: Black Feminist Perspectives,' *Feminist Review*, 17: 1-2

Bryan, Beverley; Dadzie, Stella; and Scafe, Suzanne. (2018). *The Heart of the Race: Black women's lives in Britain*. Verso Books. (Introduction & Chapter 1)

Carby, Hazel Vivian (1982). White woman listen!: Black feminism and the boundaries of sisterhood. In Gilroy, Paul (Eds) *The Empire Strikes Back: Race and Racism in Seventies Britain* (pp. 212–235). London: Hutchinson.

Collins, Patricia Hill (2000). Gender, Black Feminism, and Black Political Economy. *The Annals of the American Academy of Political and Social Science*, 568(1): 41-53.

Combahee River Collective. (1977). 'The Combahee River Collective Statement'.
https://americanstudies.yale.edu/sites/default/files/files/Keyword%20Coalition_Readings.pdf

Emejulu, Akwugo and Sobande, Francesca (eds.) (2019) *To Exist Is to Resist: Black Feminism in Europe*. London: Pluto Press.

hooks, bell (1989) *Feminist Theory: A Radical Agenda*. In *Talking Back: Thinking Feminist, Thinking Black*. London: Sheba Feminist.

Orde, Audre (1984) *Sister Outsider: Essays and Speeches*. NY: Crossing Press.

Mirza, Heidi Safia (2009) Plotting a history: Black and postcolonial feminisms in 'new times'. *Race, Ethnicity and Education*, 12:1, 1-10, DOI: 10.1080/13613320802650899

Young, Lola (2000) What is Black British Feminism? *Women: A Cultural Review*, 11:1-2, 45-60, DOI: 10.1080/09574040050051415

Lecture 3. Intersectionality: Politics and Practice (22/10)

Dr Asiya Islam

Intersectionality has become a ubiquitous buzzword, even lending to ontological categories (one can be an 'intersectional feminist'), to the extent of confusion and ambiguity. In this lecture, we take a step back to comprehensively interrogate the concept of 'intersectionality', with reference to its history, contemporary significance, and critique. Although the term 'intersectionality' is relatively recent, the politics and practice of intersectionality has a much longer history, rooted in Black feminist thought that challenges the notion of universal womanhood. As a methodological and analytical practice, intersectionality argues against monolithic constructions of lived experiences, emphasising the multiplicity of people's identities. Rather than adopting an additive approach, it highlights the power relations that inform the complex interactions between gender, race, class, disability, sexuality, and so on. An essential concept in gender studies, intersectionality features across various topics for this paper.

Supervision essay questions

- Discuss the main criticisms of the concept of 'intersectionality'.

- What is the contemporary relevance of intersectionality? Discuss with examples.

Core reading

Crenshaw, Kimberlé W. (1989). 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Politics of Antidiscrimination Doctrine, Feminist Theory and AntiRacist Politics,' *University of Chicago Legal Forum*, pp. 139-167.

Background reading:

Bilge, Sirma. (2013). 'Intersectionality Undone: Saving Intersectionality from Feminist Intersectionality Studies,' *Du Bois Review: Social Science Research on Race*, 10(2): 405-424.

Brah, Avtar and Phoenix, Ann. (2004). 'Ain't I a Woman? Revisiting Intersectionality,' *Journal of International Women's Studies*, 5(3), pp.75-86

Collins, Patricia Hill and Bilge, Sirma (2016) *Intersectionality*. Polity.

Cooper, Brittney. (2016) Intersectionality. In Disch, L. & Hawkesworth, M. (eds.) *The Oxford Handbook of Feminist Theory*.

Davis, Angela. (1981). *Women, Race, and Class*. Random House: New York.

hooks, bell. (1987). *Ain't I a Woman: Black Women and Feminism*. Pluto Press.

Mohanty, Chandra Talpade. (1984). 'Under Western Eyes: Feminist Scholarship and Colonial Discourse,' *Boundary 2*, 12(3), pp.333-358.

McCall, Leslie. (2005). "The Complexity of Intersectionality." *Signs: Journal of Women in Culture and Society*, 30 (3): 1771–1800.

Nash, Jennifer C. (2019) *Black Feminism Reimagined: After Intersectionality*. Durham, NC: Duke University Press.

Olufemi, Lola; Younge, Odelia; Sebatindira, Waithera; and Manzoor-Khan, Suhaiymah. (2019). *A FLY Girl's Guide to University: Being a Woman of Colour at Cambridge and Other Institutions of Power and Elitism*. Birmingham: Verve Poetry Press.

Puar, Jasbir. (2012). "I'd Rather Be A Cyborg Than a Goddess: Becoming Intersectional in Assemblage Theory." *Philosophia* 2 (1): 49-66.

Lecture 4: Reproductive justice (29/10)

Dr. Julieta Chaparro-Buitrago

Reproductive justice (RJ) emerged in the United States in the 1990s to expand the discussions on reproductive freedom beyond pro-choice and privacy frameworks used by reproductive rights activists. This framework is the result of the exchanges and cross-pollination between activists, scholars, and social justice movements. RJ provides us with a multi-dimensional and expansive definition of reproduction attentive to the conditions that make possible the right to have and not to have children and parenting in dignified conditions, including economic rights and access to health care. In this lecture, we will explore the historical conditions that gave way to the emergence of RJ, its basic tenets, and some concrete examples that illustrate how scholars use RJ to discuss issues such as disparities in maternal health and access to housing.

Supervision Essay Question

- How does the reproductive justice framework help us understand the current Black Lives Matter movement?

- According to Dana-Ain Davis, how do the aftermath of slavery framework shape Black women's experiences with pregnancy and post-natal care?

Core readings:

Davis, Dana-Ain. (2019). *Reproductive Injustice. Racism, Pregnancy, and Premature Birth*. New York University Press [Chapter 3]

Background reading:

Gerber Fried, Marlene. (1990). *From Abortion to Reproductive Freedom: Transforming a Movement*. South End Press

Gurr, Barbara. (2015). *Reproductive Justice: The Politics of Health Care Women for Native American Women*. Rutgers University Press

Hayes, Crystal., & Sufrin, Carolyn. (2020). "Reproductive Justice Disrupted: Mass Incarceration as a Driver of Reproductive Oppression" *AJPH Perspectives*, Vol 110(1), pp: 521-524

Hoover, Elizabeth. (2018). "Environmental Reproductive Justice: Intersection in an American Indian Community Impacted by Environmental Contamination" *Environmental Sociology*, 4(1), 8-21

Luna, Zakiya., & Kristin, Luker, (2013). Reproductive Justice. *Annual Review of Law and Social Science*, 9(3), 327-358

Nelson, Jennifer. (2003). *Women of Color and the Reproductive Rights Movement*. New York: New York University Press.

Petchesky, Rosalind. (1980). Reproductive Freedom: Beyond "A Woman's Right to Choose". *Signs: Journal of Women in Culture and Society*, 5(4), 661-685

Price, Kimala. (2010). What is Reproductive Justice? How Women of Color Activists are Redefining the Pro-Choice Paradigm. *Meridians*, 10(2), 42-65. doi:10.2979/meridians.2010.10.2.42

Ross, Loreta. & Solinger, Rickie. (2017). *Reproductive Justice: An Introduction*. University California Press.

Ross, Loreta., Roberts, Lynn., Derkas, Erika., Peoples, Whitney., Bridgewater, Pamela. (2017). *Radical Reproductive Justice. Foundations, Theory, Practice, Critique*. Feminist Press.

Silver, Lauren. (2020). Queering Reproductive Justice: Memories, Mistakes, and Motivations to Transform Kinship. *Feminist Anthropology*. DOI: 10.1002/fea2.12019

Silliman, Jael., Gerber, Marlene., Ross, Loretta., Gutiérrez, Elena. R. (2016). *Undivided rights: Women of Color Organize for Reproductive Justice*. Haymarket Books.

Smith, Andrea. (2005). Beyond Pro-Choice versus Pro-Life: Women of Color and Reproductive Justice. *NWSA Journal*, 17 (1), 119-140

Taylor, Keeanga-Yamahata. (2019). *Race for Profit: How Banks and the Real Estate Industry Undermined Black Homeownership*. The University of North Carolina Press

Zavella, Patricia. (2017). Intersectional Praxis in the Movement for Reproductive Justice: The Respect ABQ Women Campaign. *Signs: Journal of Women in Culture and Society*, 42 (2): 509–33.

Lecture 5: Transnational Feminisms (5/11)

Dr. Julieta Chaparro-Buitrago

Etymologically the prefix trans emphasizes the idea of transit, of movement, of crossing beyond. Within a transnational feminist framework, the transit of ideas, bodies, and objects become the focus of attention and the connections and material conditions that make movement possible (or not). The

transnational, however, is not simply a glorification of globalization. Instead, it looks critically at the geographies of difference, imperialism, colonialism, nationalism, militarization, neoliberal capitalism, and racial formations that shape and get transformed in these multiple transits. Transnational feminisms also bring to sharp relief the limitations of the nation-state as taken for granted. In this lecture, we will explore the genealogies of transnational feminisms, the main theoretical discussions, and will look at a concrete example of transnational surrogacy.

Supervision Essay Questions:

- What are the analytical advantages of using the transnational framework to study gender and reproduction?
- Why is the category of the nation a contested one for transnational feminists?

Core readings:

Briggs, Laura, McCormik, Gladys, & Way, J.T. (2008). Transnationalism: A Category of Analysis. *American Quarterly* 60(3), pp: 625-648

Background readings:

Aizura, Aren. (2018). *Mobile Subjects: Transnational Imaginaries of Gender Reassignment*. Duke University Press.

Alvarez, Sonia, De Lima Costa, Claudia, Feliu, Veronica, Hester, Rebecca, Klahn, Norma, & Thayer, Milli. (eds). (2014). *Translocalities/Translocalidades: Feminist Politics of Translation in the Latin/a Americas*. Duke University Press.

Blackwell, Maylei., Briggs, Laura., Chiu, Mignonette. (2015). Transitional Feminisms Roundtable. *Frontiers: A Journal of Women Studies*. 36(3), 1-24

Briggs, Laura. (2012). *Somebody's Children: The Politics of Transracial and Transnational Adoption*. Duke University Press

Davis, Katy. (2007). *The Making of Our Bodies, Ourselves: How Feminism Travels Across Borders*. Duke University Press.

Deomampo, Daisy. (2016). *Transnational Reproduction: Race, Kinship, and Commercial Surrogacy in India*. New York University Press [Introduction & chapter 3]

Fernandez, Leela. (2013). *Transnational Feminism in the United States: Knowledge, Ethics, Power*. New York University Press

Grewal, Inderpal., & Kaplan, Caren. (1994). "Introduction: Transnational Feminist Practices and Questions of Postmodernity." In: Grewal, I., & Kaplan, K. (Eds), *Scattered Hegemonies: Postmodernity and Transnational Feminist Practices*. University of Minnesota Press.

Herr, Ranjoo Seodu, (2014). Reclaiming Third World Feminism, or why Transnational Feminism Needs Third World Feminism. *Meridians* 12(1): 1–30

Lock Swarr, Amanda. & Nagar, Richa. (eds). (2010). *Critical Transnational Feminist Praxis*. SUNY Press.

Mohanty, Chandra. (2003). *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. Duke University Press

Seigel, Micol. (2008). Beyond Compare: Comparative Method after the Transnational Turn. *Radical History Review*, 91: 62-90

Thayer, Millie. (2010). *Making Transnational Feminism: Rural Women, NGO Activist, and Northern Donors in Brazil*. Routledge

Lecture 6. Feminist Epistemology and Method (12/11)

Gavin Stevenson

What does it mean to *do feminist research* or *research as a feminist*? And what might it mean in practice to argue that “*the personal is political?*” This lecture explores some of the epistemological and methodological debates which have enlivened feminist discourse and how this then relates to the process of research production. This lecture will have a strong focus on the varied understanding of “lived” or “personal experience” and the history and legacies of consciousness in feminist research methods. This lecture will also introduce some key conceptual contributions in feminist epistemology and research methods, from “situated knowledges,” “standpoint theory” and “positionality.”

Supervision Essay Questions:

- What implications might “the personal is political” have for the process of knowledge production, or who produces knowledge?
- Should feminist researchers reject the notion of objectivity? Why or why not?

Core Reading:

Hanisch, Carol. “The Personal is Political”

(<https://webhome.cs.uvic.ca/~mserra/AttachedFiles/PersonalPolitical.pdf>)

Background Reading:

Haraway, Donna. (1988). ‘Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective’ *Feminist Studies*, Vol. 14, No. 3, pp. 575-599 (URL: <https://www.jstor.org/stable/3178066>)

Bates, Laura. (2014) *Everyday Sexism*. London: Simon & Schuster (See also: <https://everydaysexism.com> and <https://www.youtube.com/watch?v=LhjsRjC6B8U> (Laura Bates, *Everyday Sexism* TEDx Talk)

Alcoff, Linda. (1988) ‘Cultural Feminism versus Post-Structuralism: The Identity Crisis in Feminist Theory’ *Signs*, Vol. 13, No. 3 pp. 405-436 (URL: <https://www.jstor.org/stable/3174166>)

Janack, Marianne. (1997) Standpoint Epistemology without the “Standpoint”?: An Examination of Epistemic Privilege and Epistemic Authority. *Hypatia*, Vol. 12, No. 2, pp. 125-139 (<https://www.jstor.org/stable/3810473>)

Scott, Joan (1991) The Evidence of Experience. *Critical Inquiry*, Vol. 17, No. 4, pp. 773-797. (URL: <http://www.jstor.com/stable/1343743>)

Cotterill, Pamel & Letherby, Gayle. (1993). Weaving Stories: Personal Auto/biographies in Feminist Research. *Sociology*, Vol. 27, No. 1 (February 1993), pp. 67-79 (<https://www.jstor.org/stable/42855041>)

Kamunge, Mwangi & Ali. (2018) “Writing in the Fire Now: Beth Dialogues with Wambui and Osop” in Johnson, Joseph-Salisbury & Kamunge (eds). *The Fire Now: Anti-Racist Scholarship in Times of Explicit Racial Violence*. Zed Books.

Chu, Andrea Long. (2019) The Impossibility of Feminism. *Differences* Vol. 30 No. 1, pp. 63-8

Patricia Hill Collins. (1986) Learning from the Outsider Within: The Sociological Significance of Black Feminist Thought. *Social Problems*, Vol 33, No 6. pp. s14-s32

Green, Sarah. (1997). *Urban Amazons: Lesbian Feminism and Beyond in the Gender, Sexuality and Identity Battles of London*. Basingstoke: Macmillan Press LTD.

Harding (1992) Rethinking Standpoint Epistemology: What is “Strong Objectivity?” *The Centennial Review* Vol. 36, No. 3, pp. 437-470 (URL: https://www.jstor.org/stable/23739232?seq=1#metadata_info_tab_contents)

Lecture 7. Gender, Vulnerability and Institutional Violence (19/11)

Gavin Stevenson

When we say an institution is “violent,” what do we mean? Are particular social subjects more or less vulnerable to these processes of institutional violence and how do we think about this (potentially uneven) stratification of vulnerability, feeling and violence? This lecture will encourage thinking about varied institutional practices and the relationships and impacts particular practices have on the bodies that make up and reside within particular institutions. This lecture will also seek to explore and problematise institutional discourses around “diversity” and “inclusion” to think critically about the social, historical and cultural production of comfort or “fitting in” within an institution.

Essay Questions

- Is everyone complicit in the reproduction of institutional violence?
- What relationship do institutions have to experiences of violence?

Core Reading:

Ahmed, Sara. (2007). The Language of Diversity. *Ethnic and Racial Studies* Vol 30. Issue 2. Pp. 235-256. (URL: <https://www.tandfonline.com/doi/full/10.1080/01419870601143927>)

Background Reading:

Lorde, Audre. (2007 [1981]). ‘The Uses of Anger: Women Responding to Racism’. *Sister Outsider: Essays & Speeches*, Berkeley: Crossing Press.

Ahmed (2004). Affective Economies. *Social Text* 22(2), 117-139. (<https://www.muse.jhu.edu/article/55780>.)

Page (2017). Vulnerable Writing as a Feminist Methodological Practice. *Feminist Review* 115. Pp. 13-29. (<https://doi.org/10.1057/s41305-017-0028-0>)

Hochschild, Arlie. (1983 [2003]) *The Managed Heart: Commercialisation of Human Feeling*. London: University of California Press.

Srivastava, Sarita. (2005). “‘You’re Calling me a Racist?’: The Moral and Emotion Regulation of Antiracism and Feminism’, *Signs* 31(1): pp.29-62.

Berlant, Lauren. (2007). Slow Death (Sovereignty, Obesity, Lateral Agency). *Critical Inquiry*, 33 (Summer): 754-780.

Gilson, Erinn Cunniff. (2016). Vulnerability and Victimization: Rethinking Key Concepts in Feminist Discourses on Sexual Violence. *Signs*, 42(1): 71-98.

Cvetkovich, Ann. (2003) *An Archive of Feelings: Trauma, Sexuality, and Lesbian Public Cultures*. Duke University Press: Durham & London. (particularly introduction and Chp1)

Page, Tiffany, Bull, Anna, Chapman, Emma. (2019). Making Power Visible: “Slow Activism” to Address Staff Sexual Misconduct in Higher Education. *Violence Against Women*, 25(11): 1309-1330.

Jackson, Carolyn & Sundaram, Vanita (2018). "I have a sense that it's probably quite bad ... but because I don't see it, I don't know": Staff Perspectives on 'lad culture' in Higher Education', *Gender and Education*. <https://doi.org/10.1080/09540253.2018.1501006>

Whitley, Leila & Page, Tiffany. (2015). Sexism at the centre: Locating the problem of sexual harassment. *New Formations*, 86: 34-53.

Franklin, Sarah. (2015) Sexism as a means of reproduction: some reflections on feminism in the academy. *New Formations*, 86: 14-33 (URL:

https://www.lwbooks.co.uk/sites/default/files/nf86_02franklin.pdf)

<https://feministkilljoys.com/2017/10/24/institutional-as-usual/> (Script of: **The Institutional As Usual: Diversity Work as Data Collection**, lecture given by Sara Ahmed at Barnard College on October 16 2017, and Princeton University on October 17 2017.)

Lecture 8. Gender and Labour (26/11)

Dr Asiya Islam

The division of labour between women and men, whereby women are associated with domestic, private, and unpaid work while men are associated with public, income-generating work, is commonly known as ‘gender division of labour’. This distinction, premised on the social roles assigned to women and men, is both complicated and reinforced through emerging forms and changing dynamics of global division of labour. In this lecture, we will discuss whether the binary concepts of ‘productive’ and ‘reproductive’ labour, which emerged through feminist critique of Marxist theory, are still useful to explain contemporary gender divisions of labour. We will further engage with emotional, affective, and intimate labour in relation to the ‘feminisation’ of the service economy in various parts of the world. Finally, we will consider the value of labour in and outside of the capitalist logic through the example of the ‘Wages for Housework’ movement and contemporary debates about (low-) paid and unpaid care work.

Supervision Essay Questions

- Discuss the value of the concept of ‘reproductive labour’ in highlighting contemporary gender divisions of labour.
- How can labour be valued if not through wages?

Core reading

Bhattacharya, Tithi. (2017). Introduction. In *Social Reproduction Theory: Remapping Class, Recentering Oppression*. London: Pluto Press, pp.1-21.

Background reading:

Boris, Eileen & Parreñas, Rhacel Salazar (eds.) (2010). *Intimate Labors: Cultures, Technologies, and the Politics of Care*. Stanford: Stanford University Press. In particular: Introduction, pp.1-11.

Cameron, Jenny and Gibson-Graham, J. K. (2003) ‘Feminising the Economy: Metaphors, strategies, politics’, *Gender, Place & Culture*, 10(2), pp. 145–157.

Ehrenreich, Barbara & Hochschild, Arlie Russell (eds.) (2003). *Global Women: Nannies, Maids and Sex Workers in the New Economy*. London: Granta Books. In particular: Introduction, pp.1-13.

Federici, Silvia. (1974). Wages Against Housework.

<https://caringlabor.wordpress.com/2010/09/15/silvia-federici-wages-against-housework/>

Folbre, Nancy (2009). ‘Reforming Care’. In: Gornick, Janet & Meyers, Marcia (eds.) *The Real Utopias Project: Gender Equality, Transforming Family Division of Labour*. London: Verso.

Gutiérrez-Rodríguez, Encarnación. (2014) ‘The Precarity of Feminisation: On Domestic Work, Heteronormativity and the Coloniality of Labour’, *International Journal of Politics, Culture, and Society*, 27(2), pp. 191– 202.

hooks, bell (1984). Ch.7 Rethinking the Nature of Work. In *Feminist Theory: From Margin to Center*. Boston: South End Press, pp.95-106.

McDowell, Linda; Batnitzky, Adina; and Dyer, Sarah (2012). 'Global flows and local labour markets: Precarious employment and migrant workers in the UK'. In: Scott, Jacquie, Dex, Shirley & Plagnol, Anke. (eds.) *Gendered Lives: Changing Gender Inequalities in Production and Reproduction*. Cheltenham: Edward Elgar.

Mies, Maria. (2014 [1981]). The Social Origins of the Sexual Division of Labour. In *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour*. London: Zed Books, p.44-73.

Skeggs, Beverley. (2014). Values beyond value? Is anything beyond the logic of capital? *The British Journal of Sociology*, 65(1), 1–20. <https://doi.org/10.1111/1468-4446.12072>

Weeks, Kathi. (2009) "'Hours for What We Will": Work, Family, and the Movement for Shorter Hours', *Feminist Studies*, 35(1), pp. 101–127.

Lent Term 2021

Lecture 9: Men and Masculinities (21/1)

Dr. Robert Pralat

This lecture will examine the development of masculinity studies and what this area of research has added to our understandings of gender. We will explore R. W. Connell's influential concept 'hegemonic masculinity' and how it has been applied, critiqued and updated over the past thirty years. We will also discuss the relationship between masculinity and homophobia. By focusing on recent case studies, we will look at key empirical and theoretical questions that have concerned sociologists working in this field.

Supervision Essay Questions

- Is it useful to think of masculinity as 'hegemonic'?
- How do masculinity scholars explain homophobia?

Core Reading

Connell, Raewyn. (2005 [1995]). *Masculinities*. Polity. (Chapter 3. The social organization of masculinity)

Pascoe, Cheri J. (2005). "'Dude, you're a fag': Adolescent Masculinity and the Fag Discourse." *Sexualities* 8(3):329–346. <https://doi.org/10.1177/1363460705053337>

Background Reading

Barnes, Liberty W. (2014). *Conceiving Masculinity: Male Infertility, Medicine, and Identity*. Temple University Press.

Dow, Dawn Marie. (2016). "The deadly challenges of raising African American boys: Navigating the controlling image of the 'thug'." *Gender & Society* 30(2):161–188.

<https://doi.org/10.1177/0891243216629928>

Joseph-Salisbury, Remi. (2019). "Wrangling with the Black monster: Young Black mixed-race men and masculinities." *The British Journal of Sociology* 70(5):1754–1773. <https://doi.org/10.1111/1468-4446.12670>

Edwards, Tim. (2006). *Cultures of Masculinity*. Routledge.

Lamont, Ellen. (2015). "The limited construction of an egalitarian masculinity: College-educated men's dating and relationship narratives." *Men and Masculinities* 18(3):271–292. <https://doi.org/10.1177/1097184X14557495>

Messner, Michael A., Max A. Greenberg, and Tal Peretz. (2015). *Some Men: Feminist Allies and the Movement to End Violence Against Women*. Oxford University Press.

O'Neill, Rachel. (2018). *Seduction: Men, Masculinity and Mediated Intimacy*. Polity.

Oudshoorn, Nelly. (2003). *The Male Pill: A Biography of a Technology in the Making*. Duke University Press.

Persson, Asha, Christy E. Newman, Pene Manolas, et al. (2019). "Challenging perceptions of 'straight': Heterosexual men who have sex with men and the cultural politics of sexual identity categories." *Men and Masculinities* 22(4):694–715. <https://doi.org/10.1177/1097184X17718586>

Ruspini, Elisabetta, Jeff Hearn, Bob Pease, and Keith Pringle, eds. (2011). *Men and Masculinities Around the World: Transforming Men's Practices*. Palgrave Macmillan.

Lecture 10: Sex and Sexualities (28/1)

Dr. Robert Pralat

The focus of this lecture will be on the relationship between gender and sexuality, and how it has been conceptualised from early lesbian and gay studies to most recent scholarship. We will examine the feminist debates of the 1980s and the ongoing tension between opposing violence and exploitation and defending pleasure and diversity. We will also engage with the concept 'compulsory heterosexuality', originally theorised by the poet and essayist Adrienne Rich, which has played an important role in contemporary sociological research.

Supervision Essay Questions

- Is heterosexuality still 'compulsory' in the 21st century?
- Why have feminists disagreed about sexuality?

Core Reading

Rich, Adrienne. (1980). "Compulsory heterosexuality and lesbian existence." *Signs* 5(4): 631–660. <https://doi.org/10.1086/493756>

Rubin, Gayle. (1984). "Thinking sex: Notes for a radical theory of the politics of sexuality." In C. Vance (ed.), *Pleasure and Danger: Exploring Female Sexuality*. Routledge & Kegan Paul.

Background Reading

Carrillo, Héctor & Amanda Hoffman. (2018). "'Straight with a pinch of bi': The Construction of Heterosexuality as an Elastic Category Among Adult US Men." *Sexualities* 21(1–2):90–108. <https://doi.org/10.1177/1363460716678561>

Duschinsky, Robbie. (2013). "The Emergence of Sexualization as a Social Problem: 1981–2010." *Social Politics* 20(1):137–156. <https://doi.org/10.1093/sp/jxs016>

Fausto-Sterling, Anne. (2000). *Sexing the Body: Gender Politics and the Construction of Sexuality*. Basic Books.

Ghaziani, Amin. (2017). *Sex Cultures*. Polity.

Jackson, Stevi, and Sue Scott, eds. (1996). *Feminism and Sexuality: A Reader*. Edinburgh University Press.

Moore, Mignon R. (2011). *Invisible Families: Gay Identities, Relationships, and Motherhood Among Black Women*. University of California Press.

Plummer, Ken. (2015). *Cosmopolitan Sexualities: Hope and the Humanist Imagination*. Polity.

Rahman, Momin, and Jackson, Stevi. (2010). *Gender and Sexuality: Sociological Approaches*. Polity.

Richardson, Diane. (2000). *Rethinking Sexuality*. SAGE.

Schilt, Kristen, and Laurel Westbrook. (2009). "Doing gender, doing heteronormativity: 'Gender normals', transgender people, and the social maintenance of heterosexuality." *Gender & Society* 23(4):440–464. <https://doi.org/10.1177/0891243209340034>

Lecture 11. Queer and Trans (4/2)

Dr Marcin Smietana

In this lecture, we discuss what queer and trans theories and practices contribute to our understanding of gender, sexuality, and other intimately related categories such as race and citizenship. Through an overview of queer and trans studies, presented in three brief parts, we aim to see whether queer politics could be understood as politics of ultimately inclusive, intersectional and transnational solidarities for social justice. In part one, we introduce the work that first centered the meanings of 'queer' rather than 'LGBT' (Butler 1991; de Lauretis 1991; Warner 1993). In part two, we look at some of the key contemporary debates on the meanings and politics of 'queer.' We turn to queer critique of neoliberal formations such as 'homonormativity' (Duggan 2002), 'gay imperialism' (Ahmed 2011) and 'homonationalism' (Puar 2007, 2017), as well as the latter's contestations 'beyond the Western gaze' (Mizielinska & Stasinska 2017). In particular, we take a closer look at Jasbir Puar's (2017) analysis of homonationalisms. We then also outline the related discussions on decolonizing sexualities from perspectives such as 'settler sexualities' (TallBear 2018), 'Queer' Asia (Luther & Ung Loh 2019), 'queer of colour' and 'mixed orientations' (Ahmed 2006). In part three, we introduce contemporary trans theorizing, and we consider what queer and trans approaches may have in common. We discuss what trans theories (Stryker 2007, Halberstam 2018) contribute to feminisms, and how solidarities can be built between radical feminists and trans activists (Hines 2017).

Supervision Essay Questions

- In what ways does homonationalism operate today? Discuss with reference to examples, whether from the US, the UK, and / or other contexts.
- In what ways can queer and trans politics be allied?

Core Reading

Puar, Jasbir. (2017). 'postscript: homonationalism in trump times'. In: Puar, Jasbir. 2007. *Terrorist Assemblages: Homonationalism in Queer Times*. Duke University Press, Durham and London, pp.223-241. - available as an e-book in Cambridge University online library

Background Reading

Ahmed, Sara. (2006). *Queer Phenomenology*, Durham, NC: Duke University Press. In particular Chapter 3 'The Orient and Other Others' pp. 109-156, and also 'Conclusion: Disorientation and Queer Objects, pp. 157-179. - available as an e-book in Cambridge University online library

Ahmed, Sara. (2011). Problematic proximities: Or why critiques of gay imperialism matter. *Feminist Legal Studies*, August 2011, 19:119.

Butler, Judith. (1991). *Gender Trouble: Feminism and the Subversion of Identity*. New York, London: Routledge. Chapter 1 'Subjects of Sex/Gender/Desire' pp. 1-34.

Duggan, Lisa. (2002). The new homonormativity: The sexual politics of neoliberalism. In: Castronovo, Russ; and Nelson, Dana D. (eds.) *Materializing Democracy: Toward a Revitalized Cultural Politics*. Duke University Press, pp.175-194. - [available as an e-book in Cambridge University online library](#)

Halberstam, Jack. (2018). *Trans* A Quick and Quirky Account of Gender Variability*. Oakland: University of California Press. (in particular Chapter 6 'Trans* Feminisms,' pp.107-128; additionally also Chapter 1 'Trans*: What's in a Name?,' pp.1-21). - [available as an e-book in Cambridge University online library](#)

Hines, Sally. (2017). The feminist frontier: on trans and feminism. *Journal of Gender Studies*, DOI: 10.1080/09589236.2017.1411791

Luther, Daniel J. and Ung Loh, Jennifer. (2019). Introduction. In: Luther, J. Daniel & Ung Loh, Jennifer (eds.) *'Queer' Asia: Decolonising and Reimagining Sexuality and Gender*, London: Zed Books, pp. 1-26.

Mizielinska, Joanna & Stasinska, Agata, (2017). Beyond the Western gaze: Families of choice in Poland. *Sexualities* 21 (7), 983–1001. <https://doi.org/10.1177/1363460717718508>

Stryker, Susan. (1994). My Words to Victor Frankenstein above the Village of Chamounix: Performing Transgender Rage. *GLQ: A Journal of Lesbian and Gay Studies* 1: 237–254.

Stryker, Susan & Whittle, Steven (eds). (2006). *The Transgender Studies Reader*. London: Taylor and Francis. In particular Susan Stryker's paper '(De)Subjugated Knowledges: An Introduction to Transgender Studies,' pp. 1-19. - [available as an e-book in Cambridge University online library](#)

Stryker, Susan. (2007). 'Transgender Feminism: queering the woman question' in Gillis, S., Howe, G. & Munford, R. (eds.) *Third Wave Feminism: a Critical Exploration*, London: Palgrave Macmillan, pp. 59-70. - [available as an e-book in Cambridge University online library](#)

TallBear, Kim. (2018). 'Making love and relations beyond settler sex and family' in Clarke, Adele & Haraway, Donna (eds.) *Making Kin Not Population*. Chicago: Prickly Paradigm Press, pp.145-164.

Warner, Michael. (1993). *Fear of a Queer Planet: Queer Politics and Social Theory*, Minneapolis, MN: University of Minnesota Press. In particular: Introduction, pp. VII-XXXI.

Lecture 12. Gender and Reproductive Technologies (11/2)

Dr Marcin Smietana

Revisiting Shulamith Firestone's (1970) radical feminist argument for the liberatory potential of reproductive technologies, in this lecture we explore how intersectional gender hierarchies are reproduced and challenged through technologies such as IVF, gamete donation, surrogacy, genetic selection and others. First, we discuss the 'ontological choreography' (Thompson 2005) through which different aspects of reproduction are orchestrated and kinship is disambiguated in order to create babies and parents considered normal and natural. In this process, we ask if key determinants of 'Euro-American kinship,' such as biology, continue to be relevant at all and how, as well as how the use of reproductive technologies may be reshaping terms such as *mother* and *father*. Second, we take a closer look at gender as a technology through which identities and life projects are reproduced (Franklin 1997, 2018; Blell 2018). We also investigate how expectations of women's altruism in reproductive labour are reproduced by egg agencies and sperm banks (Almeling 2007) and how such expectations are treated by patients (Hudson 2020) and donors (Nordqvist 2019). Finally, we look at how race as a reproductive technology intersects with gender and shapes reproduction both within the fertility clinic (Nordqvist 2012; Roberts 2009; Russell 2018) and beyond it (Twine 2010), and we briefly point to the ways forward suggested by reproductive justice scholars and activists. Throughout our analysis, we also wonder how the findings from fertility clinics are linked to broader contexts in which they are immersed (Faircloth & Gurtin 2018, Nordqvist 2019, Twine 2010).

Supervision Essay Questions

- (How) are meanings of such terms as *mother* and *father* shifting in the age of reproductive technologies?
- (How) have modern stratifications been challenged by reproductive technologies? Discuss with reference to selected examples such as biology, gender, race, sexuality, ability, class or other.

Core Reading

Thompson, Charis. (2005). *Making Parents: The Ontological Choreography of Reproductive Technologies*. Cambridge, MA; London: MIT Press. Chapter 5: 'Strategic Naturalizing: Kinship, Race and Ethnicity,' pp.145-178. - [available as an e-book in Cambridge University online library](#)

Background Reading

Almeling, Rene. (2007). Selling genes, selling gender: Egg agencies, sperm banks, and the medical market in genetic material. *American Sociological Review* 72(3): 319-340.

Blell, Mwenza. (2018). British Pakistani Muslim masculinity, (In) fertility, and the clinical encounter. *Medical Anthropology* 37 (2), 117–130.

Faircloth, Charlotte & Gürtin, Zeynep. (2018). Fertile connections: Thinking across assisted reproductive technologies and parenting culture studies. *Sociology* 52 (5): 983-1000.

Firestone, Shulamith. (1970). *The Dialectic of Sex: The Case for Feminist Revolution*. New York: William Morrow. Chapter 1: 'The Dialectic of Sex', pp.1-19.

Franklin, Sarah. (1997). *Embodied Progress: A Cultural Account of Assisted Conception*. London & New York: Routledge. Chapter 4: 'Having to try' and 'having to choose': how IVF 'makes sense', pp.273-318. - [available as an e-book in Cambridge University online library](#)

Franklin, Sarah. (2018). Feminism and reproduction. In: Hopwood, Nick; Flemming, Rebecca; Kassell, Lauren (Eds.) *Reproduction: Antiquity to the Present Day*. Cambridge University Press, Cambridge, pp. 627–640. - [available as an e-book in Cambridge University online library](#)

Hudson, Nicky. (2020). Egg donation imaginaries: Embodiment, ethics and future family formation. *Sociology*, 54 (2): 346-362. DOI: 10.1177/0038038519868625

Nordqvist, Petra. (2012). 'I don't want us to stand out more than we already do': Lesbian couples negotiating family connections in donor conception. *Sexualities* 15(5-6), 644-661.

Nordqvist, Petra. (2019). Un/familiar connections: on the relevance of a sociology of personal life for exploring egg and sperm donation. *Sociology of Health & Illness*, (41) 3: 601–615, DOI: 10.1111/1467-9566.12862

Roberts, Dorothy E. (2009). Race, Gender, and Genetic Technologies: A New Reproductive Dystopia? *Signs* 34(4): 783-804.

Russell, Camisha. (2018). *The Assisted Reproduction of Race*. Indiana University Press. (in particular Chapter 5 'Race and choice in the era of liberal eugenics' pp. 132-158; and Chapter 4 'I just want children like me' pp. 103-129) - [available as an e-book in Cambridge University online library](#)

Smietana, Marcin; Thompson, Charis & Twine, France Winddance. (2018). Introduction: Making and Breaking Families: Reading Queer Reproductions, Stratified Reproduction and Reproductive Justice Together. In: Marcin Smietana & Charis Thompson (eds.) 2018. 'Making Families: Transnational Surrogacy, Queer Kinship, and Reproductive Justice'. Special Issue of *Reproductive Biomedicine & Society Online*, vol. 7 Nov. 2018, pp. 1-160, [https://www.rbmsociety.com/issue/S2405-6618\(18\)X0003-3](https://www.rbmsociety.com/issue/S2405-6618(18)X0003-3) [open access]

Twine, France Winddance. (2010). *A White Side of Black Britain: Interracial Intimacy and Racial Literacy*. Duke University Press. Chapter 3 'The Concept of Racial Literacy,' pp.89-115. (and

additionally, Chapter 2: 'Disciplining Racial Dissidents: Transgressive Women, Transracial Mothers,' pp.61-88) - [available as an e-book in Cambridge University online library](#)

Lecture 13: Gender, Reproduction and the Nation State (18/2)

Professor Sarah Franklin

How are gun control, abortion, border walls and prayer in schools linked to powerful nationalist agendas? And how do these logics cohere, recombine and reproduce institutional and structural power, privilege and stratification? The resurgence in neo-patriarchal and anti-Black, Islamophobic nationalisms around the globe is a distinctive and troubling feature of the current century. These cultural formations have race, gender and reproduction at their core, as feminist and critical race analysts have shown for decades. In this lecture we examine the resurgence of a particular form of raced and gendered nationalism in the United States over the past four decades. Introducing different theories of nationalism, and showing how they are linked to specific intersection formations of race, reproduction and gender will be our analytic focus.

Supervision Essay Question

- What does Umut Erel mean by 'homely' nationalism and is the concept relevant to the Brexit debate? Or debates in other countries about defending the home?

Core Reading:

Erel, Umut (2018) 'Saving and Reproducing the Nation: struggles around right wing politics of social reproduction, gender and race in austerity Europe' *Women's Studies International Forum* 68:173-182

Background Reading:

Andaya, Elise. 2019. "'I'm Building a Wall Around My uterus': Abortion Politics and the Politics of Othering in Trump's America". *Cultural Anthropology* 34 (1):10-17. <https://doi.org/10.14506/ca34.1.03>.

Briggs, Laura, (2017). *How all Political Became Reproductive Politics: From Welfare Reform to Foreclosure to Trump*. University of California Press.

Davis, Dána-Ain. (2019). "Trump, Race, and Reproduction in the Afterlife of Slavery". *Cultural Anthropology* 34 (1):26-33. <https://doi.org/10.14506/ca34.1.05>.

Franklin, Sarah and Ginsburg, Faye (2019). 'Reproductive Politics in the Age of Trump and Brexit' *Cultural Anthropology* 34:1:3-9 <https://doi.org/10.14506/ca34.1.02>.

Franklin, Sarah. (2019). "Nostalgic Nationalism: How a Discourse of Sacrificial Reproduction Helped Fuel Brexit Britain". *Cultural Anthropology* 34 (1):41-52. <https://doi.org/10.14506/ca34.1.07>.

Perry, Barbara. (2004). 'White Genocide: White Supremacists and the Politics of Reproduction' in Ferber, Abby L. (Ed.) *Home Grown Hate: Gender and Organised Racism* (pp 75 – 95) New York: Routledge (available as a Cambridge Library ebook).

Petchesky, Rosalind. (1987). 'Fetal images: the power of visual culture in the politics of reproduction' *Feminist Studies* 13:2:263-292

Sufrin, Carolyn. (2019). "When the Punishment is Pregnancy: Carceral Restriction of Abortion in the United States". *Cultural Anthropology* 34 (1):34-40. <https://doi.org/10.14506/ca34.1.06>.

Lecture 14, Cyborg Feminism (25/2)

Professor Sarah Franklin

In 1985 Donna Haraway published one of the defining manifestos of twentieth century feminism, combining an analysis of gender, sexuality, capitalism and the environment with a new model of 'ironic' cyborg politics. This essay, which contributed a significant turn within feminism away from unified categories of identity, and towards mixed, ambiguous, contradictory, and 'trans-' identities, continues to repay careful study three and a half decades later, amidst many of the manifestations of scientific and technological transformation diagnosed by Haraway. In this lecture we look at Haraway's essay in detail but also situate it in the context of her work more generally, and the legacy she has left within feminism today.

Supervision Questions

- Why is irony important to cyborg feminism?
- How would you describe Haraway's citational practice, and how is it distinctive?

Core Reading:

A Manifesto for Cyborgs: science, technology and socialist feminism

<https://archive.org/details/simianscyborgswo0000hara>

Background reading:

Haraway, Donna J. (1988). 'Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective' *Feminist Studies*, Vol. 14, No. 3, pp. 575-599 (URL: <https://www.jstor.org/stable/3178066>)

Haraway, Donna J. (1989). *Primate Visions : Gender, Race, and Nature in the World of Modern Science*. New York: Routledge

Haraway, Donna J (2016). *Staying with the Trouble: Making Kin in the Chthulucene*. Durham: Duke University Press.

Franklin, Sarah. (2017). "Staying with the Manifesto: An Interview with Donna Haraway." *Theory, Culture & Society* 34(4), 49-63.

Haraway, Donna Jeanne, (2007) . *When Species Meet*. Minneapolis: University of Minnesota Press.

Haraway, Donna, (1991). *Simians, Cyborgs, and Women*. London: Taylor & Francis Group

Lecture 15: Decolonial Feminisms (4/3)

Dr. Julieta Chaparro-Buitrago

We will explore the strand of decolonial feminisms developed by feminists Maria Lugones and Rita Segato. They take the work of Peruvian sociologist Anibal Quijano and his notion of the coloniality of power. These authors investigate how gender is implicated in producing this form of power that hierarchically organizes humanity based on a biologized concept of race. In this lecture, we will contrast both author's theorization of decolonial feminisms. Although Lugones and Segato differ in their understanding of the existence of gender before colonization, both authors agree that it imposed a binary gender system that served the purposes of reproducing the labor force. For Lugones, the modern/colonial gender system is crucial for understanding differential gender arrangements along racial lines and suggests that the modern/colonial gender system has a light and a dark side. In Segato's analysis, the 'dark side' manifests in the recent history of violence against women, black, and indigenous bodies as part of a long arch of colonial modernity.

Supervision Essay Question:

- How do decolonial feminist scholars understand the relationship between race, gender, and violence?
- How is gender constituted and constitutive of the coloniality of power? Use at least one example to illustrate your argument.

Core readings:

Lugones, Maria. (2007). "Heterosexualism and the Colonial/Modern Gender system" *Hypathia*, Vol 22(1), 186-209

Segato, Rita. (2016). "Patriarchy from Margin to Center: Discipline, Territoriality, and Cruelty in the Apocalyptic Phase of Capitalism" *South Atlantic Quarterly*, 115:3, 615-624

Background readings:

Anzaldúa, Gloria. (1987). *Borderlands/ La Frontera: The New Mestiza*. Aunt Lute Books.

Asher, Kiran. (2017). Spivak and Rivera Cusicanqui on the Dilemmas of Representation in Postcolonial and Decolonial Feminisms. *Feminist Studies*, 43(3), 512-524

Asher, Kiran, (2013). Latin American Decolonial Thought or Making the Subaltern Speak. *Geography Compass* 7/12, 832-823

Campusano, Giuseppe, (2006). Reclaiming Travesti Histories; Sexuality Matters. *IDS Bulletin*, Vol 37(5), 34-39

Flowers, Rachel. (2015). Refusal to Forgive; Indigenous Women's Love and Rage/ Decolonization: Indigeneity, *Education, and Society*, Vol 4(2), pp: 32-49

Lugones, Maria. (2010). "Toward a Decolonial Feminism" *Hypathia*, Vol. 25 (4), pp: 742- 759

Mendoza, Breny. (2016). "Coloniality of Gender and Power: From Postcoloniality to Decoloniality" Disch, Lisa & Mary Hawkeswoth (eds). *The Oxford Handbook of Feminist Theory*.

Oyewùmi, Oyêwùmí. (1997). *The Invention of Women: Making An African Sense of Western Gender Discourses*. University of Minnesota Press.

Quijano, A. (2007). Coloniality and Modernity/Rationality. *Cultural Studies*, 21(2), 168–178.

Schiwy, F. (2007). Decolonization and the Question of Subjectivity. *Cultural Studies*, 21 (2-3), 271-294.

Smith, A. (2015). *Conquest: Sexual Violence and American Indian Genocide*. Duke University Press.

Tlostanova, M., Thapar-Björkert, S., & Knoblock, I. (2019). Do we Need Decolonial Feminism in Sweden? *NORA- Nordic Journal of Feminist and Gender Research*. 27(4), 290-295

Lecture 16. Gender, Nature and the Environment (11/3)

Dr Katie Dow

As previous lectures have shown, gender differences are often conceptualised in terms of binary differences, including an association with the binary of 'nature' and 'culture'. In this lecture we will take this idea and extend it in relation to current concerns about humans' relationships to the natural world and particularly concerns about human effects on the environment. In the lecture and discussion, we will consider what humans' relationships with the natural world can tell us about our own ideas of gender, as well as looking critically at how gender informs environmentalist campaigning. We will also discuss the concept of the Anthropocene and feminist and decolonial critiques of it, as well as whether calls to consider human population numbers have a place in tackling environmental crises.

Supervision Essay Questions

- Is the Anthropocene really the ‘White Manthropocene’?
- Do you agree with Donna Haraway’s call to ‘make kin, not babies’ when addressing environmental concerns including climate change? Why (not)?

Core Reading

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