



Arts & Social
Sciences

School of Humanities and Languages

**ARTS3900, Gender and Queer Critiques
Rethinking History and Other Studies
Semester One, 2014**

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1. Course Staff and Contact Details			
Course Convenor			
Name	Hélène Bowen Raddeker	Room	Morven Brown 361
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Consultation Time	Mondays 10.30-11.30; Fridays 9-10		
Lecturer			
Name	As above	Room	
Phone		Email	
Consultation Time			

2. Course Details	
Units of Credit (UoC)	6
Course Description	<p>ARTS3900 (6 UOC) is designed both as a 'capstone' sort of course for students in the Women's and Gender Studies minor, and as a prehonours course both for them and for history majors with an interest in WGS topics. The course would also be a valuable addition to the degrees of students who expect to do honours in other programs such as Sociology, English etc, especially if they are considering doing a feminist/gender/queer (hereafter FGQ) topic for their theses. Since the course is taught by an historian it will often focus on the discipline of history, but the FGQ theory, critiques, scholarly approaches and debates discussed are usually interdisciplinary and just as pertinent to disciplines other than history.</p> <p>The course focuses on FGQ critiques of, and alternatives to history and other traditional disciplines. We consider different styles of FGQ history (or studies) today, and the history and interdisciplinary theories and debates that have informed them. What is most important, however, is the course's emphasis on 'praxis' (theorized <i>practice</i>) with a view to helping students prepare in a practical way for honours or higher research. Hence, the course is centred on a research project of a student's own choice, comprised of a 'thesis' proposal (see assignments below) and, ultimately, a research paper written in the form of a thesis introduction. Students are also encouraged to consider different examples of written FGQ history and other scholarship, focusing on topics of interest to them. This will benefit those who are already considering a particular honours research project (eg., women/gender in ancient history, the history of sexology, contemporary Indigenous women's life-writing, or whatever), but it also gives students the opportunity to draw upon their own expertise: their own knowledge of history or other scholarship derived from previous studies.</p>
Course Aims	<p>The main aim is reflected in the central question that the course will encourage students to reflect upon: 'If I were to embark on a major (eg., honours) research project in feminist/gender or queer history or another discipline, how would I approach it?</p> <ol style="list-style-type: none"> 1. How would I approach it? 2. How can I turn my honours thesis into a work that

		demonstrates conceptual polish, through a scholarly awareness of the state of the field today, especially with regard to contemporary feminist/gender/queer thinking on historiography and interdisciplinary theory, method and ethics?’
Student Learning Outcomes	1.	The successful completion of this course will furnish students with a deeper understanding of feminist and queer historiography and interdisciplinary scholarship (important issues and debates, theory, approaches and ethics). This will benefit students intending to do honours research on a related topic in History or another discipline, as well as History majors in training for a career in secondary teaching.
	2.	Through completing a research proposal and presentation and then virtual thesis introduction, the course will help prepare students for independent higher research, whether it be in the academy (honours or a Masters) or outside it.
	3.	With particular reference to feminist/gender/queer critiques of History and other disciplines in the Human Sciences, completing the course successfully will help students refine their critical skills and add conceptual polish to their research.
Graduate Attributes	1.	the ability to engage in independent and reflective learning
	2.	a respect for ethical practice and social responsibility
	3.	an in-depth engagement with the relevant disciplinary knowledge in its interdisciplinary context
	4.	the capacity for analytical and critical thinking
	5.	an appreciation of, and respect for, diversity
	6.	an appreciation of, and a responsiveness to, change

3. Learning and Teaching Rationale

The teaching philosophy at work in this advanced-level course involves the expectation that students will be self-motivated and also committed to collaborative learning in their conduct in the course—

- that they will submit assignments on time; and contribute substantially to weekly seminar discussions through careful individual preparation;
- and contribute to the knowledge gained by all in the course by drawing upon their own prior knowledge and expertise (for example, by at times introducing the seminar group to works of feminist/gender/queer scholarship or relevant topics in their own cultural/geographical and disciplinary fields of interest).

4. Teaching Strategies

Especially in an advanced, discussion-based (seminar) course such as this, it is important that students work effectively with their peer-group (in small collaborative ‘work-groups’) in determining weekly seminar contributions and preparing for research assignments. The emphasis is on how much individuals help to facilitate seminar discussions; and this will be assessed at the end of the course both by myself and by peer assessment (see below for details).

5. Course Assessment

Assessment Task	Length	Weight	Learning Outcomes Assessed	Graduate Attributes Assessed	Due Date
Facilitation		10%	1 to 3	1 to 6	
Peer Assessment		10%	1 to 3	1 to 6	
Presentation	5-7 mins	10%	Especially 2 & 3	Especially 1, 3, 4	
Research Proposal & Bibliography	Max 750w.	30%	Especially 2 & 3	Especially 1, 3, 4	7 April
Research Essay	Max. 3000w.	40%	Especially 2 & 3	Especially 1, 3, 4	2 June
See details below					

Please Note: In addition to fulfilling the above assessment requirements, students are expected to attend at least 80% of their lectures and tutorials in order to pass the course.

Grades

All results are reviewed at the end of each semester and may be adjusted to ensure equitable marking across the School.

The proportion of marks lying in each grading range is determined not by any formula or quota system, but by the way that students respond to assessment tasks and how well they meet the objectives of the course. Nevertheless, since higher grades imply performance that is well above average, the number of distinctions and high distinctions awarded in a typical

course is relatively small. At the other extreme, on average 6.1% of students do not meet minimum standards and a little more (8.6%) in first year courses. For more information on the grading categories see

<https://my.unsw.edu.au/student/academiclife/assessment/GuideToUNSWGrades.html>

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The following is a guide to marking compiled by History staff, which may prove helpful.

High Distinction 85% +

An outstanding essay, excellent in every regard. A High Distinction essay shows flair, originality and creativity in its analysis. Based on extensive research and reading, it engages with complex historiographical issues, demonstrates theoretical acumen and involves both the critical analysis of argument and innovative interpretation of evidence. This essay is a delight to read and the prose is of exceptionally high standard. A High Distinction essay shows the potential to undertake post-graduate studies in History.

Distinction 75%-84%

An essay of a superior standard. Well written, closely argued and based on wide, thoughtful and critical reading, a distinction essay answers the question convincingly and shows an understanding of complex historiographical issues. At its best, it is elegantly expressed and pursues an argument with subtlety and imagination. Distinction students are encouraged to progress to Honours in History.

Credit 65%-74%

A credit essay is work of a high degree of competence. It answers the question well, demonstrating a sound grasp of subject matter, and arguing its case with clarity and confidence. It engages critically and creatively with the question, attempts to critique historical interpretations and positions itself within the relevant historiography. A credit essay demonstrates the potential to complete honours work in history.

Pass 50%-64%

A pass essay is work of a satisfactory standard. It answers the question but does not do so fully or particularly well. It has a coherent argument, and is grounded in the relevant reading but the research is not extensive and the argument fails to engage important historiographical issues. The prose is capable but could be much improved. A pass grade suggests that the student can (with application) complete a satisfactory pass degree; it does not qualify a student for admission to honours. There is a world of difference between a bare

and a high pass essay. The latter signals far more reading and a much deeper understanding of the question. With work, a high pass essay can achieve credit standard.

Fail Under 50%

This is work of unacceptable standard for university study. It fails to answer the question and/or is based on inadequate reading. A failed essay usually has serious faults in terms of prose, presentation and structure.

Submission of Assessment Tasks

Assignments which are submitted to the School Assignment Box must have a properly completed School Assessment Coversheet, with the declaration signed and dated by hand. The Coversheet can be downloaded from <https://hal.arts.unsw.edu.au/students/courses/course-outlines/>. It is your responsibility to make a backup copy of the assignment prior to submission and retain it.

Assignments must be submitted before 4:00pm on the due date. Assignments received after this time will be marked as having been received late.

Late Submission of Assignments

Late assignments will attract a penalty. Of the total mark, 3% will be deducted each day for the first week, with Saturday and Sunday counting as two days, and 10% each week thereafter.

The penalty may not apply where students are able to provide documentary evidence of illness or serious misadventure. Time pressure resulting from undertaking assignments for other courses does not constitute an acceptable excuse for lateness.

Assignment Extensions

A student may apply to the Coordinator for an extension to the submission date of an assignment. Requests for an extension must be made on the appropriate form and before the submission due date, and must demonstrate exceptional circumstances, which warrant the granting of an extension. If medical grounds preclude submission of an assignment by the due date, contact should be made with tutors as soon as possible. A medical certificate or other evidence will be required for late submission and must be appropriate for the extension period.

Assessment Extension forms can be downloaded from the Faculty website:
<http://www.arts.unsw.edu.au/currentstudents/undergraduate/forms.html>

Return of Assignments

The proposals will be handed back in class after the break with extensive feedback. Since the research essay is due in the last week, a self-addressed A4 envelope must be provided on submission if students require them to be posted back to their home addresses. Assignments should *not* be enclosed in any sort of folder.

Otherwise please note that:

- Two assignment copies must be submitted for every written assessment: **one paper copy and one electronic copy**. All hardcopy assessments should be

posted into the Assignment Drop Boxes at the School of Humanities, level 2, Morven Brown Building. A completed cover sheet must be securely attached to assignments. The School is not responsible for any missing pages due to assignments not being stapled properly.

- A soft copy must also be uploaded to Moodle/Turnitin by 4pm on the due date. Note, however, that **hardcopies** not submitted on time will be subject to penalties for lateness.

Requirements for ALL written work (format etc):

-
- Written work should have an official *cover sheet* on which you include a word-count.
 - Written work should be typed in *double line-spacing*.
 - Written work must include references *and* a bibliography. Essays without references (parenthetical in-text references or footnotes) will be penalized because this constitutes plagiarism. You must use either footnotes or parenthetical in-text references, but *not both*. References must also include the page number of the text being cited.
 - Internet sites which are not legitimate academic ones should be used sparingly unless they are the focus of a research project, or there is a special reason to consult online public opinion.
 - Work must not be plagiarized. That is, your work must be in your own words except where you (occasionally) quote the exact words of an author using quotation marks and acknowledging your source with a reference. When you draw on another author for information or an argument but do not quote them, you must paraphrase or change the author's words substantially (express the information or point in your own words) whilst still acknowledging your source with a reference. Plagiarizing (presenting someone else's words or ideas as your own) the first time will mean loss of marks (or failing the essay if it is extensive); you risk failing the course if you plagiarize a second time after a warning! For more on plagiarism, see below.
 - Papers that are *significantly* longer (or *a lot* shorter) than required will be penalized.

Details about Assignments and Assessment

Participation & Facilitation (10%)

Students are expected to prepare properly for seminar discussions by doing the reading set for all to read and discuss; and by working out with their work-groups what extra material each group and individual will read and present to the coming seminar. The emphasis is not just on your ability to respond to questions I put to the group but on how much you help to facilitate discussion (by raising topics/questions, and so on).

In the study kit for each week there is usually no more than one article or chapter, but obviously in an advanced course such as 3900 this is not all the weekly reading students are expected to do. In the seminar the week before, each group will nominate which question/s and/or further reading they will handle as a group or by each individual student in their group. I hope that students will try to collaborate effectively with others in the work-groups.

I will award each student a mark out of 10 for participation/facilitation. Of course, the quality of a student's participation depends not just on the frequency of hi/r contributions but also on their quality (eg., the degree of theoretical awareness, conceptual sophistication, ability to stick to the point etc), and this partly depends on doing adequate preparation each week. Remember that at the end of the course both the coordinator and the students in your group will be assessing your preparation and contributions.

Peer Participation Assessment (10%)

In the last seminar in Wk12 I will ask each group to provide a mark out of 10 for each of that group's members. Students will have to reflect on the quality of their own contributions (to seminar participation or 'facilitation') as well as those of others in their individual work groups. This must be handled realistically and reasonably. If it is not, I shall override marks (ie., not all students in a group could convincingly be assessed as so outstanding in their participation that all would get high distinctions).

Verbal Presentation of Research Topic (10%)

In the last part of the course each student will be expected to give a short research presentation (5-7 mins). Since the major essay (thesis intro., discussed below) will be due by the Monday of Wk13, this represents another opportunity to get some final feedback on your research project from the lecturer and other students.

Research (Thesis) Proposal & Tentative Bibliography (30%)

By the Monday of week six you will have to submit a written research proposal or plan (750 w. max) with a tentative bibliography. In effect, this is just like a research proposal you might be expected to submit with an honours or postgrad application. It represents the first step toward the virtual thesis introduction required as your major written assignment. Submitting the plan will enable me to give you written feedback on the feasibility of the research project of your choice—the availability of sources, workable approaches, and so on.

The plan itself must be no longer than a few pages of double line spacing, no more than about 750 words. In it you simply set out:

- your general topic (eg. women in contemporary Iran; gender histories of colonial Australia; 'sex-positive' feminism; queer challenges to conventional identity and identity politics; or whatever);
- state the central issue or question you will address;
- comment on sources or the available literature;
- and on the historiographical/scholarly and/or political significance of the issue as well as how it would be theorized—ie., your likely approach and its relation to the existing literature (as per some of the points below re intros to theses).

Feel free to ask me for advice in the proposal, if you are uncertain of how to proceed with your topic or are facing any potential problems with sources, etc. Remember that this is merely a plan, and I don't expect it to be 'set in stone'. It is in the nature of research projects that you will refine your focus and approach as you gain more familiarity with the field, sources, issues debated, and so on. And to reiterate: don't forget that ALL academic writing must be referenced (with footnotes or in-text notes, as well as a bibliography).

Research Essay (40%)

The research essay (3000 w. max) accounts for a significant proportion of the assessment, since learning how to prepare for advanced research is the main rationale for the course. Students will have ample opportunity to prepare for the research essay, through writing the proposal for me to look over and give written feedback on; through discussing problems with your peer group; and through discussion of possible research topics and questions in seminars, if required.

I expect the research essay to be, essentially, a 'virtual' thesis introduction: that is, you write the essay as if it were really an introduction to an honours thesis.

For example, you might decide to write a thesis on women in Iran, paying particular attention to women and paid work. Beyond explaining in a thesis introduction what has inspired the topic (its scholarly significance, your interest in it, etc), you would also want to comment on the scholarship in the field at both the general and more specific level. That is, how much research has been done on issues surrounding Iranian women and work? And what about scholarship generally on Iranian women? Doubtless, scholarship on women in Islamic societies would be pertinent, too.

You would then need to situate your own work in relation to or, invariably, partly in opposition to the available literature, since one is expected to demonstrate the originality of a thesis, with respect to topic and/or approach. In order to do this, you'd need to introduce readers to the sort of theoretical, methodological and/or political issues raised by such a topic. For example, postcolonial and/or Islamic feminist scholarship would be applicable to a topic such as women in Iran—for example, debates on Westcentric feminist perspectives. Have Iranian women themselves critiqued these? And how are you going to avoid being 'orientalist' or imperialist, and so on? What other political/ethical considerations are there? For eg., will it be based on oral sources such as the memoirs/memories of living informants? (a topic addressed in the identity week) On that note, in a thesis introduction, one would be expected to comment on sources—in a history thesis, primary vs secondary sources, unless the thesis is to be a purely historiographical/theoretical work where secondary sources are your 'primary' ones. Finally, typically toward the end of an introduction, thesis introductions contain at least a brief explanation of what each of the thesis chapters will contain (and why, how it's pertinent to the central topic and your approach).

You would profit by looking over the intros to a few past honours theses in history or other disciplines. History ones are available from the School office staff; I also have several WGS ones in my office (in both History and other disciplines).

6. Attendance/Class Clash

Attendance

Students are expected to be regular and punctual in attendance at all classes in the courses in which they are enrolled. Explanations of absences from classes or requests for permission

to be absent from classes should be discussed with the teacher and where applicable accompanied by a medical certificate. If students attend less than 80% of their possible classes they may be refused final assessment.

Students who falsify their attendance or falsify attendance on behalf of another student will be dealt with under the student misconduct policy.

Class Clash

A student who is approved a permissible clash must fulfil the following requirements:

- a. The student must provide the Course Convenor with copies of lecture notes from those lectures missed on a regular basis as agreed by the Course Convenor and the student.
- b. If a student does attend a lecture for which they had secured a permitted clash they will still submit lecture notes as evidence of attendance.
- c. **Failure to meet these requirements is regarded as unsatisfactory performance in the course and a failure to meet the Faculty's course attendance requirement. Accordingly, Course Convenors will fail students who do not meet this performance/attendance requirement.**
- d. Students must attend the clashed lecture on a specific date if that lecture contains an assessment task for the course such as a quiz or test. Inability to meet this requirement would be grounds for a Course Convenor refusing the application. If the student misses the said lecture there is no obligation on the Course Convenor to schedule a make-up quiz or test and the student can receive zero for the assessment task. It should be noted that in many courses a failure to complete an assessment task can be grounds for course failure.

7. Academic Honesty and Plagiarism

Plagiarism is presenting someone else's thoughts or work as your own. It can take many forms, from not having appropriate academic referencing to deliberate cheating.

In many cases plagiarism is the result of inexperience about academic conventions. The University has resources and information to assist you to avoid plagiarism.

The Learning Centre assists students with understanding academic integrity and how to not plagiarise. Information is available on their website: <http://www.lc.unsw.edu.au/plagiarism/>. They also hold workshops and can help students one-on-one.

If plagiarism is found in your work when you are in first year, your lecturer will offer you assistance to improve your academic skills. They may ask you to look at some online resources, attend the Learning Centre, or sometimes resubmit your work with the problem fixed. However, more serious instances in first year, such as stealing another student's work or paying someone to do your work, may be investigated under the Student Misconduct Procedures.

Repeated plagiarism (even in first year), plagiarism after first year, or serious instances, may also be investigated under the Student Misconduct Procedures. The penalties under the procedures can include a reduction in marks, failing a course or for the most serious matters (like plagiarism in an Honours thesis) or even suspension from the university. The Student Misconduct Procedures are available here:

<http://www.gs.unsw.edu.au/policy/documents/studentmisconductprocedures.pdf>

8. Course Schedule

To view course timetable, please visit: <http://www.timetable.unsw.edu.au/>

Week:	Date	Seminar Content	Readings
Week 1	3/3	Introductory seminar (attendance mandatory)	N/A
Week 2	10/3	What's in a name: 'Women's/Feminist/Gender' Studies?	See detailed weekly lists of readings, topics, issues etc in the second part of this outline (for weeks 2–11)
Week 3	17/3	The Traditional Disciplines: Feminist Critiques & Alternatives	
Week 4	24/3	Studying Sexualities; Queering History (or scholarship in general)	
Week 5	31/3	Queer Studies/Politics 'Versus' (?) Feminism	
Week 6	7/4	a) The 'Linguistic Turn' (ie., postmodernism/poststructuralism); and b) 'Objectivity' Vs 'Positioned' (eg., feminist/queer) Scholarship	
Week 7	14/4	What's in a category/concept: 'experience', 'difference', 'agency' etc?	
Week 8	28/4	Decentering (eg., queering) Subjectivity; Representing Selves and Lives	
Week 9	5/5	'Postcolonial' Feminist Studies & Intersectional Theory	
Week10	12/5	Race, Gender, the 'Representation Debate' (& Oral History and Feminist Ethics)	
Week11	19/5	Whither History after Postmodernism? Writing 'Experimental' FGQ History	
Week12	26/5	(Remaining) Research Presentations	N/A

9. Course Resources

Study Kit

A Study Kit will be available from the Bookshop. Usually, this will contain only the equivalent of one article or chapter each week because each student is expected to choose something further to read each week and present to the class.

Textbook Details

First, note that at the end of some readings, both under 'textbook' reading in this section and in my weekly seminar lists, a large cross (X) denotes works not in the UNSW library, while 'x1 or x2 etc' indicates the number of copies there (last I checked). Of course, many journals are now accessible online, and even some books available as e-books.

Note also that I've also put some titles or authors' names **in bold** to denote either Readers that are especially useful or leading authors/works (influential internationally).

Students would do well to have a 'textbook' on hand to read and draw on through the course, especially those with little background in feminist/gender or queer theory, or history and interdisciplinary critical theory. The following would be the most helpful.

Morgan, Sue, ***The Feminist History Reader***, London and New York: Routledge, 2006 (UK-based, x2, plus some in the bookshop, also available as an e-book)

OR

Bowen Raddeker, Hélène, ***Sceptical History: Feminist and Postmodernist Approaches in Practice***, London and New York: Routledge, 2007 (x2, an e-book, plus some copies in the bookshop; the discussion is not only pertinent to history, especially the chaps on 'difference' and 'the positioned subject'. There will be a few sections from this in the Kit) OR

Weedon, Chris, ***Feminism, Theory and the Politics of Difference***, Blackwell 1999 (if your major is not history) OR

Scott, Joan W. (ed.), ***Feminism and History***, Oxford University Press, 1996 (U.S.-based, x2)

Also:

(A queer or sexualities reader would be useful for those with a particular interest in queer studies. See below: section H)

Spongberg, Mary, *Writing Women's History since the Renaissance*, Hampshire and New York: Palgrave Macmillan, 2002 (x1, Australian author)

Offen, Karen, Ruth Roach Pierson and Jane Rendall (eds), *Writing Women's History: International Perspectives*, Hampshire and London: Macmillan, 1991 (x2)

Curthoys, Ann and John Docker, *Is History Fiction?*, Sydney: UNSW Press, 2006 (x3, only one chapter is on feminist history, but reading more of this would be helpful, especially with postmodern history; Curthoys is a well-known Australian feminist)

Smith, Bonnie, *The Gender of History: Men, Women, and Historical Practice*, Cambridge, Mas. & London: Harvard University Press, 1998 (x1; other works useful, too)

Reference Works

These include dictionaries, encyclopedia and chronologies. There are many available, so the following are just a few examples:

Jennifer S. Uglow, *The Continuum Dictionary of Women's Biography*, New York, Continuum, 1989

Eleanor B. Amico, *Reader's Guide to Women's Studies*, Chicago, Fitzroy Dearborn, 1998

Lorna Sage (ed.), *The Cambridge Guide to Women's Writing in English*, Cambridge University Press, 1999

Subject Guides

Note that to help you find more sources for essays, you can access Subject Guides (for eg., Women's & Gender Studies, Gay/Lesbian or Sexuality Studies and several others, depending upon your research interests: Ancient History, American History, German Studies, and so on) that have been prepared by the UNSW library's Social Sciences and Humanities desk (via the library's homepage). These contain helpful information, including lists of: Reference Resources, Databases & Indexes, Major Journals & Web Sites.

Journals

Australian Feminist Studies
Critical InQueeries (Melb Uni, queer and feminist journal)
Feminist Studies
Feminist Review
Gender and History
GHQ: a Journal of Lesbian and Gay Studies
Hecate (feminist, Australian: U of Q)
History and Theory
History Workshop
Intersections (Murdoch uni e-journal, gender/Asian studies)
Journal of Feminist Studies in Religion
Journal of Gender Studies
Journal of Interdisciplinary Gender Studies
Journal of Social History
Journal of the History of Sexuality
Journal of Women's History
Lilith (two: U.S.; Aust. one is feminist history)
Outskirts (UWA feminist e-journal)
Representations
Radical History Review
Rethinking History
Sexualities
Signs (feminist, interdisciplinary)
Thirdspace
Women's Historical Review
Women's Studies International Forum

Additional Readings

Included in the lists here and in the weekly seminar section are some of the **many feminist Readers**, such as *A Reader in Feminist Knowledge*, *Feminists Theorize the Political*, *Feminism/Postmodernism* etc (that contain essays on history); as well as Readers featuring collected essays on specific styles of feminist scholarship or specific writers such as *Feminist Postcolonial Theory* and *The Spivak Reader*, *French Feminism Reader* etc. There are works that contain multiple critical essays on areas such as women and subjectivity, the Self and writing (in many parts of the world): *Women*,

Autobiography, Theory: A Reader or De/Colonizing the Subject. There is also a section below listing some readers and well-known authors in GLBT or queer studies

As noted, general **History Readers** these days also tend to contain more feminist essays by feminists on history, or on feminist historiography—works such as *The Nature of History Reader (1)*, *The Postmodern History Reader (x2)*, *The Oral History Reader (x2, 1998 and new edition)*, *Practicing History (X)*, etc.

Further, concerning my reading lists, remember that these are not definitive, full lists; searches will turn up a lot of other material. Also, there is some overlap between categories: eg., the ‘difference’ list should include difference between women, but I put that under ‘postcolonial’; and the Foucault section could’ve gone under ‘postmodernist feminism’, but apart from his work on sexualities it was mostly his thinking on power that influenced feminist scholarship and this was not so obviously postmodernist as other aspects of his thinking (*for example on history, discontinuities etc*, on which see Scott’s works.) So **remember to check other sections in the Outline** for works useful for weekly readings and essays.

Also, at the end of this section there is a **list of ‘Other’ works** that are not focussed specifically on women/feminism, gender or sexualities/queer studies. Some important material is listed there, for example works by leading history theorists or well-known male theorists who have influenced FGQ scholarship/history (Foucault, Barthes, Said, Derrida, to name a few).

FEMINISM IN THE ACADEMY:

On Women’s Studies (some on ‘Gender Studies/History’ listed under relevant week)

(on women’s studies and the women’s movement in Sth Africa, see Hassim and Walker under postcolonial section)

Aaron, Jane and Sylvia Walby (eds), *Out of the Margins: Women’s Studies in the Nineties*, London: Falmer Press, 1991

Bird, Elizabeth, ‘Disciplining the Interdisciplinary: radicalism and the academic curriculum’, *British Journal of Sociology of Education*, vol. 22, no. 4, 2001, pp. 463–78 (on the U.K. and U.S., partly on the turn to ‘gender’ studies)

———‘The Academic Arm of the Women’s Liberation Movement: Women’s Studies 1969–1999 in North America and the United Kingdom’, *Women’s Studies International Forum*, vol. 25, issue 1 (Jan–Feb 2002), pp. 139–49

Bowles, Gloria and Renate D. Klein (eds), *Theories of Women’s Studies*, London: Routledge and Kegan Paul, 1983

Curthoys, Ann, ‘Gender Studies in Australia: a History’, *Australian Feminist Studies*, vol. 14, no. 30 (1999), pp. 19–38 (also article in this issue on the status of women in universities in Aust., by Marion Sullivan) (essays in this can be downloaded)

Gunew, Sneja, ‘Is Academic Sisterhood an Oxymoron?’, *Women’s Studies International Forum*, vol. 10, no. 5 (1987), pp 533-536 (this too can be downloaded)

———(ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991—includes 1986 essays by Susan Sheridan on Australian Women’s Studies and by Linda Gordon on women’s history (below)

Hinds, Hilary, Ann Phoenix and Jackie Stacey (eds), *Working Out: New Directions for Women’s Studies*, London: Falmer Press, 1992

Johnson, Louise, ‘Is Academic feminism an oxymoron?’, *Women’s Studies International Forum*, vol. 10, no. 5 (1987), pp. 529-532

Klein, Renate Duelli, ‘The “Men-Problem” in Women’s Studies: The expert, the ignoramus and the poor dear’, in R. D. Klein and D. Steinberg (eds) *Radical Voices: a decade of feminist resistance from Women’s Studies International Forum*, Oxford,

- New York: Pergamon Press, 1989
- Margarey, Susan, Lyndall Ryan and Susan Sheridan, 'Women's Studies in Australia', in Norma Grieve and Ailsa Burns (eds), ***Australian Women: Contemporary Feminist Thought***, South Melbourne: Oxford University Press, 1994
- Probyn, Elspeth, 'Re: Generation, Women's Studies and the disciplining of resentment', *Australian Feminist Studies*, vol. 13, no. 27 (1998), pp 129-136
- Richardson, Dianne and Victoria Robinson, *Introducing Women's Studies*, Hong Kong: Macmillan Press, 1993
- Rowland, Robyn, 'What are the key questions which could be addressed in Women's Studies?', *Women's Studies International Forum*, vol. 10, no. 5 (1987), pp. 519-524
- Skeggs, Beverly, 'Women's Studies in Britain in the 1990s: entitlement cultures and institutional constraints', *Women's Studies International Forum*, vol. 18, no. 4 (1995), pp 475-485
- Superson, Anita M. and Ann E. Cudd, Ann E (eds), *Theorizing Backlash: Philosophical Reflections on the Resistance to Feminism*, Maryland: Rowman and Littlefield, 2002
- Tobias, Sheila, 'Women's Studies: its origins, its organization and its prospects', *Women's Studies International Quarterly*, vol. 1 (1978), pp 85-97

FEMINIST INTERDISCIPLINARY SCHOLARSHIP

a) *Historiography/History Theory & Method*

- Appleby**, Joyce, Hunt, Lynn and Jacob, Margaret, *Telling the Truth about History*, New York and London: W.W. Norton and Company, 1994 (well-known, often referred to)
- Boris, Eileen and Nupur Chaudhuri (eds), *Voices of Women Historians: the Personal, the Political, the Professional*, Bloomington and Indianapolis, Indiana University Press, 1999
- Bowen Raddeker, H el ene, *Sceptical History: Feminist and Postmodernist Approaches in Practice*, London and New York: Routledge, 2007
- Colebrook, Claire, 'Feminist Ethics and Historicism', *Australian Feminist Studies*, vol. 11, no. 24, 1996
- Davis**, Natalie (Zemon), 'History's Two Bodies', *American Historical Review*, vol, 93, no. 1 (Feb 1988) (very influential)
- Friedman, Susan Stanford, 'Making History: reflections on feminism, narrative, and desire', in Keith Jenkins (ed.), ***The Postmodern History Reader***, Routledge, 1997, pp. 231-36
- Gluck, Sherna Berger and Daphne Patai, ***Women's Words: The Feminist Practice of Oral History***, New York and London: Routledge, 1991 (x2?)
- Gordon**, Linda, 'What's new in Women's History?', in Sneja Gunew (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991, pp. 73-82
- Jenkins, Keith (ed.), *The Postmodern History Reader*. London, New York, Canada: Routledge, 1997 (essays by Friedman, Elam, Ermarth, Spiegel etc)
- and Munslow, Alun (eds), *The Nature of History Reader*, London and New York: Routledge, 2004 (essays by Scott, , Ermarth etc).
- Jones, Jacqueline, 'Race and Gender in Modern America', *Reviews of American History*, vol. 26, no. 1 (1998), March 1998, pp. 220 – 238 (available online: focus is on work, labour and poverty, yet, typically of today—and American historiography!—it is not really a class analysis)
- *The Dispossessed: America's Underclasses from the Civil War to the Present* (New York, 1992).
- Kearns, Katherine, *Psychoanalysis, Historiography, & Feminist Theory*, Cambridge U.K., New York & Melbourne: Cambridge University Press, 1997—good on gendered history, e.g., in Bloch, Elton etc (X)
- Morgan, Sue, ***The Feminist History Reader***, London and New York, Routledge, 2006

- Newton, Judith, 'History as usual? Feminism and the "New Historicism",' *Cultural Critique* 9 (Spring 1988), pp. 93–?
- and Mary P. Ryan and Judith R. Walkowitz (ed.), *Sex and Class in Women's History*, London, Boston, Melbourne and Henley: Routledge and Kegan Paul, 1983
- Offen, Karen, Ruth Roach Pierson and Jane Rendall (eds), ***Writing Women's History: International Perspectives***, Bloomington : Indiana University Press, 1991
- Scott**, Joan Wallach, 'Gender: A Useful Category of Historical Analysis', *The American Historical Review*, vol. 91, no. 5 (Dec 1986), pp. 1053-1075 (a 'classic', very influential postmodern feminist!)
- *Gender and the Politics of History*, New York: Columbia University Press, 1988.
- *Only Paradoxes to Offer: French Feminists and the Rights of Man*, Cambridge Mas. and London: Harvard University Press, 1996 (on feminism in France, 18thC. to 1940s)
- her classic essay on 'Experience' is in *Feminists Theorize the Political and Practicing History*
- another very good one, 'After History?' is in *The Nature of History Reader*.
- 'Deconstructing Equality-Versus-Difference: Or, The Uses of Poststructuralist Theory for Feminism,' in Anne C. Herrman and Abigail J. Stewart (eds), *Theorizing Feminism: Parallel Trends in the Humanities and Social Sciences*, Boulder: Westview Press, 1994
- 'Feminism's History', in Sue Morgan (ed.), *Feminist History Reader*, Routledge, 2006
- Smith**, Bonnie G., "Gender and the Practices of Scientific History: The Seminar and Archival Research in the Nineteenth Century," *American Historical Review*, vol. 100, no. 4 (Oct 1995), pp. 1150-76
- *The Gender of History: Men, Women, and Historical Practice*, Cambridge, Mas. & London: Harvard University Press, 1998
- (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, Taylor & Francis Group, 2000
- Spongberg, Mary, *Writing Women's History since the Renaissance*, Houndmills U.K. and New York: Palgrave Macmillan, 2002 (very helpful).

b) Interdisciplinary Feminist Theory/Scholarship

- Alcoff, Linda and E. Potter (eds), *Feminist Epistemologies*, Routledge: London, 1993
- Barrett, Michele, *Women's Oppression Today, The Marxist/Feminist Encounter*, revised ed., London, Verso, 1988
- Butler, Judith and Scott, Joan (eds), *Feminists Theorize the Political***, New York and London: Routledge, 1992 (at least one copy)
- Cook, Judith A. and Mary M. Fonow, 'Knowledge and Women's Interests: Issues of Epistemology and Methodology in Feminist Sociological Research', in Joyce McCarl Nielsen (ed), *Feminist Research Methods: Exemplary Readings in the Social Sciences*, Boulder: Westview Press, 1990
- Elshtain, Jean B., 'Feminist Discourse and Its Discontents: Language, Power and Meaning', *SIGNS*, vol. 7, no. 3 (1981), pp 602-621
- Fraser, Nancy, *Unruly Practices: Power, Discourse and Gender in Contemporary Social Theory*, Minneapolis: University of Minnesota Press, 1989
- Grieve, Norma and Ailsa Burns (ed.), *Australian Women: Contemporary Feminist Thought*, Melbourne: Oxford University Press, 1994
- Gunew, Sneja (ed.), *A Reader in Feminist Knowledge*, London: Routledge, 1991.
- (ed.), *Feminist Knowledge: Critique and Construct*, London: Routledge, 1990
- Haraway, Donna, "Gender" for a Marxist Dictionary: the Sexual Politics of a Word', in Sarah Franklin (ed.), *The Sociology of Gender*, Cheltenham, Elgar Publishing, 1996
- Harding, Sandra (ed.), *Feminism and Methodology: Social Science Issues*, Indiana University Press, 1987.

- *Whose Science? Whose Knowledge? Thinking from Women's Lives*, Ithaca NY, Cornell Univ Press, 1991
- Hesse-Biber, Sharlene, Christina Gilmartin and Robin Lyndenberg (eds), *Feminist Approaches to Theory and Methodology: an Interdisciplinary Reader*, New York: Oxford University Press, 1999
- Jackson, Stevi and Jackie Jones (eds), *Contemporary Feminist Theories*, New York: New York University Press, 1998
- MacKinnon, Catharine A., 'From Practice to Theory, or What is a White Woman Anyway?', *Yale Journal of Law and Feminism*, Fall 1991, vol. 4, no. 1, 13–22 (and other works).
- Pateman, Carole and Gross, Elizabeth (eds), ***Feminist Challenges: Social and Political Theory***, Sydney, London, Boston: Allen & Unwin, 1986 (important articles by Liz Grosz and, on history, Judith Allen)
- Stanton, Domna C. and Abigail J. Stewart (eds), *Feminisms in the Academy*, Michigan, University of Michigan Press, 1995
- Rebecca Walker (ed.), *To Be Real: Telling the Truth and Changing the Face of Feminism*, New York, Anchor, 1995
- Weedon**, Chris, *Feminist Practice & Poststructuralist Theory*, Oxford and Cambridge, Mas.: Blackwell, 1987.
- *Feminism, Theory and the Politics of Difference*, Oxford UK and Malden USA: Blackwell Publishers, 1999 (both helpful, this one especially good).
- Whelehan, Imelda, *Modern Feminist Thought*, New York, 1995
- *Overloaded: Popular Culture and the Future of Feminism*, London: Women's Press, 2000

c) **Feminism & Postmodernism (or Deconstruction/Poststructuralism)**

(Works on feminism, postmodernism and History are either in the history list above or under that seminar/week)

- Ahmed, Sara, *Differences that Matter: Feminist Theory and Postmodernism*, 1998
- Alcoff, Linda and E. Potter (eds), *Feminist Epistemologies*, Routledge: London, 1993
- Butler, Judith and Scott, Joan (eds), *Feminists Theorize the Political*, New York and London: Routledge, 1992
- Benhabib, Seyla, "Feminism and the Question of Postmodernism," (1992, reprinted) in Appleby *et al* (eds), ***Knowledge and Postmodernism in Historical Perspective***, Routledge, 1996, pp. 540-54
- Caine, Barbara, E.A. Grosz, and Marie de Lepervanche (eds), *Crossing Boundaries: Feminisms and the Critique of Knowledges*, Sydney, Allen & Unwin, 1985
- Diprose, Roslyn & Robyn Ferrell (eds), *Cartographies: Poststructuralism and the Mapping of Bodies and Spaces*, Sydney, Allen & Unwin, 1991
- Elam, Diane, *Feminism and Deconstruction: MS en abyme*, London, Routledge,
- Grosz, Elizabeth, *Time Travels: Feminism, Nature, Power*, Durham and London: Duke University Press, 2005
- Hartsock, Nancy C. M., 'Postmodernism and Political Change: Issues for Feminist Theory', in Susan M. Hekman (ed) *Feminist Interpretations of Michel Foucault*, University Park, Pennsylvania: Pennsylvania State University Press, 1996
- Morris, Meaghan, *The Pirate's Fiancee: Feminism, Reading, Postmodernism*, London and New York, Verso, 1988
- Nicholson, Linda J. (ed.), ***Feminism/Postmodernism***, New York and London: Routledge, 1990
- Ziarek, Ewa Plonowska, *An Ethics of Dissensus: Feminism, Postmodernity, and the Politics of Radical Democracy*, Stanford 2001

d) Feminism and Foucault

- Bizzini, Silvia Carporale, 'Sara Suleri's Meatless Days and Maxine Hong Kingston's The Woman Warrior: writing, history and the self after Foucault', *Cultural Review*, vol. 7, no. 1 (Spring 1996), pp. 55-65
- Diamond, Irene and Lee Quinby (eds), *Feminism and Foucault: Reflections on Resistance*, Boston, Northeastern University Press, 1988
- Hartsock, Nancy, 'Foucault on Power: A Theory for Women?', in Linda J. Nicholson (ed.), *Feminism/Postmodernism*, New York and London: Routledge, 1990, pp. 157–75
- Hekman, Susan J., *Feminist Interpretations of Michel Foucault*, University Park, Penn State Univ Press, 1996
- McLaren, Margaret A., 'Foucault and the Subject of Feminism', *Social Theory and Practice*, vol. 23, no. 1 (1997), pp. 109-29
- McNay, Lois, *Foucault and Feminism*, Cambridge: Polity Press, 1992
- Ramazanoglu, Caroline (ed), *Up Against Foucault: Explorations of Some Tensions Between Foucault and Feminism*, London: Routledge, 1993
- Sawicki, Jana, *Disciplining Foucault: Feminism, Power and the Body*, New York: Routledge, 1991

e) Identity/Subjectivity & Self-Representation

(including women and writing/life-writing; cf. sexual difference list)

- Allyn, Jennifer and David, 'Identity Politics', in Rebecca Walker (ed.), *To Be Real: Telling the Truth and Changing the Face of Feminism*, New York, Anchor, 1995
- Bacchi, Carol L., *Same Difference: Feminism and Sexual Difference*, Sydney: Allen and Unwin, 1990
- Carmody, Denise, *Women and the World Religions*, Prentice Hall, 1989
- Dillon, Michele, 'Sexuality and Religion: Negotiating Identity Differences', in Mark Jacobs and Nancy Weiss Hanrahan (eds), *The Blackwell Companion to the Sociology of Culture*, Blackwell Publishing, 2005, pp. 220–33
- Heilbrun, Carolyn G., *Writing a Woman's Life*, New York, Ballantine, 1989
- hooks**, bell, *Yearning: race, gender and cultural politics*, Boston: South End Press, 1990 (essays on black subjectivity; also other works)
- Griffiths, Morwenna, *Feminisms and the Self: The Web of Identity*, London and New York: Routledge, 1995.
- Gross, Rita, *Feminism and Religion: an introduction*, Boston: Beacon Press, 1996
- Long, Judy, *Telling Women's Lives: Subject, Narrator, Reader, Text*, New York Univ Press, 1999
- Mohanty**, Chandra Talpade, 'Feminist Encounters: Locating the Politics of Experience', *Copyright*, vol. 1 (Fall 1987), pp. 32–?
- Moreton-Robinson, Aileen, *Talkin' Up to the White Woman: Aboriginal Women and Feminism*, Brisbane: University of Queensland Press, 2000
- Personal Narratives Group (eds), *Interpreting Women's Lives: Feminist Theory and Personal Narratives*, Bloomington, Indiana University Press, 1989
- Porter, Roy (ed.), *Rewriting the Self; Histories from the Renaissance to the Present*, London and New York: Routledge, 1997 (few essays on women/gender)
- Loftus, Ronald (ed.), *Telling Lives* (2004?, writings/memoirs by radical women in Japan's modern past)
- Smith**, Sidonie, *The Poetics of Women's Autobiography: Marginality and the Fictions of Self-Representation*, Bloomington and Indianapolis: Indiana University Press, 1987 (and other works).
- 'Construing Truth in Lying Mouths: Truth-telling in Women's Autobiography', *Studies in the Literary Imagination*, vol. 23, no. 2 (Fall 1990), pp. 145-64

- and Julia Watson (eds), *De/Colonizing the Subject: The Politics of Gender in Women's Autobiography*, Minneapolis: University of Minnesota Press, 1992.
- *Getting a Life*, Minneapolis, University of Minnesota Press, 1996
- *Women, Autobiography, Theory: A Reader*, The University of Wisconsin Press, 1998
- Stanley, Liz, *The Auto/Biographical I: Theory and Practice of Feminist Autobiography*, Manchester and New York, Manchester University Press, 1996
- Stanton, 'Autogynography: Is the Subject Different?', in Stanton, Domna (ed.), *The Female Autograph*, Chicago and London: Chicago University Press, 1987
- Steedman, Carolyn, 'Women's Biography and Autobiography', in Helen Carr (ed.), *From My Guy to Sci-Fi: Genre and Women's Writing in the Postmodern World*, London, Pandora, 1989
- Stuart, Andrea, 'Feminism: Dead or Alive?', in J. Rutherford (ed.), *Identity: Community, Culture, Difference*, London: Lawrence and Wishart, 1990 (and other essays).
- Watson, Martha, *Lives of their Own: Rhetorical Dimensions in Autobiographies of Women Activists*, Columbia, University of South Carolina Press, 1999

f) Feminism & 'Sexual Difference' (French Feminists etc & psychoanalytic feminism)

Readers ('French Feminists': Julia Kristeva, Luce Irigaray, Hélène **Cixous**; also Monique **Wittig**)

Note that Marks & de Courtivron (eds), *NFF*, contains a lot of short selections from many French feminists, not just the most famous 3 (Kristeva, Irigaray and Cixous)

Bacchi, Carol L., *Same Difference: Feminism and Sexual Difference*, Sydney: Allen and Unwin, 1990

Braidotti, Rosi, *Metamorphoses: Towards a Materialist Theory of Becoming*, Cambridge: Polity, 2002, (Chap. 1: 'Becoming Woman, or Sexual Difference Revisited'), pp. 11–64

Indiana University Press, 1997, pp. 31–67 (x2, one at Cofa; RB is an Australian theorist of the French Feminism school; the interview is instructive at times on their differences with/from Butler)

Brennan, Teresa, 'An Impasse in Psychoanalysis and Feminism', in Sneja Gunew (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991, pp. 114–38 (also Part VI, below)

Brodski, Bella, 'Mothers, Displacement, and Language', in Sidonie Smith and Julia Watson (eds), *Women, Autobiography, Theory: A Reader*, The University of Wisconsin Press, 1998, pp. 156–59

Butler, Judith, *Undoing Gender*, New York and London: Routledge, 2004 (Chap. 9: 'The End of Sexual Difference?'), pp. 174–203

— 'Gender Trouble, Feminist Theory, and Psychoanalytic Discourse', in Linda J. Nicholson, *Feminism/Postmodernism*, New York and London: Routledge, 1990, pp. 324–40

Cixous, Hélène, 'Laugh of the Medusa' (from *Signs*, Summer 1976, also in Oliver, ed., *FFR* and Gunew, ed., *RFK*), in Elaine Marks and Isabelle de Courtivron (eds), *New French Feminisms: An Anthology*, Sussex: Harvester Press, 1981, pp. 245–64

— 'Castration or Decapitation' (*Signs*, 7, 1, 1981) in Kelly Oliver, ed., *French Feminism Reader*, Lanham, Boulder, New York, Oxford: Rowman & Littlefield Publishers Inc., pp. 276–90

Diprose, Roslyn, *The Bodies of Women: Ethics, Embodiment and Sexual Difference*, London, Routledge, 1994

- Gatens, Moira, *Feminism and Philosophy: Perspectives on Difference and Equality*, Cambridge, Polity, 1991
- Gibbs, Anna, Braidotti, Rosi, Weinstock, Jane, Huston, Nancy, "Three Responses to *New French Feminisms*", *Hecate*, vol. 6, no. 2 (1980), pp. 23-45
- Gunew, Sneja Anna Yeatman (eds), ***Feminism and the Politics of Difference***, Sydney, Allen & Unwin, 1995
- Gross (later Grosz), Elizabeth, 'Conclusion: What is Feminist Theory?', in Carole Pateman and Elizabeth Gross/Grosz (eds), *Feminist Challenges: Social and Political Theory*, Sydney, London and Boston: Allen & Unwin, 1986, pp. 190–204 (on sexual difference and women's writing)
- Guillaumin, Colette, 'The Question of Difference', in Kelly Oliver (ed.), *French Feminism Reader*, Lanham, Boulder, New York, Oxford: Rowman & Littlefield Publishers Inc., 2000, pp. 99–118
- Gunew, Sneja (ed.), ***A Reader in Feminist Knowledge***, London and New York: Routledge, 1991—Part VI, includes an intro by Hazel Rowley, Irigaray's well-known intro to *This Sex Which is Not One and Cixous*' 'Laugh of the Medusa', as well as 'Jacques Lacan: Feminism and the Problem of Gender Identity' by Ellie Ragland-Sullivan
- Irigaray**, Luce, *je, tu, nous: Toward a Culture of Difference*, London and New York: Routledge, 1993 (especially intro and essays entitled 'The Culture of Difference', 'Writing as a Woman', and 'So When are We to Become Women?')
- 'An Ethics of Sexual Difference', in Kelly Oliver (ed.), *French Feminism Reader*, Lanham, Boulder, New York, Oxford: Rowman & Littlefield Publishers Inc., 2000, pp. 226–36
- *This Sex Which Is Not One*, (Catherine Porter, trans.), Ithaca, N.Y.: Cornell University Press, 1985.
- *An Ethics of Sexual Difference* (Carolyn Burke and Gillian C. Gill, trans.), Ithaca, N.Y.: Cornell University Press, 1993.
- Kearns, Katherine, *Psychoanalysis, Historiography, & Feminist Theory*, Cambridge U.K., New York & Melbourne: Cambridge University Press, 1997 (X)
- Kristeva**, Julia, 'Women's Time' (translated and with an introduction by Alice Jardine and Harry Blake), *Signs: Journal of Women in Culture and Society*, 1981 (Autumn), vol. 7, no. 1, 13–35 (also in Kelly Oliver, ed., *FFR*); (article by Hélène Cixous, 'Castration or Decapitation', same volume of *Signs*)
- 'Woman can never be defined', in Elaine Marks and Isabelle de Courtivron (eds), *New French Feminisms: An Anthology*, Sussex; Harvester Press, 1981, pp. 137–41
- *About Chinese Women* (Anita Barrows, trans.), New York and London: Marion Boyars, 1977 (first published 1974)
- Marks, Elaine and Isabelle de Courtivron (eds), *New French Feminisms: An Anthology*, Sussex; Harvester Press, 1981—particularly 'Creations' section, pp. 159 ff (e.g., 'Xavière Gauthier, 'Is there such a thing as women's writing?', pp. 161–4)
- Oliver, Kelly (ed.), ***French Feminism Reader***, Lanham, Boulder, New York, Oxford: Rowman & Littlefield Publishers Inc., 2000 (Chap. 8, 'Feminine Writing and Women's Difference / Hélène Cixous), pp. 253–96—includes 'Castration or Decapitation', also in *Signs*, above under Kristeva, and 'Laugh of the Medusa')
- Riley, Denise, 'Does sex have a history?', in *FHR*, pp. 149–59 (good on the various grounds on which the category of 'woman' is now being contested in feminist scholarship)
- Roper, Lyndall, *Oedipus and the Devil* (psychoanalytic feminist reading of witchhunt phenomenon....)
- Spivak, Gayatri Chakravorty, 'French Feminism Revisited: Ethics and Politics', in Judith Butler and Joan W. Scott (eds), *Feminists Theorize the Political*, New York and London: Routledge, 1992, pp. 54–85
- Weedon, Chris, *Feminism, Theory and the Politics of Difference*, Oxford U.K. and Malden U.S.A.: Blackwell Publishers, 1999 (x2, one at Cofa, Chap. 4: 'Psychoanalysis and

Difference'; accessible: includes discussion of the other sort of 'difference', between women, following list)

g) Postcolonial Scholarship (or Feminist History on/by the 'Other' Woman)

Note that some authors here, such as bell hooks or Indigenous Australians, are not known specifically as postcolonial feminists (but 'black feminists' etc) but the style of critique/analysis is similar in some respects).

(Part One of *A Reader in Feminist Knowledge*: essays by Jackie Huggins, Diane Bell, and bell hooks re black/indigenous and white women, on feminism)

Anzaldúa, Gloria, *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Women of Color*, San Francisco: Aunt Lute Foundation, 1990

Ang, Ien, 'I'm a feminist but... "Other" Women and Postnational Feminism', in Barbara Caine and Rosemary Pringle (eds), *New Australian Feminisms*, NSW: Allen and Unwin, 1995, pp. 57–73 (well known & respected, but not without its problems).

Ashcroft, Bill, Griffiths, Gareth and Tiffin, Helen (eds), *The Post-Colonial Studies Reader*, London and New York: Routledge, 1995 (**Part VIII on postcol feminism**).

Brewster, Anne (for anthologies of Aboriginal writing)

Bulbeck, Chilla, *Re-Orienting Western Feminisms: Women's Diversity in a Postcolonial World*, Cambridge U.K., Cambridge University Press, 1998

Eaton, Kalenda C., *Womanism, Literature, and the Transformation of the Black Community, 1965-1980*, Routledge, 2007 (O)

Gunew, Sneja (works by)

hooks, bell, *Yearning: race, gender and cultural politics*, Boston: South End Press, 1990 (and other works)

Huggins, Jackie, 'A contemporary view of Aboriginal women's relationship to the White Women's movement', in Grieve and Burns (eds) *Australian Women*, Melbourne: Open University Press, 1994 (and other works)

Landry, Donna and Maclean, Gerald (eds), *The Spivak Reader: Selected Works of Gayatri Chakravorty Spivak*, New York and London: Routledge, 1996.

Lewis, Reina, *Gendering Orientalism: Race, Femininity and Representation*, London and New York: Routledge, 1996.

Lewis, Reina and Mills, Sara (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh: Edinburgh University Press Ltd, 2003 (x3).

Loomba, Ania, *Colonialism/Postcolonialism*, New York and London: Routledge, 1998 (good on Spivak).

Mohanty, Chandra Talpade, Ann Russo and Lourdes Torres (eds), *Third World Women and the Politics of Feminism*, Bloomington and Indianapolis: Indiana University Press, 1991.

—'Feminist Encounters: Locating the Politics of Experience', *Copyright 1* (Fall 1987), pp. 32–?

Moreton-Robinson, Aileen, *Talkin' Up to the White Woman: Aboriginal Women and Feminism*, Brisbane: University of Queensland Press, 2000 (she says on the cover that she's 'representing an Indigenous standpoint *within* Australian feminism', my emphasis).

O'Shane, Pat, 'Is there any relevance in the Women's Movement for Aboriginal Women?', *Refractory Girl*, 1976 (September), vol. 12, 31–34.

Pierson, Ruth Roach and Nupur Chadhuri, *Nation, Empire, Colony: Historicizing Gender and Race*, Bloomington: Indiana University Press, 1998

Riley, Denise, *'Am I that Name': Feminism and the Category of Women in History*, Minneapolis: University of Minnesota Press, 1988

Smith, Bonnie G. (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, Taylor & Francis Group, 2000

Smith, Sidonie and Julia Watson (eds), *De/Colonizing the Subject: The Politics of Gender*

- in Women's Autobiography*, Minneapolis: University of Minnesota Press, 1992.
- *Women, Autobiography, Theory: A Reader*, The University of Wisconsin Press, 1998
- Spivak**, Gayatri, *In Other Worlds: Essays in Cultural politics*, New York: Methuen, 1987 (and other collected essays such as *Outside in the Teaching Machine*; her essay 'Can the Subaltern Speak?' is particularly famous)
- 'Other things are never equal: a speech,' *Rethinking Marxism*, vol 12, issue 4 (2000), pp. 37–
- Trin T. Minh Ha**, *Woman, Native, Other: Writing, Postcoloniality and Feminism*, Bloomington and Indianapolis: Indiana University Press, 1989 (and other works: influential, mostly on literary and film theory)

h) On Sexuality(s), Queer Theory, Trans-... etc

- Various Readers**, e.g. *Sexualities and Society*, and *Queer Studies*, etc
- Abelove, H., M.A. Barale, D. Halperin, **The Lesbian and Gay Studies Reader**, London: Routledge, 1993
- Allen, J. J., *The man in the red velvet dress: Inside the World of Crossdressing*, New York, Carol Pub. Group, 1996
- Butler**, Judith, *Gender Trouble: Feminism and the Subversion of Identity*, New York and London: Routledge, 1999
- *Undoing Gender*, Oxfordshire U.K. and New York: Routledge, 2004 (and other works)
- Corber, Robert J. & Stephen Valocci (eds), **Queer Studies: An Interdisciplinary Reader**, Blackwell Publishing 2003
- Garber, Marjorie, *Vice Versa: Bisexuality and the Eroticism of Everyday Life*. Simon & Schuster. 1995; also *Bisexuality and the Eroticism of Everyday Life*. Routledge. 2000. Most well-known book: *Vested Interests: Cross-Dressing and Cultural Anxiety*. Routledge. 1991.
- Gatens**, Moira, 'A Critique of the Sex/Gender Distinction' in J. Allen & P. Patton (eds), *Beyond Marxism? Interventions after Marx*, Sydney, Intervention Publications, 1983 (a famous essay also included in other collections)
- Halberstam, Judith, *Female Masculinity*, Duke University Press, 1998 (on female or feminine masculinity, drag kings etc, see also Marjorie Garber, Eve Sedgwick, Judith Butler)
- Harne, Lynne and Elaine Miller (eds), *All the Rage: Reasserting Radical Lesbian Feminism*, London: Women's Press, 1996
- Jagose, Annamarie, *Queer Theory*, Carlton South, Melbourne: Melbourne University Press, 1996.
- Jeffreys**, Sheila (works by)
- Manderson, Lenore and Margaret Jolly, *Sites of Desire/Economies of Pleasure: Sexualities Across Cultures in Asia and the Pacific*, Chicago University Press, 1997
- Joan Nestle (ed.), *The Persistent Desire: A Femme-Butch Reader*, Boston: Alyson, 1992 (x1)
- Oram, Alison and Annmarie Turnbull (eds), **The Lesbian History Sourcebook**, Routledge, 2001
- Prosser, Jay, *Second Skins: the Body Narratives of Transsexuality*, New York: Chichester, Columbia University Press, 1998
- Richardson, Diane (ed.), *Theorising Heterosexuality: Telling it Straight*, Buckingham: Open University Press, 1996
- Sedgwick**, Eve, *Between Men: English Literature and Male Homosocial Desire* (1985). Famous (queer) works: *Epistemology of the Closet* (1990), and *Tendencies* (1993).

Segal, Lynne, *Straight Sex; The Politics of Pleasure*, London: Virago, 1994
 Thompson, Denise, *Radical Feminism Today*, London: Sage, 2001
 Walker, Michelle Boulous (ed.), *Performing Sexualities*, Brisbane, 1994
 Weed, Elizabeth and Schor, Naomi (ed.), ***Feminism Meets Queer Theory***, Bloomington and Indianapolis: Indiana University Press, 1997 (x1).
 Weeks, Jeffrey *et al* (eds), *Sexualities and Society; A Reader*, Cambridge; Polity, 2003 (and other works)

i) Feminism on the Body—Theorizing Corporeality & Materiality

Braidotti, Rosi, *Metamorphoses: Towards a Materialist Theory of Becoming*, Cambridge U.K., Polity Press, 2002 (x1)
 Diprose, Roslyn, *The Bodies of Women: Ethics, Embodiment and Sexual Difference*, London, Routledge, 1994
 ——— & Robyn Ferrell (eds), *Cartographies: Poststructuralism and the Mapping of Bodies and Spaces*, Sydney, Allen & Unwin, 1991
 Gatens, Moira, 'Towards a Feminist Philosophy of the Body', in Barbara Caine, E.A. Grosz, and Marie de Lepervanche (eds), *Crossing Boundaries: Feminisms and the Critique of Knowledges*, Sydney, Allen & Unwin, 1985
Grosz, Elizabeth, 'Notes Towards a Corporeal Feminism', *Australian Feminist Studies*, no. 5, 1987, pp. 1–16 (and *Volatile Bodies: Toward a Corporeal Feminism*, Allen & Unwin, 1994)
 Kirby, Vicky, *Telling Flesh: the Substance of the Corporeal*, New York, Routledge, 1997
 Landry, Donna, *Materialist Feminisms*, Cambridge: Cambridge University Press, 1993 (and another entitled *Material Feminisms*, 2008)
 Pheng, Cheah, 'Mattering', *Diacritics*, vol. 26, no.1 (1996), pp. 108-39
 Sawicki, Jana, *Disciplining Foucault: feminism, power and the body*, New York: Routledge, 1991
 Stafford, Barbara, *Body Criticism*, Cambridge, MA, MIT Press, 1991
 Wilson, Elizabeth A., *Neural Geographies: Feminism and the Microstructure of Cognition*, New York, Routledge, 1998 (and "Introduction: Somatic Compliance—Feminism, Biology and Science", *Australian Feminist Studies*, vol. 12, no. 29 (April 1999))

'OTHER' SCHOLARSHIP

(ie., not feminist, gender or queer, but relevant to some weekly topics)

a) Historiography/History Theory and Method

Appleby, Joyce *et al* (eds), ***Knowledge and Postmodernism in Historical Perspective***, New York and London: Routledge, 1994.
Barthes, Roland, 'The Discourse of History', short extract in ***The Postmodern History Reader***, pp. 120-23 (a very influential work)
 Bauman, Z., *Intimations of Postmodernity*, London and New York: Routledge, 1992
Benjamin, Walter, *Illuminations* (Harry Zohn, trans.), London: Fontana, 1973 (another classic, eg., critique of teleology in conventional history)
 Berkhofer, Robert, Jr, *Beyond the Great Story: History as Text and Discourse*, Cambridge Mass. And London, 1995 (postmodernist, influential)
 Best, S. and D. Kellner, *Postmodern Theory*, Macmillan: London, 1992
 Bertens, H., *The Idea of the Postmodern*, London and New York: Routledge, 1995
 Bloch, Marc, *The Historian's Craft*, (Peter Putnam, trans.), New York, Vintage Books, 1953 (cf. Kearns on his 'to daddy' dedication, history as a conversation between men)

- Carr, E. H., *What is History? 2nd Edition*, Penguin: London (a 'classic': relativist approach, radical for its time, 60s)
- Carrard, Philippe, *Poetics of the New History: French Historical Discourse from Braudel to Chartier*, Baltimore and London, John Hopkins University Press, 1992 (influential)
- Chomsky, Noam, *Objectivity and Liberal Scholarship in American Power and the New Mandarins*, New York: Random House, 1967 [X]
- Collingwood, R.G., *The Idea of History*, (Jan van der Dussen, ed.), Oxford, Clarendon Press, 1993 (an early sceptic, one of the classics)
- Curthoys, Ann and Docker, John, *Is History Fiction?*, Sydney: UNSW Press, 2006.
- d'Amico, R., *Historicism and Knowledge*, London: Routledge, 1989
- d'Certeau, M., *Heterologies: Discourse on the Other*, trans by Brian Massumi, Minneapolis University of Minnesota Press, 1986 (influential)
- d'Certeau, M., *The Writing of History*, Columbia University Press, New York, 1988
- de Bolla, Peter, 'Disfiguring History', *Diacritics*, Issue 16 (Winter 1986), pp. 49-58
- Dening**, Greg, *The Bounty: An Ethnographic History*, University of Melbourne Monograph Series, 1988.
- *History's Anthropology: The Death of William Gooch*, Lanham, New York and London: University Press of America, 1988.
- *Mr Bligh's Bad Language: Passion, Power and Theatre on the Bounty*, Cambridge, New York, and Oakleigh, Victoria (Australia): Cambridge University Press, 1992 (and other works).
- Elton, Geoffrey, *The Practice of History*, Fontana: London, 1967 (empiricist classic)
- *Return to Essentials*, Cambridge: Cambridge University Press, 1991 (abusive, like Windshuttle....cf. Kearns on their 'Oedipal' attacks on postmodernism, theory and the 'fanatical' feminists).
- Himmelfarb, Gertrude, *The New History and the Old: Critical Essays and Reappraisals*, Cambridge, Mas. and London: The Belknap Press of Harvard University Press, 1987.
- Himmelfarb, Gertrude, 'Some reflections on the new history' in *American Historical Review*, vol 94, no 3 (1989), pp 661-670 (critic of deconstructive challenges to history)
- 'Telling it as you like it: postmodern history and the flight from fact', in **The Postmodern History Reader**, Routledge, 1997, pp. 158-74
- Hobsbawm, Eric, *On History*, London, Abacus, 1997
- and Ranger, Terence (eds), *The Invention of Tradition*, Great Britain: Cambridge University Press, 1983 (Canto Edition 1992).
- Hoffer, PC and William W. Stueck, *Reading and Writing American History: An introduction to the historian's craft*, DC Heath: Lexington, 1994 (empiricist historical method)
- Hunt, Lynn (ed.), **The New Cultural History**, Berkeley, 1989
- Jameson, Fredric, *The Political Unconscious: Narrative as Socially Symbolic Act*, Ithaca and London, 1984 (and other works)
- Iggers, Georg, *Historiography in the Twentieth Century: from scientific objectivity to the postmodern challenge*, Wesleyan University Press: Hanover, 1997 (his 70s book is good on Marxist and social history)
- Jay, Martin, 'Should Intellectual History Take a Linguistic Turn? Reflections on the Habermas-Gadamer Debate,' in La Capra and Steven L. Kaplan (eds), **Modern European Intellectual History: Reappraisals and New Perspectives**, Ithaca and London, 1982, pp. 86-110.
- Jenkins, Keith, *Re-Thinking History*, London and New York: Routledge 1991.
- *Refiguring History*, London and New York: Routledge, 2003.
- Jenkins, Keith (ed.), **The Postmodern History Reader**. London, New York, Canada: Routledge, 1997 (x2)
- and Munslow, Alun (eds), **The Nature of History Reader**, London and New York: Routledge, 2004 (X)

- Kellner**, Hans, *Language and Historical Representation: Getting the Story Crooked*, Madison Wisc., 1989 (postmod)
- LaCapra**, Dominick, *History and Criticism*, Ithaca, Cornell Univ Press, 1985 (deconstructionist 'dialogic' approach; (influential: chapter titled "Rhetoric and History" often cited)
- 'History and Psychoanalysis', in Françoise Meltzer (ed.), *The Trials of Psychoanalysis*, University of Chicago Press, 1988
- *History and Reading: Tocqueville, Foucault, French Studies*, Toronto: University of Toronto Press (Melbourne University Press reprint), 2000 (and other works)
- Lorenz, C., 'Historical Knowledge and Historical Reality: A Plea for Historical Realism' in *History and Theory*, vol 33, no 3 (1994), pp. 297-327 (reconstructionist method)
- Marwick, A., *The Nature of History, 3rd Edition*, Macmillan: London, 1989 (traditionalist approach to reconstructing the past)
- McCullagh, C.B., *Justifying Historical Descriptions*, Cambridge University Press: Cambridge, 1984 (& later works: reconstructionist method)
- McCullach, C. B., *The Logic Of History: Putting postmodernism in perspective*, New York and London: Routledge (still defends the validity of traditional historical methods)
- Munslow**, Alun, *Deconstructing History*, London and New York: Routledge, 1997 (+2006 edition).
- and Rosenstone, Robert A., (eds), *Experiments in Rethinking History*, London and New York: Routledge, 2004 (x1).
- Novick, Peter, *That Noble Dream: The 'Objectivity' Question and the American Historical Profession*, Cambridge University Press, 1988
- Perks, Robert and Alistair Thomson (eds), *The Oral History Reader*, London and New York: Routledge, 1998
- Philipp, June, 'Traditional Historical Narrative and Action-Oriented (or Ethnographic) History', *Historical Studies (Australia)*, 1983 (Apr), vol. 2, 339–52.
- Rabinow, Paul (ed.), *The Foucault Reader*, London: Penguin Books, 1984.
- Roberts, Geoffrey (ed.), *The History and Narrative Reader*, Routledge, 2001
- Rorty**, Richard, *Contingency, Irony and Solidarity*, Cambridge U.K.: Cambridge University Press: 1989 (radical relativist, especially influential in the U.S.)
- Royle, N., *After Derrida*, Manchester: Manchester University Press, 1995
- Russo, David J., *Clio Confused: Troubling Aspects of Historical Study from the Perspective of U.S. History*, Westport, Greenwood Press, 1995
- Ryan, M., *Marxism and Deconstruction*, Baltimore: Johns Hopkins University Press, 1982
- Schmidt, Alfred, *History and Structure: An Essay on Hegelian-Marxist and Structuralist Theories of Marxism* (Jeffrey Herf, trans.), Cambridge, Mas. and London, The MIT Press, 1981.
- Sewell Jr., William, 'How Classes are Made: Critical Reflections on E.P. Thompson's Theory of Working-Class Formation' in Kay, Harvey and McClelland, Keith (eds) *E.P. Thompson: Critical Perspectives*, Oxford: Polity, 1990
- also essays on 'culture' and 'structure' in *Practicing History...*
- Spiegel, Gabrielle M., *Practicing History: New Directions in Historical Writing after the Linguistic Turn*, New York and London: Routledge, 2005 (X, on order, important new collection: both defences and critiques of empiricist history)
- Stanford, M., *A Companion to the Study of History*, Basil Blackwell: Oxford, 1994
- Stone, Lawrence, 'The Revival of Narrative: Reflections on a New Old History', *Past and Present*, 1979 (Nov), vol. 85, 3–24.
- 'History and postmodernism,' in *The Postmodernist History Reader*, pp. 255-59
- Southgate, Beverley, *History: What and Why?*, London and New York: Routledge, 1996
- Thompson, E.P., *The Poverty of Theory and Other Essays*, London: Merlin Press, 1978 (influential social historian)
- Toews**, John, 'Intellectual History after the Linguistic Turn: The Autonomy of Meaning and the Irreducibility of Experience,' *The American Historical Review*, vol. 92 (1987), pp. 879-907

Tosh, J., *The Pursuit of History, 2nd Edition*, Longman: London, 1991 (empiricist historical method)

Veesser, H.A., **The New Historicism**, New York and London: Routledge, 1989

White, Hayden, *Metahistory: The Historical Imagination in the Nineteenth Century*, Baltimore: Johns Hopkins University Press, 1973.

— *Tropics of Discourse: Essays in Cultural Criticism*, Baltimore: Johns Hopkins University Press, 1978.

— *The Content of the Form: Narrative Discourse and Historical Representation*, Baltimore: Johns Hopkins University Press, 1987.

Windshuttle, Keith, *The Killing of History*, Sydney: Macleay Publications, 1994 (arch-conservative).

Wilson, A. (ed.), *Re-thinking Social History*, Manchester University Press: Manchester, 1993

b) Interdisciplinary Theory (e.g., on postmodernism)

Derrida, Jacques, *Writing and Difference* (Alan Bass, trans.), London: Routledge, 1990 (especially 'Structure, Sign & Play...')

— *Specters of Marx: The State of the Debt, the Work of Mourning, & the New International*, New York and London: Routledge, 1994.

Jameson, Fredric, *The Prison-House of Language: A Critical Account of Structuralism and Russian Formalism*, Princeton N.J.: Princeton University Press, 1972.

Lawson, Hilary, **Reflexivity: The post-modern predicament**, London: Hutchinson, 1985 (v. good intro to postmodernism).

Lyotard, Jean-François, *The Postmodern Condition: A Report on Knowledge* (Geoff Bennington and Brian Massumi, trans.; foreword by Frederick Jameson), Manchester University Press, 2004

Norris, Christopher, "Postmodernizing history: right-wing revisionism and the uses of theory," in **The Postmodern History Reader**, pp. 98-102

c) Identity, 'Experience', and Self-Representation in Life-Writing:

Appignanesi, L. (ed.) *Identity: The Real Me*, London: Institute of Contemporary Arts, 1987

Bhaba, Homi K., 'Interrogating Identity' in L. Appignanesi (ed.) *Identity: The Real Me*, London: Institute of Contemporary Arts, 1987

Barthes, Roland, *Roland Barthes by Roland Barthes* (Richard Howard, trans.), London and Basingstoke: Macmillan, 1977.

— **'The Death of the Author'**, in Stephen Heath (ed., trans.), *Image, Music, Text/Roland Barthes*, London: Fontana Press, 1977, pp. 143–48 (+ 'The Discourse of History', in *The Postmodern History Reader*).

Bjorkland, Diane, *Interpreting the Self: Two Hundred Years of American Autobiography*, University of Chicago Press, 1998

de Man, Paul, 'Autobiography as De-facement', *Modern Language Notes*, 1979, vol. 94, no. 5, pp. 919–30

Derrida, Jacques, *The Ear of the Other*, New York: Schocken Books, 1985.

Eakin, Paul John, *Fictions in Autobiography: Studies in the Art of Self-Invention*, Princeton: Princeton University Press, 1985..

Foley, Barbara, *Radical Representations: Politics and Form in U.S. Proletarian Fiction, 1929-1940*, Durham N.C., Duke University Press, 1993

Gossman, Lionel, 'Towards a Rational Historiography', *Transactions of the American Philosophical Society*, no. 79, part 3 (1989), pp. 26–?

Jay, Paul, *Being in the Text: Self-Representation from Wordsworth to Roland Barthes*, Ithaca and London: Cornell University Press, 1984 (good on Barthes, re the de-centred Self).

Porter, Roy (ed.), *Rewriting the Self; Histories from the Renaissance to the Present*,

London and New York: Routledge, 1997

Raynaud, Jean-Michel, 'What's What in Biography', in James Walter (ed.), *Reading Life Histories: Griffith Papers on Biography*, Institute for Modern Biography, Brisbane: Griffith University, 1981.

Toews, John, 'Intellectual History after the Linguistic Turn: The Autonomy of Meaning and the Irreducibility of Experience', *American Historical Review*, vol 92 (Oct 1987), pp. 881–? (often referred to; influential in the U.S.)

Karl J. Weintraub, 'Autobiography and Historical Consciousness', *Critical Enquiry*, vol. 1, no. 3 (1975), pp. 821-48

d) Postcolonial theory/scholarship:

Ashcroft, Bill, Gareth Griffiths & Helen Tiffin (eds), *The Post-Colonial Studies Reader*, London and New York: Routledge, 1995

Bhabha, Homi K. (works by)

Chakrabarty, Dipesh, 'Minority histories, subaltern pasts', *Postcolonial Studies*, 1998, vol. 1, no. 1, 15–29.

—(see Subaltern Studies & Postcol Readers below for his famous essay on who can speak for 'Indian pasts')

—*Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton, N.J.: Princeton University Press, 2000.

Dirlik, A, Bahl, V and Gran, P (eds), *History After the Three Worlds: post-Eurocentric historiographies*, Lanham: Rowman and Littlefield, 2000 (essays mostly re Asia, about doing history after post-modernism and post-colonialism)

Guha, Ranajit (ed.), *The Sub-altern Studies Reader, 1986 – 1995*, Minneapolis: University of Minnesota Press, 1997

Iwabuchi, Koichi, 'Complicit Exoticism: Japan and Its Other', *Continuum*, 1994, vol. 8, no. 2, 49–82

Said, Edward W., *Orientalism*, London: Penguin Books, 1978.

— *Culture and Imperialism*, New York: Knopf, 1993.

— *Representations of the Intellectual: The 1993 Reith Lectures*, London: Vintage Random House, 1994.

Websites:

(e-journals under Journals):

UNSW Library, Women's and Gender Studies Subject Guide:

<http://info.library.unsw.edu.au/ssh/guides/gender/genderlink.html>

Diotima: Materials for the Study of Women and Gender in the Ancient World:

<http://stoa.org/diotima/>

Internet Women's Source Book: <http://fordham.edu/halsall/women/womensbook.html>

Women's History Resources:

<http://www.library.wisc.edu/libraries/WomensStudies/hist/html>

World Wide Web Virtual Library; Women's History:

<http://www.iisg.nl/~womhist/vivalink.html>

ViVa: A Bibliography of Women's History in Historical and Women's Studies Journals:

<http://www.iisg.nl/~womhist/vivabout.html>

Les Online: <http://www.lespt.org/lesonline>

People with a History: An Online Guide to Lesbian, Gay, Bisexual and Trans History:

<http://www.fordham.edu/halsall/pwh/index.html>

Sex and Gender in Premodern Europe: Bibliography of the History of Western Sexuality 1700-1945: <http://univie.ac.at/Wirtschaftsgeschichte/sexbibl/>

Encyclopedia of Gay, Lesbian, Bisexual, Transgender & Queer Culture:

<http://www.glbtc.com/>

Moodle

For this course my use of Moodle (which has replaced Blackboard) is limited to the information about the course contained in the Course Outline; and Turnitin (see above on written assignments having to be submitted both in hardcopy and uploaded to Moodle/Turnitin). Of course there are no formal lectures in a seminar course, so you don't have to worry about accessing recordings and lecture powerpoints. At times I may also upload an article of interest or post a reminder or other message, so please check it regularly.

10. Course Evaluation and Development

Courses are periodically reviewed and students' feedback is used to improve them. Feedback is gathered using various means including UNSW's Course and Teaching Evaluation and Improvement (CATEI) process.

11. Student Support

The Learning Centre is available for individual consultation and workshops on academic skills. Find out more by visiting the Centre's website at:

<http://www.lc.unsw.edu.au>

12. Grievances

All students should be treated fairly in the course of their studies at UNSW. Students who feel they have not been dealt with fairly should, in the first instance, attempt to resolve any issues with their tutor or the course convenors.

If such an approach fails to resolve the matter, the School of Humanities and Languages has an academic member of staff who acts as a Grievance Officer for the School. This staff member is identified on the notice board in the School of Humanities and languages. Further information about UNSW grievance procedures is available at:

<https://my.unsw.edu.au/student/atoz/Complaints.html>

13. Other Information

myUNSW

myUNSW is the online access point for UNSW services and information, integrating online services for applicants, commencing and current students and UNSW staff. To visit myUNSW please visit either of the below links:

<https://my.unsw.edu.au>

<https://my.unsw.edu.au/student/atoz/ABC.html>

OHS

UNSW's Occupational Health and Safety Policy requires each person to work safely and responsibly, in order to avoid personal injury and to protect the safety of others. For all matters relating to Occupational Health, Safety and environment, see

<http://www.ohs.unsw.edu.au/>

Special Consideration

In cases where illness or other circumstances produce repeated or sustained absence, students should apply for Special Consideration as soon as possible.

The application must be made via Online Services in myUNSW. Log into myUNSW and go to My Student Profile tab > My Student Services channel > Online Services > Special Consideration.

Applications on the grounds of illness must be filled in by a medical practitioner. Further information is available at:

<https://my.unsw.edu.au/student/atoz/SpecialConsideration.html>

Student Equity and Disabilities Unit

Students who have a disability that requires some adjustment in their learning and teaching environment are encouraged to discuss their study needs with the course convener prior to or at the commencement of the course, or with the Student Equity Officers (Disability) in the Student Equity and Disabilities Unit (9385 4734). Information for students with disabilities is available at: <http://www.studentequity.unsw.edu.au>

Issues that can be discussed may include access to materials, signers or note-takers, the provision of services and additional examination and assessment arrangements. Early notification is essential to enable any necessary adjustments to be made.

14. Weekly Seminars

Wk 1 (3 Mar) Introductory Seminar

This week will just be devoted to familiarizing students with the content, approach and assessment of the course; and to getting ourselves organized. We'll need to organize work-groups, each comprising five or more students, so we can facilitate effective seminar discussions, and cover more reading each week than any one of us can do alone. We will all read a selected article or book chapter each week (or equivalent) from the Study Kit, but each individual will be expected to read an extra article/chapter and be ready to discuss it in the seminar. We'll allow some time at the end of each seminar for you to work out with your group what further reading you'll do for the following week.

Wk 2 (10 Mar) What's in a Name: 'Women's/Feminist/Gender' Studies?

First, we should note that while this week is focused on the debate surrounding 'women's' versus 'gender' history (or studies), some authors do not present their works as specifically one or the other. In addition, as 'gender' became the more trendy term, it was not uncommon for authors to refer to ordinary women's histories as gender histories even where the analysis of gender constructs was not central.

Re debates on women's vs gender (as an aspect of postmodern) history, some examples are reprinted in the Feminist History Reader, and will be considered in the week on the 'Linguistic Turn' (Joan Wallach Scott has led the field of gender+postmodern history).

Among the general questions to consider this week is why some scholars in Women's History/Studies would have been critical of (perhaps threatened by) the trend to change the name of 'Women's Studies' to 'Gender Studies'; and whether gender history/studies (centred on the analysis of social constructions of gender) necessarily represented an entirely new or more radical or necessarily superior approach. For example, in her recent book *History Matters: Patriarchy and the Challenge of Feminism* (2006), Judith Bennett accuses 'gender' history and the language used in it of diluting feminism or making it more acceptable to the 'malestream'; coopting feminism, in other words. It's not unusual to find people claiming that gender history/studies is more 'inclusive' as it does not ignore men, as if women's studies ever did that and as if there's no need still today for studies focused on women (to redress the imbalance caused by treating males as the human 'norm').

One work-group could perhaps read some of Spongberg's history of women's history (and/or a chapter from Bonnie Smith, on pre- and early 2nd Wave women's histories). Another could bring to the discussion some reflections on apparent differences between early and recent women's (not gender) histories. Is it really the case, as conventional wisdom would have it, that 'women's' histories are necessarily less feminist or less theorized/sophisticated than 'gender' histories? I've included some potential examples below, but the possibilities are endless.

For a reading that defines gender history at length (Q1 below); Scott's famous 'manifesto' is the most obvious example (Scott, Joan Wallach, 'Gender: A Useful Category of Historical Analysis', *American Historical Review*, vol. 91, no. 5 (1986), pp. 1053–75. This is also the intro to her book: *Gender and the Politics of History*, New York: Columbia University Press, 1988. Otherwise, the other questions listed below should provide some guidance for reading up on gender history/studies and debates surrounding its difference from women's history/studies (its value, the dangers attached to it, its ostensible superiority, and so on). Of course, *The Feminist History Reader* would be very useful this week, too.

Kit Reading

Judith M. Bennett, *History Matters: Patriarchy and the Challenge of Feminism*, Philadelphia: University of Pennsylvania Press, 2006 (Ch. 2: 'Feminist History and Women's History'), pp. 6-29

Questions for Discussion:

- I. *What should a gender history be about? (cf. Scott, Cranny-Francis, Jay, the FHReader etc.)*
- II. *It has frequently been assumed that gender history is a superior form of feminist history to women's history. Why? And is it necessarily? (One way of tackling the question might be to compare two recent feminist histories, one that purports to be a 'gender history'—albeit focused centrally upon women—and another that is about women and not centrally about gender constructs. Is the 'gender history' necessarily superior with respect to its scholarship, level of conceptual sophistication or the understanding it offers of the topic under consideration?)*

- III. Some feminists were wary of 'gender history/studies' because it could, once again, render women invisible. The increasing popularity of histories/studies of masculinities in recent years (often by men) could be taken to be a case in point. Consider the example of one or more works focussed upon masculinities. How valuable a contribution to feminism or feminist history does it/they make?
- IV. A pioneer of women's studies in the U.S. once observed of the trend toward 'gender studies' (i.e., even calling women's studies departments 'gender studies') that the problem is that no one has ever liked the word 'woman'. It is liked even less in feminist studies today (as we will see in the postcolonial and Linguistic Turn weeks) with some arguing against the feminist tendency to universalize 'women' and thus avoiding the use of the term, and others dismissing the traditional 'biologist' approach of feminists to sex/the sexual body as natural/biological and gender ('woman/man', 'fe/male') as cultural/conditioned. The well-known article below by Moira Gatens predated Judith Butler's entry onto the stage of feminist/queer scholarship, with the implication that 'sex' is already 'gender' (as did Monique Wittig & Gayle Rubin). Apart from her contention that the body is not a blank slate but always already sexed (or gendered), what did Gatens want to achieve by problematizing the sex-gender distinction? Perhaps the central question raised by all this, however, is whether such critiques render our use of the term 'woman' untenable, and what the political implications of this are for feminism.

On Women's History:

- Note: Karen Offen *et al* (eds), *Writing Women's History: International Perspectives*, Hampshire and London: Macmillan, 1991, x2, is in two parts: 'Conceptual and Methodological Issues in Women's History' (e.g., Gisela Bock (Germany), 'Challenging Dichotomies: Perspectives on Women's History', and Ida Blom (Norway), 'Global Women's History: Organising Principles and Cross-cultural Understandings') and 'The State of the Art in Women's History' (the book contains individual essays on women's history in many countries: Nigeria, Brazil, Australia, Japan, India, Ireland, U.K., U.S., & several in Europe)
- Davis, Natalie Zemon, "'Women's History' in Transition: The European Case', *Feminist Studies*, no. 3, nos 3–4 (Winter 1975–6), pp. 83-103.
- Germer, Andrea, 'Feminist History in Japan: National and International Perspectives', *Intersections: Gender, History and Culture in the Asian Context*, Issue 9 (August 2003)—
<http://www.she.murdoch.edu.au/intersections/issue9/germer.html>
- Grimshaw, Patricia, *Colonialism, Gender and Representations of Race: Issues in Writing Women's History in Australia and the Pacific*, 1994 (x1)
-
- Scott, Joan W., Afterword: 'Feminism's History', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 387–98 (first published as part of a roundtable discussion on 'The Future of Women's History' in the *Journal of Women's History*, 2004; Scott was one of the prime advocates of both gender and postmodernist history)
- Smith, Bonnie, *The Gender of History: Men, Women, and Historical Practice*, Harvard University Press, 1998
- Spongberg, Mary, *Writing Women's History since the Renaissance*, Hampshire and New York: Palgrave Macmillan, 2002
- Stock-Morton, Phyllis, 'Finding Our Own Ways: Different Paths to Women's History in the United States', in *Writing Women's History* (above), pp. 59–77
- Wohr, Ulrike, 'Women's History in Japan: The Reconstruction of the Past in Takamure Itsue's 'The History of Woman' (Josei no rekishi)' (German title but article in English), *Monumenta Nipponica* – vol. 60, no. 2 (Summer 2005), pp. 272-275

Some examples of women's history:

- Ackroyd, Joyce, 'Women in Feudal Japan: *Transactions of the Asiatic Society of Japan*, 3rd Series, vol. 7 (November **1959**), pp. 37–68 (PhD early fifties, but not on women, Prof. of J'ese language and literature at UQ by the 1970s)
- Beard, Mary Ritter, *Woman as Force in History: A Study in Traditions and Realities*, New York: Persea Books, 1987 (x1, first pub'd **1946** by an American historian who influenced the 2nd Wave—'Woman is and makes history.'—but who, according to Spongberg, was 'quite anti-feminist in its rhetoric, although not perhaps in sentiment', p. 169)
- Bowen Raddeker, Hélène, *Treacherous Women of Imperial Japan: Patriarchal Fictions, Patricidal Fantasies*, London and New York: Routledge, 1997
- Duby, G. and M. Perrot (eds), *A History of Women in the West*, Belknap Press of Harvard University Press, Cambridge Mas., 1992— 5 vols, (x1)
- Frances, Rae (works on the history of prostitution; Rae describes her approach as both women's and gender history)
- Johnson-Odim, Cheryl & Margaret Strobel (eds), *Expanding the Boundaries of Women's History: Essays on Women in the Third World*, Indiana University Press, 1992 (x1)
-

- Keddie, Nikki R. and Beth Baron (eds), *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, Yale University, 1991 (x2, look at the essays that are not 'gender' analyses)
- Kiddle, Margaret, *Caroline Chisholm*, Melbourne Uni Press, 1969 (x3, Kiddle died in 1958: book first published in the **fifties**)
- Rowbotham, Sheila, *A Century of Women: The History of Women in Britain and the United States*, London, New York etc: Penguin, 1997, 1999 (X, huge book, so just read the intro and some other bits to get a sense of her approach; could compare/contrast it with her well-known books of the 70s)
- Summers, Anne, *Damned Whores and God's Police: The Colonization of Women in Australia*, Penguin Books, 1975, 1994, 2002 (library has each edition)

(I've included above some material on Takamure Itsue, prewar anarcho-feminist & founder of women's history in Japan; however, Germer's essay, which can be downloaded from *Intersections*, only contains bits on her and women's history in a broader piece on 'feminist history in Japan').

On Gender & Gender History:

- Bock, Gisela, 'Women's History and Gender History: Aspects of an International Debate', in Sue Morgan, (ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp.
- Lake, Marilyn, 'Women, Gender and History', *Australian Feminist Studies*, nos 7 & 8 (Summer 1988)
- Rendall, Jane, 'Uneven Developments: Women's History, Feminist History, and Gender History in Great Britain', in Karen Offen *et al* (eds), *Writing Women's History: International Perspectives*, Macmillan, 1991, pp. 45-57
- Corfield, Penelope J. & June Purvis and Amanda Weatherill, 'History and the Challenge of Gender History', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 116–29

- Cranny-Francis, Anne *et al*, *Gender Studies: Terms and Debates*, Palgrave Macmillan, 2003 (x3)
- Curthoys, Ann, 'Gender Studies in Australia: a History', *Australian Feminist Studies*, vol 14, no. 30 (1999), pp. 19–38
- Gatens, Moira, 'A Critique of the Sex/Gender Distinction', in Sneja Gunew (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991 (first published in J. Allen and P. Patton, eds, *Beyond Marxism?*, 1983), pp. 139–5
- Jay, Nancy, 'Gender and Dichotomy', in Sneja Gunew (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991, pp. 89–106 (a good critique of the logic/workings of binaristic gender constructs)
- Roper, Michael, 'Recent Books on Masculinity', *History Workshop Journal*, 29, Spring, 1990
- Wittig, Monique (there doesn't look to be much by her in English—just *The Straight Mind and Other Essays*, 1992, or *The Lesbian Body*, 1986; Butler's debt to her is discussed in Rosi Braidotti's *Metamorphoses*, Polity, 2002, however)

Some examples of 'Gender History':

- Andaya, Barbara Watson, *Other Pasts: Women, Gender and History in Early Modern Southeast Asia*, Center for Southeast Asian Studies, University of Hawai'i at Manoa, 2000 (essays in this could be contrasted with each other with respect to women's vs gender history approaches)
- Bowen Raddeker, Hélène, 'Anarchism, Feminism and Subjectivity in Imperial Japan: The Gendered Circumstances and Identities of Three Infamous Women', *Lilith*, vol. 14 (2005), pp. 27–40
- Carden-Coyne, Ana, 'Classical Heroism and Modern Life: Bodybuilding and Masculinity in Turn-of-the-Century Australia', *Journal of Australian Studies*, no. 63, 1999
- Cohen, Jeffrey Jerome and Bonnie Wheeler (eds), *Becoming Male in the Middle Ages*, New York and London: Garland Publishing Inc., 2000, 1997
- Dawson, Graham, *Soldier Heroes: British Adventure, Empire, and the Imagining of Masculinities*, London and New York, Routledge, 1994
- Dearborn, Mary V. *Pocahontas's Daughters: Gender and Ethnicity in American Culture*, 1986
- Frances, Rae (works on the history of prostitution; Rae describes her approach as both women's and gender history)

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- Furth, Charlotte, 'Androgynous Males and Deficient Females: Biology and Gender Boundaries in Sixteenth- and Seventeenth-Century China', *Late Imperial China*, vol. 9, no. 2, (Dec 1988), pp. 1–31
- Hansen, Debra Gold, *Strained Sisterhood; Gender and Class in the Boston Female Anti-Slavery Society*, 1993
- Louie, Kam and Louise Edwards, 'Chinese Masculinity: Theorizing Wen and Wu', *East Asian History*, no. 8 (December 1994), pp. 135–48
- and Morris Low (ed.), *Asian Masculinities: the Meaning and Practice of Manhood in China and Japan*, London and New York: Routledge, 2003.
- Mangan, J. A. & J. Walvin (eds), *Manliness and Morality: Middle-class Masculinity in Britain and America*, Manchester University Press, 1987, Introduction
- Murphy, Peter F. (ed.), *Fictions of Masculinity: Crossing Cultures, Crossing Sexualities*, New York, N.Y. University Press, 1994
- O'Brien, Anne, 'The Case of the Cultivated Man: Class, Gender and the Church of the Establishment in Interwar Australia', *Australian Historical Studies*, no 107 (October 1996)
- Roper, M. & J Tosh (eds), *Manful Assertions: Masculinities in Britain since 1800*, London: Routledge, London, 1991 ('Introduction: Historians and the politics of masculinity')
- Sanders, Eve Rachele, *Gender and Literacy on Stage in Early Modern England*, 1998

- Scates, Bruce, 'Mobilizing Manhood: Gender and the Great Strike in Australia and Aotearoa/New Zealand', *Gender and History*, vol. 9, no. 2 (August 1997), pp. 285-309
- Silverblatt, Irene, *Moon, Sun, and Witches: Gender Ideologies and Class in Inca and Colonial Peru*, Princeton, N.J., Princeton University Press, 1987
- Sinha, Mrinalini, *Colonial Masculinity: The 'Manly Englishman' and the 'Effeminate Bengali' in the Late Nineteenth Century*, Manchester University Press, 1997
- Stafford, Pauline and Anneke B. Mulder-Bakker, *Gendering the Middle Ages*, Oxford U.K. and Malden U.S.A.: Blackwell Publishers, 2001
- Wiesner, Merry E., *Women and Gender in Early Modern Europe*, Cambridge University Press, 1993, 2000

Wk 3 (17 March) The Traditional Disciplines: Feminist Critiques & Alternatives

The topic this week concerns ways in which feminist scholars have critiqued 'malestream' disciplines (queer critiques of heteronormativity in traditional scholarship could also be considered, though week four is on that topic). Students not majoring in History are encouraged to find works on challenges mounted in other disciplines (Philosophy, English/literary criticism, Sociology, and so forth).

For reading this week, apart from debates reproduced in *The Feminist History Reader*, essays in older, interdisciplinary collections such as *Feminist Challenges* (1986) or *A Reader in Feminist Knowledge* (1991) would be useful. The latter's Part Two contains essays on Women's/Feminist Studies and mainstream academia, Part Five is on Philosophy with well-known essays by Elizabeth Grosz and Moira Gatens, and Part Ten contains essays relevant to questions below on socialist feminist 'interventions'.

Allen's article may have been written as early as the mid-1980s, but it represents a good critique of conventional empiricist history—namely, the positivist demand for empirical evidence on the part of conservatives such as Geoffrey Elton, which, she argues, has contributed to the marginalization of histories of women. The critique is of course relevant to other disciplines as well.

Kit Reading

Judith Allen, 'Evidence and Silence: Feminism and the Limits of History', in Carole Pateman and Elizabeth Gross/Grosz (eds), *Feminist Challenges: Social and Political Theory*, Sydney, London and Boston: Allen & Unwin, 1986, pp. 173–89

Questions for Consideration/Discussion:

- I. *Even by the mid-70s feminist scholars were critiquing much more than the traditional silences/exclusions concerning women in history and other disciplines. How did works such as those by leading historians, Joan Kelly, Judith Allen, Natalie Zemon Davis, illustrate this? (eg., periodization in history was one issue challenged by both Kelly and Davis as androcentric; and while empiricism or positivism has long been critiqued by postmodernists, Allen criticized it as androcentric)*
- II. *How have feminist scholars challenged traditional disciplines other than History?*
- III. *Traditional political ideologies such as Marxism also came under fire from feminists, Campioni and Gross being amongst them. Does their critique of Marxism seem applicable to socialist-feminist approaches such as Rowbotham's or Kelly's?*

- IV. More recently, feminist historians are of course still critiquing the androcentrism of History's 'malestream'. What do Bonnie Smith, Mary Spongberg etc have to say about the discipline's androcentric or masculinist biases still today? (These are books, so students in one work-group might like to pick one each, and not necessarily read it all.)
- V. Use an example of queer scholarship (eg., an article) to demonstrate queer challenges to academia and central concerns.
- VI. What does 'historicism' have to do with feminist ethics, according to Colebrook? (Note that Joan Scott often discusses it, too.)

Readings:

For queer scholarship, see the above list or Wk4, or queer/GLBT readers; for feminist critiques of other disciplines see above list, section b, Interdisciplinary Feminist Theory/Scholarship.

Note that *Feminist Challenges* (above: library x4 copies) contains critiques of other disciplines as well; eg., Liz Grosz on traditional Philosophy versus Feminist Studies, specifically French feminism: Luce Irigaray, Julia Kristeva etc)

Gunew, Sneja (ed.), *A Reader in Feminist Knowledge*, London & New York: Routledge, 1991

Joan Kelly-Gadol, 'The Social Relations of the Sexes: Methodological Implications of Women's History', in Sandra Harding (ed.), *Feminism and Methodology: Social Science Issues*, Indiana University Press, 1987, pp. 15–28 (a well-known essay first published in the 70s; more or less Marxist in style, good on androcentric periodization in history and other issues)

Spongberg, Mary, *Writing Women's History since the Renaissance*, Hampshire and New York: Palgrave Macmillan, 2002

Bennett, Judith M., 'Feminism and History', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 59–73 (x2, also defends 'patriarchy')

Campioni, Mia and Elizabeth Gross, 'Love's Labours Lost': Marxism and Feminism', in Sneja Gunew (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991 (x3, first published, 1983), pp. 366–97

Weigand, Kate, *Red Feminism: American Communism and the Making of Women's Liberation*, London: John Hopkins University Press, 2001

Colebrook, Claire, 'Feminist Ethics and Historicism', *Australian Feminist Studies*, vol. 11, no. 24, 1996

Curthoys, Ann, 'Women's Liberation and historiography', *Arena*, April 1970 (on Australian history)

Davis, Natalie Zemon, 'Women on Top: Symbolic Sexual Inversion and Political Disorder in Early Modern Europe', in Barbara A. Babcock, ed., *The Reversible World: Symbolic Inversion in Art and Society*, pp. 147-190. Ithaca, N. Y.: Cornell University Press, 1978 (x2, Davis is/was a highly respected feminist, new cultural historian of early modern France; among other things, this famous essay signposted the trend toward gender history).

Gross (later Grosz), Elizabeth, 'Conclusion: What is Feminist Theory?', in Carole Pateman and Elizabeth Gross/Grosz (eds), *Feminist Challenges: Social and Political Theory*, Sydney, London and Boston: Allen & Unwin, 1986, pp. 190–204 (an important essay, and not specifically on history)

Kearns, Katherine, *Psychoanalysis Historiography, & Feminist Theory*, Cambridge U.K., New York & Melbourne: Cambridge University Press, 1997—X, not easy reading, but good on gendered history, e.g., in Bloch, Elton etc, and often amusing, eg., on their masculinist demands for the 'plain language of butchers and bakers' (as she puts it) in works of history

- Kelly, Joan, 'The Doubled Vision of Feminist Theory', in Judith L. Newton, Mary P. Ryan & Judith R. Walkowitz (eds), *Sex and Class in Women's History* (History Workshop Series), London, Boston, Melbourne and Henley: Routledge & Kegan Paul, 1983, pp. 259–70 (x1)
- Kelly-Gadol, Joan, 'The Social Relations of the Sexes: Methodological Implications of Women's History', in Sandra Harding (ed.), *Feminism and Methodology: Social Science Issues*, Indiana University Press, 1987 (x1, first published, mid-70s, a classic, good on things like androcentric periodization in history and Marxist-style class analyses of women's oppression; also an early advocate of 'gender' analysis)
- Rowbotham, Sheila (early works by her such as *Women, Resistance and Revolution* and *Woman's Consciousness, Man's World* were very well-known examples of socialist-feminist history, and could be considered in connection with the second and third questions—several copies in library)
- Smith, Bonnie, *The Gender of History: Men, Women, and Historical Practice*, Harvard University Press, 1998 (e.g., chapter on 'men and facts')
- Sponberg, Mary, *Writing Women's History since the Renaissance*, Hampshire and New York: Palgrave Macmillan, 2002

Wk 4 (24 Mar) Studying Sexualities; Queering Scholarship

While this week is partly on Sexuality Studies—its development, importance and concerns—we also begin to consider that part of it that goes by the name of 'Queer Studies'. Important things to note about queer politics and studies are firstly that it represented a political reaction against the 'identity politics' of Second Wave Women's Liberation and also Gay Liberation (ie., embracing an identity as a 'woman', or 'gay/lesbian') which queer advocates see as more conservative because too exclusive, constrictive, conformist, and so on.

However, the queer approach to identity or subjectivity as decentred/acentric, hence multiple and fluid rather than being fixed (on some centre, core or essence) has also been just one expression of postmodern approaches to identity. We will focus on changing approaches to subjectivity in a later week after the week generally on postmodernism/the 'Linguistic Turn', but it will help you to understand the material this and next week if you understand that 'identity politics' has been critiqued on philosophical/logical grounds for being essentialist (and thus too narrow, constricting etc); on practical grounds Gay Lib or radicalesbian feminism has also been seen as a mirror image or mere inversion of institutionalized heterosexuality in some respects (for eg., their not being inclusive enough of intersex or transsexual individuals).

Secondly, as suggested above, there have been tensions with some feminists (not only, but perhaps especially radicalesbian-feminists), an issue we focus on next week;

Note that this week there are two articles in the Kit, unusually, because I wanted to set Donna Penn's article on issues in lesbian history partly as an introduction to 'queer' approaches to scholarship, but also felt that Judith Butler (the 'queen of QT') could not be excluded from a week such as this. This article by JB is not specifically about QT, however, but rather about the political dangers involved in treating 'gender' as the preserve of feminists and sexuality as the proper concern of gay/lesbian/queer scholars. Different groups could nominate which of the two articles they'll read.

Kit Reading

Judith Butler, 'Against Proper Objects', in Elizabeth Weed and Naomi Schor (ed.), *Feminism Meets Queer Theory*, Bloomington and Indianapolis: Indiana University Press, 1997, pp. 1–30

OR

Donna Penn, 'Queer: Theorizing Politics and History', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 232–41

Questions for Discussion:

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- I. *Why do authors of studies in sexuality/s see it to be an important focus of study? What approaches or methods do they recommend?*

 - II. *The debate on lesbian history from the Feminist History Reader (Faderman, Jeffreys and Vicinus) partly concerns the question of whether lesbian (or lesbian-like) historical subjects really did 'it'. Which is the more heterocentric approach: centring women's intimate relationships and sexual identities upon 'compulsory genital activity' or 'desexualized reading[s] of lesbian relations'? (editor, p. 212)*

 - III. *When Carolyn Williams asked the question of whether feminism and queer theory are 'allies or antagonists', she was probably referring partly to a phenomenon noted by Judith Butler (feminist & the so-called 'queen of queer theory') that, according to some gay or queer scholars, gender is the 'proper object' of feminist inquiry whilst sexuality is their own. For Butler, however, 'it would be as much a mistake to hand over the thinking on sexuality to feminism...as it would be to hand it over to lesbian and gay studies', Explain Butler's position (in 'Against Proper Objects').*

 - IV. *What, according to Donna Penn and other feminist advocates of 'queering history', are its advantages over more conventional gay/lesbian approaches?*

 - V. *Though postmodern feminist and queer theory constitute recent exceptions to the rule, the contents 'blurb' for Richardson's book acknowledges that 'little attention has traditionally been given to theorising heterosexuality' because it is 'taken for granted, as something that is "natural" and "normal". Theorising Heterosexuality questions this assumption...' If, indeed, heterosexual roles and relations had remained fixed through time and had not been differentiated also according to culture, there would be little point in writing histories of heterosexuality. Demonstrate the importance of historicizing heterosexual norms and practices by reference to this or other works of history.*

On the history/studies of sexualities/

(Note that texts specifically on queer studies, and feminist-queer relations/tensions are listed for next week)

- Dean, C. J., 'The Productive Hypothesis: Foucault, Gender, and the History of Sexuality', *History and Theory*, vol. 33 (1994), pp. 271–96
- Faderman, Lillian, 'Who hid lesbian history?', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 205–11 (first published 1979)
- Foucault, Michel, *The History of Sexuality, Vol. I, An Introduction*, Ringwood: Penguin, 1990 (first published 1978, 3 vols)
- Halperin, David, 'Is there a History of Sexuality?', *History and Theory*, vol. 28 (1989), pp. 257–74
- Jeffreys, Sheila, 'Does it matter if they did it?', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 212–18 (another essay by her in Richardson)
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- Nye, Robert, 'The History of Sexuality in Context: National Sexological Traditions', *Science in Context*, vol. 4 (1991)
- Padgug, R., 'Sexual Matters: On Conceptualising Sexuality in History', *Radical History Review*, vol. 20 (1979), pp. 2–23
-

- Richardson, Diane (ed.), *Theorising Heterosexuality: Telling it Straight*, Buckingham: Open University Press, 1996 —x2, includes essays on the heterosexualization of gender (Jeffreys), or homosexual relations such as 'Which one's the man? The heterosexualisation of lesbian sex' by Tamsin Wilton
- Vicinus, Martha, 'Lesbian History: All theory and no facts or all facts and no theory?', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 219–31
- Weeks, Jeffrey, *Sexuality*, New York: Routledge, 2003
- et al (eds), *Sexualities and Society; A Reader*, Cambridge: Polity, 2003

Examples of the history/study of sexualities:

- Brewer, Carolyn, 'Baylan, Asog, Transvestism, and Sodomy: Gender, Sexuality and the Sacred in Early Colonial Philippines', *Intersections*, Issue 2 (May 1999), pp. 1–20—at <http://www.sshe.murdoch.edu.au/intersections/>
- Damousi, Joy, *Depraved and Disorderly: Female Convicts, Sexuality and Gender in Colonial Australia*, 1997
-

- Duby, G. and M. Perrot (eds), *A History of Women in the West*, Belknap Press of Harvard University Press, Cambridge Mas., 1992— (5 vols, those essays on sexualities)
- Eder, F. and L. Hall & G. Hekma (eds), *Sexual Cultures in Europe: National Histories and Sexual Cultures in Europe: Themes in Sexuality*, Manchester University Press, 1999
-

- Ellingson, Stephen and M. Christian Green (ed.), *Religion and Sexuality in Cross-cultural Perspective*, New York and London: Routledge, 2002
- Frances, Rae, 'Sex Workers or Citizens? Prostitution and the Shaping of Settler Society', *International Review of Social History* (November 1999)
- Gutiérrez, Ramon A., *When Jesus Came the Corn Mothers Went Away: Marriage, Sexuality and Power in New Mexico, 1500–1846*, Stanford, Stanford University Press, 1991 (x1, plus online access; famous work)
- Hershatter, Gail, 'Sexing Modern China', in Hershatter et al (eds), *Remapping China: Fissures in the Historical Terrain*, Stanford University Press, 1996, pp. 77–93
-

Karras, Ruth Mazo, *Common Women: Prostitution and Sexuality in Medieval England*, 1996

King, Katie, 'The Situation of Lesbianism as Feminism's Magical Sign: Contests for meaning and the US Women's Movement, 1968 – 1972', *Communication* 9 (1986), pp. 65-91
 Lavrin, Asunción (ed.), *Sexuality and Marriage in Colonial Latin America*, Lincoln, Nebr., University of Nebraska Press, 1989
 Manderson, Lenore and Margaret Jolly (eds), *Sites of Desire, Economies of Pleasure: Sexualities in Asia and the Pacific*, Chicago University Press, 1997 (x1)
 McClintock, Anne, *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*, London and New York, Routledge, 1995
 McGinn, Thomas A.J., *Prostitution, Sexuality, and the Law in Ancient Rome*, 1998

Porter, R. and Mikulas Teich (eds), *Sexual Knowledge, Sexual Science: History of Attitudes to Sexuality*, Cambridge: Cambridge University Press, 1994
 Roper, Lyndal, *Oedipus and the Devil: Witchcraft, Sexuality and Religion in Early Modern Europe*, London and New York: Routledge, 1994 (x1)
 Vicinus, Martha, 'Lesbian Peversity and Victorian Marriage: The 1864 Codrington Divorce Trial', *Journal of British Studies*, vol. 36, no. 1 (1997), pp. 70–98
 Wiesner-Hanks, Merry E., *Sexuality and Religion in Early Modern Europe*, London and New York: Routledge, 1994 (X)
 ——— *Christianity and Sexuality in the Early Modern World: Regulating Desire, Reforming Practice*, New York and London, Routledge, 2000 (X, or other works on gender or sexuality)
 Corber, Robert J. and Stephen Valocchi, *Queer Studies: An Interdisciplinary Reader*, Malden U.S.A., Oxford U.K. etc: Blackwell Publishing, 2003 (transnational focus, with some essays on Asia, and some history: e.g., Lisa Duggan, 'The Trials of Alice Mitchell: Sensationalism, Sexology, and the Lesbian')

Week 5 (31 Mar) Queer Studies/Politics 'Versus' (?) Feminism

It is not surprising that some feminists have been suspicious of a political approach to liberation that not only blurs the boundaries between male and female—in a critique of biological essentialism and too binaristic views of just two sexes or genders—but rejects the very categories of 'male/female' or 'woman/man'. After all, First and then Second Wave Feminism set out to liberate women from the oppression/subjugation, discrimination, second-class status etc that has long been typical of patriarchy/s. Although she is generally regarded as a feminist, Judith Butler has been explicit about how 'Woman' (and thus 'women's oppression' etc) can no longer be the organizing political principle of feminism.

The question is therefore whether there still is any place/need for feminism or for individuals who identify as 'feminists'. However, one obvious feminist objection to queer critiques is that one may accept that splitting the world into (only) two distinct sexes/genders (and sexualities) is too neat, binaristic and also implicitly heteronormative, while also accepting that an identity as a woman or feminist is only one of a number of possible identities for any individual (eg., race, class, religion etc), BUT still recognize that the world categorizes some of us as 'female/women' and continues to discriminate against or marginalize us on that basis.

Apart from those who identify as queer feminists such as Butler, amongst the other feminists who have critiqued queer or postmodernist politics there have been liberals and leftists and also (especially) radical feminists and radicalesbian feminists. Sheila Jeffreys is a leading example of the latter—a trenchant critic of queer politics and the related (so-called) ‘sex-positive’ trend in feminism. However, there have also been theoretical/political tensions between Butler and ‘French Feminism’ (headed by Luce Irigaray, Hélène Cixous, Julia Kristeva), which one might describe as a European variant of radical feminism in its ‘sexual difference’ style, albeit one that was/is focused on (Freud, Lacan &) psychoanalysis and considerably more refined conceptually than the North American etc politics normally termed radical feminism. Tensions can certainly be seen, therefore, in the interview in *Feminism Meets QT* between Butler and Rosi Braidotti (an Australian adherent of the ‘FF’ school of thought), though they were smoothed over to some extent in later works such as Butler’s *Undoing Gender* and Braidotti’s *Metamorphoses*.

Kit Reading

Robert J. Corber & Stephen Valocci (eds), *Queer Studies: An Interdisciplinary Reader*, Oxford: Blackwell Publishing, 2003 (Intro.), pp. 1-17

- I. *What have some of the tensions been between feminism (in general) and advocates of ‘queer’ politics and scholarship? (c.f. Rudy)*

- II. *From a feminist point of view, is queer theory/politics essentially radical and liberatory, or reactionary (and, some have suggested, ‘male-identified’)?*

- III. *Trace the differences between Butler and Braidotti. For eg., was Butler correct in seeing ‘French Feminist’ theory as biologically essentialist about the sexes/genders? At times they can sound that way (eg., Kristeva, in ‘Women’s Time’), but according to FF theory one acquires a gender identity not due to biology but through the acquisition of language and identification with the roles of a mother or father. Were their differences overcome entirely in their later works (mentioned above)?*

- IV. *C. Jacob Hale (listed below) has observed—citing Gayle Rubin’s essay, ‘Of Catamites and Kings: Reflections on Butch, Gender, and Boundaries’—that ‘there are more ways to be butch’ than ‘there are ways for men to be masculine’. Explain what they mean while also elaborating on whether and how ‘queer’ politics has had more of an impact on the sexual minority communities discussed than ‘lesbian feminist’ politics.*

Readings

(for a list of works on the ‘sexual difference’ school of ‘French Feminism’—ie., the psychoanalytic feminism of Irigaray, Cixous, Kristeva, Braidotti, Grosz etc—see the earlier lists, p. 19)

Weedon, Chris, *Feminism, Theory and the Politics of Difference*, Oxford, Blackwell Publishers, 1999 (x1, chap. 3 on lesbianism, feminism and queer theory)

Weed, Elizabeth & Naomi Schor (ed.), *Feminism Meets Queer Theory*, Bloomington and Indianapolis: Indiana University Press, 1997 (library x1), apart from the Kit chapter last week by Butler, there are also interesting interviews with her & others such as Rosi Braidotti; also, any works by Butler would be useful for this week)

- Rudy, Kathy, 'Radical Feminism, Lesbian Separatism, and Queer Theory', *Feminist Studies*, Spring 2001, vol. 27, no. 1, 191–22.
- Williams, Carolyn, 'Feminism and Queer Theory: Allies or Antagonists?', *Australian Feminist Studies*, vol. 12., no. 26 (1997), pp. 293-298
- Rubin**, Gayle, 'Of Catamites and Kings: Reflections on Butch, Gender, and Boundaries', in Joan Nestle (ed.), *The Persistent Desire: A Femme-Butch Reader*, Boston: Alyson, 1992 (x1)
- Hale, C. Jacob, 'Leatherdyke Boys and Their Daddies: How to have sex without women or men', in Robert J. Corber and Stephen Valocchi, *Queer Studies: An Interdisciplinary Reader*, Malden U.S.A., Oxford U.K. etc: Blackwell Publishing, 2003, pp. 61–70

- Gatens**, Moira, 'A Critique of the Sex/Gender Distinction' in J. Allen & P. Patton (eds), *Beyond Marxism? Interventions after Marx*, Sydney, Intervention Publications, 1983 (a famous essay also included in other collections)
- Halberstam, Judith, *Female Masculinity*, Duke University Press, 1998 (on female or feminine masculinity, drag kings etc, see also Marjorie Garber, Eve Sedgwick, Judith Butler)
- Harne, Lynne and Elaine Miller (eds), *All the Rage: Reasserting Radical Lesbian Feminism*, London: Women's Press, 1996
- Jagose, Annamarie, *Queer Theory*, Carlton South, Melbourne: Melbourne University Press, 1996.
- Jeffreys**, Sheila (works by: a leading radicalesbian feminist critic of Queer politics/)
- Manderson, Lenore and Margaret Jolly, *Sites of Desire/Economies of Pleasure: Sexualities Across Cultures in Asia and the Pacific*, Chicago University Press, 1997
- Joan Nestle (ed.), *The Persistent Desire: A Femme-Butch Reader*, Boston: Alyson, 1992
- Prosser, Jay, *Second Skins: the Body Narratives of Transsexuality*, New York: Chichester, Columbia University Press, 1998
- Richardson, Diane (ed.), *Theorising Heterosexuality: Telling it Straight*, Buckingham: Open University Press, 1996
- Sedgwick**, Eve, *Between Men: English Literature and Male Homosocial Desire* (1985). Famous queer works: *Epistemology of the Closet* (1990) & *Tendencies* (1993)

Wk6 (7 April) a) The 'Linguistic Turn' (ie., post- modernism/structuralism)

There are two parts to this week's topic, so please don't forget about the section on critiques of empiricist expectations of scholarly objective and impartial scholarship.

First, let me note that the term 'postmodern' is commonly used as a blanket term covering more specific terms such as 'poststructuralist' thinking and 'deconstruction'—associated with the 'linguistic turn' which is called that because of its central focus on language/discourse (and representation). This week we'll all read some of the first chapter of my book, *Sceptical History*, which seeks to introduce tertiary students of history in particular to 'Feminist and Postmodern Approaches in Practice' (the book's subtitle). This chapter focuses specifically on the postmodern critique of conventional empiricist history, but other chapters in the book (on identity/subjectivity and 'difference', and the 'positioned' subject) discuss interdisciplinary feminist and other theory. Note that I couldn't include the whole chapter in the Kit due to copyright issues, but the '6 principles/guidelines' mentioned below are discussed/explained in detail after p. 33.

A likely piece for further reading and discussion is a rather spirited debate on poststructuralist readings of gender from 1994 to 1996 from the *Women's History Review* (U.K.), which has been reproduced in *The Feminist History Reader*.

Note that there is a second part to this week specifically on critiques of so-called objective, value-free scholarship, and another Kit reading associated with that.

Kit Reading

Hélène Bowen Raddeker, *Sceptical History: Feminist and Postmodern Approaches in Practice*, London and New York: Routledge, 2007 (part of Ch. 1: 'History, Postmodern Critique and Alternative Visions'), pp. 19-33

Questions for Discussion

- I. Which of the 6 principles/guidelines for a postmodernist practice of history that are set out by HBR on p. 33 do you see to be potentially the most useful for your own research? (not necessarily in History)
- II. Joan Wallach Scott is famous not just as an advocate of feminist poststructuralist history, but for leading the field. What are the methods that she sees as central to the practice of this type of history? (cf. Scott's 'After History?' and/or my chapter's commentary on it, after p.33)
- III. Imagine you were embarking on some particular research project in gender history (or other scholarship), and seeking to apply the 3 principles Scott sets out. What would your central focus and approach be?
- IV. The exchange between Hoff and others in the pages of the *Women's History Review* was not just 'spirited' but at times vitriolic. Why? What was at stake in the debate for women/feminists, at least in the minds of critics of poststructuralism?
- V. Jane Flax is not discussing history but her account of 'postmodernism and gender relations', which includes a critique of (humanist, rationalist, empiricist) Enlightenment thought, is certainly pertinent. What does she see to be the benefits to feminist scholarship of postmodern analyses?
- VI. What does Chris Weedon see as central to postmodern approaches to gender (in the chapter of that name)?
- VII. As a work of postmodernist history, consider Scott's *Only Paradoxes to Offer* (about the history of feminism in France), discussing what makes it 'postmodernist'.

Readings:

(also, see list on feminism and postmodernism earlier in the Guide, for general works that could also be useful)

Bowen Raddeker, *Sceptical History*, Chap. 1

Butler, Judith, 'Contingent Foundations: Feminism and the Question of Postmodernism', in *Feminist History Reader*, pp. 197-202

Felski, Rita, 'Whose Postmodernism?', *Thesis Eleven*, no. 32, 1992, pp. 129-40

Flax, Jane, 'Postmodernism and Gender Relations in Feminist Theory', in Linda J. Nicholson (ed.), *Feminism/Postmodernism*, New York and London: Routledge, 1990, pp. 39-62

(not on history, specifically, but good on postmodernist critique of Enlightenment derived, modernist-humanist thought)

- Himmelfarb, Gertrude (a conservative: anti-feminist and anti-postmodernist) vs others on postmodernism and history in *Postmodern History Reader* (e.g. Elam, Ermarth, Kelly, Spiegel)
- Hoff, Joan, & Susan Kingsley Kent and Caroline Ramazanoglu, 'Gender as a Postmodern Category of Paralysis', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 175–90 (debate on poststructuralism from British-based *Women's History Review*, 1994–96)
- Riley, Denise, *Am I That Name? Feminism and the Category of 'Women' in History*, 1988 (excerpt from first chapter in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 149–59
- Rose, Sonya, Kathleen Canning, Anna Clark & Mariana Valverde, 'Gender History/Women's History: Is feminist scholarship losing its critical edge?', in Sue Morgan (ed.), *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 160–74 (debate on the impact of poststructuralism upon feminist history from the U.S.-based *Journal of Women's History*, 1993; since it partly concerns 'experience' there's a question on it under that week)
- Scott, Joan Wallach, 'Gender: A Useful Category of Historical Analysis', *American Historical Review*, vol. 91, no. 5 (1986), pp. 1053–75 (or the intro to her book: *Gender and the Politics of History*, New York: Columbia University Press, 1988)
- 'Deconstructing Equality-Versus-Difference: Or, The Uses of Poststructuralist Theory for Feminism,' in Anne C. Herrman and Abigail J. Stewart (eds), *Theorizing Feminism: Parallel Trends in the Humanities and Social Sciences*, Boulder: Westview Press, 1994
- 'After History?', in Keith Jenkins and Alun Munslow (eds), *The Nature of History Reader*, London and New York: Routledge, 2004, pp. 259–70 (first pub'd 1996; also her famous essay on 'experience' under later week)
- *Only Paradoxes to Offer: French Feminists and the Rights of Man*, Cambridge Mas. and London: Harvard University Press, 1996
- and Natalie Zemon Davis, 'Response to G.R. Elton on Feminist History,' *American Scholar*, vol. 55, no. 2 (Spring 1986), p. 286
- Spiegel, Gabrielle (ed.), *Practicing History: New Directions in Historical Writing after the Linguistic Turn*, New York and London: Routledge, 2005 (X, on order, featured under experience and differentiation week; books contains essays for and against postmodernism)
- Weedon, Chris, *Feminism, Theory and the Politics of Difference*, Oxford UK and Malden USA: Blackwell Publishers, 1999 (Chap. 5)

b) 'Objectivity' vs 'Positioned' (eg., feminist/queer) Scholarship

Scepticism about the claims of traditionalist ('empiricist/positivist') historians about 'good' history's hingeing upon consideration of the available evidence by impartial (dis-interested) scholars has long predated so-called 'postmodernism'. Even decades ago leftist historians (Marxists, anarchists), including some feminists, were suspicious of the conservative liberal pretensions involved in the view that only others are positioned or 'ideological' in their scholarship. Unlike Marxism, feminism etc, liberalism, it seems, is not an 'ideology', just as capitalist liberal democratic systems are supposedly 'classless'. Hence, since the purported 'death of Marxism' (and advent of 'postmodernity') many hold that we are now living in a 'post-ideological' age—where class differences and tensions, not surprisingly, are often overlooked.

'Feminist history' or studies, however, is by definition positioned, as is queer history or studies. Though some have wanted to retain the mantle ('cloak'?) of objectivity, perhaps partly to gain respectability in a field that was once more obviously dominated by empiricism,

feminist historians have often been amongst the most forthright in acknowledging their political standpoints. Joan Scott, Somekawa and Smith, and the many others who see no reason to deny their politics in their practice of history or other disciplines, have not been without their disagreements, however.

In the Kit reading, the authors cite the narrative theorist Hayden White, not surprisingly, since he long led the field of (radical/postmodernist/'sceptical') history theory. Something by him would be good reading for this week (see the lists at the end of the guide). One of the central points White emphasized is that historians ascribe meaning (in a moral or political fashion) to the events or processes they are seeking to interpret through the selection of conventional narrative plot structures for the stories they tell about the past (for example, heroic epic, tragedy, or farce). Because of this, history is essentially a literary (and fictive, and moral/political) endeavour; it's essentially about representation, not facticity.

Kit Reading

Ellen Somekawa and Elizabeth A. Smith, 'Theorizing the Writing of History or, "I Can't Think Why It Should Be So Dull, for a Great Deal of It Must Be Invention",' *Journal of Social History*, Vol. 22, No. 1 (Autumn, 1988), pp. 149-161

- I. Joan Scott, in 'After History?', is more cautious about 'presentism' than Somekawa and Smith? Why? Which position do you favour? (cf. Bowen Raddeker)
- II. What do you think of Somekawa's and Smith's proposition that the grounds for 'good' history should be shifted from the writer's ability to access the truth, objectively or disinterestedly, to the political ethics of an interpretation? There are dangers associated with such a position, as is illustrated in the 'history wars' (discussed by Ann Curthoys and John Docker).
- III. Bowen Raddeker (citing postmodernist historian/theorist, Keith Jenkins, *Rethinking History*, pp. 17–18) notes how, still, we seldom find amongst undergraduate history courses ones designed and taught from a **self-proclaimed** 'black Marxist-feminist' (or perhaps anarchist, or feminist or queer) perspective. We don't see courses entitled 'A Liberal History of Australia' either, however many of the latter there are in existence. Why is this?
- IV. Dominick La Capra (deconstructionist 'dialogic' historian, in *History and Reading*, p. 60) is one of many these days who criticize and try to circumvent the empiricist pretensions to authorial invisibility that are implicit even in the way histories are still commonly written (cf. readings in experimental history week on self-reflexivity). And of course this is not only the case with the discipline of History. An obvious example is the notion amongst traditionalists that 'Good' history is that in which history itself appears to be doing the speaking, hence the proscription of the subjective 'I'. The famous essay, 'The Discourse of History', by the very influential ('high'/late structuralist) cultural critic, Roland Barthes, comes to mind, since in this he criticized empiricist/positivist history for its recourse to a reality effect: i.e., for imagining that written history is a reflection of the 'Real', that we can reconstruct/recover past realities. With the help of Barthes (or Raddeker, chap. 1, part 2), discuss the linguistic/rhetorical conventions in history that reinforce the illusions of realism and objectivity.

- V. *To return to my opening point, however, one need not be a 'postmodernist' to practise 'interested' or frankly positioned history. Feminist history is that by definition. Discuss the various ways in which your own research will be frankly 'feminist' (or queer)?*

Readings:

(Note that some essays on oral history would be pertinent: e.g. Sherna Berger Gluck's 'Advocacy Oral History: Palestinian Women in Resistance', in Gluck, Sherna Berger and Daphne Patai, *Women's Words: The Feminist Practice of Oral History*, New York and London: Routledge, 1991, and other essays)

Appleby, Joyce, Hunt, Lynn and Jacob, Margaret, *Telling the Truth about History*, New York and London: W.W. Norton and Company, 1994

Boris, Eileen and Nupur Chaudhuri (eds), *Voices of Women Historians: the Personal, the Political, the Professional*, Bloomington and Indianapolis, Indiana University Press, 1999

Bowen Raddeker, *Sceptical History: Feminist and Postmodernist Approaches in Practice*, London and New York: Routledge, 2007, Chap. 1 (on Barthes, Chap. 1, part 2).

Colebrook, Claire, 'Feminist Ethics and Historicism', *Australian Feminist Studies*, vol. 11, no. 24, 1996

Curthoys, Ann and John Docker, *Is History Fiction?*, Sydney: UNSW Press, 2006, chapters entitled 'Anti-Postmodernism and the Holocaust', pp. 206–19, and 'History Wars', pp. 220–37 (Lang, below, could be read instead of the first chapter)

Flax, Jane, 'The End of Innocence', in Butler, Judith and Scott, Joan (eds), *Feminists Theorize the Political*, New York and London: Routledge, 1992, pp. 445–65 (not only on history, but relevant)

Friedman, Susan Stanford, 'Making History: reflections on feminism, narrative, and desire', in Keith Jenkins (ed.), *The Postmodern History Reader*, Routledge, 1997, pp. 231–36 (good on contradictory approaches within feminism re restoring the truth about women/feminism Vs a more or less PM, self-reflexive approach)

Himmelfarb, Gertrude, *The New History and the Old: Critical Essays and Reappraisals*, Cambridge, Mas. and London: The Belknap Press of Harvard University Press, 1987, p. 16 (a conservative critic of feminist and postmodernist history, essay first published in 1984).

— 'Telling it as you like it: postmodern history and the flight from fact' (first published in 1992), in Keith Jenkins (ed.), *The Postmodern History Reader*, London and New York: Routledge, 1997, pp. 158–74 (x2, one on OR)

Lang, Berel, 'Is it possible to misrepresent the Holocaust?', in *PHR*, pp. 426–33

Morgan, Sue & Keith Jenkins & Alun Munslow (eds), *Manifestos for History*, Routledge, 2007

Somekawa, Ellen and Elizabeth Smith, 'Theorizing the Writing of History or "I Can't Think Why It Should Be So Dull, For A Great Deal Of It Must Be Invention",', *Journal of Social History*, 1988, vol. 22, no. 1, p. 156.

Scott, Joan W., 'After History?', abridged version in Keith Jenkins and Alun Munslow (eds), *The Nature of History Reader*, London and New York: Routledge, 2004, Part Four: 'Endisms', Chap. 38 (X, on order)

Gross/Grosz, Liz (the classic essay by her in *Feminist Challenges*, listed above)

Wk 7 (14 Apr) What's in a Category? ('experience', 'difference', 'agency' etc)

First, we should note that in recent years some historians have been embracing a 'practical turn' in History, but a mere glance at the authors included in Gabrielle Spiegel's edited

collection, *Practicing History: New Directions in Historical Writing after the Linguistic Turn* (2005) indicates that this reaction against post-modernism/structuralism is hardly restricted to historians. Perhaps the feature in this sort of scholarship that is most telling is its counterposing to a purportedly narrow postmodernist focus on language/discourse, the categories of human 'practice', 'agency' and 'experience'. The Linguistic Turn's emphasis on language/discourse as 'prior to' human experience or subjectivity, that is, is taken to be too deterministic—so much so that it is thought to rule out human agency or free will.

Whatever we think of this particular issue, the debate reminds us that analytical categories are not 'innocent' or empty but premised upon certain assumptions or conceptual approaches. This proposition itself calls to mind the work of Joan Scott, once again, and not only her famous essay on the analytical category of 'experience' and its foundational status in traditional/empiricist history (i.e., personal experience as the basis upon which identities are built, and the basis for claims about the 'truth' of our perceptions/ideas, and those of our subjects of historical enquiry). The issue is intimately connected with identity, of course, and that in turn with 'difference'.

Scott, however, is representative of poststructuralist thinking in another way: the manner in which she wants us to focus our histories not so much on 'difference', as upon '**processes of differentiation**': i.e., competing *representations* of difference in an effort to circumvent essentialism in representations of sexual, cultural—indeed, any sort of 'identity'. This approach is often criticized by those who are wary of the basic principle seen to be associated with the Linguistic Turn, that everything is discourse and representation ('discourse unto death', as Catherine MacKinnon once put it; 'the world as text' etc). The book, *Practicing History*, basically engages with this (perceived) problem, contributors often doing so in the belief that, with such a 'narrow' focus, i.e., upon language/discourse/representation, what is overlooked is the 'real material world', material practices ('lived experience', eg., of oppression) and, importantly, human agency, as I noted above. In part, what Scott and others challenged is the empiricist notion that one's lived experience constitutes evidence for 'the truth'.

'Agency' has been a significant category of analysis in feminism for quite some time, basically posited in an effort to overcome the putative 'victim' approach of much of early Second Wave feminism that—for obvious and arguably legitimate activist reasons—pictured women mostly as the victims of 'patriarchy' (and/or capitalism) etc. Connected with this I have also included a question related to Second Wave debates within Feminist Studies concerning the problems associated with, and scholarly/political efficacy of, the concept of 'patriarchy'.

Kit Reading

Gabrielle M. Spiegel (ed.), *Practicing History: New Directions in Historical Writing after the Linguistic Turn*, New York and London: Routledge, 2005 (part of her introduction) pp. 18-26, & notes pp. 28-31

AND

Joan W. Scott, 'Experience', in Judith Butler and Joan W. Scott (eds), *Feminists Theorize the Political*, New York and London: Routledge, 1992, pp. 26–40

OR

Elizabeth Deeds Ernarth, 'Agency in the Discursive Condition', in Gabrielle M. Spiegel (ed.), *Practicing History: New Directions in Historical Writing after the Linguistic Turn*, New York and London: Routledge, 2005, pp. 103-110

- I. What does it mean to say that experience is not pre-discursive, as Scott does, and that the trouble with this empiricist category of analysis is that it naturalizes other categories such as 'man/woman', 'white/black' or 'hetero/homo- sexual'?
- II. Ruth Roach Pierson could be taken as a representative example of feminists who are loath to dispense with a focus upon the 'lived experience' of women, past and present. Does a feminist project necessarily have to depend upon the 'lived reality as knowledge/truth' view? (cf. debate in the Feminist History Reader)
- III. What are some of the problems and paradoxes associated with the emphasis today on 'difference'? (cf., Suleri, or Weedon, or Bowen Raddeker, Ch. 3: 'Negotiating "Difference"')
- IV. Should our concern be rather with (processes of) differentiation, as Scott recommends (e.g., in 'After History?', and elsewhere)
- V. Does a focus upon language/discourse/representation necessarily rule out attention to 'material realities' or women's 'agency'? (cf. Bowen Raddeker, end of Ch. 4, and essays in Practicing History)
- VI. A feminist debate began in the 1970s (reproduced in **The Feminist History Reader**) about the efficacy of central conceptual terms in feminism such as 'patriarchy'. What were the different positions taken on this by the 3 socialist-feminists, Rowbotham, Alexander and Taylor (and perhaps also Judith Bennett's book above)? Though the term is not today so fashionable, would you use it in your theses?

On difference/differentiation:

(cf. sexual difference and postcolonial lists etc)

Rowbotham, Sheila & Sally Alexander and Barbara Taylor, 'The Trouble with "Patriarchy",' in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 51–58 (debate between 3 well-known British socialist-feminists, first published in 1979)

Bowen Raddeker, *Sceptical History*, Chap. 3: 'Negotiating Difference', particularly parts I and VI

Ermarth, Elizabeth Deeds, 'Agency in the discursive condition', in Gabrielle M. Spiegel (ed.), *Practicing History: New Directions in Historical Writing after the Linguistic Turn*, New York and London: Routledge, 2005, pp. 99–110

Irigaray, Luce, *je, tu, nous: Toward a Culture of Difference*, London and New York: Routledge, 1993

Kristeva, Julia, *About Chinese Women*, New York and London: Marion Boyars, 1977

Scott, Joan W., — 'Deconstructing Equality-Versus-Difference: Or, The Uses of Poststructuralist Theory for Feminism,' in Anne C. Herrman and Abigail J. Stewart (eds), *Theorizing Feminism: Parallel Trends in the Humanities and Social Sciences*, Boulder: Westview Press, 1994

Spivak's 'Deconstructing Historiography', *The Spivak Reader* (Routledge, 1996) and 'Woman in Difference', in Spivak, *Outside in the Teaching Machine*, Routledge, 1993

- Suleri, Sara, 'Woman Skin Deep: Feminism and the Postcolonial Condition', in Bill Ashcroft *et al* (eds), *The Post-colonial Studies Reader*, London and New York: Routledge, 1995, pp. 273–80
- Weedon, Chris, *Feminism, Theory and the Politics of Difference*, Oxford U.K. and Malden U.S.A.: Blackwell Publishers, 1999

On the Category of 'Experience'

(essays in Spiegel's *Practicing History*, above—also on 'practice', agency etc)

- Bowen Raddeker, *Sceptical History*, Chapter IV: 'The "Positioned" Subject', part III on Scott and 'experience', and part VI on the debate over postmodernism, linguistic determinism (focus on discourse/representation) vs agency
- Mohanty, Chandra Talpade, 'Feminist Encounters: Locating the Politics of Experience', *Copyright*, vol. 1 (Fall 1987), pp. 32–
- Pierson, Ruth Roach, 'Experience, Difference, Dominance and Voice in the Writing of Canadian Women's History', in Karen Offen, Ruth Roach Pierson and Jane Rendall (eds), *Writing Women's History: International Perspectives*, Bloomington : Indiana University Press, 1991
- Pierson, Ruth Roach and Nupur Chadhuri, *Nation, Empire, Colony: Historicizing Gender and Race*, Bloomington : Indiana University Press, 1998
- Rose, Sonya, Kathleen Canning, Anna Clark & Mariana Valverde, 'Gender History/Women's History: Is feminist scholarship losing its critical edge?', in Sue Morgan ed.) *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 160–74 (debate on the impact of poststructuralism upon feminist history from the U.S.-based *Journal of Women's History*, 1993)
- Scott, Joan W., 'The Evidence of Experience', *Critical Inquiry*, vol 17 (summer 1991), pp. 773-797, reprinted in H. Abelove, M.A. Barale, D. Halperin, *The Lesbian and Gay Studies Reader*, London: Routledge, 1993 (and in *Feminists Theorize the Political and Practicing History*)
- Smith, Sidonie and Julia Watson (eds), *Getting a Life: Everyday Uses of Autobiography*, Minneapolis: University of Minnesota, 1996 (especially Introduction)
- Spivak, Gayatri, *In Other Worlds: Essays in Cultural politics*, New York: Methuen, 1987
- 'Other things are never equal: a speech,' *Rethinking Marxism*, vol 12, issue 4 (2000), pp. 37–?
- Stanley, Liz, 'The Knowing because Experiencing Subject: Narratives, Lives, and Autobiography', *Women's Studies International Forum*, vol. 16, no. 3 (1993), pp. 205-15

SEMESTER BREAK

Wk 8 (28 Apr) Decentering Subjectivity / Representing Selves & Lives

Though some of the reading and issues last week are relevant, this week is specifically about postmodern critiques of conventional western (Christian>humanist) conceptions of individual identity (the term 'subjectivity' is now preferred). These critiques, which have been taken up by postmodern feminists and (especially) queer theorists, have been carried over into a rejection of the traditional identity *politics* embraced by post-1960s movements for gay, black and women's liberation.

The conventional conception of identity referred to is premised on a unitary, centred, static Self, that is, moreover, envisioned in Western 'bourgeois' terms of individuality and separateness from the world. Feminist critics such as Sidonie Smith, however (in *The Poetics of Women's Autobiography*), were quick to point out that this individualism has

typically been seen as the property of men; for women have tended to represent their selves in terms of relationality (with other people) and connectedness with the world.

The practical issue for scholars is basically how we write about the people we study: do we represent them in the essentialist (and, some would say, masculinist) terms outlined above or by reference to the multiple, intersecting and changing 'subjectivities' that people are subject to and embrace? The issue would be especially pertinent to writers of biographies or even autobiographies ('life-writing' in general), but also to any work of history or other scholarship that deals with questions of identity. Gendered subjectivity has of course been a topic of particular interest to feminists, for example in the genre of autobiography criticism (exemplified by Sidonie Smith) where much has been published in recent decades on women's self-representations. However, as Smith's own career suggests, the emphasis (especially in postcolonial feminism) has increasingly been on how women are positioned and position themselves not only in terms of gender but in terms of multiple markers of identity based on race, class, sexuality, religion and other factors.

Kit Reading

Hélène Bowen Raddeker, *Sceptical History*, New York and London: Routledge, 2007, pp. 152–63 (first section of Ch. 4: 'The Positioned Subject')

AND

bell hooks, *Yearning: Race, Gender, and Cultural Politics*, Boston: South End Press, 1990, pp. 23–31 (Ch. 3: 'Postmodern Blackness')

Questions for Consideration

- I. *The leading African-American feminist, bell hooks, embraces postmodernist critiques of identity, but in a somewhat ambivalent manner (in Yearning, 1993, ch. 2 & 3). Explain her position.*
- II. *Cathy Cohen (essay listed below) begins her article with the observation that 'the concept of group identity in its essentialist core is in crisis' for 'identities of difference (race, class, gender, sexuality) are themselves fragmented, contested, and, of course, socially constructed' (p. 46). How have homogenized visions of 'blackness' in the U.S. worked to marginalize black gay men further and also been contested?*
- III. *Does an effective politics of liberation—whether in women's, black, or queer movements, or in scholarship—necessarily have to be premised upon traditional identity politics?*
- IV. *Literary historians or others researching a female subject who wrote a memoir might be called upon to ponder a question once raised by Sidonie Smith (intro to *Poetics*, p. 18). Connected with how women's autobiographical narratives often unfold through 'their relationship to a significant "other": husband, child, God', Smith observed that traditional autobiography criticism had overlooked women's difference to the humanist male canon that was fixated on separateness, distinctiveness or individuality. Given that women have tended more often to represent their selves*

through their relationships with/to others, she asked: 'Is female preoccupation with the other an essential dynamic of female psychobiography or a culturally conditioned manifestation of the ideology of gender that associates female difference with attentiveness to the other?' What she was basically asking is whether this preoccupation is essential to the female psyche (a reference to French feminist psychoanalytic theory) or the product of social conditioning in gender roles and identities. Consider this question in relation to one or more works of women's self-representational writing.

- V. Trace Sidonie Smith's publishing career, pondering the question of how her focus and approach has changed since The Poetics of Women's Autobiography.

On identity and identity politics:

(for other queer works that focus upon identity; cf., sexualities list; for non-feminist/queer critiques, the list at the end of the guide)

Adams, M. L., 'There's no place like home: On the Place of Identity in Feminist Politics', *Feminist Review*, no. 31 (Spring 1989), pp. 22–33

Alcoff, Linda, 'Cultural Feminism versus Post-Structuralism: The Identity Crisis in Feminist Theory', *Signs*, vol. 13, no. 3 (Spring 1988)

Allyn, Jennifer and David, 'Identity Politics', in Rebecca Walker (ed.), *To Be Real: Telling the Truth and Changing the Face of Feminism*, New York, Anchor, 1995

Bowen Raddeker, *Sceptical History*, Chap. IV: 'The "Positioned" Subject'

Butler, Judith, *Gender Trouble: Feminism and the Subversion of Identity*, New York and London: Routledge, 1990, 1999, esp chapter one

Cathy J. Cohen, 'Contested Membership: Black Gay Identities and the Politics of AIDS,' in Robert J. Corber and Stephen Valocchi, *Queer Studies: An Interdisciplinary Reader*, Malden U.S.A., Oxford U.K. etc: Blackwell Publishing, 2003 (intro and Part I is on identity issues), pp. 46–60

Dillon, Michele, 'Sexuality and Religion: Negotiating Identity Differences', in Mark Jacobs and Nancy Weiss Hanrahan (eds), *The Blackwell Companion to the Sociology of Culture*, Blackwell Publishing, 2005, pp. 220–33

Griffiths, Morwenna, *Feminisms and the Self: The Web of Identity*, London and New York: Routledge, 1995

hooks bell, *Yearning: Race, Gender, and Cultural Politics*, Boston, South End Press, 1990 (Chaps 2 & 3, on 'radical black subjectivity' and 'postmodern blackness')

Jagose, Annamarie, *Queer Theory*, Melbourne University Press, 1996 (Chap. 6: 'Limits of Identity')

Rudy, Kathy, 'Radical Feminism, Lesbian Separatism, and Queer Theory', *Feminist Studies*, Spring 2001, vol. 27, no. 1, 191–22.

Sabbioni, Jennifer, 'Aboriginal Women's Narratives: Reconstructing Identities', *Australian Historical Studies*, no. 106 (April 1996)

Stuart, Andrea, 'Feminism: Dead or Alive?', in J. Rutherford (ed.), *Identity: Community, Culture, Difference*, London: Lawrence and Wishart, 1990 (and other essays).

Suleri, Sara, 'Woman Skin Deep: Feminism and the Postcolonial Condition', in Bill Ashcroft *et al* (eds), *The Post-colonial Studies Reader*, London and New York: Routledge, 1995, pp. 273–80 (supplied reading in difference/differentiation week)

Theory on, readings of, & examples of: women's self-writing

- Aboriginal women's autobiographies: there are many available, for e.g., Glenyse Ward, Elsie Roughtsay, Ruby Langford, Patsy Cohen and Margaret Somerville, Kath Walker, Roberta Sykes, Ella Simon, Maya Tucker; cf. Reader by Sabbioni *et al* below)
- Bowen Raddeker, Hélène, 'The Past Through Telescopic Sights: Reading the Prison-Life-Story of Kaneko Fumiko', *Japan Forum* (British Association of Japanese Studies), vol. 7, no. 2 (1995), pp. 155-69
- '“Death as Life”: Political Metaphor in the Testimonial Prison Literature of Kanno Suga', *Bulletin of Concerned Asian Scholars (U.S.A.)*, vol. 29, no. 4 (1997), pp. 3-12
- 'Anarcho-Feminist Discourse in Prewar Japan: Itô Noe Autobiographical Social Criticism', *Anarchist Studies* (U.K.), vol. 9 (2001), pp. 97-125.
- Hecate*, vol. 30, no. 1 (2004)—whole issue useful, partly on ethics and method (e.g., Zohl dé Ishtar, 'Living on the Ground Research: Steps Towards White Women Researching in Collaboration with Indigenous People' or Margaret McDonell, '...Indigenous Life-Writing and Non-Indigenous Editing')
- Long, Judy, *Telling Women's Lives: Subject, Narrator, Reader, Text*, New York Univ Press, 1999
- Moreton-Robinson, Aileen, *Talkin' Up to the White Woman: Aboriginal Women and Feminism*, Brisbane: University of Queensland Press, 2000
- Nussbaum, Felicity A., 'The Politics of Subjectivity and The Ideology of Genre', in Smith and Watson, *WAT: A Reader*, pp. 160–67
- Personal Narratives Group (eds), *Interpreting Women's Lives: Feminist Theory and Personal Narratives*, Bloomington, Indiana University Press, 1989
- Porter, Roy (ed.), *Rewriting the Self; Histories from the Renaissance to the Present*, London and New York: Routledge, 1997 (few essays on women/gender)
- Loftus, Ronald (ed.), *Telling Lives* (writings/memoirs by radical women in Japan's modern past)
- Sabbioni, Jennifer, Kay Schaffer & Sidonie Smith (eds), *Indigenous Australian Voices: a Reader*, Rutgers University Press, 1998
-
- Smith, Sidonie, 'Performativity, Autobiographical Practice, Resistance', in *WAT: A Reader* (below), pp. 108–15
- *The Poetics of Women's Autobiography: Marginality and the Fictions of Self-Representation*, Bloomington and Indianapolis: Indiana University Press, 1987 (and other works).
- 'Construing Truth in Lying Mouths: Truth-telling in Women's Autobiography', *Studies in the Literary Imagination*, vol. 23, no. 2 (Fall 1990), pp. 145-64
- and Julia Watson (eds), *De/Colonizing the Subject: The Politics of Gender in Women's Autobiography*, Minneapolis: University of Minnesota Press, 1992.
- *Getting a Life*, Minneapolis, University of Minnesota Press, 1996
- *Women, Autobiography, Theory: A Reader*, The University of Wisconsin Press, 1998 (some of the other works on this list are reproduced in this; e.g., Stanton and Suleri)
- Stanley, Liz, 'The Knowing because Experiencing Subject: Narratives, Lives, and Autobiography', *Women's Studies International Forum*, vol. 16, no. 3 (1993), pp. 205-15
- *The Auto/Biographical I: Theory and Practice of Feminist Autobiography*, Manchester and New York, Manchester University Press, 1996
- Steedman, Carolyn, 'Women's Biography and Autobiography', in Helen Carr (ed.), *From My Guy to Sci-Fi: Genre and Women's Writing in the Postmodern World*, London, Pandora, 1989
- *Women, Autobiography, Theory: A Reader*, University of Wisconsin Press, 1998
- Stanton, Domna (ed.), *The Female Autograph*, Chicago and London: Chicago University Press, 1987

Watson, Martha, *Lives of their Own: Rhetorical Dimensions in Autobiographies of Women Activists*, Columbia, University of South Carolina Press, 1999

Wk 9 (5 May) 'Postcolonial' Feminist Studies & Intersectional Theory

In terms of the conceptual approaches utilized, it is not always easy to distinguish postcolonial from 'Third World' or Black or Indigenous feminism/s. This is because what's called 'intersectional theory' is found in all of them to a more obvious extent than other feminist scholarship. Of course queer scholarship, too, may take a postcolonial sort of approach, as in the Boone article on orientalism as gendered and heteronormative. 'Intersectionality' refers to the ways in which gender, sexuality, race, class, world location (so-called 'First' vs 'Third' world) and other factors cut across or condition each other in ascribed or claimed subject positions, so that the racialization of a subject depends upon gender, gendering depends upon class/'race', and so on.

Though, in theory, postcolonial feminism is concerned with the effects of the intersecting of the full range of discriminatory categories (eg., 'black', 'woman', 'Third World', 'working class' etc), it has tended to foreground race/racism and 'worldism'/imperialism more than others. Some feminist scholars have felt that in recent years class analysis in particular has largely been ignored, which we might expect in liberal feminism but not in postcolonial feminism (since it owes much to traditional leftist feminism).

The best way to get a feel for postcolonial feminist theory and approaches would be to read some essays from the reader: *Feminist Postcolonial Theory* (edited by Reina Lewis and Sara Mills).

Kit Reading

Ania Loomba, 'Dead Women Tell No Tales: Issues of Female Subjectivity, Subaltern Agency and Tradition in Colonial and Postcolonial Writings on Widow Immolation in India', in Reina Lewis and Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh: Edinburgh University Press, 2003, pp. 241–62

Questions for Discussion:

- I. *Gayatri Spivak, a feminist on the postmodernist (or 'poststructuralist' or 'deconstructionist') side of postcolonial scholarship, is known particularly for her seminal essay, 'Can the Subaltern Speak?'. In this she basically questioned our ability to 'recover' the voice of the colonized subaltern, especially the female one, using the 'figure' or metaphor of the sati (widow immolation) victim? Explain her argument (or feminist critiques of it such as Loomba's)?*

- II. *Postcolonial feminist scholarship such as Ien Ang's has often applied critiques of Western humanism—for e.g., its penchant for treating the white, privileged, Western male as normative in its visions of humanity—to 'white, middle-class, western feminism', which is said to universalize 'Woman' (and treat the white, privileged*

woman normative) in similar terms. She goes further to criticize feminism for its liberal-humanist 'politics of inclusion'. How would we avoid such failings in our studies of 'women'?

- III. As herself a good example of a feminist postcolonial scholar, what does a reading of works by Reina Lewis (editor of the *Feminist Postcolonial Reader*)—eg., both the essay below and introduction to her book, *Gendering Orientalism*—suggest about the themes, theories and/or methods that commonly characterize this style of scholarship? The other editor, Sara Mills, is another possibility (book below).
- IV. Sara Suleri (essay listed in identity week, p. 274) observes that whilst 'postcolonialism' once referred to 'the discursive practices produced by the historical fact of prior colonization', now in contemporary feminist discourse it has become 'an almost obsolete signifier for the historicity of race'. She goes further to mention an 'almost obsessive attention ...recently paid to the racial body'. Whilst it is not her point, of late one of these categories of identity/subjectivity, class, is invariably ignored even in postcolonial feminist scholarship.. How can we explain this comparative lack of interest today in class positionalities and analyses? (see Weedon's chap. on class, or Bowen Raddeker, Chapter on difference, part VI)

Readings on postcolonial feminism:

- Feminist History Reader*, Part IV: 'Centres of difference: decolonising subjects, rethinking boundaries', features 10 essays including Brown, Loomba and Mohanty below)
- Nina Lykke, *Feminist Studies: A Guide to Intersectional Theory, Methodology & Writing*, Routledge, 2010 (library?)
- Ang, Ien, 'I'm a feminist but... "Other" Women and Postnational Feminism', in Barbara Caine and Rosemary Pringle (eds), *New Australian Feminisms*, NSW: Allen and Unwin, 1995, pp. 57–73 (also in *Feminist Postcolonial Theory*)
- Bizzini, Silvia Carporale, 'Sara Suleri's Meatless Days and Maxine Hong Kingston's The Woman Warrior: writing, history and the self after Foucault', *Cultural Review*, vol. 7, no. 1 (Spring 1996), pp. 55-65 (re how the postcolonial woman writer approaches questioning the universal subject, a category from which she is doubly excluded.)
- Bowen Raddeker, *Sceptical History*, Chap. 3: 'Negotiating Difference', especially part V on postcolonial feminism
- Brown, Elsa Barkley, "'What has happened here": The Politics of Difference in Women's History and Feminist Politics', in Sue Morgan (ed.), *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 300–08 (historian of African American culture)
- Bulbeck, Chilla, *Re-Orienting Western Feminisms: Women's Diversity in a Postcolonial World*, Cambridge U.K., Cambridge University Press, 1998 (x3, v. good)
- Huggins, Jackie and Kay Saunders, 'Defying the Ethnographic Ventriloquists: Race, Gender and the Legacies of Colonialism', *Lilith*, vol. 8, 1993, pp. 60–70 (Huggins is a well-known Indigenous critic of white feminism)
- Loomba, Ania, *Colonialism/Postcolonialism*, London and New York: Routledge, 1998, pp. 231–45
- Mohanty, Chandra Talpade, 'Under Western Eyes: Feminist Scholarship and Colonial Discourses' (from Mohanty, Chandra Talpade, Ann Russo and Lourdes Torres (eds), *Third World Women and the Politics of Feminism*, Bloomington and Indianapolis: Indiana University Press, 1991), in Reina Lewis and Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003, pp. 49–74
- "Under Western Eyes" Revisited: Feminist Solidarity Through Anticapitalist Struggles',

- in Sue Morgan (ed.), *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 373–83
- Moreton-Robinson, Aileen, *Talkin' Up to the White Woman: Aboriginal Women and Feminism*, Brisbane: University of Queensland Press, 2000 (Chap. 3: 'Puttem "Indigenous Woman: representations of the "Indigenous Woman" in White Women's Ethnographic Writings', pp. 72–93)—x3 in Aboriginal Resource and Research Centre
- Riley, Denise, *'Am I that Name' Feminism and the Category of Women in History*, Minneapolis: University of Minnesota Press, 1988 (x1)
- Spivak, Gayatri C., 'Can the Subaltern Speak?', Extract in Bill Ashcroft *et al* (eds), *The Post-colonial Studies Reader*, London and New York: Routledge, 1995, pp. 24–28
- Trin T., Minh Ha, 'Writing Postcoloniality and Feminism', in Bill Ashcroft *et al* (eds), *The Post-colonial Studies Reader*, London and New York: Routledge, 1995, pp. 24 (several copies in library)
- 'Commitment from the Mirror-Writing Box' (from *Woman, Native, Other*), in *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Women of Color*, San Francisco: Aunt Lute Foundation, 1990, pp. 245–55 (x1)
- Weedon, Chris, *Feminism, Theory and the Politics of Difference*, Oxford UK and Malden USA: Blackwell Publishers, 1999 (x2, Ch. 6; 'Class')

Examples of postcolonial history:

(those on gender and nation/empire/colonialism/orientalism are generally 'postcolonial')

- Joseph A. Boone, 'Vacation Cruises; or, The Homoerotics of Orientalism', in Reina Lewis and Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh: Edinburgh University Press, 2003, pp. 460–86 (in the *Gendered Worlds* study kit, if you have it)
- Andaya, Barbara Watson (ed.), *Other Pasts: Women, Gender and History in Early Modern Southeast Asia*, Center for Southeastern Asian Studies, University of Hawai'i at Mānoa, 2000 (some essays)
- Burton, Antoinette, *Burdens of History: British Feminists, Indian Women and Imperial Culture, 1865–1915*, 1994

- Chow, Rey, *Woman and Chinese Modernity: the Politics of Reading between West and East*, 1991
- David, Dierdre, *Rule Britannia: Women, Empire, and Victorian Writing*, 1995
- Gill, A., *Ruling Passions: Sex, Race and Empire*, London, BBC Books, 1995
- Holland, Alison, *Saving the Aborigines: the White Woman's Crusade: a Study of Gender, Race & the Australian Frontier, 1920s–1960s*, 1998 (cf. another book on 'compassionate memsahibs' in India)
- Kociumbas (ed.), *Maps, Dreams, History: Race and Representation in Australia*, Braxus Publishing, Sydney, 1998

- Lewis, Reina, 'On Veiling, Vision and Voyage: Cross-Cultural Dressing and Narratives of Identity', in Lewis and Sara Mills (ed.), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003, pp. 520–21
- also *Gendering Orientalism...* (x2 copies)
- Manderson, L. and M. Jolly (eds) *Sites of Desire/Economies of Pleasure: Sexualities Across cultures in Asia and the Pacific*, Chicago UP, Chicago, 1997 (x1, e.g., essays on exoticism)

- Mayer, Tamar (ed.), *Gender Ironies of Nationalism: Sexing the Nation*, London and New York: Routledge, 2000 (x1, Maracek article good).

Mills, Sara, *Discourses of Difference: an Analysis of Women's Travel Writing and Colonialism*, London & New York, Routledge, 1991 (x2)

- Perez, Emma (1999) *The Decolonial Imaginary: writing Chicanas into history*, Bloomington: Indiana University Press, 1999 (?)
- Pierson, Ruth Roach and Nupur Chadhuri, *Nation, Empire, Colony: Historicizing Gender and Race*, Bloomington : Indiana University Press, 1998
- Porter, R., 'The Exotic as Erotic: Captain Cook at Tahiti', in R. Porter and G.S. Rousseau (eds), *Exoticism in the Enlightenment*, Manchester University Press, 1990, pp. 117–44
- Rajan, Rajeswari Sunder, *Real and Imagined Women: Gender, Culture, and Postcolonialism*, 1993 (x2)
- Ram, Kalpana and Margaret Jolly, *Maternities and Modernities: Colonial and Postcolonial Experiences in Asia and the Pacific*, Cambridge, New York, Melbourne: Cambridge University Press, 1998
- Ray, Sangeeta, *En-gendering India: Woman and Nation in Colonial and Postcolonial Narratives*, 2000 (x1)
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- Riley, Denise, 'Does sex have a history?', in *FHR*, pp. 149–59 (good on the various grounds on which the category of 'woman' is now being contested in feminist scholarship)
- Roces, Mina, 'Gender, Nation and the Politics of Dress in Twentieth-Century Philippines', *Gender and History*, 2005 (Aug), vol. 17, no. 2, 1–24
- Yuval-Davis, Nira and Floya Antlias (eds), *Woman—Nation—State*, New York, St Martin's Press, 1989
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Wk 10 (12 May) Race, Gender, the 'Representation Debate' (& Oral History)

This week follows on from last week partly due to the special emphasis on race and gender, but also on 'intersections'. The so-called 'representation debate' has revolved around concerns connected with the issue of 'who may speak for whom?': ie., the legitimacy of the white, western, and often middle-class feminist (and/or queer) scholar who seeks to 'speak for' the 'Other' (Indigenous, black, Third World, poor working-class etc) woman. Nowhere do we see this issue discussed and debated quite so often, perhaps, as in Oral History (example in the Kit), or any studies involving the use of oral testimonies by women who are either not literate or, for a range of possible reasons, not inclined to record their own stories.

In Australia some years ago there was a very heated debate on the issue of 'who can [legitimately] speak for whom'. Here white feminist Diane Bell together with an Aboriginal woman, Topsy Nelson, spoke out about intra-racial rape in Indigenous communities, and were challenged for feeling they had the right to do so by Indigenous critics such as Jackie Huggins. The debate is still current, however, as is illustrated by two articles on it in *Australian Feminist Studies* in 2012 (listed below).

Kit Reading

Sondra Hale, 'Feminist Method, Process, and Self-Criticism: Interviewing Sudanese Women', in Sherna Berger Gluck and Daphne Patai (eds), *Women's Words: The Feminist Practice of Oral History*, New York and London: Routledge, 1991, pp. 121-36

Questions:

- I. *Bearing in mind critiques of (white) feminist ethnographies of Australian Indigenous women by Aileen Moreton-Robinson, Jackie Huggins etc, how would you write an oral history of Indigenous women? What sorts of ethical issues would you have to consider? For eg., when working with the oral testimonies of Indigenous women (or other racialized groups), can white feminists avoid 'appropriating' and/or 'misrepresenting' their experience(s)? How? (Of course the rape debate that has continued since 1990-91 between Diane Bell, Jackie Huggins, Topsy Nelson, and other is relevant to this question.)*
- II. *What are the ethical issues involved with oral histories/studies where 'rendering women visible' or 'casting them as agents' involves documenting their oppression (Gluck, p. 205), yet the one doing the documenting of the oppression of Indigenous or 'Third World' women is a comparatively privileged western feminist scholar?*
- III. *One of the central issues Hassim and Walker address is the issue of accountability of feminist academics to their subjects. In what ways should academics be accountable, and how should they not?*
- IV. *Both Hassim and Walker (South Africa) and Moreton-Robinson (Australia) indicate that the issue of 'who can [legitimately] speak for whom' is more complex than black versus white. How so?*
- V. *Older sources on problems associated with historical memory and oral history tended to focus upon issues of accuracy of recall (ie., facticity/'truth'). This empiricist concern with reconstructing past 'realities' is not today a central issue for many feminist historians. Why? And are there particular problems associated with trying to mesh postmodernist scepticism about realism/truth in history with oral history?*

Readings:

- Some of the essays in *Feminist History Reader*, Part IV: 'Centres of difference: decolonising subjects, rethinking boundaries' should also be pertinent to this issue; ones by Brown, Loomba and Mohanty were included under the postcolonial week)
- Australian Feminist Studies*, vol. 27, no. 71 (Mar 2012)—for Clemence Due & Damien W. Riggs, 'The Terms on Which Child Abuse is Made to Matter: Media Representations of the Aurukun Case', pp. 3-18; and Rebecca Stringer's 'Impractical Reconciliation: Reading the Intervention through the Huggins-Bell Debate', pp. 19-36
- Bell, Diane, 'Speaking about rape is everyone's business', *Women's Studies International Forum*, vol. 12, no 4 (1989)—this sparked a huge debate
- 'A reply from Diane Bell', *Anthropological Forum*, vol. 6, no. 2 (1990)—cf. Larbalestier, *WSIF* (1991) etc
- 'Intraracial Rape Revisited: On forging a feminist future beyond factions and frightening politics', *Women's Studies International Forum*, vol. 1 no. 5 (1991), pp 385-412
- Women's Studies International Forum*, vol. 15, no. 5 (1991): Editorial, Letters from Topsy Nelson and Jackie Huggins; also Bell's reply above (online access to this journal)
- Lucashenko, Melissa & Odette Best, articles entitled 'Women Bashing: An Aboriginal Perspective' and 'No Other Truth? Aboriginal Women and Australian Feminism' in *Social Alternatives*, vols 12 (no. 4, 1994) & 14 (no. 1, 1995).
- Burgos-Debray, Elisabeth (trans., ed.) *I, Rigoberta Menchú: An Indian Woman in Guatemala*, London: Verso, 1984 (famous oral history; a comparable one was *I Domitila, A Woman of the Bolivian Tin Mines*, but it doesn't appear to be in the library)
- Darian-Smith, Kate and Paula Hamilton (eds), *Memory and History in Twentieth Century Australia*, Melbourne, 1994
- Hassim, Shireen & Cheryl Walker, 'Women's Studies and the Women's Movement in South Africa', *Women's Studies International Forum*, vol. 16, no. 5 (Sep-Oct 1993), pp. 523-34

- Hamilton, Paula, 'Inventing the Self: Oral History as Autobiography', *Hecate*, vol. 16, nos 1–2, pp. 128–33
- Jeffrey, Jaclyn and Glenace Edwall (eds), *Memory and History*, University Press of America, 1994
- Gluck, Sherna Berger and Daphne Patai, *Women's Words: The Feminist Practice of Oral History*, New York and London: Routledge, 1991 (x2, take your pick, e.g.:
- Ch. 3, Etter-Lewis, 'Black Women's Life Stories: reclaiming the Self in Narrative Texts';
 - Ch. 8, Hale, 'Feminist Method, Process, and Self-Criticism: Interviewing Sudanese Women';
 - Ch.9, Patai, 'U.S. Academics and Third World Women: Is Ethical Research Possible?'
 - Ch. 12, Olson and Shopes, 'Crossing Boundaries, Building Bridges: Doing Oral History among Working-Class Women and Men'
 - Ch. 13, Gluck, 'Advocacy Oral History: Palestinian Women in Resistance')
- Kennedy, Elizabeth Lapovsky, 'Telling Tales: Oral History and the Construction of pre-Stonewall Lesbian History', in Robert Perks and Alistair Thomson (eds), *The Oral History Reader*, London and New York: Routledge, 1998, pp. 344–55 (x2, 1998 and new editions)
- Larbalestier, Jan, 'The Politics of Representation: Australian Aboriginal Women and Feminism', *Anthropological Forum*, vol. 6, no. 2, 1990
- McGrath, Ann, 'Contested Ground: What is Aboriginal History?', in McGrath (ed.), *Contested Ground: Aborigines under the British Crown*, Sydney 1995
- Moreton-Robinson, Aileen, *Talkin' Up to the White Woman: Aboriginal Women and Feminism*, Brisbane: University of Queensland Press, 2000 (x3, commentary on the Bell, Nelson, Huggins, Larbalestier debate on Indigenous women and rape in *Women's Studies International Forum*), pp. 111–25
- Passerini, Louisa, (ed.), *Memory and Totalitarianism: International Yearbook of Oral History and Life Stories*, Oxford University Press, 1992
- Sangster, Joan, 'Telling Our Stories: Feminist Debates and the Use of Oral History', in Robert Perks and Alistair Thomson (eds), *The Oral History Reader*, London and New York: Routledge, 1998, pp. 87–100 (x2)

Wk 11 (19 May) Whither History after Postmodernism?

Writing 'Experimental' (FGQ) History

There are many works of history that could be termed 'experimental' or just unusually imaginative in style or method—for eg., even in the school of ethnographic history/'new cultural' history that predated 'postmodernism'. Greg Denning is the most famous Australian historian of this school, and reading a bit of any of his works would be helpful even if they are not feminist or queer. His style involves a sceptical, self-reflexive and dialogic approach to history (in which he, the author, could hardly be accused of being absent from the text), so it is unsurprising to see a recent essay of his included amongst the examples of experimental history in the Reader by Alun Munslow and Robert A. Rosenstone (eds): *Experiments in Rethinking History*, Routledge, 2004. Munslow is a history theorist of the deconstructionist/postmodern school, and editor of the journal *Rethinking History* (with Keith Jenkins).

Historians have experimented with the writing of history in various ways. The authors included in *ERH* are not perhaps as radical in their practice as Simon Schama, whose 1991 book, *Dead Certainties (Unwarranted Speculations)* apparently caused a furore in the United States. He did not just blur but rather ‘obliterate’ (according to Lawrence Stone, *PHR*, p. 257) ‘the difference between archival fact and pure fiction’: for it seems that he ‘introduced entirely fictional characters and scenes into what might appear to be a conventional work of history..., identifying them as “pure inventions” only in an “Afterword”.’ (Gertrude Himmelfarb, p. 165) This debate featured the common charge against postmodernists that they deny facticity altogether, and that postmodernist principles enable one (‘irresponsibly’) to tell whatever story one feels like about the past. This, however, has often been denied by those who seek to practise a postmodernist or just unusually sceptical and self-reflexive form of history.

The second part of this week’s topic concerns a debate over whether postmodernism (ie., involving what Baudrillard called an incredulity toward ‘metanarratives’; or empiricist discourses/knowledges such as History) spells the ‘end’ or ‘death’ of History, as conservatives such as Geoffrey Elton have warned. The last part of *The Nature of History Reader* (2004), entitled ‘Endisms’, engaged with this debate, featuring essays by Joan Scott, Elizabeth Deeds Ermath, the postcolonial theorist/historian Dipesh Chakrabarty, and others. Instead of Zinsser’s exercise in writing ‘experimental history’, some may like to read Rita Felski’s thought-provoking essay on a perceived ‘relationship...between the idea of the end of history and sex through the now ubiquitous notion of transsexuality—ie.,...the idea that we are, today, all transsexuals’ in the ‘sense of transvestism, of playing with the commutability of the signs of sex’ (*NHR*, p. 270-71).

Kit Reading

Judith P. Zinsser, ‘A prologue for La Dame d’Esprit: the biography of the marquise Du Châtelet’, in *Experiments in Rethinking History*, , pp. 195–208

OR

Rita Felski, ‘Fin de Siècle, Fin de Sexe: Transsexuality, Postmodernism and the Death of History’, in Keith Jenkins & Alun Munslow (eds), *The Nature of History Reader*, London and New York: Routledge, 2004, pp.270–280

Questions

- I. *In her essay on the marquise Du Châtelet, Judith Zinsser demonstrates a postmodern-style scepticism about telling ‘the Truth’ about the past, or getting ‘the’ story straight, but does she have no sense of ‘responsibility’ toward her subject? Does she (or Bisha) believe that telling any story she feels like about her subject is possible or ethical?*
- II. *In what ways do such historian) ‘rethink’ life-writing, biography or, more broadly, the writing of history?*
- III. *Amongst those who advocate a rethinking of historical practice in line with postmodernist principles, self-reflexivity is a common demand. Why? How far do these historians go in their practice of it? How far would you?*
- IV. *If you were to take ‘on board’ suggestions from Munslow and Rosenstone (or Ermath, listed below), how might it affect your own written practice of (FGQ) history?*

V. Is History (like sex) really 'dead' or moribund?

Readings:

- Becker, Marjorie, 'When I was a child, I danced as a child, but now that I am old, I think about salvation: Concepción González and a past that would not say put', in *ERH*, Part I: 'Self-Reflexive', pp. 17–29 (library: 1 copy)
- Bisha, Robin, 'Reconstructing the voice of a noblewoman of the time of Peter the Great: Daria Mikhailovna Menshikova: an exercise in (pseudo)autobiographical writing', in *ERH*, Part II: 'New Voices', pp. 183–94
- Dening, Greg, *Performances*, Melbourne University Press, 1996 (especially, 'Inventing Others')
- Ermarth, Elizabeth Deeds, 'Beyond the "Subject"', in Keith Jenkins and Alun Munslow (eds), *The Nature of History Reader*, London and New York: Routledge, 2004, pp. 281–9, esp from 291 (cf., Scott essay in same section)
- Friedman, Susan Stanford, 'Making history: reflections on feminism, narrative, and desire', in Keith Jenkins (ed.), *The Postmodern History Reader*, London and New York: Routledge, 1997, pp. 231–36
- Healy, Maureen, 'Dictator in a dumpster: thoughts on history and garbage', in *ERH*, Part III: 'Miniatures', pp. 225–27 (a miniature autobiography)
- Hernandez, Marie Theresa, 'Reconditioning history: adapting knowledge from the past into realities of the present', in *ERH*, Part I: 'Self-Reflexive', pp. 56–76
- Higashi, Sumiko, 'Not a "Kodak moment": picturing Asian Americans', in *ERH*, Part I: 'Self-Reflexive', pp. 77–83
- Himmelfarb, Gertrude, 'Telling it as you like it: postmodern history and the flight from fact' (first published in 1992), in Keith Jenkins (ed.), *The Postmodern History Reader*, London and New York: Routledge, 1997, pp. 158–74 (Himmelfarb has long been a critic of postmodernist and feminist history, pretty much in the style of Elton or Windshuttle)
- *The New History and the Old: Critical Essays and Reappraisals*, Cambridge, Mas. and London: The Belknap Press of Harvard University Press, 1987, p. 16 (x1, essay first published in 1984; on leaving the politics out of history, cf. last week).
- Munslow and Rosenstone, Editors' Introductions, in *ERH*, pp. 1–15
- Tajima Creef, Elena, 'Notes from a Fragmented Daughter', in Gloria Anzaldúa (ed.), *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Women of Color*, San Francisco: Aunt Lute Foundation, 1990, pp. 82–4
- Toon, Eliabeth and Janet Golden, 'Rethinking Charles Atlas', in *ERH*, Part III: 'Miniatures', pp. 234–37

Week 12 (26 May)**(Remaining) Research Presentations etc**

Since the research essay (thesis intro) is due next Monday, there is no set topic or reading for this week. We will have got started on the individual research presentations well before this week (probably in Wk8), but will finish off the remaining ones. Each group will also be expected to decide on a peer assessment mark for each member of that group; how you approach this is up to you, but you may be an idea to organize/finalize it before this week.

Time permitting, I'd appreciate your feedback on the course: content, topics, structure, assessment etc.