



School of Humanities and Languages

**ARTS2900, Global Feminisms:  
Competing Visions, Varying Histories  
Semester 2, 2014**

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## 1. Course Staff and Contact Details

### Course Convenor

Name	Dr H�el�ene Bowen Raddeker	Room	Morven Brown 361
Phone	02 9385 2335	Email	<a href="mailto:hbowenr@unsw.edu.au">hbowenr@unsw.edu.au</a>
Consultation Time	Mondays & Thursdays 9-10am		
<b>Lecturer</b>			
Name	As above	Room	
Phone		Email	
Consultation Time			
<b>Tutors</b>			
Name	As above	Room	
Phone		Email	

## 2. Course Details

Units of Credit (UoC)	Six
Course Description	<p>This course is offered through the Women's and Gender Studies minor; and also counts toward a major in History. It is designed to add to students' knowledge of different types of feminism over the past century or so, both in terms of traditional political differences (for eg., liberal versus leftist feminism/s; the newer feminisms of 'difference', etc) and in relation to cultural differences and/or similarities in feminist approaches, issues and demands.</p> <p>The course offers a modern history of feminist issues, activism and movements. Unlike my third-year course (ARTS3900) it is not essentially a theory course, though it does contain an emphasis on feminist scholarship.</p> <p>For example, 'Global Feminisms' responds to the postcolonial feminist critique of the 2nd Wave western (liberal and radical) feminist notion of a global 'sisterhood', which is often said to have overlooked women's many differences. It focuses therefore upon women's struggles for rights, equality, bodily integrity or more autonomy in various parts of the world. The object, moreover, is not just to include the 'Other' woman in such a way that would suggest that 'western' societies are necessarily more privileged or progressive than others, as if there were in Australia, the UK or United States, for example, no 'Third World within'. The struggles of non-western women are discussed, therefore, not only in connection with poverty and problems of 'development', but also in connection with the beginnings of modern feminism, struggles for political rights and 'control of our bodies', and so on, in tandem with discussion of similar struggles in the 'West'.</p> <p>Another way in which the content of the course is inspired by postcolonial feminist scholarship is in its recognition that sexism or women's/gender issues cannot be divorced from</p>

	discrimination based upon class, race/ethnicity, (1 <sup>st</sup> /3 <sup>rd</sup> ) 'worldism', sexual preference, etc.	
Course Aims	1.	These are facilitating students' awareness of different styles of feminism around the world, historically and today;
	2.	as well as the diverse situations of women depending upon culture, class, race/ethnicity, sexuality, etc, and resultant differences in their perceptions of women's issues and needs;
	3.	and feminist historiography and interdisciplinary (for eg., gender and postcolonial) theory.
Student Learning Outcomes	1.	By the conclusion of this course students will have refined the following academic skills through completing the assigned assessment tasks such as the research proposal and essay, and seminar facilitation: analysing socio-historical change and continuities with regard to the situation/s of women around the world;
	2.	understanding different perceptions in history and interdisciplinary feminist scholarship of important feminist or women's issues;
	3.	understanding how discrimination/s based on gender, race, class, sexuality, world status and so on, intersect with each other;
	4.	critically evaluating texts, both primary documents (eg., classics of feminism) and debates or conflicting representations in secondary sources;
	5.	conducting research in a self-motivated and independent manner;
	6.	presenting one's ideas effectively in writing and verbally.
Graduate Attributes	1.	the ability to engage in independent and reflective learning
	2.	the capacity for analytical and critical thinking
	3.	the skills of effective communication
	4.	an in-depth engagement with the relevant disciplinary knowledge in its interdisciplinary context
	5.	an appreciation of, and respect for, diversity; and awareness of change

### 3. Learning and Teaching Rationale

In my history courses I seek to instil in students a more reflective, critical and sophisticated understanding of the discipline of history through attention to historiography. In this case the focus is particularly on feminist historiography (for example, western feminist representations of the history of feminism).

A central aim of the course is to introduce students to the heterogeneity or breadth of thinking covered by the general term 'feminism'. Lectures, the recommended textbook, and sources included in the Study Kit will often address this plurality through focusing on varying feminist ideas and issues/activism (from the 1<sup>st</sup> to so-called 3<sup>rd</sup> Wave); on critiques of feminism from conservatives, or from 'Other' women who have felt excluded by the white, middle class, western norms and biases that have often inhered in 'feminism'; and also feminist scholarship today with a particular emphasis on 'postcolonial' (or 'Third World') feminist theory and scholarship.

### 4. Teaching Strategies

My approach in this course reflects desirable graduate attributes with regard to both its concern with critical history and its interdisciplinary focus on feminist and queer theory and gender studies; as well as its attention to change (together with continuities), and cultural, class and other diversity.

I try to assist students in refining their scholarly skills and ability to work independently through making the research project central to the course's assignment tasks. The research component requires that early in the course each student decide on a research topic and approach and then submit a research proposal. Extensive written feedback is then given on sources, potential approaches and problems, and so forth.

Finally, I seek to encourage the graduate attribute of effective communication partly through requiring students to help facilitate effective seminar participation.

### 5. Course Assessment

Assessment Task	Length	Weight	Learning Outcomes Assessed	Graduate Attributes Assessed	Due Date
Quiz x 4	10 mins	5% each	All but 5	All	Wks 4.6.9,11
Tutorial Facilitation		10%	All but 5	All	
Research Proposal & Bibliography	500 w. max	30%	Especially 5	All	Wed 27 Aug
Research Essay	2500 w. max	40%	5 and others	All	Wed 22 Oct

**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**

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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>

## **Assessment Details**

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The assessment for the course is designed so that assignments are spread evenly through the course and the assessment for the one major written assignment, the research essay, is not weighted too heavily. In addition to my explanatory notes here on assessment tasks, please see the section below on assignment submission.

### Tutorial Facilitation (10%):

Students are expected to do the preparatory reading and participate in tutorial discussions; and are assessed on the quantity and quality of their contributions. However, as the term implies, tutorial 'facilitation' is a little more than mere 'participation'. The emphasis is on students helping to encourage class discussion in an effort to avoid the standard teacher-student (repeated) question-answer format. Hence, you might put to the class questions raised by the Kit readings, or comment on a 'further' reading or issue that is pertinent to the topic.

### Quizzes (20%):

To cut down on written assignments, there will be a brief quiz in four tutorials (Wk4, 6, 9 & 11) mainly covering lecture content: the Wk4 quiz drawn from weeks 2 and 3, the Wk6 one from weeks 4 and 5, and so on. The quizzes will be comprised of 3 multiple-choice questions and one requiring an answer of a few sentences. I do not set out to make these tests difficult, but of course students who fail to attend lectures or look over ppts and do not do tutorial reading are unlikely to do well in them; and this can make a considerable difference to final marks.

### Research Proposal & Bibliography (30%):

To help you develop your research skills, you are first expected to submit a tentative title, plan and bibliography for the research essay due at the end of the course. The research essay is worth a considerable part of the assessment, and doing a proposal will encourage you to begin researching it well in advance of its due date. Your submission of a written plan will enable your lecturer to give you written feedback on the feasibility of the research project of your choice—concerning the availability of sources, workable approaches, and so on. Of course, submitting a plan that makes sense will require that you do a library search and compile a list of pertinent sources,

as well as reading up a little on the topic of your choice. Note that I do not expect an annotated bibliography.

The plan itself should be no longer than 500 words (about 1 to 2 pages of double-line spacing). You may do it partly *but not entirely* in point-form, if you wish. You may set your own research essay question, or choose one already set for weekly tute discussions in this Guide. (Note, however, that some questions may be a bit narrow in focus for a research essay—focused just on one author or reading in the Kit, for example.) Feel free to ask for advice, in the plan itself or verbally or by email, if you are uncertain of how to proceed with your topic or are facing any potential problems with the research project.

In the proposal you should:

- firstly, remember that this is an academic assignment and must include footnotes or other references (ie., in-text or 'parenthetical' references, with page nos) as well as the bibliography;
- remember also that this is a postcolonial course on global feminism, and essays should be comparative—not just focused on one (eg., western) country (unless your attention is on class, ethnic or other differences amongst women in one country); and, ideally, not focused just on English-speaking countries (if, say, about suffrage);
- give the essay a tentative title (a real title, not just an undergrad sort of question);
- set out your general topic (an example might be representations of the history of feminism);
- state the issue or question you will address (eg., What are the common weaknesses or pitfalls of histories of feminism?);
- comment on the significance (historiographical, theoretical, and/or political) of the topic/issue (eg., the importance of destabilizing self-serving western narratives of 'progress' just in the west);
- refer to available sources and their approach (and how your own will differ)
- and append a tentative bibliography of sources compiled not only from this Guide (to demonstrate that you have put some effort into doing a search of useful sources, journals etc).

### Submission of Assessment Tasks

Assignments which are submitted to the School Assignment Box (School of Humanities & Languages, 2nd Floor, Morven Brown Building) 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.

Remember that you must both submit a hardcopy (which if late will be penalized) of written assignments AND upload an electronic copy to Moodle/Turnitin. **Note that assignments sent to the lecturer by email will not be accepted.**

The research proposals will be returned with feedback within a few weeks. Since the research essay is due near the end of the course, you will have to attach to it a stamped, self-addressed envelope if you want it posted back to you.

### **Requirements for ALL written work:**

- Assignments should have an official HAL cover sheet securely attached, on which you should include a word-count, and not be enclosed in any folder
- They should be typed in double line-spacing.
- Written work must include references and a bibliography. Essays without references will be penalized because this constitutes plagiarism. If you are referencing properly, one would expect to see at least 3 or 4 references on most pages. You must use either footnotes or parenthetical in-text references, but not both. Both systems are outlined in the History essay guide available from the HAL website. References must also include the page number of the text being cited (not the Study Kit page number); if no page numbers are cited, this, too, will elicit a penalty.
- Note the essay guide's advice on the use (overuse and misuse) of internet sites and on referencing internet sites (more on this under 'research essay').
- 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 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 in a footnote. Note that penalties for plagiarism range from losing marks to a fail (of 0% to 49%) depending upon the extent and seriousness of the plagiarism. For more on plagiarism, see below.
- Papers that are significantly longer (or a *lot* shorter) than required will be penalized. (Writing within a set limit is a skill that must be learned; work by academics for publication invariably has an imposed word limit to adhere to.)

### Assignment Extensions

A student may apply to the Lecturer for an extension to the submission date of an assignment. Requests for an extension must be made before the submission due date, and they 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 as soon as possible. A medical certificate (or other evidence) will be required for late submission and must be appropriate for the extension period. Students in special circumstances due to medical or other

difficulties may apply for disability or 'special consideration' through the faculty office/website or counselling service (see under 'Other Information').

## 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>

Remember that failing to use inverted commas or quotation marks for the exact words of another author is still plagiarism even when you cite the author in a footnote. When not quoting directly, you must paraphrase the author's words, meaning that you express the idea or point or information in your own words; and in either case you must acknowledge your source in a footnote. A common mistake, which also counts as plagiarism, is using footnotes only where you use quotation marks.

Unless it is common knowledge, whenever you refer to ideas, evidence or information supplied by another author, even if you express it in your own words, you must acknowledge your source. Your essay must be entirely in your own words except where you quote an author; that you should use quotations sparingly, only where there is good reason to do so; and that as a rule essays should normally include *at least* a couple of footnotes on every page. (If you are unsure about this, bear in mind that it is better to include too many references than not enough.)

## 8. Course Schedule

Lecture 1-3pm Wed, Civ. Eng. G1; 3pm tute MAT311, 5pm tute MAT102

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

Week	Date	Lecture and Tutorial Topic
2	6 Aug	Feminism & 'Origin' Narratives
3	13 Aug	Suffrage and Citizenship (Transnational Struggles)
4	20 Aug	Feminisms of the Left: Marxist & Anarchist
5	27 Aug	Women's Liberation & Sexual Revolution
6	3 Sep	Lesbian Feminism/s: from 'Radical' to 'Queer'
7	10 Sep	'Control of Our Bodies'
8	17 Sep	Violence against Women
9	24 Sep	Women/Gender, Nationalism & Development
		Mid-Semester Break
10	8 Oct	Ecological Feminism/s
11	15 Oct	Feminists on Religion
12	22 Oct	Performing Feminism (Theatre)
13	29 Oct	Feminism in Popular Culture

## 9. Resources, Research, Further Readings

### Textbook Details

The recommended (but not obligatory) textbook is Chilla Bulbeck, *Re-Orienting Western Feminisms: Women's Diversity in a Postcolonial World*, Cambridge University Press, 1998 (1999 & 2000). There are short sections from the book in the Study Kit as part of the readings for a couple of tutorials, but students would benefit from reading other sections in other weeks. The bookshop should have some copies, and there is a copy in the Higher Use Collection in the Library.

### Study Kit

There is a Kit available from the bookshop; and you must do the weekly readings in order to contribute effectively to tutorial discussions.

### Journals

(just some of the many feminist studies and other useful periodicals)

*Australian Feminist Studies*

*Feminist Studies*

*Feminist Review*

*Gender and History*

*Gender and Society*

*Gender Issues*

*GHQ: a Journal of Lesbian and Gay Studies*

*Hecate* (Aust.)

*Intersections* (online journal from Murdoch University, devoted to gender and Asian studies)

*Journal of Interdisciplinary Gender Studies*

*Journal of Feminist Studies in Religion*

*Journal of Gender Studies*  
*Journal of Men's Studies*  
*Journal of Women's History*  
*Journal of the History of Sexuality*  
*History Workshop*  
*Lilith* (Aust., feminist history)  
*MS Magazine*  
*Outskirts*  
*Sexualities*  
*Signs*  
*Women's Historical Review*  
*Women's Studies International Forum* (online, and good for non-western material)  
*Women's Studies Quarterly*

### Further Readings & Other Resources

#### Reference Works, Works of collected essays, & 'Postcolonial' texts:

SREF305.42/167: *Encyclopedia of Feminism* (1986)  
 SREF305.4203/1: *Encyclopedia of Feminist Theories* (2000)  
 SREF305.403/2(1): *Encyclopedia of Women and Gender* (2001)  
 SREF305.403/1A(1-3): *Women's Studies Encyclopedia* (Helen Tierney, ed., Greenwood Press, N.Y., 1989-99)  
 SREF306.766303/2: *Lesbian Histories and Cultures: an Encyclopedia* (2000)  
 SREF305.31/8: *Men's Studies: a Selected and Annotated Interdisciplinary Bibliography* (1985)

Barbara Caine (ed.), *Australian Feminism: a Companion*, Oxford University Press, 1998  
 Gisela Kaplan, *Spectrum: a Bibliography of Women in Australia, 1945 to the Present*, Women's Redress Press, NSW, 1995  
 Eleanor B. Amico, *Reader's Guide to Women's Studies*, Chicago, Fitzroy Dearborn, 1998.  
 Robin Morgan (ed.), *Sisterhood is Global: the International Women's Movement Anthology*, Garden City, N.Y., Anchor Press/Doubleday, 1984 (and/or her earlier collection: *Sisterhood is Powerful*)  
 N. Miller and C. Heilbrun (eds), *Feminism and Sexuality: a Reader*, New York, Columbia University Press, 1996 (a compilation of well-known 2<sup>nd</sup> wave feminist essays on sexuality)  
 Boston Women's Health Book Collective, *Our Bodies, Ourselves*, N.Y., Simon & Schuster, 1976 (revised edition)

#### Postcolonial ones:

Lewis, Reina and Mills, Sara (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003 (also the feminist section in *The Post-Colonial Studies Reader*).  
 Morgan, Sue (ed.), *The Feminist History Reader*, London & New York: Routledge, 2006 (Part IV: 'Centres of difference: decolonising subjects, rethinking boundaries', 10 essays)  
 Smith, Sidonie & Watson, Julia (eds), *De/Colonizing the Subject: The Politics of Gender in Women's Autobiography*, University of Minnesota Press, 1992 (on transnational women's resistance writing, also *Women, Autobiography, Theory: A Reader...*).  
 Mohanty, Chandra Talpade et al (eds), *Third World Women and the Politics of Feminism*, Bloomington and Indianapolis, Indiana University Press, 1991  
 Alexander, M. Jacqui and Chandra Talpade Mohanty (eds), *Feminist Genealogies, Colonial*

*Legacies, Democratic Futures*, 1997

Trinh T. Minh-Ha, *Native Woman Other*, Indiana, Bloomington, 1989

— *When the Moon Waxes Red: Representation, Gender and Cultural Politics*, Routledge, London, 1991 (leading international feminist postcolonial and film theorist)

Spivak, Gayatri Chakravorty—works by (also a leading feminist postcolonial theorist, recognized internationally)

Narayan, Uma and Sandra Harding, *Decentering the Center: Philosophy for a Multicultural, Postcolonial, and Feminist World*, 2000

Smith, Bonnie G. (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, 2000 (essays on Vietnam, and the Soviet Union)

Offen, Karen M., *Globalizing Feminisms, 1789-1945*, London: Routledge, 2010

Bulbeck. Chilla, *Re-orienting Western Feminisms: Women's Diversity in a Postcolonial World*, 1998

Moreton-Robinson, Aileen, *Talkin Up to the White Woman* (2000)

Pettman, J., *Living in the Margins: Racism, Sexism and Feminism in Australia*, Allen & Unwin, Sydney, 1992

Thornton, B. D., 'Race, Class and Gender: Prospects for an All-inclusive Sisterhood', *Feminist Studies*, no.1, Spring 1983

Weedon, Chris, *Feminism, Theory and the Politics of Difference*, Blackwell, Oxford, 1999 (chaps 6–8 on class, race and eurocentrism).

Riley, Denise, *Am I That Name?: Feminism and the Category of 'Women' in History*, Macmillan, London, 1988

Lewis, Reina, *Gendering Orientalism: Race, Femininity and Representation*, London and New York: Routledge, 1996 (esp. Intro, ch. 1 and Afterword)

Mayer, Tamar (ed.), *Gender Ironies of Nationalism: Sexing the Nation*, London & New York: Routledge, 2000

Armour, Ellen T., *Deconstruction, Feminist Theology and the Problem of Difference: Subverting the Race/Gender Divide*, University of Chicago Press, 1999.

(Also works by Kalpana Ram, well-known Australian postcol feminist scholar)

Bowen Raddeker, Hélène, *Sceptical History: Feminist and Postmodern Approaches in Practice*, London and New York: Routledge, 2007 (the chapters on 'difference' and postcolonial theory; & identity or 'subjectivity' are particularly relevant to this course)

### **Useful general texts:**

#### History of Western feminism:

Saunders, Kay and Evans, Raymond, *Gender Relations in Australia*, Sydney, 1992

Lake, Marilyn, *Getting Equal: The History of Australian Feminism*, Allen & Unwin, 1999

Caine (ed.) above

Caine, Barbara and Pringle, Rosemary (eds), *Transitions: New Australian Feminisms*, St Martin press, London, 1995.

Grieve, Norma & Grimshaw, Pat (eds), *Australian Women: Feminist Perspectives*, Oxford University Press, Melbourne, 1981.

Kaplan, Gisela, 'Women in Europe and Australia: Feminisms in Parallel?', in Norman Grieve and Ailsa Burns (eds), *Australian Women: Contemporary Feminist Thought*, OUP, Melbourne, 1994.

Curthoys, A., 'Doing it for Themselves: The Women's Movement since 1970', in R. Evans and K. Saunders (eds), *Gender Relations in Australia*, Sydney, 1992, Chap. 20, pp. 425-47.

Sherry, Ann, 'Building the Bridge: Taking Feminism into the 21<sup>st</sup> Century', *Australian Feminist Studies*, 15, 32 (July 2000), pp. 221ff.

Lerner, Gerda, *The Creation of Feminist Consciousness from the Middle Ages to 1870*, New York, OUP, 1993.

Pugh, Martin, *Women and the Women's Movement in Britain, 1914-1959*, MacMillan, 1992.  
 David, Flora, *Moving the Mountain: the Women's Movement in America Since 1960*, N.Y., Simon & Schuster, 1991.  
 Roszak, Betty & Theodore (ed.), *Masculine/Feminine: Readings in Sexual Mythology and the Liberation of Women*, Harper Colophon, N.Y., 1969.  
 Rossi, Alice, S (ed), *Essays on Sex Equality*, Uni of Chicago Press, 1970.  
 Kaplan, Gisela, *Contemporary Western European Feminism*, Allen & Unwin, Sydney, 1992.  
 Rendall, Jane, *The Origins of Modern Feminism: Women in Britain, France and the United States*, Macmillan, 1985.  
 Okin, Susan, *Women in Western Political Thought*, Princeton Uni Press, N.J., 1979, part 4.

Changing feminist scholarship/theory (from the 1980s):

Pateman, Carole and Eliz. Gross (eds), *Feminist Challenges: Social and Political Theory*, Allen & Unwin, Sydney, 1986  
 Harding, Sandra (ed.), *Feminism and Methodology*, Indiana University Press, 1987.  
 Newton, Judith *et al* (eds), *Sex and Class in Women's History*, Routledge and Kegan Paul, London, 1983  
 Jaggar, Alison, *Feminist Politics and Human Nature*, Harvester, N.Y., 1983 (and *Sexing the Body: Gender Politics and the Construction of Sexuality*, 2000)  
 Fausto-Sterling, Anne, *Myth of Gender: Biological Theories about Women and Men*, Basic Books, N.Y., 1985.  
 Yaeger, Patricia and Beth Kowaleski-Wallace (eds), *Refiguring the Father: New Feminist Readings of Patriarchy*, Southern Illinois Uni Press, 1989.  
*The Polity Reader in Gender Studies*, Polity Press 1994  
 Connell, R.W., *Gender*, Cambridge U.K., Polity, 2002 (and other works)  
 Lerner, Gerda, *The Creation of Patriarchy*, OUP, N.Y., 1993.  
 Armstrong, Isobel (ed), *New Feminist Discourses: Critical Essays on Theories and Texts*, Routledge, London & N.Y., 1992.  
 Maynard, M. & Purvis, J. (eds), *New Frontiers in Women's Studies: Knowledge, Identity and Nationalism*, Taylor and Francis, London, 1996.  
 Weedon, *Feminist Practice and Poststructuralist Theory*, Blackwell, Oxford, 1987.  
 Butler, Judith and Joan Scott (eds), *Feminists Theorize the Political*, Routledge, London & N.Y., 1992.  
 Grosz, Elizabeth, *Volatile Bodies*, Indiana University Press, 199?  
 Alison Jaggar and Susan Bordo (eds), *Gender/Body/Knowledge: Feminist Reconstructions of Being and Knowing*, Rutgers Uni Press, 1992.  
 Gatens, M., *Feminism and Philosophy: Perspectives on Difference and Equality*, Polity Press, London, 1991  
 Milner, Andrew and Chris Worth (eds), *Discourse and Difference: Poststructuralism, Feminism and the Moment of History*, Monash Uni Press, 1990.  
 Nicholson, Linda J., *Feminism/Postmodernism*, Routledge, New York & London, 1990.  
 Griffiths, Morwenna, *Feminisms and the Self: The Web of Identity*, Routledge, 1995.  
 Weed, Elizabeth & Schor, Naomi, *Feminism Meets Queer Theory*, Indiana University Press, 1997.  
 Corber, Robert J. & Stephen Valocchi (eds), *Queer Studies: An Interdisciplinary Reader*, Blackwell Publishing, Oxford, 2003.  
 Cranny-Francis, Anne, *Engendered Fiction: Analysing Gender in the Production and Reception of Texts*, NSW Uni Press, Kensington, 1992.  
 Smith, Sidonie, *A Poetics of Women's Autobiography: Marginality and the Fictions of Self-Representation*, Indiana University Press, 1987

On Feminist Historiography, History's Androcentrism etc:

Hélène Bowen Raddeker, *Sceptical History: Feminist and Postmodern Approaches in Practice*, London and New York: Routledge, 2007

Bonnie G. Smith, *The Gender of History: Men, Women, and Historical Practice*, Cambridge Mas. and London, Harvard University Press, 1998.

Mary Spongberg, *Writing Women's History since the Renaissance*, U.K. and New York, Palgrave Macmillan, 2002.

Bennett, Judith M., *History Matters: Patriarchy and the Challenge of Feminism*, Philadelphia, University of Pennsylvania Press, 2006

**Websites**

Internet Women's History Sourcebook:

<http://www.fordham.edu/halsall/women/womensbook.html>

*On-line guides to other websites:*

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>

*On-line indexes to serials and essays:*

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

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

Library staff have also prepared many 'Subject Guides':

for eg., on WGS, as well as on areas of study such as Latin American Studies, Australian Studies, American History, Japanese Studies, Jewish Studies, Indigenous Studies, and so on. The WGS one covers the general areas of feminist (women's, gender, sexuality and men's/masculinity) studies.

Through these you can access lists of Databases, Journals, Internet Sites and Reference Works to find more sources for essays.

## 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 Tutorials, Topics and Readings

Note that lectures and tutorials each week are on the same topic, and begin in week two of the semester. Key readings prefaced by an asterisk (\*) are in the Study Kit. The questions included under each week are meant to guide reading and tutorial discussion as well as, potentially, to suggest research topics. They therefore do not relate only to Kit readings but sometimes pose questions about further readings.

### Week Two (6 Aug)

#### Narratives of 'the' Origins of 'Feminism'

Chandra Mohanty is a famous postcolonial feminist theorist known for the book listed under further readings: *Third World Women and the Politics of Feminism*. This she edited in the 1980s, and it was especially her introductory essay, 'Under Western Eyes...', that proved to be influential. It is this essay that she is reconsidering in the 2003 essay included in the Study Kit. Significantly, she now seeks to distance herself somewhat from her earlier focus on women's 'difference', apparently suggesting that an over-emphasis on this can serve to hinder recognition of similarities ('commonalities') where they do exist and thus the potential for transnational feminist solidarity and action.

I'd suggest that we concentrate on what she says about feminist pedagogy in women's studies courses, and apply it to histories of feminism (even the one presented in this course). We could apply her critique to June Hannam, for example (further readings), whose book may include many references to non-'Western' women and their struggle for equal/human rights, but her introductory chapter on modern feminism's 'beginnings' is entirely about the so-called 'First World'. Arguably, talking about feminism in this way reinforces a vision of 'feminism' as 'originally', thus *intrinsically* Western. This implies that, where so-called 'Third World' women (and some men) struggled against patriarchal abuses, it must have been inspired primarily by Western models of feminism. Whilst we can't deny that there is some basis for this assumption, it can also reflect orientalist visions of 'progress', 'civilization' etc as the property only of 'the West'.

Like with next week, (for essays) such questions could be considered in relation to the interesting case of Turkey (cf. the Kandiyoti piece under further readings this week & the Abadan-Unat one in the Kit for next week). Though Turkey's new civil code in 1926, that outlawed polygamy and enshrined equal rights in marriage, was apparently based on the Swiss model, this predated similar reforms in many Western countries. The article also suggests something of the complexities of the engagement of colonized countries with westernisation, as well as of men's involvement in 'feminist' struggles.

#### Key Reading

Textbook: sections in Chilla Bulbeck's introduction and first chapter, eg., on 'Postcolonial Critiques of Western Feminism' and 'Classifying Women's Worlds: First, Second, Third?' would be useful for discussions this week. The earlier section



of her Introduction would help you to understand both different types of feminism of long standing—liberal, socialist/leftist, and (from the 1960s, ‘radical’) feminism; as well as post-2<sup>nd</sup> Wave feminisms of ‘difference’.

\*Chandra Talpade Mohanty, ‘“Under Western Eyes” Revisited; Feminist Solidarity Through Anticapitalist Struggles’, in Sue Morgan (ed.), *The Feminist History Reader*, Routledge: London and New York, 2006, pp. 373–83

Questions (for research essays and/or discussion)

1) *What does Mohanty’s essay suggest about the limitations of ‘difference’ feminism (that part of it that, since the 1980s, has focused on differences amongst women)?*

2) *Assess Hannam’s book (or another history of feminism) in light of Mohanty’s critique of women’s studies courses (she focuses on the U.S., but the critique could probably be applied to women’s/gender curricula in the U.K. or Aust, too)*

3) *What does the case of Turkey suggest about how we should be speaking of feminism’s origins (its ‘First Wave’)? Does a uni-directional vision of Turkey’s borrowing western models amidst colonialist pressures adequately explain the reasons for its unusually early reforms concerning women’s rights?*

Further Reading

June Hannam, *Feminism*, Pearson-Longman, 2007 (Chap. 1: ‘Turning the world upside down’, pp. 1–15 & Chap. 2: ‘The beginnings of modern feminism’), pp. 17–48

Kandiyoti, Deniz, ‘End of Empire: Islam, Nationalism and Women in Turkey’, in Reina Lewis and Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh: Edinburgh University Press, 2003, pp. 263–84

Mohanty, ‘Under Western Eyes: Feminist Scholarship and Colonial Discourses’, in Mohanty *et al* (eds), *Third World Women and the Politics of Feminism*, Bloomington and Indianapolis, Indiana University Press, 1991 (available on-line from the library’s website>ARTS1900)

Ahmed, Leila, *Women and Gender in Islam: Historical Roots of a Modern Debate*, 1992

Alexander, M. Jacqui and Chandra Talpade Mohanty (eds), *Feminist Genealogies, Colonial Legacies, Democratic Futures*, 1997

Other works under ‘postcolonial’ list above

### **Week Three (13 Aug)**

#### **Suffrage & Citizenship (Transnational Struggles)**

Reading about women’s struggles for suffrage in different parts of the world can evoke a different picture of the movement in some respects. Often, in histories of feminism, the focus has been on England’s famous suffragettes, for example, when even reading more broadly about the movement in Europe reveals that it was not only liberals who were involved in the struggle, but often socialists, too (even some ‘revolutionary’ ones). Many revolutionaries (Marxists or anarchists), however, did not see the struggle for the vote to be worthwhile, especially while (in many countries, at first) even men still needed to own a significant amount of property to be eligible to vote.

As Louise Edwards and Mina Roces show, struggles for suffrage revolved around issues not just of gender (women demanding equal political rights to men) but also around issues of class and race/racism. In nations such as Australia, New Zealand, the U.S. and South Africa, for example, some leaders in the struggle 'advanced the cause of women's suffrage while furthering the exclusion and oppression of non-white women and men.' On the other hand, nationalist narratives of unity (between men and women) in the face of western colonialism and racism were drawn upon in Asia to counter the demands of women for suffrage, depicting them as just imitating western/American ways. This has continued to be a problem for women in non-western countries who are trying to fight for women's rights: the charge that they are mimicking western (imperialist) feminist models and that a concern with women's issues will divide the ('more pressing/important') struggle against racism, or imperialism, or whatever (the latter was an argument often used by men in socialist movements around the world, too).

Nermin Abadahn-Unat's article on Turkey is of interest for a range of reasons: firstly, that women in Turkey got the vote in 1934, which was not long after some western countries (NZ 1893; Aust. 1902; U.S. 1920, U.K. fully in 1928). (In contrast, women still don't have the vote, or equal political rights, in some Middle Eastern countries). The article, however, also raises the question of whether political rights (the vote) and legal reforms are sufficient to 'liberate' women. The author observes that in Turkey they were 'emancipated' but not liberated. (And the same could be said of Australia and elsewhere: if women had been 'liberated' early in the century, there would have been no need for a Second Wave of feminism.)

### Key Readings

\*Louise Edwards & Mina Roces (eds), *Women's Suffrage in Asia: Gender, Nationalism and Democracy*, London and New York: Routledge-Curzon, 2004 (Intro.), pp. 1–21

\*Nermin Abadahn-Unat, Chapter 10: 'The Impact of Legal and Educational Reforms on Turkish Women', Nikki R. Keddie and Beth Baron (eds), *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, New Haven and London: Yale University Press, 1991, pp. 177–94

### Questions

1) *How have issues not just of gender, but also class, race, nation etc been implicated in suffrage struggles?*

2) *Compare/contrast the different ways in which suffrage for women was achieved in different countries.*

3) *Revolutionary Marxists and anarchists were long dismissive of the importance of the vote (and other 'bourgeois' legal reforms within the existing capitalist system). Arguably, equal political rights are a necessary precondition for women's liberation, but hardly sufficient to achieve it. Discuss the case of Turkey and/or another case (say, Australia's), assessing how far equal political rights improved their social status and situation.*

## Further Readings

- DuBois, Ellen Carol, Chap. 13: "Woman Suffrage Around the World: Three Phases of Suffragist Internationalism", in Caroline Daley & Melanie Nolan (eds), *Suffrage and Beyond: International Feminist Perspectives*, Auckland University Press (and Pluto Press, Australia), 1994, pp. 252-74 (good on the important role of socialists in the movement)
- Hannam, June, *Feminism*, Pearson-Longman, 2007 (Chap. 3; 'Women's Suffrage: 1860s to 1920s', pp. 49-90 & first few pages of Chap. 4 on Egypt and India)
- Rupp, Leila, 'Sexuality and Politics in the early Twentieth Century: the case of the International Women's Movement', *Feminist Studies*, 23, 3 (Fall 1997), pp.577ff. Following mostly on England (hard to find others!):
- Magarey, Susan, *Passions of the First Wave Feminists*, 2001 (on Aust.).
- Wallace, Sandra, *Out of the Home and Into the House: New Zealand Women's Fight to Enter Parliament*, 1993.
- Holton, Sandra S., Chap. 2: 'In Sorrowful Wrath: Suffrage Militancy and the Romantic Feminism of Emmeline Pankhurst', in Harold L. Smith, *British Feminism in the Twentieth Century*, University of Massachusetts, Press, Amherst MA, 1990, pp. 7-24.
- Winslow, Barbara, *Sylvia Pankhurst: Sexual Politics and Political Activism*, 1996 (she was the socialist Pankhurst).
- Purvis, June, 'Reassessing Representations of Emmeline and Christabel Pankhurst, Militant Feminists in Edwardian Britain: On the Importance of a Knowledge of Our Feminist Past', in M. Maynard & J. Purvis (eds), *New Frontiers in Women's Studies: Knowledge, Identity and Nationalism*, Taylor and Francis, London, 1996, pp. 76-95.
- Rosen, Andrew, *Rise Up Women!: the Militant campaign of the Women's Social and Political Union, 1903-1914*, 1974.
- Atkinson, Diane, *Votes for Women*, 1988 (U.K.).
- Davis, T. *et al*, 'The Public Face of Feminism: Early Twentieth Century Writings on Women's Suffrage', in R. Johnson *et al* (eds), *Making Histories: Studies in History-Writing and Politics*, Hutchinson, London, 1982, pp. 301-12.
- Maroula, Joannou and June Purvis (ed), *The Women's Suffrage Movement: new feminist perspectives*, 1998 (on the U.K.).
- Maroula, Joannou, 'To defend the oppressed, to fight for the defenceless, not counting the cost: The History of the Suffrage Movement', *Gender and History*, 10, 2 (August 1998), pp. 312-315 (review article)
- Lewis, Jane, *Women and Social Action in Victorian and Edwardian England*, 1991.
- Morrell, Caroline, *'Black Friday' and Violence Against Women in the Suffragette Movement*, 1981 (U.K.)
- Primary Sources:
- Pankhurst, Sylvia, *The Life of Emmeline Pankhurst: the Suffragette Struggle for Women's Citizenship*, Werner Laurie, London, 1935.
- Fawcett, Millicent Garrett, *Women's Suffrage: a short history of a great movement*, 1912.
- Roberts, Jan and Beverley Kingston (eds), *Maybanke, a woman's voice: the collected work of Maybanke Self-Wolstenholme-Anderson, 1845-1927*, 2001 (Aust.).

## **Week Four (20 Aug) Feminisms of the Left (Marxist & Anarchist)**

It is not unusual in works on feminism today, even some histories of feminism, to find socialists (ie., social democrats, Marxists & anarchists) being overlooked. There are various reasons for this: the tendency in feminist theory to distinguish between modernist (especially liberal) feminism versus postist feminisms; the putative death of Marxism since the end of the Soviet bloc; the relative unpopularity today at least in the 'West' of 'ideologies' such as socialism (as if liberalism is not an 'ideology'); the connected resurgence of individualistic feminism, and so on.

To ignore socialism in the history of feminism around the world is a glaring oversight, however, not only because of its undeniable influence during the First Wave, *internationally*, but also because of the fact that socialist feminism was strongly represented in the Second Wave, either in women's liberation-style groups and movements or traditional leftist parties.

As for today, apart from the fact that there still are socialist-feminist groups in many parts of the world, in feminist scholarship/theory and activism today postcolonial feminism and ecofeminism have perhaps been the most strongly influenced by socialist feminism. Ironically, however, whilst we witness in PCfeminism a strong emphasis on race/racism, on colonialism, nationalism and so on, the traditional socialist (-feminist) emphasis on differences of class amongst women has virtually been lost. (On this class blindness, see Bowen Raddeker's *Sceptical History: Feminist and Postmodern Approaches in Practice*, end of Chapter on 'difference', and Chris Weedon's *Feminism, Theory and the Politics of Difference*, Chapter on class.)

#### On Anarchism vs Marxism:

Anarchism was the foremost revolutionary ideology and movement before the rise of revolutionary Marxism. Internationally, its influence waned somewhat due to the success of the Marxist revolution in Russia in 1917, but it continued to be influential in radical movements around the world and was especially strong in Spain. The revolution there in the late 30s had a significant anarchist dimension to it and women were well represented amongst Spanish anarchists, as Martha Ackelsberg's book on the 'mujeres libres' movement shows. Anarchism features a social critique of the State, imperialism, capitalism and class and other inequalities that is basically socialist, but has always contained a stronger commitment than in Marxism to non-hierarchical or non-authoritarian organizational structures and also human relationships of all types, including between women and men. Traditionally, there were 3 main streams of anarchism: individualistic anarchism, anarcho-syndicalism and anarcho-communism.

There was a resurgence of anarchism in Europe and elsewhere with the 60s 'New Left' and it later had an influence also upon Women's Liberation, especially in the area of organizational structures, non-oppressive relationships, and so on. Then and since anarchist-feminist groups have been active in various parts of the world. A very militant recent example is the 'Mujeres Creando' in Bolivia that targets abuses of women's rights and also heterosexism. Partly due to the comparative unpopularity of Marxism now, there has been a rise in the number of anarchist groups around the world in recent years.

Alexandra Kollontai would usually be cited as the most famous of the Marxist-feminists, but Emma Goldman is almost as renowned. She was a Russian emigrant to the United States (and one of the many Jewish anarchists), and then from the late 19<sup>th</sup> century to about 1940, a life-long activist in libertarian causes, including the

liberation of women. Other internationally known anarchist women were: Louise Michel (French), Molly Steimer (like Goldman, Jewish Russian-American), Voltairine de Cleyre (white American) and Lucy Parsons (African American). Contemporary anarchist feminists who are well known transnationally are Germaine Greer and the American ecofeminist, goddess feminist, neo-pagan & 'witch', Starhawk. You won't find much on anarcha-feminism in the library, but plenty on-line.

### Key Reading

\*Joy Damousi, 'Left-wing Feminism', in Barbara Caine (ed.), *Australian Feminism: A Companion*, Oxford University Press, 1998, pp. 183–88

\*Alix Holt (trans., ed.), *Selected Writings of Alexandra Kollontai*, London: Alison & Busby, 1977, Essays: 'Sexual Relations & the Class Struggle', pp. 240–49, & 'Soviet Woman — Citizeness with Equal Rights', pp. 315–16

\*Alix Kates Shulman (ed.), *Red Emma Speaks: An Emma Goldman Reader*, New York: Schocken Books, 1982, 'The Tragedy of Women's Emancipation', pp. 159-67.

\*Dark Star (Collective), ed., *Quiet Rumours: An Anarcha-Feminist Reader*, Edinburgh and San Francisco: AK Press/Dark Star, 2002 (Chap. 16: 'Mujeres Creando: Bolivian Anarcha-Feminist Street Activists'), pp. 107-10

### Questions

- 1) *How have left-wing feminists differed from others (e.g., liberal feminists) in their social critiques, visions for the future, concerns and activism?*
- 2) *Individualism and the related view of a wife as a man's personal property were central targets in the Marxist-feminist, Kollontai's critique of 'bourgeois' sexual relations. How, was socialism going to do away with such problems, according to Kollontai and/or other Mxt-feminists? And did it? (Cf., Ashwin)*
- 3) *As advocates of 'free love', anarchist feminists even from Goldman's time have generally been opposed to legal marriage. Why? (Note that Emma's essay 'Marriage and Love' would be particularly helpful for this question).*
- 4) *With a view to understanding the particular difficulties and dangers faced by Marxist (or anarchist) feminists, compare two movements, one 'western' and one not (eg., Mackie, HBR etc on Japan). Were the problems they had to contend with so very different?*
- 5) *'The right to vote, or equal civil rights, may be good demands, but true emancipation begins neither at the polls nor in courts. It begins in woman's soul. History tells us that every oppressed class gained true liberation from its masters through its own efforts.' (Emma's 'The Tragedy....', p. 167). Does the modern history of women since her lifetime prove that Emma was right to believe that women would not be liberated unless through their own efforts?*
- 6) *Though they were certainly concerned with the liberation of women, the Spanish Mujeres Libres were not unusual amongst leftist women of their times in their unwillingness to identify themselves as 'feminists'. What did the*

*term 'feminism' mean to them and what was their alternative vision for liberation?*

### Further Readings

Other works by/on Kollontai:

Kollontai, *Sexual Relations and the Class Struggle*, 1972

— *The Autobiography of a Sexually Emancipated Woman*, 1972

Farnsworth, B., *Aleksandra Kollontai: Socialism, Feminism and the Bolshevik Revolution*, 1980.

— 'Bolshevism, the Woman Question, and Aleksandra Kollontai', *American Historical Review*, 81 (1976), pp. 292-316.

Other works by/on western Marxist-feminist pioneers:

Engels, Friedrich, *The Origin of the Family, Private Property and the State*.....

Bebel, August, *Women and Socialism* (1879)

Zetkin, Clara, *The Women Workers and the Women's Question* (1889)

Dunayevskaya, Raya, *Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution*, Humanities Press, New Jersey, 1982.

Howard, Dick (ed.), *Selected Political Writings of Rosa Luxemburg*, Monthly Review Press, New York, 1971.

[also the occasional essay on women by Lenin, Trotsky, Mao, Castro etc]

On socialist feminist movements etc:

Vera Mackie, *Creating Socialist Women in Japan: Gender, Labour and Activism, 1900-1937*, Cambridge: Cambridge University Press, 1997, Chapter 7: 'Creating Socialist Women 1900-1937', pp. 154-70 & Notes 220-21

Castro, Fidel *et al*, *Women and the Cuban revolution : speeches & documents / by Fidel Castro, Vilma Espín & others*, (Elizabeth Stone, ed.) New York : Pathfinder Press, 1981

Espin, Vilma, *Cuban women confront the future: three decades after the revolution* (Deborah Shnookal, ed.), Melbourne: Ocean; Distributed in the USA by the Talman Co., 1991

Randall, Margaret, *Sandino's Daughters Revisited: Feminism in Nicaragua*, 1994.

Works on women in the Mexican revolution and after it would be relevant, too

Davin, Delia, *Woman-work: Women and Party in Revolutionary China*, 1976

Croll, Elizabeth, *Feminism and Socialism in China*, 1978.

Buhle, Mari Jo, *Women and American Socialism, 1870-1920*, 1981.

Taylor, Barbara, 'The men are as bad as their masters...: Socialism, Feminism and Sexual Antagonism in the London Tailoring Trade in the early 1830s', *Feminist Studies*, 5, no. 1, 1979.

Davin, Anna, 'Feminism and Labour History', in Raphael Samuel (ed), *People's History and Socialist Theory*, Routledge and Kegan Paul, 1981, pp. 176.

Damousi, Joy, *Socialist Women in Australia, 1890-1918* (microform/or other works)

Evans, Richard, *Comrades and Sisters: Feminism, Socialism and Pacifism in Europe, 1870-1945*, 1987.

Gruber, Helmut and Pamela Graves (eds), *Women and Socialism: Socialism and Women: Europe between the Two World Wars*, 1998.

Bruley, Sue, *Leninism, Stalinism and the Women's Movement in Britain, 1920-1939*, 1986.

Rabine, Leslie Wahl and Claire Goldberg Moses, *Feminism, Socialism and French Romanticism*, 1993.

Taylor, Barbara, *Eve and the New Jerusalem: Socialism and Feminism in the Nineteenth century*, 1983.

Smith, Bonnie G. (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, 2000 (essays on Vietnam, and the Soviet Union)

Marxist-feminist scholarship, critiques of it etc:

[for well-known reinterpretations or critiques of Engels, see Juliet Mitchell's *Woman's Estate*, Shulamith Firestone's *The Dialectic of Sex*, Simone de Beauvoir's *The Second Sex*, Evelyn Reed's *Problems of Women's Liberation*, Kate Millet's *Sexual Politics*]

Rowbotham, Sheila, *Women's Liberation and Revolution*, 1973 (bibliog. Compilation; Rowbotham was a leading 2<sup>nd</sup> Wave socialist-feminist, and is still publishing today)

— *Beyond the Fragments: Feminism and the Making of Socialism*, 1979 [& others].  
Barrett, Michelle, *Women's Oppression Today: the Marxist/Feminist Encounter*, 1988.

Guettel, Charnie, *Marxism and Feminism*, Canadian Women's Educational Press, 1974 (an extended essay)

Newton, Judith and Mary Ryan and Judith Walkowitz (eds), *Sex and Class in Women's History*, 1983 (esp. essay by Kelly on a 'doubled vision').

Harding, Sandra (ed.), *Feminism & Methodology*, Indiana University Press, 1987 (esp. essays by Kelly Gadol, MacKinnon, and Harding).

Taylor, Barbara, 'Socialist Feminism: Utopian or Scientific?', in Raphael Samuel (ed), *People's History and Socialist Theory*, Routledge and Kegan Paul, 1981, pp. 158ff

Connelly, M. Patricia & Armstrong, Pat (eds), *Feminism in Action*, Canadian Scholars' Press, Toronto, 1992 (some good essays: e.g., on prewar female Jewish union activists in Toronto and the question of why in this context they did *not* take up women's/feminist issues)

Grieve, Norma & Grimshaw, Pat (eds), *Australian Women: Feminist Perspectives*, Oxford University Press, Melbourne, 1981 [esp. Burton on Engels and feminist theory].

Gunew, Sneja (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991, Part X: 'Socialist Feminist Interventions'.

General (on women in the Soviet Union, post-revolutionary Cuba, etc):

See works on revolutionary women and the post-revolutionary situation also in Mexico and China....

Kukhterin, Sergei, 'Fathers and patriarchs in communist and post-communist Russia', in Sarah Ashwin (ed.), *Gender, State and Society in Soviet and Post-Soviet Russia*, London and New York: Routledge, 2000, pp. 71–89 (and other essays: e.g., on motherhood, or >>)

Kiblitckaya, Marina, 'Russia's Female Breadwinners: the changing subjective experience', in Sarah Ashwin (ed.), pp. 54–70

Wolchick, Sharon and Alfred Meyer (eds), *Women, State and Party in Eastern Europe*, 1985.

Luciak, Ilija A. , *Gender and democracy in Cuba*, Gainesville : University Press of Florida, 2007.

Evenson, Debra, *Revolution in the balance : law and society in contemporary Cuba* Boulder: Westview Press, 1994.

Leiner, Marvin. *Sexual politics in Cuba: machismo, homosexuality, and AIDS*, Boulder: Westview Press, 1994

Holt-Seeland, Inger. *Women of Cuba*, (translated from Spanish by Elizabeth Hamilton Lacoste, et al), Westport, Conn. : L. Hill, 1982.

On Anarcha-feminism:

Ackelsberg, Martha, "Separate and Equal"? Mujeres Libres' Anarchist Strategy for Women's Emancipation', *Feminist Studies*, vol. 11, no. 1 (Spring 1985), pp. 63–83

Martha A. Ackelsberg, *Free Women of Spain: Anarchism and the Struggle for the Emancipation of Women*, Oakland and Edinburgh: AK Press, 1991/2005

Kaplan, Temma E., 'Spanish Anarchism and Women's Liberation', *Journal of Contemporary History*, vol. 6, no. 12 (1971), pp. 101–110.

Nash, Mary, *Defying Male Civilization: Women in the Spanish Civil War*, Colorado: Arden Press, 1995.

Mangini, Shirley, *Memories of Resistance: Women's Voices from the Spanish Civil War*, Yale Uni Press, 1995

Alex Wexler, *Emma Goldman: An Intimate Life*, London: Virago Press, 1984

Goldman, Emma, *Living My Life*, vol. 1, 1934.

-- *Anarchism and Other Essays*, Dover, New York, 1969.

Rebel Press, *Untying the Knot: Feminism, Anarchism and Organisation*, 1984.

Koenig, B., 'Law and Disorder at Home: Free love, free speech and the search for an anarchist utopia', *Labour History*, vol. 45, no. 2 (May 2004), pp. 199–223.

Anarchy Archives: An online research center on the history and theory of anarchism (<http://dwardmac.pitzer.edu/anarchyarchives/goldman/>)

Marsh, Margaret S., *Anarchist Women, 1870-1920*, Philadelphia : Temple University Press, 1981 (on the U.S.).

Avrich, Paul, *An American Anarchist: The Life of Voltairine de Cleyre*, 1978

Bowen Raddeker, Hélène, *Treacherous Women of Imperial Japan: Patriarchal Fictions, Patricidal Fantasies*, Routledge, London & New York, 1997 (and other articles on Japanese prewar anarchist women: e.g. >)

Bowen Raddeker, 'Resistance to Difference: Sexual Equality and its Law-ful and Out-law (Anarchist) Advocates in Imperial Japan', *Intersections: Gender, History and Culture in the Asian Context* (<http://www.she.murdoch.edu.au/intersections/issue7/raddeker.html>)

Tsurumi, E. Patricia, 'Feminism and Anarchism in Japan: Takamure Itsue, 1894-1964', *Bulletin of Concerned Asian Scholars*, vol. 17, issue: 2 (1985).

Graham, Robert (ed.), *Anarchism: A Documentary History of Libertarian Ideas - Volume One: From Anarchy to Anarchism (300CE-1939)*—includes material by Louise Michel, Charlotte Wilson, Voltairine de Cleyre, Emma Goldman, Lucia Sanchez Soarnil (Mujeres Libres), and Latin American (Carmen Lareva), Chinese (He Zhen) and Japanese (Ito Noe and Takamure Itsue) anarcha-feminists (but not in our library).

Dark Star Collective, *Quiet Rumours: An Anarcha-feminist Reader*, AK Press, 2002 (contains a-f classics and some recent material)

Molyneux, M., 'No God, No Boss, No Husband: Anarchist Feminism in Nineteenth-Century Argentina', *Latin American Perspectives*, vol. 13 (1986), pp. 119-145

Presley, Sharon, 'Feminism in Liberty' (<http://tmh.floonet.net/articles/femme.html>), on late 19<sup>th</sup> century American anarcha-feminism and 'free love'

On Germaine Greer as self-described anarchist (in the 1970s and still in 1999)—<http://www.takver.com/history/sydney/greer.html>

Also article about anarcha-feminism in revolutionary Spain in *Lilith*, vol. 16 (2007), pp. 42-56

## **Week Five (27 Aug)**

### **Women's Liberation & Sexual Revolution**



Women's sexuality was a central concern of western 'women's lib'-style groups or movements, the concern being with the sexual liberation of both heterosexual and lesbian women. Hence, the Women's Liberation Movement in English-speaking and European countries can be seen as part of the so-called 'sexual revolution' from the 60s. It has not been unusual, however, to find western feminists critiquing this 'revolution' as being basically androcentric: male-defined, propagated mainly by men, and more in men's interests. (The radical lesbian feminists, Robin Morgan and, more recently, Sheila Jeffreys are examples that come to mind.)

On the other hand, it hasn't been unusual for certain sorts of feminists (e.g., the prewar anarchist *Mujeres Libres* or, more recently, postcolonial or so-called 'Third World' feminists) to argue or imply that a feminist concern with the sexual liberation of women is comparatively trivial. The suggestion is that prioritising such a concern is a reflection of the privileged situation of western feminists who have nothing more serious to worry about. This sort of point has been made in connection with western feminists' campaign against FGM (female genital mutilation), for example; moreover, where women face issues of survival in the face of poverty, extreme oppression/violence, and so on, the point is understandable.

But, *is* such a concern 'trivial'? What was at stake was not only the need for women, especially, to overcome the moral taboos, silences and ignorance about women's sexuality that had long been inculcated (hence, the debates about the 'myth of the vaginal orgasm' as opposed to the obvious physiological centrality of the clitoris to women's pleasure and orgasm). Many western feminists felt a desperate need to liberate women not just from ignorance but also misogyny, phallocentrism, men's self-centredness, or even downright oppressive sexual demands on women. That is, where the issue was heterosexual desire and sexual practice, the concern was not only with women's sexual satisfaction but also more healthy relationships with men, combating sexual force and aggression, negative representations of women's sexual bodies, and so on. And of course there were many other important issues fought by women's liberation-style groups, too, most of which were not connected with sexuality.

### Key Reading

(Some 'radical feminist' classics)

\*Robin Morgan, 'The Wretched of the Hearth', in Robin Morgan, *The Word of a Woman: Selected Prose, 1968–1992*, London: Virago Press, 1992, pp. 30-49

\*Excerpts from the SCUM Manifesto by Valerie Solanis (1968), in Robin Morgan (ed.), *Sisterhood is Powerful: An Anthology of Writings from the Women's Liberation Movement*, New York: Vintage Books, 1970, pp. 514-19

\*Anne Koedt, 'The Myth of the Vaginal Orgasm', in Sneja Gunew (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991, pp. 326-334

### Questions

- 1) *It hasn't been unusual in feminism for there to be a 'prioritization of oppression'—ie., regarding which is more fundamental or worse: sexism or racism? etc. Less commonly, feminists have challenged this prioritisation. How convincing a picture of the oppression of the ostensibly 'privileged'*

white, middle-class, (American) or western women does Morgan (and/or MacKinnon) paint?

- 2) Since the WLM partly arose out of the ('male') New Left, it wasn't unusual for women's liberationists, especially radical feminists such as Morgan, to pen savage condemnations of the sexism of the Left. (cf., her 'Goodbye to All That'). Were there prejudices (e.g., toward women involved in Leftist groups together with men) and political dangers associated with this sort of critique?
- 3) Comment on the importance of the debate surrounding the vaginal vs clitoral orgasm? Was it, indeed, 'trivial'? (cf. Greer, Irigaray, others)
- 4) How do you read the SCUM Manifesto? Was Solanis simply a crazy 'manhater'?

### Further Readings

2<sup>nd</sup> Wave classics:

Other essays/works by Robin Morgan.....

Mitchell, Juliet, *Woman's Estate*, Penguin Books, 1971, Chapter 2: 'The Women's Liberation Movement', pp. 40–66 (or other works)

Abbott, Sidney & Barbara Love, *Sappho was a Right-on Woman*, New York: Stein and Day, 1972, Chapter 6: 'Lesbianism and Feminism', pp. 135–58

Solanas, Valerie, *SCUM Manifesto* (with an Introduction by Avital Ronell), London and New York: Verso, 2004

de Beauvoir, Simone, *The Second Sex* (H.M. Parshley, trans.), Vintage Books, 1989 (Part IV, Chap 3, 'Sexual Initiation'), pp. 392-423.

Millett, Kate, *Sexual Politics*....

Greer, Germaine (re the orgasm debate, contrast her chapter on 'Sex' in *The Female Eunuch*, 1972 to what she had to say about women's desire and sexuality in *The Whole Woman* some 20 yrs later!)

Firestone, S., *The Dialectics of Sex: The Case of Feminist Revolution*, Jonathon Cape, 1971.

Irigaray, Luce, *This Sex Which Is Not One* (C. Porter & C. Burke, trans.), Chap. 2 (same title), Cornell University Press, 1985, pp. 23-33 (a famous text, great on the multiplicity of female sexual organs & complexity of female desire; often treated as post-2<sup>nd</sup> Wave, but in terms of time it wasn't really)

MacKinnon, Catharine A., 'From Practice to Theory, or What is a White Woman Anyway?', *Yale Journal of Law and Feminism*, vol. 4, no. 1 (Fall 1991), pp. 13–22.

Also 70s Women's Lib magazines (especially for research essays): egs in Australia, *Vashti's Voice*, *Scarlet Woman*, *Hecate*, others

Nicholson, Linda (ed.), *The Second Wave: a Reader in Feminist Theory*, New York: Routledge, 1997 (also readers edited by Morgan).

Feminists on the WLM, and sexuality, the 'sexual revolution' or orgasm debate:

Hannam, June, *Feminism*, 2007 ( Part of Chap. 6: 'The "personal is political": women's liberation and "second wave feminism"', pp. 133-58

Gerhard, Jane, 'Revisiting the Myth of the Vaginal Orgasm': The Female Orgasm in American Sexual Thought and Second Wave Feminism', *Feminist Studies*, 26, 2 (Summer 2000), pp. 449ff.

Grant, Linda, *Sexing the Millennium : Women and the Sexual Revolution*, New York, Grove Press, 1994.

- Jeffreys, Sheila, *Anticlimax: a Feminist Perspective on the Sexual Revolution*, Women's Press London, 1990 (lesbian feminist critic of porn, the sexual revolution etc).
- Miller, N, and C. Heilbrun (eds), *Feminism and Sexuality: A Reader*, Columbia University Press, NY, 1996. (Contains key articles of 2<sup>nd</sup> Wave Feminism on sexuality)
- Tavis, C., *The Redbook Report on Female Sexuality : 100,000 married women disclose the Good News about Sex*, New York, Delacorte Press, 1977.
- Alison Jaggar and Susan Bordo (eds), *Gender/Body/Knowledge: Feminist Reconstructions of Being and Knowing*, Rutgers Uni Press, 1992 (various essays).

Others on the sexual revolution etc:

- Reich, Wilhelm, *The Sexual Revolution: Toward a Self-regulating Character Structure*, Farrar, Straus and Giroux, New York , 1974 (a famous sexual liberationist).
- Frankl, G., *The Failure of the Sexual Revolution*, Nel Mentor, London, 1975.
- Heidenry, John, *What Wild Ecstasy: The Rise and Fall of the Sexual Revolution*, Heinemann, Port Melbourne, 1997.
- Krich, A. M ed., *The Sexual Revolution: Seminal Studies into 20th century American Sexual Behavior*, Dell, N.Y, 1965.
- Mass, Lawrence, *Dialogues of the Sexual Revolution*, Haworth Press, NY, 1990.
- Neville, Richard, *Hippie, hippie, shake: the Dreams, the Trips, the Trials, the Love-ins, the Screw ups -- the Sixties*, William Heinemann, Port Melbourne, 1995.
- Nadeau, Robert L., *S/he Brain: Science, Sexual Politics and the Myths of Feminism*, 1996.
- Weeks, J., 'The Sexual Revolution Revisited' in *Sexuality and its Discontents*, Routledge, Kegan Paul, London, 1985. pp 15-32.

### **Week Six (3 Sep)**

#### **Lesbian Feminism/s, from 'Radical' to Queer**

Before the combined impact from the 1970s especially in 'western' societies of movements for gay liberation and women's liberation, prejudice against non-heterosexual sexuality was rife, both at the institutional/legal and popular level. It was then far worse than it is today. The situation has gradually improved partly due to equal opportunity laws being extended to sexual expression as well as sex/gender and race, and partly due to more positive images in the popular media.

Lesbians played an important part in both the gay and women's liberation movements—in the latter, in fact, before long they were playing a leading role. Though there were some tensions between lesbian and 'straight' feminists, if from the 1970s many lesbians found a more congenial home in the WLM, it was partly because of the male-centredness and marginalization of lesbians in gay lib-style groups. However, these days, with the advent and popularity of queer politics, perhaps the main trend is back toward combined activism with gay men and away from the radical feminist and separatist politics of the 70s and 80s.

For a good personal account of separatist lesbian-feminist ideals and lifestyles in the U.S., see Kathy Rudy (listed below). She became disillusioned with the pressures to conform within 'radicalesbianfeminism' and embraced queer identity, though not without some doubts about the latter's political dangers for lesbian women.

Rudy makes it clear that there were practical reasons within gay/lesbian groups for the disillusionment with traditional identity politics that had set in by the 1990s. However, we should also understand that the queer critique of conventional (Christian>liberal-humanist etc) notions of individual identity as fixed/static and centred on some core or 'essence' has been just one expression of the 'post-modernist/structuralist' critique of identity and the identity politics found in the gay, women's, black etc liberation movements. I would not recommend that students attempt question four below for research essays unless they already have some familiarity with this generalized postmodern critique of 'identity'. Those interested in parallels—that is, how this critique has been applied to, say, black identity politics, too—would do well to consult essays on 'black subjectivity' etc in bell hooks' book, *Yearning*. Similarly, Judith Butler (the putative 'queen of queer theory') is famous or infamous, depending on one's point of view, for her related rejection of the conventional identity category of 'Woman': that is, 'women's oppression' etc as the organizing principle of feminism.

### Key Readings

\*Chris Weedon, *Feminism, Theory and the Politics of Difference*, Oxford: Blackwell, 1999, (Ch. 3: 'Lesbian Difference, Feminism and Queer Theory'), pp. 51–76

\*Annamarie Jagose, *Queer Theory*, Melbourne University Press, 1996, excerpts from Chaps 7 & 8 (on 'Performativity and identity', 'Queer Identity' & 'Contestations of Queer'), pp. 83-88, 96-104

### Questions

- 1) *What are the advantages and disadvantages for lesbian women of 'radicalesbianfeminist' and queer politics, respectively?*
- 2) *Though identity politics from the 1960s with regard to an identity as 'woman' or 'lesbian' (or 'gay', 'black' etc, for that matter) undeniably came with some problems and pitfalls, one can hardly deny its effectiveness. Can the same (yet) be said about queer politics?*
- 3) *How are 'queer' politics pro-feminist and potentially in some ways, not or anti-feminist?*
- 4) *Discuss how the queer approach to identity is the product of a broader postmodernist/poststructuralist critique of the essentialized identities of Christianity, humanism, and so on.*

On lesbianism, feminism, queer theory etc:

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

Rich, Adrienne, 'Compulsory Heterosexuality and Lesbian Existence', *Signs*, vol. 5, no. 4 (1980), pp. 631–60

Wittig, Monique, *The Straight Mind*, Boston: Beacon, 1992 (an often overlooked but influential French lesbian-feminist who inspired Butler in some respects)

Rubin, Gayle, 'Thinking Sex: Notes for a radical theory of the politics of sexuality', in C. Vance (ed.), *Pleasure and Danger: Exploring Female Sexuality*, Boston: Routledge & Kegan Paul, 1984, pp. 267–319 (an early 'sex radical' or sexual

- libertarian, precursor of queer politics in some respects, & opponent of the purported anti-sex or Victorian attitudes of most feminists; cf. Jeffreys above)
- Koedt, A. *et al* (eds), *Radical Feminist*, New York, 1971 (e.g., 'The woman-identified woman' by Radicalesbians)
- Jeffreys, Sheila, *The Lesbian Heresy: A Feminist Perspective on the Lesbian Sexual Revolution*, Melbourne: Spinifex, 1993
- Butler, Judith, *Bodies That Matter: On the Discursive Limits of Sex*, Routledge, 1993.
- *Gender Trouble: Feminism and the Subversion of Identity*, Routledge, 1990 (or her article in *Feminism/Postmodernism* edited by Linda Nicholson); or her most recent book which is more accessible, *Undoing Gender*, 2004).
- Weed, Elizabeth & Naomi Schor (eds), *Feminism Meets Queer Theory*, Indiana University Press, 1997.
- Rudy, Kathy, 'Radical Feminism, Lesbian Separatism and Queer Theory', *Feminist Studies*, 27, 1 (Spring 2001), pp. 191-22.
- Young, Stacey, Chap. 3: 'Dichotomies and Displacement: Bisexuality in Queer Theory and Politics', in Shane Phelan (ed.), *Playing with Fire: Queer politics, Queer theories*, Routledge, London & New York, 1997, pp. 51-74.
- Chris Weedon, *Feminism, Theory and the Politics of Difference*, Oxford: Blackwell, 1999 (Chap. 2: 'Challenging Patriarchy, Decentering Heterosexuality: Radical and Revolutionary Feminisms'), pp. 26–50
- Bowen Raddeker, H., *Sceptical History: Feminist and Postmodern Approaches in Practice*, London and New York: Routledge, 2007 (Chap. 4: The 'Positioned' Subject, explains the postmodernist/queer conception of identity in detail)
- McRuer, Robert, *The Queer Renaissance: Contemporary American Literature and the Reinvention of Lesbian and Gay Identities*, New York University Press, 1997.
- Jagose, Annamarie, *Queer Theory*, Melbourne University Press, 1996.
- *Lesbian Utopics*, New York: Routledge, 1994
- Tierney, William G., *Academic Outlaws: Queer Theory and Cultural Studies in the Academy*, Sage Publications, California, 1997.
- Garber, Linda, *Tilting the Tower: Lesbians, Teaching, Queer Subjects*, Routledge, 1994
- Grieve, Norma and Ailsa Burns (eds), *Australian Women: Contemporary Feminist Thought*, OUP, Melbourne, 1994 (essay by Barb Creed).
- Burston, Paul & Colin Richardson, *A Queer Romance: Lesbians, Gay Men and Popular Culture*, Routledge, 1995.
- Seidman, Steven (ed.), *Queer Theory/Sociology*, Blackwell, 1996
- Blake, Nayland, Rinder, Lawrence & Scholder, Amy (eds), *In a Different Light: Visual Culture, Sexual Identity, Queer Practice*, 1995.
- Nelson, Emmanuel S., (ed.), *Critical Essays: Gay and Lesbian Writers of Color*, Haworth Press, N.Y., 1993.
- Irwin, Jude, 'The Pink Ceiling is Too Low: Workplace Experiences of Lesbians, Gay Men and Transgender People', in *report of a Collaborative Research Project Undertaken by the Australian Centre for Lesbian and Gay research (ACLGR) and the NSW Gay and Lesbian Rights Lobby*, 1999
- Jivani, Alkarim, 'It's not unusual: gay and lesbian history in Britain', in Bonnie Smith (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, 2000, pp. 164–79
- Valverde, Mariana, 'Identity Politics and the Law in the United States', *Feminist Studies*, 25, 2 (Summer 1999), pp. 345ff.
- Warner, Michael (ed.), *Fear of a Queer Planet*, University of Minnesota Press, 1993.
- Spargo, Tamsin, *Foucault and Queer Theory*, Icon, Cambridge N.Y., 1999.
- Seidman, Steven, *Difference Troubles: Queering Social Theory and Sexual Practice*, Cambridge University Press, 1997.

Corber, Robert J. & Stephen Valocchi (eds), *Queer Studies: An Interdisciplinary Reader*, Blackwell Publishing, Oxford, 2003.  
Barbara Caine (ed.), *Australian Feminism: A Companion*, Oxford University Press, 1998 ('Lesbian Identities', pp. 198–206)

### **Week Seven (10 Sep)**

#### **'Control of Our Bodies' (abortion, sterilization, FGM, IVF, surrogacy etc)**

Amidst critiques of 'white, middle-class [western] feminism', it hasn't been unusual to find women of colour claiming that the 'right to choose' (abortion or not) was a white/middle-class demand; and that forced sterilization in the interests of racism or class prejudice has been more the issue for women of colour. (I.e., sterilization without a woman's knowledge or full understanding.) Certainly, in various places around the world, including Australia, forced sterilization, even as deliberate policy on the part of governments, has been particularly directed at underclass women and women of colour; but whether it was more a concern *for such women*, in general, than abortion rights is open to debate.

White women of the 2<sup>nd</sup> Wave who fought for the right to choose did not restrict it to white, middle-class women. They recognized that it is women like themselves who have the money and connections with which to access safe abortions. Also, they did make a point at times of opposing any removal of reproductive choice from women, including sterilizations, of course. One needs to take care with the argument by Angela Davis in some respects, because it relates to the history of the birth control and abortion rights movement *in the United States*. The section in the Kit from *Gendered Worlds* is also focused largely on the USA, but the feminist health movement discussed in it has had parallels around the world. The text is also revealing in its exposé of racist imperialism in US government policy on sterilization and abortion in the developing world.

There have been other feminist demands related to 'control of our bodies': for example, reproductive rights should include the right of lesbians to IVF, which in Australia leading 'liberals' have opposed, just as they have been trying to put the 'right to choose' (i.e., restricting it further) back on the national agenda.

There is also the issue of FGM being forced upon millions of young girls every year (and not only in non-western societies). For decades a fight against this has been waged by western, African and other feminists. Of late it has become a contested issue even amongst western feminists, however, as Bulbeck indicates. Yet, apart from the issue of women's right to sexual pleasure, especially FGM of the more extensive and severe kind (infibulation, which involves sewing up most of the vaginal opening) carries serious health risks as well as lifelong or recurring pain during intercourse and/or giving birth. There has been some criticism of western feminists for being 'imperialistic' (not respecting cultural differences) in trying to get international bodies such as the U.N. and WHO or national governments to outlaw the practice; but we cannot overlook the fact that many in the countries most affected have been trying to do the same. For them, this is not an issue merely of a toleration of cultural difference, but a patriarchal abuse of women's human rights.

### Key Reading

Textbook: sections of Bulbeck's chapter 3 ('Mothers and Wives') on reproductive labour and choices are relevant

\*Judy Root Aulette *et al* (ed.), *Gendered Worlds*, Oxford and New York: Oxford University Press, 2009 (sections from Chap. 9: on women's health movements, abortion & sterilization), pp. 277-88

\*Angela Davis, 'Racism, Birth Control and Reproductive Rights' (1983), in Reina Lewis and Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003, pp. 353-67

\*Chilla Bulbeck, *Re-Orienting Western Feminisms: Women's Diversity in a Postcolonial World*, Cambridge, New York etc: Cambridge University Press, 1998, (on FGM and surrogacy) pp. 80-87, 93-96

### Questions

- 1) 'Feminists used to demand the right to control our own bodies; what we got was the duty to submit our bodies to control by others'. Is Germaine Greer exaggerating about the increasing control of our bodies by the medical profession and drug companies? (cf., the chapter on 'Our bodies, our selves', in *The Whole Woman*, as well as her other books, eg., the one on menopause).
- 2) How broadly has racial and class prejudice been implicated in the birth control movement and the struggle for the 'right to choose'? (i.e., not just in the U.S.)
- 3) How does heteronormativity act in government family policy in Australia (past and present) to exclude and discriminate against lesbian couples? (Answer this question in relation to IVF and other issues.)
- 4) Are western feminists who oppose FGM just being imperialistic or orientalist (i.e., working from western individualistic notions of 'agency and well-being' or western feminist 'fixations' on sex)? Are the concerns of non-Western opponents of the practice (such as Nawal el Sadaawi, discussed by Bulbeck) so very different?

### Further Readings

Johnson, Carol, for works on IVF, Australian gov't policy & heteronormativity: eg., 'Heteronormative Citizenship: The Howard Government's Views on Gay and Lesbian Issues', *Australian Journal of Political Science*, vol. 38, no. 1 (March 2003), pp. 45-62;

—'Heteronormative Citizenship and the Politics of Passing', *Sexualities*, vol. 5, no. 3 (Aug 2002), pp. 316-36.

Bateman, M., 'Lesbians, gays and child custody: An Australian Legal History', *Australian Gay and Lesbian Law Journal*, vol. 1 (1992), pp. 93-132

Rand, F., 'Dyke Couple Adopt Baby', *Lesbians on the Loose*, vol. 4, no. 7 (1993) (and for more recent ones, you could check out Jenni Millbank's website)

On FGM:

- Volume 24, no. 60 (June 2009) of *Australian Feminist Studies* is entirely on FGM
- El Sadaawi, Nawal, *The Hidden Face of Eve*, 1981
- Morgan, Robin, *The Word of a Woman: Selected Prose, 1968–1992*, London: Virago Press, 1992 ('The International Crime of Genital Mutilation'), pp. 90-101
- Female Genital Mutilation: a Joint WHO/UNICEF/UNFPA Statement*, 1997
- 'Out of Egypt: A Talk with Nawal El Saadawi', in Parvin Ghorayshi and Claire Bélanger (eds), *Women, Work, and Gender Relations in Developing Countries*, Westport Conn. and London, Greenwood Press, 1996, pp. 32–39
- Dorkenoo, Efua, *Cutting the Rose: FGM: the Practice and its Prevention*, 1994
- Rahman, Anika and Nahid Toubia (eds), *Female Genital Mutilation: a Guide to Laws and Policies Worldwide*, 2000
- Walker, Alice and Pratibha Parmar, *Warrior Marks: Female Genital Mutilation and the Sexual Blinding of Women*, 1993
- Cook, Rebecca (ed.), *Human Rights of Women, National and International Perspectives*, Philadelphia, University of Pennsylvania Press, 1994

On reproduction & policy, reproductive technology, rights/abortion, sterilization etc:  
Boston Women's Health Book Collective, *Our Bodies, Ourselves*, New York: Simon and Schuster, 1971 (a famous 2<sup>nd</sup> Wave classic, very important in popularising self-education about women's health in general, the establishment of women's health collectives, self-help services including abortion counselling and referrals etc)

On the 'pro-choice' (abortion) struggle and conservative backlashes against it, see the journal, *Gender Issues* (Spring 1999 issue) & *Feminist Studies* (Fall 1999 to Summer 2000)

- Chilla Bulbeck, *Re-Orienting Western Feminisms: Women's Diversity in a Postcolonial World*, Cambridge, New York etc: Cambridge University Press, 1998 (on reproductive choice, abortion rights and struggles, sterilization etc), pp. 101-12
- Ram, Kalpana & Margaret Jolly (eds), *Maternities and Modernities: Colonial and Postcolonial Experiences in Asia and the Pacific*, Cambridge Univ. Press, 1998 (editors are well-known Aust. postcolonial feminist scholars; look to be some good essays in this)
- Rowland, R., *Living Laboratories: Women and Reproductive Technologies*, Sydney: Sun Books, 1992
- Stanworth, M. (ed.), *Reproductive Technologies: Gender, Motherhood and Medicine*, Oxford: Polity Press, 1987
- Moreton-Robinson, Aileen, *Talkin' Up to the White Woman*, University of Queensland Press, 2000, p. 171 on abortion & sterilization
- Caine, Barbara (ed.), *Australian Feminism: a Companion*, Oxford University Press, 1998, pp. 273–81 ('Reproductive Rights and Technologies')
- Coleman, K., 'The Politics of Abortion in Australia: Freedom, Church and State', *Feminist Review*, vol. 29 (1988), pp. 75–97
- Reagan, Leslie, *When Abortion Was a Crime: Women, Medicine and Law in the United States, 1863-1973*, 1997.
- Solinger, Rickie (ed), *Abortion Wars: A Half Century of Struggle, 1950-2000*, Uni of Calif Press, Berkeley, 1998.
- Beisel, Nicola, *Imperilled Innocents: Anthony Comstock and Family Reproduction in Victorian America*, Princeton Uni Press, 1997.
- Hall, Lesley, 'The Uterus in History', *Gender and History*, 11, 1 (April 1999), pp. 169-172.
- Greenhaigh, Susan 'Controlling Births and Bodies in Village China', *American Ethnologist*, 21, no. 1 (1994), pp. 3–30



- Boling, P. (ed.), *Expecting Trouble: Surrogacy, Fetal Abuse & New Reproductive Technologies*, Boulder, Colo.: Westview, 1995
- Bordo, S., 'Are mothers persons? Reproductive rights and the politics of subjectivity', in Bordo, *Unbearable W*, Berkeley: Univ. of Calif. Press, 1993

## **Week Eight (17 Sep)**

### **Violence Against Women**

It is easy to see why, whether the issue be marriage, women's sexual repression, demands that women control their own bodies, or violence against women, even some women would feel threatened by feminist social critiques. Objections to the feminist emphasis on male violence have often included the protest that women, too, can be abusers (eg., of children, or men, or other women), while males can also be the victims of male sexual assault. All this may be true, but while incidents of known sexual abuse or violence by women may be on the rise, they still represent a small minority.

Perhaps one of the main reasons for women's liberationists of the 1970s seeing their movement/s as revolutionary was that they tackled the 'hard' or confronting issues—such as the deep-seated misogyny in western culture that they saw to be reflected in male violence toward women and girls, as well as the objectification of women, hard porn, selling or forcing mostly females into prostitution, and so on. Though some feminist battles like forcing the police to treat domestic violence as a crime have been very important, of course reform of the law and policing alone would not bring substantial change. The case of Australia exemplifies the fact that western legal systems still fail women. Here only about 5% of complainants win legal rape cases (no wonder that according to surveys the majority of victims of rape don't report it!)

In fact, if we consider the high estimates of violence toward women still today that include figures on domestic violence (here: 1 in 4) and rape/sexual assault (1 in 3?), as well as the sexual abuse mainly of girls (1 in 4; boys 1 in 11), we can see that women's libbers had a point. The same can be said for earlier feminists such as Goldman or Kollontai who talked about how what was needed for women's emancipation was nothing short of a revolution in the human psyche.

Given the prevalence of violence toward women at 'home', we should stop to think before implying that it is endemic only in other countries, for example in the 'Third World'; where it simply includes some different cultural forms. One example that comes to mind is honour killings in South Asian and Middle Eastern countries, but one wonders how their frequency might compare with murders of women (by sexual predators or husbands) in western nations. In Australia there is at least one woman per week killed by a current or former husband/partner.

Another hot issue in Australia in recent years is the sexual abuse of children in Indigenous communities. The claim is that it is around four times higher than in the rest of the society, which a few years ago became the justification given for government intervention in such communities. A debate in Australian feminism not long before that was closely related. It involved white feminist Diane Bell & 'traditional' Indigenous woman, Topsy Nelson versus Indigenous women activists and scholars such as Jackie Huggins and Aileen Moreton-Robinson; and was

focused on questions such as who has the 'right to speak' out about the problem of intra-racial rape in indigenous communities (eg., not white feminists?), and who as the right to decide on means of countering male violence in Indigenous communities (eg., not white society and its government?).

### Key Reading

Textbook: sections of Bulbeck's chapter 5 ('The International Traffic in Women')

\*Barbara Caine (ed.), *Australian Feminism: A Companion*, Oxford University Press, 1998 (entry on violence by Gail Mason), pp. 337–44

\*Ashley Hay, 'Rape Crisis: From Collective to Bureaucracy', in Kathy Bail (ed.), *DIY Feminism*, St Leonards NSW: Allen & Unwin, 1996, pp. 125–34

\*Chilla Bulbeck, *Re-Orienting Western Feminisms: Women's Diversity in a Postcolonial World*, Cambridge, New York etc: Cambridge University Press, 1998, (on the debate on 'who can speak for whom' & intra-racial rape in Indigenous Australia), pp. 208–11

### Questions

- 1) *Evaluate the successes and failures of 2<sup>nd</sup> Wave campaigns against male violence in societies such as Australia, the U.S. etc*
- 2) *What do you see as the best methods of countering the violence against women and girls that, arguably, is endemic in all patriarchal societies?*
- 3) *Some radical- or lesbian-feminist campaigners and scholars (such as Dworkin, MacKinnon and Jeffreys) have seen the institution of heterosexuality as premised upon violence toward women. Assess their arguments. (This might seem extreme, but apart from the frequency of sexual assault, let's not forget that until quite recently, under the law in western countries there was no such thing as marital rape, and police typically refused to intervene in cases of domestic violence, the assumption being that a husband had the right to use sexual force on a wife or 'discipline' her!)*
- 4) *What do you think about the 'right to speak' debate that was waged in Australian feminist journals some years ago? Which side in the debate seems to be justified by recent events, with the government intervening directly in the policing of Indigenous communities in the Northern Territory?*

### Further Readings

For classic American radical feminist works on pornography, prostitution, rape and sexual harassment, see works by the famous campaigners, Andrea Dworkin and Catherine MacKinnon; also Susan Brownmiller's *Against Our Will*  
Lazarus-Black, Mindie and Susan F. Hirsch (eds), *Contested states: law, hegemony, and resistance*, New York: Routledge, 1994 (essays on patriarchal law in India, Islamic law in postcolonial Kenya, etc)  
Goonesekere, Savitri (ed.), *Violence, law, and women's rights in South Asia*, Thousand Oaks, Calif: SAGE Publications, 2004  
Muraskin, Roslyn (ed.), *Women and justice: development of international policy*, Amsterdam: Gordon & Breach & Abingdon : Marston, 1999 (essays on violence

- against women in the Caribbean, law on wife rape in Britain, DV in the U.S. and Korea).
- Klare, Michael T. & Yogesh Chandrani, *World security: challenges for a new century*, New York: St. Martin's Press, c1998.(essay on global violence against women & human rights)
- Ng, Cecilia, with Maznah Mohamad and Tan beng hui, *Feminism and the women's movement in Malaysia: an unsung (r)evolution*, London & New York : Routledge, 2006 (essay on campaign against violence against women)
- Ibrahim, Nada, *Domestic violence: shattering the barrier of silence, a pathway to recovery*, Woodridge, Qld.: Islamic Women's Association of Queensland, 2001.
- Breckenridge, J. & M. Carmody (eds), *Crimes of Violence: Australian Responses to Rape and Child Sexual Assault*, Sydney: Allen & Unwin, 1992
- Greer, P. and J. Breckenridge, 'They throw the rule book away: Sexual Assault in Aboriginal Communities', in Breckenridge and M. Carmody (eds), *Crimes of Violence*, Sydney: Allen & Unwin, 1992, pp. 1898–95
- Cook, S. & J. Bessant (eds), *Australian Women's Encounters with Violence*, Calif.: Sage, 1997
- Cunneen, C. & J. Stubbs, 'Violence against Filipino women in Australia: Race, class and gender', *Waikato Law Review*, vol. 4, no. 1 (1996), pp. 131–54
- Rhodes, D. & S. McNeil (eds), *Women Against Violence Against Women*, London: Onlywomen Press, 1985 (e.g., Jeffreys on prostitution)
- Stubbs, J. , *Women, Male Violence and the Law*, Sydney: Institute of Criminology, 1994
- and J. Tolmie, 'Race, gender and the battered woman syndrome: An Australian case study', *Canadian Journal of Women and the Law*, vol. 8 (1995)
- Edwards, A., 'Male Violence in Feminist Theory: An analysis of the changing conceptions of sex/gender violence and male dominance', in J. Hanmer & M. Maynard (eds), *Women, Violence and Social Control*, London: Macmillan, 1987, pp. 13–29.
- Fishwick, E., 'Sexual Assault and Criminal Justice: A comparative perspective on legislation, policing and research', in M. Findlay and R. Hogg (eds), *Understanding Crime and Criminal Justice*, Sydney: Law Book Co., 1988, pp. 167–88
- Kelly, L., *Surviving Sexual Violence*, Cambridge: Polity, 1988
- Scutt, Jocelyne, *Even in the Best of Homes: Violence in the Family*, Ringwood: Penguin, 1983
- 'Sexual Assault and the Australian criminal justice system', in D. Chappell and P. Wilson (eds), *The Australian Criminal Justice System*, Sydney, 1986, pp. 57–83
- Mason, G. & S. Tomsen (eds), *Homophobic Violence*, Annandale NSW: Hawkins, 1997
- On the intra-racial rape/'who can speak for whom debate':
- Bell, Diane, 'Speaking about rape is everyone's business', *Women's Studies International Forum*, vol. 12, no 4 (1989)—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
- Larbalestier, Jan, 'The Politics of Representation: Australian Aboriginal Women and Feminism', *Anthropological Forum*, vol. 6, no. 2, 1990
- Moreton-Robinson, Aileen, *Talkin' Up to the White Woman: Aboriginal Women and Feminism*, Brisbane: University of Queensland Press, 2000 (commentary on the Bell, Nelson, Huggins, Larbelestier debate on Indigenous women and rape in *WSIF* below), pp. 111–25

*Women's Studies International Forum*, vol. 15, no. 5 (1991): Editorial, Letters from Topsy Nelson and Jackie Huggins; also Bell's reply (above)

### **Week Nine (24 Sep)**

#### **Women/gender, Nationalism & Development etc**

As was suggested by Edwards and Roces in tutorial two, women in the so-called 'Third World' or, more broadly, in non-'Western' societies, have often faced special pressures when they seek to work for women's rights or welfare. These commonly include the charge that they are merely imitating western feminism or kowtowing to western cultural imperialism. Furthermore, nationalist movements led by men have often encouraged women to stick to 'traditional' (domestic) roles and dress, or symbolize 'tradition' (as in indicated in the essay on Mayan women and theatre next week, too)—whether the roles are in fact indigenous traditions or more the product of colonial western models of middle-class domesticity. The article on women's subordination within Indian nationalisms suggests something of common constraints on indigenous (Asian or other) feminist action.

Other broader themes this week include women and development/poverty and why it is that the world's women (both in so-called 'Third' and 'First World' countries!) are significantly over-represented in figures on poverty. The second article included in the Kit may suggest some answers to this question. It also addresses issues already discussed such as the inseparability of gender from class or racial oppression and the question of whether or not women who take up what we would define as (at least partly) 'feminist' struggles are themselves comfortable with such a term, and all that it might be taken to imply. Note that women of colour in western countries, or Asian or other women in non-western countries, have sometimes preferred to use other terms such as 'womanist' because they associate 'feminism' with western, white, middle-class feminism, or some aspect of it that they disagree with.

A further reading which is interesting in a number of (related) ways is the book on feminist oral history containing essays on the methodological and other problems involved in doing oral histories of the 'Other woman'. It harks back to the 'who can [legitimately] speak for whom' issue discussed in the last tute. Here, however, the subjects being interviewed by an 'outsider' (white Western feminist)—thus, both speaking themselves and being spoken for—are 'Third World' Sudanese women, not Australian Indigenous women. The essay demonstrates just how *political* an enterprise oral history is, as has long been acknowledged by feminist historians and other scholars, since it raises various issues, including the dangers of eurocentrism/orientalism; as well as the problem of what the scholar does when confronted by a need to disagree with her subject. Does disagreeing with, or even critiquing the views or actions, of an interviewee imply disrespect or an orientalist sort of paternalism? (Presumably, one would not be engaging in such a project if not for the desire to help empower a subject by giving her a voice, or a wider audience, that she might not otherwise have had; this would be the case especially with women who are unable to write or widely disseminate their own stories or views.) A partial answer to this problem by feminist historians, increasingly so with the advent of 'postmodernism', is to advocate 'self-reflexivity': the scholar's being frank and self-critical about her own position, how it relates to or differs from her subject's, and other scholarly/political dilemmas (on this, see HBR's *Sceptical History*, Ch. 3 'Negotiating "Difference"').

## Key Readings

\*Steve Derné, 'Men's Sexuality and Women's Subordination in Indian Nationalisms,' in Tamar Mayer (ed.), *Gender Ironies of Nationalism: Sexing the Nation*, London and New York: Routledge, 2000, pp. 237–58

\*Yvonne Corcoran-Nantes, 'Female Consciousness or Feminist Consciousness? Women's consciousness raising in community-based struggles in Brazil', in Bonnie G. Smith (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, 2000, pp. 81-100

## Questions

- 1) *To the extent that the Indian 'revitalizations of Hinduism and Indian masculinity' described by Derné are partly the product of western colonialism and neo-colonialism, are they an 'understandable' or reasonable response? Why should concerns with an Indian and masculine identity involve a strengthening of patriarchal constraints on women? Why must it fall to women to symbolize 'tradition' while men lay claim to modernity? (cf. the essay on Sri Lanka in this book or the one on Mexico in the Kit in the theatre week)*
- 2) *How would you go about conducting and writing a feminist oral history (say, of Indigenous women in Australia, or South African black women, or 'Third World' women such as the Brazilian women discussed by Corcoran-Nantes or the Sudanese women researched by Hale)? How would you avoid 'speaking for' them, being 'imperialist', and so on? (cf., the article on South Africa and/or the intra-racial rape debate)*
- 3) *Discuss the politics surrounding the embracement, or not, of an identity as 'feminist'. Do women whose activism in women's interests crosses national or cultural boundaries need to share a name to act in solidarity? (well-known postcolonial works such as Mohanty's, Bulbeck's etc should be useful for this question)*
- 4) *What do you see to be the main causes of, and solutions to, global women's poverty?*

## Further Reading

Bowen Raddeker, H., *Sceptical History: Feminist and Postmodern Approaches in Practice*, London and New York: Routledge, 2007 (part of Ch. 2 relevant to Q1, chapter on 'difference' discusses issues related to Q2)

Smith, Bonnie G. (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, 2000 (other essays, eg. on Kenya)

Meyer, Tamar (ed.), *Gender Ironies of Nationalism: Sexing the Nation*, London and New York: Routledge, 2000 (other essays: e.g., the one on Sri Lanka, partly on constraints placed upon women/feminists by nationalist movements and ideologies, past and present)

Chopra, Radhika and Caroline Osella & Filippo Osella (eds), *South Asian Masculinities: Context of change, sites of continuity*, European Conference on Modern South Asian Studies (16th: University of Edinburgh, 2000)

- Miguda, Edith A., 'The Women's Movement in Africa', *Outskirts*, vol. 4 (1999), (online feminist journal, UWA)
- Hannam, June, *Feminism*, Pearson-Longman, 2007 (Part of Chap. 4: 'Feminism, internationalism and nationalism in the twentieth century'), pp. 90–107

Relevant to the oral history question:

- 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 (& other essays in this volume)
- Burgos-Debray, Elisabeth (trans., ed.) *I, Rigoberta Menchú: An Indian Woman in Guatemala*, London: Verso, 1984 (famous oral history)
- 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
- Venables, Eleanor, 'Women Working With Women: Determining my Position in the Field', *Outskirts*, vol. 4 (1999)—online journal, UWA
- Hamilton, Paula, 'Inventing the Self: Oral History as Autobiography', *Hecate*, vol. 16, nos 1–2, pp. 128–33
- Darian-Smith, Kate and Paula Hamilton (eds), *Memory and History in Twentieth Century Australia*, Melbourne, 1994
- Gluck, Sherna Berger and Daphne Patai, *Women's Words: The Feminist Practice of Oral History*, New York and London: Routledge, 1991 (other essays, on U.S. Black women, Third World Women, Working-Class Women and Men, Palestinian Women)
- 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
- 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
- Lyons, Tanya, 'Gender and Development: African Women and Western Feminisms, and the dilemmas of doing feminist field work in Africa', in *Outskirts*, vol. 4 (1999)—online journal, UWA

Women & Poverty; Women's Labour, Development etc:

- Keddie, Nikki R. and Beth Baron (eds), *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, New Haven and London: Yale University Press, 1991 (Friedl's essay on women in rural Iran)
- Leahy, Margaret E., *Development strategies and the status of women: a comparative study of the United States, Mexico, the Soviet Union, and Cuba*, Boulder, Colo: L. Rienner Publishers, 1986.
- Arya, Sadha and Anupama Roy (eds), *Poverty, gender, and migration*, Thousand Oaks, Calif. : Sage Publications, 2006.
- Jaquette, Jane S. and Gale Summerfield (eds), *Women and gender equity in development theory and practice: institutions, resources, and mobilization*, Durham, N.C. : Duke University Press, 2006
- Hill, Trish, *Understanding Australian women's poverty and wage inequality: towards an income of one's own*, 2005 (Phd thesis UNSW)
- Fourth UN world conference on women : platform for action: Australia's implementation report*, April 1997 / [prepared by Office of the Status of Women ; editing and layout by Kate Tully], Canberra : AGPS, 1997.
- Cousins, Christine, *Society, work, and welfare in Europe*, Houndmills, Basingstoke,

- Hampshire : Macmillan ; New York : St. Martin's Press, 1999.
- Baker, Maureen & David Tippin, *Poverty, social assistance, and the employability of mothers*, Toronto : Toronto U. P., 1999
- Yeager, Gertrude M. (ed.), *Confronting change, challenging tradition: women in Latin American history*, Wilmington, Del.: Scholarly Resources Inc., 1994.
- Beneria, Lourdes & Shelley Feldman (eds), *Unequal burden : economic crises, persistent poverty, and women's work*, Boulder : Westview Press, 1992.
- Benería, *Gender, Development and Globalization: Economics as if All People Mattered*, New York & London: Routledge, 2003
- Karlekar, Malavika, *Poverty and Women's Work : a study of Sweeper Women in Delhi*, New Delhi : Vikas Pub. House, 1982.
- Goodman, Robin Truth, *Feminist Theory in Pursuit of the Public: Women and the 'Re-privatization' of Labor*, New York: Palgrave Macmillan, 2010

## SEMESTER BREAK

### Week Ten (8 Oct)

#### Ecological Feminism/s

There is a broad range of arguments and positions amongst feminists concerned with environmental issues. There are many leftist (eg., anarchist) ecofeminists around the world who, not unreasonably, see capitalism and its profit motive as the prime cause of ecological crises, but doubtless there are more conservative (eg., liberal) ecofeminists who wouldn't put it quite in that way.

The commitments amongst ecofeminists range from a concern with global warming or environmental crises in general to the destruction of natural habitats for animals in the wild or, more broadly, animal welfare or rights. The argument for vegetarianism as ecofeminist (or 'green') is not unusual, but just one aspect of animal rights advocacy.

Debates have raged amongst feminists over the tendency of some ecological feminists to attribute to 'women' an intimate connection with and concern for 'Nature' that men have not shared. (The question is whether those who do so are just parroting traditional gender constructs, whether they be western 'spiritual ecofeminists', for example, or non-western ecofeminists such as Vandana Shiva.) Nevertheless, there is some common ground, one widely held position being that systems of male domination and environmental decline have been closely interconnected. Indeed, (in a manner that, frankly, doesn't make a lot of sense to me) it's not uncommon to hear 'patriarchy' being seen as the prime cause of, or blamed for, environmental abuses and destruction.

As intimated above, there has been a spiritual side to ecofeminism as well. Next week we include discussion of those who are sometimes termed 'spiritual eco/feminists'. The term is a little misleading, however, because Christian or Jewish feminists can regard themselves as spiritual ecofeminists, too, not just the (U.S.-led) school of thought invariably associated with it which is centred on goddess worship or modern neo-Paganism (and, often, Wicca/witchcraft etc). I prefer to call this style of spiritual feminism, 'goddess feminism'.

Concerning the questions below, note that for overviews of ecofeminist thought, Davion would be helpful but Warren's intro to *Ecological Feminist Philosophies* better. Also Lykke and others in *Monsters, Goddesses and Cyborgs* are useful on

tensions between pro- and anti-technology feminists and for feminist critiques of the Woman=Nature conflation.

### Key Reading

\*Vandana Shiva, *Staying Alive: Women, Ecology and Development*, London: Zed Books, 1989 (Chap. 7: Terra Mater: Reclaiming the Feminine Principle'), pp. 218-24

\*Victoria Davion, 'Is Ecofeminism Feminist?', in Karen J. Warren (ed.), *Ecological Feminism*, London and New York: Routledge, 1994, pp. 8-28

\*Carol J. Adams, 'Ecofeminism and the Eating of Animals,' in Karen J. Warren (ed.), *Ecological Feminist Philosophies*, Bloomington & Indianapolis: Indiana University Press, 1996, pp. 114-36

### Questions

- a) One would expect that given their different cultural contexts, 'Third World' ecofeminisms (such as Shiva's) would be notably different from western feminist ecological concerns and commitments. Is this actually the case?
- b) When Shiva posits a special intimacy between women and Nature, is she indulging in biological essentialism?
- c) Explain and assess one significant debate within ecofeminism.
- d) Does one have to be vegetarian or vegan in order to be consistent in one's ecofeminist politics?

### Further Reading

Agarwal, Bina, 'The Gender and Environment Debate: Lessons from India', *Feminist Studies*, vol. 18, no. 1 (Spring 1992), pp. 119-58

— *A field of one's own: gender and land rights in South Asia*, Cambridge England; New York, NY, USA : Cambridge University Press 1994

— *Gender and Green Governance: the political economy of women's presence within and beyond community forestry*, Oxford : Oxford University Press 2010

Diamond, I. and G.F. Orenstein (eds), *Reweaving the World: The Emergence of Ecofeminism*, San Francisco: Sierra Club, 1990

Lykke, Nina and Rosi Braidotti (eds), *Between Monsters, Goddesses and Cyborgs: Feminist Confrontations with Science, Medicine and Cyberspace*, London and New Jersey: Zed Books, 1996 (some essays are on the tensions between 'cyborg' and eco-feminists)

Radford Ruether, Rosemary, *Gaia & God: an Ecofeminist Theology of Earth Healing*, 1st ed.. San Francisco: HarperSanFrancisco, 1992

Merchant, Carolyn, *The Death of Nature: Women, Ecology, and the Scientific Revolution*, San Francisco: Harper and Row, 1980

— *Radical Ecology : the Search for a Livable World*, New York: Routledge, 1992

— *Reinventing Eden: The Fate of Nature in Western Culture*, New York and London: Routledge, 2003

New, Caroline, 'Man Bad, Woman Good? Essentialisms and Ecofeminisms', *New Left Review*, 219 (1996), pp. 79-93

Murphy, Patrick D., *Literature, Nature, and Other: Ecofeminist Critiques*, Albany: State University of New York Press, 1995

Roach, Catherine, 'Loving Your Mother: On the Woman-Nature Relation', *Hypatia*, vol. 6, no. 1 (Spring 1991), pp. 46-59



- Salleh, A. K., 'Deeper than Deep Ecology: The Eco-Feminist Connection', *Environmental Ethics*, vol. 6 (Winter 1984), pp. 339-45
- *Ecofeminism as Politics: Nature, Marx, and the Postmodern*, London ; New York : Zed Books/St. Martin's Press. 1997
- Warren, K., 'The Power and the Promise of Ecological Feminism', *Environmental Ethics*, vol. 2, no. 2 (1990), pp. 125–46 (also the two books edited by her given above)
- Plumwood, Val, *Feminism and the Mastery of Nature*, London: Routledge, 1993
- MacGregor, Sherilyn, *Beyond Mothering Earth: Ecological Citizenship and the Politics of Care*, Vancouver : UBC Press 2006

## **Week Eleven (15 Oct) Feminists on Religion**

Although some western feminists have tended to assume that the worship of a 'Great Earth Mother' was universal before the rise of patriarchies with statehood and civilization in various parts of the ancient world, even feminist scholars have often challenged this generalization as wishful-thinking and rather short on evidence. However, this is not to deny the ample evidence that a dominant mother goddess (or a dominant female and male pair of creator gods) and other goddesses were worshipped in many places; and, indeed, were not always displaced by patriarchal ('Father' and other male) gods, or not as long ago as we might think. Even nominally 'Christian' Europeans, especially amongst the lower classes, long continued to worship goddesses, some of whom were the prototypes of later saints.

Since the 1970s at least, one branch of western spiritual feminism (which was influenced by both radical feminism and later eco-feminism) has contributed to the 'resurrection' and popularization of goddess-worship. This is for obvious reasons, since even Christian, Jewish, Muslim or other feminist scholars are forced to acknowledge that in varying degrees, theologically and institutionally, their traditional religions have been male-dominated and even contained strains (at least!) of misogyny: a contempt for, or hatred or fear, of woman. Hence, feminist-minded women who are spiritually inclined have taken different roads—some abandoning patriarchal religions altogether and glorifying 'the Goddess' (meaning goddesses in general, not just the 'Great Mother') or embracing the female and male gods (and witchcraft etc) of modern 'neo-paganism'; and some seeking reform within their religions of both minds and institutional structures.

To some extent all major religions have been affected by the post-1960s feminist revolution, but some more than others. The most obvious or visible aspect of pro-women reforms in (some branches of) Judaism or Christianity today, for example, is the introduction of female rabbis and priests-bishops. Some can even be heard referring to God in the feminine gender. What this means, however, is that, if raised in the more liberal sectors of these religions, young people today are unlikely to be educated about their religions' traditional androcentrism, misogyny and marginalization of women. Obviously, this would not win converts in a context where there is now a greater social demand for respect for women and sexual equality.

### Key Reading

\*Jean Gould Bryant & Linda Bennet Elder (eds), *Creating Women, An Anthology of Readings on Women in Western Culture: Volume II, Renaissance to the Present*, Upper Saddle River, NJ: Pearson Prentice Hall, 2005, Chapter13: 'Reclaiming Their Heritage: Women and Religion', pp. 252–73

\*Carol P. Christ, 'Why Women Need the Goddess', in Sneja Gunew (ed.), *A Reader in Feminist Knowledge*, London and New York: Routledge, 1991, pp. 290–302

### Questions

- 1) *Why would many women in 'the West' in recent decades be so disgusted with Christianity that they would leave the religion (and perhaps seek spiritual alternatives); or so dissatisfied that they would actively seek to reform it?*
- 2) *What impelled and also inspired the women's spiritual revolution within Christianity (or Judaism) in/from the 1960s?*
- 3) *How has ('western?') feminism impacted, both positively and negatively, upon Islam in recent decades?*
- 4) *Do women need 'the goddess'?*

### **Further Reading:**

Goddess worship & general critiques of patriarchal religion/theology:

Radford Ruether, Rosemary, *Gaia & God : an ecofeminist theology of earth healing*, 1st ed.. San Francisco : HarperSanFrancisco, 1992

Gross, Rita M., *Feminism and religion: an introduction*, Boston: Beacon Press, 1996.

Shaikh M.H. Kidwai of Gadia, *Women under Different Social and Religious Laws (Buddhism, Judaism, Christianity, Islam)*, 1978

Confoy, M. *et al* (eds), *Freedom and Entrapment: Women Thinking Theology*, Melbourne: Dove, 1995 (see the 'Aboriginal womanist' critique of Australian 'church feminism' by Patel-Gray) & one by the well-known Anglican activist and publicist, Muriel Porter)

Joy, M. and P. Magee (eds), *Claiming our Rites: Studies by Australian Women Scholars in Religion*, Adelaide: Australian Association for the Study of Religions, 1994

Raphael, M., *Theology and Embodiment: The Post-patriarchal Reconstruction of Female Sacrality*, Sheffield Press, 1996

Martin Marty and R.S. Appleby (eds), *Fundamentalisms and Society: Reclaiming the Sciences, the Family, and Education*, Chicago, University of Chicago Press, 1993

Armour, Ellen T., *Deconstruction, Feminist Theology and the Problem of Difference: Subverting the Race/Gender Divide*, University of Chicago Press, 1999.

White, E. & M. Tulip, *Knowing Otherwise: Feminism, Women and Religion*, Melbourne: David Lovell, 1991 (might be just on Christianity/Anglicanism, cf., Tulip below)

Starhawk, *Dreaming the Dark: Magic, sex & politics*, Boston: Beacon Press, 1988 (a well-known contemporary American 'witch', goddess worshipper, eco-feminist & anarchist)

Gimbutas, Marija, *The language of the goddess : unearthing the hidden symbols of western civilization*, London: Thames & Hudson, 1989 (and other works; Gimbutas is a widely respected but often disagreed with proponent of the pre-patriarchal universal great mother thesis; often drawn upon by non-patriarchal spirituality advocates, ecofeminists etc)

- Hiltebeitel, Alf & Kathleen M. Erndl (eds), *Is the goddess a feminist?: the politics of South Asian goddesses*, New York: New York University Press, 2000.
- Preston, James J., *Mother Worship: theme and variations*, Chapel Hill: University of North Carolina Press, 1982 (on mother-goddesses around the world)
- Hallman, David G., *Ecotheology: Voices from South and North*, Maryknoll, N.Y.: Orbis Books & Geneva, Switzerland : WCC Publications, 1994 (chap. on ecofeminism)
- Johnson, Deborah & Wendy Oliver (eds), *Women making Art: women in the visual, literary, and performing arts since 1960*, New York: Peter Lang, 2001 (chaps on feminist spirituality, goddesses etc)
- Murphy, Patrick D., *Literature, Nature, and other: ecofeminist critiques*, Albany: State University of New York Press, 1995 (on Gaia imagery, literature by Ursula le Guin etc)
- Keulartz, Jozef, *Struggle for nature: a critique of radical ecology*, [translated by Rob Kuitenbrouwer] London & New York: Routledge, 1998 (partly on eco-feminism and eco-anarchism but not the goddess spirituality connection)
- Eller, Cynthia, 'Relativising the Patriarchy: the Sacred History of the Feminist Spirituality Movement', *History of Religions*, vol. 30, no. 3 (Feb 1991), pp. 279–95
- Griffin, Wendy, 'The Embodied Goddess: Feminist Witchcraft and Female Divinity', *Sociology of Religion*, vol. 56, no. 1 (spring 1995), pp. 35–48  
(apart from Carol Christ and Starhawk, other well-known 'spiritual ecofeminists' or goddess feminists are Merlin Stone and Rhiane Eisler)

#### **On the Old Testament and Judaism:**

- Radford Ruether, Rosemary, *Religion and Sexism: Images of Woman in the Jewish and Christian Traditions*, Oregon, Wipf and Stock, 1998
- Schneider, S., *Jewish and Female: Choices and Changes in our Lives Today*, New York: Simon & Schuster, 1984
- The Jewish Woman, 1900-1980* (annotated bibliography compiled by Aviva Cantor), N.Y., Biblio Press, 1982
- Jung, Leo (ed.), *The Jewish Library, 3: Woman*, London and N.Y., Soncino Press, 1970, pp. 131–38 (see the chapter on 'Taharah', Jewish rituals surrounding sex)
- Baring, Anne and Jules Cashford, *The Myth of the Goddess: Evolution of an Image*, London, New York etc: Penguin Arkana, 1991 (Part two on sacred marriages: 'the hidden goddess in the Old Testament', Eve)
- Frymer-Kensky, T., *In the Wake of the Goddesses: Women, Culture and Biblical Transformations of Pagan Myth*, New York, Free Press, 1992
- Weissler, Chava, *Voices of the Matriarchs: Listening to the Prayers of Early Modern Jewish Women*, 1998
- Hughes, Sarah and Brady, *Women in World History: Volume 1—Readings from Prehistory to 1500*, N.Y. and London, M.E. Sharpe, 1995 (Part of Chap. 4: 'Israel: Jewish Women in the Torah and the Diaspora'), pp. 63–75

#### **On Christianity:**

- Walker Bynum, Caroline, *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion*, 1991
- Warner, Marina, *Alone of all her sex: The Myth and Cult of the Virgin Mary*, New York, Alfred A. Knopf, 1976
- Daly, Mary, *Beyond God the Father: Towards a Philosophy of Women's Liberation*, London: The Women's Press, 1986 (famous 2<sup>nd</sup> Wave critic of monotheisms)
- Ruether, Rosemary Radford, *Women and Redemption: a Theological History*, 1998
- Porter, Muriel (works on reform and resistance to it in the Anglican church in Aust.)

Tulip, M., *Women in a Man's Church: Changes in the Status of Women in the Uniting Church in Australia, 1977-78*, Commission on the Status of Women of the Australian Council of Churches, 1983

**On Islam:**

- Ahmed, Leila, *Women and Gender in Islam: Historical Roots of a Modern Debate*, New Haven and London, Yale University Press, 1992
- Lewis, Reina & Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003 (Part V: 'Harem and the Veil', 6 essays)
- Sullivan, Zohreh T., 'Eluding the feminist, overthrowing the modern? Transformations in twentieth-century Iran', in Bonnie G. Smith (ed.), *Global Feminisms Since 1945*, London and New York: Routledge, 2000, pp. 235–264
- Wadud, Amina, *Inside the Gender Jihad: Women's Reform in Islam*, Oxford: Oneworld, 2006
- Callaway, Barbara and Lucy Creevey, *The Heritage of Islam: Women, Religion, & Politics in West Africa*, Boulder and London, Lynne Rienner Publishers, 1994
- Ali, Shaheen Sardar, *Gender and Human Rights in Islam and International Law: Equal before Allah, Unequal before Man?* 2000
- Badran, Margot, *Feminists, Islam, and Nation: Gender and the Making of Modern Egypt*, 1995
- Engineer, Asghar Ali, *The Rights of Women in Islam*, 1992 (and text by same name by Murtada Mutahhari, 1981)
- Esposito, John L., *Women in Muslim Family Law*, (1<sup>st</sup> ed.) 1982
- JGoodwin, Jan, *Price of Honour: Muslim Women Lift the Veil of Silence on the Islamic World*, 1994
- [Hughes, Sarah and Brady, *Women in World History: 2* (Chap. 9, 'The Symbol of the Veil in Modern Islam', including a section on Iranian fundamentalism), pp. 197–203
- Ibrahim, Ahman *et al*, *Readings on Islam in Southeast Asia*, 1985
- Jaschok, Maria and Shui Jingjun, *The History of Women's Mosques in Chinese Islam: a Mosque of Their Own*, 2000
- Moghadam, Valentine (ed.), *Gender and National Identity: Women and Politics in Muslim Societies*, London, Zed Books, 1994
- Moghissi, Haideh, *Feminism and Islamic Fundamentalism: the Limits of Postmodern Analysis*, 1999
- Nasir, Jamal J., *The Status of Women under Islamic Law and under Modern Islamic Legislation*, 1990
- Peacock, J. L., *Muslim Puritans: Reformist Psychology in Southeast Asian Islam*, 1978
- Singh, Alka, *Women in Muslim Personal Law*, 1992
- Sonbol, Amira El Azhary (ed.), *Women, the Family, and Divorce Laws in Islamic History*, 1996
- Stowasser, Barbara Freyer Stowasser, *Women in the Qur'an, Traditions and Interpretation*, 1994
- Strobel, Margaret, *Muslim Women in Mombasa, 1890–1975*, New Haven, Yale University Press, 1979
- Tucker, Judith, *Women in Nineteenth-century Egypt*, Cambridge U. P., 1985  
— (ed.), *Arab Women: Old Boundaries, New Frontiers*, 1993

**Week Twelve (22 Oct)  
Performing Feminism**

Though the readings this week are focussed particularly on feminism and theatre, the general theme for this and next week is 'creative' ways of getting across feminist messages to the public. Research essays could also be focussed on related methods such as film.

The key readings concern examples of women's theatre in different contexts: Mexico, the UK and USA (discussed by Aston), and Melbourne. I included sections from Aston's book because she gives an indication of how different styles of feminism (liberal, radical, socialist & black feminism) have impacted on feminist theatre.

The Melbourne Women's Theatre Group of the 1970s (discussed by Tait) contributed much to Melbourne's feminist sub-culture, while helping to counter sexism in Australian theatre and open it up to more leading roles for women. Closely associated with the women's liberation movement, their activities also included street theatre (e.g., during demos), feminist theatre in factories, and an input into women's music groups.

The more recent Mexican (Mayan) example discussed by Steele is similar to the MWTG to the extent that it includes feminist themes and the fact that women in the original group discussed (like so many others elsewhere) went on to form the women only theatre troupe pictured above. However, it is quite different, too, because theatre for the Indigenous Mayan people in Mexico necessarily has additional functions such as educating people with a low rate of literacy (probably especially the women) about other things such as general health issues, the importance of education, and so on.

### Key Readings

\*Diana Taylor and Juan Villegas (eds), *Negotiating Performance: Gender, Sexuality and Theatricality in Latin/o America*, 1994 (e.g., Cynthia Steele, 'A Woman Fell into the River': Negotiating Female Subjects in Contemporary Mayan Theatre', pp. 239–56)

\*Elaine Aston, *An Introduction to Feminism and Theatre*, London and New York: Routledge, 1995 (sections from chaps 5 & 6), pp. 64-68, 73-82

\*Peta Tait, *Original Women's Theatre: The Melbourne Women's Theatre Group 1974–77*, Melbourne: Artmoves, 1993 (Ch. 3: 'Recollections of a Women's Theatre Collective'), pp. 36–46

### Questions

- 1) *Discuss the organizational structures and methods adopted by feminist theatre groups of the 1970s such as the MWTG. How necessary and effective were these strategies then, and is there a need for any of them still today (in Australia, and/or Britain etc, if other examples are also discussed)?*
- 2) *Discuss the problems faced by women involved in theatre groups such as the Mayan one described by Steele. Is it any wonder that women have often decided to form their own groups? (if doing an essay on this, you might compare the Mayan case with another indigenous theatre group with feminist leanings)*

- 3) *With respect to its apparent impact on society, consider the effectiveness of theatre and/or the (related) medium of film in propagating a feminist message.*

**Further Reading:**

- First ones contain some good essays on theatre and/or film in India, Latin America etc:
- Holledge, Julie and Joanne Tompkins, *Women's intercultural performance*, London & New York: Routledge, 2000.
- Lewis, Peter (ed.), *Alternative media: linking global and local*, Paris: Unesco Publishing, 1993.
- Desai, Jigna, *Beyond Bollywood: the cultural politics of South Asian diasporic film*, New York: Routledge, 2003 (essays on sexism, heterosexism, and feminist films)
- Bhaskaran, Supama, *Made in India : decolonizations, queer sexualities, trans/national projects*, New York: Palgrave Macmillan, 2004 (includes an essay on Bollywood)
- Kleymeyer, Charles David(ed.), *Cultural expression and grassroots developmen: cases from Latin America and the Caribbean*, Boulder, Colo.: L. Rienner, 1994 (essay on women's theatre in Jamaica)
- Witte, Ann, *Guiding the plot: politics and feminism in the work of women playwrights from Spain and Argentina, 1960-1990*, New York : P. Lang, 1996.
- Pietropaolo, Laura and Ada Testaferri (eds), *Feminisms in the cinema*, Bloomington : Indiana University Press, c1995 (includes essays by famous feminist film theorists, eg., postcol. Feminist Trinh T. Minh Ha; one about feminist film in Latin America, too)
- Tait, Peta, and Elizabeth Schafer (eds), *Australian women's drama: texts and feminisms*, Sydney: Currency Press, 1997
- Micheline Wandor, 'The Impact of Feminism on the Theatre', *Feminist Review*, no. 18 (Winter 1984), pp. 76–92 (U.K.)
- Aston, Elaine (ed.), *Feminist theatre voices: a collective oral history: six feminist theatre groups in interview*, Loughborough, Eng: Loughborough Theatre Texts, 1997.
- *An introduction to feminism and theatre*, London & New York: Routledge, 1995.
- Keyssar, Helene (ed.), *Feminist theatre and theory*, Basingstoke: Macmillan, 1996.
- Martin, Carol (ed.), *A sourcebook of feminist theatre and performance: on and beyond the stage*, New York: Routledge, 1996
- Laughlin, Karen and Catherine Schuler (eds), *Theatre and feminist aesthetics*, Madison: Fairleigh Dickinson University Press; London; Cranbury, NJ : Associated University Presses, 1995.
- Sierz, Aleks, *In-yer-face theatre: British drama today*, London: Faber, 2001, 2000
- Goldberg, RoseLee, *Performance : live art since 1960* (on performance art, some look interesting for next week, too), New York: Harry N. Abrams Publishers, 1998.
- Helen Gilbert, 'Dance, Movement and Resistance Politics', in Bill Ashcroft *et al* (eds), *The Post-Colonial Studies Reader*, London and New York: Routledge, 1995, pp. 341–45
- Campbell, Patrick (ed), *Analysing performance : a critical reader*, Manchester: Manchester University Press, 1996 (several essays relevant to this and next week)
- Brooker, Peter and Will Brooker (eds), *Postmodern after-images: a reader in film, television, and video*, London & New York: Arnold, 1997.
- Johnson, Deborah & Wendy Oliver (eds), *Women making art: women in the visual, literary, and performing arts since 1960*, New York: Peter Lang, 2001 (chaps on feminist spirituality, goddesses etc)
- Goodman, Lizbeth, *Contemporary Feminist Theatres: To Each Her Own*, London &

New York: Routledge, 1993 (focuses on the U.K.; contains chaps on lesbian & black women's theatre)

### **Week Thirteen (29 Oct) Feminism in Popular Culture**

As noted in relation to last week's topic, the focus in the last two weeks is on creative ways of propagating feminist ideas, with a particular emphasis this week on popular culture and the media. Apart from theatre and film, other methods include popular music, the Internet and women's literature. I myself have long had a particular interest in fantastic literature by women, and am currently researching it. As an avid consumer of women's fantasy and science fiction since my teens, I can testify to the fact that feminist themes in this sort of literature are much more common today than in the 1970s or 80s. Of course, in contrast to the seventies when there were only a handful of successful women authors (mostly American and a few British), today there are many, many more; and today they usually don't write under male pen-names or just initials or androgynous names! In fact, in Australia alone there are now many female authors of fantasy: to name just some of them, Sara Douglass, Isobelle Carmody, Kate Forsyth, Jennifer Fallon, Trudi Canavan, Fiona McIntosh and Anne Kelleher, as well as Larbalestier below who's also an academic).

Obviously, in an environment where people are less likely to read explicitly ideological works than hitherto and anti-feminist reaction has become more socially acceptable (the 'backlash' discussed by Hannam, Summers and many others), popular literature or music or the Web can be good ways of continuing to defend and further popularize feminist ideas. This is not to suggest that there is no need for conventional activism today, nor any audience for academic feminism, but clearly the more fronts on which a feminist message is propagated the better.

One thing that (arguably) has contributed to the anti-feminist backlash is the amount of even 'feminist' material since the 1990s that has focused on the 'mistakes, failings, benightedness, narrow-mindedness, irrelevance now' and so on of the 2<sup>nd</sup> Wave—as opposed to the superior understanding, liberality and more liberatory potential of 'post-feminisms' (whether that term merely signifies academic 'postist' feminisms: postmodernist/structuralist or postcolonial theory or, more commonly, popular postfeminism). One would think that it would be more constructive to focus on what needs to be done still today to combat sexism, misogyny, violence, and so on, as indeed some young feminists today do.

#### Key Readings

Textbook: since the Kit readings this week relate to the dissemination of feminist ideas through western popular culture, reading some of Bulbeck's concluding pages from p. 199 would provide a more international perspective on feminist activism today.

\*Lisa Tuttle, Chapter 7: 'Wives' (1976), in Justine Larbalestier (ed.), *Daughters of Earth: Feminist Science Fiction in the Twentieth Century*, Middletown, Connecticut: Wesleyan University Press, 2006, pp. 190–216.

\*Kate McCarthy, 'Not Pretty Girls?: Sexuality, Spirituality, and Gender Construction in Women's Rock Music', *The Journal of Popular Culture*, vol. 39, no. 1, 2006, pp. 69–94

## Questions

- 1) *What did the Second Wave achieve and what are the most important social problems that remain and still need to be fought by a Third Wave of western feminists?*
- 2) *Assuming that there is a Third 'Wave' of feminism in existence today, what sorts of activities within it do you see to be the most positive and effective, politically?*
- 3) *With reference to at least a few works of science fiction/fantasy by women, consider whether they perform a valuable 'propaganda' role for feminism still today (only those familiar with the genre/s should do this question).*
- 4) *Consider the impact of feminism on the (American and other) popular music industry. Do music videos, for example, suggest that male dominance in the industry, phallocentrism, the objectification of women, and so on, have been countered (or do we see a 'backlash' here, too)?*

## Further Reading

On western feminism, from after the peak of the 2<sup>nd</sup> Wave to today:

Sheila Rowbotham, *A Century of Women: The History of Women in Britain and the United States*, London: Penguin Books, 1999 (Chapter 10: 1990–1997), pp. 548–91

Summers, Anne, *The **End** of Equality: Work, Babies and Women's Choices in 21<sup>st</sup> Century Australia*, Sydney, Random House Australia, 2003.

Scutt, Jocelynne A., *Growing Up Feminist Too – Raising Women, Raising Consciousness*, Artemis Publishing, Melbourne, Victoria, 1997

hooks, bell, with Gloria Steinem, Urvashi Vaid & Naomi Wolf, 'Let's Get Real about FEMINISM: The Backlash, the Myths, the Movement', *MS Magazine*, Sept-Oct 1993 Issue, pp. 34-43.

Hewlett, Sylvia, *A Lesser Life: The Myth of Women's Liberation in America*, 1985.

Wolf, Naomi, *Fire with Fire*, Vintage Books, 1994 (esp. chap 15: 'Are we ready to embrace equality?')

Chancer, Lynn S., *Reconcilable differences: confronting beauty, pornography, and the future of feminism*, Berkeley: University of California Press, 1998 (cf., Wolf's *Beauty Myth*)

Mathews, J. D., 'The New Feminism and the Dynamics of Social Change', in Mathews and Kerber (eds), *Women's America: Refocusing the Past*, OUP, 1987, pp. 437-66.

Haraway, Donna, *Simians, Cyborgs and Women: the Reinvention of Nature in the World of Modern Science*, Free Association Books, London, 1989

Livingston, Ira and Judith Halberstam (eds), *Posthuman Bodies*, 1995.

Lykke, Nina and Rosi Braidotti (eds), *Between Monsters, Goddesses and Cyborgs: Feminist*

*Confrontations with Science, Medicine and Cyberspace*, Zed Books, London, 1996

Faludi, Susan, *Backlash: the undeclared war against American women*, New York: Crown, 1991

— *Stiffed: the betrayal of the American man*, New York: W. Morrow and Co., 1999.

Curthoys, Ann, 'Women with Attitude: the Feminising of Faludi and Wolf', *Arena Magazine*, 2 (Dec/Jan, 1992), pp. 48-51.



'Outskirts' (on-line journal) on the 'inter-generational' (difference between the Waves) debate:

Bowen Raddeker, Hélène, 'Difference between the Waves VS the "Eternal Return": Today's Students of Feminism', *Outskirts*, vol. 14 (May 2006)— (about the attitudes of UNSW students in WOMS1001, 2002 to 2004

And in volume 8, 2001:

Bulbeck, Chilla, 'Feminism by Any Other Name?: Skirting the Generation Debate'

Stringer, Rebecca, 'Blaming Me Blaming You: Victim Identity in Recent Feminism'

Long, Jane, "A Certain Kind of Modern Feminism": Memory, Feminist Futures and "Generational Cleavage" in Historical Perspective' (v. good)

Harris, Anita, 'Not Waving or Drowning: Young Women, Feminism, and the Limits of the Next Wave Debate'

More on & 'Third Wave' feminism (& 'Postfeminism', i.e., when it doesn't just mean post-modernist/structuralist feminism, but anti-feminist 'feminism' or just young feminist critiques of the older feminist generation)

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Parkins, Wendy, 'Bad Girls, Bad Reputation: Feminist Ethics and Postfeminism', *Australian Feminist Studies*, 14, 30 (1999).

Sommers, Christina Hoff, *The War Against Boys: How Misguided Feminism is Harming our Young Men*, 2001 (and *Who Stole Feminism? How Women have Betrayed Women*, 1994).

Minnich, Elizabeth Kammarck, 'Feminist Attacks on Feminism: Patriarchy's Prodigal Daughters', *Feminist Studies*, 24, 1 (Spring 1998), pp. 159ff.

Driscoll, Catherine, 'Girl Culture, Revenge and Global Capitalism: Cybergirls, Riot Grrls and Space Girls', *Australian Feminist Studies*, 14, 29 (April 1999), pp. 173-194.

Munster, Anna, 'Is There Postlife after Postfeminism? Tropes of Technics in Cyberfeminism', *Australian Feminist Studies*, 14, 29 (April 1999), pp. 119-130.

Whelahan, Imelda, *Modern Feminist Thought: From the Second Wave to 'Postfeminism'*, New York University Press, 1995.

Trioli, Virginia, *Generation f: Sex, Power & the Young Feminist*, Minerva, Port Melbourne, 1996 (cf., *The First Stone* by Helen Garner, and the debate on sexual harassment and young feminism whipped up by it)

Bail, K., *DIY Feminism*, Allen & Unwin, Sydney, 1996.

Lumby, C., *Bad Girls: The Media, Sex and Feminism in the 90s*, Allen & Unwin, 1997

Denfeld, Rene, *The New Victorians: A Young Woman's Challenge to the Old Feminist Order*, Allen & Unwin, NSW, 1995

Roiphe, Katie, *The Morning After: Sex, Fear & Feminism*, University of California Press, 1993.

Levy, Ariel, *Female Chauvinist Pigs: Women and the Rise of Raunch Culture*, Melbourne: Schwartz Publishing, 2005.

Gillis, Stacy et al (ed.), *Third wave feminism: a critical exploration*, Basingstoke, England & New York: Palgrave Macmillan, 2004.

Heywood, Leslie & Jennifer Drake (eds), *Third wave agenda: being feminist, doing feminism*, Minneapolis: University of Minnesota Press, 1997.

Drake, Jennifer, 'Listen Up: Voices from the Next Feminist Generation', *Feminist Studies*, 23, 1 (Spring 1997), pp. 97ff (book review)

Garrison, Ednie Kaeh, 'US Feminism-Grrrl Style! Youth (Sub)Cultures and the Technologies of the Third Wave', *Feminist Studies*, 26, 1 (Spring 2000), pp. 141ff.

On sci fi/fantasy & bestsellers by women:

(there's a recent encyclopedia called *Women in Science Fiction and Fantasy*, edited by Robin Anne Reid, 2009, which can be accessed online through the library; like most of the critical literature on SF/F it mostly focuses on American or British writers, however)

Murphy, Patrick D., *Literature, nature, and other: ecofeminist critiques*, Albany: State University of New York Press, 1995 (on literature by Ursula le Guin)

Le Guin, Ursula, *The Dispossessed* (good as an introduction to anarchist ideas, too) and *The Left Hand of Darkness* (one androgynous hero), others; note that she has written many essays on writing SF/F. eg., *Dancing at the Edge of the World*

Zimmer Bradley, Marion, *Avalon* series ('historical' fantasy, radical feminist themes, heroes often priestesses, critiques of patriarchal religions at least implicit); *Darkover* series, especially those featuring the 'renunciate' 'free Amazons'

McCaffrey, Anne, some of the *Dragon* series, e.g., *Dragonsong and Dragonsinger*

Norton, Andre (like Evangeline Walton, an early writer of fantasy, often with feminist themes)

Carmody, Isobelle, *Obernewtyn Chronicles* (one of the many examples with witches as heroes: Kate Forsyth, too; another local one is Sara Douglass; Anne Kelleher is also Australian)

Cranny-Francis, Anne, *Feminist Fiction: Feminist Uses of Generic Fiction*, New York: St Martin's, 1990

Lykke, Nina and Rosi Braidotti (eds), *Between Monsters, Goddesses and Cyborgs: Feminist Confrontations with Science, Medicine and Cyberspace*, London and New Jersey: Zed Books, 1996

Jackson, Rosemary, *Fantasy: The Literature of Subversion*, NY and London: Methuen, 1981

Spivack, Charlotte, *Merlin's Daughters: Contemporary Women Writers of Fantasy*, New York, Westport and London: Greenwood Press, 1987

Janice C. Crosby, *Cauldron of Changes: Feminist Spirituality in Fantastic Fiction*, McFarland and Co., 2000 (not in the library; also Thelma Shinn's *Worlds Within Women*)

On the rock/pop/rap etc music industry, videos/MTV etc:

Campbell, Patrick (ed), *Analysing performance: a critical reader*,

Manchester: Manchester University Press, 1996 (several essays relevant to last and this week)

Goldberg, Roselee, *Performance: live art since 1960*, New York: Harry N. Abrams Publishers, 1998 (on performance art, including music: Laurie Anderson, also one on music videos?)

Whitely, Sheila (ed.), *Sexing the groove: popular music and gender*, London & New York: Routledge, 1997

Schwichtenberg, Cathy, *The Madonna connection: representational politics, subcultural identities, and cultural theory*, Boulder: Westview Press, 1993.

Brooker, Peter and Will Brooker (eds), *Postmodern after-images: a reader in film, television, and video*, London & New York: Arnold, 1997.