# Name: FLH5655 **Theories of Global Feminism(s)**

# **13-15 de março de 2023, 2 créditos**

Professor: **Tithi Bhaattacharya, Department of History, Director of Global Studies, Purdue University**

Both the terms ‘global’ and ‘feminism’ deserve our attention. The former saves the latter from being considered analytically or politically homogenous. Thus, in this course we will study both multiple feminisms and their differential global points of emergence. We remain however aware of concrete material impulses that seek to flatten difference while escalating social inequalities. The readings for this course are threaded around this particular dynamic: how singular processes of capitalism and colonialism create differential processes of gendering around the globe.

**LEARNING OUTCOMES**

* To demonstrate an understanding of the dynamics of globalization and its impact on gender.
* To understand gender as an ideology but one that is rooted in material practices.
* To understand the social reproduction of gender and how social and political processes sustain and reproduce gender-based inequalities.
* To recognize global women’s struggle as actively responding to gendered realities of harm and injustice.

**Segunda-Feira, 13 de março, 14h Seminar 1: Groundings**

We will anchor ourselves in the course and read some of the key, grounding texts that constitute the field of transnational feminist studies.

* Chandra Mohanty “Under Western Eyes”, *Feminist review*, 1988-11, Vol.30 (1), pp.61- 88
* Breny Mendoza “Coloniality of Gender and Power: From Postcoloniality to Decoloniality” in Lisa Disch and Mary Hawkesworth eds, *The Oxford Handbook of Feminist Theory* Oxford: Oxford University Press, 2018.
* Mrinalini Sinha, “Gendered nationalism: From women to gender and back again” in Lila Fernandes ed., *Routledge Handbook of Gender in South Asia* Oxford and New York: Routledge, 2014.

**Terça-Feira 14 de março, 14h Seminar 2: Who creates the transnational as space/place?**

Compared to bounded ‘places’ such as homes or even nation states, the transnational ‘space’ can evoke ideas of freedom. This week we study how the transnational space emerges from social relations embedded within capitalism but bear contradictory impulses of borders and fluidity.

* Doreen Massey, *Space Place and Gender* Minneapolis: University of Minnesota Press, 1994. pp.1-16; 178-184.
* Valentine Moghadam, *Globalizing women: Transnational Feminist Networks* American Council of Learned Societies: 2005, Chapters 2 and 8.
* Susan Ferguson and David McNally, “Precarious Migrants: Gender, Race and the Social Reproduction of a Global Working Class” *Socialist Register* Vol 51: 1-24.

**Quarta-Feira 15 de maraço, 14h Seminar 3: Rejecting and Desiring Belongings**

While the sense of belonging is highly gendered the very acts of belonging to a space/community/country are doubly so. Women are supposed to bear traditions and burdens that situate and fix the maps of belonging. This week’s readings explore how sometimes we do not want to belong to our countries assigned at birth, while other times we desperately search for a home. We thus continue our theme of what a transnational space— crisscrossed by national borders, armies and tanks and marked by histories of colonial violence—means for women.

* Cheryl Higashida, *Black Internationalist Feminisms: Women Writers of the Black left 1945-1995* University of Illinois Press, 2014, Introduction, pp. 1-31.
* Rabab Abdulhadi, Evelyn Alsultany, Nadine Naber eds, *Arab and Arab American Feminisms: Gender, Violence, and Belonging*, Chapter 4.
* Novel: Gabriela Garcia, *Of Women and Salt*

Quarta-Feira 15 de março, 18h, Palestra Pública, **“The Practice and Politics of Solidarity: Doing Feminism Through Capitalist Crises”**, will pursue further the relationship between gender and global spaces. In the lecture I want to explore the philosophical and political dimensions of solidarity. Solidarity is normally assumed to arise between people and communities who share common interests. Feminist theory, however, urges us to explore and extend the notion of interest set against a global mapping of such interests. I take my lead from the widely divergent groups of people who came out to support the indigenous communities in Standing Rock (USA), most of them non-indigenous, to oppose a pipeline that would have polluted the water supply available to the Native community. Similarly, I am keen to think about the global scope of the Black Lives Matter movement, while led by Black communities, was constituted through and by people from a range of racial and ethnic heritages. These multiple levels of involvement urge us to consider whether we should think about solidarities through a liberal frame of “interest” or whether the frame of Social Reproduction Theory that encourages us to think of people being ‘reproduced’ through and against capitalist social relations is a more appropriate framework. The lecture will explore specific place-histories of gender and gender-making. to draw attention to a particular dynamic, how the national history of gender rubs against the transnational space of capitalism and colonialism.

**Justification**: Global feminist theory is an exciting and innovative area of recent historiography and research in the humanities and social sciences. It will offer an excellent introduction to this new scholarly field and contribute to the international intellectual engagement of graduate students and professors at the University in various faculties.