



## **CIEE Global Institute – Sydney**

<b>Course Name:</b>	Feminist Political Thought
<b>Course Number:</b>	(GI) GEND 3002 SYAU
<b>Programs offering course:</b>	Open Campus
<b>Open Campus Track:</b>	Language, Literature and Culture
<b>Language of Instruction:</b>	English
<b>U.S. semester credits:</b>	3
<b>Contact hours:</b>	45
<b>Term:</b>	Spring 2020

### **Course Description**

This course examines traditions of feminist thought that gained prominence in the twentieth and twenty-first centuries, including liberal, radical, socialist, critical race, postcolonial, indigenous, queer, and trans feminist approaches, among others. Students will be asked to pay particular attention to the ways that these approaches to feminist politics both differ from one another and share common characteristics. Students will read about different theoretical approaches to feminist political goals alongside samples of writing from theorists dedicated to advancing these different approaches and will be expected to think critically about the goals of disparate feminist political movements. This course will assist in the development of critical reading and writing skills and will prepare students to take up more specialized and/or advanced study in feminist theory and broader political movements for social justice.

### **Learning Objectives**

By completing this course, students will:

- Formulate and produce original analytical work on histories of feminist political thought
- Define, describe, and analyze different approaches to feminist political thought, including but not limited to those above
- Examine and critically reflect on how different approaches to feminist political thought impact how feminists understand and respond to patriarchy and violence against women
- Evaluate and situate the socio-cultural ethics, politics, and messaging in feminist political thought in the host country



### **Course Prerequisites**

Students should have completed a level 2000 class in anthropology, sociology, cultural studies, critical theory or women’s studies prior to taking this course.

### **Methods of Instruction**

This course will be taught using lectures, large and small group discussion. Classroom activities will involve group work in which students will be expected to work with their colleagues to analyze the assigned readings and interrogate how the readings do or do not relate to contemporary feminist politics in diverse academic and activist settings. Documentary films, music videos, and other forms of visual media that present unique genealogies of feminist thought in dynamic and challenging ways, compliment lectures in this course.

1. Group presentation	25%
2. Reading responses (2)	25%
3. Essay	20%
4. Final debate	10%
5. Class participation	20%
TOTAL:	100%

### **Course Requirements:**

#### **Group Presentation**

In groups of three, students will conduct a 10-minute presentation introducing the class to an important feminist thinker of their choice. The presentation must include critical observations about this individual’s written or activist work, contextualize this individual’s work within broader feminist movements of the moment, and indicate what ways that individual’s work continues—or does not continue—to inform feminist thought in our current moment. All groups must receive approval from the course instructor for their choice of feminist thinker. (The instructor can also provide guidance and suggestions for groups struggling to choose an individual on whom to focus.)

#### **Reading Responses**

Each student will submit two short responses in which they respond to the main arguments in one of the course readings. These response papers should be 1000 words, should briefly



summarize the author's main points, offer a way that the article in question relates to or departs from other readings in the course, and conclude with a discussion question that can contribute to class discussion by inviting further exploration or development of the texts' themes, theses, or key contributions. Students will post their responses on Canvas at least 24 hours before the class in which we take up the reading.

### **Essay**

This essay will be an in-depth analysis of one of the topics discussed in class, and include and discuss at least five scholarly sources. This 2000-word paper is intended to promote critical thinking about a significant problem or issue in feminist theory and to analyze how feminist approaches to the issue in question may differ based on differing feminist perspectives. Each of the different types of feminist thought we are studying in this course proposes a different pathway, or approach, to women's liberation (or, more broadly, to understanding what the project of feminism ought to be). In your paper, you will critique the approach proposed by one type of feminist thought from the point of view of another type. For example, how might a radical feminist thinker critique the pathway or approach to women's liberation proposed by liberal feminism? How might a socialist feminist critique the aims of radical feminism? Your paper should develop an interesting, original, and impactful thesis and use course materials and secondary academic sources to support this thesis. The paper will be graded according to the ability of the student to develop a coherent and critical argument addressing the essay question, whilst demonstrating comprehensive understanding of the readings from the course.

### **Final debate**

Students will debate a current feminist political argument in the Australian context and compare this with that in their home country. They will work in pairs to present two different sides to the debate and present to the remainder of the group in a 5-minute oral discussion. Groups will access a selection of topics and any supporting media reporting on the topics via Canvas. The topics and supporting media regarding coverage of the topics will be constructed by the tutor close to time of the course to ensure contemporary and active societal debate. More details about the process will be provided during the course.

### **Participation**

Participation is valued as meaningful contribution in the digital and tangible classroom, utilizing the resources and materials presented to students as part of the course. Meaningful contribution requires students to be prepared in advance of each class session and to have regular attendance. Students must clearly demonstrate they have engaged with the materials as directed, for example, through classroom discussions, online discussion boards, peer-to-peer feedback (after presentations), interaction with guest speakers, and attentiveness to co-curricular and extra-curricular activities.



## Attendance Policy

Regular class attendance is required throughout the program, and all unexcused absences will result in a lower participation grade for any affected CIEE course. Due to the intensive schedules for Open Campus and Short Term programs, unexcused absences that constitute more than 10% of the total course will result in a written warning.

Students who transfer from one CIEE class to another during the interim add/drop period will not be considered absent from the first session(s) of their new class, provided they were marked present for the first session(s) of their original class. Otherwise, the absence(s) from the original class carry over to the new class and count against the grade in that class.

For CIEE classes, excessively tardy (over 15 minutes late) students must be marked absent. Attendance policies also apply to any required co-curricular class excursion or event, as well as to Internship, Service Learning, or required field placement. Students, who miss class for personal travel, including unforeseen delays that arise as a result of personal travel, will be marked as absent and unexcused. No make-up or re-sit opportunity will be provided.

Attendance policies also apply to any required class excursion, with the exception that some class excursions cannot accommodate any tardiness, and students risk being marked as absent if they fail to be present at the appointed time.

Unexcused absences will lead to the following penalties:

<i>Percentage of Total Course Hours Missed</i>	<i>Equivalent Number of Open Campus Semester classes</i>	<i>Minimum Penalty</i>
Up to 10%	1 content classes, or up to 2 language classes	Participation graded as per class requirements
10 – 20%	2 content classes, or 3-4 language classes	Participation graded as per class requirements; <b>written warning</b>
More than 20%	3 content classes, or 5 language classes	Automatic <b>course failure</b> , and possible expulsion

## Weekly Schedule

**Class 1:1 Introduction and Orientation to Course**



Our first session will serve as an introduction to the concepts, politics, and movements that we will take up in this course. The instructor will introduce students to key terms and present an outline of the prominent debates in feminist political thought since the mid-twentieth century.

Reading:

Tong, R. (2006). Introduction: The Varieties of Feminist Thinking. In *Feminist Thought: A Comprehensive Introduction*. (pp. 1-9). London: Westview Press.

**Week 2**  
**Class 2:1**

**Reading Feminist Political Thought**  
**Feminist Political Thought—Fact & Fiction**

In this class, students will be asked to think critically about how feminism is represented in contemporary culture. We will ask: how is feminism represented in local contexts? What about broader, global contexts? Students will analyze a collection of media representations of feminism from both local and global contexts that present feminist political thought in a variety of ways: as beneficial, as negative, as reductive, as complex, as existing in certain spaces, as a broader movement, as an exclusive club, and as a broad, collective, and coalitional political movement.

Readings:

Gay, R. (2018). The Body Is Unruly. *Medium*, 3 April 2018. Retrieved from <https://medium.com/s/unrulybodies/the-body-is-unruly-15fa352904cf>

Lavoipierre, A. (2018). #MeToo: What's the hold-up in Australia? *ABC News*. 1 June 2018. Retrieved from <http://www.abc.net.au/news/2018-06-01/what-is-holding-up-the-metoo-movement-in-australia/9822350>

Valenti, J. (2018). #MeToo is about more than stopping rape. We demand more. *The Guardian*. 31 January 2018. Retrieved from <https://www.theguardian.com/commentisfree/2018/jan/31/me-too-we-demand-more-jessica-valenti>

Instructor may also select a variety of media representations of feminism in local and global contexts.

**Class 2:2**

**Feminist Waves**

Students will be introduced to the concept of Feminist political “waves” in this class, first exploring the traditional three wave model that is popular in Western



feminist histories. We will begin to interrogate the popular wave model.

Readings:

Ahmed, S. (2000). Who's Counting? *Feminist Theory*, 1(1), 97-103. doi: 10.1177/14647000022229083. Retrieved from

<https://static1.squarespace.com/static/58ad660603596eec00ce71a3/t/58becc80f5e2314a50d19ecf/1488899200957/Whose+Counting.pdf>

Zalewski, M. (2000). Introduction: Different Feminist Theories. In *Feminism After Postmodernism? Theorizing Through Practice*. (pp. 1-28). London: Routledge.

**Class 2:3 Hopeful Feminist Politics**

As we have seen in class 2.1, feminist politics are regularly presented as negative. In this class, we will begin to think through the ways that feminism has functioned as a hopeful, potentially utopian, political project. We will discuss feminist utopian projects and interrogate how feminism as a hopeful form of politic thought might function in contemporary culture.

During this class, we may visit the Gender Institute at Australian National University, or meet with academics in gender studies areas from tertiary institutes, to explore the promotion of feminist politics throughout Australia and amplify hopeful voices and potentially transformative movements in local and global feminist thought.

Reading:

Solnit, R. (2016) Foreword to the Third Edition: Grounds for Hope; False Hope and Easy Despair. (pp. xi-xxvi; 19-24). In *Hope in the Dark: Untold Histories, Wild Possibilities*. New York, USA: Canongate Books.

**Groups will sign up to do their presentations at the beginning of each class in Week 3.**

**Week 3: Modernist Feminist Political Thought**

**Class 3:1 Liberal Feminism**

In this class, students will be asked to interrogate liberal feminist thought ideals, paying particular attention to the ways that liberal feminisms idealize equality in legal and political rights. Our primary focus, in this class, will be "The Problem That Has No Name," a chapter from Betty Friedan's book *The Feminine Mystique*—a text widely credited with (re-) popularizing liberal feminist thought in the mid-twentieth century.

Reading:

Friedan, B. (1963). The Problem That Has No Name. (pp. 15-32). In *The Feminine Mystique*. New York, USA: W. W. Norton. Retrieved from [https://www.cengage.com/custom/static\\_content/OLC/s76656\\_76218lf/friedan.pdf](https://www.cengage.com/custom/static_content/OLC/s76656_76218lf/friedan.pdf)

**Class 3:2 Socialist Feminism**

Socialist feminists argue that patriarchy and capitalism are inseparable and that any efforts toward women's liberation must incorporate critiques of the economic system under which women live. In this class, we will trace socialist feminist thought to earlier histories of socialist movements and Marxist critique to better understand how socialist feminist movements of the 1960s and 1970s focused their political goals.

Reading:

Benston, M. (1969). The Political Economy of Women's Liberation. *Monthly Review* 21(No. 4: September 1969). doi: [https://doi.org/10.14452/MR-021-04-1969-08\\_2](https://doi.org/10.14452/MR-021-04-1969-08_2). Retrieved from: [https://edisciplinas.usp.br/pluginfile.php/3960189/mod\\_resource/content/1/Benston%281969%29%20PoliticalEconomyofWomensLiberation-1969-MargaretBenston.pdf](https://edisciplinas.usp.br/pluginfile.php/3960189/mod_resource/content/1/Benston%281969%29%20PoliticalEconomyofWomensLiberation-1969-MargaretBenston.pdf)

**Class 3:3 Radical & Cultural Feminisms**

Radical and cultural feminist political thought calls for a complete overhaul of the logics that frame society. For many theorists, this requires the destruction of sex distinction at its core. In this class, we analyze the primary claims, strengths, and limitations made by radical and cultural feminist thinkers. We will pay particular attention to ways that these feminists fought violence against women and organized around ending sexual objectification.

Reading:

Firestone, S. (1971). Conclusion: The Ultimate Revolution. (pp. 203-242). In *The Dialectic of Sex: The Case for Feminist Revolution*. New York: Bantam.

**Week 4 Postmodernist Feminist Political Thought**



**Class 4:1      Critical Race Feminism**

A primary critique of modernist forms of feminist political thought in the Western world—including liberal, socialist, radical, and cultural—is that they idealize whiteness and ‘Westernness’ and ignore other forms of difference. Critical race feminist political thought, which developed out of feminist and civil rights movements of the 1960s and 1970s, has two primary goals: critiquing the Eurocentric underpinnings of most historical and contemporary feminist theory and in developing new forms of political thought that takes race, cross-cultural difference, and global inequalities into account. In this class, following the work of Audra Lorde, we dive into difference as a productive, generative concept.

Reading:

Lorde, A. (1984). *Age, Race, Class, and Sex: Women Redefining Difference. Sister Outsider: Essays and Speeches.* (pp. 114-123). New York, USA: Crossing Press.

**Class 4:2      Transnational Feminism**

Our study of transnational feminist political thought builds on our discussion of difference in class 4.1. Transnational feminism, sometimes called “Third World Feminism” seeks to critique dominant Western feminist thought and to build alternative feminist political projects that are more attuned to global power imbalances and how such imbalances manifest in feminist movements. In particular, we will analyze how Western thinking about non-Western feminists has developed since September 11, 2001. In class, we will work through the differences between “Global” feminist political thought and Transnational forms of feminist thought.

Reading:

Mohanty, C.T. (1984). Under Western Eyes: Feminist Scholarship and Colonial Discourses. (pp. 333-358). In *boundary 2.* (Vol. 12, No. 3, On Humanism and the University I: The Discourse of Humanism). Durham, USA: Duke University Press.

Retrieved from [http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015\\_5/under-western-eyes.pdf](http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_5/under-western-eyes.pdf)

**Class 4:3      Queer/Trans Feminism**

In this class, we analyze feminist political thought that is animated by queer and trans politics. Both of these projects trouble the category of “women” upon

which many feminist movements are built. This is particularly true in relation to forms of radical and cultural feminist political thought we took up in class 3.3—much of which relies on essentialized ideas of women and women’s experience. In this class, we will hinge to thinking about bodies, identity, gender performance, and sexuality as subjects of inquiry rather than presumed ground for scholarship.

Reading:

Stryker, S. (2004). Transgender Feminism: Queering the Woman Question. (pp. 59-70). In *Third Wave Feminism: A Critical Exploration*. Stacie Gillis, Gillian Howe and Rebecca Munford, eds. New York, USA: Palgrave.

### **Due Date for Submission of Reading Response # 1**

**Week 5**  
**Class 5:1**

### **Feminist Political Thought in Local Contexts** **Feminist Media**

Media can have an effect on how we associate with the world around us, behave towards others and identify with ourselves. As women's representation in modern media is often inadequate, both in staffing and influence, along with representation and depiction in advertising and programming, it is important to explore these issues. By investigating feminist media, such as local publications *Womankind* and *Orenda*, and associated documentaries, such as those from *The Sydney Feminists*, we will explore the aims and effects of these offerings. If possible, actual or virtual site visits/interviews will be arranged.

Readings:

Angyal, C. (2016, September 15). Women as revolutionaries. *Womankind #4: Frida*, Retrieved from <http://www.womankindmag.com/articles/women-as-revolutionaries/>

Orenda Magazine. (2018, January 16). Understanding the independent. *Orenda* 3, 44-45. Retrieved from <https://www.orendamagazine.com.au/blog/2018/1/10/understanding-the-independent>

Sebag-Montefiore, C. (2018, August 8). The day women walked out. *Womankind #16: Gyrfalcon*. Retrieved from <http://www.womankindmag.com/articles/the-day-women-walked-out/>

Treloar, L. (2017, August 13). A woman’s place is in the resistance. *Womankind #12: octopus*. Retrieved from <http://www.womankindmag.com/articles/a->

[womans-place-is-in-the-resistance/](#)

**Class 5:2      Gender, Race, and Queerness in Australia**

In this class, we will explore how the bodies of black women have been represented in post-colonial contexts. We will analyze this phenomenon using post-colonial reflections from South Africa as a reference point to explore the cultural standpoint and analysis of the whiteness of Australian feminism and its effect on Indigenous women in Australia. We will ask: how do race, gender, sexuality, and location inform representations of bodies in post-colonial contexts?

Readings:

Clark, M. (2015). Indigenous Subjectivity in Australia: Are we Queer? *Journal of Global Indigeneity*,1(1), Wollongong, Australia: University of Wollongong.

Matebeni, Z. (2013). Intimacy, Queerness, Race. *Cultural Studies* 27.3 (404-417).

Moreton-Robinson, A. (2000). Introduction: Talkin' the Talk. (pp. xv-xxv). In *Talkin' Up to the White Woman: Aboriginal Women and Feminism*. Brisbane, Australia: University of Queensland Press.

**Class 5:3      Diversity and inclusion**

For this class, we will undertake a site visit to the offices of an organization that promotes social inclusion, including the promotion, defense and advancement of the rights of lesbian, gay, bisexual, transgender and intersex (LGBTI) people (or consider a remote/virtual/interview option).

\*Suggestion: Pride in Diversity (an initiative of ACON – AIDS Council of NSW) is Australia's first and only not-for-profit workplace program designed specifically to assist Australian employers with the inclusion of lesbian, gay, bisexual, transgender and intersex (LGBTI) employees. The Pride Inclusion Programs are social inclusion initiatives to help make the places where their community members live, work, study and play more inclusive of LGBTI people, improving the mental health and wellbeing of our community through the reduction of stigma, discrimination and social exclusion.

Before the visit, students are expected to familiarize themselves with the organization and its policies and initiatives, through investigation of their website, and complete the reading, which is also from the organization.

Reading:

Marks, K., McCarthy, S., Matthewson, T., Mullan, L. & Jovic, M. (2018). *Where are all the women? Research into the low visibility and engagement of same-sex attracted women in the workplace*. (August 2018). Sydney, Australia: GLEE@PwC Australia and Pride In Diversity. Retrieved from [http://www.prideinclusionprograms.com.au/content/uploads/2018/08/where-are-all-the-women-aug18\\_optimised.pdf](http://www.prideinclusionprograms.com.au/content/uploads/2018/08/where-are-all-the-women-aug18_optimised.pdf)

### **Due date for Submission of Reading Response # 2**

**Week 6**  
**Class 6:1**

### **Contemporary Feminist Political Thought** **Cultural Relativism**

Our discussion of difference in classes 4.1 and 4.2 debated the question: how do we recognize and respect difference in practice? In this class, we interrogate theories of cultural relativism and ask: is there a limit to respecting difference? We will also think through the possibility of feminist coalition that connects feminist movements in different geographical and cultural spaces and ask: what does it mean to participate in coalitions, alliances, and acts of solidarity?

Readings:

Abu-Lughod, L. (2002). Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and its Others. *American Anthropologist*, 104(3), 783-790.

Collier, C. N. & Raney, T. (2018). Understanding Sexism and Sexual Harassment in Politics: A Comparison of Westminster Parliaments in Australia, the United Kingdom, and Canada. *Social Politics: International Studies in Gender, State and Society* 25(3), 432-455. Oxford University Press.

### **Due Date for Submission of the Essay Assessment**

**Class 6:2**

### **Third-Wave & Post-Feminism**

“Third wave” and “Post-feminism” are two ways that contemporary feminist thinkers describe our current moment. In this class, we will analyze third-wave feminism—a catchall term used for feminist thought and activism since the 1990s—as a continuation of the waves metaphor we critiqued in class 2.2 and a direct response to the problems of second-wave feminism. We will compare and contrast third-wave feminism with the concept of post-feminism—a school of thought that suggests that equality for women has been achieved and feminism



is no longer useful or necessary.

Readings:

Hurdis, R. (2002). Heartbroken: Women of Color Feminism and the Third Wave. (pp. 279-292). In *Colonize This! Young Women of Color on Today's Feminism*, Daisy Hernandez and Bushra Rehman, eds. New York: Seal Press.

McRobbie, A. (2004). Post-feminism and Popular Culture. *Feminist Media Studies* 4(3), 255-264.

**Class 6:3      Telling Feminist Stories**

Our concluding class serves as a review of the many histories and stories we have taken up in this course. Following Clare Hemmings' arguments in *Why Stories Matter: The Political Grammar of Feminist Theory*, we will analyze how the stories that inform this class have been told and re-told, explore the methods in which evidence is offered in such retellings, and pay particular attention to practices of citation in feminist movements.

Reading:

Hemmings, C. (2011). Introduction. (pp. 1-30). In *Why Stories Matter: The Political Grammar of Feminist Theory*. Durham: Duke University Press.

**Due Date for Submission of the Online Open Book Exam**

## Readings

- Abu-Lughod, L. (2002). Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and its Others. *American Anthropologist*, 104(3), 783-790.
- Ahmed, S. (2000). Whose Counting? *Feminist Theory*, 1(1), 97-103. doi: 10.1177/14647000022229083. Retrieved from <https://static1.squarespace.com/static/58ad660603596eec00ce71a3/t/58becc80f5e2314a50d19ecf/1488899200957/Whose+Counting.pdf>
- Angyal, C. (2016, September 15). Women as revolutionaries. *Womankind #4: Frida*, Retrieved from <http://www.womankindmag.com/articles/women-as-revolutionaries/>
- Benston, M. (1969). The Political Economy of Women's Liberation. *Monthly Review* 21(No. 4: September 1969). doi: [https://doi.org/10.14452/MR-021-04-1969-08\\_2](https://doi.org/10.14452/MR-021-04-1969-08_2). Retrieved from [https://edisciplinas.usp.br/pluginfile.php/3960189/mod\\_resource/content/1/Benston%281969%29%20PoliticalEconomyofWomensLiberation-1969-MargaretBenston.pdf](https://edisciplinas.usp.br/pluginfile.php/3960189/mod_resource/content/1/Benston%281969%29%20PoliticalEconomyofWomensLiberation-1969-MargaretBenston.pdf)
- Clark, M. (2015). Indigenous Subjectivity in Australia: Are we Queer?, *Journal of Global Indigeneity*, 1(1), Wollongong, Australia: University of Wollongong.
- Collier, C. N. & Raney, T. (2018). Understanding Sexism and Sexual Harassment in Politics: A Comparison of Westminster Parliaments in Australia, the United Kingdom, and Canada. *Social Politics: International Studies in Gender, State and Society* 25(3), 432-455. Oxford University Press.
- Firestone, S. (1971). Conclusion: The Ultimate Revolution. (pp. 203-242). In *The Dialectic of Sex: The Case for Feminist Revolution*. New York: Bantam.
- Friedan, B. (1963). The Problem That Has No Name. (pp. 15-32). In *The Feminine Mystique*. New York, USA: W. W. Norton. Retrieved from [https://www.cengage.com/custom/static\\_content/OLC/s76656\\_76218lf/friedan.pdf](https://www.cengage.com/custom/static_content/OLC/s76656_76218lf/friedan.pdf)
- Gay, R. (2018). The Body Is Unruly. *Medium*, 3 April 2018. Retrieved from <https://medium.com/s/unrulybodies/the-body-is-unruly-15fa352904cf>
- Hemmings, C. (2011). Introduction. (pp. 1-30). In *Why Stories Matter: The Political Grammar of Feminist Theory*. Durham: Duke University Press.
- Hurdis, R. (2002). Heartbroken: Women of Color Feminism and the Third Wave. (pp. 279-292). In *Colonize This! Young Women of Color on Today's Feminism*, Daisy Hernandez and Bushra Rehman, eds. New York: Seal Press.
- Lavoipierre, A. (2018). #MeToo: What's the hold-up in Australia? *ABC News*. 1 June 2018. Retrieved from <http://www.abc.net.au/news/2018-06-01/what-is-holding-up-the-metoo-movement-in-australia/9822350>

- Lorde, A. (1984). Age, Race, Class, and Sex: Women Redefining Difference. *Sister Outsider: Essays and Speeches*. (pp. 114-123). New York, USA: Crossing Press.
- Marks, K., McCarthy, S., Matthewson, T., Mullan, L. & Jovic, M. (2018). *Where are all the women?: Research into the low visibility and engagement of same-sex attracted women in the workplace*. (August 2018). Sydney, Australia: GLEE@PwC Australia and Pride In Diversity. Retrieved from [http://www.prideinclusionprograms.com.au/content/uploads/2018/08/where-are-all-the-women-aug18\\_optimised.pdf](http://www.prideinclusionprograms.com.au/content/uploads/2018/08/where-are-all-the-women-aug18_optimised.pdf)
- Matebeni, Z. (2013). Intimacy, Queerness, Race. *Cultural Studies* 27.3 (404-417).
- McRobbie, A. (2004). Post-feminism and Popular Culture. *Feminist Media Studies* 4(3), 255-264.
- Mohanty, C.T. (1984). Under Western Eyes: Feminist Scholarship and Colonial Discourses. (pp. 333-358). In *boundary 2*. (Vol. 12, No. 3, On Humanism and the University I: The Discourse of Humanism). Durham, USA: Duke University Press. Retrieved from [http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015\\_5/under-western-eyes.pdf](http://www2.kobe-u.ac.jp/~alexroni/IPD%202015%20readings/IPD%202015_5/under-western-eyes.pdf)
- Moreton-Robinson, A. (2000). Introduction: Talkin' the Talk. (pp. xv-xxv). In *Talkin' Up to the White Woman: Aboriginal Women and Feminism*. Brisbane, Australia: University of Queensland Press.
- Orenda Magazine. (2018, January 16). Understanding the independent. *Orenda* 3, 44-45. Retrieved from <https://www.orendamagazine.com.au/blog/2018/1/10/understanding-the-independent>
- Sebag-Montefiore, C. (2018, August 8). The day women walked out. *Womankind* #16: *Gyrfalcon*. Retrieved from <http://www.womankindmag.com/articles/the-day-women-walked-out/>
- Solnit, R. (2016) Foreword to the Third Edition: Grounds for Hope; False Hope and Easy Despair. (pp. xi-xxvi; 19-24). In *Hope in the Dark: Untold Histories, Wild Possibilities*. New York, USA: Canongate Books.
- Stryker, S. (2004). Transgender Feminism: Queering the Woman Question. (pp. 59-70). In *Third Wave Feminism: A Critical Exploration*. Stacie Gillis, Gillian Howe and Rebecca Munford, eds. New York, USA: Palgrave.
- Tong, R. (2006). Introduction: The Varieties of Feminist Thinking. In *Feminist Thought: A Comprehensive Introduction*. (pp. 1-9). London: Westview Press.
- Treloar, L. (2017, August 13). A woman's place is in the resistance. *Womankind* #12: *octopus*. Retrieved from <http://www.womankindmag.com/articles/a-womans-place-is-in-the-resistance/>
- Valenti, J. (2018). #MeToo is about more than stopping rape. We demand more. *The*



*Guardian*. 31 January 2018. Retrieved from <https://www.theguardian.com/commentisfree/2018/jan/31/me-too-we-demand-more-jessica-valenti>

Zalewski, M. (2000). Introduction: Different Feminist Theories. In *Feminism After Postmodernism? Theorizing Through Practice*. (pp. 1-28). London: Routledge.