**Feminism and psychology**

**PSY-294**

Fall 2022

Fridays 15:35 am – 16:50 and 17:00 – 19:15 pm

AUCA, room 222

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COURSE DESCRIPTION

Is there such a thing as a ‘female mind’ or a ‘male brain’? What is ‘mansplaining’ and why do many smart women suffer from the ‘imposter syndrome’? Is your partner ‘gaslighting’ you? Why was homosexuality previously defined as a mental illness and is no longer understood as such? This course introduces students to the intersecting issues in the studies of gender, sexuality and psychology. We will look into feminist critiques and approaches to psychology, psychiatry and psychotherapy.

Part of the course will focus on examining the history of abnormal psychology from the perspective of women’s experiences within this field. We will explore the role that psychiatry has played in defining and shaping what has been considered ‘normal female’ as opposed to ‘normal male’ behavior. We will look into the history of conceptualizing the ‘female madness’ starting from the witchcraft persecution in Europe to the emergence of diagnostic categories such as 'neurasthenia’ and ‘hysteria’ which were frequently applied to women in the 19th and early 20th centuries. We will discuss biological explanations used to explain mental disorders in women and associated psychiatric practices of the past. The key point of the course is to look at how gender roles and stereotypes may have contributed to definitions of mental illness with varied impacts on women and men. For example, we will read materials about how women who deviated from their ascribed gender roles were continuously likely to be categorized as ‘insane’. In the second part of the course, our focus will be on how diagnoses have changed over time and the modern day gender biases still found in the Diagnostic and Statistical Manual of Mental Disorders (DSM). Intersections of gender with race, class and sexual subjectivity in the history of abnormal psychology will be examined throughout the course.

This course is designed jointly by scholars and educators from across OSUN - the Open Society University Network (AlQuds Bard College in Palestine, American University of Central Asia in Kyrgyzstan, Bard College in the United States, and Bard College Berlin in Germany) - and scholars affiliated with Off-University, the course is part of OSUN‘s [Transnational Feminism, Solidarity, and Social Justice](https://opensocietyuniversitynetwork.org/education/curricula/tfssj/) project. Through a series of shared readings and assignments, you will have a unique opportunity to engage with peers and professors from other OSUN campuses, thereby building local and international alliances, challenging dogma, and experimenting with powerful forms of feminist expression. As OSUN participants, you will be actively involved in a cross-campus exchange with students from Al Quds Bard College, collaborating on a project and participating in a symposium at the end of the semester. More information about activities within this network can be accessed on this [Brightspace](https://osun.brightspace.com/d2l/home/7350), where you can find links to activities, zoom meetings and lectures.

LEARNING OUTCOMES

The course is designed in such a way that upon its completion, you will:

* Understand how issues in the studies of gender, psychology and sexuality are intersecting;
* Have a solid understanding about how, historically, psychology defined, explained, and treated psychological disorders in women;
* Become familiar with gender biases in contemporary diagnostic categories in psychiatry;
* Develop critical thinking on social construction of gender within specific topics such as eating disorders, postpartum depression, and psychosis;
* Define and describe how feminist philosophy and theory have been applied in psychological therapy and counseling;
* Be able to identify basic concepts in feminist theory and interpret texts, images and one’s own experiences through a feminist lens;
* Discuss various approaches to, and manifestations of, feminism and apply feminist theories and methodologies to psychological case studies;
* Employ feminist methodologies as a means to question knowledge paradigms and dominant intellectual traditions in psychological science and practice derived from the Global North and reflect on various expressions of local feminisms in relation to psychology;
* Collaborate with peers from across the network and build alliances locally and internationally, including through discussing various frames of openness, inclusiveness, sensitivity, and the ability to interact with all people and understand individuals’ differences;
* Plan and manage creative projects and experiment with forms of expression.

COURSE STRUCTURE

We designed this course as interactive sessions in which each class builds upon in-class activities, reflections on readings and assignments. While there will be some material which we will deliver in the form of overview lectures, we will participate in various forms of active learning during classes. Classes will have time set aside for working on assignments.

**Important!** Please, note that due to the course being taught across OSUN, there will be joint sessions with colleagues from Bard College Al-Quds. They are scheduled for the week 5, 7, 10 and 13. During these weeks, **classes will be held on Tuesdays and NOT on Fridays**. So, during those weeks, classes will be held on **October 4, October 25, November 8 and December 6th**.

Regular Friday classes during those weeks will not be held. So, no classes on October 7, October 28, November 11 and December 9. The joint sessions will be held via ZOOM. The link to the class will be provided. Participation in these meetings are mandatory.

READING MATERIALS

We will not have any textbooks for this course. Instead, each week we will provide you with reading materials which will include book chapters, research articles and also popular sources and visual materials. The materials will be made available through the course’s [Google drive](https://drive.google.com/drive/folders/1A8q8rCslbNfc-iHDG2M3fWeWDlQu4PrE?usp=sharing) folder with clickable links to all required readings provided in this syllabus. It is essential that you do the readings before the class and prepare for the class discussions with questions or written reflections on topics which I will announce in class.

ASSIGNMENTS

1. **Attendance and participation.** Attendance of all classes is essential for your learning success in this course. Your attendance and participation score is dependent on how consistently you attend classes, how frequently you participate in class discussions, and the quality of your contributions. This will also include various in- and out-of-class learning activities and small writing assignments that will be graded pass/no pass.
2. **Reading reports.** Beginning from week 3, we will assign each of you to the role of the main reporter on the required readings. While all the readings are required for all students, each week one of you will be given the task of speaking for about 15 minutes about the assigned reading. The rest of us will prepare at least two questions for discussions/comments/reflections/quotes that stimulated your thinking or feeling somehow.
3. **A 300-words statement**: You will read Sara Ahmed’s chapter from *Living a Feminist Life* and post your reflection in response to the question “when did you first become aware of being gendered?”. In this assignment, we ask you to think about your experiences of gender socialization. Please, limit your reflection to 300 words and post it on the [Padlet platform](https://osun.padlet.org/OSUN_padlet/71eovk2ny2voa9ca) under the column “AUCA”. This assignment is shared across the network. This means you will see posts written by other students across the OSUN and yours will be a part of this Padlet. **The deadline for this assignment is September 16**. Please, be ready to talk about it in class. More about this assignment you can find on page 8 of this syllabus.
4. A 1000-words gender autobiography: As explained above, you will share your 300-words statements on the Padlet and will read those of your peers’ from AQB, BCB, Bard College in NY. You will be asked to consider them in relation to yours. You are free to write comments to your peers’ padlets as well. Then you will substantially revise your original statements to a 1000-word paper, with your peers’ statements and comments in mind and engaging at least one text assigned for this class. The paper is due on October 16. Please, bring a hard copy to class for peer editing.
5. Guest lecture preparation and report. We will organize guest lectures for you, either synchronous or asynchronous. We will ask you to 1) read a paper either authored by the author or related to their lecture, 2) prepare a discussion question for the guest and post them on the Padlet prior to the lecture. Your question  should engage with the social processes the text examines, the concepts used to analyze them, and the language it uses to represent them. Ideally, your contribution should not simply pose a question, but provide some context. Do your best to explain how you arrived at your question, as appropriate by referring to a specific passage from the text. In the end, your discussion question should be composed of a few sentences or a short paragraph. 3) After the lecture and the following discussion, please submit a 250- to 300-word (1-page) response to the lecture. Your response can be a PDF, Word document, or Google Doc. Please submit it by December 1.

Here are a few questions to consider. (NOTE: your response definitely does not need to address all of them.)

* What are a few points and themes from the lecture and/or discussion that you found interesting, important, or surprising? Why was that the case?
* How did the lecture and/or discussion complement, or perhaps challenge, one or more of our readings thus far? How did it/they do so?
* What question or questions did the lecture and/or discussion raise for you (but not necessarily answer)? Just as you did with your discussion question, be sure to include some context that explains how you arrived at your question(s).

1. A feminist manifesto: For this midterm assignment, you will have three options: 1) create your own feminist manifesto; 2) translate an existing feminist manifestos; 3) conduct archival/recovery work on feminist manifestos and document it. We will have a website where we will upload all the manifesto work. Manifestos are then presented in a live zoom session within campus pairings. The strict deadline for the draft manifestos is November 4th. The final manifestos are to be ready by November 8th. They will be presented to our peers on November 8th during the joint session. More about writing your own manifestos are on the pages 8-10 of this syllabus
2. Final project: [Zine](https://drive.google.com/file/d/0B_-aD7c5hKSdb3RNTE9JRDNkSHc/view?usp=sharing&resourcekey=0-AdjrmEUAUJLW6bxcnbJfEQ). Zines (pronounced ‘zeens’ as in ‘magazine’) are a type of a non-commercial DIY publication with small circulation. As an alternative type of media, zines are usually dedicated to topics not covered by traditional commercial outlets and are produced by groups with very specific interests and/or marginalized political views. As part of this course’s assessment you are expected to participate in making of a collective zine, featuring and reflecting upon the topics covered in class. Your contribution may be in the form of essays, book, film or music reviews, collages, poems, posters, comic strips or political manifestos. Contributions are due by **December 1** – so that the issue can be edited, formatted, designed and printed in time for the final presentation and distribution in the last week of the semester.

**GRADING**

1. Attendance and participation - 10%
2. Reading reports – 10%
3. A 300-word statement – 10%
4. A 1000-word gender autobiography -15%
5. Guest lecture preparation and report – 15%
6. Feminist manifesto and reflection paper-20%
7. Zine contribution - 20%

Final grades will be calculated on the basis of the following:

| A | 100 - 93 | B- | 82 - 80 | C- | 72 - 70 |
| --- | --- | --- | --- | --- | --- |
| A- | 92 - 90 | C+ | 79 - 77 | D | 69 - 60 |
| B+ | 89 - 87 | C | 76 - 73 | F | Less than 60 |
| B | 86 - 83 |  |  |  |  |

**honour code**

All work submitted must be free of plagiarism and meet the standards outlined in the AUCA Honour Code. Students are responsible for informing themselves regarding the rules of academic honesty and integrity. Plagiarism will not be tolerated and will result in an F for the assignment and possible suspension from the university.

Students are expected to show a respectful and collegial attitude towards the faculty and fellow students, be punctual and submit all assignments according to deadlines stated in this syllabus or otherwise announced by the instructor.

**Class Schedule**

| **Date** | **Topic and readings** | **Assignments/activities** |
| --- | --- | --- |
| Week 1  Sept 9 | **Introductions: What is psychology? What is feminism**? **How do feminists view psychological science and practice? Can there be a feminist psychology?**   1. [Marecek, J. (1995). Psychology and feminism: Can this relationship be saved?](https://drive.google.com/file/d/149tC9WwhYbsjaheaDu3vEitTiD1GXvSj/view?usp=sharing) Feminisms in the Academy, 101-134. | Introductions, reading the syllabus, establishing the ‘house rules’  Activity: Take a stance  Discuss Marecek’s article |
| Week 2  Sept 16 | **The basics: sex/gender/sexuality**   1. [Weisstein, N. (1993). Psychology constructs the female: Or, the fantasy life of the male psychologist](https://drive.google.com/file/d/1hrY65htOnnS4uyGCbZF1zoX64TgQ8zOP/view?usp=sharing) (with some attention to the fantasies of his friends, the male biologist and the male anthropologist).*Feminism & Psychology, 3(2),* 195-210. 2. Fine, Cordelia. (2010). *Delusions of gender : the real science behind sex differences.* London :Icon. [Introduction (pp. xv-xxix)](https://drive.google.com/file/d/1PjhwnJnFOxuQYxCIVxw6bK8WpdvozOum/view?usp=sharing) 3. [Fausto-Sterling A. (2000). The five sexes, revisited.](https://drive.google.com/file/d/1g23ole2h1WmI2ett43GbAZS789rlfL9s/view?usp=sharing) *Sciences (New York)*, 40(4), 18-23. | Assigning students to articles for reporting. |
| Week 3  Sept 23 | **Women in the history of psychological disorder**   1. [Elaine Showalter, The Female Malady](https://drive.google.com/file/d/1PcwMhnTk2ZpkV2uFNlbeP800wkzrMyOm/view?usp=sharing), Introduction, pp. 1-20 2. [Jane Ussher](https://drive.google.com/file/d/1gMATMdvAoJXyPRAHFSsqgGhnqIa28kEj/view?usp=sharing), chapter on Misogyny , pp. 19-41. 3. [Jane Ussher](https://drive.google.com/file/d/1gMATMdvAoJXyPRAHFSsqgGhnqIa28kEj/view?usp=sharing), chapter on Witchcraft , pp. 42-62. | One reports, others ask one question or criticism from the feminist or scientific perspective |
| Week4  Sept 30 | **A Madwoman in the Attic**   1. [The Feminization of Madness in Visual Representation](https://drive.google.com/file/d/1YjWQhB7m1MXv-MwwOE1Ndj-mAePkc4kM/view?usp=sharing)” by Jane Kromm 2. [Elaine Showalter, chapter on The New Woman, the Nervous woman](https://drive.google.com/file/d/19BcuQPXHHdoJkP5ufizvwItxp93sD1k9/view?usp=sharing), pp. 120-144 | In class, discuss prompts from the Yellow Wallpaper  Joint network assignment:  300-words reflection statement via [Padlet](https://osun.padlet.org/OSUN_padlet/71eovk2ny2voa9ca) and share in class.  In- class active reading  [Sara Ahmed. Feminism is sensational.](https://drive.google.com/file/d/1y5N81WLAwZyBarOLE91vTFGLwtFIKb1C/view?usp=sharing) *Living a Feminist Life*. Durham: Duke UP, 2017.  [bell hooks. Consciousness-Raising: Feminist Education for Critical Consciousness.](https://drive.google.com/file/d/1IlRF1SqWVFhyPvTr_N8oaF7aISHAaVte/view?usp=sharing) *Feminism Is for Everybody*. Cambridge: South End Press, 2000. 7-12, 19-24. |
| Week5  Oct 4. Tue  Joint session  7 pm  No class on Oct. 7 | **Personal/psychological as political** | Students share their 300-words statement assignments and discuss  how personal is political, how alliances and solidarity can be built across difference |
| Week 6  Oct 14 | **The "daughters' disease": Hysterical women.**   1. [Elaine Showalter](https://drive.google.com/file/d/19UrlZVFela1pYjWUyszx4BHImHcgdkCa/view?usp=sharing), pp. 145-164 2. [“The Hysterical Woman: Sex Roles and Role Conflict in Nineteenth-Century America”](https://drive.google.com/file/d/1iDt2GO6EIF2l1TbqIhxlowwm8FzzDkxD/view?usp=sharing) by Carroll Smith-Rosenberg. | Your 1000-word paper is due. Bring a hard copy to class for peer editing. |
| Week 7  Oct 21  no live class | **Manifestos of Revolutionary Women**  [He-Yin Zhen, The Feminist Manifesto](https://drive.google.com/file/d/1jmcruwpWFVDfHHIVDPLTakTI94evHT9s/view?usp=sharing), (1907)  [Zapatista women’s revolutionary laws](https://schoolsforchiapas.org/wp-content/uploads/2014/03/Zapatista-Womens-Revolutionary-Laws.pdf) (1994)  [The Hystory of My Vagina: A Manifesto](https://kohljournal.press/the-hystory-of-my-vagina). Lady Gya (2015) | **No class: Independent work on manifestos in a group.**  **Assignment: report on the process, drafts writing** |
| Week 8  Oct 25, Tue  Joint session  7 pm  No class on Oct. 28 | **Sexual revolution and the new gender movement**  Alexandra Kollontai. [Make Way for Winged Eros](https://www.marxists.org/archive/kollonta/1923/winged-eros.htm) (1923).  Selected podcast episodes from AK47: Episode 9:  [Part 1](https://ak47.buzzsprout.com/251881/1004301-9-a-k-47-make-way-for-winged-eros-a-letter-to-working-youth-part-i) and [Part 2](https://ak47.buzzsprout.com/251881/1012641-10-a-k-47-make-way-for-winged-eros-a-letter-to-working-youth-part-ii)  [**AK47 series**](https://ak47.buzzsprout.com), Ep 09, Ep 10 and Ep 12. | Students work with Kollontai’s manifesto on Winged Eros.  Students, in groups, will discuss a set of questions and then report back to the main room for a more general discussion |
| Week9  Nov 4 | **Not just about women**  1. "Male hysteria" in [Elaine Showalter](https://drive.google.com/file/d/1vOvQLzU-K1vvOX_OIKPhpOKlwGlMyykM/view?usp=sharing), pp 167-194.  2. Psychiatric modernism, [Elaine Showalter](https://drive.google.com/file/d/1vOvQLzU-K1vvOX_OIKPhpOKlwGlMyykM/view?usp=sharing), pp. 194-219 | Draft manifestos are to be presented along with reflection papers |
| Week10  Nov 8  Tue  Joint session  7 pm  No class on Nov 11 | **Reading and writing week** | Students share their manifestos with each other. Groupings of students are made within each campus |
| Week11  Nov 18 | **Psychological institutions and gender politics**    1. [A Woman's View of the DSM-III” by Marcie Kaplan and Dodd, J. (2015).](https://drive.google.com/file/d/1wtYLz0FGtjaJ6cAYCJUiaeFOxZSalgfl/view?usp=sharing) “The name game”: Feminist protests of the DSM and diagnostic labels in the 1980s. History of Psychology, 18(3), 312–323.  2.[Marecek, J., & Gavey, N. (2013). DSM-5 and beyond: A critical feminist engagement with psychodiagnosis.](https://drive.google.com/file/d/1uPt9NZfF0-2nyQkCb3Z7eIQsr_t3KoOU/view?usp=sharing) Feminism & Psychology, 23(1), 3–9.  3.[Drescher, J. (2015). Queer diagnoses revisited: The past and future of homosexuality and gender diagnoses in DSM and ICD](https://drive.google.com/file/d/1dVQjhw7S3N90GsRfQyHF253VTncKsUED/view?usp=sharing). *International Review of Psychiatry, 27(*5), 386-395.  4. [Hammack, P. L., Mayers, L., & Windell, E. P. (2013). Narrative, psychology and the politics of sexual identity in the United States: from ‘sickness’ to ‘species’ to ‘subject’.](https://drive.google.com/file/d/1p5NgB_O-b5iYeY1fHDhBHgd9vRE3AYkS/view?usp=sharing) *Psychology & Sexuality*, *4(*3), 219-243.  Note: Next Monday, Nov 21, 2022, OSUN organizes a lecture by Srila Roy at 10 pm Bishkek time. |  |
| Week12  Nov 25 | **Guest Lecture by Professor** [**Catriona Macleo**](https://www.ru.ac.za/psychology/people/professorcatrionamacleod/)**d**  In preparation, read her [Feminisms and decolonising psychology: Possibilities and challenges](https://journals.sagepub.com/doi/full/10.1177/0959353520932810), published in 2020 in Feminism and Psychology Journal  Formulate your questions and post them on the Padlet [here](https://osun.padlet.org/alisiak2/h5a886zx4jp0sqcd)  **Body politics: Reproduction and Fat as Feminist Issues**  The [Woman in the Body by Emily Martin.](https://drive.google.com/file/d/1UgOMi4UUCyLWptW1Lm_Jkk05g3wN5BnP/view?usp=sharing) Chapter 3, “Medical Metaphors of Women’s Bodies: Menstruation and Menopause”m pp. 27-53 and Chapter 7 “Premenstrual syndrome, work discipline and anger”, pp. 113-138  [Fearing the black body: The racial origins of fat phobia, Sabrina Strings](https://drive.google.com/file/d/1YJ5hSzpbCSRvTjbL1HT_sSFxkODgj0Uj/view?usp=sharing), Introduction: The Original Epidemic and Epilogue: The Obesity Epidemic  [Taryn A. Myers, “Feminist Theories of Eating Disorders”](https://drive.google.com/file/d/1LND3qYneo-Y1Far9eKTt-juqaVvmC5Sa/view?usp=sharing), Ch 19 in The Wyley Handbook of Eating Disorders |  |
| Week13  Dec 2 | **Case Studies from Central Asia**  Elena Molchanova’s guest lecture on “Kelin syndrome”  Nina Bagdasarova’s guest lecture on Self-stigma among HIV+ sex workers |  |
| Week 14  Dec 6  Tue  Joint session  7 pm  No class on Dec 9 |  | Watching the “In-between” (Bar Bahar) film with possibly the film maker themselves joining the sessions for Q&A. |
| Week 15  Dec 16  Last class | Zines presentation | Share feminist art project/interventions across the network. |

**More about the 300-word reflection paper**:

In this assignment we ask you to think about your own gender socialization. Namely, how have you come to believe what you believe about the two gender categories that society asks us to fit into: “man” and “woman,” and the opportunities that these genders enable/disable in the world, as well as what genders they omit? This is an opportunity to be very honest with yourself – to take time to reflect on both the challenges and privileges that your gender identification enables/disables within your society. To help guide you, consider Sara Ahmed’s chapter from *Living a Feminist Life* as well as these questions:

1. What are some of the major stereotypes you have learned about gender and gender roles over the course of your life? Where did you learn them? Who was involved? How did you feel about them at the time? How do you feel about them now?
2. What are your personal beliefs and values regarding gender roles? From where do these personal beliefs and values emerge? How have they given shape to your life so far?
3. What are some restrictions you personally struggle with because of your gender identification (internal and external pressures)? How do they impact your life? How are you managing the impacts?
4. What are some opportunities you have because of your gender identification (unearned benefits)? How do they impact your life? How do you exploit them?
5. What are some things you would like to change in your life regarding gender roles? How might you take steps to make these changes?
6. What passages did you highlight in Ahmed’s chapter? Did you write any notes in the margins? Did you nod or shake your head while reading her reflections? What prompted your reactions?

Keep in mind that it is not necessary to answer all of the above questions. Rather, these questions should serve as a guide for you to reflect on your life and the way in which your gender identification has influenced your opportunities. You can choose to address only one, a couple, a few or all of them. Additionally, if you would like to write about multiple aspects of gender, such as your gender identity vs how others might identify you, your sexuality, etc. you are welcome to do so.

Please post a 300-word statement in response to this prompt on our shared padlet by ENTER DATE HERE. You will have a chance to revise and expand on this piece of writing in the coming weeks before you hand it in to your professor as a 1000-word statement in which you engage with at least one text (Ahmed or a different one) assigned for this course.

**More about manifestos:**

In this collaborative midterm assignment students will work in small groups with their peers from other OSUN campuses to 1) develop an original feminist manifesto that centers solidarity across difference **or** 2) collaboratively translate an existing feminist manifesto into languages in which it is not yet available. In addition to the manifesto, students will write a 1000-word reflection paper on the collaborative cross-cultural experience of the writing and/or translating process, in which they will engage with at least two texts assigned for this course. Manifestos will be shared across campuses either during live zoom meetings or asynchronously. Deadlines for the individual stages of this assignment will be announced once the academic schedules of the participating partner institutions have been finalized.

**Option 1) Create your own feminist manifesto.**

A Manifesto is a public declaration (sometimes written, sometimes spoken) that represents the shared beliefs, motives, intentions, commitments, demands and/or needs of a particular group who share a sociopolitical affinity or who have a shared vision for social/political change. A manifesto often serves to articulate a social/political problem and to offer a vision for how to transform it. It is a visionary document that requires us to think critically about our past and present, to grapple with the similarities and differences of our respective contexts, and to engage our radical imagination in envisioning a future alternative to the status quo. By creating a manifesto, we invite the public to consider issues, needs and visions that they may have never considered. Internally, a manifesto can serve as a guidepost for doing the difficult collaborative work required to enact sociopolitical change in our communities and beyond. For this assignment, you will work with your group members to create a manifesto that articulates your your vision for a feminist future. In order to do so, you will need to deeply consider the sociopolitical histories, beliefs, needs and desires of your various contexts, and agree upon how to articulate root issues and overarching principles that connect your experiences, beliefs and desires.

Below is a series of steps that may help your group move toward creating your manifesto:

Step One: Get together with your group and discuss the key questions, issues, challenges, demands, etc. that have emerged for you from this semester’s readings. Present them briefly and share how, if at all, they relate to some of the issues you consider of key importance right now in your community with regard to feminism. Below are some questions you may want to consider in the process. It may be helpful for group members to take notes on the discussion.

* What was my main interest in joining this class?
* What new interests have emerged for me this semester?
* What readings do I feel most drawn to? Why?
* What readings do I find problematic? Why?
* What are some key issues in my community/region/the world that transnational feminism could/should address?
* What are some challenges in addressing these issues from a transnational feminist perspective? Is it possible to overcome them? If so, how?

Step Two: Together, select some key issues that you seem to have in common or that are somehow compatible. If that seems impossible – if your issues seem entirely different from each other – discuss why. Discuss what cause you feel most committed to in your group and how to best address it in ways that everyone’s perspectives are carefully considered.

Step Three: In your group, discuss what format of the manifesto seems most suitable for your group (a written manifesto, a video, a sound piece, a collage, etc.)? What skills, experiences, and interests in your group can you tap into to execute the manifesto?

Step Four: Set a timeline and schedule for your group and make sure the division of labor is clear to everyone. If any challenges arise, discuss how to address them. If needed, reach out to your instructors for guidance.

Step Five: Prepare your manifesto. You can use the notes you took throughout your previous discussions to help guide you.

Step Six: Once your manifesto is completed, each member will write an individual reflection paper discussing the process. The reflection paper should address the following questions:

* Describe the process you used to build consensus around the manifesto. What did it feel like to do this collaborative work?
* What was productive about developing the manifesto? Provide specific examples and how they helped you grow.
* What was challenging about developing the manifesto? Provide an example and discuss how you worked through the challenge.
* What did you learn about yourself throughout the process of developing the manifesto?

**Option 2) Translate an existing feminist manifesto.**

Translation is a vital, yet fraught aspect of our interconnected world. Many communities are not able to communicate their ideas and experiences beyond their own language communities because they don’t yet have the linguistic or financial resources to do so. This can limit the opportunities we have in understanding our diverse experiences as humans. Nevertheless, even when documents and other media are translated, the result is always an interpretation that approximates human experience and expression. For this assignment, you will undertake the translation of an existing manifesto into another language. Through this assignment, you will do the difficult work of translation on multiple levels–politically, socially, linguistically and culturally. for understanding what we experience as humans in different parts of the world. Nevertheless, eFor this assignment, you commit  Below is a series of steps that may help your group move toward creating your manifesto:

Step One: Get together with your group and discuss what feminist manifestos from your communities or regions you are familiar with. Keep in mind that those documents may be missing from the “official” (i.e. state, academic, NGO, etc.) archives, but you may be able to access them through “unofficial” channels–your family, friends, communities, etc. As you consider manifestos for translation, also keep in mind that, as the manifesto examples discussed in class demonstrate, there is no standard format for manifestos. Some manifestos aren’t even called “manifestos,”, but still serve as a manifesto in practice. If you cannot find any new manifestos, you may consider using one from the syllabus and translating it into the languages you know. Once you have brainstormed several manifestos, discuss the pros and cons of each translation. It may be helpful for group members to take notes on the discussion.

Step Two: Before you begin the translation process, have an open discussion with your group members about how you will approach translations. Below are a few questions to help you get started:

* What is translation?
* How is translation political?
* How does translation matter in/for transnational feminism?
* Can we speak of feminist translation? What readings from your syllabus can you draw on when answering this question?
* What do you need to keep in mind when translating this particular manifesto?

Step Three: Set a timeline and schedule for your group and make sure the division of labor is clear to everyone. If any challenges arise, discuss how to address them. If needed, reach out to your instructors for guidance.

Step Four: Prepare your manifesto-in-translation. Once you begin translation, have regular check-ins with your group to discuss the experience of translating. Below are a few questions to help you process:

* What kind of negotiation, compromises, challenges, etc. has the translation process entailed?
* What words are missing from the language into which you are translating the manifesto? How will you address this absence?

Step Five: Once your manifesto is translated, each member will write an individual reflection paper discussing the process. The reflection paper should address the following questions:

* Describe the process you used to make decisions about how your group members would translate the manifesto. What did it feel like to do this collaborative work? What key issues arose?
* What was productive about developing the translation? Provide specific examples and what you learned from them.
* What was challenging about developing the translation? Provide an example and discuss how you worked through the challenge.
* What did you learn about yourself throughout the process of translating the manifesto?
* How was collaboration with peers across campuses helpful in the translation process? How was it challenging?

[**Zoom etiquette for students**](https://www.scranton.edu/academics/ctle/Fac-dev/zoom-etiquette.shtml)**:**

Some of our sessions will be in the online format. To ensure a successful zoom experience, please keep the following “do’s and don’ts” in mind:

| **Do’s:** | **Don’t’s:** |
| --- | --- |
| Find a clean, quiet space and dress appropriately | Enter a zoom that you weren't invited to, share the zoom access information for your class with others, or enter under a different name. |
| Let all household members know when and where you will be in class, and ask them not to disturb you | Take screenshots, cell phone pictures, or otherwise record the meeting, your classmates, or your instructor without express permission to do so. |
| Make sure your full name shows up appropriately | Change your name or change your zoom background during the meeting |
| Be aware of your background, lighting, and noise | Walk around, sleep or eat during the class meeting. |
| Mute until you are required to talk. Use the Zoom functions to communicate if needed (chat, raise your hand, answer yes/no, etc.) | Use the chat for side conversations with classmates. |
| Use an appropriate zoom background if you wish | Sit in front of a window or bright light, this will make your face too dark to see |
| Turn off/silence cell phone and close other windows on your computer | Have conversations with household members off camera |
| Be on time to class. Communicate with your instructor (via their preferred communication method listed on the syllabus) if you will be late or if you lose your connection during class. | Allow household members to walk around behind you during the meeting. |
| Pay attention! Maintain eye contact with the speaker on the screen. | Engage in texting, social media, work from other classes, or other distractions while in class. |
| Be prepared to take notes (on your computer or in a designated notebook) or to access course material (have textbook, or readings available). | Turn your camera off for the duration of the class unless otherwise instructed. |