

## PHIL 371: Philosophy of Feminism

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Fall Term 2021-22/ SGW Campus (3 credits)

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<b>Instructor:</b>	Natalie Helberg (Lecturer, Department of Philosophy)
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<b>Office hours:</b>	W 14:50-17:30 in person, 16:10-17:30 by Zoom (accessed through Moodle), and by appointment
	*Office hours will be held on Zoom so that large numbers of students are not assembled in a confined space at the same time. Students can get in touch by email to request one-on-one, in-person meetings as well, if this is what they would prefer.
<b>Class schedule:</b>	T & Th 13:15-14:40, FG B040
<b>TA:</b>	Natalia Myers (email: <a href="mailto:natalia.myers@mail.concordia.ca">natalia.myers@mail.concordia.ca</a> )

**Calendar description:** Prerequisite: PHIL 232 or 263, or permission of the Department. This course provides an introduction to some of the central issues in contemporary feminist philosophy. The key arguments in feminist epistemology, feminist ethics, and sex and gender studies are discussed from a variety of perspectives.

**Course description:** In this course, we will explore several topics which are integral to contemporary feminist philosophy. What is gender? How is feminist solidarity possible given that the category ‘woman’ seems to admit of no essence and given the fact that identity is ‘intersectional,’ or constituted along multiple axes, including those of race and class? How should we understand ‘misogyny’? Is it possible to be a male feminist? What is the relationship between patriarchal power and subjectivity? How are women positioned as knowers in our patriarchal context? What are the politics which surround the aestheticization and regulation of the body in our cultural milieu? Although women currently enjoy certain freedoms they have not historically had access to, they are also subject to new forms of oppression. Today, hyper-real images insinuate themselves as standards for appearance, ensuring that women’s bodies are scrutinized in ways and with an intensity that they never were before. How might we practice our way towards more empowering modes of embodiment in this context?

**Required texts:** Scans and electronic versions of most of the readings for the course have been created/provided through Course Reserves. Students will be able to access links to these through Moodle. One text must be purchased through [Concordia Book Stop](#):

Kate Manne. 2018. *Down Girl: The Logic of Misogyny*. New York: Oxford UP.

**Course objectives:** (1) Familiarize students with key ideas and preoccupations in contemporary feminist philosophy and engage with these ideas and preoccupations deeply. (2) Help students practice using theory and ideas provided by others to pose new questions and formulate original thoughts. (3) Provide students with opportunities to sharpen their philosophical writing skills and develop their critical capacities. (4) Provide students with frameworks and tools which will help them politicize their experience and assist them as they navigate their lives.

**How the course will run and expectations:**

We will meet in person, in the room that has been booked for us, at our scheduled times. All students are expected to wear procedure masks in the classroom and to refrain from coming to class if experiencing symptoms of COVID-19. If I ever find myself having to cancel lecture because I am experiencing symptoms of the virus, I will create a replacement video lecture for the class which will be available through Moodle. Although there is no participation requirement for this course, I will invite questions, comments, and discussion during my lectures. The more communal the classroom is, the more lively it will be, and a convivial atmosphere will benefit everyone. A key feminist tenet is that the personal is political. Students who feel comfortable sharing their personal experiences are welcome to when doing so will help us engage more deeply with course themes. Because some students may be voluntarily making themselves vulnerable in this way, it is all the more essential for all students to comport themselves respectfully. Treat anecdotes and other personal information shared in the classroom as confidential.

The weekly lectures will be more enriching if students complete the readings for the week in advance, and I highly encourage this practice. Attending lectures will be a necessary part of this learning experience—it will not be possible to understand how our texts and themes fit together and speak to one another, when they do, without attending lecture. I recommend devoting between 3 and 6 hours to reading each week. Our reading schedule is ambitious, and it is understandable if students have to be selective about which readings they devote the most time, attention, and energy to. Still, students are expected to demonstrate a rigorous understanding of the texts they choose to engage with in written assignments. They will have quite a bit of freedom when it comes to choosing the texts they work with.

**Assignment requirements:**

Students must submit 6 critical summaries (600 words each) throughout the course of the term and one 2500-word final essay. For the 600-word assignments, students will have to summarize the key idea(s)/argument(s) in one of the course readings (e.g., in an essay, or a chapter of a book) in approximately 300 words, and then pose a philosophical/critical question about the text in the remaining space they have. I will provide detailed instructions for the 600-word summaries on Moodle at the beginning of the course. Students may choose which readings they submit critical summaries on (they may select any of the course readings, but cannot submit

multiple summaries on a given reading). They must submit their critical summary on a given text by the end of the week the text is covered in lecture (i.e., by Sunday at 11:59pm that week, on Moodle). If a student wishes to submit a critical summary on an essay we will cover in Week 4, for instance, then they will have to submit it by Sunday at 11:59pm in Week 4 of the course. After that point, they will no longer be able to submit a summary on that particular text. Students are free to submit summaries on weeks that work best with their schedules. Each critical summary will be worth 10% of the final grade for the course. Together, the summaries will make up 60% of the final grade. Students should submit no more than 6 summaries. Additional submissions will not be graded. The TA will not provide marginal comments on the summaries. She will provide a few constructive comments at the end of each assignment along with a grade.

The longer, 2500-word final essay will be due towards the end of the exam period (Dec. 20<sup>th</sup>). It will be worth 40% of the final grade for the course. I will provide a list of essay topics at least two weeks prior to the assignment's deadline. Students will have to select one topic and respond to it. They will have to enlist course readings to defend an original thesis pertaining to the topic.

\*Note that, although this course's language of instruction is English, students have the option of submitting their written work in French.

**6 Critical Summaries (600 words each; each worth 10%):** Deadline instructions above.

**2500-word Essay (worth 40%):** Due Dec. 20<sup>th</sup> by 11:59pm on Moodle.

### Grading scheme:

#### *Philosophy Department Statement Regarding Grades and Grade Distribution:*

1) The Undergraduate Calendar 16.3 specifies that As, Bs, and Cs are for “outstanding,” “very good” and “satisfactory” work, respectively. The Philosophy Department interprets this to mean that: Cs are awarded for work that is adequate, yet in some way fails to completely meet all expectations and requirements; Bs are awarded for work that fully meets all expectations and requirements; As are reserved for outstanding work that exceeds expectations and requirements by, e.g., demonstrating outstanding rigour, clarity, or insight.

2) In 200 & 300 level courses with over 30 students, it is normally expected that: the grade average will be in the C+ to B- range; there will be no more than 25% As.

#### *Numerical Equivalents:*

A- 80-84% 3.7 GP	A 85-89% 4.0 GP	A+ 90-100% 4.3 GP
B- 70-72% 2.7 GP	B 73-76% 3.0 GP	B+ 77-79% 3.3 GP
C- 60-62% 1.7 GP	C 63-66% 2.0 GP	C+ 67-69% 2.3 GP
D- 50-52% 0.7 GP	D 53-56% 1.0 GP	D+ 57-59% 1.3 GP

I emphasize that A-range grades are reserved for work that EXCEEDS expectations and requirements. Outstanding, A-range work will be work that grounds itself in a rigorous understanding of the course content and sets itself apart by advancing notably original ideas, by making unique connections between ideas, or by in other ways demonstrating keen philosophical insight. A-range essays will be well-argued and well-composed. The critical summary assignments do not require students to advance an argument per se, but A-range summaries will still ground themselves in a thoroughgoing understanding of the material they work with and use this material to pose original, philosophically sharp questions which move course content in new directions. They will also have to be well-composed.

**The evaluation scheme and more in light of extraordinary circumstances:** In the event of extraordinary circumstances and pursuant to the Academic Regulations, the University may modify the delivery, content, structure, forum, location and/or evaluation scheme. In the event of such extraordinary circumstances, students will be informed of the changes.

**Important advice:** If a special condition or circumstance in your life may or will affect your performance, please let me know about it as soon as possible. It will be treated with the strictest confidence. Please do not wait until the condition or circumstance is impending or has already happened before telling me about its impact on you. If something unanticipated occurs, bring it to my attention and we will work out a way of dealing with it.

**Accessibility:** I will strive to make the course as accessible and inclusive as possible. If you have accessibility needs that require academic accommodations, please meet with an advisor from the Access Centre for Students with Disabilities (ACSD) as soon as possible to set up an accommodation plan. I welcome meeting with all students to discuss their accessibility needs.

**Undergraduate general assignment policies:** To hand in a paper late, you must negotiate a new arrangement with me at least one week in advance, otherwise your paper will not be accepted (barring exceptional circumstances, which will require documentation). If you make arrangements to hand in your paper late, I may not be able to make comments on it. Note that no new deadlines can be negotiated for the critical summaries. If a student misses a summary deadline, they can simply submit a critical summary on the material for a different eligible week.

Ensure that you keep backup copies of your work in paper and/or electronic form. This is good common sense. Don't make the mistake of typing up an assignment in a hurry on a library computer without saving it to an online account at the university or elsewhere, to a memory key, etc. Consider purchasing a small USB key that you can carry with you at all times with your work on it, or finding an online resource such as DropBox or SugarSync where you can store files. Also, develop good backup practices: turn on the timed auto-recover function in your word processor, the save backup copy function, and get in the practice of saving versions of your work under a new name when you start making drastic revisions (or use version management functions of your word processor). Also note that according to the calendar (16.3.9.2) "Students are responsible for the preservation of any material, in its entire and original form, which has been returned to them."

**Academic integrity:** Your academic Code of Conduct makes it very clear that plagiarism, as well as any other form of academic dishonesty, is entirely unacceptable. The Code defines plagiarism as "the presentation of the work of another person as one's own or without proper acknowledgement" (CU Undergraduate Calendar; the Code goes on to state other offences). This could be material copied word for word from books, journals, internet sites, professor's course notes, etc. It could be material that is paraphrased but closely resembles the original source. It could be the work of a fellow student, for example, an answer on a quiz, data for a lab report, a paper or assignment completed by another student. It might be a paper purchased through one of the many available sources. Plagiarism does not refer to words alone - it can also refer to copying images, graphs, tables, and ideas. "Presentation" is not limited to written work. It also includes oral presentations, computer assignments and artistic works. If you translate the work of another person into French or English and do not cite the source, this is also plagiarism. If you cite your own work without the correct citation, this too is plagiarism. In Simple Words: DO NOT COPY, PARAPHRASE OR TRANSLATE ANYTHING FROM ANYWHERE WITHOUT SAYING FROM WHERE YOU GOT IT! DON'T FORGET TO USE QUOTATION MARKS!

Plagiarism and academic dishonesty are highly disruptive of the learning that we should be doing here. Should I detect any form of academic dishonesty, including plagiarizing from the internet, from books, journals, other students, etc., I will report it directly to the Vice-Dean of Academic Affairs. The penalties for plagiarism tend to be rather severe, and in any case undermine your learning process. So avoid it. In case of doubt as to what counts as plagiarism, ask me. Cite your sources and inspirations; this enriches your ideas by showing their roots in the thoughts of other people, and does not detract from your exposition, articulation, and development of ideas.

**Note on behaviour:** All individuals participating in courses are expected to be professional and constructive throughout the course, including in their communications. Concordia students are subject to the Code of Rights and Responsibilities which applies both when students are physically and virtually engaged in any University activity, including classes, seminars, meetings, etc. Students engaged in University activities must respect this Code when engaging with any members of the Concordia community, including faculty, staff, and students, whether such interactions are verbal or in writing, face to face or online/virtual. Failing to comply with the Code may result in charges and sanctions, as outlined in the Code.

**Note on gender neutral language & human diversity:** In addition to all the other reasons for using gender neutral language and language that attends to human diversity, there are philosophical reasons for this too. Philosophy demands that we think very carefully, clearly and rigorously about human life and ideas. To do this well, we have to attend to the diversity of human life. Otherwise we build in and reinforce prejudices that betray who we are as human beings. Using gender neutral language in your writing and speaking reminds us that human beings are diverse in gender, that not all of them are “he.” And this reminds us of further diversities of human being. There are different ways of approaching the task of keeping gender and other differences in mind, e.g., substituting “she” where “he” might have traditionally been expected, alternating systematically between the two, using “she/he,” and so on. No formal procedure is adequate to the task, for the task is improving your thinking and that of our culture and future generations, and the form of thinking adequate to this cannot be set in advance. For helpful discussion and guidelines, Google: Warren, Virginia L. “Guidelines for the Nonsexist Use of Language.”

**Note on pronouns:** All course participants have the right to request which names and pronouns instructors use to refer to them. I respect this right and will do my best to satisfy any of these requests. If you want to be called by a name other than what is listed on the class list, please feel free to pass along the information to me. If I mistakenly use the wrong pronoun when referring to you, please advise me as soon as possible.

**Note on sexual violence:** Concordia’s [Policy Regarding Sexual Violence](#) defines sexual violence as “any violence or misconduct, physical or psychological, carried out through sexual means or by targeting sexuality. This includes, but is not limited to, sexual assault; sexual harassment; stalking; coercion; sexist, homophobic and/or transphobic jokes; indecent exposure; stealthing; voyeurism; degrading sexual imagery; recording and distribution of sexual images or video of a member of the University without their consent; cyber harassment or cyber stalking of a sexual nature or related to a person’s sexual orientation and gender identity and/or presentation.”

The Policy further defines sexual assault and harassment.

- The Philosophy Department condemns sexual violence. The Department encourages all students to report sexual violence to the Department Chair, the Dean, or to the Office of Rights and Responsibilities.

- Concordia's [Sexual Assault Resource Centre \(SARC\)](#) is an important resource on campus for students needing support, accompaniment, resources or information about sexual violence. SARC may convene a Sexual Assault Response Team (SART) to support a survivor/victim reporting sexual violence. See the [Policy](#) for further details.
- Other resources include the [Centre for Gender Advocacy](#) and the [CSU Advocacy Centre](#).
- The Philosophy Department welcomes Concordia's [Consensual Romantic Or Sexual Relationships Guidelines](#), which "strongly discourage[] all instructors from commencing or continuing any consensual romantic or sexual relationship with a student."

**Territorial acknowledgment:**

I would like to acknowledge that Concordia University is located on unceded Indigenous lands. The Kanien'kehá:ka Nation is recognized as the custodians of the lands and waters on which we gather today. Tiohtiá:ke/Montreal is historically known as a gathering place for many First Nations. Today, it is home to a diverse population of Indigenous and other peoples. I respect the continued connections with the past, present and future in our ongoing relationships with Indigenous and other peoples within the Montreal community.

**List of student services/resources:**

[Counselling and Psychological Services](#)  
[Concordia Library Citation and Style Guides](#)  
[Student Success Centre](#)  
[Health Services](#)  
[Financial Aid and Awards](#)  
[HOJO \(Off Campus Housing and Job Bank\)](#)  
[Academic Integrity](#)  
[Access Centre for Students with Disabilities](#)  
[CSU Advocacy Centre](#)  
[Dean of Students Office](#)  
[International Students Office](#)  
[Student Hub](#)  
[The Otsenhákta Student Centre](#)  
[Birks Student Service Centre](#)  
[Sexual Assault Resource Centre](#)

## Reading Schedule

\*Note: Our reading schedule isn't set in stone and we will be free to adjust it as the course progresses. Some topics may require slightly more time to cover than our reading schedule indicates, in which case we will allow them to spill over into subsequent weeks. Think of the course, of our thinking in the course, as an organism developing, rather than as a body of pre-partitioned information whose delivery is rigidly determined in advance.

<i>Weeks</i>	<i>Readings</i>
<p>1 Identity Politics and Feminism</p> <p><i>Sept. 7/2021</i></p> <p><i>Sept. 9/2021</i></p>	<p>Bartky, Sandra. 1990. "On Psychological Oppression." <i>Femininity and Domination</i>. New York; London: Routledge. 22-32.</p> <p>Ahmed, Sara. 2010. "Feminist Killjoys." <i>The Promise of Happiness</i>. Durham: Duke UP. 50-87. E-book.</p> <p>Butler, Judith. 1999. "Subjects of Sex / Gender / Desire." <i>Gender Trouble: Feminism and the Subversion of Identity</i>. New York: Routledge. 3-44. E-book.</p>
<p>2 Feminism and Race and Class</p> <p><i>Sept. 14/2021</i></p>	<p>hooks, bell. "Racism and Feminism: The Issue of Accountability." <i>Ain't I a Woman: Black Women and Feminism</i>. 2nd ed. New York; London: Routledge. 119-58.</p> <p>Lorde, Audre. 2007. "The Master's Tools Will Never Dismantle the Master's House." <i>Sister Outsider: Essays and Speeches</i>. Berkeley: Crossing Press. 110-113. E-book.</p>



<p><i>Sept. 16/2021</i></p>	<p>Lorde, Audre. 2007. "The Uses of Anger: Women Responding to Racism." <i>Sister Outsider: Essays and Speeches</i>. Berkeley: Crossing Press. 124-33. E-book.</p> <p>Lorde, Audre. 2007. "Age, Race, Class, and Sex: Women Redefining Difference." <i>Sister Outsider: Essays and Speeches</i>. Berkeley: Crossing Press. 114-23. E-book.</p> <p>Overall, Christine. 1998. "Nowhere at Home." <i>A Feminist I: Reflections from Academia</i>. Peterborough; Orchard Park: Broadview Press. 107-26. E-book.</p>
<p>3 Intersectional Identity and Solidarity</p> <p><i>Sept. 21/2021</i></p> <p><i>Sept. 23/2021</i></p>	<p>Lugones, Maria and Elizabeth V. Spelman: "Have We Got a Theory for You!: Feminist Theory, Cultural Imperialism, and the Demand for 'The Woman's Voice.'" <i>Women's Studies International Forum</i> Vol. 6. No. 6 (1983): 573-581.</p> <p>Meyers, Diana Tietjens. 2000. "Intersectional Identity and the Authentic Self: Opposites Attract!" <i>Relational Autonomy: Feminist Perspectives on Autonomy, Agency, and the Social Self</i>. Ed. Catriona Mackenzie and Natalie Stoljar. New York: Oxford UP. 151-80. E-book.</p> <p>Bartky, Sandra. 1997. "Sympathy and Solidarity: On a Tightrope with Scheler." <i>Feminists Rethink the Self</i>. Ed. Diana Tietjens Meyers. Boulder: Westview. 177-96.</p>
<p>4 Understanding Misogyny</p> <p><i>Sept. 28/2021</i></p>	<p>Manne, Kate. 2018. "Preface: Wronging Him." <i>Down Girl: The Logic of Misogyny</i>. New York: Oxford UP. xi-xxiv.</p> <p>Manne, Kate. 2018. "Introduction: (Eating) Her Words." <i>Down Girl: The Logic of Misogyny</i>. New York: Oxford UP. 1-30.</p>

<p>Sept. 30/2021</p>	<p>Manne, Kate. 2018. "Threatening Women." <i>Down Girl: The Logic of Misogyny</i>. New York: Oxford UP. 31-54.</p> <p>Manne, Kate. 2018. "Ameliorating Misogyny." <i>Down Girl: The Logic of Misogyny</i>. New York: Oxford UP. 55-77.</p>
<p>5 Understanding Misogyny Continued &amp; New Topic: Male Feminism</p> <p>Oct. 5/2021</p> <p>Oct. 7/2021</p>	<p>Manne, Kate. 2018. "Discriminating Sexism." <i>Down Girl: The Logic of Misogyny</i>. New York: Oxford UP. 78-101.</p> <p>Manne, Kate. 2018. "Taking His (Out)." <i>Down Girl: The Logic of Misogyny</i>. New York: Oxford UP. 106-32.</p> <p>hooks, bell. 2004. "Wanted: Men Who Love." <i>The Will to Change: Men, Masculinity and Love</i>. New York: Atria. 1-16.</p> <p>Kahane, David. 1998. "Male Feminism as Oxymoron." <i>Men Doing Feminism</i>. Ed. Tom Digby. New York: Routledge. 213-36.</p>
<p>6 Women as Knowers: Testimonial and Hermeneutic Injustice</p> <p>Oct. 12/2021</p> <p>Oct. 14/2021</p>	<p>Fricker, Miranda. 2007. "Testimonial Injustice." <i>Epistemic Injustice: Power and the Ethics of Knowing</i>. Oxford; New York: Oxford UP. 9-29. E-book.</p> <p>Fricker, Miranda. 2007. "Prejudice in the Credibility Economy." <i>Epistemic Injustice: Power and the Ethics of Knowing</i>. Oxford; New York: Oxford UP. 30-59. E-book.</p>

	<p>Fricker, Miranda. 2007. "Hermeneutical Injustice." <i>Epistemic Injustice: Power and the Ethics of Knowing</i>. Oxford; New York: Oxford UP. 147-75. E-book.</p> <p>Dotson, Kristie. "A Cautionary Tale: On Limiting Epistemic Oppression." <i>Frontiers: A Journal of Women Studies</i> Vol. 33 No. 1 (2012): 24-47.</p>
<p>7 Gender, Sexuality, &amp; Norms</p> <p><i>Oct. 19/2021</i></p> <p><i>Oct. 21/2021</i></p>	<p>Rich, Adrienne. "Compulsory Heterosexuality and Lesbian Existence." <i>Signs</i> Vol. 5, No. 4 (1980): 631-660.</p> <p>Bornstein, Kate. 2013. "First Thing's First: Transgender Style: Some Fashion Tips." <i>Gender Outlaw: On Men, Women, and the Rest of Us</i>. Hoboken: Taylor and Francis. 1-4. E-book.</p> <p>Bornstein, Kate. 2013. "Gender Terror, Gender Rage." <i>Gender Outlaw: On Men, Women, and the Rest of Us</i>. Hoboken: Taylor and Francis. 71-86. E-book.</p> <p><del>Smith, Gwendolyn Ann. 2010. "We're All Someone's Freak." <i>Gender Outlaws: The Next Generation</i>. Ed. Kate Bornstein and S. Bear Bergman. Berkeley: Seal Press. 26-30.</del></p>
<p>8 Gender, Sexuality, &amp; Norms Continued</p> <p><i>Oct. 26/2021</i></p> <p><i>Oct. 28/2021</i></p>	<p>Taylor, Evin. 2010. "Cisgender Privilege: On the Privileges of Performing Normative Gender." <i>Gender Outlaws: The Next Generation</i>. Ed. Kate Bornstein and S. Bear Bergman. Berkeley: Seal Press. 268-72.</p> <p>Butler, Judith. 2012. "Imitation and Gender Insubordination." <i>The Gender and Media Reader</i>. Ed. Mary Celeste Kearney. New York: Routledge. 124-35.</p> <p>Screening parts of <i>The Rocky Horror Picture Show</i> (Jim Sharman, 1975)</p> <p>Discussion to connect the film to our readings</p>

<p>9 Femininity, Embodiment, Patriarchal Power &amp; New Conceptions of Autonomy</p> <p>Nov. 2/2021</p> <p>Nov. 4/2021</p>	<p>Young, Iris Marion. 1990. "Throwing Like a Girl: A Phenomenology of Feminine Body Comportment Motility and Spatiality." <i>Throwing Like a Girl and Other Essays in Feminist Philosophy and Social Theory</i>. Bloomington: Indiana UP. 141-59.</p> <p>Sandra Bartky. 1992. "Foucault, Femininity, and the Modernization of Patriarchal Power." <i>Feminist Philosophies: Problems, Theories, and Applications</i>. Edited by Janet A. Kourany, James P. Sterba, and Rosemarie Tong. Englewood Cliffs: Prentice Hall. 103-117.</p> <p>Catriona Mackenzie and Natalie Stoljar. 2000. "Introduction: Autonomy Refigured." <i>Relational Autonomy: Feminist Perspectives on Autonomy, Agency, and the Social Self</i>. Ed. Catriona Mackenzie and Natalie Stoljar. New York: Oxford UP. 3-34. E-book.</p>
<p>10 Relational Autonomy &amp; the Self's Self- Subjection</p> <p>Nov. 9/2021</p> <p>Nov. 11/2021</p>	<p>Stoljar, Natalie. 2000. "Autonomy and the Feminist Intuition." <i>Relational Autonomy: Feminist Perspectives on Autonomy, Agency, and the Social Self</i>. Ed. Catriona Mackenzie and Natalie Stoljar. New York: Oxford UP. E-book. 3-34.</p> <p>Butler, Judith. 1997. "Introduction." <i>The Psychic Life of Power: Theories in Subjection</i>. Stanford: Stanford UP. 1-30.</p>

<p>11 Dieting &amp; Slenderness</p> <p><i>Nov. 16/2021</i></p> <p><i>Nov. 18/2021</i></p>	<p>Bordo, Susan. 2003. "Hunger as Ideology." <i>Unbearable Weight: Feminism, Western Culture, and the Body</i>. Berkeley; Los Angeles; London. 99-138. E-book.</p> <p>Bordo, Susan. 2003. "Reading the Slender Body." <i>Unbearable Weight: Feminism, Western Culture, and the Body</i>. Berkeley; Los Angeles; London. 185-214. E-book.</p>
<p>12 <i>Resisting Aesthetic Normalization</i></p> <p><i>Nov. 23/2021</i></p> <p><i>Nov. 25/2021</i></p>	<p>Bordo, Susan. 2003. "Anorexia Nervosa: Psychopathology as the Crystallization of Culture." <i>Unbearable Weight: Feminism, Western Culture, and the Body</i>. Berkeley; Los Angeles; London. 139-64. E-book.</p> <p>Heyes, Cressida. 2007. "Introduction: The Somatic Individual." <i>Self-Transformations: Foucault, Ethics, and Normalized Bodies</i>. New York; Oxford: Oxford UP. 3-14. E-book.</p> <p>Heyes, Cressida. 2007. "Pictures of the Self: Wittgenstein and Foucault on Thinking Ourselves Differently." <i>Self-Transformations: Foucault, Ethics, and Normalized Bodies</i>. New York; Oxford: Oxford UP. 15-37. E-book.</p>
<p>13 Resisting Aesthetic Normalization Continued</p> <p><i>Nov. 30/2021</i></p>	<p>Heyes, Cressida. 2007. "Aesthetic Surgery, Aesthetic Ethics." <i>Self-Transformations: Foucault, Ethics, and Normalized Bodies</i>. New York; Oxford: Oxford UP. 89-110. E-book.</p>

<p><i>Dec. 2/2021</i></p>	<p>Heyes, Cressida. 2007. "Somaesthetics for the Normalized Body." <i>Self-Transformations: Foucault, Ethics, and Normalized Bodies</i>. New York; Oxford: Oxford UP. 111-32. E-book.</p> <p>Heyes, Cressida. 2007. "Conclusion: Life Style?" <i>Self-Transformations: Foucault, Ethics, and Normalized Bodies</i>. New York; Oxford: Oxford UP. 133-6. E-book.</p>
<p>14 Exam Period  Dec. 20/2021</p>	<p>2500-word Final Essay due by 11:59pm on Moodle.</p>