

Short Answer

Migrant Dreams — Lecture 11, (Singh, 2013)

- Migrant Dreams is a documentary that focuses on the struggling lives of temporary foreign workers in Southern Ontario that have migrated to Canada in hopes to earn enough to support their family at home. Specifically it shows the workers' vulnerability and how the contractors exploit the foreign workers. For example, the workers are exploited by their language barrier as the contracts they are given to sign are not written in a language they can understand. This places the workers relying on their employers to be honest, which the documentary points out they are not. This is just one of the ways in which the workers are exploited. Put simply, temporary foreign workers are treated terribly because the laws offer little protection for them as they are not Canadian citizens and if they complain about conditions they are living and working in, the employers will simply send them home and they will be without a job. They would rather have their rights violated than this happen. (Singh, 2013) They have no access to welfare or healthcare and this helps to construct their vulnerability. (Migrant Dreams) It is most likely that the documentary is called Migrant Dreams because the foreigners think of Canada as a land of freedom, equality and opportunity which is what they dream about but once they come to Canada they are treated poorly and exploited so it is proved to be just that, a dream.
- The documentary Migrant Dreams is important because it gives the public another point of view regarding temporary foreign workers. It shows the unsuitable living conditions and unsafe working conditions that no Canadian would tolerate, so we question why the foreign workers are subject to it. To continue, it also shows the pressures of neoliberal globalization. That is that the foreign workers understand the same pressures of having to work to pay for their children's education and for them to have a good life so they come to Canada to work to try to meet that demand. However, since it is neo-liberalism, they are not subject to the same government regulations such as getting fair wages and working conditions because this legislation can be seen as an unfair barrier to trade. (Lecture 11) This leaves foreign workers very vulnerable. (Singh, 2013) It is important to recognize neoliberalism because it is unfair and leaves foreign workers very easy to exploit.

Killing Us Softly — Lecture 6, (Odette, 1994)

- Killing Us Softly is a documentary looking at American advertising and how the distorted and unrealistic images of femininity are portrayed in the media. There have been 4 documentaries of this series as nothing has changed since the first one about 30 years ago. It addressed that ads are lowering women's self-esteem through various ways. The continuing study of ads and the documentaries are conducted by Jean Kilbourne who noticed a pattern in ads starting in the 60s. The pattern being repetitive images of objectification, thinness, and sexualization portrayed in the media. (Killing us Softly 2) Her analysis of these ads focuses on gender representation in the media and how it impacts women. Women are identified socially with their bodies, where thinness is often seen as a form of health and success. In this society we're taught easy to be conscious of our body size, shape weight and physical attributes thank to how women are portrayed in the media. (Odette, 1994) The current cultural "norm" or ideal is unattainable for most women. Fat women, women with disabilities, women from particular racial or ethnic groups or with non-heterosexual orientation often feel isolated as they are misrepresented in the media (Odette, 1994) The ads oppress women and cause body hatred among women in society because advertisements are misrepresentative of the female population. All ads place beauty as a idea of success and desire for both men and women, indicating that if you are not beautiful and look like the models in the advertisement you cannot be happy/ find a man. These ads repress women's freedom, inhibit personal power and self-acceptance, and promote a destructive relationship with the body. (Kilbourne, Killing Us Softly 3)

- Killing Us Softly is an important concept because it recognized the harmful effects caused by how women are portrayed in the media sparking the need for change in representation. Women in advertisements are often shown as flawless thanks to photoshopping, mostly white women, the focus is usually on the breasts and models continue to get thinner and thinner. The body type shown in media is not representative of the female population. Noticing these things is significant because one must notice patterns in order to try to change this. It is important that the public be educated about these ideas of oppression, objectification and sexualization that happen everyday in advertisements so there can be more movement within the public. In conclusion, Killing us softly emphasizes the need for individual models of empowerment, not waiting around for a big social movement. The way for change to start is within each individual. (Charania, Lecture 6)
- intersectionality black women not beautiful unless certain skin tone
- Jennifer Lawrence
- fat people to be very skinny

Reproductive Justice — Lecture 10, (Chabot, Lecture 10), (Ross, 2014)

- Reproductive Justice is the human right to maintain personal bodily autonomy. For example, having the choice to have children or to not have children or the ability to parent the children we have in safe and sustainable communities. Reproductive justice broadens the focus on reproductive rights as it incorporates the crucial concept of intersectionality and centres the realities of the most marginalized communities (Chabot, Lecture 10) Reproductive justice is achieved through Action Canada's Sex and Reproductive Rights and Health (SRHR). SRHR is where human rights are applied to sexuality and reproduction. It encompasses the rights of all individuals to make decisions concerning their sexual activity and reproduction free of discrimination and therefore supports reproductive justice. Reproductive justice according to Ross (2014) "is the complete, physical, mental, spiritual, political, social and economic well-being of women and girls, based on the full achievement and protection of women's human rights. It offers a new perspective on reproductive issues advocacy, pointing out that for Indigenous women and women of colour, it is important to fight equally for the right to have child, not have child and the right to parent the children we have and control of birthing options. Reproductive justice also entails fitting for the necessary enabling conditions to realize these rights. (Ross, 2014)
- abortion not considered legal till 60s - therapeutic abortion committee still
- Reproductive Justice is so important because not only does it fight for reproductive rights, but it includes the key problem of isolation of abortion from other social injustice issues that concern communities of colour such as issues of economic justice, the environment, immigrant's rights, disability rights, discrimination based on race and sexual orientation and a host of other community-related concerns. These issues directly affect a women's decisions making process when it comes to abortion. Reproductive justice shifts the focus to reproductive oppression — the control and exploitation of women, girls and individuals through out bodies, sexuality, labor and reproduction rather than the narrow focus on protecting the legal right to abortion. It focuses on intersectionality, looking at how different people's sources of oppression all intersect with one another and make various issues affect people differently due to the different types of oppression they face. (Ross, 2014) Finally reproductive justice is important as it focuses on organizing the female population and their communities to challenge structural power inequalities in an understandable and transformative process of empowerment (Ross, 2014)

PPPO — Lecture 6, Johnston

- PPPO stands for the organization known as Pretty, Porky and Pissed Off. (Charania, Lecture 6) The movement is based on the refusal to prioritize beauty as foundational to

gendered identity. (Charania, Lecture 6) PPPO in its time used very unique ways to challenge hegemonic beauty standards in society. A group of women/activists in Toronto frustrated with ill-fitting clothing options or plus-sized women, decided to form PPPO in 1996. They put on events and acts to challenge misogynist attitudes about fat women and sexuality, essentially fat activists. PPPO is one of the important groups that saw the problem in having one oppressive beauty standard and experienced first hand the pain it can cause women who do not fit this standard. Seeing this as a problem was one of the steps in correcting the gender inequality and oppression regarding the single beauty standard. Throughout their movement, PPPO expressed interest in exploring the pain caused by beauty ideals, not prioritizing looking or feeling beautiful as a successor for gender identity as a woman. This is important because beauty for a woman should not define how successful she is and whether or not she will be able to find a man. PPPO recognizes that beauty is not everything and should not hinder a woman from being successful

- PPPO important because started an important movement for women's mental health that is now continued by Fat Femme Mafia. They recognized that a lot of pain that females endure is caused by beauty ideals that are portrayed in society and especially the media that are virtually impossible to meet. Also, they shed light on prospects for action to counter hegemonic beauty standards and act against these oppressive patterns shown in the media and clothing labels. Finally, PPPO emphasizes a heteronormative gaze in an attempt to desensitize our sense of beauty as it is a relationship with men. This gaze involves beauty so not based on form of desire (to win man's affection) which is how society should regard beauty. We should not have to want to be beautiful to please men. Fat Femme Mafia does not have as much attention as PPPO but they continue to raise awareness as fat activists to continue where PPPO left off. (Johnson)

Neoliberalism and its impacts on Women — Lecture 11, (Steinstra, 2013)

- Canada's economy has gone through a lot of restructuring within the past three decades by private companies and governments. Canada's economy follows neoliberalism. (Steinstra, 2013) Neoliberalism is a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade. It is an umbrella term referring to a constellation of economic policies and practices. It is based on believing that government regulations are a hindrance to economic growth and the trickle down theory of wealth that is if there are wealthy people at the top then all those below will get wealthy as well "the money trickles down. The goals of the neoliberal project is to disassemble capital from restraints such as tariffs, labour standards, environmental regulations, and anything else that disrupts business. (Charania, Lecture 11) This restructuring of Canada's economy has impacted both men and women but the impacts are felt more by marginalized populations from gender, race, migrant status, disability and poverty (Steinstra, 2013). The gendered effects of neoliberalism are as followed: cuts to Public Sector disproportionately affect women, there is an increase level of violence against women and there has been a negative impact on women's jobs and income. (Steinstra, 2013)
- It is important to recognize how neoliberalism has affected women in Canada because it is unfair that they are pinned as the "shock absorbers" (lecture 11) of this economy restructuring. The impact of cuts to public sector disproportionately affect women is important to recognize because women are left scrambling to arrange their lives as most women work within the public sector either in daycare, caring/nursing and teaching fields. The increased level of violence is important to recognize as it is well-documented gender-based violence that has risen due to the rise in economic stress. Neoliberalism is putting Canadian women at risk for violence and precautions/changes need to be made as this is unacceptable. This compounds the first point as women with no jobs makes it even more difficult to leave an abusive situation. Finally, women are more likely to experience poverty

as women as disproportionately represented in part-time work which are likely to be cut in the neoliberal economy. As I mentioned earlier, women are the shock absorbers of economic restructuring and recognizing this is important in itself so it can be addressed and hopefully taken into account by private companies and the government who are behind this restructuring. These women do not feel “the trickle down” of the money being made by the wealthy private company owners. Neoliberalism is creating many problems for women and needs to be called into question by balancing the pros and cons of this style of economy.

Eugenics — (Davis, 2006) reproductive justice

- Eugenics was a practice of nation building woven into pervasive and well-circulating policies that aimed at improving the genetic quality of a human population. Within eugenics, efforts were made to make certain people to reproduce and efforts to inhibit others to reproduce were also made. This was done in the interest to make the perfect race and eliminate genetic defects such as epilepsy, deafness, disposition to TB and many other diseases.
- “Selective breeding”
- Eugenics is closely tied to reproduction of the nation and the “fit citizen” of the nation. The “fit citizen” in eugenics is straight, white, middle-upper class and able-bodied. If you were not all of these characteristics then you were discouraged or inhibited to reproduce. Eugenicians proposed many measures to ensure the improvement of the Canadian race. This included more stringent marriage laws, sexual segregation of defectives and stricter control of immigration, sterilization. An example of a measure to fuel eugenics is Alberta’s sexual sterilization act. Allows for sterilization of mentally disabled persons in order to prevent the transmission of undesirable traits to offspring. This was put in place to affect the gene pool of Alberta by sterilizing people considered inferior, this included socially vulnerable people (working class women, indigenous black people, non-able-bodied people)
- It is important to know what eugenics are as it is a reality of our past as a nation and it also occurred in other places as well. Also knowing about eugenics provides perspective into the first wave of feminism, which was in eugenics types of ideas in that the rights that were fought for women, only were for white women of the middle-class who were able-bodied. Which sounds awfully close to the eugenics “fit” person that was allowed to reproduce. (Davis, 2006)
- More of social control instrument to protect hegemonic
- Enforces idea of reproductive rights and women should have right to choose. Looking back at this eugenics would never be acceptable in Canada again.

Gender Violence as a Man’s Issue (Charania, Lecture 9) (Morris, 2013)

- Violence against women includes but is not limited to physical, sexual, verbal, emotional, financial and stalking. (Morris, 2013) This important issue is built structurally on a couple main points. Men are looked at as a source of income, therefore we women are dependent on men. This is how our economy is structured (ie. the gender-wage gap). Gender based violence also stems from the toxic masculinity that is perpetuated by our society. This toxic masculinity can be described as aggressive and seeing violence as the answer to any problem. (Charania, Lecture 9) This is what young boys are taught from society, media and other men (brothers, fathers and peers). (Tough Guise Video) Violence against women is about the control and coercion of women (Morris, 2013) Statistics prove that gender violence is a man’s issue, that is why we need them. Males commit the majority of all violent crimes and usually against women or girls (Morris, 2013) Within this concept of gender violence against women, although all women are vulnerable to violence as it is a man’s issue, intersectionality plays a big part as some women are more vulnerable than

others. (Charania, Lecture 9) All systems of oppressions work together to reinforce one another, leaving, for example, women with disabilities much more likely to be exposed to violence. For this reason it is important to think about this issue (and all issues) intersectionally. (Charania, Lecture 9)

- It is important because any kind of violence is wrong, the idea is not to paint men as villains but to try to understand the root causes of the violence and how to elicit change/prevent it from being a man's issue. (Morris, 2013) If our society stays away from looking at the clear gender relationship in violence and what it tells us about the issue and potential solutions, it will simply continue and potentially worsen for generations to come. (Morris, 2013) To continue it is important to recognize this gender based issue as gender violence has serious consequences on women and society. For example, the abuse of females costs the Canadian economy about 4 billion dollars every year, 90% of which is paid for by taxpayers to clean up the mess abusers make. This is a significant amount of money that could be used in better ways elsewhere if we address and change the problem at hand. As well, children who witness violence against their mothers and siblings are more likely to develop aggressive behaviour which further perpetuates what needs to be stopped, that being violence. (Morris, 2013)

Comprehensive Sex Education (CSE) — (Yee, 2013) (Chabot, Lecture 10) — has definition

- Comprehensive Sex Education, when effectively delivered and support by policy and legal frameworks, plays fundamental role in spurring positive changes both at the individual level (people who are equipped with the info they need and have the skills necessary to live full, affirming healthy lives) and at the societal level, (declining rates of gender-based violence, of negative health outcomes, health disparities, of STBBIs) Sex education often involves instruction on issues relating to human sexuality, such as emotional relations and responsibilities, human sexual anatomy, sexual activity, sexual reproduction, etc. Taking sex ed to a comprehensive levels going forward includes the topic of gender (gender identity, expression, norms, the gender binary), sexual violence and rape culture, pleasure, media literacy and sexuality and healthy relationships. Literature shows us there is an overwhelming amount of support showing that young people want to be educated on topics such as these and that parents are also in favour of CSE. It is the educators that are nervous and distant around conflicting views.
- Many issues exist around sex, such as sexual violence, sexual exploitation, body image issues, and the list goes on. That is why it is important to teach about it in a thorough and interactive manner with safe environment. Yee (2013), suggests that the time has come to bring it back to basics and strengthen our identities from the ground up when it comes to comprehensive sexual education. She believes that this will solve various challenges our communities today are facing in regards to sex. Sex is still such a taboo topic in our society, when in fact it is the foundation of all humanity and is related to every social issue on some level (Yee, 2013). That is why comprehensive sex education is so important. It is also important because a comprehensive sex education addresses other races and cultures which is necessary because immigrants explain that the Canadian sex education has had a negative impact on them. (Yee, 2013) Colonization has affected on generations on many levels but rarely is it discussed how it has affected sexuality. This is an important topic to be explored in CSE. It is also important to recognize CSE in Canada and draw attention to the need for it because in Canada there has been uneven implementation and lack of national strategy to implement important topics into sex education. (Charania, Lecture 10) For example, the latest curriculum update in ON was 2015 and most other provinces curricula have not been updated in 10 years. (Charania, lecture 10)

Long Answer

1. Explain the medical (4marks) and social models (4 marks) of disability. Which ideas do you think best support disabled people/people with disabilities (7 marks)?

Readings: (Charania, Lecture 8), (Clare, 2001), (Swartz, 2013)

- Ideas can be incorporated about other things, stuff before midterm allowed! Just make sure have 2 key readings from after midterm

-barriers of inclusion for ideas'

-Taylor Judith

- The medical model of debility emphasizes that a difference from the normal physical, sensory and mental capacities of a person will result in a defective member of society. (Swartz, 2013) It is the belief that difficulties people with disabilities face are strictly due to their individual limitations. According to the medical model of disability it has nothing to do with environmental, societal, physical or attitudinal barriers. The medicalization of disability is the extension of power & influence of medicine such that it dominate the daily lives and experiences of many disabled people. Within this model there is a focus on cure & correction of disability, meaning there is a pathological stigma surrounding disability that is fuelled by ableism, the favouring of able-bodied people, (Charania, lecture 8) present in our society. The medical model insists that disability is a disease or condition that is curable/treatable (Clare, 2001)
- The social model of disability is that disability is seen as a social identity. The problem isn't with the individual but with how society views the disabled individual. It is society that creates the disability by failing to provide appropriate services & ensuring that disabled peoples' needed are met. Such things as individual prejudice, institutional/ structural discrimination, inequitable legislation, and restrictive school/work environments all lead to a social context of disability. When speaking of disability within a social context it is important to recognize it is fluid and not fixed and our understanding of it can shift in different ways. For example, short term injury, permanent injury and old age. (Swartz, 2013)
- Many ideas from course support disabled people:
 - Intersectionality: Otherwise called intersectionality, it is the idea that various aspects of humanity such as gender, class, race, sexual orientation and disability do not exist separately but are complexly interwoven and their relationships are essential to understanding the human condition of a person. It looks at the interlocking parts of peoples identities and how this affects how women of different backgrounds deal with oppression. The gender, class, race, sexual orientation and disability exist as systems of oppression that women of different backgrounds such as culture, economic status, age. (Charania, Lecture 3) This supports disabled people because if more people took an intersectional perspective it is possible that society could eliminate some of the disability that exists, such as remodelling building so they are accessible to everyone, even disabled people, by adding in ramps and elevators.

- Another idea that supports disabled people is employment equity. Employment equity is proactive and positive measures designed to increase representation of the four designated groups, one of them being people with disabilities. This idea recognizes that people with disabilities are underrepresented in many work force area and when they are represented they are often segregated into less desirable jobs. Employment equity aims to identify and eliminate artificial barriers that prevent the disabled people, as well as the other 3 groups from accessing jobs, promotion and training based on the oppression they face (ableism). Employment equity supports disabled people by aiming to rid standards of employees that are arbitrary and that would screen out qualified talent and replace them with rules that reflect job standards and duties the job includes, therefore disabled people would not be screened out based on discrimination in favour of able-bodied people.
- The idea of redefining the normate body supports disabled people because it helps appreciate that normal is constructive, just as gender is so why should ablebodiedness be held to different standards. (Charania, Lecture 8)
- Finally, the idea of representation supports non-able-bodied people as it recognizes that they are not well-represented in the media and work force. The ableism oppression debilitated people face is unfair. (Charania, Lecture 8)
- The challenge to feminist theory by disability theorists supports disabled people. Many disabled people feel marginalized with the feminist movement with the prevalent talk about able-bodied women. Challenging feminist theory helps draw attention to the type of oppressions at hand. Disabled people are often perceived as childlike, helpless, dependent & victimized. This is so far from the feminist ideas of empowerment that show women as powerful, autonomous and independent. It is important to recognize debility as a category of analysis and knowledge for the future of feminism and so they feel better represented in the feminist movement. This comes with always thinking intersectional about all issues in society (Charania, Lecture 8)
- First off the supercrip, which is a dominant paradigm of disability (Clare, 2001) does not support non-able-bodied people but run disability into problems faced by individual people, locate the problem in the body and go on to define the body as wrong. Specifically, the supercrip model frames disability as a challenge to overcome and views disabled people performing mediocre tasks as superheroes for living daily lives. There are many models like the supercrip and the medical model of disability that frame disability as a problem in the individual. In contrast to this, support for disabled people does exist. It is one that places emphasis on how the world treats disabled people and that disability is not defined by our bodies but rather by the material and social conditions of ableism. I.e., not by the need to have a WC but rather by the stairs that do not have a ramp next to them. It is ableism — disability oppressions — that needs changing, not disabled bodies. Locating problems of social injustice in the world, rather than in our bodies has been key to naming oppression. For example, there is nothing wrong with coloured people, yet the society we live in still oppresses people of colour in the media by not putting an accurate representation of them.
- Difference should be a cause for celebration but because of our white supremacist, patriarchal society and capitalistic society this is not the case.

2. You are writing a letter to the Dove Real Beauty Campaign. Share with them why you think representation is important (5 marks) and your analysis about their campaign. (10 marks)

(Charania, Lecture 6), (Johnson), (Odetta, 1994)

- Representation is important for many reasons. In our society today, many races, cultures and body types are underrepresented. If a body is not white, somewhat in line with societies beauty standards (mentioned later), and able-bodied it is very likely it will either not be represented or will be marginalized next to this “normal” human image. For this reason it is important to acknowledge the misrepresentation and the systems of oppression such as ableism, racism, and sexism that are behind it. This standard body has created a problem for bodies that show differences. For example, since disabled bodies are underrepresented, they are often referred to as “abnormal” or “freakish”. Policing variations and labelling people that is present in everyday life is another reason why vast representation is important to achieve in society. Lack of representation creates stigma and shame aimed at people who are underrepresented in the media. It is a quick fix hat needs to be addressed.
- The Dove for Real Beauty campaign was started in 2004 (Johnston) has taken a step in the right direction to achieving wide representation of all types of women in media. This campaign is an attempt to extend society’s perception of beauty past the stereotypes of being young, thin and fair skinned with silky hair. Although the women in Campaign advertisements represent a more diverse image of beauty than society’s current version, they also perpetuate regulated beauty standard, including clear skin, clean shaved appearance, shiny hair, normal hip-to-waist ratios and symmetrical faces which are heavily praised features in society. In addition the women portrayed have no scars or tattoos. Therefore Dove is taken action to oppose aforementioned normative beauty standards to achieve representation in their media but still have a long way to come as all women deserve to be equally represented. (Charania, Lecture 6)
- My first note will be that Unilever is parent company of Dove and by no means follows the same activism for women and real beauty. Unilever sells product to lighten skin and uses the type of models that are an exact replication of societies beauty ideals. In this sense the campaign is hypocritical and affirms that Dove is appealing to the capitalistic society with a target to sell something that makes your customers feel good so it was do well.
-
- “Real” women
- Racism
- Ableism (Odetta)
- Think intersectional
- Trans-sexism
- sexist notion of pinning beauty as successor for women

-Johnson

3. You have a roommate who often makes comments about how upset they feel about the oppression of Muslim and Third World women. Explain the critiques of global feminism that you have learned in this course (10 marks) to them. What are alternative forms of solidarity that you can share with them (5 marks)?

(Charania, Lecture 12), (Arat-Koc, 2005), (Walia, 2014)

- white women in spotlight, white women declare ownership of movement.
- Global feminism concerns itself primarily with the forward movement of women's rights on a global scale. It is the idea that women share similarities worldwide and have common concerns and struggles such as patriarchy and sexism. As well it is the thinking that these

common oppressions have common solutions. Global feminism has the main idea that women in the first world need to speak up for women elsewhere such as in the third world or in the south. There are many critiques of global feminism to this day, Arat-Koc (2005) explains the limitations of analysis from a perspective of global sisterhood/feminism. First it is important to recognize the shift in what the media portrayed on Afghan women before September 11 painting a story of a happy ending with Afghan women unveiled after the Taliban regime and therefore portrayed the veil as a system of oppression that had been lifted. These images take away from the complex reality of those women who are still facing loss and destruction from the war. The images portrayed victimization and subsequent liberation which resulted in problems. The first obvious problem is hypocrisy (Arat-Koc, 2005) The people who were involved in saving the Afghan women have their own different approaches to women and feminism in their own countries. A second problem being the realities these images omit. People were dislocated from the war, forced into refugee camps, face starvation sickness and death from the challenges of war and the images in the media completely misrepresent this. Finally, these images had “seductiveness” for the Western eye as images of Afghan women appearing liberated promotes the power relations between “us” and “them”. The concept of us and them justifies war and imperialism as humanitarian and necessary - to “save brown women from brown men”. It portrays the West (us) as superior, civilized, saviours, liberated, feminist, free and empowered. It portrays the East (them) as barbaric, uncivilized, violent, ahistorical, monolithic, and women hating and leaves women looking as if they need saving. This idea that is a critique of global feminism, omits “Third World” women’s agency, subjectivity, resistance, specificities and histories.

- It is important to note that freedom and democracy can’t be donated, it is the duty of the people of a country to fight and achieve these values, need solidarity and support of people all around the world for this and this is how we can assist Afghan women. Together the RAWA mission for women’s rights is far from over and the world must stand together and work hard for establishment of an independent, free, democratic and secular Afghanistan.
- Critique: need to implement transnational feminist practice referring to the interdisciplinary study between women in diverse parts of the world. Recognizes that these relationships are uneven, often unequal and complex. In terms of shifting global feminism, it is necessary to find ways to fight sexism in third world countries such as Afghanistan without reproducing racism, imperialism and occupation. This will come by thinking and looking critically at feminist interventions and acting in solidarity with Afghan women instead of as saviours.
- Solidarity:
 - To obtain solidarity, we need to interrupt the stereotypes in global feminism of us vs them. These stereotypes being oppressed brown women, dangerous brown men and saviours from the West. (Lecture 12) We need to stop feeling bad for them and act as if they need us to liberate them because in reality we are all suffering from the same things and fighting for the same things, this is what drives solidarity.
 - In terms of solidarity, we can think critically and intersectionally about issues that Afghan women face and how we face that issue as well. For example, the stereotype is that brown men are violent and barbaric and brown women are extremely oppressed by them and face sexism. The fact is sexism is a global problem not just a Muslim problem. It is called domestic violence in the West. We must avoid sensationalizing violence in one type of household and pretending it doesn’t happen in another. Patriarchy and sexism exist everywhere and needs to be corrected everywhere. We should not be trying to be anyone else saviours as we suffer from the same type of oppression (Video: I’m Bored of Talking about Muslim Women) Liberation is what all women globally seek until the types of oppression we all suffer under are eliminated. The focus needs to be to team up with

women around the world to work towards the same goal of liberation, rather than act as saviours.

- Solidarity isn't the same as support, it is the concept of having a community of interests, shared beliefs and goals around which to unite, to build Sisterhood. Support is unsteady and can be withdrawn whereas solidarity is a strong and ongoing commitment to achieve the common goals. (Walia, 2014) Solidarity involves decolonization which is the process by which we create conditions in which we want to live and social relationships we want to have. It requires us to exercise our sovereignty in different ways and reconfigure ourselves based on shared experiences, ideals and visions. (Walia, 2014)
- We connect with women from third world countries on the issues of solidarity, that we have common goals and interests we can work together to achieve for all. We are not saviours if we still suffer under the same systems of oppression.