Reproductive politics have been key issues both transnationally and domestically. People travel internationally to contract with surrogates, or to assemble gametes for IVF or other ARTs. Workers migrate from one country to another to work and support households (their own and others’), sometimes leaving children and elders in home countries. Children cross national borders as refugees, workers, and adoptees. The United States for decades has alternated between supporting birth control clinics internationally (initially under Republican administrations, but subsequently only under Democratic ones) and shutting those programs down.

Within the United States, racially minoritized communities have fought for the ability to raise children and live in safe and sustainable communities. Some socialist feminists and women of color feminists have operated from the broadest understanding of what constitutes reproduction, including all the things necessary for households to raise children—schools, nutrition, housing, health care, safety.

This course will explore policy and activism related to all of these things. Some key concepts for scholars and activists have been “reproductive governance,” “stratified reproduction,” and “transnational motherhood.” “Reproductive freedom” and “reproductive justice”—the joining of issues of birth control and abortion to questions of sterilization abuse and economic justice. This course will explore issues that include freedom from sterilization, high quality affordable day care, IVF, immigrant justice, social reproduction and wages for housework, welfare and neoliberalism, foreclosure and affordable housing.

Because the politics of reproduction are broad issues, constantly changing, and in the news, students will be asked to add to this syllabus based on their own research (individually or as part of a group) by doing a presentation in the last weeks of class. One of our goals is to learn from each other and the evolving public conversation.

**Grading and structure of assignments**

Break-down of final grade, by percent:
20-class discussion
15-1st paper (2 pp.), due Sept. 9
20-2nd paper (5 pp.), due Oct. 4
20-3rd paper (5 pp.), due Nov. 14
25-final project, presentation, and paper, due Dec. 16

Assignments are detailed in the syllabus, below. Make sure your read the whole syllabus ahead of time.

All papers will be due before the class meeting and should be submitted to the online drop box in Moodle.

Required texts
E-reserves (and all URLs or PDFs listed) will be available in Moodle.

Day-to-day business of the course
Reproductive politics has not always engendered good conversation or thoughtful engagement—in fact, the usual image of the conversation includes screaming, threatening, and barely suppressed (or not suppressed) violence. That is not what we are about here. Universities provide us the privilege and pleasure of reading together and learning from each other. Nothing is on the syllabus because it is “right.” Our job in this class is to create an intellectual community, one in which all are enriched by each others’ readings. We will be discussing weighty, critical issues, which is why we need each other’s help to think well and to try to understand how the reading can (or fails to) speak to our situation in the world. This imposes on each of us the responsibility of coming to class with the reading done, speaking up about our insights and questions, and listening respectfully to each other (which is not to say always agreeing). It’s worth noting that these are not clear left/right or Democrat/Republican issues. The one book we will read together, Make Kin, Not Population, is on the syllabus because it so brilliantly models how intellectual disagreement can be deliberately sought out and fostered.

You are expected to come to class with the reading done. For this class to work well, everyone needs to talk and think out loud. In order to facilitate this, we need to have the highest level of respect for each other. Your class participation grade will rest on how successfully you exhibit engagement with the material and with your classmates. This course is not a competition over who has "good" or "bad" politics (whatever we may consider those to be), it is an honest exploration of various kinds of political and intellectual positions, and the ways these have been historically constituted. Students are encouraged to bring questions, change their minds, make counter-arguments, and voice politically unpopular positions in class. While intellectual and moral passion, as well as lively disagreement (including with the instructor) are valued, ad hominem and ad feminam attacks will not be tolerated, nor will harassment, slurs, or disparagement of any group.

At three random, unannounced times during the semester (determined by the instructor before the class meets), you will be given a class discussion grade. If you happen to be
absent on "your" date, you will be given one (equally unannounced) opportunity to make it up. In other words, your class discussion grade will work basically like a pop quiz grade, in order to provide incentive to keep up with readings and come to class reliably. You will be informed by email after the fact of the discussion grade for "your" class dates. (If you have to miss class for a religious observance or some other excused or excusable reason, you must notify me before the class meeting). A fourth discussion grade will awarded as a semester-long grade, and all four averaged together.

**Academic Integrity, University Policies, Disability Accommodations, Late Papers**

Academic dishonesty destroys trust and the good-faith work of a course. Students who get stressed about their grades or having enough time to complete an assignment are sometimes tempted to cheat—to download sections of a paper from the Internet, to borrow quotes or ideas from other students or published sources. Don’t. It’s not worth it. Chances are good you will be caught and will fail the assignment or the course. (See the UMass policy on sanctions and procedures on Academic Honesty, [http://www.umass.edu/dean_students/codeofconduct/acadhonesty/#D](http://www.umass.edu/dean_students/codeofconduct/acadhonesty/#D) Cite all your sources, all the time.

Helping someone else cheat is an offense as serious as cheating yourself. Although it is always appropriate to discuss the course material and assignments with each other, inside and outside class, it is not appropriate to collaborate on the writing of actual sentences.

If you have learning or other disabilities, it is my goal and that of the Disability Services to ensure that you have reasonable accommodations that minimize the impact of that disability on your learning or your ability to demonstrate what you have learned in the context of assignments. It is your choice whether to disclose your disability to me; you can simply access services through Disability Services ([http://www.umass.edu/disability/current.html](http://www.umass.edu/disability/current.html)) and ask me to work with that office to provide appropriate accommodations. However, you do need to let me know that you will need accommodation at or near the beginning of the semester, well in advance of any assignments. If we agree on a modified timeline for the completion of assignments or alternative formats, you are still responsible for completing assignments in a timely way and attending class.

All students are required to have a UMass email account, which will be used for all correspondence for this course. (Students from other colleges will be assigned one once they register). Registration for this course will also provide access to Moodle, which we will use for supplementary course materials, e-reserves, extra credit opportunities, and to turn in assignments.

**Week 1: What is Reproductive Justice?**

Sept. 4—course overview
Sept. 6—no class, read and write the paper due Monday
Loretta Ross, “Understanding Reproductive Justice” (May 2006).
What is the history of these politics? “Historical Note” on the Reproductive Rights National Network, 1977-1982 Sophia Smith Collection. 
http://asteria.fivecolleges.edu/findaids/sophiasmith/mnsss482_boghist.html

Sept 9–2pp response paper due in Moodle: The readings offer us three distinct histories and languages to understand reproductive politics: reproductive freedom, coming from a socialist feminism that sought interracial solidarities in the context of struggles over abortion rights and involuntary sterilization in the 1970s and 80s, maternalism and women’s rights, in the context of Latin America’s mothers of the disappeared movements, and reproductive justice, emerging in the ’90s out of African-American feminist organizing, but assuming a new force in the context of Black Lives Matter. All respond to specific political crises (and the Central American ones seem important to recall in the context of 2018-19 US policies of taking the children of Central American refugees), but they are also proposing general frameworks for thinking politics.

In your paper, make an argument about whether reproductive freedom, reproductive justice, and maternalism are the same or different political frameworks, citing to the readings.

Week 2: Are Racial Justice Movements Reproductive Justice Movements?: Thinking with the Black Panthers and the Association of American Indian Affairs

Week 3: Reproductive Governance and the Current Moment


**Week 4: Debt and Stratified Reproduction**

**Week 5: Sterilization and Separating Families at the Border**
Sept. 30—Watch film, No Más Bebés on Moodle.
Oct. 4—**5pp paper due:** Use Colen’s notion of “stratified reproduction” or Morgan’s “reproductive governance” to analyze debt, sterilization, the taking of Native children, the goals of the Black Panthers, the contemporary politics of abortion, gender ideology, trans kinship, or immigrant child-taking.

**Week 6: Detention, Mass Incarceration, and the Politics of Fetal and Child Harm**

**Week 7: Overpopulation and Climate Change**


**Week 9: Black Lives and Maternal and Infant Mortality**


**Week 10: Migration and Transnational Care Chains, from Latin America to the Philippines**


**Week 11: ARTs and Biocapitalism**


Week 12—Queer family-making
Nov. 11—holiday, no class
Nov. 14—No class, 5 pp. paper due on Moodle.

Week 13—Presentations
Nov. 18, 20, 22

***** Nov. 25-30 Thanksgiving Break!***************

Week 14: Presentations
Dec. 2, 4, 6

Week 15: Presentations
Dec. 9, 11

10-15pp Final Paper due December 16