

A stylized graphic of an open book, rendered in black and white. The book is shown from a perspective that makes it appear to be lying flat but slightly open. The pages are represented by solid black shapes. The text is placed on the pages and the cover. The title 'MY FEMINIST LIBRARY' is in large, bold, white capital letters on the top cover. The author's name 'Electra Lanyon' is in smaller white capital letters below it. The sections 'Introduction', 'Letter', 'Afterword', and 'Bibliography' are in black text, while 'The Library' is in red text.

# MY FEMINIST LIBRARY

Electra Lanyon

Introduction

Letter

Afterword

**The Library**

Bibliography

*Dear Naomi,*

I hope you are well and have had a relaxing break. I am eager to introduce my project to you: My Feminist Library.

In My Feminist Library, I will be engaging with ideas that relate to the realm of feminism and are underpinned by the concept of change. The passages I have written, may theoretically be seen as responses, reactions or simply ideas I related to the following questions:

1. Who and where are the feminist community and can a community be divided?
2. What does being a feminist entail?
3. What does authentic feminist change look like?
4. How would I go about elaborating a feminist pedagogy?
5. How does feminism make you feel?
6. Why put in the work and how do I put in the work?

Simply put, this project is a collection of my personal thoughts on feminism and change at this current moment in my life. My intentions for the project were to create a space of intimacy, hospitality and humility in which one is free to write and reflect, develop, further question or change one's inner thoughts and ideas.

My primary intention was for the Library template to be used as a safe and unrestrained, reflective space. In this instance, I have used the space to gather my thoughts on feminism, however its use does not have to be limited to a single topic or realm. I will expand on the Library concept in the introduction following this letter.

I have created this Library so it can change and grow. I have created this Library to have a tangible collection of personal resources that I can refer back to, reflect on, and change in the future. The library is not permanent, it is in constant evolution. Personally, I consider this to be my inner work for the cause of feminism. I see this project as an act of self-preservation, as well as my contribution to the movement.

*'Feminism will better succeed with collective effort, but feminist success can also rise out of personal conduct.'* (Gay, 2014: 6)

The project is grounded in critical-contemplative pedagogy. It makes strong use of contemplative activities, such as inner-dialogue, journaling, visualisation, centring and even storytelling (metaphorically, each book contains a thought that is a personal 'story' of a sort). Yet, the library's ultimate goal is outer-directed: to be used as a pathway to foster real social change.

More specifically, the project is strongly embedded in Peter Kauffman's five dimensions of critical-contemplative pedagogy:

1. Establishing a foundation of non-duality
2. Promoting an awareness of interdependence
3. Encouraging us to embrace impermanence
4. Fostering intentionality
5. Grounding the political with the personal.

I was also inspired by coaching practices (more specifically silent coaching activities). Throughout the project, I reflected on the type of questions I was asking myself (open or closed).

I have come to realise the importance of the dialogue one maintains with oneself, and how to go about fostering positive inner-conversation.

I hope my project is consumed in different ways, but would like to stress that my Feminist Library is simply my personal example of how one could use the Library template. It is the medium of this project and the concept of the Library that I invite everyone to engage with, consume and use according to their very own desires and needs.

*Kind regards, Electra.*

# Introduction: the library metaphor

## A space of endless change

I was gifted a book recently called *The Midnight Library* by Matt Haig. The book starts off with a quote: 'Between life and death there is a library, and within that library, the shelves go on for ever. Every book provides a chance to try another life you have lived' (p.3). The library is a space of possibility, change and escape. It holds an infinite amount of lenses through which your perception of reality is altered. It is also, in itself in constant evolution: books are consumed, borrowed, handed back, misplaced, given, taken, thrown away, or kept. The space is fundamentally characterised by an element of impermanence.

## A physical representation of the mind

At my grandad's funeral a few years ago, a family friend made a comment that stuck with me: 'when a mind dies it feels like a library has burned down'. The library is a space of learning, as well as a physical, tangible collection of human thoughts. It is a store of human knowledge.

## The private and the public

A public library can be as personal as a personal library can be public: it is entirely dependent on your relationship with the space in question. A public library can become an intimate space, into which you escape to discover stories that you hold intimately. The major difference is, of course, the capacity one has to curate one's own collection of books. You have the power to change and tailor your own library. To organise it according to your own chosen factors. You change the library whilst its content simultaneously changes you. Just as a bookshelf in a home may remain untouched, having been built only for decoration.

## Word association

What do you associate a library or a book with? A memory? A person? A time? A place? An event? A feeling? An emotion? A topic? An object? An idea? A different perspective? Change? Association is not linear.

## A loud silence

Filled with stories, thoughts, opinions, ideas, facts, the library must be one of the loudest physical places to exist. It is, literally, filled with words. Yet, it is traditionally a silent space. Silence must be held in order to hear the voices that are otherwise unheard. It is a space in which an infinite amount of inner-conversations can take place, where words are spoken in silence.

## Don't judge a book by its cover

The other day, I came across the Human Library Organisation. This charitable association is literally a library of people: 'Every human book from our bookshelf, represent a group in our society that is often subjected to prejudice, stigmatisation or discrimination because of their lifestyle, diagnosis, belief, disability, social status, ethnic origin etc' (The Human Library Organisation, 2021). The charity aims to tackle diversity and inclusion by giving the public access to human books that are openly telling their story and I found this initiative fascinating. In the literal and metaphorical sense, a library is a space of hospitality, humility, and generous listening. It pushes you to stop judging, to reflect and to have patience.

## My feminist library

I have used the library template and concept to build my Feminist Library, a collection of thoughts I hold on feminism at this current moment in my life.

These ideas that I happen to hold have been brought about by what I call prompts: external stimuli that provoked a thought, a new idea or an inner-conversation with myself.

The bookshelves in my virtual library are in fact two bookshelves in the house I grew up in. They are mostly filled with books I was gifted when I was young, or books I read as part of my school curriculum.

I am not inscribing my thoughts forever onto these books: my ideas are fleeting, and I expect to look back on my project in as little as a few months time with a new and different perspective on my writings.

I invite you to browse through my Feminist Library.

My intentions for this specific project were to create a critical and contemplative space, where I can freely and tangibly articulate my thoughts and feelings on Feminism right now. I invite everyone to engage with the Library template (there are no limits to my intended audience).



The Library 





TRUST THE PROCESS

EGG FACING COMING OF AGE

FEMINISM AGAINST ITSELF

CLICK ON THE BOOKS WITH WHITE TITLES ON RED SPINES FOR SOME THOUGHTS ON FEMINISM...

 back to start

afterword 



DIFFERENCE IS SCARY

AFRAID TO MOVE

SHOULD WE CHAT?

IS INIMIF BAD

LEGALISED ABORTION

EXPECTATION

HOW TO BUILD A GIRL



‘  
*I embrace the label of bad feminist because I am human. I am messy. I am not trying to be perfect. I am not trying to say I have all the answers. I'm not trying to say I am right. I am just trying - trying to support what I believe in, trying to do some good in this world, trying to make some noise with my writing while also being myself [...]*

Gay, R. (2014) *Bad Feminist: Essays*.

### **What is authenticity? Authentic activism and performative activism?**

Authenticity is the honest (or 'true') outer-manifestation of your inner-self. I associate authenticity with a form of honesty, in which there is an alignment of your consciousness and intentions with your physical expressions. Authenticity and its supposed opposite, performativity, are characteristics used to describe, criticise or validate activist actions. Performativity encapsulates the concept of superficiality, in that an action's main purpose is not to benefit the greater social cause, but to maintain a persona and appearance.

### **Achieving authenticity is not easy, But judging it is even harder.**

What do you believe in? What do you want and why? These are difficult questions that not everyone has an answer too. Being in touch with one's inner-self takes time, work and intentionality. Acting authentically is difficult, not to mention the fact we are constantly changing as beings in a world that is also simultaneously in evolution. Given the fact our internal and external nature is underpinned by change, how can we be expected to consistently stay authentic? It is a high bar to judge others against, as well as an unreasonable one. According to this perception of authenticity, one would only be capable of judging oneself. And this comes with its own complications: is it even possible to be an impartial self-judge?

### **My experience with feminism and authenticity.**

I struggle with the fact that I am not always able to articulate why I feel so strongly about feminism. First of all, I am happy to admit that I am confused. I don't know where I stand on all feminist topics, and I can't always back up points that I do truly believe in, with strong arguments that would 'validate' my authenticity. This project is the living proof of this: my thoughts are not linear, and I am sure my work is composed of contradictions and unanswered questions. The immense pressure placed on the 'authenticity' of activism leads me to feel like somewhat of an imposter. How can I call myself a feminist if I am unable to 'prove' my commitment to the cause? Especially, as I sometimes consciously act in ways that I deem myself anti-feminist. This doesn't change the fact that my inner-self is still in line with the feminist view I hold. 'Actions speak louder than words' people say, but I would argue that this is not always the case.

### **Going forwards?**

I try to distance myself from this vision of my external manifestations being the sole 'proof' of my authenticity. My intention is to strive to be authentic. I believe it is not something that we should be judged against, but rather something to be encouraged and discussed. Acting performatively is in the end, at your own loss. Engaging in acts with intentionality and honesty is the key to finding inner-peace and creating social change.



## **A**cademic Feminism Against Itself

Wiegman, R. (2002)

Last year, I read an article entitled 'Academic Feminism Against Itself' (2002) by Robyn Wiegman. The article discusses the tension between feminism as a social movement and 'academic feminism', the educational and theoretical realm of feminist studies. To briefly summarise, feminist scholars argue that academic feminism 'draws attention away from the political' and has 'become divorced from its activist roots' (Wiegman, 2020). Additionally, they argue that it is rooted in academic institutionalism (which is the very thing it should stand against). This got me thinking about two underlying questions. How is the social movement related to academic knowledge production? And can you have a non-instrumental relation to knowledge production?

I have found studying feminist theory in an academic setting to be essential to my contribution to the social movement. Both have been fundamental in the forging of my intentions and the construction of my opinions. My learning of theory has influenced my practice, just like my practice has, in return, influenced my conception of theory. In my opinion, it is the way we are taught to receive and utilise knowledge in the traditional educational setting that is, more than anything else, creating a disparity between the theoretical and the practical.

Learning about critical-contemplative pedagogy as well as being part of a community in which its principles were followed has opened my eyes to the many ways in which knowledge production can be 'non-instrumental'. This form of education, is almost a social movement in itself: mixing the political with the personal by promoting self-awareness, intentionality and critical thinking. My Change module this year utilised this pedagogy within an academic institutional setting, proving that social change can arise through academia.

### Notes to myself

The formality of traditional transmission of information is misleading. Not everything is true or false. Always think critically and creatively.

When it comes to feminist theory, it is important to remember that everything is to a degree, someone's own interpretation of a situation. This idea is as scary as it is freeing. Simone De Beauvoir's uses a phenomenological approach in her novel *The Second Sex* (1949), meaning she uses her own life to help frame her arguments and understanding of women's secondary position in society. I remember thinking: don't we all live our lives from a 'phenomenological approach'? We view everything through our individual lens. All knowledge is therefore personal.

Which brings me to focus on my own interpretation of theory. Awareness, particularly self-awareness, is key. Theory can be used as a 'prompt', just like the one's that make up this library.



‘*That chain of relationships made me think of how connections are made - you read a book, you meet a person, you have a single experience, and your life is changed in some way. No act, therefore, however small, should be dismissed or ignored.*’

Zinn, H. (1994) *You Can't Be Neutral on a Moving Train: A Personal History*.

### **The individual versus a systemic issue**

The patriarchal society in which we exist is a complex systemic issue. It is deeply embedded in every aspect of our society and world as we know it. So where do I, stand as an individual within this massive oppressive system? What place do we hold and what power do we really possess, individually, to actively combat and solve such issues? Realistically, our personal actions will (probably) not end up changing the world. By being a feminist, and acting in ways that I believe challenge the status quo and contribute to positive feminist change, I (Electra, 21) will not be making a huge dent in the patriarchy. Unfortunately.

I struggle with this thought. I can find it at times difficult and demoralising to acknowledge the powerlessness I hold as an individual, in the face of such a problem that isn't just much bigger than me, but completely underpins the world that I know and inhabit. I exist within the problem. I am an ant in the solar system. How do I cope with this idea? How do I stay hopeful, whilst acknowledging what I am realistically capable of achieving and contributing to the feminist movement?

### **Trust the process**

In the United States, democrats Raphael Warnock and Jon Ossoff won the Georgia Senate races this new year. This is a historical event: Warnock has become the first black senator of the state of Georgia (making him the 11th black senator in US history) and Ossoff the first Jewish senator from Georgia (BBC News, 2021). Following this win, I read an Economist article entitled '*Reconstruction reshaped America along lines contested today*' (2021). The article recounts the historical story of white supremacy in the American South and the battle for racial justice, from the 1873 Colfax Massacre to the presidency of Donald Trump, and the civil-rights movement in the 21st century. This movement started over 150 years ago. 150 years of fighting, of small wins but mainly inhumane, horrific losses. And just a few days ago, a man of colour was elected in the southern State of Georgia, that has been up until now, known for its history of racist rule and white oppression.

This made me realise, the perhaps simple but important reality of change: it takes time. Change can be a non-linear, lengthily process. In today's fast paced world, change often seems sudden and unexpected, sweeping you off your feet. However with regard to social transformation, change is in fact the result of years, if not centuries, of individual work. I find this to be one of my biggest sources of motivation. One must 'trust the process': the actions one takes, as insignificant as they may seem in the grand scale of things at that very moment, will eventually become significant. Change is not always rapid. It takes time, so keep going.



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*I freeze, afraid to move.*’

‘Is This Egypt’s #MeToo moment?’  
BBC Sounds (2020)

### **Fear and restriction**

Women, again and again, are frozen by fear. This fear can be paralysing, preventing you from moving forward as you dread the implications of the act in question. But fear may also take the form of a dark cloud in ones mind, that prevents one from being able to think peacefully and judge a situation to the extent one would like to. It blocks you from moving, whilst simultaneously stopping you from figuring out what the adequate and 'right' action to take in that moment would look like.

'I have been sexually harassed, in my local supermarket. I freeze, afraid to move. I don't know who to call, how to respond, what to do?' explains Salma El-Wardany, describing one of many incidences she has faced as an Egyptian woman (BBC Sounds, 2020). 'Plus, this kind of thing happens everyday' she adds.

This idea of immobilisation, reminded me of a 2017 Stanford University Project I came across last year, as I was researching the effects of the built environment on women's perception of safety in cities. This large scale, activity data analysis recorded women and men's activity (in steps taken everyday) across 46 countries. The results were quite shocking. There is a wide spread gender gap in activity: women tend to walk significantly less than men. The United Kingdom, out of the 46 countries, had the tenth biggest activity inequality gap between genders. Egypt ranked fourth (Activity Inequality, 2017). So, why do women walk less? Because they are scared of the possible, mainly gender-related repercussions this simple, human act may have. As the project points out, this reduced activity in women has major negative global public health consequences (linked to an increased chance of obesity). It also struck me that symbolically, this inequality is representative of a lack of 'space' for women. Women have less space to harness, exist and assert themselves in. Fear confines them within a restrictive space.

### **Immanence and transcendence**

Metaphorically as well as literally, fear reduces women's ability to move and to change. They find themselves stuck in a state of immanence. Simone de Beauvoir (1949) uses existentialism to describe this experience. Women are born into a world, a 'situation' that comes with a priori context (laws, people and relations). There is no way to think these realities away, they are inherent and linked to consciousness. However, according to her existentialist perspective, transcendence is the key to freedom. It represents acting and doing, and is the key to freely being in the world and breaking the realm of immanence. Every human is responsible for their own actions, and is radically free. Choosing to deny this freedom is a result of not willing to take responsibility for one's own actions.

### **How do you transcend fear?**

I have come to believe that overcoming this feeling is not always possible. Most of the time, all you can do is learn to manage and take control of it, by coming to terms with your own agency. When confronting the feeling of fear itself, you are able to start working out what agency you have over managing it and eliminating its causes. You have control over how you respond to situations, your behaviour, what you focus your attention on, and the meaning you choose to assign to each situation. You can't have control over others perceptions of yourself, or the behaviour of anyone else outside of yourself. Therefore, Understanding yourself and the feelings you experience constitutes a preliminary step towards the transcendence of your frozen state. And movement, in any form it may take, is always the start of real change.

*'It is in the knowledge of the genuine conditions of our lives that we must draw our strength to live and our reason for acting.'*

*The Second Sex, Simone de Beauvoir (1949)*



**A**rgentina legalises abortion: landmark for women's rights.

The Guardian (2020)



(The Guardian, 2020)

**30/12/2020**

A single crack,  
sealed with the melting  
knowledge and  
freedom  
fertile in warmth and glow.  
A choice made,  
a light shone into the abyss:  
What is human but a choice.



**A** woman coming of age, entering adulthood and thinking about traditional, societal female conventions.

A forever dear  
hold on tight,  
never let go.  
You mustn't be alone.  
Your name must change to  
sedate the human seed.  
What are her feelings in  
Anything but weakness?  
bask in the sunlight,  
Dawn is forever fleeting.  
The relinquishing of womanhood.



‘*Community must not mean a shedding of our differences, nor the pathetic pretence that these differences do not exist.*’

Lorde, A. (1984) *‘The Master’s Tools will Never Dismantle the Master’s House.’*

### **Addicted to familiarity and co-dependency**

Difference is scary and we tend to stay far away from it. We are attracted to familiarity. Unconsciously or consciously, we might notice our tendency to repeat childhood patterns in relationship dynamics and choose to surround ourselves everyday with people who have familiar traits to us. Familiar feels safe: it's a fundamental human survival instinct. However, change necessarily involves the unknown, and we must come to terms with this reality. The simplest, most rewarding and healing way to do so is through embracing interdependence. How can we become conscious of this innate search for familiarity, and reprogram ourselves to look for and embrace difference? Exploring these questions has been essential to my personal growth and contribution to feminism.

### **Moving away from a mindset of co-dependency to interdependence**

What is interdependence? I interpret this term as the action of setting boundaries. It is the act of learning to view and understand yourself as a whole person, a prerequisite to being able to fully care for and love others. Interdependence implies safety, respect and open communication (The Holistic Psychologist, 2021). It is the healthy appreciation of others, and the understanding that relationships are spaces of mutual evolution. Fully embracing interdependence therefore constitutes a necessary prerequisite to progress, evolution and change.

### **Liberal Arts and Sustainability**

Since coming to university, this idea of embracing difference has completely changed my way of thinking. Liberal Arts is a degree that revolves around the appreciation of difference. Disciplines and fields are recognised as individual entities and respected as such, yet at the core of this degree, is the acknowledgement of the value found within the intersectionality of knowledge. Liberal Arts is about embracing difference and using it to foster

individual and communal progress and learning. I have chosen to focus my degree on Sustainability, which like feminism, is a field and movement that I feel a strong sense of purpose towards. Sustainability, in theory and practice, is a perfect illustration of the need for interdependence. The concept itself can't be simply explained: it has many competing definitions that vary depending on context and the perceived nature of the problem at hand. It spreads across all 'traditional' disciplinary fields of knowledge, and therefore approaching it from just one of these would be massively reductive and misleading. The concept of sustainability and the accompanying social movement, requires a new way of thinking and learning: a new educational framework that promotes holistic, trans-disciplinary and collaborative approaches. We need a state that values the power of interdependence.

### **Towards a state of feminist interdependence**

Feminism works in the same way as Sustainability or Liberal Arts does. We are all different: but we come together in a space of understanding that relationships are spaces of mutual evolution, respect and learning, crucial to our personal growth and change in all its forms. With this in mind, I try to stay mindful of my habits and natural tendencies to stick to the known, the comfortable. I remind myself that familiarity doesn't always equate to safety. I try to work on setting my own boundaries, and respecting others. I tell myself that exposure to the new will drive progress and growth.

*‘You can begin with the assumption that you like and respect each other even though you don’t agree about everything, and you can build on that. And you can know that, at the end of the conversation, it’s quite likely that you’ll both think something pretty close to what you both thought at the start. But you might at least have a deeper appreciation for the other person’s point of view, and that turns out to make it easier to accept the outcome, whether it’s the outcome you favour or the outcome the other person favours’.*

Appiah, K.A. (2019) *‘Friendship and the Democratic Process.’*



‘

*It is up to us, where we live, to start having the conversations we want to be hearing and creating the realities we want to inhabit.'*

On Being. (2021) *'Better Conversations Guide: A Starter Guide.'*

### Should we chat?

Conversations with others have been fundamental in my understanding of Feminism. A conversation is a comprehension and learning exercise: it involves a balance of listening, answering and giving attention. It involves more than anything, a heightened sense of awareness. I have found that all meaningful and intentional conversations I have are simultaneously 'identity conversations': conversations I have with myself about what a situation means to me (Thompson, 2020).

should we chat  
about this  
or just  
leave it?  
it is not an open book.  
it is what is set  
in stone;  
concrete fidelity.  
soon,  
they will listen.



## **E**xpectation

Haig, M. (2020) *The Midnight Library*.

*'Nora had always had a problem accepting herself. From as far back as she could remember, she'd had the sense that she wasn't enough. Her parents, who both had their own insecurities, had encouraged that idea.*

*She imagined, now, what it would be like to accept herself completely. Every mistake she had ever made. Every mark on her body. Every dream she hadn't reached or pain she had felt. Every lust or longing she had suppressed.*

*She imagined accepting it all. The way she accepted nature. The way she accepted da glacier or a puffin or the breach of a whale.*

*She imagine seeing herself as just another brilliant freak of nature. Just another sentient animal, trying their best.*

*And in doing so, she imagined what it was like to be free.'*

(Haig, 2020:143)

I have come to realise, recently, the power of the act of acceptance and self-love. It is more than a change in mindset at an individual scale. It is a powerful act of feminist rebellion.

It is a demonstration of:

mental strength and resistance

intentionality

boundary setting

introspection and reflection

observation

respect

analytical skills

and self-preservation.

And I wonder why these are not skills that are primarily valued in our society. The world can prevent us from engaging in change by keeping us tired and overwhelmed. Productivity is not the be all and end all: it is not a measure of self worth nor capability, especially when it comes to fostering personal and social change.



# Afterword

## How do I retrospectively feel about the project?

I realise that this project is bigger than me, and that I will never be able to finish it. However I have come to accept this fact. Due its changing and fleeting nature, this is actually the beauty of it. It is unfinished and imperfect, and that is enough.

In retrospect, producing this project was quite literally, my way of answering my own needs. It has been an unrestrained space, in which I have been able to express my otherwise unheard inner thoughts. On the whole, it has been an incredibly freeing experience, that has made me realise the importance of fostering one's own creativity and the power and possibility that comes along with this.

I have, with difficulty, pushed myself to let go of the project. I think this was essential for me to gain a complete understanding of what it is/has become, and comprehensively evaluate its success and limitations.

To sum up, this project has given me a sense of creative fulfilment. It has provided me with unlimited space to express, observe, contemplate and organise my thoughts on Feminism. The library template has given me an even greater sense of gratification. The idea in itself is timeless, and I can go back to it and use it whenever I may need. Having given birth to this project and cared for it, I now feel like I am the one that is being cared for: I need it more than it needs me.

## What was I seeking to do?

As I discussed in my introduction, my intentions for this project were to create a template that could be used as a safe and unrestrained space of reflection. The space itself was underpinned by change in all its forms, and was expected to grow together with the person using it. I was personally seeking to use it in order to better understand myself, including my feminist self. I was looking to build a tangible yet temporary collection of personal resources, that would allow me to actively progress in my feminist journey.

I was seeking to create a space that was universally inclusive, yet could be used and tailored according to individual or community needs and desires.

## Evaluating its success and limitations.

According to the intentions I set myself, The Library concept in itself was successful. Of course, it has not yet been utilised or shared with anybody else but myself, and therefore I cannot say with certainty that it will accommodate the needs of others. My feminist library was successful, but not in the same way I intended it to be. More than anything else, the space was one of discovery: I surprised myself.

## Limitations of the work:

- Formatting: in hindsight, I could spend another year working on a beautiful virtual library. Due to time pressures, I could not spend as much time as I would have liked to on this process.
- Due to the pandemic, I had reduced access to different types of resources.
- Personal bias: I found this project incredibly useful at this point in my life. But will everybody else? I can't project my own needs and desires onto others.
- Acknowledging my own privilege: I am privileged to be able to spend time creating such a project, and invest energy in something that brings be additional joy and fulfilment in my life. Not everyone has the privilege to be able to do so.

## What does change mean to me?

### What I have learnt from my Feminist Library:

- Change requires striving to be authentic: to engage in acts with intentionality and honesty.
- Change is underpinned by both theory and practice. Both should be approached with critical thinking and self-awareness.
- Change is a lengthy process. Motivation can be found within this understanding.
- Change is movement, and transcending fear induced restriction starts with introspection.
- Change is freedom: it is possibility and choice.
- Change is emotional and constitutes a necessary part of life.
- Change relies on interdependence: a state that fosters relationships of mutual evolution, respect and learning.
- Change starts with a conversation.
- Change requires power, which stems from self-preservation and self-love.

### What I have learnt from The Library Template:

- Change is impermanent.
- Change is non-linear.
- Change is part of us and the world around us. We are 'non-linear' beings, we are impermanent, we are in constant evolution. We literally and metaphorically embody change.



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back to start 