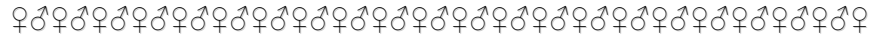


Sociology/Anthropology 395
ETHNOGRAPHY OF REPRODUCTION
Fall 2009, Carleton College
T/Th 1:15-3:00, Leighton 303

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Office: Leighton 233, x4113
Office Hours: T/Th 3:15-4:15,
W 12:15-1:15, and by appt.



ETHNOGRAPHY OF REPRODUCTION

Course Syllabus

I. COURSE DESCRIPTION

Reproduction is a central issue in theories of gender stratification cross-culturally. Reproduction is both a most intimate topic for individuals, and one of great concern for states and international organizations formulating population policy. This seminar explores the meanings of reproductive beliefs and practices in comparative perspective. Our comparison focuses on (but is not limited to) ethnographic examples from North America and from sub-Saharan Africa (contrasting societies with relatively low fertility and high utilization of technology with those exhibiting mostly high fertility and low utilization of technology). Two themes run throughout the course to best examine the role of reproduction in social and anthropological theory. On the one hand, we explore how reproductive beliefs and practices produce and transform the multiple identities that define persons and groups (regarding gender, sexuality, culture/ethnicity, citizenship, and class). On the other hand, we investigate the relationship between reproductive beliefs and practices and the concept of agency. We look at the social construction of “choice” and choosers regarding decisions to conceive or not to conceive, to bear or not to bear children, and the timing of these events. We examine the topics of abortion activism, social vs. biological entry into motherhood, birth practices and symbolism, stratified reproduction, medical citizenship, infancy and sociability, indigenous theories of procreation and belonging, reproductive insecurity, infertility, assisted fertility (new reproductive technologies), pre-natal diagnosis, contraception, “bodily husbandry,” and “retirement” from childbearing.

The class will be run as a seminar. A small amount of lecturing will accompany professor and student-led discussions. There is a lot of room for student input into the shape of daily class sessions. We will also benefit from guest lectures. Prior experience in anthropology and either gender studies, medical anthropology, or African studies is assumed. Pre-requisites for the course are SOAN 110 or 111, *and* one of the following: SOAN 226, 262, 260, 130, or WGST 205.

II. COURSE MATERIALS

A. Required Texts (available at bookstore)

Bledsoe, Caroline (2002) Contingent Lives: Fertility, Time, and Aging in West Africa.

Davis-Floyd, Robbie (2003) Birth as an American Rite of Passage (2nd ed).

Feldman-Savelsberg, Pamela (1999) Plundered Kitchens, Empty Wombs: Threatened Reproduction and Identity in the Cameroon Grassfields.

Ginsburg, Faye. (1998) Contested Lives: The Abortion Debate in an American Community (2nd ed).

Gottlieb, Alma. (2004) The Afterlife Is Where We Come From: The Culture of Infancy in West Africa.

Johnson-Hanks, Jennifer. (2006) Uncertain Honor: Modern Motherhood in an African Crisis.

B. Reserve Readings

All required article-length readings are on e-reserves at Gould Library. Access them through the library webpage, using the password SOAN.

III. COURSE REQUIREMENTS

A. Attendance and Participation: This is a seminar class. Attendance is important because your very presence adds something to class. More importantly, the way you are present and participating makes a difference in how both you and other members of this seminar learn. There are many ways of participating: questioning, commenting, listening carefully when other students ask questions or propose a new or different way to think about the materials we are studying, eye contact, nodding. We should all honor and encourage these different forms of participation in each other. I hope and expect that everyone will participate verbally by at least the second week of class. Please let me know *before* class, if possible, if and why you will be absent. (10%)

B. Discussion Starters: Based on your reading of assigned texts and the way you relate these to other readings or issues, prepare a small set of questions to start class discussion for a day. Each student will do this around four times, depending upon the size of the class. (15% total)

C. Topic Statement and Preliminary Bibliography for Final Project: Hand in one paragraph describing the topic you have chosen for your final project (see F., below). Attach a ca. 10-item preliminary bibliography, written in anthropological citation style. Bibliographies should include both books and research articles from scholarly anthropological (perhaps also sociological, demographic, gender studies, and medical social science) journals *Please indicate which option you plan to choose for the final project.* Due **Oct. 8 (Week 4)**. (10%)

D. Book Reviews: After examining some examples of book reviews in professional anthropological journals, you will write a two to three page book review worthy of submission to a journal. I will give you a letter of request (as do journals) and a set of criteria to follow. The book you review should be a recent and meaningful anthropological work related to your final project. Due **Oct. 29 (Week 7)**. (20%)

E. Theoretical Focus Statement for Final Project: Hand in a one page discussion of the theoretical focus you will use in your final project. What key questions regarding reproduction and social theory will you address? What is the relation between these questions and the empirical materials you are using in your project? *At this time you should also finalize, in writing, which option you have chosen for your final project.* Due **Nov. 5 (Week 8)**. (10%)

F. Final Project: Your final project should be on a topic of your choice relating to the ethnography of reproduction. If you wish, feel free to reach beyond the cultures and geographic areas dealt with in this syllabus. Keep in mind your own experiences and interests; I hope the work you do on this project will help you in other endeavors both at Carleton and beyond (e.g. comps, Fulbright applications, graduate school, non-profit work). While using sources from other disciplines is fine, and in many cases desirable, the project *must* use contemporary anthropological writing from prominent professional journals and presses. In evaluating the final project, I look for thoroughness and imagination in both topic development and library research skills, synthesis of materials, critical analysis, and use of anthropological concepts.

There are two options for your final project, both of which require similar, and extensive, library research. Option One is a fifteen to twenty page term paper. Option Two is an eight to ten page research proposal (submittable to a major funding source, such as the Social Science Research Council or the National Science Foundation, accompanied by an extensive annotated bibliography. Specific guidelines for the research proposal will follow early in the term. Due **Wednesday, Nov. 18, at 3:00 p.m.** (30%)

G. Oral Presentation of Final Project: The last class session will be devoted to oral presentations of the final projects. We will run this session as a professional workshop. Paper writers will “teach” their topic to the class, through formal presentation followed by Q/A discussion. Proposal writers will similarly present their topics in a mock research funding interview. The rest of the class will serve as a panel of NSF, SSRC or Fulbright reviewers, generating a Q/A discussion. (5%)

H. Academic honesty: Cite correctly (see style sheet below, or use the American Ethnologist option found at: <http://apps.carleton.edu/curricular/soan/resources/citation/>) and do not plagiarize (see <http://webapps.acs.carleton.edu/campus/doc/honesty/>).

I. Citation norms: A brief guideline for anthropological citation style is included in this syllabus. You are *required* to follow it. This is part of professional practice; since this is an anthropology seminar, you will write like an anthropologist.

J. Deadlines and accommodations: Students with *disabilities or other concerns* that affect their ability to participate fully in class or to meet all course requirements are encouraged to bring this to the attention of the instructor at the beginning of term so that appropriate accommodations can be arranged. **Deadlines are deadlines**, including presentations for which you have signed up. Nonetheless, if you talk to me *beforehand* about extenuating

circumstances, I am not an ogre and will accommodate your needs by negotiating a new due date within the realm of fairness. *Departmental policy is to subtract one letter grade per assignment for each day that assignment is late.*

IV. ANTHROPOLOGICAL CITATION STYLE

In papers for this and other anthropology classes, you should use the correct citation style, following the major professional journals, *American Anthropologist* and *American Ethnologist*. **Following this style is a requirement.** An online guide is available via the SOAN Department website (use the *American Ethnologist* style found at <http://apps.carleton.edu/curricular/soan/resources/citation/>). An even more complete guide is available from the American Anthropological Association: http://www.aaanet.org/publications/style_guide.pdf (reference style is on pp. 10-14 of the AAA document; this is the most up to date source for citation style). Ask if you have questions. A summary of this citation style is below:

In the course of your text, you should cite authors whose ideas you use with their last name and the date of publication, and can even include more than one citation if you got the idea from more than one source (Ginsburg 1989; Ginsburg and Rapp 1991). If you quote an author, e.g. that “the powers of village women... [do not] provide women with the last word,” (Harding 1975:308), you include the page number(s). It is preferable to include page numbers for specific ideas, even if you are not quoting. Note the placement of punctuation, and that the citation and period/comma are outside of the quotation marks.

References Cited (not “Bibliography”), placed starting on a new page at the end of your text, does not include any publication not cited in the text. All entries must be listed alphabetically by last name of author, and chronologically arranged for two or more titles by the same author. Nothing, except “in,” is underlined in References Cited. The layout should be as follows:

1) for a **journal article**, showing the volume and issue numbers, and page numbers (N.B.: Only the first word of the title, and first word after a colon, are capitalized):

Becker, Gay

1994 Metaphors in disrupted lives. *Medical Anthropology Quarterly* 8(4):383-410.

2) for an **article in a book of collected essays** (Except for first words and proper nouns, article title is lower case, book title is capitalized):

Harding, Susan

1975 Women and words in a Spanish village. *In* *Toward an Anthropology of Women*. Rayna R. Reiter, ed. Pp.283-308. New York: Monthly Review Press.

3) for a **book** (title is capitalized; date, place of publication [use the first one listed], and publisher all included):

Riedmann, Agnes

1993 *Science That Colonizes: A Critique of Fertility Studies in Africa*. Philadelphia: Temple University Press.

4) for **internet** sources: include the entire URL as well as as much author, date, and publisher information as possible. The point is to let the reader find what you have found, and to let the reader assess the quality and context of the source:

United Nations.

2009 Revision of the World Population Estimates and Projections.
[Http://www.popin.org](http://www.popin.org).



SCHEDULE OF TOPICS AND READING ASSIGNMENTS

SUMMARY OF TOPICS

Theorizing Reproduction
Abortion: Reproductive Rights and Choices
Entry into Social vs. Biological Motherhood
Birth, as a Rite of Passage and as Site of Control and Resistance
Birth, Medical Citizenship, and Stratified Reproduction—aspects of belonging
Reincarnation, Reproducing the Culture of Infancy
Reproductive Insecurity: Worrying about Human and Social Reproduction
New Reproductive Technologies
Contraception, Aging, and the Contingent Life Course

DAY BY DAY

Week 1

T Sep 15 **Introduction**

Th Sep 17 **Theorizing Reproduction**

In what ways are human and social reproduction distinctive, and in what ways do they relate to each other? What is the relationship between human reproduction and social identities? What is the relationship between human reproduction and gender stratification? With what different perspectives have anthropologists approached the issue of reproduction?

Meillassoux, C. (1972) From reproduction to production. *Economy and Society* 1:93-105.

Ginsburg, F. and R. Rapp (1995) Introduction: Conceiving the New World Order. *In* *Conceiving the New World Order*. Ginsburg and Rapp, eds. pp. 1-17. Berkeley: University of California Press [G&R].

Rapp, R. (2001) Gender, Body, Biomedicine: How some feminist concerns dragged reproduction to the center of social theory. *Medical Anthropology Quarterly* 15(4):466-477.

[Highly recommended for those with an interest in anthropological demography:

Greenhalgh, S. (1995) Anthropology theorizes reproduction: Integrating practice, political economic, and feminist perspectives. *In* *Situating Fertility*. S. Greenhalgh, ed. Pp. 3-28. Cambridge: Cambridge University Press.]

[Recommended: Weiner, A. (1995) Reassessing reproduction in social theory. *In* G&R, pp. 407-424; Townsend, N. (1997) Reproduction in anthropology and demography. *In* D. Kertzer and T. Fricke, eds. *Anthropological Demography: Toward a New Synthesis*, pp. 96-114. Chicago: University of Chicago Press.]

Week 2

T Sep 22 **Abortion**

Abortion has been the focus of women's struggle for reproductive choice and reproductive rights in the U.S. in recent years. This book focuses particularly on the role of personal life histories in becoming a "pro-choice" or "pro-life" activist. What links can you discern between the reproductive life stories of these Fargo activists and broader issues regarding the relationship between human reproduction and social reproduction? Does anthropology offer any tools in seeking a middle ground in this increasingly polarized debate?

Ginsburg (1998 [1989]) *Contested Lives: The Abortion Debate in an American Community*. Berkeley: University of California Press. (pp. 1-110)

Short presentation by prof on her own work on abortion strategies of elite vs. non-elite women in urban Cameroon.

Th Sep 24 **Medical Anthropology at the Intersections: Society for Medical Anthropology 50th Anniversary Meeting, Yale University**
(Professor absent ☹)

Guest speaker: Kristin Partlo, Social Science Reference Librarian

Films: choice/selections from: **Abortion Stories, When Abortion Was Illegal, I Witness**

Please use this early hiatus to get ahead in your brainstorming and reading toward your final projects, and to read ahead (very much reading between Tuesday and Thursday for next week, when SOAN comps proposals are also due!).

Week 3

T Sep 29

What different voices can we discern regarding the risks of reproduction and women's disproportionate burden? How is gender stratification differently construed by activists on both sides of the abortion rights debate? How does the issue of abortion bring the relationship between human reproduction and assumptions about gendered roles in social reproduction into sharp relief? Can we fruitfully connect abstract and aggregate notions such as social reproduction to the concrete particulars of Ginsburg's life history approach?

Ginsburg (1998 [1989]) *Contested Lives: The Abortion Debate in an American Community*. (pp. 111-end)

[Recommended: Bleek (1981) *Avoiding shame: The ethical context of abortion in Ghana*. *Anthropological Quarterly* 54(4):203-209; Luker (1984) *Abortion and the Politics of Motherhood*; Luker (1996) *Dubious Conceptions: The Politics of Teenage Pregnancy*; Petchetsky, Rosalind Pollack (1984) *Abortion and Woman's Choice: The State, Sexuality, and Reproductive Freedom*. NY: Longman; Browner, C.H. (2001) *Situating Women's Reproductive Activities*. *American Anthropologist* 102(4):773-788; Johnson-Hanks (2002) *The Lesser Shame: Adolescent Abortion in Cameroon*. *Social Science and Medicine* 55(8):1337-1349; Rossier, C. (2007) *Abortion: An Open Secret? Abortion and Social Network Involvement in Burkina Faso*. *Sociétés Contemporaines/Reproductive Health Matters* 15:230-238.]

Th Oct 1 **Entry into Social vs. Biological Motherhood**

Culturally ideal life courses as well as an individual's reproductive goals are often quite different from the messiness of actual life histories, which nonetheless get patterned into demographic "facts" and "reproducible" social structures. What are the contingencies that shape young Cameroonian women's entry into social motherhood? How do the concepts of vital conjunctures and horizons help us understand not only the relationship between education and fertility in Cameroon, but also pathways to becoming an activist in the U.S. abortion debate (cf. Ginsburg)?

Johnson-Hanks, J. (2006) *Uncertain Honor: Modern Motherhood in an African Crisis*. Chicago: University of Chicago Press. (Preface, Ch. 1-3, pp. vii-88).

Week 4

T Oct 6

In what ways can ethnography best be used to address political and policy implications of demographic "facts," such as the relationship between education and fertility? In what ways can quantitative demographic work (e.g. on patterns of spacing between first and second births, or on contraceptive use and abortion) inform ethnographic work on the locally-bounded lived experience of reproductive processes?

Johnson-Hanks, J. (2006) *Uncertain Honor*. (Ch. 4-Epilogue, pp. 89-264).

Th Oct 8 **Birth**

Topic statement and preliminary bibliography due!

Fieldtrip & Discussion with Annette Sheldon, director, First Touch Birth Center, Northfield Hospital

In what ways do the experience and social organization of birth serve as a rite of passage? In this segment we explore the role of birth, especially first births, in the creation and transformation of identities. Please come to class with questions for our guest speaker, and with open eyes about Labor and Delivery at Northfield Hospital's First Touch Birth Center.

Davis-Floyd, R. (2003 [1992]) *Birth as an American Rite of Passage*. Berkeley: University of California Press. (Preface to the Second Edition, Introduction, Ch.s 1-4) *N.B. I will try to indicate parts to skim and parts to read more thoroughly, since there is little time between Tuesday and Thursday. However, reading chapter 4, with its explanation of three birth models, is important. Parts of chapter 2 could be skimmed.*

Week 5

T Oct 13 **Birth**

Continuing our exploration of the role of birth in the creation and transformation of identities, what other identities—cross-cutting with gendered identities—are formed through the birthing process? How is birth a site of control, hegemony, and resistance? Does this change when alternatives to hospital birth are created within the American context?

Davis-Floyd, R. (2003 [1992]) *Birth as an American Rite of Passage* (try to finish the entire book; Ch.s 5, 6 and Conclusion are absolutely required).

Film: Hope Reborn: Empowering Families...; All My Babies

[Recommended: Jambai, A. and C. MacCormack. (1997) Maternal Health, War, and Religious Tradition: Authoritative Knowledge in Pujehun District, Sierra Leone. *In* *Childbirth and Authoritative Knowledge: Cross-Cultural Perspectives*. R. Davis-Floyd and C. Sargent, eds., pp. 421-440; Sargent, C. (1990) The politics of birth: Cultural dimensions of pain, virtue, and control among the Bariba of Benin. *In* W.P. Handwerker, ed. *Births and Power: Social Change and the Politics of Reproduction*, pp. 69-80; Fraser, G. (1995) Modern bodies, modern minds: Midwifery and reproductive change in an African American community. *In* *G&R*, pp. 42-58, and many more, e.g. by Jordan, Michaelson, etc.]

Th Oct 15 **Birth, Medical Citizenship, and Stratified Reproduction**

Guest Speaker: Kate Goldade, University of Minnesota

If birth is a rite of passage for both mother and child, what are the social and legal consequences of where a baby is born? To what extent (and how) do mothers (and fathers) strategize the lived intersections between global migration and reproductive events? On the flip side, what strategies and accommodations do mother-employers and their nannies make in divvying up reproductive labors? To what extent do the concepts of stratified reproduction and medical citizenship help us sort out the global, national, and personal politics of birth?

Colen, S. (1995) 'Like a Mother to Them': Stratified Reproduction and West Indian Childcare Workers and Employers in New York. *In* *Conceiving the New World Order: The Global Politics of Reproduction*. Faye Ginsburg and Rayna Rapp, eds. Pp. 42-58. Berkeley: University of California Press.

Sargent, C. (2005) Counseling Contraception for Malian Migrants in Paris: Global, State, and Personal Politics. *Human Organization* 64(2):147-56.

...and we will divide the following articles among class members:

Bledsoe, C., R. Houle, and P. Sow (2007) High fertility Gambians in Low Fertility Spain: The Dynamics of Child Accumulation in Transnational Space. *Demographic Research* 16(12):375-412.

Goldade, K. (2007) "How can they throw me out when the baby is from here?:" Reproduction, Citizenship, and Undocumented Nicaraguan Migrants in Costa Rica. Dozier Paper Award, Department of Anthropology, University of Arizona. Unpublished MS.

Shandy, D. (2008) Irish Babies, African Mothers: Rites of Passage and Rights in Citizenship in Post-Millennial Ireland. *Anthropological Quarterly* 81(4):803-831.

[Recommended, on the globalized politics of stratified reproduction: Chavez, Leo (2004) A Glass Half Empty: Latina Reproduction and Public Discourse. *Human Organization* 63(2):173-189; Willen, Sarah S. (2005) Birthing "Invisible" Children: State Power, NGO Activism, and Reproductive Health among "Illegal Migrant" Workers in Tel Aviv, Israel. *Journal of Middle East Women's Studies* 1(2):55-88; Kannaneh, Rhoda Ann (2002) *Birthing the Nation: Strategies of Palestinian Women in Israel*. Berkeley: University of California Press; Krause, Elizabeth L. (2001) "Empty Cradles" and the Quiet Revolution: Demographic Discourse and Cultural Struggles of Gender, Race, and Class in Italy. *Cultural Anthropology* 16(4):576-609.]

Midterm Break



Week 6

T Oct 20 **Infancy**

Moving our focus from mothers to babies, how does birth, quite literally, serve as a "passage" between different identities? How do religion and practical action combine to reproduce Beng identities?

Gottlieb, A. (2004) *The Afterlife Is Where We Come From* (read through Chapter 5)

Th Oct 22 **Infancy**

Why is stranger anxiety so rare in Bengland? What do "memories" of wrugbe tell us about the colonial and post-colonial experience? How do mundane activities of caring for infants shape multilayered visions of belonging, through time and space?

Gottlieb, A. (2004) *The Afterlife Is Where We Come From* (Chapters 6 through 11)

[Recommended: Goldstein, A., S.C. Watkins, and A.R. Spector. (1994) Childhood health-care practices among Italians and Jews in the United States 1910-1940. *Health Transition Review* 4(1):45-62; van Esterik, P. (2002) Contemporary Trends in Infant Feeding Research. *Annual Review of Anthropology* 31:257-278; Africa (2005, no. 1), special issue on "Collective Memory and Reproduction in Sub-Saharan Africa," guest editor PF-S, including an essay on *wrugbe* and colonial memories by Gottlieb, and on pawnship and childrearing in Nigeria by Renne.]

Week 7

T Oct 27 **Reproductive Insecurity: Worrying about Human and Social Reproduction**

What are the relationships between theories of human reproduction and such basic aspects of social identity as kinship? Do these theories reflect or create gender relations?

Feldman-Savelsberg, P. (1999) *Plundered Kitchens, Empty Wombs: Threatened Reproduction and Identity in the Cameroon Grassfields*. Ann Arbor: University of Michigan Press (through Chapter 3).

Th Oct 29 **Reproductive Insecurity**

Book reviews duel!

How is insecurity concerning human reproduction related to insecurity regarding the reproduction of particular social and cultural forms, of a sense of cultural distinctiveness and group identity? What are

the dimensions contributing to reproductive insecurity? What are the fault lines in society when members of a group debate these topics? Can the anthropology of reproduction be fruitfully related to political anthropology (e.g. the politics of belonging/primary patriotism)?

Feldman-Savelsberg, P. (1999) *Plundered Kitchens, Empty Wombs: Threatened Reproduction and Identity in the Cameroon Grassfields*. Ann Arbor: University of Michigan Press (Chapters 4 through 6).

[Recommended: Feldman-Savelsberg, P., F.T. Ndonko, and S. Yang (2006) *The Social Management of Fetal and Infant Death: Dual Disruptions to Reproductive Lives and Discourses*. *Curare* 29(1):7-15 ; Feldman-Savelsberg, P., F.T. Ndonko, and S. Yang (2005) *Remembering 'the Troubles': Reproductive Insecurity and the Management of Memory in Cameroon*. *Africa* 75(1):10-29; Feldman-Savelsberg, P., F.T. Ndonko, and S. Yang (2005) *How Rumor Begets Rumor: Collective Memory, Ethnic Conflict, and Reproductive Rumors in Cameroon*. pp. 141-158 In: G.A. Fine, V. Campion-Vincent, and C. Heath, eds. *Rumor Mills: The Social Impact of Rumor and Legend*. New Brunswick: Aldine; Feldman-Savelsberg, P. (2002) *Is Infertility an Unrecognized Public Health Problem? An Emic View from the Grassfields of Cameroon*. Pp. 215-232, In: Marcia Inhorn and Frank van Balen, eds. *Infertility Around the Globe: New Thinking on Childlessness, Gender, and Reproductive Technologies*. Berkeley: University of California Press; Feldman-Savelsberg, P. (2000) *Sterilizing vaccines or the politics of the womb: Retrospective study of a rumor in Cameroon*. *Medical Anthropology Quarterly* 14(2):159-179; Feldman-Savelsberg, P. (1995) *Cooking inside: Kinship and gender in Bangangté metaphors of marriage and procreation*. *American Ethnologist* 22(3):483-501; Inhorn, M. (1994) *Quest for Conception*. Philadelphia: University of Pennsylvania Press; Inhorn, M. (1996) *Infertility and Patriarchy*. Philadelphia: University of Pennsylvania Press; Becker, G. (1994) *Metaphors in disrupted lives: Infertility...* *Medical Anthropology Quarterly* 8(4):383-410; Inhorn, M. and F. van Balen, eds. (2002) *Infertility Around the Globe: New Thinking on Childlessness, Gender, and Reproductive Technologies*.]

Week 8

T Nov 3 New Reproductive Technologies: IVF

How do institutions shape the personal experience of "searching for babies" in Egypt and the U.S.? Do personal experiences have the potential to shape institutional arrangements in medicine? Can they make us rethink notions of agency and choice? Do new technologies for assisted reproduction revolutionize kinship and gender ideologies by liberating gender from the constraints of the body (sex)? Or, do they preserve the status quo of gender-sex and biology-kin prescriptions even in the absence of "cooperating" reproductive biology?

Inhorn, M. (2001) *Money, Marriage, and Morality: Constraints on IVF Treatment-Seeking among Infertile Egyptian Couples*. In C.M. Obermeyer, ed. *Cultural Perspectives on Reproductive Health*. Oxford: Oxford University Press, pp. 83-100.

Modell, J. (1989) *Last chance babies: Interpretations of parenthood in an in-vitro fertilization program*. *Medical Anthropology Quarterly* 3(2):124-138.

[Recommended: Inhorn, M. (2006) *'He Won't Be My Son': Middle Eastern Muslim Men's Discourses of Adoption and Gamete Donation*. *Medical Anthropology Quarterly* 20:94-120; Inhorn, M. (2005) *Fatwas and ARTs: IVF and Gamete Donation in Sunni v. Shi'a Islam*. *Journal of Gender, Race and Justice* 9:291-317; Inhorn, M. (2003) *Local Babies, Global Science: Gender, Religion, and InVitro Fertilization in Egypt*. New York: Routledge; Becker, G. (2000) *The Elusive Embryo: How Women and Men Approach New Reproductive Technologies*. Berkeley: University of California Press; Martin, E. (1991) *The egg and the sperm: How science has constructed a romance based on stereotypical male-female roles*. *Signs* 16(3): 485-501; on surrogacy, see work by H. Ragone or E. Teman; on amniocentesis, see work by Rayna Rapp]

Th Nov 5 New Reproductive Technologies: Pre-natal diagnosis

Theoretical focus statement due!

What roles do culture, gender, and collective memory play in pre-natal diagnosis in these three case studies from California, New York, and Germany? How do these cases relate to the concepts of stratified reproduction, vital conjunctures, and horizons?

Browner, C.H., H.M. Preloran, M.C. Casado, H.N. Bass, and A.P. Walker (2003) Genetic Counseling Gone Awry: Miscommunication between Prenatal Genetic Service Providers and Mexican-origin Clients. *Social Science and Medicine* 56(9):1933-1946.

Erikson, S.L. (2003) Post-diagnostic Abortion in Germany: Reproduction Gone Awry, Again? *Social Science and Medicine* 56:1987-2001.

Rapp, R. (1993) Accounting for amniocentesis. In S. Lindenbaum and M. Lock, eds. *Knowledge, Practice and Power*. Berkeley: University of California Press, pp. 55-76.

Film: Baby, It's You; Maybe Baby

[Recommended: Browner, C. and N. Press (1995) The normalization of prenatal diagnostic screening. In *G&R*, pp. 307-322; Browner, C.H. (2007) Can Gender "Equity" in Prenatal Genetic Services Unintentionally Reinforce Male Authority? Pp. 147-164 In M.C. Inhorn, ed. *Reproductive Disruptions: Gender, Technology and Biopolitics in the New Millennium*. New York: Berghahn Books; Browner, C.H. (n.d.) Lessons from California on the Implementation of State-Mandated Fetal Diagnosis In the Context of Globalization. In *Globalization, Reproduction, and the State*, C.H. Browner and C. F. Sargent, eds., Chapel Hill: Duke University Press (forthcoming 2009) (focuses on the role of interpreters); Browner, C.H. and H.M. Preloran (2000) Interpreting Low-Income Latinas Amniocentesis Refusals. *Hispanic Journal of Behavioral Sciences* 22(3):346-368; Browner, C.H. and H.M. Preloran (2006) Culture and Communication in the Realm of Fetal Diagnosis: Unique Considerations for Latino Patients. Pp. 31-44 In Sharpe, N.F. and R.F. Carter. *Genetic Testing: Care, Consent, and Liability*. NY: Wiley-Liss; Layne (1990) Motherhood lost: Cultural dimensions of miscarriage and stillbirth in America. *Women and Health* 16(3/4):69-98; Cecil, R., ed. (1996) *The Anthropology of Pregnancy Loss*. Oxford: Berg; Casper, M.J. (1998) *The Making of the Unborn Patient: A Social Anatomy of Fetal Surgery*. New Brunswick: Rutgers University Press.]

Week 9

T Nov 10 **Contraception, Maternal Morbidity, and Aging I**

When and why do women contracept in high fertility societies? How is the concept of choice, with regard to whether to conceive and when, socially constructed? What interests are at stake regarding local, national, and international social relations? What local interpretations exist regarding contraception and reproductive biology?

Bledsoe, C. with F. Banja (2002) *Contingent Lives: Fertility, Time, and Aging in West Africa*. Chicago: University of Chicago Press. (pp. 1- at least p. 161, preferably p. 249)

Th Nov 12 **Contraception, Maternal Morbidity, and Aging II**

How does the concept of bodily husbandry revolutionize demographic and medical concepts of natural fertility, reproductive life span, and aging? Can it also revolutionize notions of culture and agency with regard to reproduction? What is the value of looking at extremes and exceptions in rethinking maternal morbidity and mortality?

Bledsoe, C. with F. Banja (2002) *Contingent Lives: Fertility, Time, and Aging in West Africa*. Chicago: University of Chicago Press. (finish, through p. 334)

[Recommended: Watkins, S.C., N. Rutenberg, and D. Wilkinson (1997) Orderly theories, disorderly women. In G.W. Jones, et al., eds. *The Continuing Demographic Transition*. Oxford: Clarendon Press, pp. 213-245; Morsy, S. (1995) Deadly reproduction among Egyptian women: Maternal mortality and the medicalization of population control. In *G&R*, pp. 162-176; Boddy, J. (1998) Remembering Amal: On Birth and the British in Northern Sudan. In M. Lock and P.A. Kaufert, eds. *Pragmatic Women and Body Politics*. Cambridge: Cambridge University Press, pp. 28-57; Allen, D.R. (2004) *Managing Motherhood, Managing Risk*. Ann Arbor: U of Michigan Press.]

Week 10

T Nov 17 Final Project Presentations

W Nov 18 **Final Project Due**, no later than 3:00 p.m. in my office, Leighton 233.

♀♂ **Have a Wonderful Break** ♀♂