

# ANTHROPOLOGY OF GENDER

## Course Syllabus: SOAN 226



Winter 2013  
T/Th 1:15-3:00  
Leighton 305  
Carleton College

Pamela Feldman-Savelsberg  
Office: Leighton 233 x4113  
Office Hours: T/Th 3:30-5:00,  
W 11:00-12:00 and by appt.



### I. Course Description

This course examines gender and gender relations from an anthropological perspective. All known societies make gender distinctions, but the content of these distinctions varies from culture to culture. Anthropology studies cultures near and distant to understand and explain how people distinguish among genders in their beliefs and practices. An anthropological approach to gender seeks to demonstrate the role of culture and society in shaping specific gender distinctions, and the ways these gender distinctions in turn affect the culture and social organization of societies around the world.

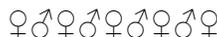
In this course we will discuss such key concepts as gender, status, voice, public and private spheres, hegemony and resistance, and the gendered division of labor. Concentrating on the past third century of gender studies in anthropology, we will look at the intellectual history of these terms and how they have been used to better understand the impact of gender on men's and women's lives and thoughts worldwide. We will examine these concepts using both theoretical articles and ethnographic case studies from Egypt, China, Turkey, various sub-Saharan African countries, Native North America, Papua New Guinea, Malaysia, Indonesia, Thailand, the Philippines and the contemporary U.S.

This course is divided into three parts. Part One examines the history and troubling dichotomies of gender studies, as well as its current impact on debates of wide relevance in anthropology. Parts Two and Three focus on two substantive areas of the anthropological study of gender: first, the role of sex, sexuality, and procreation in creating cultural notions of gender, and second, the impacts of colonialism, globalization/migration, and work-family policies on the gendered relations of production. Following a long-standing debate in the field, we could summarize these two foci as reproduction and production.

By looking at the social construction of gender using a global sample, anthropologists challenge our own ways of thinking and doing. While this challenge is sometimes disturbing, it is also ultimately exciting and even liberating.

### Student Learning Objectives

In this course you will learn the following: SOAN departmental SLO #1. Connect information about historical and contemporary socio-cultural phenomena; #2. Formulate appropriate sociological and/or anthropological research questions about socio-cultural phenomena; #4. Apply sociological and anthropological theory to analyze socio-cultural phenomena; and #6. Draw upon your understanding of historical and contemporary socio-cultural phenomena to engage the world.



## II. Course Requirements

### A. Required Reading

Readings should be completed before the class session for which they are assigned. Think about the issues raised, how they relate to previous readings, to your own life, and to the lives of those you know and care about. Jot down your questions and confusions. See the "Guidelines for Reading and Discussion" at the end of this syllabus.

Readings consist of book length ethnographic monographs (available in the bookstore), and scholarly articles. While reading load is a bit uneven, I try to make it around the equivalent of one book per week. All assigned articles are on reserve in the library (electronic reserves, with paper copies for those that don't scan).

**Required texts** (available in the bookstore) are as follows:

Abu-Lughod, Lila. Writing Women's Worlds: Bedouin Stories

Du, Shanshan. Chopsticks Only Work in Pairs

Moe, Karine and Dianna Shandy. Glass Ceilings and 100-Hour Couples: What the Opt-Out Phenomenon Can Teach Us About Work and Family

Ong, Aihwa. Spirits of Resistance and Capitalist Discipline: Factory Women in Malaysia

*Recommended readings are supplemental texts for those of you with special interest in a particular subject, to use in papers and/or class discussions, or for future perusal. They are not on library reserve. Several copies of Henrietta Moore's useful Feminism and Anthropology, by now 25 years old(!), are available in the bookstore.*

### B. Class Participation (10% of grade)

This is primarily a seminar class, combining discussion of readings, films or slides, and concepts with lecture material that provides background information or clarifies terms. The second half of the last session of each "unit" (generally one week's readings) is reserved for student-led discussion. Student participation in *all* discussions is essential both for your own learning and for that of the other students in class. This requires that you have read and thought about the readings for the day, and that you *listen carefully* when other students ask questions or propose a new or different way to think about the materials we are studying. When we enter the classroom we learn from our readings and from each other through *courteous, constructive debate*.

In *grading* class participation I will take into consideration class attendance and, most importantly, discussing readings and issues in a thoughtful and prepared way.

### C. Think Paper (20% of grade)

Each student is required to write a four-page "think" paper on *one week of readings*. Through a sign-up sheet passed around during the second class session, you get to choose the topic and timing that best fit with your interests and schedule. The reading/thinking paper should demonstrate that you understand the author(s)' goals and the main ideas of the readings, but it should NOT summarize the articles or book. I want to hear your well-supported intellectual reaction, and expect clear, organized, and interesting writing. Concentrate on your *explication and critique of the theoretical significance* of the work or works (what does it add to the anthropology of gender; how does it build upon previous ideas?). Where relevant, assess how it fits in with other readings or ideas from this class. If the week's assignment includes a series of readings, think about how they relate together and reach for some synthesis in your paper. While you should "cover" all of the readings of the week, in most cases your paper will be most effective if you *focus on a particular unifying theme*, a point that piques your interest. I will look for your intellectual reactions to specific points and/or unifying concepts in the readings, and your observations on how these readings have confirmed, augmented, or challenged your prior assumptions and experiences. I would be thrilled if you would *also* relate it to things you have explored in other classes. These are a lot of suggestions, and it may be difficult to follow them all in a four-page paper; thus, prioritize which of these suggestions fit best with the readings of the week and help to enhance your own thinking. **Please remember to cite your sources, using anthropological citation style; *referencing work is a requirement*. Think papers are due at 9:00 a.m. on the day following our completion of the topic.**

### D. Leading Class Discussion (20% of grade)

You and at least one other student will be responsible for leading class discussion on one week's set of readings. Leading class discussion has a number of components. You should develop a set of discussion questions (not more than three) or activity to distribute via e-mail or Moodle news forum *no later than 5:00 p.m. on the day before your session*. You should also *bring copies* of the questions to *hand out in class*. The discussion questions/activity should encourage the class to discuss in a meaningful and fun way, and hopefully draw out the theoretical and comparative significance of the week's readings. Feel free to experiment with format, including debates, role plays, or cases. As a team, you should *read one extra anthropological article* related to the week's topic, and (together) prepare a *ten-*

minute (not more!) presentation discussing this article and introducing the discussion questions. The supplemental reading should enhance our understanding of an aspect of the unit's topic, and make you an "expert" for the day.

I encourage and expect teams of discussants to cooperate and coordinate your discussion leading. Discussants are required to meet with me as a group either during office hours or by special appointment one or two days before your session. *Before we meet*, you should have found and read your supplemental article, completed a first draft of your discussion questions, and thought about a pedagogical plan for your segment of the class session. This requires considerable advance planning. We will use the meetings to chat about the topic and how your supplemental reading intersects with course readings, refine the questions, and talk about discussion leading strategies.

If you write your think paper during the first half of the course, you should lead class discussion during the second half, and vice versa. A sign-up sheet will be passed around during the second class session.

### **E. Final Term Paper (50% of grade [10% proposal, 30% final paper, 10% class presentation])**

This is a ten-page library research paper on a topic of your choice. You should clear your topic with the instructor. The topic should allow you to make reference to concepts and readings we will have discussed in class. By *no later than* Thursday of Week VI (**Feb. 7, by 5:00 p.m.**), you should have turned in your paper proposal and preliminary bibliography. The proposal should be *one typed page* describing your topic, how you will organize your ideas in the paper, and what theories or concepts you will explore, apply, or develop in your paper. It should be accompanied by a preliminary bibliography of ca. 10 items in anthropological citation style (see below). I would be thrilled to discuss any aspect of this proposal with you during office hours. The proposal and bibliography will count 10% of your grade and allow me to give you feedback early enough to be useful. The final paper is due **Friday, Mar. 8 by 4:00 p.m.**, in **electronic** copy. Oral paper presentations held on the last three days of class will be conducted like presentations at professional academic meetings: arranged in panels, with time to discuss at the end of each panel. Presentations are strictly timed; they may be read, but are much more effective when freely spoken from an organized outline. They will be accompanied by bagels and cream cheese. You may request feedback on your presentation from your peers and from me, to help you in final revisions of your written paper.

### **F. Writing Portfolio**

If you are a first or second year student, you may find one or more of the writing assignments in this course to be appropriate for your writing portfolio, due at the end of your sixth term. The comments I give you at the end of the term will help you to revise, if necessary. If you anticipate using a final paper (or even a shorter think paper) for your portfolio, please let me know so that I can pay particular attention to issues of writing when I give you comments. For more information on the portfolio, consult the folder you received as a first-year student, talk with your advisor, or read about it at: <http://apps.carleton.edu/campus/writingprogram/carletonwritingprogram/>

**G. Second-Language Writers:** If you are a second language writer and believe you might benefit from working individually with a writing consultant on a regular basis this term, email Renata Fitzpatrick, [Second-Language Writing Coordinator](#), call her at x5998, or stop by her office in 201 Scoville. She can arrange once- or twice-a-week meetings between you and a specific writing consultant throughout the term.

### **G. Assumptions**

I assume and expect:

- That we will all be enthusiastic and respectful participants in class.
- That you will follow rules of academic honesty (i.e. cite correctly and do not plagiarize). Please the College's policy on Academic Integrity, which can be found [here](#).
- That you will follow anthropological citation style in any written work. An extensive style sheet is found on our departmental website at: <http://apps.carleton.edu/curricular/soan/resources/citation/>.
- That if you have a disability that affects your ability to meet all course requirements, you will contact the Coordinator of Disability Services, Andy Christensen, at 222-4464 or [anchrist@carleton.edu](mailto:anchrist@carleton.edu), to begin the process of accommodation. Carleton faculty are strongly encouraged to wait for official notification of accommodations before modifying course requirements for students. I appreciate it if you seek accommodations so I can be notified *early in the term*.
- That if you have any other concerns needing special consideration (e.g. weak anthropology background, special family circumstances), that you will also bring this to my attention early in term.
- That you will hand in assignments and be prepared for oral presentations on time. **Deadlines are deadlines**, including presentations for which you have signed up. Nonetheless, if you talk to me *before the due date* about extenuating circumstances, I am not an ogre and will accommodate your needs within the realm of fairness. **Departmental policy is to subtract one letter grade on an assignment for each day the assignment is late.**

### III. Class Schedule: Topics and Assignments

#### **Part One: Key Concepts and Disputed Dichotomies**

##### **WEEK I: INTRODUCTION**

Th 1-3 INTRODUCTION

##### **WEEK II: DISPUTED DICHOTOMIES**

T 1-8 UNIT ONE: NATURE AND CULTURE, PUBLIC AND PRIVATE, GENDER AND STATUS

- E. Lewin (2006) Introduction. *Feminist Anthropology: A Reader*. In E. Lewin, ed. *Feminist Anthropology: A Reader* (pp. 1-38). **(just read pp. 1-26; gives a good historical overview of the field and key writings representing developments since the 1970s)**
- S. Ortner (1974) Is female to male as nature is to culture? In Rosaldo and Lamphere, eds, *Women, Culture, and Society* (pp. 67-87).
- S. Ortner (1996) So, Is Female to Male as Nature Is to Culture? In *Making Gender: The Politics and Erotics of Culture*. Boston: Beacon (pp. 173-180).
- L. Lamphere (2012) The domestic sphere of women and the public world of men: The strengths and limitations of an anthropological dichotomy. In *Gender in Cross-Cultural Perspective* (6<sup>th</sup> ed). C. Brettell and C. Sargent, eds. Pp. 81-88.
- [Recommended: H. Moore (1994) "The divisions within: Sex, gender and sexual difference" in H. Moore, *A Passion for Difference* (pp. 8-27); C. MacCormack (1980), "Nature, culture and gender: A critique," in MacCormack and Strathern, eds, *Nature, Culture, and Gender* (pp. 1-24); S.C. Rogers (1978), "Women's Place: A Critical Review of Anthropological Theory," *Comparative Studies in Society and History* 20(1):123-162; C.C. Mukhopadhyay and P. Higgins (1988) "Anthropological Studies of Women's Status Revisited: 1977-1987," *Annual Review of Anthropology* 17:461-495; Firth, Rosemary. (1995) *A Woman Looks back on the Anthropology of Women and Feminist Anthropology*. In W.J. Karim, ed., *'Male' and 'Female' in Developing Southeast Asia*. Pp. 3-10. Oxford: Berg Publishers; A. Gottlieb (2002), "Interpreting Gender and Sexuality: Approaches from Cultural Anthropology," in J. MacClancey, ed., *Exotic No More: Anthropology on the Front Lines*. Chicago: U of Chicago Pr. (pp. 167-189); H. Moore (1988), *Feminism and Anthropology*, Ch. 1, "Feminism and Anthropology" (pp. 1-11), and Ch. 2, "Gender and Status" (pp. 12-41); P. Zavella (2006) "Feminist Insider Dilemmas: Constructing Ethnic Identity with Chicana Informants," in E. Lewin, ed. *Feminist Anthropology: A Reader*, pp. 186-202; P. Ebron (2006) "Contingent Stories of Anthropology, Race, and Feminism," in E. Lewin, ed. *Feminist Anthropology*, pp. 203-215.]

Th 1-10 UNIT TWO: EXPRESSIVE CULTURE AND GENDER DIFFERENCES: VOICE VS. MUTEDNESS

- L. Abu-Lughod (1993), *Writing Women's Worlds*, Preface, Introduction, Ch. 1, (pp. xi-xviii, 1-86)  
**Film:** "Clotheslines" (**impressionistic material on disputed dichotomies**)

##### **WEEK III: DISPUTED DICHOTOMIES AND GENDER, GENDER, LET ME COUNT THE WAYS: ONE-NESS**

T 1-15 L. Abu-Lughod (1993), *Writing Women's Worlds*, Ch. 2 to end (pp. 87 to 242)

- [Recommended: S. Harding (1975), "Women and Words in a Spanish Village," in Reiter, ed., *Toward an Anthropology of Women* (pp. 283-308); E. Ardener (1975), "Belief and the Problem of Women," in S. Ardener, *Perceiving Women*, pp. 1-17.]

#### **Part Two: The Cultural Construction of Gender and Reproduction**

Th 1-17 UNIT THREE: GENDER UNITY: EGALITARIAN RELATIONS IN COSMOLOGY AND PRACTICE

- S. Du (2002), *Chopsticks Only Work in Pairs*, (pp. 1-78, plus p. 106, 135-136)  
**Film:** "Candles for New Years: The Lahu of Northern Thailand"

##### **WEEK IV: GENDER, GENDER, LET ME COUNT THE WAYS: ONE-NESS AND TWO-NESS**

T 1-22 GENDER UNITY: EGALITARIAN RELATIONS IN COSMOLOGY AND PRACTICE

S. Du (2002), *Chopsticks Only Work in Pairs*, (pp. 79-196)

**Guest speaker:** Prof. Shanshan Du, Tulane University (via skype)

- [Recommended: Sered, Susan (1999) *Women of the Sacred Groves: Divine Priestesses of Okinawa*. NY: Oxford U Pr.; Lepowsky, Maria. (1993) *Fruit of the Motherland: Gender in an Egalitarian Society*. NY: Columbia U Pr.; Nyman, Charlotte. (1999) Gender Equality in the Most Equal Country in the World? Money and Marriage in Sweden. *The Sociological Review* 47(4):766-795.

Agassi, Judith B. (1989) Theories of Gender Equality: Lessons from the Israeli Kibbutz. Gender and Society 1(2):160-186.]

Th 1-24 UNIT FOUR: GENDER DICHOTOMY: CONSTRUCTING TWO-NESS THROUGH PUBERTY RITES AND

REPRODUCTIVE PRACTICE

DAY ONE: CONSTRUCTING MASCULINITIES

G. Herdt (2012) Rituals of manhood: Male initiation in Papua New Guinea. In Gender in Cross-Cultural Perspective.(6<sup>th</sup> Edition) C. Brettell and C. Sargent, eds. Pp. 175-178.

M. Messner (1995) Boyhood, organized sports, and the construction of masculinities. In Men's Lives. M.S. Kimmel and M.A. Messner, eds. Pp. 102-114.

**Guest speaker:** Kristin Partlo, Social Science Librarian

[Recommended: ON MASCULINITY: N. Townsend (2002) The Package Deal: Marriage, Work, and Fatherhood in Men's Lives. Philadelphia: Temple U Pr. (see also the bibliographic essay, Appendix 2, pp. 211-213); M. Kimmel (2006) Manhood in America: A Cultural History (*I highly recommend the last chapter, on masculinity since the 1990s and "angry white men"*); H. Eilberg-Schwartz (1990), Ch. 6, "The fruitful cut: Circumcision and Israel's symbolic language of fertility, descent, and gender," in The Savage in Judaism: An Anthropology of Israelite Religion and Ancient Judaism (pp. 141-176); S. Brandes (1981), "Like Wounded Stags: Male Sexual Identity in an Andalusian Town," in S. Ortner and H. Whitehead, eds, Sexual Meanings (pp. 216-239); J. Petee (1994), "Male gender and rituals of resistance in the Palestinian Intifada: A cultural politics of violence," American Ethnologist 21(1):31-49. ON INITIATION RITUALS: E. Gruenbaum (1996), "The cultural debate over female circumcision," Medical Anthropology Quarterly (N.S.) 10(4): 455-475; S. Heald (1982), "The making of men: The relevance of vernacular psychology to the interpretation of a Gisu ritual," Africa 52(1):15-26; A.I. Richards (1956), Chisungu; C.A. Kratz (1994), Affecting Performance: Meaning, Movement, and Experience in Okiek Women's Initiation; C.A. Kratz (1990) "Sexual Solidarity and the Secrets of Sight and Sound: Shifting Gender Relations and their Ceremonial Constitution." American Ethnologist 17(3):31-51; C.A. Kratz (1993) "We've Always Done it Like This... Except for a Few Details: 'Tradition' and 'Innovation' in Okiek Ceremonies." Comparative Studies in Society and History (35 (1):28-63; T.O. Beidelman (1997) The Cool Knife: Imagery of Gender, Sexuality, and Moral Education in Kaguru Initiation Ritual; Bettina Shell-Duncan and Ylva Hernlund, eds., (2001) Female "Circumcision": Culture, Controversy, and Change (*see esp. chapter by Michelle Johnson*).

**WEEK V: GENDER, GENDER, LET ME COUNT THE WAYS: TWO-NESS AND GENDER, GENDER, LET ME COUNT THE WAYS: FROM TWO GENDERS TO "THREE OR MORE"**

T 1-29

DAY TWO: CONSTRUCTING FEMININITIES

A. Gottlieb (2012) From Pollution to Love Magic: The New Anthropology of Menstruation. In Gender in Cross-Cultural Perspective (6th ed.). Carolyn Sargent and Caroline Brettell, eds. Pp. 215-223. Upper Saddle River, NJ: Prentice-Hall.

C. MacCormack (1977), Biological events and cultural control Signs 3(1):93-100.

C. Delaney (1986) The meaning of paternity and the virgin birth debate. Man (N.S.) 21:494-513.

**Film:** "Period Piece"

[Recommended: A. Gottlieb (1990) "Rethinking Female Pollution: The Beng Case (Côte d'Ivoire)," in Peggy Reeves Sanday and Ruth Gallagher Goodenough, eds., Beyond the Second Sex: New Directions in the Anthropology of Gender. Philadelphia: University of Pennsylvania Press (pp. 113-138); A. Gottlieb and T. Buckley, eds. Blood Magic (see especially Carol Delaney's chapter on menstruation in Turkey, as well as the editors' introduction to the book); Delaney, C. (2006) "Sacrificial Heroics: The Story of Abraham in the Justification of War." The Just War and Jihad: Violence in Judaism, Christianity, and Islam, edited by R. Joseph Hoffman. NY: Prometheus Press; (1998) Abraham on Trial: The Social Legacy of Biblical Myth. Princeton: Princeton University Press; Inhorn, M. 1994. Quest for Conception: Gender, Infertility, and Egyptian Medical Traditions. Philadelphia: University of Pennsylvania Press, and same author/same press 1996 Infertility and Patriarchy: The Cultural Politics of Gender and Family Life in Egypt.]



Th 1-31 UNIT FIVE: GENDER MULTIPLICITY: ARE GENDER AND SEXUALITY ESSENTIAL, SOCIALIZED, OR PERFORMED?

DAY ONE: GENDERING SAME SEX RELATIONSHIPS: HOW FAR DOES PERFORMANCE THEORY TAKE US?

K. Weston (2002) Do Clothes Make the Woman?: Performing In and Out of Industrial Time. *In* K. Weston, Gender in Real Time: Power and Transcience in a Visual Age. (pp. 57-90).

b. hooks (1992) Is Paris Burning? *In* Black Looks: Race and Representation, Boston: South End Press, pp. 145-156, reanthologized in Reel to Real: Race, Sex, and Class at the Movies, New York: Routledge, 1996/2009, pp. 214-226.

**Highly recommended for your edification, but *not* required:**

J. Butler (1993) Gender is Burning: Questions of Appropriation and Subversion. *In* Feminist Film Theory, a Reader. Thornham, S, ed. (1999) Edinburgh: Edinburgh University Press, pp. 121-140.

**I think you'll find these stimulating, but they are *not* required:**

P. Vitello (2006), "The Trouble when Jane Becomes Jack." New York Times, August 20, pp. 1, 6.

A. Quart (2008), "When Girls will be Boys." New York Times Magazine, March 16, pp. 32-37.

**Film:** "Paris is Burning"

[Recommended: K. Weston (2002) "The Ghosts of Gender Past: Time Claims, Memory, and Modernity" *In* Gender in Real Time.pp. 91-126; K. Weston (2002), "The Global Economy Next Time: When Genders are not Enough" *In* Gender in Real Time. (pp. 127-141). K. Weston (1993) "Lesbian/Gay studies in the house of anthropology." Annual Review of Anthropology 22:339-368; R. Morris (1995), "All Made Up: Performance Theory and the New Anthropology of Gender." Annual Review of Anthropology 24:567-592; M. Herzfeld (1985), The Poetics of Manhood: Contest and Identity in a Cretan Mountain Village, Ch. 4, "Idioms of Contest" (pp. 123-162); J. Robertson (1992) "The politics of androgyny in Japan: sexuality and subversion in the theater and beyond." American Ethnologist 19(3):1-24; D. Kulick (2000) "Gay and Lesbian Language." Annual Review of Anthropology 29:243-285.]



**Mid-term Break!**



**WEEK VI: FROM GENDER MULTIPLICITY TO COLONIALISM: BRAIDING THE PUBLIC AND THE PRIVATE**

T 2-5 DAY TWO: CONCEPTUALIZING ALTERNATIVE GENDERS

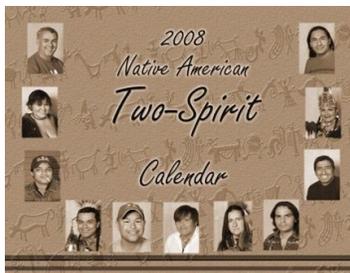
W. Roscoe (1994) How to become a berdache: Toward a unified analysis of gender diversity. *In* Third Sex, Third Gender. G. Herdt, ed, Pp. 329-372).

R. Morris (1994) Three Sexes and Four Sexualities: Redressing the Discourses on Gender and Sexuality in Contemporary Thailand. Positions 2:15-43.

E. Blackwood (2006) *Tombois* in West Sumatra: Constructing Masculinity and Erotic Desire. *In* Feminist Anthropology: A Reader. E. Lewin, ed. Pp. 411-434.

**Guest speaker:** Anahi Russo Garrido, LGBT Postdoc Fellow in Women's and Gender Studies

[Recommended: Chapters 6, 8, 9, and 10 in Herdt, ed (1994); S. Nanda (1990) Neither Man Nor Woman: The Hijras of India. Belmont: Wadsworth; Rebecca F. Plante and Lis M. Maurer, eds. (2010), Doing gender diversity: readings in theory and real-world experience. Boulder, CO: Westview Press; R. Ochs, ed. (2005), Getting Bi: Voices of Bisexuals Around the World.]



### **Part Three: Gender and Production: Materialist Perspectives**

#### Th 2-7 UNIT SIX: IMPACT OF COLONIALISM : TRANSFORMATIONS IN THE GENDERED DIVISION OF LABOR

##### (POLITICS, PRODUCTION, REPRODUCTION)

- J. Van Allen (1976), 'Aba Riots' or Igbo 'Women's War'? Ideology, Stratification, and the Invisibility of Women. *In Women in Africa*. N.J. Hafkin and E.G. Bay, eds. Pp. 59-85.
- Chuku, Gloria (2010) 'Crack kernels, crack Hitler': export production drive and Igbo women during the Second World War. *In Gendering the African diaspora: women, culture, and historical change*, Judith A Byfield, LaRay Denzer, and Anthea Morrison, eds. Pp. 219-244. Bloomington: Indiana University.
- D. Smith (2001) Romance, Parenthood, and Gender in a Modern African Society. *Ethnology* 40(2):129-51.

##### **Paper Proposals due! (5:00 p.m.)**

[Recommended: **On the Igbo and the Igbo Women's War**: T. Obinkaram Echewa (1992) I Saw the Sky Catch Fire (novel on the Igbo Women's War); Buchi Emecheta (1981) The Joys of Motherhood (novel on Igbo family/gender relations changing over several decades of colonial rule); N. Mba (1992) "Heroines of the Women's War," in B. Awe, ed. Nigerian Women in Historical Perspective. Lagos/Ibadan: Sankore Publishers; N. Mba (1982) Nigerian Women Mobilised: Women's Political Activity in Southern Nigeria, 1900-1965. Berkeley: University of California Press; I. Amadiume (1987) Male Daughters, Female Husbands: Gender and Sex in an African Society. London: Zed Books; many citations on Igbo in a handout, and on Anlu, a similar institutionalized women's protest in colonial Cameroon: **On colonialism and economic development**: J. Guyer (1980), "Food, cocoa, and the division of labor by sex in two West African societies," *Comparative Studies in Society and History* 22(3):355-373; E. Boserup (1970), Women's Role in Economic Development, Chs. 1-3 (pp. 15-65); skim Chs. 9-10 (pp. 157-193); L. Beneria and G. Sen (1981), "Accumulation, reproduction, and women's role in economic development: Boserup revisited," *Signs* 7(2):279-298; J. Bujra (1992), "Men at Work in the Tanzanian Home: How Did They Ever Learn?" in K.T. Hansen, ed., African Encounters with Domesticity, pp. 242-265; M. Romero (1992) Maid in the U.S.A.].

#### **WEEK VII: FROM "PERIPHERY" TO "CENTER": GENDER, LABOR, AND CULTURE**

#### T 2-12 UNIT SEVEN: IMPACT OF GLOBALIZATION: WOMEN'S LABOR IN PERIPHERAL INDUSTRIAL CAPITALISM

- A. Ong (1987) Spirits of Resistance and Capitalist Discipline: Factory Women in Malaysia, Ch. 1, Ch. 5 (pp. 1-10, 85-114); ☹☹ Skim Ch. 6, Ch. 7 (**but read pp. 134-137**) ☹☹; read Ch.8 (pp 179-194).

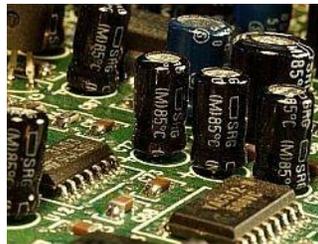
**Guest Speaker:** Amel Gorani, International Development Specialist

Th 2-14

- A. Ong (1987) Spirits of Resistance, Ch. 9, Ch. 10 (pp. 195-221).

**Film:** "The Global Assembly Line"

[Recommended: **On Gender and Globalization**: "Globalization and Gender," a special issue of *Signs* 26(4), 2001; C. Freeman (2001) Is local:global as feminine: masculine? Rethinking the gender of globalization. *Signs* 20:1007-37. ; M.B. Mills (2003) Gender and Inequality in the Global Labor Force. *Annual Review of Anthropology* 32:41-62; A. Ong (1991) The Gender and Labor Politics of Postmodernity. *Annual Review of Anthropology* 20:279-310; J.W. Salaff (1983) Working Daughters of Hong Kong; **On spirit possession in Southeast and East Asia**: C.S. Kessler (1977) "Conflict and Sovereignty in Kelantanese Malay Spirit Seances," In V. Crapanzano and V. Garrison, eds., *Case Studies in Spirit Possession*; R.L. Winzeler (1995) Latah in Southeast Asia: The History and Ethnography of a Culture-Bound Syndrome; M. Wolf (1992), A Thrice-Told Tale: Feminism, Postmodernism and Ethnographic Responsibility.]







## V. Guidelines for Reading and Discussion

### A. Pre-reading

Look at the book or article reference. Ask yourself: What does the title tell me? Do I recognize the author? What other knowledge do I have about this topic or author? Looking at the date of publication, can I place this piece in the recent history of ideas (this is hard to do, especially early in the term)?

### B. Reading

Your first goal is to understand what the article or monograph is about, what the author is trying to say, and how s/he goes about doing so. What questions does the author investigate? Is the article mainly theoretical or descriptive? What theories does the author propose or rely upon, with what implications? What data or evidence does the author use to make his or her argument? Are these well-suited to the questions posed?

### C. Post-reading

Evaluate how this reading relates to our discussion topic, and to other readings or discussion topics. How could we analyze this further? What is your reaction to this reading (e.g. intellectually, emotionally)?

## VI. Guidelines for Writing Papers

Goals for college-level writing include attention to: Audience and purpose; Clarity of prose; Clear organization; Effective use of evidence; Appropriate attribution and citation; Effective use of Standard English. Papers you write in this course will give you practice in reading, writing, and analysis. Use feedback from one paper to improve your approach and writing in the next paper. While you cannot re-write a paper for a better grade, I will read and comment on a draft of a particularly thorny *section* of a paper, before it is due, if you give me sufficient time. Office hours are good for this.

Each paper should have a title page, with an interesting and descriptive title, your name, the date, and the course number and title. Papers should be 12 font with 1-inch margins, with the text section double spaced. (Think papers are 4 pages. In your final paper, aim for 10 pages. I will stop reading after 12 pages.) The text should be followed by a “references cited” section (the bibliography of works you cite in the paper) in anthropological citation style (see below). Make sure you have an introduction, a logically organized body of the paper, and a conclusion. Section headings provide useful guideposts to the way you organize your thoughts, and are particularly important for longer papers.

Here are some tips on writing well:

- Write from the top down. Start with your most important point, then develop it. Don’t keep your reader guessing.
- Use good topic sentences. Topic sentences should tell your reader the point of the paragraph. New thoughts generally require new paragraphs. Use transition sentences for flow between paragraphs and sections. When you turn to a new thought, be sure your reader can connect backward and forward to other parts of the text.
- Use your topic paragraph effectively. Good titles are nice. So are zippy first sentences.
- Eschew the passive voice. “Jenny wrote the book” is better than “The book was written by Jenny.” This is particularly important in the social sciences, because use of passive voice masks agency.
- Vary sentence structure to enliven your writing. Avoid run-on sentences.
- Watch your spelling, grammar, and punctuation. Look out for singular/plural agreement. (Note: the word “data” is plural.) Use semicolons appropriately (that is, to separate complete sentences).
- Avoid unclear referents (like “it” without an obvious connection to what “it” is). Also avoid indirect wording. As much as possible, eradicate the phrases “there are,” “it is,” and the like from your writing.
- Watch for dangling clauses. The sentence, “Hot from the oven, I ate the pizza,” implies that I (not the pizza) am hot from the oven.
- Use parallel phrases. “I like to swim, read, and eat” is better than “I like swimming, to read, and food.”
- Learn the difference between “because” and “since.” “Since” refers to time: “Since 1940, women’s hemlines have crept up.” Know the difference between “that” and “which.” Generally, if you can use “that,” do so. Master the correct usage of “affect” and “effect,” whose meanings as nouns differ from their meanings as verbs!
- Plain English is best. Don’t be wordy. For example, you rarely need to use the term “in order to.”
- Cite your sources with author, date, and page number for quotations, as well as for specific ideas or any short, paraphrased segments. When in doubt, cite it! See section on “Anthropological Citation Style” below.
- Consider your audience. Use the appropriate tone and style; above all, don’t be boring!
- Rewriting is the key to writing well.

## VII. 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. This means you need to cite, both in the text and in a section titled "References Cited" following the text, works from which you have drawn ideas as well as works you quote.

**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). Note the placement of punctuation, and that the citation and period/comma are outside of the quotation marks.

**References Cited** (not "Bibliography" or "Works Cited"), 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:

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 articles taken off of the internet, cite as closely as you can to a printed publication (including author's name, date of publication, title, publisher), followed by the URL of the site you are citing:

United Nations.

2004 Revision of the World Population Estimates and Projections.

[Http://www.popin.org](http://www.popin.org).

**Following this style is a requirement.**

**More details @ SOAN website: <http://apps.carleton.edu/curricular/soan/resources/citation/>, for American Ethnologist style.**

**An even more complete guide is available from the American Anthropological Association:**

**[http://www.aaanet.org/publications/style\\_guide.pdf](http://www.aaanet.org/publications/style_guide.pdf). Reference style is on pp. 10-14 of the AAA document.**

*Ask if you have questions.*

