

ANTHROPOLOGY OF GENDER

Course Syllabus: SOAN 226

Carleton College



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| Winter 2021 T/Th 1:45-3:30 CST Zoom Meeting Room (ID: 992 4261 1767; passcode 968848) | Pamela Feldman-Savelsberg Remote office via Zoom or phone, 651-644-6971 Email: pfeldman@carleton.edu |
| Office Hours: Held via Zoom on M 1:30-2:30 (passcode 030221); T 4:30-5:30 (passcode 456668); and W 9:30-10:30 (passcode 015127). All times are CST Please click here to sign up for OFFICE HOURS time slots via Google calendar, come to the appropriate Zoom room, and wait in the virtual waiting room while I finish up with my previous appointment. Please email me for a special appointment if these times absolutely do not work for you. Thank you! | |
| WA: Brittany Dominguez dominguezb@carleton.edu or text (832)-713-3113 Office hour Wednesdays 12:00-1:00pm CST and by appointment, with this Zoom link | |



I. Essential Short-Form Course Description

In this course, you will learn to think like an anthropologist of gender by:

- ✓ Reading research articles, blog posts, and book-length anthropological case-studies (a.k.a. ethnographic monographs)
- ✓ Discussing and debating with your colleagues, in written discussion forums and in our synchronous class sessions
- ✓ Linking anthropological research with experimental and possibly autobiographical writing
- ✓ Writing and presenting a final project based on your independent research

Moodle will be our central hub for communication, readings, assignments, turn-ins. Please check Moodle and your email daily. I will return papers to you via e-mail, using Track Changes to give you comments. (Thus, please write your papers in MS Word if at all possible!) I can also do this in Google Docs, but I prefer to have a downloadable record of your work and my comments.

In this syllabus, course requirements and additional information and resources are listed after the day by day, week by week readings.

Learning in a pandemic is a challenge and an opportunity. Together, we will be active participants in an intellectual adventure, approaching course materials with curiosity. Focus can give us a break from unrelenting news regarding the pandemic, struggle for racial justice, and political upheaval—ongoing even if we all hope that 2021 will bring positive change. Every day this term will bring more light, and hopefully more enlightenment, too! In our discussions, let's generate compassion for one another. None of us can anticipate all that will happen during this term; we will have to be flexible—and keep communicating to maintain our classroom community.



II. Long-Form Course Description

We all lead gendered lives, in our felt identities as well as through how we are perceived, advantaged, and disadvantaged by others. This course examines gender and gender relations from an anthropological perspective, centering and contextualizing the global human diversity of gendered experiences. Key concepts such as gender, voice/mutedness, status, public and private spheres, and the gendered division of labor—and their intellectual history—let us explore intriguing questions such as how many genders there are, and whether gender is mutable. The course is divided into four parts: 1) key concepts and disputed dichotomies; 2) the cultural construction of gender (unity, binaries, and third genders); 3) the material construction of gender (impacts of colonialism, globalization, and economic underdevelopment on gender relations); and 4) a mini-conference of student final project presentations.

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 last half-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 people's lives and thoughts worldwide.

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.

Part of this liberation is the work we are all doing to decolonize our learning and teaching. In the midst of the antiracism and Black Lives Matters protests sparked by the killing of George Floyd, Breonna Taylor, Ahmaud Arbery, and so many others, the SOAN department pledged in spring 2020 to review the content of our classes in order to further amplify the voices and ideas of Black and BIPOC scholars—as well as queer and trans/nonbinary scholars—across our curriculum. For this class, I have revised over half our class meetings. With these changes, 64% of our authors are BIPOC or gender queer. This is a start in an ongoing project. In this course, I seek not only to discuss but also to be attentive to the voices and perspectives of Black, Indigenous, POC, queer and trans scholars. I invite you to engage in keen listening with me, and hope you enjoy it.





III. Term-At-A-Glance

A. Topics

PART ONE: KEY CONCEPTS AND DISPUTED DICHOTOMIES

Nature and Culture, Public and Private, Gender and Status
Voice and Mutedness: Expressive Culture and Gender Differences
Intersectionality

PART TWO: THE CULTURAL CONSTRUCTION OF GENDER AND REPRODUCTION

Gender Unity: Egalitarian Relations in Cosmology and Practice
Gender Dichotomy: Constructing Two-Ness through Puberty Rites and Reproductive Practice
Gender Multiplicity: Performance Theory in the Gendering Same Sex Relationships, Policing Transgender Boundaries, and Conceptualizing Alternative Genders

PART THREE: GENDER AND PRODUCTION: MATERIALIST PERSPECTIVES

Impact of Colonialism: Transformations in the Gendered Division of Labor
Impact of Globalization: Women's Labor in Peripheral Industrial Capitalism; Transnational Reproductive and Domestic Labor

PART FOUR: GENDER AND ANTHROPOLOGY MINI CONFERENCE

B. Due Dates and Grading

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|---------------------------|------------------------------|------|
| Finding Gender Paper | January 15, 11:59pm | 15% |
| Proposal and Bibliography | February 12, 11:59pm | 10% |
| Oral Presentation | March 4 or March 9, in class | 10% |
| Final Paper | March 10, 11:59pm | 30% |
| ARK+DR Paper | By sign-up date, 11:59pm | 15% |
| Discussion Sparking | By sign-up date(s), in class | 20%* |

*Attendance, Participation, and Discussion Forum, throughout the term, included

C. Student Learning Outcomes

The **Sociology and Anthropology Department** aims for students to acquire six **student learning outcomes** (SLOs). In this course, we focus on the following:

- ✓ *Articulate* the complexity of contemporary socio-cultural phenomenon in their many dimensions (e.g. temporal, structural, spatial and symbolic);
- ✓ *Formulate* appropriate sociological and/or anthropological research questions about socio-cultural phenomena;
- ✓ *Apply* sociological and anthropological theory to analyze socio-cultural phenomena;
- ✓ *Engage* the world by drawing upon your understanding of historical and contemporary socio-cultural phenomena.



IV. Class Schedule: Topics and Assignments

Part One: Key Concepts and Disputed Dichotomies

WEEK I

T 1/5 INTRODUCTION

What is gender? How many genders are there? How do we recognize or perceive gender? How do we feel and/or identify with a gender? How can anthropology deepen that understanding, and put it in the context of global human diversity? Listen/read the transcript of the Vedantam Hidden Brain podcast, and then read at least one of the three other (brief) pieces:

Vedantam, Shankar. 2017. "Nature, Nurture, And Our Evolving Debates About Gender." *Hidden Brain* podcast, National Public Radio, October 9, 2017 (rebroadcast November 19, 2018).

<https://www.npr.org/2018/11/19/669192536/nature-nurture-and-our-evolving-debates-about-gender>.

Bearman, Molly. 2016. "Between Male and Female." *Sapiens*, June 24, 2016.

<https://www.sapiens.org/biology/transgender-intersex-forensic-anthropology/> Retrieved 12/22/2020.

King, Barbara J. 2020. "My Nonbinary Child: An Anthropologist Muses on what her Career and Child have taught her about Gender Stereotypes." *Sapiens*, August 21, 2020.

<https://www.sapiens.org/biology/nonbinary/> Retrieved 12/22/2020.

RFI. 2017. "Top French Court Rules Against Recognising Neutral Gender." Radio France Internationale

<https://www.rfi.fr/en/france/20170505-top-french-court-rules-against-neutral-gender> Retrieved 12/22/2020.

Th 1/7 UNIT ONE: NATURE AND CULTURE, PUBLIC AND PRIVATE, GENDER AND STATUS

How did anthropologists respond to second-wave feminism? What theoretical ideas did they develop to explain near-universal male dominance/female subordination? How did they begin to dispute the very dichotomies on which their explanations were based?

Lewin, E. 2006. "Introduction." In *Feminist Anthropology: A Reader*, edited by Ellen Lewin, 1-38. Malden, MA: Blackwell. (just read pp. 1-26; gives a good historical overview of the field and key writings representing developments since the 1970s)

Ortner, S. 1974. "Is female to male as nature is to culture?" In *Women, Culture, and Society*, edited by Michelle Rosaldo and Louise Lamphere, 67-87. Palo Alto: Stanford University Press.

Ortner, S. 1996. "So, Is Female to Male as Nature Is to Culture?" In *Making Gender: The Politics and Erotics of Culture*. 173-180. Boston: Beacon.

Lamphere, L. 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* (6th ed). Edited by C. Brettell and C. Sargent, 81-88.

WEEK II

T 1/12 UNIT TWO: EXPRESSIVE CULTURE AND GENDER DIFFERENCES: VOICE VS. MUTEDNESS

What does Abu-Lughod mean when she states that her goal in this book is to "write against culture," and to what extent does she achieve her goal? How do the stories she writes complicate prevailing "sociological and cultural characterizations" in her chapter titles? Whose voices do we hear in these stories, and whose perspectives are muted?

What routine social activities reinforced gender ideologies among the Awlad 'Ali Bedouin (building on Ortner)? When and where do Awlad 'Ali individuals breach or dispute public and private boundaries (building on Lamphere)?

Abu-Lughod, L. 1993. *Writing Women's Worlds: Bedouin Stories*. Berkeley: University of California Press. Read: Preface, Introduction, Ch. 1-3 (pp. xi-165).



Th 1/14

Whose voices do we hear in these chapters' stories, and whose perspectives are muted? What role does Kamla's essay and commentary play at the end of the book?

What aspects of the book would differ if Abu-Lughod were male? What would "Writing Men's Worlds," a book on male culture, look like? Would it include "little somethings" of everyday conversations? What aspects of the book would be different if Abu-Lughod identified and lived as a non-binary or agender person?

Abu-Lughod, L. 1993. [Writing Women's Worlds: Bedouin Stories](#). Berkeley: University of California Press.

Read: Chapters 4 and 5 (pp. 167-243).

F 1/15 Finding Gender papers due, 11:59pm

WEEK III

T 1/19 UNIT THREE: FROM DISPUTED DICHOTOMIES TO INTERSECTIONS

In 1991, Kimberlé Crenshaw famously introduced the term "intersectionality," an idea that had been percolating in Black feminist anthropology for some time and that found expression in the Combahee River Collective Statement, a movement document from 1977. How can we move from the disputed dichotomies of feminist anthropological theorizing from the last quarter of the 20th century to a more intersectional approach to anthropological work? What lessons do you draw from each of these writings—including from Johnnetta Cole's life story—to lead us to a more inclusive history of the anthropology of gender? Whose voices were muted, and whose voices are being regained?

Combahee River Collective. 2019. "A Black Feminist Statement: The Combahee River Collective." *Monthly Review* 70(8):29-36.

Williams, Erica L. 2020. "The Practical Ethics of Johnnetta Betsch Cole: The Life of a Black Feminist Anthropologist." *Feminist Anthropology* 1(1):118-128. DOI: [10.1002/fea212006](https://doi.org/10.1002/fea212006).

Bruchac, Margaret M. 2014. "[My Sisters Will Not Speak: Boas, Hunt, and the Ethnographic Silencing of First Nations Women](#)." *Curator: The Museum Journal* 57(2): 153-171.

Part Two: Gender, Gender, Let Me Count the Ways: The Cultural Construction of Gender

Th 1/21 UNIT FOUR: GENDER UNITY: EGALITARIAN RELATIONS IN COSMOLOGY AND PRACTICE

What are similar and different between the binary pairs in the disputed dichotomies of some foundational anthropology of gender theorizing, and the pairs in the dyadic principle of Lahu cosmology, what Du terms gender unity? How do Lahu ritual practices support the ideology of gender unity? What relationship (including possible contradictions) do you find between gender egalitarianism among the Lahu, and enforced heterosexuality?

Du, Shanshan. 2002. [Chopsticks Only Work in Pairs: Gender Unity and Gender Equality among the Lahu of Southwest China](#). New York: Columbia University Press. **Read:** Introduction and Chapters 1 and 2 (pp. 1-76)

Film: "Candles for New Years: The Lahu of Northern Thailand" (in class)

WEEK IV

T 1/26 GENDER UNITY: EGALITARIAN RELATIONS IN COSMOLOGY AND PRACTICE

What observations can you make between the ideology of gender unity/egalitarianism and how political and religious leadership roles are practiced in contemporary Lahu society? How does the state (PRC in the book, Thailand in the film) affect Lahu ideas regarding gender unity and gender egalitarianism? How do you view the dark sides of the system of gender unity (enforced heterosexual monogamy, arranged married, adultery, divorce, elopement, love pact suicide) emerging from internal contradictions, and how from external constraints and influences?

Du, Shanshan. 2002. [Chopsticks Only Work in Pairs: Gender Unity and Gender Equality among the Lahu of Southwest China](#). New York: Columbia University Press. **Read:** Parts II & III, Chapters 3-6 and Conclusion (pp. 77-196)



Th 1/28 UNIT FIVE: GENDER DICHOTOMY: CONSTRUCTING BINARIES THROUGH PUBERTY RITES AND REPRODUCTIVE PRACTICE

CONSTRUCTING MASCULINITIES

We now shift our focus to an all-too-familiar dichotomy, that of gender binaries. We examine how cultures construct their own versions of gender binaries, and sediment these constructions through ritual practices—particularly rituals surrounding puberty. Today’s readings focus on masculinity. How does Connell and Messerschmidt’s description of the origins of the “hegemonic masculinity” concept add to our earlier discussion of disputed dichotomies? What roles do power and sexuality play in the construction of hegemonic masculinity as a **gender** (gender to be understood in relationship to others)? Can you formulate an infographic regarding their reformulations of the concept (gender hierarchy, geography of masculinities, social embodiment, dynamics of masculinities)? In what ways have organized sports served as a “secular puberty ritual” to construct raced and classed masculinities in the United States?

Connell, R. W., and James W. Messerschmidt. 2005. “Hegemonic Masculinity: Rethinking the Concept.” *Gender & Society* 19 (6): 829–59.

Messner, M. 1995. “Boyhood, organized sports, and the construction of masculinities.” In *Men’s Lives*. Edited by M.S. Kimmel and M.A. Messner, 102-114. Boston: Allyn and Bacon.

WEEK V

T 2/2 CONSTRUCTING FEMININITIES I

Continuing this unit’s focus on gender binaries, we now turn to examine how members of the Hupa Nation in California construct femininity through the Flower Dance, a woman’s coming-of-age ceremony. How is Hupa femininity—and feminine strength—constructed through this ceremony? Is there a hegemonic femininity among the Hupa? How is/are Hupa femininity/femininities distinguished from Hupa masculinity? How has it changed over time, in response to settler colonialism, genocide of Native American peoples, and interaction with Euro-American gender and coming-of-age constructs? What various roles have anthropology played in “telling more than a single story” about the Flower Dance and Hupa feminisms? What connections can you draw between Hupa experiences and Abu-Lughod’s treatment of voice and mutedness regarding gender among the Awlad ‘Ali Bedouin of Egypt?

Baldy, Cutcha Risling. 2018. *We Are Dancing For You: Native Feminisms and the Revitalization of Women’s Coming-of-Age Ceremonies*. Seattle: University of Washington Press. **Read:** Introduction and Chapters 1-3 (pp. 3-99). You will be moved if you read the Preface as well!



Th 2-4 CONSTRUCTING FEMININITIES II

How do the Hupa bring a biological event (menarche, or the onset of menstruation) under cultural control? What does the author mean by the politics of menstrual taboo? What does this tell us regarding the role of history, and of (often unequal) intercultural interactions in the construction of gender binaries? How may strong Hupa women have interacted with various liberation movements of the late twentieth century (women’s movement, AIM) in their revitalization of the Hupa Women’s coming-of-age ceremony?

Baldy, Cutcha Risling. 2018. *We Are Dancing For You: Native Feminisms and the Revitalization of Women’s Coming-of-Age Ceremonies*. Seattle: University of Washington Press. **Read:** Chapters 4- Conclusion (pp. 100-152).

Guest speaker: [Kristin Partlo](#), Liason Librarian for Social Science, STEM & Data



Mid-term Break!



WEEK VI

T 2/9 UNIT SIX: GENDER MULTIPLICITY: FROM TWO GENDERS TO “THREE OR MORE”

ESSENTIAL, SOCIALIZED, OR PERFORMED?: HOW FAR DOES PERFORMANCE THEORY TAKE US?

The two writings and the film for today’s class examine the performance of gender when biological sex differences are either “factored out” (at Lesbian Prom Nite in San Francisco) or are not central to the gender system (in Ballroom culture in both Detroit and NYC; see Bailey 2014, 492). How are different gender categories performed in these explicitly performative spaces? To what extent are these performances shaped (enhanced and/or limited) by issues of race and class? How much of gender performance is rendered through the effort of the performer, and how much is in the eyes of the perceiver? In what ways do you perceive gendering in the relationships formed in these settings?

Both Weston and Bailey urge us to listen to our interlocutors; in these articles and the film, Kiki, when/how do individuals describe gender as socially or culturally constructed, and when/how do they offer more essentialized definitions of gender?

Weston, Kath. 2002. “Do Clothes Make the Woman?: Performing In and Out of Industrial Time.” In *Gender in Real Time: Power and Transience in a Visual Age*. By K. Weston, 57-90. New York: Routledge.

Bailey, Marlon M. 2014. “Engendering Space: Ballroom Culture and the Spatial Practice of Possibility in Detroit.” *Gender, Place and Culture* 21(4):489-507.

Jordenö, Sara. 2016. *Kiki*. United States: Sundance Selects. (1hr 34min.) https://search-alexanderstreet-com.ezproxy.carleton.edu/view/work/bibliographic_entity%7Cvideo_work%7C3584147 (to watch); <http://www.kikimovie.com/home-3> (for more information on the film).

Th 2/11 HOW SOCIAL ACTORS CREATE CATEGORIES: POLICING TRANSGENDER BOUNDARIES

Like Weston and Bailey, anthropologists Sadjadi and Valentine both urge us to listen to our interlocutors. How do the personnel at children’s gender clinics, parents of transgender children, the children themselves, and New York adults who fall into the transgender category conceive of gender? What role does gender performance play in their self-perception and in their perception by others? How do notions of performance, identity, and authenticity interact in life-as-lived? What are the stakes involved in choosing—or rejecting—various categories? What does Valentine mean by “an ethnography of a category?”

Sadjadi, Sahar. 2019. “Deep in the Brain: Identity and Authenticity in Pediatric Gender Transition.” *Cultural Anthropology* 34(1):103-129.

Valentine, David. 2007. *Imagining Transgender: An Ethnography of a Category*. Durham, N.C.: Duke University Press. **Read** pages 3-14, 20-28, 105-137.

F 2/12 Paper Proposals due! (11:59 p.m.)

WEEK VII

T 2/16 CONCEPTUALIZING ALTERNATIVE GENDERS

Many cultures conceptualize multiple gender categories, sometimes called third (or fourth, or fifth) genders. Dependent upon ideas that gender is unequal to anatomy, that anatomy can be fluid, that there are multiple versions of the gendered division of labor and the gendered division of prestige, historical events shape how third genders are constructed in any particular society. Some examples include the hijras of India, Lesbis and Tombois of Mangabakau, Indonesia, and XX in Thailand. Our readings today deal with Two-Spirit gender identity among Native peoples of North America. Our resources are all by Native scholars and authors (Marie Laing of the Kanyen’kehá:ka Nation; Kai Minosh Pile who is Métis/Anishinaabe, and podcast producers Adrienne Keene of the Cherokee Nation and Matika Wilbur of the Tulalip and Swinomish Nations). In your reading of these resources, how inclusive is the Two-Spirit category, and how specific are these historic and contemporary identities to particular Native Nations? Do they constitute a third gender, or more? How are they related to gender ideologies and to gender roles? Can they be understood as resistant to a colonial, heteropatriarchal project, or would this understanding be too confining and reactive? How do sexual anatomy, sexual desire, and gender—teased apart analytically—form an experienced whole?

Laing, Marie. n.d. *Two-Spirit: Conversations with Young Two-Spirit, Trans and Queer Indigenous People in Toronto*. A Zine.

<https://static1.squarespace.com/static/5c4f30631137a6abb3bd8cd1/t/5ed91011e466db36472a05dd/1591283732536/Zine%2BPages%2BFINAL.pdf>.

Pyle, Kai Minosh. 2020. "Reclaiming Traditional Gender Roles: A Two-Spirit Critique." In *In Good Relation: History, Gender, and Kinship in Indigenous Feminisms*. Edited by Sarah Nickel and Amanda Fehr, 109-122. Winnipeg: University of Manitoba Press.

Pyle, Kai Minosh. 2019. "Ozaawindib, the Ojibwe Trans Woman the US Declared a Chief." *The Activist History Review*. June 13, 2019. <https://activisthistory.com/2019/06/13/ozaawindib-the-ojibwe-trans-woman-the-us-declared-a-chief/>.

Keene, Adrienne and Matika Wilbur. 2019. "Indigiqueer." *All My Relations* Podcast, April 3, 2019.



Part Three: Gender and Production: Materialist Perspectives

Th 2/18 UNIT SEVEN: IMPACT OF COLONIALISM : TRANSFORMATIONS IN THE GENDERED DIVISION OF LABOR

In Part Three of the course, we shift our attention to the material conditions of gender relations, with case studies regarding the impact of colonialism and expanding capitalism on gender relations and gender inequality. Today's session uses two geographically-contiguous case studies regarding the impact of colonialism on the gendered division of labor and on the gendering of political power—the Igbo of southeastern Nigeria, and Anglophone Grassfields peoples in northwestern Cameroon. Did colonial notions of political, economic, and household organization arrive in these two locales like a tidal wave, sweeping local conceptions and practices out of their way? Did locals resist? Did the gendered social organization of Igbo and Grassfields societies alter colonial and post-colonial institutions? Remembering our prior discussions of voice/mutedness, whose voices were heard during which periods of colonization, and with what lasting impacts for gender relations in this part of the world? Finally, What does the poem tell you about gendered experiences of the Biafran war (1967-1970) and economic survival in its aftermath?

Van Allen, Judith. 1976. "'Aba Riots' or Igbo 'Women's War'? Ideology, Stratification, and the Invisibility of Women." In *Women in Africa*. Edited by N.J. Hafkin and E.G. Bay, 59-85. Palo Alto: Stanford University Press.

Smith, Daniel J. 2001. "Romance, Parenthood, and Gender in a Modern African Society." *Ethnology* 40(2):129-51.

Mougoué, Jacqueline-Bethel. 2019. "Conclusion. Takumbeng Unleashed : Women's Continual Collective Mobilization in Anglophone Nationalism." In *Gender, Separatist Politics, and Embodied Nationalism in Cameroon*, 224-231. Ann Arbor: University of Michigan Press.

Mougoué, Jacqueline-Bethel. 2021. "Gender, Nakedness and Decolonization in the Cameroon Grassfields." Animated video lecture in [PowerPoint slides](#) and [as a video](#) (38:26).

Eze, Chielozone. 2016. "Ode to my Refugee Shirt" In *Survival Kit*, 32. Lincoln, NE: Akashic Books and African Poetry Book Fund.

WEEK VIII

T 2/23 UNIT EIGHT: IMPACT OF GLOBALIZATION: WOMEN'S LABOR IN PERIPHERAL INDUSTRIAL CAPITALISM

With a new case study of the gendered impacts of peripheral industrial capitalism in Malaysia, we move from the study of colonialism to globalization. What ambiguities do you find in the effect of the expansion of capitalist labor organization on gender (and intergenerational) relations? How does the gendered division of labor in the kampung shape the "export" of young female labor to the factories of Free Trade Zones? How do time, rhythm, and control in the relation of factory production shape women's access to new roles? What about these young women's brothers, mothers, and fathers?

Ong, Aihwa. 1987. *Spirits of Resistance and Capitalist Discipline: Factory Women in Malaysia*. Albany: State University of New York Press. **Read:** Ch. 1, Ch. 5 (pp. 1-10, 85-114); *Skim* Ch. 6, Ch. 7 (**but read** pp. 134-137).

♀♂♀♂ **IMPORTANT INFORMATION!** ♀♂♀♂

V. COURSE REQUIREMENTS IN OVERVIEW—PRINCIPLES

The requirements for this course include completion of reading assignments by the class meeting for which they are assigned, class attendance and participation, posting at least weekly on our Moodle discussion forum, sparking discussion on two day's readings as part of a team, writing an abstract-response-keywords paper, writing a 3-page "finding gender in this COVID life" paper, writing a final project proposal and bibliography, and writing and presenting a final project paper. There are two options for the final paper: a paper in the form of an annotated podcast script linked to your initial "finding gender" paper (the default), and a library research paper on a topic of your choice. To make this class successful, there are some **principles of positive behavior** we must follow:

A. Attendance is important because your presence adds something to class. While not everyone can make it to class for every session, frequent absences will count against you. As a courtesy, please tell me why you were absent; for an "excused" absence, you must give me a legitimate and trustworthy reason *before* class. I will ask the class for permission to record Zoom sessions for people who need to be absent; to respect everyone's privacy, remember that what is said in our Zoom room stays in our Zoom room.

B. Listening: I assume and expect that we will all be enthusiastic and respectful participants in class, which means that we learn from our readings and from each other in courteous, constructive debate. We can only do this if we listen to each other.

C. 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, active note-taking. Remember to ask questions, email me, or come to my office hours if anything is unclear to you or if you want to discuss something related to this class.

D. Respect, including pronouns: I am dedicated to making our classroom a respectful environment where everyone can participate comfortably. One part of this is that we should all refer to everyone by their chosen name, the correct pronunciation of their name, and their chosen pronouns. Another aspect of respect is recognizing that this course necessarily deals with difficult topics, and that what might be an obvious trigger for you may not be so for others, and vice versa.

E. Punctuality: Please hand in assignments and be prepared for oral presentations on time. *Deadlines are deadlines.* Nonetheless, if you talk to me *beforehand* 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 for each day an assignment is late.** Final papers more than 3 days late will be accepted only if you have been granted an "EXT" by the Dean of Students Office (your class dean).

F. Academic honesty: Cite correctly and do not [plagiarize](#). Please consult the College's policy on Academic Integrity, which can be found [here](#).

G. Citation norms: The American Anthropological Association decided in September 2015 to move to the Chicago Manual of Style (CMOS)'s author-date option. A brief description of this citation style is found at the end of this syllabus. A more extensive style sheet is found on our departmental website at:

<http://apps.carleton.edu/curricular/soan/resources/citation/>. **You are required to follow CMOS author-date citation style.** This is part of practicing writing like an anthropologist.

H. Writing portfolio: You may find one or more of the writing assignments in this course to be appropriate for your writing portfolio, which is due at the end of your sixth term. I will work with you to revise, if necessary. For more information on the portfolio, consult the folder you received as a first-year student, talk with your advisor, or read about it on the web at: <http://www.acad.carleton.edu/campus/wp/>.

Please see the "Helpful Information" section below to find out about the Writing Center and Writing Assistance for Multilingual Writers.

I. Accommodations/Special Needs: Please see the "Free Resources for Students" section for a statement about accommodations for students with disabilities and how to contact Chris Dallager, Director of Disability Services (507-222-5250; cdallager@carleton.edu) to arrange a confidential discussion regarding equitable access and reasonable accommodations. 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*. Students with any other concerns needing special consideration should also bring this to my attention *early in the term*.

These **principles of positive behavior** are strategies to help you learn and to help you do what anthropologists do: participate, observe, discuss, analyze, write, learn details, contextualize in the big picture, and make sense of things.



VI. COURSE REQUIREMENTS IN DETAIL

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 issues in previous readings, to your own life, and to the lives of those you know and care about. Jot down your questions and confusions, and use these to contribute to class discussions. See the “General guide to reading” at the end of this syllabus for a useful reading strategy.

Readings consist of book length ethnographic monographs (available through the bookstore), scholarly articles, a zine, podcasts, short stories, and a poem. While reading load is a bit uneven, I try to make it around the equivalent of one book per week. All of the readings (or links to them) are available in a [Google Drive folder](#), linked through **Moodle**.

Required texts (available through the bookstore, and online through Gould Library) are as follows: Abu-Lughod, Lila. *Writing Women’s Worlds: Bedouin Stories*.

<https://www.jstor.org/stable/10.1525/j.ctv1xxx41>

Du, Shanshan. *Chopsticks Only Work in Pairs*. <https://www.jstor.org/stable/10.7312/du--11956>

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

<https://muse.jhu.edu/book/1369>

B. Class Participation, Discussion Forum, and Discussion Starting (20% of grade)

This is a primarily discussion-based focused around discussion of readings, films or slides, and concepts. Part of each **synchronous class session** will involve some brief lecture material, to provide background information or clarify terms, and part will be discussion “sparked” by Discussion Starters and guided by the professor.

Once a week, prior to your designated class session, you will post a response to the readings—approximately 150 words—on our Moodle Discussion Forum. If I have posted a prompt to guide your reading and discussion, please let that guide your response. Everyone will have to read ahead to do this in a timely fashion, preferably the evening before but **no later than 10:00am** on the day of the class session. *Everyone should post for the first class session. After that, Isabel, Anna, Claudia, and Erin must post for Tuesday’s classes; Cali, Alec, Cas, and Sara must post for Thursday’s classes.* (You are welcome to post more frequently if you are so moved!)

As Discussion Starters, you will curate the Discussion Forum for your assigned day, drawing out the main points. During our synchronous class session, you will share a brief summary of these main points. Based on your curation of your peers’ comments, reading of assigned texts, and the way you relate these to other readings or issues, prepare a small set of questions, comments, and/or activities to start our synchronous class discussion for a day. Each student will do this at least two times. Sometimes you will do this with a partner.

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. 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. ARK+DR Paper (15% of grade)

Write a one-page single-space ARK (abstract-response-keywords) paper on *one class session’s set of readings*, relating one reading (abstract) to your response to the set of readings (response) while also responding to the discussion forum postings for that day (discussion response). You will sign up for a particular topic/date. ARK papers include: 1) a full citation and a 75 to 200 word **abstract** of your chosen reading; 2) your 150-200 word intellectual **response**, that **draws connections** between the reading and

the rest of the readings for that class session; 3) a 100-200 word response to your peers' discussion forum postings for your class session; and 4) four or five **keywords**. ARK papers are always due at 11:59 on the day of your assigned class session (i.e., either Tuesday or Thursday night). Please upload your paper onto Moodle in MS-Word, including your name in the document filename (e.g. FeldmanSavPamelaARKpaper.docx). Please also remember to cite your sources, using anthropological (Chicago Manual of Style AUTHOR-DATE) citation style.

D. Finding Gender in This COVID Life (15% of grade)

Write a three-page (double-spaced!) imaginary podcast episode of "Finding Gender in This COVID Life," along the lines of "This American Life" or a similar podcast. There are several approaches you could take. You could write a podcast-like autobiographical essay on "gender in my life," describing how gender shapes some aspect of your experience during the current pandemic. For example, you could choose a particular event, phenomena, or social pattern that you are part of or have experienced. You could also choose a less autobiographical version of this assignment, creating a mini-podcast script in which you would observe and describe gender "in the works" (on campus, at work, online).

In this three-page paper, you should draw on what we learn during the first two weeks of class to frame your description in a larger anthropological context. You have the opportunity to expand upon this in your final project. The goals of this paper are 1) to get you thinking, early in the term, about how the course subject matter relates to your life and to the current moment, 2) to reach beyond vivid description by using anthropological concepts toward deeper understanding, and 3) to place your observations and experiences in a broader context. In other words, the goal is to get you thinking anthropologically about gender in your life.

E. Final Term Project (total of three components: 50% of grade)

Your final term project consists of three components: a proposal and preliminary bibliography due on Friday of 6th week (10% of final grade); a ten-page paper due on Wednesday of 10th week (30% of grade); and an oral presentation as part of our Anthropology of Gender Mini-Conference during 9th and 10th week (10% of grade).

The default option of this **final written project** is to build upon your shorter "Finding Gender" paper, a) expanding your podcast script to reflect what you have learned and researched over the course of the term, b) adding footnoted annotations with anthropological explanations, contextualization and citations, and c) including a "references cited" page as you would for any term paper. (Remember that your "Finding Gender" paper, and this final project, can have an autobiographical core, or can be independent of your direct biography.) The alternative option would be for you to write a ten-page library-based research paper on a topic of your choice. You should clear your topic with the instructor, and work with the WA for further brainstorming and guidance. The topic should allow you to refer to concepts and readings we will have discussed in class. **Due Wednesday March 10, at 11:59pm, via Moodle (30%).**

The **paper proposal and preliminary bibliography** focuses your thoughts, gets you in the library, and allows you to get feedback ca. three weeks before your final paper is due. The proposal will look similar regardless of which option you choose (podcast script or research paper). 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 using anthropological (Chicago Manual of Style AUTHOR-DATE) citation style (see below). I would be thrilled to discuss any aspect of this proposal with you during office hours. Your WA—an experienced SOAN senior—will also be a great resource. **Due Friday February 12, at 11:59pm, via Moodle (10%).**

The **oral presentation** of your final project will be held as part of an Anthropology of Gender mini-conference during the last two class sessions of the term. If you are writing the default podcast option for your paper, you may either present your podcast information and analysis as you would present a paper at an academic conference, or you may actually produce and play your podcast (up to ten minutes), framing

it with an explanation of your intent and the anthropological lessons you drew from it. If you are taking the alternative research paper option, you will present the key themes of your paper, choose one or two examples, and conclude with analysis drawing on concepts from the anthropology of gender. Regardless of option, we will conduct oral presentations like a professional, anthropological annual meeting: arranged in panels, with time to discuss at the end of each panel. Presentations are strictly timed (15 minutes each; 10 minutes for the Q&A session); they may be read, but are much more effective when freely spoken from an organized outline. You may request feedback on your presentation from me, your WA, and your peers to help you in final revisions of your written paper. **Presented on March 4 and March 9 (10%).**

VII. FREE RESOURCES FOR STUDENTS

A. Office Hours

Please make use of my scheduled office hours. I'm there for you! Please sign up for 15-minute time slots via Google calendar. [Click here to sign up for OFFICE HOURS](#). My office hours will be held by Zoom on [Mondays at 1:30-2:30](#); [Tuesdays at 4:30-5:30](#); and [Wednesdays at 10:00-11:00](#). My office hours will be a Zoom room with a waiting room. Please wait patiently while I finish up with my previous appointment. If you can't meet during my normal office hours, e-mail me about scheduling another time.

B. Inclusion and Course Materials Assistance

I strive to create an inclusive and respectful classroom that values diversity. Our individual differences enrich and enhance our understanding of one another and of the world around us. This class welcomes the perspectives of all ethnicities, genders, religions, ages, sexual orientations, disabilities, socioeconomic backgrounds, regions, and nationalities. I also recognize the potential financial burden of course expenses such as books and printing. If you need assistance to cover course expenses, please speak with me, preferably during the first week of class. Please note that the CCCE can cover travel costs for students to work with community partners for ACE projects, although in our new remote-learning environment that should not be necessary.

C. Ask a Librarian

Ask a librarian—especially our social science superhero specialist librarian **Kristin Partlo**—for help with your research in this class. [You can make an online appointment with your library liaison](#) or chat with a librarian online 24/7. You can also [email and call](#). Kristin Partlo's scheduler is: <https://go.carleton.edu/kpartlo>. Librarians help students find and evaluate articles, books, websites, statistics, data, government documents, and more. For more information on hours and librarians, visit the Gould Library website at go.carleton.edu/library. Don't forget to look at the **course guide** Kristin has made specifically for our class: <https://gouldguides.carleton.edu/soan226>! In addition, you may find useful the library subject guides on [Anthropology](#); [Gender, Women's and Sexuality Studies](#); [Sociology](#); as well as many more guides on special topics, data and statistics, and research skills.

D. Accommodations for Students with Disabilities

If you have any challenge that you think may pose obstacles to your successful completion of the course, please discuss this with me at the beginning of the term so that we may accommodate your situation.

Like the rest of Carleton College, I am committed to providing equitable access to learning opportunities for all students. Please be aware that Carleton faculty are strongly encouraged to wait for official notification of accommodations before modifying course requirements for students. Thus, if you have, or think you may have, a disability (e.g., mental health, attentional, learning, autism spectrum disorders, chronic health, traumatic brain injury and concussions, vision, hearing, mobility, or speech impairments), please contact disability@carleton.edu or call Sam Thayer ('10), Accessibility Specialist (x4464) or Chris Dallager, Director of Disability Services (x5250) to arrange a confidential discussion regarding equitable access and reasonable accommodations.

In addition, Carleton also provides technological resources for students with disabilities. The Assistive Technologies program brings together academic and technological resources to complement student classroom and computing needs, particularly in support of students with physical or learning disabilities.

Accessibility features include text-to-speech (Kurzweil), speech-to-text (Dragon) software, and audio recording Smartpens. If you would like to know more, contact aztechs@carleton.edu or visit go.carleton.edu/aztech

E. The Writing Center

I urge all students to utilize **The Writing Center**, and especially to consult with our very own course **WA extraordinaire, Brittany Dominguez** (dominguezb@carleton.edu). The Writing Center is offering a full schedule of videoconferences with peer writing consultants who can work with you during any stage of the writing process (brainstorming to final proofreading). Hours and more information can be found on the [writing center website](#). You can reserve specific times for conferences by using their [online appointment system](#).

F. The Term-Long Program for Multilingual 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, [Multilingual Writing Coordinator](#), at rfitzpatrick@carleton.edu. She can arrange once- or twice-a-week meetings between you and a specific writing consultant throughout the term. *Meetings will be in an online format until in-person classes resume on campus.*

G. Public Speaking (think ahead to oral presentations)

Speech coaching is a student-staffed resource designed to assist you with class presentations, comps talks, and other speech-related events. Jenny Portis '20 can assist you with speech & communication skills including clarity, organization, articulation, projection, body language, eye contact, and effective use of aids (e.g., notes, PowerPoint, Keynote, etc.). Depending on your goals, your coach can also work with you on the content of the presentation: organization, voice, clarity, and, ultimately, persuasive impact. **Jenny will coach students remotely, using Zoom.** If you'd like to schedule a coaching session, just fill out this [brief, online form](#). For more information, visit go.carleton.edu/speakeasy.

H. Learning Strategies and Time Management

Oscar Alvarez, Academic Skills Coach, is eager to help you develop learning strategies that work in the Carleton context. His goals are to heighten your awareness of your personal strengths and to offer different ways you can approach your academic work so you're more efficient and effective. For details on how to schedule a videoconference with Oscar, visit: [Learning Strategies & Time Management](#). If you prefer to learn these skills and strategies on your own, visit "[Helpful DIY Resources](#)."

I. Student Well-Being

Carleton College urges you to make yourself—your own health and well-being—your priority throughout this ten-week term and your career here. It is important to recognize stressors you may be facing, which can be personal, emotional, physical, financial, mental, or academic. Sleep, exercise, and connecting with others can be strategies to help you flourish at Carleton. If you are having difficulties maintaining your well-being, feel free to contact me and/or pursue other resources, such as [Student Health and Counseling](#) or the [Office of Health Promotion](#).

J. Title IX

Carleton is committed to fostering an environment free of sexual misconduct. Please be aware all Carleton faculty and staff members, with the exception of Chaplains and SHAC staff, are "responsible employees." Responsible employees are required to share any information they have regarding incidents of sexual misconduct with the Title IX Coordinator. Carleton's goal is to ensure campus community members are aware of all the options available and have access to the resources they need. If you have questions, please contact Laura Riehle-Merrill, Carleton's Title IX Coordinator, or visit the Sexual Misconduct Prevention and Response website: <https://www.carleton.edu/sexual-misconduct/>.

K. On-Campus Gender-Relevant Resources

For academic resources, check out the websites of the [Sociology and Anthropology Department](#) and the [Gender, Women, and Sexuality Studies Program](#). For library resources, check out [our course page](#), and others listed above (C.). For solidarity, student activism, and support, check out Carleton's [Gender and Sexuality Center](#).

VIII. RELEVANT STUDY SKILLS AND MECHANICS

Guidelines for Reading and Preparation for General Class 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)? Reading in this way will make you prepared to participate actively and meaningfully in class discussions.

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. 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). Include an introduction, a logically organized body of the paper, and a conclusion. Section headings in longer papers provide useful guideposts to the way you organize your thoughts.

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. Don't save the punch line for the end!
- 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.**

Anthropological Citation Style
(Chicago Manual of Style *Author-Date* Version)

In papers for this and other anthropology classes, you should use the correct citation style, following the major anthropological professional journals. 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. The various journals published by the American Anthropological Association use the author-date style in the *Chicago Manual of Style*, which can be located [on their website](#). (Remember to use the author-date tab! Do NOT use the “notes and bibliography version!”)

In the course of your text, you should cite authors whose ideas you use with their last name and the date of publication; you 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 (please, *not* “Bibliography” or “Works Cited”), placed starting on a new page at the end of your text, includes only publications 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. The layout should be as follows:

1a) 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.

1b) If you find and read/download the **journal article from an online source**, include the DOI (Digital Object Identifier) if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL, including an access date.

Kossinets, Gueorgi, and Duncan J. Watts. 2009. “Origins of Homophily in an Evolving Social Network.” *American Journal of Sociology* 115:405–50. Accessed February 28, 2010. doi:10.1086/599247.

2) for a **chapter in a book of collected essays** (Author. date. “chapter title.” In *Book Title*, edited by Editors, pages. Place of Publication: Publisher.):

Kelly, John D. 2010. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago 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 an **article in a newspaper or popular magazine**:

Stolberg, Sheryl Gay, and Robert Pear. 2010. “Wary Centrists Posing Challenge in Health Care Vote.” *New York Times*, February 27. Retrieved February 28, 2010.
<http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

5) for **website content**, include as much of the information you’d need for a printed publication’s citation as possible (including author’s name, date of publication, title, publisher), followed by the URL of the site you are citing. Because such content is subject to change, include an access date or, if available, a date that the site was last modified. In the absence of a date of publication, use the access date or last-modified date as the basis of the citation.:

United Nations. 2011. “World Population Prospects, the 2010 Revision. Standard variants: Migration.” United Nations, Department of Economic and Social Affairs, Population Division, Population Estimates and Projections Section (updated 28 June 2011). <http://esa.un.org/wpp/Excel-Data/migration.htm> (accessed 27 December 2011).

Following this style is a requirement. Ask if you have questions.

