

GENDER & CULTURE
Anthropology/Women & Gender Studies 275
Winter Term 2016
Tuesday Nights
Pettengill 127

Professor: Elizabeth A. Eames
Office: 159 Pettengill Hall
Telephone: x6082 (office); 841-5738 (voice/text)
Classlist: wanws275a@lists.bates.edu
Office Hours: Mondays 2-4 or by appointment

Course Description: Don't misread the program title. This is not a class about 'women around the world.' Rather, it is an ethnographically-based course exploring gender relations. We will undertake a comparative analysis of the social construction of gender—what masculinity or femininity may mean—in a wide range of contemporary societies, while consistently working toward a deeper understanding of gender diversity. While we may study the customary relations between those identified as women and those identified as men on this and other continents, in so doing we will pay close attention to a series of ethnographically documented challenges to binary models. The syllabus as laid out for the first day of class is subject to revision. I last taught ANWS275 in 2005, which is a full decade ago—so I expect to learn a good deal from a new generation of students as we proceed through our course material. Material that—to some extent at least—we will generate together.

Place in Bates' Curriculum: ANWS275 fulfills major and minor electives in both Anthropology and Women & Gender Studies, as well as GEC requirements in Culture & Meaning, Learning & Teaching, and Queer Studies. It is part of the Purposeful Work Infusion Initiative. Moreover, a major component of your learning this winter will involve working with young people growing up in Lewiston, so it also contributes to the Community Engaged Learning efforts on campus.

Learning Objectives: This course will equip students to examine their own beliefs and assumptions about regimes of gendered power, teaching them to think critically about their own lives by comparing structural variations on gender in a wide array of human societies. While using gender as an organizing principle, students in ANWS275 will learn to deploy intersectional analysis. Our learning goals also include such general competence-building exercises as engaging in reflective inquiry, developing research abilities, advancing writing proficiencies, and furthering presentation skills.

Accommodations: If you have documented learning differences and anticipate needing accommodations, arrange to meet with me very soon. Please request Abigail Nelson in the Dean of Students Office to corroborate your needs. We have no exams or quizzes, nothing timed, but I will do what I can to adjust assignments if required.

Academic Integrity: Maintaining an elevated level of academic integrity is a central responsibility for each student in this seminar. Should you have any questions about what that means in particular, please contact me. In general, it means that the work you submit must be your own and that you acknowledge and cite any ideas, information, or resources contributing to your understanding as presented in the paper or project. You must know and abide by Bates' Academic Integrity Policy (which I not only helped write, but must myself enforce as Faculty Co-Chair of the Student Conduct Committee). Here is the link to the student conduct website: <http://www.bates.edu/student-affairs/student-conduct/academic-integrity-policy/>. If you have any questions about how to use sources, consult the *Guide to Working with Sources* at: http://www.bates.edu/writing/files/2011/06/Guide_to_Working_with_Sources_August_2013_print.pdf. Unlike some other Bates courses, cooperation and consultation is encouraged in this one, with a very important caveat: proper acknowledgement and citation must be made of even informal collaborations. Failure to abide by any of these principles will result in having to do the assignment over again at minimum and could entail a failing grade for the assignment or even for the course, depending upon the severity of the infraction. According to Bates rules, faculty-imposed sanctioning is independent of any ruling by the Dean of Students or the Student Conduct Committee itself, should I refer the case.

Community Engaged Learning: We will be working with Maine Immigrant and Refugee Services (formerly known as The Somali Bantu Youth Association of Maine) to develop programming to help mothers and daughters better communicate. Rilwan Osman and Jamilo Mualim will come to our second class on the 19th. Note that on the 18th, MLK Day, we should all try to attend their panel at 2pm. Here is MeIRS' website: <http://meirs.org/about-us-2/>

Extra-Curricular Events: I encourage and reward attendance at relevant talks, panels, films, performances, etc. Students accumulate course credits for writing me informative emails about such events. However, MLK Day is not optional. It is required that you attend a minimum of two events, and one of them should be MIRS' panel. Full schedule: <http://www.bates.edu/mlk/>.

Blanket Trigger Warning: The material with which we engage is intellectually challenging, yes, but it is also *emotionally charged*. Be warned—real learning is often discomfiting or perturbing. I honor the pain while stipulating the gain. It takes work, but we are in this together.

Ground Rules for Discussion: Let us negotiate ground rules. We'll discuss these to start:

1. Acknowledge that multiple oppressions exist within regimes of power.
2. Acknowledge that we are all systematically taught misinformation.
3. Actively pursue information that combats myths and stereotypes.
4. Don't blame others for what they don't know. Don't blame the victim, either.
5. Respectful disagreement is encouraged. Expect to change your mind on occasion.
6. Use active listening postures; do not interrupt; be respectful; use "I" statements.
7. Honor requests for confidentiality.
8. Talk to each other, not to the professor.

Course Materials: Articles and multimedia objects will be linked on lyceum whenever possible. Some films and ebooks may be on reserve in Ladd if not available on the internet. The following books (listed here in alphabetical order by author's surname) are in the bookstore and on reserve:

Foucault	<u>Herculine Barbin: Being the Recently Discovered Memoirs of a 19th Century French Hermaphrodite</u>
Gregor	<u>Anxious Pleasures: The Sexual Lives of an Amazonian People</u>
Martin	<u>The Woman in the Body: A Cultural Analysis of Reproduction</u>
Mock	<u>Redefining Realness: My Path to Womanhood, Identity, Love, & So Much More</u>
Nanda	<u>Gender Diversity: Crosscultural Variations</u>
Popenoe	<u>Feeding Desire: Fatness, Beauty, and Sexuality among a Saharan People</u>
Williams	<u>Sex Tourism in Bahia: Ambiguous Entanglements</u>

Grading Schema: Here are the percentages I have come up with for the grading schema, but please brainstorm what our group would find truly liberating with regards to the manner or mode of evaluation (within these % parameters):

- Your service learning project will count for 30% of your grade.
- Class attendance and participation the next 30%.
- Your presentations will be 20% of your grade.
- The remaining 20% will be for your weekly memo/reading responses.
- Credit accrues for attending and reporting on relevant extra-curriculars (some listed here).

Participation: This is a seminar course so people need to be in the room and engaged—but, you may miss one class with no questions asked. Our heavy emphasis on participation means that no one should be allowed to remain quiet, and even more important, no one (including the prof) should be allowed to dominate the room. It is each of our responsibility to make sure the discussion/presentation time is "working," that everyone gets their chance to have their voice heard, and that both public speaking and attentive listening are rewarded. If you are someone who finds classroom discussion impossible, or someone who cannot limit their own speech when in a public setting, or, alternatively, someone who finds what their peers have to say valueless, then there are plenty of other courses in which you might happily excel. This is an elective.

Weekly Memos: To pass the course, you need to post to the classlist by Monday's end at least one formal response every week we are in session from January 19th to April 5th inclusive. Exception: You are leading class discussion on the major text of the week. Another exception: Everyone gets one free week. Because life happens. (class size will affect how many memos).

Presentations: Responsibility for co-leading class discussion will rotate. I see this as having two expressions. Each session will have student co-leaders to help the class through the major text assigned for the day. Moreover, each session will also have (two?) other students assigned to bring to the class' attention a current event or current media matter for our collective analysis.

Class Sessions: I hope we can agree to convene from 7-9:30pm (or, barring that, from 7:30-10:00pm) with breaks between each of three weekly segments. While the order may vary week to week, the three segments for each session will consist of: discussion of our major text for the day; work on our community-engaged project; analysis of relevant gender politics in our current media landscape. End times are approximate, I envision sessions will be about 2 ½ hours long, give or take a bit as needed.

Sustenance: Responsibility for providing energizing snacks will rotate.

Program Subject to Alteration: In consultation with the group, this syllabus may be subject to alteration, most especially if we collectively judge current events so warrant.

WEEKLY ASSIGNMENTS (as of 1/12/16)

1/12 INTRODUCTION to the course and to each other

reading: syllabus
videos: “Guyland” and “Kumu Hina”

Monday 1/18 MLK DAY EVENTS—required attendance (MIRS session plus one other)

1/19 SOCIAL CONSTRUCTIONS OF SEX AND SCIENCE

visitors: Jamila Mualim and Rilwan Osman of MIRS (for the first hour)
reading: FOUCAULT, ed., Herculine Barbin . . .
(read Foucault's introduction carefully, read through the Memoirs bearing in mind the questions Foucault raised, then you can just skim the Dossier. Note that the rest of the text is not assigned.)
reading: Nutt's Becoming Nicole Chapter 12 and Glossary (on lyceum)
listening: How to Be a Girl Part IV (the rest of the podcast is optional)
MLK email: short email on attending MLK Day events wearing gender lenses
writing: weekly memo about course material due Monday

1/26 SOCIAL CONSTRUCTIONS, continued

reading: NANDA Introduction and Ch.1-4 of Gender Diversity
reading: Grady Improvised Adolescence Intro, Ch 1, Ch 3 (on lyceum)
viewing: *Rain in a Dry Land* (on reserve)
writing: weekly memo about course material due Monday

Thursday 1/28 Sociology screening at 6pm in Hedge 106 of *Paper Tigers* (optional)

Monday 2/1 lecture by Selina Makanda at 6:30pm in Keck on “Women and Militarization in Angola.” She visits our class on 2/2, so let us consider this a **required** event

2/2 GENDER AND MILITARISM

visitor: Selina Makana, of U.C. Berkeley (for the first hour)
 reading: Mama “Khaki in the Family: Gender Discourse & Militarism” lyceum
 reading: Grady Improvised Adolescence Ch 5 and Ch 6 (on lyceum)
 viewing: *The Naked Option* (on reserve)
 writing: weekly memo about course material due Monday

Monday 2/8 WGS panel 4:15pm in Keck “...Rethinking Reading in the Digital Era” (optional)

2/9 AN AMAZONIAN CASE

reading: Grady Improvised Adolescence Ch. 7 and Afterword (lyceum)
 reading: GREGOR Anxious Pleasures (you can skip chapters 7 and 8)
 viewing: We are Mehinacu (on reserve)
 writing: weekly memo about course material due Monday

Thursday 2/11 Sociology screening 5:30pm Hedge 106 *The Raising of America*, Pt.1 (optional)

Monday 2/15 WGS lecture 4:15 Keck “Why so Few Women Building the Digital World?” (opt'l)

2/16 A NORTH AMERICAN CASE

reading: Ortner “Is Female to Male as Nature is to Culture?” lyceum
 reading: MARTIN The Woman in the Body (pp. 3-23, 92-112, 125-135, 156-178, 181-203 and either 27-53 or 54-67)
 reading: Ahmadu “Anthropology...and Female Genital Cutting” lyceum
 youtube: *The Perfect Vagina* (no need to screen part IV)
 writing: weekly memo about course material due Monday

Enjoy the Break

Monday 2/29 WGS lecture 4:15 Keck “Queer Perspectives on Policing Child Exploit'n” (opt'l)

3/1 LOVE ONLINE IN CONTEMPORARY RWANDA (assignments are TBA as of 1/12)

visitor: Kivu Ruhorahoza, Filmmaker

Thursday 3/3 Sociology screening 5:30 Hedge 106 *The Raising of America*, Pt. 2 (optional)

Thursday 3/3 Asian Studies/Music lecture/demonstration 8pm Muskie by Dr. Yuko Eguchi '03 on Music and Dance of the Geishas (optional)

3/8 FRAME BY FRAME screening with filmmaker Alexandria Bombach 7:30 in Olin

reading: Abu-Lughod “Do Muslim Women Really Need Saving?” lyceum
 viewing: *Beauty Academy of Kabul* on reserve
 writing: weekly memo about course material due Monday

Monday 3/14 WGS lecture 4:15 Keck “Trans of Color Poetics: Redshift to Unstoppable” (**req.**)

3/15 MORE ON BODY POLITICS—A SAHARAN CASE

- reading: POPENOE Feeding Desire (Prologue, all of Pt 1, Ch 5, Ch 9)
- viewing: *Awaiting for Men* (on reserve)
- writing: weekly memo about course material due Monday

Thursday 3/17 Sociology screening 6pm Hedge 106 *The Raising of America* Pt. 3 (optional)

3/22 “TRANS” IN GLOBAL CONTEXT

- reading: MOCK Redefining Realness
(in Mock, read the Author’s Note, Introduction, Ch 1, and all of Part 2; skim Part 3; and read pp.248-50 and 256-258)
- reading: NANDA Gender Diversity chapters 5, 6, 7
- viewing: *Paris is Burning* (on reserve)
- writing: weekly memo about course material due Monday

Wednesday 2/23 Harward Center lecture at 7:30 in Muskie by Dr. Lindiwe Sibanda, CEO of the Africa-wide Food, Agriculture and Natural Resources Policy Analysis Network (FANRPAN)

3/29 SEX WORK IN GLOBAL CONTEXT

- reading: WILLIAMS Sex Tourism in Bahia: Ambiguous Entanglements
- writing: weekly memo about course material due Monday

Friday 4/1 is the Mount David Summit. Enjoy.

4/5 LAST CLASS SESSION

- reading: NANDA Gender Diversity Chapter 8
- viewing: *Asante Market Women* (on reserve)

Saturday 4/16 is the last day of the term. Everything is due by 12:30pm

DISCUSSION QUESTIONS CONCERNING FOUCAULT'S EDITION OF *HERCULINE BARBIN*

1. There are two portraits or representations of Barbin in this edition, the autobiographical and what we may call the documentary. One comes from within and is anatomically elliptical; the other comes from without and is bloodlessly explicit. Which discourse provides the more authentic portrait? On what terms, with what assumptions, may we ask such a question?
2. How do the two representations relate to the social scientific distinction between gender identity and gender role?
3. And what is the difference between sex and sexuality? On which does the emphasis fall in these texts? What importance does the distinction between the two have for an interpretation of these texts? How might the rise of social science, especially psychology, relate to this issue?
4. To what extent is Barbin a victim of their anatomy? To what extent is Barbin a victim of social constructions of gender? How do these two kinds of victimization intersect and interact?
5. How may we classify Barbin's love for Sara and Sara's for Barbin? Is it lesbian? heterosexual? Or in some both/and category of its own? Must this love be classified in these terms? Why does the text not challenge the heterosexual classification, or does it?
6. What do you think caused Sarah's mother's blindness? The silence of the first priests and doctors?
7. Foucault romanticizes Barbin's state as a happy limbo of non-identity. Do you agree? As an outsider, is Barbin able to observe things that others cannot? With what consequence? Why, e.g., does Barbin say that Barbin would make a detestable husband?
8. Barbin's *anatomy* does not conform to social convention, but is their *sexuality* pre-cultural, external to the law, unaffected by power relationships? If not, might we discern the process whereby political, cultural (and narrative) conventions produce the tender kisses, the diffuse pleasures, unrequited desires and transgressive thrills of Barbin's sexual world?
9. How might the notions built into the accompanying assigned material from this decade mark your understanding of Barbin's 19th century experience or of Foucault's 1980's analysis?

Major Text Presentation

Energizing Snacks

**Current Event, or Campus
or Media Moment**

1/19 FOUCAULT

Cody

Anu

Kate

1/26 NANDA

Anu

Julia

Lwazi

2/2 visitor/TBA

Elizabeth

Anu

2/9 GREGOR

Lwazi & Ben

Lwazi

Anu

2/16 MARTIN

Kate

Elizabeth

Cody

3/1 visitor/TBA

Ben

Ben

3/8 film screening/TBA

N.A.

N.A.

3/15 POPENOE

Ben & Lwazi

Cody

Cody

3/22 MOCK

Extra Credit?? Everyone??

Cody

Julia

3/29 WILLIAMS

Julia

Kate

Lwazi