

SOCIAL ANTHROPOLOGY OF GENDER

Ant343H1S, Winter 2015

Instructor: Christopher Little

Class time and location: Thursday, 2-4 p.m., SS2110.

Office Hours: Thursday, 1-2 AP348

Contact: christopher.little@mail.utoronto.ca

Teaching assistants: Nicholas Feinig (nick.feinig@mail.utoronto.ca); Connie Gagliardi (connie.gagliardi@mail.utoronto.ca)

Course description: Social anthropological perspectives on variations in gender roles and systems. Examines, through comparison of ethnography, the relationship of gender to social organization, economic and political processes, belief systems and social changes.

II. Assessment

15% Participation

20% Reading responses (x 4 @ 5% each)

20% Midterm

5% Précis of essay

40% Final essay

Detailed Breakdown:

1. Participation in class. Throughout the course, you will be asked to participate in discussions and answer questions. The idea is to foster a collaborative learning environment through group work or class discussion. I may at times call upon you to answer questions. This is not meant to put you on the spot, but to make sure that everyone, including those who may be too shy to raise their hands, participates. As long as you come to class and engage in the class discussion, you will do well.

2. Reading responses. A total of four reading responses posted on Blackboard by **9 p.m. the night before class**. You may choose whichever week you will write your responses on. However, no late responses will be accepted. Furthermore, make sure you plan well enough in advance to be able to submit the four responses before the end of the class.

Reading responses should be no more than 500 words (i.e., 2 pages). You should post them directly on blackboard (please do not attach a document). The response must be a text engaging with the readings that week. You should quickly outline the main argument of each author, and then focus on a theme or element that you found particularly interesting or insightful. This theme or element can be related to the theory, the empirical data, the method, or the topic of enquiry. Finally, you should end with a question or two you have for the class about the reading. I would ask all of you to skim the responses of other students post on blackboard before coming to class. As a general rule: be generous. We are reading the work of very smart people and you should treat their works as such. Engage with the text to understand them better, not to criticize them.

The grading will be done as such: you will receive 5 out of 5 if your response outlines the arguments, engages with a theme or element in the texts, and poses some questions. You

will get 2.5 out of 5 if your response lacks one or more of those elements, and if you do not engage with the text in a generous spirit. You will get a 0 out of 5 if you do not produce a response, if the response is late, or if the response does not address the readings of the week.

3. Midterm. A one-hour long midterm will be given during the fifth class. The midterm will quiz you on important concepts we have covered in lectures and in the readings. Out of the list you will be provided, you will pick five concepts to define in an hour. Your short response for each concept should include a definition, the point of view of the scholar(s) who use the concept, an example of how it can be used, and some benefits and limitations of using this concept.

I put a strong focus in this class on understanding the readings and being able to engage with them confidently. The midterm is designed to make sure you have understood the important concepts covered thus far in the course.

4. Précis of essay. The précis of the essay is a one page document where you will outline the theme of your essay, the question you will ask, and some of the readings you feel will help you answer this question. The précis is due week 8. I will give further instructions later in the semester.

5. Final essay. The final essay is a 12 pages-long essay on a theme of your choice. I want the focus of the essay however to be exegetical and cover as many of the readings covered in the course as possible. By exegetical, I mean that I want you to explain what the authors of the writings are arguing **in their own terms**. Your essay should only use readings from the course. You should think about this as using a theme to ask a question and then laying out the territory of what the literature we have read said about this theme. At the end, you should answer your question by evaluating the different arguments of the readings presented in your essay. I will give more information on this on class 6. The essay will be due the Friday after the last class (i.e., April 3) at 4 p.m. You must bring a hard copy to the department of anthropology and give it to the secretary on the second floor.

The essay should be written in 12pt Times New Roman, double-spaced, with one inch margins on all sides. You should include a bibliography and a title page (**with course code, your name, and your student number**) in addition to the 12 pages of text.

III. Required Text:

There is only one required monograph, available at the book store and on reserve at the library.

Wardlow, Holly 2006. *Wayward Women: Sexuality and Agency in a New Guinea Society*. Berkeley: University of California Press.

Other required readings will either be available on Blackboard or on the library website. See the syllabus for links to the library website when the texts are not posted on Blackboard. For those who prefer reading hard copy, I also put the following books on Course Reserves:

Foucault, Michel 1978. *The History of Sexuality*. Vol. 1: *An Introduction/The Will to Knowledge*. New York: Random House.

Lancaster, Roger N. and Micaela di Leonardo 1997. *The Gender Sexuality Reader: Culture, History, Political Economy*. New York: Routledge.

Kulick, Don 1998. *Travesti: Sex, Gender and Culture among Brazilian Transgendered Prostitutes*. Chicago: University of Chicago Press.

IV. COURSE SCHEDULE

Notes on the organization: Each class concludes with a brief discussion of what we will do the following week. The review is followed by some notes on how to do the readings. All mandatory readings are listed in the order in which they should be read. When the readings are extracts or chapters of a book, I have highlighted the pages. While you are invited to read more if you wish, I am only asking you to read the material highlighted in yellow. All of the mandatory readings, except for the ethnography and unless otherwise indicated, will be available to you on Blackboard. I put some facultative readings in the syllabus for those who are particularly interested in a week's theme and want to do additional readings or those want to have access to the material I covered in class but did not ask you to read.

Week 1: Introduction.

Welcome and brief overview of the course.

Week 2: The Family

We begin our inquiries into gender through the family. We look at how gender from the eighteenth to the first half of the twentieth century has been investigated through the lens of and in relation to the institution of the family.

Read Durkheim first to get an idea of how women were talked about in 19th century social science. Try to identify the assumptions present in Durkheim's writing. In Foucault, focus on his understanding of power and on the four emerging figures he describes and their relation to the family. The last reading focuses more specifically on anthropology's (as a discipline) relation with the family. Do not worry if you do not understand everything, I will provide more context in class.

Mandatory Readings:

Durkheim, Emile 1933 [1893]. *Division of Labour in Society*. Glencoe: The Free Press. Pp. 56-63.

Foucault, Michel 1978. *History of Sexuality*, vol. 1: *An Introduction*. Pantheon Books. Read only Part 4: *The Deployment of Sexuality*, Pp. 77-131. Electronic copy available through UofT Library: <http://search.library.utoronto.ca/details?9143453&uuid=46065a50-35cb-4b93-8282-e742f32cd393>

Collier, Jane, Michelle Z Rosaldo, and Sylvia Yanagisako 1997. *Is There a Family? New Anthropological Views*. In *The Gender Sexuality Reader: Culture, History, Political Economy*. Roger N. Lancaster and Micaela di Leonardo, eds. New York: Routledge. Pp. 71-81.

Week 3: Kinship and the Colonized World

Here we continue our exploration of the family as a site for the production, reproduction, and contestation of gender. More specifically, we explore how the anthropology study of kinship in the colonial world has altered, shaped, and maintained Western ideas of gender within the family.

While reading Lévi-Strauss, focus on the latter section on kinship. We will talk about structuralism in class but do not worry if you do not understand everything.

Mandatory Reading:

Lévi-Strauss, Claude 1963. *Structural Analysis*. Vol 1. Chapter 2. Pp 31-51. New York: Basic books. Available online: <http://search.library.utoronto.ca/details?9136708&uuiid=03aef6f0-412f-4aaf-8006-cf0db901931b>

Stoler, Ann L. 1989. Making Empire Respectable: The Politics of Race and Sexual Morality in 20th-Century Colonial Culture. *American Ethnologist* 16(4):634-660.

Blackwood, Evelyn 2005. Wedding Bell Blues: Marriage, Missing Men, and Matrifocal Follies. *American Ethnologist* 32(1):3-19.

Facultative Reading:

Borneman, John 2005. Marriage Today. *American Ethnologist* 32(1):30-33.

Boellstorff, Tom 2005. Diagnosing Difference: Anthropology's Heteronormativity. *American Ethnologist* 32(1):37-38.

Blackwood, Evelyn 2005. The Specter of the Patriarchal Man. *American Ethnologist* 32(1):42-45.

Week 4: Sex and Gender

Looking back to early feminist writing, we explore the sex/gender divide. This week is probably the most theoretically dense and reading heavy, so please make sure to start in advance. Start with the Gayle Rubin's reading. If you get tired of it or do not understand, take a break and go to the Sherry Ortner's reading before going back to Rubin. Finish with the Butler's reading.

Mandatory Readings:

Rubin, Gayle 1975. The Traffic in Women: Notes on the 'Political Economy' of Sex. In *Toward an Anthropology of Women*. Ed. Reiter, Reyna R. New York: Monthly Review Press. Pp. 157-210.

Ortner, Sherry B. 1974. Is female to male as Nature is to Culture? *Women, Culture and Society*. Rosaldo, M. Z. and L. Lamphere, eds. Stanford: Stanford University Press. Pp. 67-87.

Butler, Judith 1993. *Bodies that Matters: On the Discursive Limits of "Sex"*. New York: Roudedge. Read the Introduction: Pp. 1-20.

Week 5: Mid-Term

Please arrive on time for the mid-term. You will need your T-Card for identification and a black or blue pen to write the exam.

Week 6: Women, Resistance, and Femininity

We start this week by addressing the widespread idea of the inferiority of women in relation to men. The first two readings, while approaching this question from different time periods and different disciplines, remind us that power is very much at play in such a conceptualization of women. The last reading uses ethnographic material to show how womanhood is constituted in practice, rather than biologically

De Beauvoir is a classic text. She has a witty style that you might enjoy. Remember that this is an introduction, and that there is another 700 pages that follow. Try to think about how her concerns and critiques make sense in today's society. Are they still relevant? Are they outdated? In what ways? Abu-Lughod offers a very different approach to the question of resistance. Which approach do you find more compelling? Why? When reading Sa'ar, focus on the social and cultural aspects involved in producing gender. Do you find Butler's use of performativity useful?

De Beauvoir, Simone 1953. *The Second Sex*. New York: Knopf. Read the Introduction Pp. 3-28.

Abu-Lughod, Lila 1990. The Romance of resistance: Tracing transformations of power through Bedouin women. *American Ethnologist*, 17/1: 41-55.

Sa'ar, Amelia 2004. Many Ways of Becoming a Woman: The Case of Unmarried Israeli-Palestinian 'Girls.' *Ethnology* 43(1):1-18.

Week 7: Men and Masculinities

This week, we explore how the study of masculinities can help us to a) move away from the idea of the universal domination of woman and b) shed light on how gender is constructed and maintained.

Gutmann begins by showing us how anthropology can provide us with new ways to look at the interactions between men and women by showing a more nuanced portrait of masculinity. Bourgeois shows that socio-economic conditions might render certain masculine practices difficult to perform and push men towards other, perhaps more detrimental, forms of masculinity. You may find Herdt's chapter somewhat shocking. It explores how in Melanesian culture, masculinity is seen as a substance one accumulates rather than practices one engages in or a position one can have amongst others.

Mandatory Reading:

Gutmann, Matthew 2014. Alternative Cultures of Masculinity: An Anthropological Approach. In *Alternative Masculinities for a Changing World*. José María Armengol-Carrera and Angels Carabi, eds. London: Palgrave-MacMillan. Pp. 51-62.

Bourgeois, Philippe 2003[1996]. In Search of Respect: Selling Crack in El Barrio, Second Edition. Cambridge: Cambridge University Press. Read Chapter 8: Vulnerable Fathers, Pp.287-317.

Herd, Gilbert H. "Semen Transactions in Sambia Culture." *Ritualized Homosexuality in Melanesia*. Ed. ed. Berkeley: University of California, 1993. Pp. 167-210, but read carefully 167-169 and 171-194, review the conclusion 200-208, and skim the rest. *Warning: contains sexually explicit and potentially chocking material*

Facultative Reading:

Connell, R. W.1995. Masculinities. Cambridge: Polity Press.

Connell, R. W. 2005. Hegemonic Masculinity: Rethinking the Concept. *Gender and Society* 19(6):829-869.

Gutmann, Matthew C. 1997. Trafficking in Men: The Anthropology of Masculinity. *Annual Review of Anthropology* 26:385-409.

Suggs, David N. 2001. "These Young Chaps Think They are Men, Too": Redistributing Masculinity in Kgatlang Bar. *Social Science and Medicine* 53(2):241-250.

Week 8: Homosexuality and Travesti

*******Précis of the essay are due today*******

The last two weeks have focused on normative conceptions of genders as aligning with sexes. This week, we look at non-normative alignment of genders, sexes, and sexuality to highlight the limitations of the normative model.

Dave's article might be theoretically dense at times. Try to focus on how the emergence and production gendered and sexual identities are shaped and limited by a particular cultural, social, and political context, but also influence it. Kulick's chapter is easier to read because it is very ethnographic. Some of the material is very sexually explicit and potentially shocking. The book is controversial for its explicitness, but you will see that the content is also enriched by it.

Mandatory Readings:

Dave, Naisargi N. 2011. Indian and Lesbian and What Came Next: Affect, Commensuration, and Queer Emergences. *American Ethnologist* 38(4):650-665.

Kulick, Don 1998. Travesti: Sex, Gender and Culture among Brazilian Transgendered Prostitutes. Chicago: University of Chicago Press. Read Chapter 2: Becoming a Transvesti Pp: 44-95, focus on pages 44-58 and 83-95. *Warning: contains sexually explicit and potentially shocking material* Electronic version available on the library website: <http://search.library.utoronto.ca/details?8861332>

Facultative Readings:

Padilla, Mark 2007. Tourism and Tigueuraje: The Structures of Love and Silence among Dominican Male Sex Workers. In *Love and Globalization: Transformations of Intimacy in the Contemporary World*. Eds. Padilla and Muñoz-Laboy Hirsch, et al. Nashville: Vanderbilt University. Pp.38-69.

Movie: Laurence Anyway by Xavier Dolan

Week 9: Alternative Families

This week, we return to the theme of the family to explore contemporary gender constructions and relations. We look at what happens when we move away from the heterosexual dyad, how modernity affects the heterosexual dyad, and how new reproductive technologies alter our conceptions of gender.

In Weston's chapter, pay attention to the tensions that arise between genders, sexualities, and form of familial organization. In Hirsch, we are interested in how modernity brings in new pressures and new alternatives on what it means to be a woman and a wife. Be careful of seeing her article as only an example of "westernization" or cultural borrowing from the USA. In fact, as she notes, the USA and Mexico have had a reciprocal stream of exchanges over a long period of history. Finally, in Teman, focus on how new technologies are being positioned within ideologies of gender. Think back to Foucault's claim that the medicalization of sexuality was one of the regimes extracting truth from the body and one of the practices of surveillance of the body. How does the medicalization of childbirth in Teman fit with Foucault's ideas? Does it challenge Foucault's claim or push it further?

Weston, Kath 1995. "Forever Is a Long Time: Romancing the Real in Gay Kinship Ideologies." *Naturalizing Power: Essays in Feminist Cultural Analysis*. Ed. Delaney, Sylvia Yanagisako and Carol. New York: Routledge. Pp. 87-110.

Hirsch, Jennifer 2007. "Love Makes a Family:" *Globalization, Companionate Marriage, and the Modernization of Gender Inequality*. *Love and Globalization: Transformations of Intimacy in the Contemporary World*. Ed. Padilla, Hirsch, Muñoz-Laboy, et al. Nashville: Vanderbilt University. Pp. 93-106.

Teman, Elly 2003. The Medicalization of 'Nature' in the 'Artificial Body': Surrogate Motherhood in Israel. *Medical Anthropology Quarterly* 17(1):78-98.

Week 10: Language and Gender

We have seen that gender is something that is constructed through practices. Here we look specifically at linguistic practices and how they are used to present or perform different gendered identities in interaction. We are interested not only in seeing the "how" of gender performance, but also the variety of voices one must produce to actually succeed in presenting his/her gendered self in different contexts.

The readings come from linguistic anthropology and as such you will not understand all the jargon. Focus on the main idea and read the transcript. I will review in class any jargon or concepts you should know. Kiesling looks at the production of masculinity in a fraternity in the United States. The context should be familiar enough for you to understand. McElhinny's text

is also accessible and should be enjoyable. She looks at counter-normative gender performance in the context of the workplace. Ochs finally presents a very interesting argument about how the valuation of the mother in society is linked to how mothers speak to their children. She uses a cross-cultural comparison to show how this is done. Since the first and the second reading directly talk about North America, I would like you to think about how masculinity and motherhood are constructed in speech around you and whether or not you find that the authors' arguments match the interactions around you.

Mandatory Readings:

Kiesling, Scott Fabius 2001. "Now I Gotta Watch What I Say": Shifting Constructions of Masculinity in Discourse. *Journal of Linguistic Anthropology* 11(2):250-273.

McElhinny, Bonnie 1995. Challenging hegemonic masculinities: female and male police officers handling domestic violence. In *Gender Articulated: Language and the Socially Constructed Self*, Kira Hall and Mary Bucholtz (eds). New York/London: Routledge. Pp. 217-244

Ochs, Elinor 1992. Indexing Gender. In *Rethinking Context: Language as an Interactive Phenomenon*, Alessandro Duranti and Charles Goodwin, eds. Cambridge: Cambridge University Press. Pp. 335-358.

Facultative Readings:

Gal, Susan 1995. Language, Gender and Power: An Anthropological Review. In *Gender Articulated: Language and the Socially Constructed Self*, Kira Hall and Mary Bucholtz (eds.). New York/London: Routledge. 169-182.

Hall, Kira. 1995. Lip service on the fantasy lines. In *Gender Articulated: Language and the Socially Constructed Self*, Kira Hall and Mary Bucholtz (eds). New York/London: Routledge. 183-216.

Week 11: Ethnography Part 1

This week we begin the ethnography. This class will be focused of group discussion so make sure you have done your reading. I suggest you take notes on the specific topics we have seen thus far: the family, femininity, masculinity, normative/non-normative practices, language, gender/sex distinction, (cultural) ideologies, and the context in which all those themes take place.

Wardlow, Holly 2006. *Wayward Women: Sexuality and Agency in a New Guinea Society*. Berkeley: University of California Press. **Read the Introduction and Chapters 1 to 4.**

Week 12: Ethnography Part 2

This is our last class. Please make an effort to attend as we will take some time to go over your impression of the course. I will review the arguments of the ethnography and answer any last questions about the readings and the essay.

Wardlow, Holly 2006. *Wayward Women: Sexuality and Agency in a New Guinea Society*. Berkeley: University of California Press. **Read Chapters 5 to 6 and the Conclusion.**

Essays are due the Friday after class by 4 p.m.

V. Policies

Tone of Discussion: It is important for me that we foster a respectful and collaborative environment in class. To do so, I will ask you to first always be respectful to your fellow student. While you are encouraged to have different opinions from others, you should always express your position in a respectful and collegial manner. No personal attacks or putting down of other students will be tolerated.

I would like to have the same collegial and respectful attitude towards the scholars we read. The authors we read are very smart people and should be treated as such. While it is important to be critical, being critical is not equivalent to criticizing. Being critical means that you understand the arguments an author puts forward well enough to be able to see what the argument achieves and what the limitations of such arguments are. As such, if you disagree with a scholar, try to understand the argument on the author's own terms first, and then intellectualize why you find it unsatisfying or problematic. At the end of the class, I am fine if you disagree with some of the work we have covered, but I want you to first understand the arguments on the authors own terms.

Computers in class: I would strongly encourage you to not use your computer in class. I am trying to foster a collaborative atmosphere where we can all engage in discussion and it is easier to do this if we can see your face rather than your screen. Furthermore, studies have shown that students using computers – even when just taking notes – engage less with the material than students who take notes on paper. See: P. Mueller & D. Oppenheimer, 2014. *The Pen is Mightier than the Keyboard: Advantages of Longhand over Laptop Note Taking*. *Psychological Science* 25(6):1159-1168. As such, not using your computer might actually help you do better in this course. Finally, it appears that your activities on the computer in class not only distract you but also other people around you (see F. Sana, T. Weston, N. Cepeda 2013. *Laptop Multitasking Hinders Classroom Learning for both Users and Nearby Peers*. *Computers & Education* 62:24-31. In the spirit of respecting the other students in the class, I would therefore ask you to refrain from using your computer as much as possible.

Late Assignments: Unless otherwise approved, assignments will be penalized 5% per day up to a total of 25%. Assignments more than 5 days late will not be accepted.

Illness: If you are unable to participate in a graded activity due to illness, and without permission from the instructor, you are required to provide a "verification of student illness form." See: <http://www.illnessverification.utoronto.ca/>

Attendance: Students are expected to attend lectures. Lecture slides/notes will not be provided to students, both for practical and pedagogical considerations.

Office Hours: Office hours are an opportunity for students to interact with the teaching team, so please make use of them. Students are encouraged to use of office hours for content related questions or to discuss any concerns.

Accommodation: Students who require special accommodations are encouraged to speak to the instructor as soon as is possible. See also <http://www.accessibility.utoronto.ca/>

Blackboard: This course has a Blackboard page which will be used for course administration. Posted grades are for courtesy, and final grades will be approved by the department before being submitted to ROSI.

Academic integrity: Academic integrity is essential to the pursuit of learning and scholarship in a university. The University treats cases of cheating and plagiarism very seriously and all suspected cases of dishonesty will be investigated following procedures outlined in the *Code of Behaviour on Academic Matters*. See: <http://www.artsci.utoronto.ca/osai/The-rules/code/the-code-of-behaviour-on-academic-matters>>. Check out these handy guides on avoiding plagiarism: How Not to Plagiarize: <<http://www.writing.utoronto.ca/advice/using-sources/how-not-to-plagiarize>>; and Plagiarism & How to Avoid It: <<http://homes.chass.utoronto.ca/~nscharer/plagmain.htm>>