

ANTH 265W: Anthropology of Gender
Fall 2012 • Oxford College
Email: adenico@emory.edu

Instructor: Alicia DeNicola

Office: Branham Hall (In the old mailrooms)

Phone: 4-4614 (it's better to EMAIL)

Class room: Humanities Hall Conference Room

Meeting times: MoWe 3:45-5:25

Office Hours: Tu & Th by appointment

Course Description: What does it mean to be male and/or female? This course will explore some of the main areas of inquiry in the cross-cultural study of gender and sexuality. We pay special attention to the way genders are performed and the important role of language in the social construction of gender across time, across space and in different communities. While all cultures identify and culturally “mark” differences in gender, there is incredible diversity in the ways that they do so. In this course, we will explore the way that people from different times and different cultures imagine, practice, experience, challenge and impose ideas of gender and sexuality.

Objectives

- to introduce students to anthropological theories of gender and sexuality informed by cross-cultural examples and critical analysis
- to explore the ways in which social relationships are written in, on and through constructions of gender and sexuality
- enhance students' abilities to understand and apply anthropological concepts in gender and sexuality, and in doing so to actively and analytically engage with their own communities' assumptions of norms, values and practices.
- to practice scholarly discussion and written analysis as a way to enter into and add to an existing academic “conversation”

Course Requirements:

Short-answer in-class assignments (x2)	15%
Leading group discussions	15%
Short Midterm Essay (4-5 pages)	15%
Short Final Essay (5-6 pages)	20%
Reflexive Essays (every class but 3)	10%
Class participation (includes pop quizzes/focused writing and attendance)	10%

Reading Responses: Careful and analytic reading in this class is critical. To help you to think substantially through your readings before class, and to help you to be prepared to discuss the readings beyond the superficial, you will be required to turn in half-page (200 word) responses for each class reading. You may miss three responses without recourse. However, you will lose corresponding points for each response you miss after two. Grades for responses will work as follows: I will count responses to make sure you have done the prerequisite number of responses (worth two points each). I will also choose 6 of the responses randomly and grade them individually. You may choose up to two of your best responses, if you like, and ask me to grade those as two of my random selection. Reading responses begin the second week of class and go until finals. These reading responses are for your use: I grade some to make sure you are keeping up and practicing being analytical. It may seem like you are not getting credit for all of them (since I randomly grade only six), but in reality you are just doing the work you should be learning to do as part of any liberal arts college classroom: reading and reflecting analytically.

Short-answer assignments: Short answer essays will be handed out in class. I will be asking you to reflect analytically upon the issues we have discussed in class and careful readings of the text. You will be allowed to use your texts and your notes, but the essays must be written in class. Careful reading and prior critical thought about the relationships *between* readings will be required to receive full credit for these assignments.

Short Essays: All papers must be turned in on time. Turning in a paper late causes significant problems both for me (in trying to keep track of individual papers and juggling assignments) and also for you, because you will then continue to be behind throughout the class. Perhaps most importantly, turning in late papers is unfair to those who completed their papers on time. It is up to my discretion whether I will accept a late paper. Generally, I will not. However, on those rare occasions when I do, the paper's grade will fall by 1/3 grade for each day it is late (i.e. a B will become a B- on the first day, a C+ on the second, etc.). Any paper turned in more than 15 minutes after the start of class will be considered a day late. I never accept late final papers. Plan for this.

Essays will need to be turned into me electronically, via email (adenico@emory.edu) as an attached .pdf file and the subject line must contain your last name and the word GENANTHFA12. It is your responsibility to make sure I receive your paper. The chances that I will not receive it increase if you do not include the heading GENANTHFA12 (Example: DeNicola GENANTHFA12 Paper1) ALL essays brought to class for peer review must be STAPLED neatly. ALL written material MUST include a full bibliography and in-text citations that include the author's last name, date of publication and page number. (Example: Durkheim 1984: 35). Papers turned in without citations and a bibliography will not be graded (and will be graded down for every additional day they are late).

Essay papers are double-spaced, in 12 pt. times or times roman type with one-inch margins. One double spaced page equals approximately 300 words. Topics will be handed out at least 1 week before the essays are due (due dates are specified in the syllabus). Written work submitted after the due date and time will be lowered by one third of a grade for each day (or fraction of a day) late, except in cases of *documented* illness or emergency. Work submitted 15 minutes beyond the start of class will be considered one day late. There will be no unexcused incompletes.

All writing assignments are subject to the following reading/writing criteria, which can be found online on blackboard:

- 1) How to Read by Paul N. Edward
- 2) The AAA Citation Guide (examples begin on page 7)
- 3) Dr. DeNicola's writing Rubric "How I Grade"
- 4) "Chapter 1: Seeing" FROM *Writing Analytically* by Rosenwasser and Stephen

Group discussions: Each of you will be assigned a group discussion at least twice during the term. As a group, you will be in charge of class discussion topics and you will be graded on your ability to encourage other students to participate in discussion and to interact knowledgeably about the reading. Powerpoint presentations are discouraged unless you can clearly demonstrate how it will enhance class discussion (you must get such a presentation approved beforehand).

Class participation: This includes attendance, timely completion of reading assignments (by the class in which the material is to be discussed), and regular and thoughtful contribution to class discussions. As part of your participation grade there will also be occasional "pop" quizzes as well as additional focused writing assignments. These quizzes/assignments are meant to assure timely reading (otherwise we cannot have informed discussions) and to get your mental juices flowing regarding the day's readings. These assignments may (or may not, at my discretion) be graded. When graded the following symbols will apply: (-) means you have not demonstrated adequately to me that you did the reading; (√) means that you seem to have done the reading but have not demonstrated that you have carefully considered them; (+) means that you have demonstrated a careful reading of the assignment and given some thought to its implications. As part of your participation grade, in-class work cannot be made up.

One of the critical aims of anthropology is to learn about culture, both your own and others'. I consider the classroom to be an invaluable field site and source of data. Thus learning from and LISTENING RESPECTFULLY to your classmates provides both valuable information and an exercise in listening (very

important skills for both students and anthropologists). Not coming to class is disrespectful of your classmates and it *will* hurt your grade (see below). Other students' ideas are just as much part of your learning experience as are the ideas of the instructor and the experts in the field. Learn to listen and use your classmates ideas as data.

Attendance and being on time: Though attendance is part of your participation grade, it is important enough to warrant its own heading. One of the major premises of this class is that we are here to help one another learn. If you are not in class you can not participate in this critical experience. Thus, my policies are as follows: You may take up to two free absences, no questions asked. But—if you miss more than two classes, you should be aware that your final grade will drop by 1/3 of a grade for each class that you miss after your second absence. Absences are only excused if ALL absences (including the first two) are excused. If you are late to class more than three times it will be counted as an absence. Much of this class is focused on in-class discussion and activities that you will not be able to make up. This will affect your grade. If you miss class everyone suffers.

Computers, Cell Phones, and Other Electronic Devices: Note taking in this class is critical, but you should not need to rely on a computer. My experience with computers in the classroom is that they provide more of distraction than assistance, and I ask that they remain put away during class time unless they are being used for presentation purposes. Cell phones should be turned OFF (not on vibrate or silent) in the classroom and leaving in the middle of class to have a phone conversation is not only obvious, but I (and the majority of your classmates) also consider it rude and unacceptable. The same goes for texting underneath the table during class. Other electronic devices should be turned off and put away unless they are being shared with the class in a presentation/demonstration context.

Required Readings: Books are available at the Union College Bookstore. Additional articles are available on the password protected website (see above). You are required to bring your readings (books and articles) to class. I expect you to have read, taken notes on, and marked up your text. If I notice that you did not bring your book or article into class on a particular day, your participation grade may suffer. Please complete the readings on or before the date listed in the syllabus.

Required books:

- Herdt, Gilbert 2006. *The Sambia: Ritual, Sexuality, and Change in Papua New Guinea*. Thompson Wadsworth. Case Studies in Cultural Anthropology. ISBN 0-534-64383-3
- Mead, Margaret 2001 [1935]. *Sex and Temperament in Three Primitive Societies*. Perennial. ISBN 978-0-06-093495-8
- Kulick, Don 1998. *Travesti: Sex, Gender and Culture among Brazilian Transgendered Prostitutes*. The University of Chicago Press. *Worlds of Desire The Chicago Series on Sexuality, Gender, and Culture*. ISBN: 0-226-46100-9
- Cameron, Deborah and Kulick, Don 2003. *Language and Sexuality*. Cambridge University Press. ISBN: 0-521-00969-3
- Foucault, Michael 1980. *Herculine Barbin*. Richard McDougall (trans.) Pantheon. ISBN: 0394738624, 9780394738628

THE SMALL PRINT:

Student work submitted as part of this course may be reviewed by Oxford College and Emory College faculty and staff for the purposes of improving instruction and enhancing Emory education.

One of the key benefits of a liberal arts education is the instructor's ability to react to students' needs, interests and abilities. In the spirit of providing you with an education that remains responsive to particular contexts, this syllabus and schedule are subject to change.

Disabilities: *If you are a student with a documented disability on record and wish to have a reasonable accommodation made for you in this class please make an appointment to see me in my office. If you need a note taker please see me immediately after class.*

Religious Holidays: If you must miss class for a religious holiday, please notify me, in writing, one week before class in order to be excused (assignments due on a particular day must still be turned in on or before the day specified).

Bibliography of e-readings and suggested readings

- Boddy, Janice. 1982. "Womb as Oasis: The Symbolic Context of Pharaonic Circumcision in Rural Northern Sudan." *American Ethnologist* 9 (4) (November 1): 682-698.
- . 1991. "Body Politics: Continuing the Anticircumcision Crusade." *Medical Anthropology Quarterly* 5 (1). New Series (March 1): 15-17.
- Bordo, Susan. 1999. The sexual harasser is a bully, not a sex fiend. In *The Male Body: A New Look At Men In Public and In Private*, 265-288. New York: Farrar, Straus and Giroux.
- Connell, R.W. 1995a. The Science of Masculinity (Chapter 1). In *Masculinities*, 3-44. Berkeley: University of California Press.
- . 1995b. Men's Bodies (Chapter 2). In *Masculinities*, 45-66. Berkeley: University of California Press.
- . 1995c. The Social Organization of Masculinity (Chapter 3). In *Masculinities*, 67-86. Berkeley: University of California Press.
- Foucault, Michel. 1990. *The History of Sexuality*. Vol. 1-3. New York: Vintage Books.
- Gold, Ann Grodzins. 1994a. Purdah Is As Purdah's Kept: A Storyteller's Story. In *Listen to the Heron's Words: Reimagining Gender and Kinship in North India*, ed. Gloria Goodwin Reheja and Ann Grodzins Gold, 164-181. Berkeley: University of California Press.
- . 1994b. Devotional Power or Dangerous Magic? The Jungli Rani's Case. In *Listen to the Heron's Words: Reimagining Gender and Kinship in North India*, ed. Gloria Goodwin Reheja and Ann Grodzins Gold, 149-163. Berkeley: University of California Press.
- Gough, Kathleen. 1971a. "The Position of Women." *Journal of Marriage and Family Excerpt from K. Gough, "The Origin of Family"*: 320-322.
- . 1971b. "The Origin of the Family." *Journal of Marriage and Family* 33 (4) (November 1): 760-771. doi:10.2307/349449.
- Gutmann, Matthew C. 1996. Diapers and Dishes, Words and Deeds. In , *The Meanings of Macho: Being a Man in Mexico City*:146-172. Berkeley: University of California Press.
- . 2007. The Missing Gamete: Eight Common Mistakes About Men's Sexuality (Chapter 2). In , *Fixing Men: Sex, Birth Control, And Aids in Mexico*:28-46. Berkeley: University of California Press.
- Halberstam, Judith. 1998a. Looking Butch (Chapter 6). In *Female masculinity*, 176-230. Duke University Press, January.
- . 1998b. Drag Kings (Chapter 7). In *Female masculinity*, 231-266. Duke University Press, January.
- Krishnaswamy, Ravathi. 1999. The Economy of Colonial Desire (Chapter 2). In *Effeminism: The Economy of Colonial Desire*, 15-52. Michigan: University of Michigan Press.
- Leacock, Eleanor. 1977. "Women, Development, and Anthropological Facts and Fictions." *Latin American Perspectives* 4 (1/2) (January 1): 8-17.
- . 1992. "Women's Status in Egalitarian Society: Implications for Social Evolution." *Current Anthropology* 33 (1) (February 1): 225-259.
- Martin, Emily. 1992. Medical Metaphors of Women's Bodies: Menstruation and Menopause. In *The Woman in the Body: A Cultural Analysis of Reproduction*, 27-53. Boston: Beacon Press.
- Mascia-Lees, Frances E., and Nancy Johnson Black. 2000. *Gender and Anthropology*. Prospect Heights: Waveland Press.
- Ortner, Sherry B. 1974a. Is Female to Male as Nature is to Culture? In *Women, Culture & Society*, ed. Michelle Z. Rosaldo and Louise Lamphere, 67-87. Stanford University Press.
- . 1974b. So, Is Female to Male as Nature is to Culture? In *Women, Culture & Society*, ed. Michelle Z. Rosaldo and Louise Lamphere, 173-180. Stanford University Press.
- . 1996. The problem of "women" as an analytic category. In *Making Gender: The Politics and Erotics of Culture*. Boston: Beacon Press.
- Reddy, Gayatri. 2005. *With respect to sex: negotiating hijra identity in South India*. University of Chicago Press, July 1.
- Rubin, Gayle. 1975. *The Traffic in Women*. Ed. Rayna Rapp Reiter. New York: Monthly Review Press.

Shostak, Marjorie. 1983. Earliest Memories (Chapter 1). In *Nisa: The Life and Words of a !Kung Woman*, 45. New York: Vintage Books.