

**SYLLABUS**  
**ANTH 4730.100**  
**FEMINIST ANTHROPOLOGY**  
**FALL 2023**

**Professor: Dr. Jara Carrington (she/they)**

Email: [jara.carrington@unt.edu](mailto:jara.carrington@unt.edu)

Class meetings: T/TH 9:30-10:50AM

Meeting location: CURY 103

Office Hours: Tuesdays 11-12:30PM and Wednesdays 12:30-2PM; or by appointment

Office: Sycamore Hall 122

### **COURSE DESCRIPTION**

Welcome! In this course, we will examine issues, debates, and perspectives important to feminist anthropology. Rather than studying a collection of “facts” about gender and sex across cultural contexts, in this class students will learn how to utilize a feminist anthropological approach to critically consider how categories and hierarchies of gender and sex are constructed in and through cultural norms about sexuality, race, ethnicity, class, indigeneity, nationality, and more.

The first half of the course focuses on the development of feminist anthropology, with special attention to significant theories, themes of study, and debates within the field. In doing so, we will identify and analyze the insights that feminist anthropology brings to both the practice of anthropology and to feminist theories. In the second half of the course, we apply the theories and concepts we have learned to “think like a feminist anthropologist” about topics related to sex and gender, including gender identities and practices across the globe, kinship and family, the body, work/labor, and more. Throughout the course we will put scholarly concepts in conversation with a variety of popular culture texts and discourses in order to think critically about how cultural meanings about gender and sex are transmitted, reproduced, and contested in our own worlds today.

### **COURSE OBJECTIVES**

**After completing this course, you will be able to:**

- Describe significant concepts, debates, and contributions of feminist anthropology
- Analyze and compare meanings about gender and sex across and within cultures
- Evaluate the “intersectional” relationship amongst gender, sex, sexuality, race, class, indigeneity, and nation

- Read texts thoughtfully and productively in ways that enable you to locate and engage with the authors' arguments, and to reach your own conclusions
- Apply the knowledge you learn in this class to understand how cultural norms about gender and sex impact your own lives

## **REQUIRED TEXTS**

There are no required texts to purchase for this course. All required readings will be available for download at your pleasure on our course's Canvas webpage.

## **A NOTE ABOUT WHAT IT MEANS TO READ**

In completing the readings, I expect that you read the texts critically. This does not mean trying to find fault with the text, but rather to approach each assigned reading by considering the assumptions, claims, and conclusions of the authors. In other words, I expect you to derive from your reading not only the basic content of the materials, but also the ways in which these authors understand and work with broader concepts relevant to this course (i.e. "sex" and "gender," as well as "intersectionality," "positionality," "power" etc. ) As the semester progresses, you will be encouraged to put different readings in conversation with each other. As such, my strong suggestion is that you take notes on the materials you read to aid you in this task.

## **COURSE EXPECTATIONS AND INFORMATION**

**General Information:** This course requires considerable reading and writing. Although you do not need a background in anthropological theory or gender studies to succeed in the class, you will be expected to grapple with difficult texts that you may need to re-read and sit with to fully understand. In other words, cursory readings will not be sufficient.

In addition, we may cover materials in this course that challenge your personal beliefs and opinions. I do not expect you to agree with course materials in order to do well in this course, but I do expect you to a) approach these topics in an open and intellectual fashion and b) use the course materials and provided resources to construct your arguments. Comments that are disrespectful to your classmates and/or myself will not be tolerated.

Each class period, I will expect you to:

- Have completed the readings
- Pose questions for clarification or extension of points
- Participate actively in discussion and debate
- Respectfully challenge your instructor and peers where appropriate
- Contribute positively to the classroom climate

**Names and Pronouns:** I will gladly honor your request to call you by a name that differs from school records as well as whatever pronouns you use. I also understand that we grow and change in how we understand ourselves, therefore appropriate name and pronouns can change during the semester. So, please advise me of how to address you whenever you

feel comfortable, safe, and ready to do so. You can add pronouns to your Canvas account here <https://community.canvaslms.com/t5/Student-Guide/How-do-I-select-personal-pronouns-in-my-user-account-as-a/ta-p/456>. The Pride Alliance office at UNT also offers support and information regarding communication about your name or pronouns.

**Attendance:** Students are expected to attend class meetings. It is important that you communicate with the professor prior to being absent so that you and I can discuss and mitigate the impact of the absence on your attainment of course learning goals.

**Email Policy:** I prefer that you email me using your email account vs. through Canvas if possible. Please allow 48 hours for a response to your email. Emails sent during the weekend will be treated as if sent on Monday morning. When emailing me, be sure to include the course number (ANTH 4730.100) and/or name in the subject line along with the topic of the email.

**Late work:** As a general rule, I do not accept late assignments or exams unless you have made specific arrangements with me in advance, have a doctor's note, and/or otherwise have received my approval. However, if you think you will miss a grade for a reason other than a medical excuse, please get in touch with me prior to the deadline and we may be able to work something out. Even if it only gets you partial credit, that is better than no credit at all!

**Extra Credit:** Extra credit can be earned at any point during the semester. I will suggest several opportunities in class, and I am relatively open to creative ideas from you. Options to earn extra credit include: relevant movie/documentary analysis, summary/discussion of a related talk/lecture given on campus or elsewhere, a personal reflection that puts course content in conversation with an experience you have had, developing a creative piece such as poetry, artwork or more. You must get approval from me ahead of time for your choice, so check with me before you do the work.

**Electronics in the Classroom:** Please turn off your cell phone's sound prior to coming to class. Students may use laptop computers to take notes and for class purposes only; students checking email, using social media, etc. will be asked to turn off their computers and will not be allowed to use their computers in subsequent classes.

**Academic Honesty:** The Department of Anthropology expects its students to abide by the high ethical standards of practicing professionals within the field of anthropology. The Department does not tolerate cheating, fabrication, facilitating academic dishonesty, forgery, plagiarism, or sabotage. This includes the use of unauthorized professional writing/editing services and generative AI for assignments. Students are expected to follow the [American Anthropological Association's code of ethics](http://ethics.americananthro.org/category/statement/): "In their capacity as researchers, anthropologists are subject to the ethical principles guiding all scientific and scholarly conduct. They must not plagiarize, nor fabricate or falsify evidence, or knowingly misrepresent information or its source" (<http://ethics.americananthro.org/category/statement/>).

- The UNT policy on Academic Misconduct defines Cheating as the physical or electronic

**distribution or use** of answers for graded components, such as discussion posts, writing assignments, and exams.

- Plagiarism is defined as misrepresenting the work of others (whether published or not) as your own.
- Plagiarism may be inadvertent or intentional. **That is, plagiarism is still plagiarism even if you “didn’t mean to do it.”** Any facts, statistics, quotations, or paraphrasing of any information that is not common knowledge should be cited.
- **Students who are suspected of cheating or plagiarism will receive an automatic zero on the assessment.** I also reserve the right to pursue further disciplinary action within the UNT system. In this instance, students will be provided the opportunity for a hearing; if found guilty they can receive an automatic “F” in the course. Multiple violations may result in dismissal from the university.
- For additional resources to help with paper writing, including how to avoid plagiarism and how to use citations, see the [Department of Anthropology Writing Guide](#). In addition, students are encouraged to make use of the [UNT Writing Center](#).
- For more information on the University’s policies and procedures regarding academic integrity and dishonesty, see the UNT [Student Academic Integrity policy](#).

Two more points about this:

A) Just don’t do it. Assignments submitted in this course will be run through Turnitin, a web-based resource that compares the text of student submissions to an extensive electronic database and assesses for use of generative AI. Even without that, I will likely be able to tell if the writing is not yours. It is better to talk with me about why the assignment is not complete, or to ask for help on in-text citations, rather than passing off someone else’s work as your own.

B) Cheating/Plagiarism/use of generative AI are also issues related to the politics of citation and representation. When you represent someone else’s thoughts/writing as your own, you are denying them credit for their intellectual work. Especially when authors are women, persons of color, queer, and/or are born outside the United States and Europe, plagiarism is yet another way in which certain voices are marginalized within the western academy. Actions have meaning. Please cite your sources.

**Academic Accommodations:** The University of North Texas is committed to providing accommodation for all students with disabilities. If you have or acquire a disability that may affect your participation in class, I will strive to accommodate your needs. To ensure that the necessary accommodations are made, be sure to contact the Office of Disability Accommodation (located in Sage Hall) as soon as possible to ensure your needs are met in a timely manner. They will work with both of us to ensure proper accommodations are made. If you need accommodations, please remember that reasonable prior notice needs to be given to the Office of Disability Accommodation. Note that students need to obtain a new letter of accommodation for every semester and meet with each faculty member prior to implementation in each class. For additional information see the Office of Disability Accommodation website at <http://www.unt.edu/oda>. You may also contact them by phone at 940.565.4323.

## University Resources

**UNT Food Pantry:** Any current UNT student in need can visit the Food Pantry 8am-6pm Monday-Thursday and 8pm-5pm on Fridays. Students will check-in at the Dean of Students Office front desk in the Union, Suite 409. Students may go directly to room 366 from 5PM-6PM, Monday-Thursday. Students who visit the food pantry can also request to meet with a staff member to discuss any difficulties they may be facing during the hours of 8am-5pm. When appropriate, referral to additional campus and/or community resources will be made. The Dean of Students Office has established protocols that allow for student confidentiality and dignity to be maintained. In addition, there is a pantry located at the Discovery Park Location in the Engineering Library (M130) next to the Career Center, as well as a Food Pantry located at UNT's Frisco campus, which can be accessed by visiting the information desk. **YOU CAN'T LEARN IF YOU ARE HUNGRY!**

**NEED TECHNICAL ASSISTANCE? Contact the UNT IT Helpdesk!**

**Phone:** 940-565-2324  
**E-Mail:** [helpdesk@unt.edu](mailto:helpdesk@unt.edu)  
**Location:** Sage Hall, Room 130

### More Technology Resources

<http://it.unt.edu/helpdesk>

**NEED ACADEMIC ASSISTANCE? UNT is here for you!**

### UNT Learning Center

The UNT Learning Center provides a variety of specialized tutoring services that are open to you—including online tutoring for distance students. Check out their website for more information here: <https://learningcenter.unt.edu/tutoring>

### UNT Writing Center

Also, the UNT Writing Center provides assistance with any academic writing needs. This is an excellent but also under-utilized resource! If you are having troubles organizing your thoughts, articulating your argument, or just want assistance with in-text citations, this is the place for you to get help that doesn't conflict with our academic integrity policy. Find out more about their services here: <https://writingcenter.unt.edu>

### MISC. POLICIES

**Canvas Privacy Policy:** <https://www.instructure.com/policies/privacy>

**Canvas Accessibility Policy:** <https://community.canvaslms.com/docs/DOC-2061-accessibility-within-canvas>

**Emergency Notification and Procedures:** UNT uses a system called Eagle Alert to quickly notify students with critical information in the event of an emergency (i.e., severe weather, campus closing, and health and public safety emergencies like chemical spills, fires, or violence). In the event of a university closure, please refer to Canvas for contingency plans for covering course materials.

## COURSE EVALUATION

This course is designed to help you develop and use skills important to feminist anthropologists— reading, listening, asking questions, and communicating orally and in writing. Students can earn up to 850 points for the semester in the following assessments:

I.	Class Participation	100 points
II.	Weekly Discussion Questions	300 points
III.	Current Event Analysis	150 points
IV.	Research Project	300 points
	i. Proposal and Annotated Bibliography	100 points
	ii. Final Project	200 points

### I. Class Participation (100 points)

This class relies on the intellectual commitment and *active* participation of all students. This goes beyond merely showing up for class, and includes: participating in group work, responding to discussion questions that I pose to the class, asking your own questions for clarification, and respectfully responding to classmates' discussion points if relevant. In order for you to participate, you need to have completed the reading assignment for that day and be ready to talk about it in class.

Students will have the opportunity to earn both a midterm and a final participation grade, each worth 50 points.

### II. Weekly Summary and Discussion Questions (300 points)

Discussion is a crucial component of our meetings. In order to participate in the discussion, you need to come to class having read the assigned readings. As a reward to you for reading, you will be able to earn points by raising one original, substantial, and thought-provoking Discussion Question pertaining to each week's readings and topics. I will utilize the most pertinent discussion questions in our class to help prompt and guide our conversations.

Your original, substantive, and thought-provoking Weekly Summary and Discussion Question should focus on one assigned reading each week. That being said, I encourage you to put the assigned reading in conversation with other assigned readings or current events. The goal of this assignment is to encourage deeper engagement with the text in question and the points the author is making.

You should submit one discussion question **each week** by **5:00PM on the day BEFORE the class that the related reading is assigned**, for a total of 11 submissions. Each Summary and Discussion Question is worth 30 points, and I will drop the lowest score of one submission. Late discussion questions will not be accepted without proper documentation.

Each submission should be approximately 200-250 words.

In order to earn all of the points, your Summary and Discussion Question should contain:

### **A. Brief Summary of the Reading (12 points)**

1. Include a general discussion of the article/chapter's content
2. Identify significant terms or concepts used by the author
3. Discuss the argument(s) being made by the author

### **B. Relevant Quote (6 points)**

1. Include at least one relevant quote from the reading that you think speaks to the main points the author is making

### **C. Discussion Question (12 points)**

1. Create a discussion question that focuses on the reading. Keep in mind the best discussion questions will be:
  - a. Open-ended- Questions cannot be answered with yes/no or either/or
  - b. Answerable- Questions do not require extensive knowledge from outside the course, and can be answered using knowledge/experience versus speculation
  - c. Substantive and relevant- Questions should be related to a significant point/argument in the reading, and should ask us to consider the point/argument in the context of the themes of this course.

## **III. Current Event Analysis (150 points)**

In order to provide an opportunity for you to put the concepts and ideas we are learning in class in conversation with events and issues in our society today, each student will complete a Current Event Presentation. In this assignment, you will pick a **specific** "current event" related to "gender" and/or "sex" and analyze it using concepts from our lesson content and/or the required readings. By current I mean it should have occurred within the past 5 years or so. Current Event topics could include but are not limited to art, social movements, popular media such as film or TV, social media trends, news stories, domestic and international events, law/policy, and more. Be creative!

In the second week of class, you will sign up to give a short, **10-12 minute presentation (50 points)** that will take place *at the beginning of class* on the day you select. On the day of your presentation, you will also be required to turn in a **500-600 word paper (100 points)**. In your presentation and writing assignment, you will want to:

1. Identify and provide a brief description/summary of your current event topic
2. Explain the current event's relationship to course content by using at least **TWO relevant concepts or theories from class or your required readings. You should define/describe these concepts using class materials within the presentation and write up**
3. Offer your very insightful and critical analysis of the topic (FYI: "I thought it was interesting" is neither insightful nor critical)
4. In your written paper, please include a weblink or copy of object if relevant

Make sure to practice! Your verbal presentation should not go over twelve minutes, and be ready to answer any questions we might have for you.

## V. Research Project: Practicing Feminist Anthropology (300 points)

Your objective will be to complete a research project on a contemporary social issue/problem, event, text, institution, or other utilizing a feminist anthropological approach. In this project, you will present an argument about your topic that is accessible to a broad (i.e. not “academic”) audience.

Your final project should:

1. Set your topic within a particular cultural and historical context
2. Include substantive use of at least **three anthropological concepts, theories, and/or methods from our class readings. To do this well, you will need to define/describe the concept, theory, and/or method using required readings from the course, citing the source of information.**
3. **Include use of at least two concepts, theories, or methods from “outside” scholarly readings. To do this well, you will need to define/describe the concept, theory, and/or method, citing the source of information.**
4. Include a reflection on your positionality in relation to the topic, and about the process of doing the project
5. Include a works cited/references page

The focus of your project could include, but is not limited to:

- Analysis of representation in media, including literature, news media, TV or film, animation, social media, etc.
- Current political debates about matters related to gender, sex, sexuality, race, nationality or other forms of social difference
- Particular areas of law and policy such as: anti-discrimination, privacy, abortion, sex work, kinship and marriage
- Dynamics of institutions such as the university, legal system, medical system, immigration enforcement, etc.
- Relevant activist/advocacy groups, their activities, missions, and/or advocacy materials (present or historical)
- Archival research about a particular social movement, group, place, or person

The topic should be SPECIFIC. That is, I want you to focus in on a particular aspect of your selected topic/site. For instance, if you are interested in media representation, the project should focus on a specific film or show, rather than something like “women in media.” The more specific the focus, the more able you will be to analyze complex cultural processes and practices and articulate an argument about how they work and/or their effects.

This project should present an ARGUMENT. That is, I want it to be more than a descriptive effort. You need to demonstrate both why your topic is important and what a feminist anthropological lens brings to understanding your topic.

The project should be ANTHROPOLOGICAL. In your final project, you will be required to make substantive use of 3 specific concepts, theories, and/or methods from the required scholarly readings from the course, in addition to two concepts from your own scholarly research. To do this well, you will need to define/describe the concept, theory, and/or



method. One of your central objectives of this assignment is to work towards applying and extending analyses and concepts acquired throughout the course towards your particular topic.

Embracing a feminist decolonial ethnographic approach to knowledge production and transmission, the form that the final project might take is open, and is limited only by your creativity.

1. A final project could include but is not limited to: op-ed article, policy brief, digital exhibit and analysis using archival materials, a “zine”, Wakelet collection, an original work of art with artist description/analysis, blog or series of blogs, comic book/graphic novel, podcast, life history interview and analysis, or whatever format interests you! I am happy to talk out ideas with you.

2. Praxis-Based Projects: A praxis-based project requires substantive engagement with a *relevant* organization/group/individual doing advocacy or service work related to gender/sex throughout the majority of the semester. This could be a group that you already work with, or one that you would like to get involved with. By substantive engagement, I mean that you should be engaging with this group or person regularly (i.e. weekly) for the majority of the semester, for a total of *at least* 25 hours. This could be in the capacity of a member or employee that works with a group, or it could be as an intern, a volunteer, or through some other connection. Note that there should also be someone in the group that can verify/sign off on your participation.

\*\* You must get approval from me before doing the praxis option! Preferably we will have talked about this PRIOR to you submitting your project proposal.

\*\* Note that all projects must still meet the requirements of the assignment, so some may require an additional (short) write-up to fully incorporate the anthropological concepts from the course and/or outside scholarly concepts.

To help you get an early start thinking about your project, you will complete a project proposal midway through the semester.

**i. Project Proposal and Annotated Bibliography (100 points)**

To help you get started on the project, you will turn in a **250-350-word** project proposal with an annotated list of **FOUR suggested scholarly references** that you might use for the project (word limit does not include the annotations).

The proposal should describe in narrative form your idea for your project, including the topic/site that you have chosen for analysis, the format of your final project, and the guiding research question(s) and/or argument(s) for the project. Along with the proposal, you will also submit a list of at least 4 scholarly sources not included on our class reading list that you think you may use for your project, with a 3-5 sentence description for each about the topic of the source and why you think it might be useful for your project. You are not required to use any or all of these sources in your final project, but

this assignment is meant to encourage you to start looking for resources ahead of time.

ii. **Final Project (200 points)**

Details provided above. Regardless of format, ALL projects should contain a works cited/references page. In-text quotes and references should be properly cited using whatever format you are most familiar with (Anthro majors use Chicago Style).

**\*A Note on Paper Formatting: All written assignments are to be double spaced, with 12-point font and 1-inch margins on all sides, and should contain a works cited/references page. In-text quotes and references should be properly cited. You may use whichever format you are most familiar with (i.e. MLA, APA, Chicago), but you must be consistent. If you do not know what I am talking about here, please, please ask the Instructor or you are always welcome to go to the UNT writing lab for help.**

<p style="text-align: center;"><b>IMPORTANT DATES TO REMEMBER</b> Each week: Discussion Questions Due Your personal Current Event Analysis Due Date 10/19: Project Proposal Due 12/12: Final Projects Due</p>
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NOTE: The instructor reserves the right to add, delete, or revise segments of the syllabus. Any changes in the course schedule will be announced in class and on the course webpage.

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## **COURSE SCHEDULE**

### **Introduction to the Course**

8/22: Welcome! No required readings

*\*no discussion question due*

## **Feminist Theories of Gender and Sex**

- 8/24: : Judith Lorber. 1993. Believing is Seeing: Biology as Ideology. *Gender and Society* 7(4): 568-581.  
*\*no discussion question due*
- 8/29: a. Anne Fausto-Sterling. 2000. The Five Sexes, Revisited. *The Sciences*: 18-23.  
b. selection from Riki Wilchins. 2002. "A Certain Kind of Freedom: Power and the Truth of Bodies- Four Essays on Gender." *GenderQueer: Voices From Beyond the Sexual Binary*, pgs. 23-29. Alyson Books.
- 8/31: Judith Butler. 1988. Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory. *Theatre Journal* 40(4): 519-531.

## **Rethinking the Category "Woman" in Anthropology and Beyond**

- 9/5: Dána-Ain Davis and Christa Craven. 2016. Timeline and Ch. 1 from *Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities*, pgs. xv, 7-27. Rowman & Littlefield Publishing.
- 9/7: a. Audre Lorde. 1984. "Age, Race, Class, and Sex: Women Redefining Difference" *Sister Outsider: Essays and Speeches*, pgs. 114-123. Crossing Press.  
b. Audre Lorde. 1984. "The Masters Tools" *Sister Outsider: Essays and Speeches* Crossing Press.  
c. Cherríe Moraga "La Güera" In *This Bridge Called My Back: Writings By Radical Women of Color*, 4<sup>th</sup> edition. (Cherríe Moraga and Gloria Anzaldúa, eds), pgs. 22-29.
- 9/12: Kimberlé Williams Crenshaw. 1994. "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color" In *The Public Nature of Private Violence* (Martha Fineman and Rixanne Mykitiuk, eds.), pgs. 93-118. Routledge Press.  
Note: some discussion of gender and sexual violence
- 9/14: Catherine A. MacKinnon. 2013. Intersectionality as Method: A Note. *Signs* 38(4): 1019-1030.
- 9/19: María Lugones and Elizabeth Spelman. 1983. Have We Got a Theory for You: Feminist Theory, Cultural Imperialism, and the Demand for the 'Woman's Voice'. *Women's Studies International Forum* 6(6): 573-581.
- 9/21: Chandra Mohanty. 1988. Under Western Eyes: Feminist Scholarship and Colonial Discourses. *Feminist Review* 30: 61-88.  
(pages 333-346 required, entire article recommended!)
- 9/26: Chela Sandoval. 2000. "US Third World Feminism: Differential Social Movement I" In *Methodology of the Oppressed*. University of Minnesota Press.

## **Debates and Interventions in Feminist Anthropology**

- 9/28: Lila Abu-Lughod. 1990. Can there be a Feminist Ethnography? *Women and Performance* 5(1): 7-27.
- 10/3: Kirin Narayan. 1993. How Native is a 'Native' Anthropologist? *American Anthropologist* 95(3): 671-686.
- 10/5: Irma McClaurin. 2001. "Forging a Theory, Politics, Praxis, and Poetics of Black Feminist Anthropology" *Black Feminist Anthropology: Theory, Politics, Praxis, and Poetics*, pgs. 1-23. Rutgers University Press.
- 10/10: Faye V. Harrison. 1993. Writing Against the Grain: Cultural Politics of Difference in Alice Walker's Fiction. *Critique of Anthropology* 13(4): 401-427.
- 10/12: a. Graciela Hernandez. 1996. "Multiple subjectivities and strategic positionality: Zora Neale Hurston's Experimental Ethnographies" In *Women Writing Culture* (Ruth Behar and Deborah Gordon, eds), pgs. 148-165. UC Press.  
b. Selection from Zora Neale Hurston. 1935. *Of Mules and Men*. JB Lippincott Publishing.
- 10/17: Audra Simpson. 2007. On Ethnographic Refusal: Indigeneity, 'Voice,' and Colonial Citizenship. *Junctures* 9: 67-80.  
*\* no discussion question due*

## **Using a Feminist Ethnographic Approach: Analyzing Sex, Gender, and Power in our World**

### **Gender Identities, Practices, and Politics Across the Globe**

- 10/19: Deborah Miranda. 2010. Extermination of the Joyas: Gendercide in Spanish California. *GLQ* 16(1-2): 253-284.  
Note: some discussion of sexual and gender violence  
*\* no discussion question due*

**TURN IN: FINAL PROJECT PROPOSAL AND ANNOTATED  
BIBLIOGRAPHY (DUE TUESDAY 10/19 by 9:30AM ON CANVAS)**

- 10/24: Evelyn Blackwood. 1998. Tombois in West Sumatra: Constructing Masculinity and Erotic Desire. *Cultural Anthropology* 13(4): 491-521.
- 10/26: Evan B. Towle and Lynn Morgan. 2002. Romancing the Transgender Native: Rethinking the Use of the 'Third Gender' Concept. *GLQ* 8(4): 469-497.

### **Gender, Marriage, and Kinship**

10/31: Lucinda Ramberg. 2013. Troubling Kinship: Sacred Marriage and Gender Configuration in South India. *American Ethnologist* 40(4): 661-675

11/2: Evelyn Blackwood. 1998. Wedding Bell Blues: Marriage, Missing Men, and Matrifocal Follies. *American Ethnologist* 32(1): 3-19.

### **Gender, Race, and Nation**

11/7: Patricia Hill Collins. 1998. It's All in the Family: Intersections of Gender, Race, and Nation. *Hypatia* 13(3): 62-82.

11/9: Cynthia Enloe. 1989. "Carmen Miranda on My Mind: International Politics of the Banana" *Bananas, Beaches, and Bases: Making Feminist Sense of International Politics*, pgs. 124-150. UC Press.

Note: some discussion of sexual and gender violence

### **Embodiment and Agency**

11/14: Saba Mahmood. 2001. Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival. *Cultural Anthropology* 16(2): 202-236.

11/16: Zine Magubane. 2001. Which Bodies Matter? Feminism, Poststructuralism, Race, and the Curious Theoretical Odyssey of the Hottentot Venus. *Gender and Society* 15(6): 816-834.

Note: some discussion of racial and gender violence

**11/20-11/24: NO CLASS! Enjoy the break!**

### **The Future(s) of Feminist Anthropology?**

11/28: Victoria Bernal and Inderpal Grewal. 2014. "The NGO Form: Feminist Struggles, States, and Neoliberalism. In *Theorizing NGOs: States, Feminisms, and Neoliberalism* (Victoria Bernal and Inderpal Grewal, eds), pgs. 1-18. Duke University Press.

*\* no discussion question due*

11/30: Stanley Thangaraj. 2022. Masculinities. *Feminist Anthropology* 3(2): 254-262.

*\* no discussion question due*

12/5: Anna Tsing. 2010. Arts of Inclusion, or How to Love a Mushroom. *Manoa* 22(2): 191-203.

*\*no discussion question due*

12/8: Final considerations, wrap up (if needed)

**TURN IN: FINAL PROJECT (DUE THURSDAY DECEMBER 14 by 11:59PM on Canvas)**