

ANTYSYLLABUS
ANTH 4730.100
FEMINIST ANTHROPOLOGY
FALL 2025

Professor: Dr. Jara Carrington (she/they)

Email: jara.carrington@unt.edu

Class meetings: T/TH 2:00PM-3:20PM

Meeting location: Auditorium Building 218

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

Office: Sycamore Hall 127

COURSE DESCRIPTION

Welcome! In this course, we will learn about the major 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 and gender 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, the body, affect, 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, ability, 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
- Develop and practice oral and written communication skills

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>.

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 or family issue, 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, music playlist, 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

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 730 points for the semester in the following assessments:

I.	Class Participation	100 points
II.	Reading Journals with a Twist (30 points each)	180 points
III.	Current Event Analysis Presentation	100 points
IV.	Ethnography of Everyday Power	150 points
V.	Zine Project: Feminist Counter-narrative	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. Reading Journal Entries with a Twist (30 points each, 180 points total)

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. In order to encourage you to do so, you will be able to earn points by completing seven "Reading Journals with a Twist." I will drop the lowest score of one submission.

In this assignment, you will pair key passages, themes, concepts, or theories from a scholarly reading with other readings from class, popular media examples, news stories, and/or cultural practices. For each submission, you will also provide an original, relevant discussion question. I will utilize the most pertinent discussion questions in our class to help prompt and guide our conversations.

One Reading Journal entry will be due every two weeks. You can select which reading you would like to focus on within the two-week period. Reading Journal entries should be submitted by 10AM on the day the reading is assigned.

Each Reading Journal is worth 30 points. Late submissions will not be accepted without proper documentation and permission from the instructor.

For each entry, you will address the following:

- 1. Identify Key Textual Elements (12 points):** Write down 6 significant quotes,

concepts, or themes from the scholarly reading that resonate with you. Be sure to provide definitions for any concepts or theories. Include the page number for each entry.

2. **Critical Analysis/Application (12 points):** For each textual element that you have selected, offer a brief analysis or make connections that the reading raised for you. Consider the following questions as you craft your analysis:
 - a. How do the selected elements relate to the authors' broader argument?
 - b. How does this element relate to anthropological theories or methods discussed in other readings or class meetings?
 - c. What parallels or connections do you see between the ideas in this reading and real-world examples such as current events, popular media (film, television, social media, music, literature, etc), or common cultural practices?
 - d. What questions or critiques does this raise for you?
3. **Discussion Question (6 points):** 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 Presentation (100 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** that will take place *at the beginning of class* on the day you select. In your presentation 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 **one relevant concept or theory from class or your required readings. You should define/describe these concepts (with citations) using class materials within the presentation.**
3. Offer your very insightful and critical analysis of the topic
4. Create a visual element to help convey your thoughts to the audience

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

IV. Ethnography of Everyday Power: A Feminist Lens on the Mundane

In this assignment, you will conduct a mini-ethnographic observation of a familiar everyday space (e.g., coffee shop, family dinner table, student union, gym, public transit stop, workplace, nail salon, playground, etc). You will apply feminist anthropological concepts to analyze how power, gender, and intersectionality manifest in the daily, taken-for-granted activities of this setting. This project invites you to notice the subtle dynamics of power that shape ordinary interactions and spaces—and to experiment with using feminist anthropology not just as a theoretical toolkit, but as a way of seeing the world.

Choose a public or semi-public space that is familiar to you and where you can ethically observe for 30–60 minutes. You should not conduct interviews or record people—just take fieldnotes based on what you see, hear, and feel.

Spend at least **30-60 minutes** observing. Take detailed fieldnotes. Attend to things like:

- Who occupies the space?
- What kinds of labor are visible or invisible?
- What kinds of bodies are present or excluded?
- How are behaviors gendered, racialized, classed, or ableist?
- What emotional tones or power relations are noticeable?
- How do people use or move through the space?
- Take care to note your own position, identity, and perspective as an observer.

Write an analysis of your experience that is **1000-1250 words** (double spaced, 12-point font). In your analysis, please address the following components:

1. Introduce your setting and identify the feminist anthropological concepts that you will be using in the paper
2. Provide rich, ethnographic detail from your fieldnotes
3. Analyze key moments, patterns, and/or interactions using at least **TWO course concepts, theories, or theorists**
4. Reflect on how cultural norms about gender, power, ability, race, class, etc are operating in this space

Some considerations:

- Do not record video or audio; observe only what's visible in public.
- Do not identify individuals by name—use pseudonyms or general descriptions.
- If you're unsure about a setting or need help making connections to theory, bring your ideas to class or office hours.

V. Zine Project: Feminist Counter-Narratives

In this project, you will create a **zine** (self-published, small-scale, often handmade booklet) that presents a **feminist counter-narrative** to a dominant story, representation, or social assumption. Drawing from feminist anthropological approaches, your zine should challenge mainstream perspectives, highlight marginalized voices, and embody principles of intersectionality, reflexivity, and social justice. This project asks you to translate anthropological insights into an accessible, creative medium that can circulate beyond the classroom.

By completing this project, you will:

- Apply feminist anthropological theories to a concrete, real-world example
- Practice storytelling and representation from an ethical, accountable perspective
- Explore alternative modes of ethnographic and scholarly communication
- Engage in creative activism through art, narrative, and critical analysis
- Develop skills in distilling complex research into accessible and compelling forms

To complete this project, you will first identify a dominant narrative (e.g., media portrayals, institutional discourse, public policy language, popular culture storylines) about a person, place, community, or social issue. Next, identify the feminist counter-narrative you want to tell—centering voices, experiences, and knowledges that are silenced, misrepresented, marginalized, or erased. Your counter-narrative should be grounded in feminist anthropological concepts that we have discussed in this class.

For this project, you will need to (1) identify **at least three academic sources** from the course readings that you can integrate into the zine and (2) conduct research to inform the content of your zine. The research may include:

- Scholarly literature from feminist anthropology and related fields.
- Media analysis
- Policy analysis
- Archival research
- Oral histories or interviews (with consent)
- Observations or field notes.

Once you have completed research, make the zine! Your zine should be:

- Between **8–20 pages** (single side = 1 page).
- Created using **DIY methods** (hand-drawn, collage, photography, digital, or mixed-media).
- Clear in making **substantive use of at least 3 academic sources** from the course readings. Scholarly concepts/theories/frameworks need to be explained and cited/attributed to an author from our reading list.
- Designed for **public readability** (clear text, accessible language, visuals that support your narrative).
- Reproducible (either photocopy-ready or exportable as a PDF)

In your zine, make sure to include:

- A clear title
- An introduction or opening page that frames your counter-narrative
- Visual and textual storytelling.
- Citations where appropriate (can be informal but must credit ideas, quotes, or images).

Finally, write a **critical reflection** that is 650-800 words. Address the following:

- The dominant narrative you are countering
- How your work engages with feminist anthropological theory
- Your process and choices (style, format, voice, audience)
- Ethical considerations—representation, positionality, and consent
- How you imagine the zine might be used or circulated beyond the classroom

Note: For this assignment you will submit **TWO DOCUMENTS!** Your zine and the critical reflection.

***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, please ask the Instructor or you are always welcome to go to the UNT writing lab for help.

IMPORTANT DATES TO REMEMBER

Every two weeks: Reading Summary with a Twist Due

Your personal Current Event Analysis Due Date

10/23: Ethnography of Everyday Power Due

12/9: Zine Projects Due

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.

COURSE SCHEDULE

Introduction to the Course

8/19: Welcome! No required readings

**no Reading Summary with a Twist due*

Feminist Theory and the Social Construction of Gender and Sex

8/21: Judith Lorber. 1993. Believing is Seeing: Biology as Ideology. Gender and Society 7(4): 568-581.

** no Reading Summary with a Twist due*

8/26: 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.

8/28: 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

Suggested/supplemental reading for this section: Davis and Craven Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities, 2nd ed. Ch. 2

9/2: Dána-Ain Davis and Christa Craven. 2016. Timeline and Ch. 1 from Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities, 2nd ed. pgs. 7-33. Rowman & Littlefield Publishing.

9/4: 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, 4th edition. (Cherríe Moraga and Gloria Anzaldúa, eds), pgs. 22-29.

9/9: 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

9/11: Patricia Hill Collins. 2015. Intersectionality's Definitional Dilemmas. Annual Review of Sociology. 41:1-20.

- 9/16: 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.
- 9/18: Chandra Mohanty. 1988. Under Western Eyes: Feminist Scholarship and Colonial Discourses. *boundary 2* 12(3): 333-358.
(pages 333-346 required, entire article recommended!)
- 9/23: 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

Suggested/supplemental reading for this section: Davis and Craven *Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities*, 2nd ed. Chs. 3-4, 6

- 9/25: Lila Abu-Lughod. 1991. Selection from *Writing Against Culture*. In *Recapturing Anthropology: Working in the Present*, Richard Fox (ed).
- 9/30: Kirin Narayan. 1993. How Native is a 'Native' Anthropologist? *American Anthropologist* 95(3): 671-686.
- 10/2: 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.
- 10/7: Lila Abu-Lughod. 1990. Can there be a Feminist Ethnography? *Women and Performance* 5(1): 7-27.
- 10/9: Leith Mullings. 2000. African-American Women Making Themselves: Notes on the Role of Black Feminist Research. *Souls: A Critical Journal of Black Politics, Culture, and Society*. 2(4): 18-29.
- 10/14: Irma McClaurin. 2001. "Theorizing a Black Feminist Self in Anthropology: Toward an Autoethnographic Approach" *Black Feminist Anthropology: Theory, Politics, Praxis, and Poetics*, pgs. 49-76. Rutgers University Press.
- 10/16: Faye V. Harrison. 1993. Writing Against the Grain: Cultural Politics of Difference in Alice Walker's Fiction. *Critique of Anthropology* 13(4): 401-427.
- 10/21: Audra Simpson. 2007. On Ethnographic Refusal: Indigeneity, 'Voice,' and Colonial Citizenship. *Junctures* 9: 67-80.

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

Suggested/supplemental reading for this section: Davis and Craven Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities, 2nd ed. Ch. 5

Gender Identities, Practices, and Politics Across the Globe

10/23: Evelyn Blackwood. 1998. Tombois in West Sumatra: Constructing Masculinity and Erotic Desire. Cultural Anthropology 13(4): 491-521.

Due: Ethnography of Everyday Power

10/28: Lucinda Ramberg. 2013. Troubling Kinship: Sacred Marriage and Gender Configuration in South India. American Ethnologist 40(4): 661-675

10/30: 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, Labor, and Affect

11/4: 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

11/6: Nicole Constable. 2009. The Commodification of Intimacy: Marriage, Sex, and Reproductive Labor. Annual Review of Anthropology 38:49-64.

11/11: Catherine Lutz. 2017. What Matters. Cultural Anthropology 32(2): 181-191.

Embodiment and Agency

11/13: Saba Mahmood. 2001. Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival. Cultural Anthropology 16(2): 202-236.

11/18: 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

11/23-11/30: NO CLASS! Enjoy the break!

The Future(s) of Feminist Anthropology?

Suggested/supplemental reading for this section: Davis and Craven Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities, 2nd ed. Ch. 8

11/20: Stanley Thangaraj. 2022. Masculinities. Feminist Anthropology 3(2): 254-262.

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

**TURN IN: FINAL PROJECT (DUE TUESDAY DECEMBER 9 by 11:59PM
on Canvas)**