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5. Course Assessment
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15. Weekly Tutorials: Topics, Issues, Readings
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1. Course Staff and Contact Details

<table>
<thead>
<tr>
<th>Course Convenor</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Dr Hélène Bowen Raddeker</td>
</tr>
<tr>
<td>Room</td>
<td>Morven Brown 361</td>
</tr>
<tr>
<td>Phone</td>
<td>02 9385 2335</td>
</tr>
<tr>
<td>Email</td>
<td><a href="mailto:hbowenr@unsw.edu.au">hbowenr@unsw.edu.au</a></td>
</tr>
<tr>
<td>Consultation Time</td>
<td>Mondays &amp; Thursdays 9-10am</td>
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<table>
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<tr>
<th>Guest Lecturer</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Dr Zora Simic</td>
</tr>
<tr>
<td>Room</td>
<td></td>
</tr>
<tr>
<td>Phone</td>
<td></td>
</tr>
<tr>
<td>Email</td>
<td><a href="mailto:z.simic@unsw.edu.au">z.simic@unsw.edu.au</a></td>
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<tr>
<td>Consultation Time</td>
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<table>
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<tbody>
<tr>
<td>Name</td>
<td>Dr Zora Simic, Mon 1pm tute</td>
</tr>
<tr>
<td>Room</td>
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</tr>
<tr>
<td>Phone</td>
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<tr>
<td>Email</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Dr Hélène Bowen Raddeker, all others</td>
</tr>
<tr>
<td>Room</td>
<td></td>
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2. Course Details

<table>
<thead>
<tr>
<th>Units of Credit (UoC)</th>
<th>Six</th>
</tr>
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<tbody>
<tr>
<td>Course Description</td>
<td>This course is the ‘Gateway’ to the interdisciplinary minor in Women's and Gender Studies; it is also one of several optional History courses offered in second semester. It introduces students to feminist scholarship, which comprises women's studies, gender studies and the study of sexualities, through a focus on world history. Hence, the six units of credit (6 UOC) awarded for successfully completing it may be counted towards a major in History or minor in WGS.</td>
</tr>
</tbody>
</table>

The title ‘Gendered Worlds’ refers to past and present worlds, while also signifying different worlds of gender (roles, identities and relations) at any one point in time. The course considers the situation of women; power relations between men and women; sexuality; and social constructions of gender (masculinity and femininity) in world history. The course seeks to expose patterns of change and continuity through time and around the globe in relation to these subjects. Topics for discussion include:

- In what ways has traditional history been androcentric (male-centred)?
- What sorts of factors have contributed to women’s status?
- Have ‘matriarchies’ (societies ruled by women/mothers) ever existed?
- How/why have societies sought to control women’s sexuality and fertility?
- What impact has religion had on gender: feminine and
masculine roles, identity and sexuality?
- How has intercultural contact (from ancient contacts to modern colonialism) affected male-female relations and gender roles?
- How do class and race operate to create differences between women?
- What is the relationship between patriarchy (lit., ‘father rule’=systems of male domination) and other forms of domination built on class, race, world location etc?

These questions have implications for historical enquiry and interdisciplinary feminist scholarship. Thus, students are also encouraged to: consider whether History and other academic disciplines remain essentially patriarchal knowledge/s; reflect upon questions of heterogeneity/difference versus homogeneity/universality in relation to global conditions both at one point in time and re change over time (e.g., in women’s situation & gender constructs); and also evaluate different sorts of feminist scholarship.

An overview of these topics is gained through lectures and tutorials, while more detailed knowledge of specific themes is obtained through students’ research and written work.

**Course Aims**

| 1. | This Women’s and Gender Studies course is designed to introduce students to the feminist interdisciplinary study of women, gender and sexualities, through a Gateway course with a wide-ranging focus that extends, globally, from prehistory to the present. |
| 2. | The course will provide a foundation for courses at the upper level that have a contemporary or historical focus and feature a range of disciplinary and interdisciplinary approaches. These include courses on feminist thought, movements and activism; feminist interdisciplinary theory; gender, bodies and writing; race, gender and postcolonialism; gender and sexualities; gender in Australian, Asian and other cultures, and more. |
| 3. | As an elective counting toward a History major, the course will also provide a women/gender-focused supplement to History’s world history Gateway, as well as a good stepping-stone to history courses at the upper level offered either by History or WGS, that deal with women, gender and/or sexualities in specific cultural areas or countries. |

**Student Learning Outcomes**

<p>| 1. | an understanding of gender analysis and of the role of gender constructs in maintaining power relations; also of the way in which gender intersects with other discriminatory categories of difference |
| 2. | a broad understanding of factors that have contributed to women's oppression; and to how women's status, influence and degree of autonomy has varied over time and in |</p>
<table>
<thead>
<tr>
<th>Learning and Teaching Rationale</th>
</tr>
</thead>
</table>

By the end of this course it is hoped that, apart from a familiarity with gender analysis, students will also have developed a more critical and sophisticated understanding of women's social situation, globally and historically. The course seeks to encourage in students an awareness of how this has differed in different types of societies or communities (settled as opposed to nomadic, for example, agricultural versus foraging or herding) and geographic or cultural areas; and also changed over time under the impact of various factors (for example, imported religions and colonial domination).
A central aim of the course is to familiarize students with issues important both in women’s history and gender history (or studies), partly through lectures and partly through the textbook and sources included in the Study Kit. Thus, students should leave the course with a more critical and sophisticated understanding of different styles of feminist scholarship, as well as a more developed critique of gender—concerning how, conceptually, it has informed social inequalities through discrimination against those who fail to conform to the male-masculine or female-feminine ideal; and also how gendered logic has been put to other political uses.

4. Teaching Strategies

What is implicit in our expected learning outcomes is an assumption that students embark on their studies at university expecting and wanting to be challenged intellectually. Presumably, this rests partly upon a desire to be treated as adults. In Gendered Worlds we teachers take this for granted, firstly through our confidence that students will be responsible and comply with university expectations of them and any other expectations set out in this Guide. A belief in the maturity of all university students is also implied in the conduct of classroom discussions where tutors will treat learning as derived also from one’s peer group, not just from one’s teachers. One thing that will be resisted, for example, is too much recourse to a common mode of operation in classes whereby students (particularly those who haven’t done the reading) question and teachers supply ‘the’ answers in omniscient style.

5. Course Assessment

<table>
<thead>
<tr>
<th>Assessment Task</th>
<th>Length</th>
<th>Weight</th>
<th>Learning Outcomes Assessed</th>
<th>Graduate Attributes Assessed</th>
<th>Due Date</th>
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</thead>
<tbody>
<tr>
<td>Tutorial Facilitation</td>
<td></td>
<td>10%</td>
<td>especially 5</td>
<td>6 and others</td>
<td>Due the Monday after Wk2, 3 OR 4 tutorial</td>
</tr>
<tr>
<td>Tutorial Paper</td>
<td>Max 650 words</td>
<td>30%</td>
<td>all</td>
<td>all</td>
<td>Mon 22 Sep</td>
</tr>
<tr>
<td>Research Essay</td>
<td>Max. 2000 words</td>
<td>40%</td>
<td>6 and others</td>
<td>4 and others</td>
<td>Held during the Wk12 lecture, CLB6, 10 am</td>
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<tr>
<td>Course Test</td>
<td></td>
<td>20%</td>
<td>all</td>
<td>1-3, 5-7</td>
<td></td>
</tr>
</tbody>
</table>

**Please Note:** In addition to fulfilling the above assessment requirements, students are expected to attend at least 80% of their lectures and tutorials in order to pass the course.

Assessment Details

Tutorial Paper (30%):

*(Also see notes on assignment submission, deadlines, penalties, requirements for written work etc.)* Tutorial papers constitute a ‘practice-run’ for the major (research)
essay, so each student must do one early in the course (on the tute topic and question of your choice: in Wk2, 3 OR 4). This is to ensure that you have no unusual problems with academic writing, and allow you to receive feedback on your first essay before submitting the research essay.

The hardcopy of your paper must be handed in by 4pm on the Monday after the relevant tutorial; and also uploaded to Moodle-Turn It In. I.e., if you choose to do a paper on, say, Joan Scott on gender history (the first tute topic in Wk2) it is due the following Monday. You may not do a tutorial paper on a later week’s topic (you will have the opportunity to write on a later topic for your research essay).

Your tute paper should address ONE of the questions set for the tutorial that week (not the research essay questions at the end of the Guide). You must utilize key readings in the Study Kit and textbook, as well as further readings (2-3 extra is recommended for short paper). Also, avoid doing mere summaries of readings. Note that not all the key readings will be directly relevant to the question, but at least one will be.

Tutorial Facilitation (10%):

Students are expected to do the preparatory reading and participate in tutorial discussions; and are assessed on the quantity and quality of their contributions. However, as the term implies, tutorial ‘facilitation’ is a little more than mere ‘participation’. The emphasis is on students helping to encourage class discussion in an effort to avoid the standard teacher-student (repeated) question-answer format. Hence, you might put to the class questions raised by the readings, comment on a ‘further’ reading or issue that is pertinent to the topic, and so forth.

Research essay (40%):

(Also see notes on assignment submission, deadlines, penalties, requirements for written work etc.) The ability to conduct research is crucial to an academic education and very useful in other social and professional arenas. Hence, even in first-year courses you will be expected to do research essays.

You must address one of the Research Essay Questions listed at the end of the Guide, and draw upon a wide range of sources including the readings provided (Kit and textbook). No more than 1/4 of your sources should be internet sources unless there is a special/legitimate reason to utilize public opinion; you should also avoid sites such as Wikipedia. Formal academic e-journals that are subject to proper academic refereeing or quality assessment are of course acceptable. To locate sources, see under ‘References’ in this section, as well as the weekly further reading lists; but remember that you are expected to do a search for further sources yourself.

Class Test (20%):

The course test will be held instead of the last lecture (Wk12, 10am) in the usual lecture theatre. Those who fail to attend must provide evidence of a class clash or medical certificate in order to sit the alternative test. Only one alternative test is set each year; so those who miss the first test will do the second one together.
The test does not involve ‘rote-learning’—that is, your memory of details such as historical dates, events, personages—but, rather, tests your understanding of analytical concepts and broad historical and cultural patterns. It consists of two parts: a) ten multiple-choice questions (worth 1% each); and b) one essay question (worth 10%).

For the essay, you will be able to choose from several questions. All test questions will be derived from lectures in particular, as well as set readings (study kit and textbook). Test essay questions will differ from research essay questions.

Requirements for ALL written work (tute paper and essay)

You must comply with the History essay guide, the Little Red Booklet (except that neither tutorial exercises nor the research essay will require a synopsis). Before beginning on written assignments, download the Little Red Booklet from the Humanities and Languages website.


Some of the points covered include:

- Written work should have an official cover sheet on which you include a word-count. Written work should be typed in double line-spacing.
- Written work must include references and a bibliography. Essays without references (footnotes or in-text, parenthetical notes) will be penalized because this constitutes plagiarism. You must use either footnotes or parenthetical in-text references, but not both. Both systems are outlined in the essay guide. References must also include the exact page number of the text being cited (not the Study Kit page number); a failure to do this consistently will also attract a penalty.
- Note the essay guide's advice on the use (and misuse) of internet sites and on referencing internet sites.
- Work must not be plagiarized. That is, your work must be in your own words except where you (occasionally) quote the exact words of an author using quotation marks and acknowledging your source with a reference. When you draw on another author for information or an argument but do not quote them, you must paraphrase or change the author’s words substantially (express the information or point in your own words) whilst still acknowledging your source with a reference. Plagiarizing the first time will mean loss of marks (or failing the essay if it is extensive); you risk failing the course if you plagiarize a second time after a warning! See section 7 on plagiarism.
- Papers that are significantly longer (or a lot shorter) than required will be penalized.

Grades

All results are reviewed at the end of each semester and may be adjusted to ensure equitable marking across the School.

The proportion of marks lying in each grading range is determined not by any formula or quota system, but by the way that students respond to assessment tasks and how well they meet the objectives of the course. Nevertheless, since higher grades imply performance that is well above average, the number of distinctions and high
distinctions awarded in a typical course is relatively small. At the other extreme, on average 6.1% of students do not meet minimum standards and a little more (8.6%) in first year courses. For more information on the grading categories see https://my.unsw.edu.au/student/academiclife/assessment/GuideToUNSWGrades.htm

Submission of Assessment Tasks

Assignments which are submitted to the School Assignment Box (2nd Floor, Morven Brown building) must have a properly completed School Assessment Coversheet, with the declaration signed and dated by hand. The Coversheet can be downloaded from https://hal.arts.unsw.edu.au/students/courses/course-outlines/. It is your responsibility to make a backup copy of the assignment prior to submission and retain it.

Assignments must be submitted before 4:00pm on the due date. Hardcopy assignments received after this time will be marked as having been received late. Assignments should not be enclosed in any sort of folder.

For both the tutorial paper and the research essay, two copies must be submitted: 1 paper 'hard-copy' and 1 electronic copy uploaded to Moodle>Turnitin. **Essays not uploaded to Turnitin will not be marked.**

You will receive a receipt of confirmation. Note that it is the hard-copy that markers receive (date-stamped) and assess; if the hard copy is stamped as late, penalties will apply even if the e-copy was uploaded to Turnitin on time. The electronic submission is mainly used to check for plagiarism. **The coordinator and tutor/s will not accept essays sent to their email addresses.**

Written work handed in on time will be returned to students in tutorials, the tutorial paper within three weeks and the research essays in week 13.

**Late Submission of Assignments: Penalties and Extensions**

For late assignments, 3% will be deducted from the total mark each day for the first week, with Saturday and Sunday counting as two days, and 10% each week thereafter. The penalty may not apply where students are able to provide documentary evidence of illness or serious misadventure. Time pressure resulting from undertaking assignments for other courses does not constitute an acceptable excuse for lateness.

Students may apply to tutors for an extension to the submission date of an assignment. Requests for an extension must be before the submission due date, and must demonstrate exceptional circumstances, which warrant the granting of an extension. If medical grounds preclude submission of an assignment by the due date, contact should be made with tutors as soon as possible. A medical certificate or other evidence will be required for late submission and must be appropriate for the extension period.

6. **Attendance/Class Clash**

Attendance
Students are expected to be regular and punctual in attendance at all classes in the courses in which they are enrolled. Explanations of absences from classes or requests for permission to be absent from classes should be discussed with the teacher and where applicable accompanied by a medical certificate. If students attend less than 80% of their possible classes they may be refused final assessment.

Students who falsify their attendance or falsify attendance on behalf of another student will be dealt with under the student misconduct policy.

Class Clash

A student who is approved a permissible clash must fulfil the following requirements:

a. The student must provide the Course Convenor with copies of lecture notes from those lectures missed on a regular basis as agreed by the Course Convenor and the student.

b. If a student does attend a lecture for which they had secured a permitted clash they will still submit lecture notes as evidence of attendance.

c. **Failure to meet these requirements is regarded as unsatisfactory performance in the course and a failure to meet the Faculty’s course attendance requirement. Accordingly, Course Convenors will fail students who do not meet this performance/attendance requirement.**

d. Students must attend the clashed lecture on a specific date if that lecture contains an assessment task for the course such as a quiz or test. Inability to meet this requirement would be grounds for a Course Convenor refusing the application. If the student misses the said lecture there is no obligation on the Course Convenor to schedule a make-up quiz or test and the student can receive zero for the assessment task. It should be noted that in many courses a failure to complete an assessment task can be grounds for course failure.

7. Academic Honesty and Plagiarism

Plagiarism is presenting someone else’s thoughts or work as your own. It can take many forms, from not having appropriate academic referencing to deliberate cheating.

In many cases plagiarism is the result of inexperience about academic conventions. The University has resources and information to assist you to avoid plagiarism. The Learning Centre assists students with understanding academic integrity and how to not plagiarise. Information is available on their website: [http://www lc.unsw.edu.au/plagiarism/](http://www.lc.unsw.edu.au/plagiarism/). They also hold workshops and can help students one-on-one.

If plagiarism is found in your work when you are in first year, your lecturer will offer you assistance to improve your academic skills. They may ask you to look at some online resources, attend the Learning Centre, or sometimes resubmit your work with the problem fixed. However, more serious instances in first year, such as stealing another student’s work or paying someone to do your work, may be investigated.
under the Student Misconduct Procedures. Repeated plagiarism (even in first year), plagiarism after first year, or serious instances, may also be investigated under the Student Misconduct Procedures. The penalties under the procedures can include a reduction in marks, failing a course or for the most serious matters (like plagiarism in an Honours thesis) or even suspension from the university. The Student Misconduct Procedures are available here: http://www.gs.unsw.edu.au/policy/documents/studentmisconductprocedures.pdf

8. Course Schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Commencing:</th>
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<th>Tutorial Topic</th>
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<tbody>
<tr>
<td>1</td>
<td>28 July</td>
<td>HBR</td>
<td>Intro to WGS, the course &amp; ‘gender’</td>
<td>No tutorial</td>
</tr>
<tr>
<td>2</td>
<td>4 August</td>
<td>HBR</td>
<td>‘Civilization’, Gender &amp; Patriarchy/s</td>
<td>Gender &amp; Gender History</td>
</tr>
<tr>
<td></td>
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<td></td>
<td>PART I: THE RISE OF ‘CIVILIZATION’</td>
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<tr>
<td>3</td>
<td>11 August</td>
<td>ZS</td>
<td>Debating Matriarchies</td>
<td>Civilization: ‘Progress’ for Whom?</td>
</tr>
<tr>
<td>4</td>
<td>18 August</td>
<td>HBR</td>
<td>Gender in Buddhist Tradition</td>
<td>Matriarchies: Real or Imagined?</td>
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<td></td>
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<td>PART II: PATRIARCHAL RELIGIONS</td>
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<tr>
<td>5</td>
<td>25 August</td>
<td>HBR</td>
<td>Gender in Judeo-Christian Tradition</td>
<td>Buddhism, Women and the Feminine</td>
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<tr>
<td>6</td>
<td>1 September</td>
<td>ZS</td>
<td>Islam and Women</td>
<td>Genesis and its Legacies</td>
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<tr>
<td>7</td>
<td>8 September</td>
<td>HBR</td>
<td>Witch Craze (Europe)</td>
<td>The Veil/Purdah</td>
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<td>8</td>
<td>15 September</td>
<td>HBR</td>
<td>Sin and Satan Abroad (Euro. Colonialism)</td>
<td>Witch-hunts: ‘Wives of Satan’</td>
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<tr>
<td>9</td>
<td>22 September</td>
<td>ZS</td>
<td>Dis/figurement and Gender</td>
<td>Sin and Satan Exported</td>
</tr>
<tr>
<td></td>
<td>Mid-semester Break</td>
<td>6 Oct, Public Holiday</td>
<td>PART III: BODIES &amp; BORDERS</td>
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<tr>
<td>10</td>
<td>7 October</td>
<td>HBR</td>
<td>Gender, Work &amp; the Maternal Body (only ppt on Moodle)</td>
<td>The Gendered Body: ‘Castration’</td>
</tr>
<tr>
<td>11</td>
<td>13 October</td>
<td>ZS</td>
<td>Gender, Nation &amp; Orient</td>
<td>Women’s work, Men’s work</td>
</tr>
<tr>
<td>12</td>
<td>20 October</td>
<td>HBR</td>
<td>FINAL TEST</td>
<td>Gender, Orientalism and Nationalism</td>
</tr>
<tr>
<td>13</td>
<td>27 October</td>
<td>No Lecture</td>
<td></td>
<td>Globalization and Gender</td>
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9. Course Resources

Textbook Details
Peter Stearns, *Gender in World History*, London and New York, Routledge, 2006 (Second Edition). Chapters from this textbook form part of the key readings for most tutorials. Available from the UNSW Bookshop. A few copies have been placed in the High Use Collection in the library; and it is also available as an e-book through the library.

Study Kit, Lectures, Powerpoints
There is also a Study Kit for this course that includes most of the key readings for tutorials (available from the UNSW Bookshop).

The lectures and tutorials in the course are linked: the lecture on Monday morning will relate to tutorials the following week on Mondays and Thursdays. To gain a good understanding of world women’s/gender history and be fully prepared for tutorials and the class test, you should try to attend all lectures. The Faculty requires 80% attendance of all classes, not just tutorials.

Lectures will be recorded, but it is better for your retention to listen in person! Videos will sometimes be shown in lectures and these do not translate well when listening online. The recordings are provided as a back-up for students with permissible clashes and those unable to attend due to illness. Those who fail to attend or keep up with lectures are not those who do well in the final course test. Lecture powerpoints will be usually be uploaded to Moodle the evening before the lecture. You will find them to be detailed enough to help with your revision for the final test.

Course Outline
The further readings listed in the tutorial section of this Outline are a good starting point for locating further sources for research essays and tutorial papers (most of the books and articles listed are available in or via the UNSW library).

Library Subject Guides
These are available from the UNSW Library's Website through the catalogue/LRD and contain lists of major resources (including reference books, journals, databases and internet sites) in particular subject areas. There are subject guides to 'Women's Studies' (studies concerned with women, gender, sexualities etc) and to 'World History', and 'feminism'). These guides can help you find further sources when researching your essays.

Journals
*Australian Feminist Studies*
*Feminist Studies*
*Feminist Review*
*Gender and History*
*Hecate*
*History and Theory*
*History Workshop*
*Intersections (Asia-focused gender studies)*
*Journal of Family History*
*Journal of Feminist Studies of Religion*
*Journal of Interdisciplinary Gender Studies*
Journal of Women’s History
Journal of World History
Journal of the History of Sexuality
Lilith
Outskirts
Past and Present (history theory)
Rethinking History (history theory)
Sexualities
Signs
Women’s Historical Review
Women’s Studies International Forum (good on global gender issues & feminisms)

**Additional Readings**
First, note that simply doing a search for ARTS1900 on the library homepage will result in a list of works that includes important texts such as feminist history or studies readers that are in the Higher Use Collection; as well as direct online access to some of the Kit readings and useful further readings.

**Reference Works**

**Readers**
(edited collections of essays on particular topics)

Anne Cranny-Francis *et al*, *Gender Studies: Terms and Debates*, Palgrave Macmillan, 2003
Sue Morgan (ed.), *The Feminist History Reader*, London and New York, 2006
Joan Wallach Scott (ed.), *Feminism and History*, Oxford and New York, Oxford University Press, 1996

**World History Textbooks**
(for overviews, background information and locating further sources):
Jared Diamond, Guns, Germs and Steel: A Short History of Everybody [sic] for the Last 13,000 Years, Random House: Vintage, 1997
Peter N. Stearns, World History in Brief, vol. 1 to 1700, Houghton Mifflin, 1998

Collections of Documentary Sources
(primary sources are documents written during the period under consideration).

Books in the series ‘Introduction to Oriental Civilizations’ including Sources of Japanese Tradition, Sources of Chinese Tradition and Sources of Indian Tradition.

NB: World history textbooks sometimes contain primary documents on women/gender.

Websites
Internet Women’s History Sourcebook
http://www.fordham.edu/halsall/women/womensbook.html
Diotima : Materials for the Study of Women and Gender in the Ancient World:
http://www.stoa.org/diotima/
Early Modern Women Database:
Monastic Matrix: A Scholarly Resource for the Study of Women’s Religious Communities from 400-1600 CE:
http://monasticmatrix.usc.edu/
On-line guides to other websites:
Women's History Resources:
http://www.library.wisc.edu/libraries/WomensStudies/hist.htm
World Wide Web Virtual Library: Women's History:
http://www.iisg.nl/~womhist/vivalink.html
On-line indexes to serials and essays:
ViVa: A Bibliography of Women's History in Historical and Women's Studies Journals:
http://www.iisg.nl/~womhist/vivabout.html
Feminae: Medieval Women and Gender Index:

10. Course Evaluation and Development
Courses are periodically reviewed and students’ feedback is used to improve them. Feedback is gathered using various means including UNSW’s Course and Teaching Evaluation and Improvement (CATEI) process.

11. Student Support
The Learning Centre is available for individual consultation and workshops on academic skills. Find out more by visiting the Centre’s website at: http://www.lc.unsw.edu.au

12. Grievances

All students should be treated fairly in the course of their studies at UNSW. Students who feel they have not been dealt with fairly should, in the first instance, attempt to resolve any issues with their tutor or the course convenors.

If such an approach fails to resolve the matter, the School of Humanities and Languages has an academic member of staff who acts as a Grievance Officer for the School. This staff member is identified on the notice board in the School of Humanities and languages. Further information about UNSW grievance procedures is available at: https://my.unsw.edu.au/student/atoz/Complaints.html

13. Other Information

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Special Consideration

In cases where illness or other circumstances produce repeated or sustained absence, students should apply for Special Consideration as soon as possible.

The application must be made via Online Services in myUNSW. Log into myUNSW and go to My Student Profile tab > My Student Services channel > Online Services > Special Consideration.

Applications on the grounds of illness must be filled in by a medical practitioner. Further information is available at: https://my.unsw.edu.au/student/atoz/SpecialConsideration.html

Student Equity and Disabilities Unit

Students who have a disability that requires some adjustment in their learning and teaching environment are encouraged to discuss their study needs with the course convener prior to or at the commencement of the course, or with the Student Equity Officers (Disability) in the Student Equity and Disabilities Unit (9385 4734).
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Issues that can be discussed may include access to materials, signers or notetakers, the provision of services and additional examination and assessment arrangements. Early notification is essential to enable any necessary adjustments to be made.

### 14. A Note on the ‘Sex/Gender’ Distinction

The course is partly a women’s history, and also ‘gender studies’, meaning that it is centrally concerned with social representations (or ‘constructions’/’constructs’) of gender. In English ‘gender’ can be a confusing term, with different academic and popular meanings. In recent years its use to denote ‘biological’ male or female has probably become more popular in society as a whole than the same use of the word ‘sex’. In scholarly usage, however, ‘gender’ still today mostly refers to the sex-gender distinction that became common in academia and political movements by about the mid-eighties initially through the efforts of feminist scholars and activists. This distinction is between ‘sex’ (male/female) as biological/natural and ‘gender’ (masculine/feminine) as conceptual (social/cultural/historical) and subject to variation and change across cultures and over time.

As students will see if they do advanced WGS courses, recently the sex-gender distinction has been complicated by postmodernist feminist and queer scholars who argue that even (supposedly ‘biological’) ‘sex’ is a social or conceptual category. After all, people do not always fall neatly into diametrically opposed pairs of males and females even on the basis of anatomy. How, for example, are we to define someone whose external sexual organs are male but also has a womb (or no Y-chromosome), or someone whose genitals are not obviously male or female? The criteria for defining ‘female’ and ‘male’ actually vary.

In this introductory course, however, we will work on the basis of the more common academic distinction between sex and gender. This means that the word ‘gender’ will be used to denote a social construct(ion). Societies, past and present, have definite—but differing and contested—ideas about the proper behaviour, place, roles and destinies of women and men, and about what constitutes a ‘natural’ or ‘real’ man or woman. Power relations are usually implicit in such concepts. Through them we see how socialization in gender works to control people, especially women but also some men, and how the exercise of agency (resistance) by women and men can cause a realignment of gendered power relations.

Invariably, gender constructs point to a power relation because involved in them is a ‘binaristic’ hierarchy of value (a value judgement). A binary or binarism is a pair of opposites: one deemed positive, superior or ‘good’, the other negative, inferior or ‘bad’. Interrelated binarisms commonly applied to males and females (or masculinity and femininity) have been: light/dark, heaven/earth, spirituality/sensuality, purity/pollution, strength/weakness, active/passive, mind/body, rationality/emotionality, etc.

Yet gender constructs are more complex than only being a reflection of systems of male dominance controlling women, for some women participate in their creation and maintenance, whilst some men contest them. Through dominant gender constructs, men deemed different (due to sexual preference or just being seen as ‘unmasculine’)
are pressured to conform, just as women are. Another aspect of this complexity is seen in the latter part of the course where we show how not just people but all sorts of things are subject to gendering in typically masculine/feminine terms, even nations or different parts of the globe (eg., the ‘West’ and ‘East’).

**15. Weekly Tutorials: Topics, Issues, Readings**

The following section contains the topics, readings and key questions for each week’s tutorials. You are expected to read all the item/s listed under ‘Key Readings’ for each week’s tutorial regardless of whether you are writing a tutorial paper on that topic. With the exception of the ‘key readings’ from the textbook, all the key readings for this course are available in the Study Kit. Those in the Kit are marked with an * (asterisk).

Before reading the ‘Key Readings,’ you should read the questions listed under ‘Key Questions.’ These questions will help guide discussion in tutorials. Before the tute, you might want to mark passages in the ‘Key Readings’ that you think are particularly important or thought-provoking, as this will assist you to help ‘facilitate’ tutorial discussions.

**Week One (28 Jul–1 Aug)**

No tutorials

**Week Two Tutorials (4–8 Aug)**

‘Gender’ & Gender History?

This week will mostly be devoted to a general introduction, but we do have set readings and questions that you can use for a tutorial paper. It is important that we grasp early in the course what ‘gender’ is in an analytical sense. Remember that if you decide to do your tutorial paper on this topic you must submit your paper by 4pm the following Monday.

On ‘women’s history and ‘gender history’ (and women’s and gender studies), note that the latter has not displaced the former, and it is not necessarily the case that one is superior to the other—i.e., gender history more theorized, more sophisticated, more ‘feminist’ etc. Women’s history up to the 1970s, however, even when it was written by feminist historians, soon came to be critiqued by other feminist historians for responding to mainstream History (which was mostly by and about men) with a merely inclusive approach—i.e., merely writing women ‘back into’ or into the pages of history, a method often described as the ‘add women and stir’ approach. Amongst the weaknesses critics attributed to this style of women’s history were its failure to analyse adequately social constructions of gender (cf., Scott); and its inattention to the many ways in which history was an androcentric discipline. According to its feminist critics, history was a patriarchal knowledge in its basic or founding principles, paradigms (eg., periodization in History), theories and methods. Hence, an effective challenge to the discipline needed to address much more than merely the exclusion of women from the pages of history. (And, of course, feminist scholars critiqued
other traditional disciplines in similar terms: philosophy, anthropology, literary studies, and so on.)

**Key Readings**


**Key Questions**

1. What is ‘gender’ and gender analysis?
2. What should the central concerns of ‘gender history’ be?
3. Assess Joan Wallach Scott’s argument that gender history is more useful than women’s history for a feminist political project?
4. With reference to the Kit readings and some examples of gender (roles, norms, identities) at work in Australia today, explain why it is crucial to include Gender Studies in academic analysis and social enquiry.

**Further Readings**


Magarey, Susan ‘What is Happening to Women’s History in Australia at the Beginning of the Third Millennium?’, *Women’s History Review*, 16:1, Feb 2007, pp. 1 - 18


Sue Morgan (ed.), *The Feminist History Reader*, London and New York, 2006
This week we reassess the usual markers of ‘civilization’, noting how terms such as this imply value judgments. Apart from the rise of settled agriculture (in some parts of the world) and the accumulation of wealth (for some) that ensued, these markers usually include more complex social organization; state formation; organized religion; and landed and other property. Why do we take it for granted that these developments necessarily constituted ‘progress’ to a ‘higher’ stage of human organization? Who benefited from such changes? Apart from its negative impact on the environment, in agriculture’s wake came states and more hierarchical societies based on the increasing appropriation of lands and surplus agricultural and other produce by elites, who of course needed standing armies and better military technology in order to maintain and extend their power.

The conventional value judgements concerning civilization become even more problematic when we consider the situation of women in such societies. Feminist scholars have often noted that women (of the classes or castes that arose in ‘civilized’ societies, excluding slaves) were much less likely than men to benefit from these ‘advances’; in the area of relations with men and relative influence and autonomy, women were actually disadvantaged by them. In short, civilization either brought about or certainly strengthened patriarchy in the parts of the world that underwent this sort of transition from agriculture to statehood and greater social stratification, whether in ancient times or much later. In contrast, we know of many historical examples of communities/tribes/clans that did not undergo this transition in ancient times (in some cases not for many centuries, if at all), who remained foragers, or pastoralists, or horticulturalists; and amongst them gender roles tended to be more varied and complementary, and authority more shared, than in the classic (‘civilized’) pattern of patriarchy.

The extract from Clive Ponting’s book and the first textbook reading relate to the rise of civilization generally. The second textbook reading, the Ban Zhao document and the article by Vivian-Lee Nyitray relate specifically to the case study of ancient China and its wider influence in spreading a specific form of ‘civilization’.

**Key Readings**

Textbook, pp. 10–19 (‘Civilizations and Patriarchy’); pp. 54-61 (‘The Chinese Influence’)


**Key Questions**

1. **Consider the extent to which more than one early civilization was patriarchal.** (ie., Egypt, Greece, India, China etc)

2. **In what ways did the rise of ‘civilization’ constitute a great step forward? And in what ways did it not?**

3. **What does Ban Zhao’s ‘Instructions for Women’ reveal about the place of women in the Confucian tradition?**

4. **As Chinese influence spread around Asia, how were gender roles and relations transformed in specific countries? (eg. Japan, Korea, Vietnam)**

**Further Reading**


Leonie J. Archer, Susan Fischler and Maria Wyke (eds), *Women in Ancient Societies: an Illusion of the Night*, 1994


Judith M. Bennett, ‘Confronting Continuity’, *Journal of Women’s History*, 9, 1997, pp. 73-94


**Q3-Q4:** S.S. & B. Hughes, *Women in World History: Volume 1—Readings from Prehistory to 1500*, N.Y. and London, M.E. Sharpe, 1995, Chapters 1, 6, [China], 10 [on China and Japan]


See readings on Chinese and Japanese women in Week 5.

Note also that if you check out ‘ARTS2903’ (HBR’s premodern Japan course), you’ll find some good, more detailed readings on changes (ie., a deterioration) in elite
women’s status in Japan after it modelled its imperial state on China’s and thus drew also on Confucianism—by Joan Piggott, for example.

**Week Four Tutorials (18–22 Aug)**

**Matriarchies: real or imagined?**

*(Remember that this week is your last opportunity to write a tute paper.)*

This week we focus on the thesis that ‘matriarchal’ (lit., ‘mother-rule’) forms of social organization preceded patriarchies. The implication of such arguments is often that this was global, even though the ‘evidence’ utilized is usually only drawn from the Mediterranean and Middle East and (less often) parts of Old Europe. This view is reflected in the film *Goddess Remembered*, shown during the lecture, even if its participants are careful to use terms like ‘gynocentric’ or ‘matrifocal’, which do not necessarily suggest female dominance. However, as seen in the film, a further implication which is itself problematic is that original matriarchal/matrifocal social organization was necessarily goddess-centred; as if the prehistorical (or later) worship of goddesses always reflected women’s high social status in society. Some have even gone so far as to suggest that patriarchal (eg., Father-God) religions were universally preceded by a Great Mother God one.

From 1970s radical feminists to spiritual eco/feminists or ‘goddess feminists’ today, many have embraced the original matriarchy or (goddess-centred) matrifocality view. However, feminist scholars such as Rosemary Radford Ruether and Cynthia Eller have argued that there is insufficient evidence to support the thesis and much to contradict it. The articles by Margaret Ehrenberg and Stella Georgoudi in the kit criticize the thesis. Ehrenberg cautions us not to read too much into Palaeolithic to Neolithic female figurines, some of the ‘evidence’ typically used in support of the view. She rightly argues that these were not necessarily goddesses much less ‘the’ Great Mother God; certainly not the oldest Palaeolithic figurines dating from about 25,000 BCE. The issue is not whether goddesses (together with gods, of course) were worshipped by Neolithic times 20000 or so years later, for that is very well documented; the problem is more what meaning we attach to goddess worship.

What makes more sense than this thesis (though in fact it contributed to it) is the common-sense view that before ‘civilizations’ arose, human relations would have been more egalitarian. Hence, there is widespread agreement amongst scholars that social organization before transitions to settled agriculture and thence class society and statehood (typically involving more organized and hierarchical religions) was less patriarchal, too—just as other forms of human subsistence such as foraging, pastoralism and horticulture many centuries later also seem to have been less patriarchal. However, it doesn’t follow that if a particular society/community/tribe was less patriarchal or not systematically that, the only alternative is ‘matriarchy’ (nor even ‘matrifocality’ if that implies that the community as a whole was ‘mother-centred’ rather than just kinship or family organization).

**Key Readings**

Textbook, pp. 22-34 (Intro. & ‘Early Contacts’)


**Key Questions**

1. Discuss the problems involved in reading historical meaning into archaeological evidence such as ‘goddess’ figurines.


3. We cannot know whether true ‘matriarchies’ involving women’s systematic domination of men ever existed, but is it likely that pre-historic societies were often characterized by a greater degree of sexual equality than later societies built upon settled agriculture, class formation and statehood?

4. Does the matriarchy thesis capture your imagination or stimulate your scepticism? Explain why?

**Further Reading**

**Proponents of the original matriarchy (or ‘gynocentrism’) thesis:**


Merlin Stone, *When God was a Woman*, New York, Harcourt, Brace, Jovanovich, 1976


(also Starhawk & Charlene Spretnak seen in the film; as well as Rhiane Eisler)

**Related works (many of which are critical of the thesis):**


Also, essays *Goddesses, Monsters and Cyborgs*, edited by Nina Lykke and Rosi Braidotti

**Week Five Tutorials (25–29 Aug)**

**Gender & Religion:**

**Case Study: Buddhism**

This week we begin our exploration into the major world religions with a general discussion of gender and religion and a specific case study: that of Buddhism.

The major monotheistic (one-God) religions all embody a set of ideas whereby there is a strict opposition set up between the divine and humanity, heaven and earth, masculine and feminine. These oppositions, or binarisms, have been central to Jewish, Christian and Islamic beliefs. God has traditionally been perceived as male (although not human) and the masculine principle is consistently opposed to, and superior to, the feminine; while (‘original’) sin is even blamed on women. Believers have aimed to conquer earthly desires (associated with sex, the body and women) in order to ascend to heaven.

There are some parallels in Buddhism, with respect to gender constructs and male dominance of religious institutions. Misogyny can be found in Buddhist traditions, too. Woman has been seen as more subject to evil and associated with sexuality; and blamed for carnal desires that ‘pollute’ or threaten men’s essential spiritual purity. The classical Buddhist view was that a woman could not achieve enlightenment as a woman but must first be reborn as male; though in later Northern (Mahayana) Buddhism this was revised to her being sexually transformed at death. Mahayana, with its emphasis on bodhisattvas (buddhas-to-be) who could be represented as male, or female, or both, contained a more profound challenge to this view.

It is common for scholars to argue that Buddhism has never been as (consistently) patriarchal or misogynistic as the monotheisms. This week we assess such claims,
the most important reason for which is Buddhism’s suspicion of binary oppositions. In Buddhism boundaries should in theory be relativized (and often have been), not only between the spiritual and material worlds, or divine and human, but also (albeit less often) in the area of gender hierarchies. Hence, when (as Paul points out) some Mahayana Buddhists allowed for the possibility of a female’s becoming a Buddha, it was more in line with the non-binaristic expectation that enlightenment or purity was not determined by sex/gender.

Make sure you read both chapters of Paul to get both sides of the ‘story’ (of Buddhism’s ‘ambivalence’ toward women and femininity: both negative and positive views).

**Key Readings**

Textbook, pp. 35–42 (‘Buddhism and Chinese Women’)


**Key Questions**

1. Why is it important to apply gender analysis to religion?

2. What challenges have the study of religions posed to feminist scholars?

3. It is often said that rather than being consistently misogynistic or patriarchal, Buddhism is ‘ambivalent’ in its approach to women/the feminine. Discuss this ambivalence.

4. If a rigid sexual/gender differentiation was in basic contradiction to Buddhist logic, how do you think the misogynistic elements in Buddhism came about?

**Further Reading**

Q1 & 2: See the *Journal of Feminist Studies in Religion* [available online via library catalogue, eg. 1998 roundtable on feminism and religion]

Judith Plaskow, ‘We Are Also Your Sisters: The Development of Women’s Studies in Religion’, *Women’s Studies Quarterly*, Vol. 21, No. 1/2, Spirituality and Religions (Spring - Summer, 1993), pp. 9-21 (Jstor)


Rita Nakashima Brock, Paula Cooey, Anne Klein, Sheila Greeve Davaney, Rita M. Gross, Rosemary Radford Ruether, ‘Roundtable Discussion: The Questions That

To answer question two you may also choose to read some of next week’s list, especially Mary Daly.

**Q3 & 4: On women/gender and religion in India, China and Japan:**
Charlotte Furth, ‘Androgy nous Males and Deficient Females: Biology and Gender Boundaries in Sixteenth- and Seventeenth-Century China’, *Late Imperial China*, vol. 9, no. 2 (Dec 1988), pp. 1–31
Tonomura Hitomi, Anne Walthall & Wakita Haruko (eds), *Women and Class in Japanese History*, University of Michigan, 1999 (essay on Buddhist nuns; also works by Raj Pandey)
Shih Pao-ch’ang (ed.), *Lives of the Nuns: Biographies of Chinese Buddhist Nuns* (Kathryn Tsai, trans.), Honolulu, University of Hawaii Press, 1994 [on order]
P. Thomas, *Kama Kalpa, or, the Hindu Ritual of Love: a survey of the customs, festivals, rituals and beliefs concerning marriage, morals, women, the art and science of love, and sex symbolism in religion in India*, (11th Indian ed.), 1959

**Week Six Tutorials (1-5 Sep)**
**Genesis & its Legacies: Women in the Judeo-Christian Tradition**
This week we focus on the interaction between patriarchal cultures and monotheistic religions and on the impact of this upon individual women’s lives. In general, the introduction of monotheistic religions into different parts of the world has served either to import or further entrench patriarchy(s). Our focus today is specifically on Judaism and Christianity (with Islam next week) all partly based on the Old Testament. Christianity both derived from and opposed itself to Judaism in some respects, while Islam drew on the first two but only selectively. One example of Islam’s debt to Judaism may have been the institutionalization of marriage contracts that, as we see in the Hughes chapter, featured a concern with according women some rights and protections in marriage.

We will also continue last week’s discussion of feminist critiques of religion, this week focussing on the Bible, specifically the Old Testament and Genesis in particular. Perhaps more than any other biblical text, the book of Genesis has been perceived to contain emblematic ‘truths’ about female otherness, inferiority and even intrinsic evil or sinfulness. What have been the consequences of this?

**Key Readings**


**Key Questions**

1. *How did the Torah, the first five books of the Bible’s Old Testament, represent and justify woman’s subordinate status?*

2. *How might a life as a Christian nun or recluse have constituted a form of resistance to patriarchal convention? And in what ways did it not?*

3. *Reflect on the philosophical origins, practical uses and consequences of Christian beliefs in chastity or even celibacy as necessary to a truly spiritual mission in life.*

4. *What is feminist about Mary Daly’s critique of Genesis? Do you find her critique persuasive?*

**Further Reading**

*The Bible (especially the Old Testament/ Genesis):*
Mary Daly, Prelude to the First Passage, *Feminist Studies*, Vol. 4, No. 3 (Oct., 1978), pp. 81-86 (JStor)
Norman Cohn, *Noah’s Flood: the Genesis Story in Western Thought*, 1996

**Judaism:**

*The Jewish Woman, 1900-1980* (annotated bibliography compiled by Aviva Cantor), N.Y., Biblio Press, 1982
Chava Weissler, *Voices of the Matriarchs: Listening to the Prayers of Early Modern Jewish Women*, 1998

**Christianity:**

Andrea and Overfield (eds), *The Human Record: 1* (Saint Paul, pp. 205–08; ‘Saint Ephraem of Edessa, The Life of Saint Mary the Harlot’, pp. 219-21)
C. Atkinson (ed.), *The Oldest Vocation: Christian Motherhood in the Middle Ages, Ithaca, Cornell University Press, 1991*
Week Seven Tutorials (8–12 Sep)

Islam and the Veil

Muslim fundamentalists, often referred to as ‘Islamists’, have become infamous in the West for draconian attitudes to women. This issue has been topical since the days of the Iranian Islamic revolution of 1978, but in recent years the focus has been more on Islamists in other countries. Of course, there is considerable variation in the lives led by Muslim women around the world, and even the treatment of women by Islamists varies. Where strict, it involves ‘purdah’ (veiling and seclusion) and can include severe abuses of human rights. In extreme cases such as Afghanistan or Saudi Arabia women may suffer public beatings or even death by stoning for a list of alleged crimes including adultery, prostitution and inappropriate clothing. Purdah can also result in women’s access to medical treatment, or their right to work, or gain an education being denied. Islamists argue that ‘true’/’pure’/original Islam sanctions such practices. But did it? Muslim feminists frequently counterpose the Quran to the (inauthentic) Hadith’s (sayings about the Prophet) and Sharia law.

Even in countries controlled by Islamist regimes, fundamentalist ideas and policies have their supporters and their detractors. Furthermore, scholars of Islamic history often argue that women in early Islamic societies had more legal rights (for example, to property and in marriage and divorce) than many other women at the time in other cultures, for example in Christian Europe.

There is also evidence to suggest that the more extreme manifestations of patriarchy associated with Islam are the results of syncretic additions to Islamic traditions (that is, additions resulting from Islam’s interaction with other cultures during the course of...
its development and spread), rather than original features of the religion and especially its central holy text, the Quran.

This week we consider Islam historically, and in terms of more recent debates about women’s rights under Islam, the short-hand version of which is debates surrounding the ‘veil’ or ‘hijab’ (or, recently, ‘burqa’) debate. As the leading Muslim feminist scholar, Leila Ahmed, argues, this debate took on new forms in the twentieth century. What was at stake in these twentieth century debates?

**Key Readings**

Textbook, pp. 43–53 ‘Islamic Standards Outside the Heartland’, chap. 12 on the Middle East in the 20th century, on veiling etc


**Key Questions:**

1. Did the spread of Islam beyond the Middle East represent a step forward or back for women in India and Africa? (see Stearns)

2. ‘What appears to be true is that the Quran prescribed some improvements for women …and some limitations’ (Nikki Keddie). Discuss.

3. Historically, how have women negotiated Islamic law, including codes relating to the proper relations between men and women? (eg. purdah)

4. How did the issue of women’s rights in Muslim societies form part of the colonial project? (eg. the British in Egypt)

5. What have been some historic and contemporary arguments for and against the veil?

**Further Reading:**

Barbara Callaway and Lucy Creevey, *The Heritage of Islam: Women, Religion, & Politics in West Africa*, Boulder and London, Lynne Rienner Publishers, 1994 (Chap. 3: ‘Socialization and the Subordination of Women ‘), pp. 29–53 [this is good for underlining how different the situations of Muslim women can be even just in two countries in West Africa: Nigeria and Senegal] 


John L. Esposito, Women in Muslim Family Law, (1st ed.) 1982
S.S. & B. Hughes, Women in World History: 2 (Chap. 9, ‘The Symbol of the Veil in Modern Islam’, including a section on Iranian fundamentalism), pp. 197–203
Ahman Ibrahim et al, Readings on Islam in Southeast Asia, 1985
Maria Jaschok and Shui Jingjun, The History of Women’s Mosques in Chinese Islam: a Mosque of Their Own, 2000
Shaikh M.H. Kidwai of Gadia, Women under Different Social and Religious Laws (Buddhism, Judaism, Christianity, Islam), 1978
Martin Marty and R.S. Appleby (eds), Fundamentalisms and Society: Reclaiming the Sciences, the Family, and Education, Chicago, University of Chicago Press, 1993
Rekha Misra, Women in Mughal India, 1526–1748 A.D., Delhi, 1967
Haideh Moghissi, Feminism and Islamic Fundamentalism: the Limits of Postmodern Analysis, 1999
J.L. Peacock, Muslim Puritans: Reformist Psychology in Southeast Asian Islam, 1978
Alka Singh, Women in Muslim Personal Law, 1992
Amira El Azhary Sonbol (ed.), Women, the Family, and Divorce Laws in Islamic History, 1996
Barbara Freyer Stowasser, Women in the Qur’an, Traditions and Interpretation, 1994
Margaret Strobel, Muslim Women in Mombasa, 1890–1975, New Haven, Yale University Press, 1979

(Reminder: the research essay is due Mon 22 Sep, by 4 pm)

Week Eight Tutorials (15–19 Sep)
‘Witch-hunts: ‘Wives of Satan’

In medieval and early modern Europe, Christians imagined that there was a common union between Satan, witches, and illicit sex. As is well known, in Europe and North America, it was most often women who were suspected of witchcraft and persecuted for it—the generally accepted percentage being between 75 and 85%—the charges being laid by the priesthood/Church or secular authorities, but often after complaints of so-called witchcraft by neighbours. Given the connection with illicit sex, at times men deemed to be ‘effeminate’ (ie., charged with being ‘sodomites’) could also be accused of witchcraft: ie., ‘liaising’ with the devil or his minions.

Although Christian philosophy was based upon a mind/body binarism or dualism, this did not lead Christians to view sexual matters as outside the realm of spirituality and irrelevant to it (which was a strong tendency in Buddhism, at least for the ordinary people if not generally for clerics). Not unlike in Buddhism, however, women’s sexuality was perceived as harder to control, threatening, evil, a source of pollution,
and so on. This negativism toward women’s sexual (and maternal) bodies was one way in which patriarchy and Christianity reinforced each other, resulting in the extraordinarily widespread and longlasting witch-craze in Europe. Of course, there were other factors that contributed to it, as well, but there is no doubt that Christian thinking with regard to gender (and interrelated binaristic opposites between good/evil, Christ/Anti-Christ, ‘Brides of Christ/Wives of Satan’ etc) was a central factor.

**Key Readings**


**Key Questions**

1. Discuss common myths and misunderstandings associated with the European witchcraze phenomenon.

2. How would you explain the European witch-craze? What were the most important ideological/religious and other factors that led to it?

3. How does Roper explain the fact that often women in Europe accused themselves or other women of being witches in league with, or specifically ‘married to’, Satan? What else might account for it?

4. Discuss the strengths and/or weaknesses of Roper’s psychoanalytic approach to this particular witch-trial and, by implication, European witch-trials in general.

**Further Reading**

*On the witch-craze, in Europe and beyond:*

[Note that the chapter by Merry E. Wiesner in the Kit includes an annotated bibliography that would be good to consult for research essays on this topic]


**Week Nine Tutorials (22–26 Sep)**

**Sin and Satan Exported: European Colonialism**

(Christianity in Asia, Africa & the New World.)

From the 16th century, European colonists brought their religion and morality to other parts of the world. This week we consider colonialism in Asia, Africa and the Americas. In connection with the main issue of how European gender norms and sexuality were ‘exported’ to other parts of the world, we can’t lose sight of what was going on in Europe at the time. With Europe still in the grip of the witch-craze, in which both Catholics and Protestants imagined there to be a connection between (mostly female) ‘witches’, Satan and illicit sex, of course Christians in the ‘new’ world, Africa and Asia took this mind-set along with them. There, too, in the minds of early Christian missionaries and immigrants even sexual ‘immorality’ might be associated with ‘idol-worshipping paganism’, Satanism and witchcraft—not just the obvious targets of such charges, namely, local animist/shamanic religions.

Overall, while there were common patterns across all these regions, there were also significant differences between them. In Africa and Asia, early Catholic missionaries were forced to compete with other major religions such as Islam and Buddhism that had spread their influence far and wide. In Asia, they also had to contend with the moral-social philosophy of Confucianism, which had significant influence beyond China in East Asia. Moreover, Hinduism continued to be the major religion in India, despite competition from Islam and Christianity. Because these local traditions were text-based and institutionalized, like Christianity itself, they were less easily dismissed as uncivilized by Europeans than other ‘native’ forms of religious practice.

Some countries in Asia (eg., China and Japan) were infiltrated but not colonized by Europeans at this time. When local authorities finally outlawed Christian missionaries it was due to a justifiable concern with colonization by stealth (learning from nearby examples such as the Philippines). However, there had been a significant culture clash, too, in the area of morality, since the missionaries denounced various practices, especially the (‘deadly sin’ of) sodomy (or any apparent hint thereof). Yet in all European colonial contexts, clashes over issues relating to sexual morality and gender norms were common. Where European authorities and missionaries had the power to, they forced their own morality concerning sex, marriage, and gender identities and roles on local peoples.
Key Readings

Textbook, pp. 57-79 (‘Results of European Expansion’: ‘Europeans and Native Americans’)


Key Questions

1. Amongst the religions or spiritual practices that European traders, missionaries and colonists encountered in Asia, Africa and the Americas, which were they particularly intolerant of, and why?

2. Although sexual and marital practices in Asia, Africa and the Americas varied widely, they generally differed from norms in Christian Europe. How did Christian missionaries set about trying to ‘colonize’ not only the minds but also the bodies of ‘the natives’?

3. Assess the Christian impact upon native North American men and women. Was it at all constructive? Allow for the possibility that some feminist authors, such as Hughes and Hughes, may be inclined to romanticise the ‘noble savage’, though there is ample justification for seeing their social/sexual organization to be often more egalitarian.

4. European penetration of the Americas, Africa and Asia often had a decisive and far-reaching impact on local peoples. Into what areas of life did it extend, and who seems to have been the more affected, men or women?

Further Reading

On trans-gender practices and homosexuality in Asian and African cultures:


On early modern missionaries in Japan and China:
Andrea and Overfield (eds), The Human Record: I, pp. 283–87, 480–87
Michael Cooper (ed.), They Came to Japan: An Anthology of European Reports on Japan, 1543-1640, University of California Press, 1965
George H. Dunne, Generation of Giants: the Story of the Jesuits in China in the Last Decade of the Ming Dynasty, 1962
A.H. Rowbotham, Missionary and Mandarin: the Jesuits at the Court of China, 1966

On Christian colonialism elsewhere in Asia, the Pacific & Africa:
Ian Gillman and Hans-Joachim Klimkeit, Christians in Asia before 1500, 1999
Solange Hertz (trans.), Rhodes of Vietnam: the Travels and Missions of Father Alexander de Rhodes in China and other Kingdoms of the Orient, 1966
Elizabeth Isichei, A History of Christianity in Africa, from Antiquity to the Present, Michigan, Eerdmans, 1995

On Europeans in the Americas:
Andrea and Overfield (eds), The Human Record: 1 (on Incas, Mayans, etc: pp. 392–409, 457–70)
Rebecca Blevins Faery, Cartographies of Desire: Captivity, Race, and Sex in the Shaping of an American Nation, 1999
Mary V. Dearborn, Pocahontas’s Daughters: Gender and Ethnicity in American Culture, 1986
Ramón A. Gutiérrez, When Jesus Came the Corn Mothers Went Away: Marriage, Sexuality and Power in New Mexico, 1500–1846, Stanford, Stanford University Press, 1991
Asunción Lavrin (ed.), *Sexuality and Marriage in Colonial Latin America*, Lincoln, Nebr., University of Nebraska Press, 1989
Theda Perdue, *Cherokee Women: Gender and Culture Change, 1700–1835*, Lincoln Nebraska, University of Nebraska Press, 1998
Thomas G. West, *Vindicating the Founders: Race, Sex, Class, and Justice in the Origins of America*, 1997

**On women in slavery (and women for/against it):**
Elizabeth Fox-Genovese, *To be worthy of God’s favor: Southern Women’s Defense and Critique of Slavery*, 1993
Debra Gold Hansen, *Strained Sisterhood: Gender and Class in the Boston Female Anti-slavery Society*, 1993
Doris Y. Kadish and Francoise Massardier-Kenney (eds), *Translating Slavery: Gender and Race in French Women’s Writing, 1783–1823*, 1994

**SEMESTER BREAK**

**Public Holiday 6 October**

**Week Ten Tutorials (7–10 Oct)**

**(Dis)’Figurement’: the Gendered Body (‘Castration’)**

This week’s tute topic is on the (sexual) body as object of desire, fetish, commodity etc—on remaking or marking or figuring/disfiguring it with signs of gender. Historical examples of disfiguring the female body and endangering its health include tight-lacing in Europe and foot-binding in China. Modern examples in the West include high-heels and some cosmetic surgery.

As to castration, in a phallocentric world, castration has often symbolized the de-masculinization of men and the creation of ‘true’ women. Still today, in some north African and other cultures the clitoris is excised. (Note that if the term ‘castration’ is
used to refer to inflicting sexual dysfunction on a male, I don’t see why it can’t be
used for females, too.....!)

However, female genital mutilation, or FGM (often called just ‘cutting’ or, rather
misleadingly, ‘circumcision’), can be even more severe than the ‘mere’ (sic!) removal
of the clitoris. When the vaginal opening is sewn up too—and sewn up again and
again after being torn during intercourse or birth—it is conducive of life-long pain and
dangers to the woman’s gynaecological health. Some scholars in the West argue
that FGM can be understood only within its cultural context and oppose Western-
sponsored attempts to ban it. On the other hand, many in the countries that practise
it condemn it as an abuse of women’s human rights.

Nevertheless, Egyptian doctor, feminist and author, Nawal El Saadawi, who was the
first to publish a work in Arabic attacking clitoridectomy, once expressed the view that
western feminists’ fixation on sex leads them to focus on FGM to the exclusion of
other (‘more important’) problems faced by North African women. She also noted
that Westerners like to treat FGM as symbolic of African tribal ‘barbarism’, although it
has been practised elsewhere (eg., in Europe) and, more importantly, is often a
product of a patriarchal (not ‘tribal’) concern with female fidelity. Another common
misunderstanding, either on the part of some North African people who practise it or
others outside of Africa, is that it is specifically an Islamic custom when the reality is
that it was not mentioned in the Quran and many Muslims in other parts of the world
have never heard of it.

Key Readings

Textbook, Chap. 8, ‘Western Influences and Regional Reactions’, pp. 95–103

*Martin Irvine, ‘Abelard and (Re)Writing the Male Body: Castration, Identity and
Remasculinization’, in Jeffrey Jerome Cohen & Bonnie Wheeler (eds), Becoming

*S.S. & B. Hughes, Women in World History: Volume 2—Readings from 1500 to the
Present, N.Y. and London, M.E. Sharpe, 1997 (Part of Chap. 8: ‘Africa: The
Colonial Legacy’, on FGM), pp. 175–82

* Kennedy, Aileen, ‘Mutilation and Beautification: Legal Responses to Genital
Surgeries’, Australian Feminist Studies, vol. 24, no. 60 (June 2009), pp. 211–31

Key Questions

1. Why was Abelard castrated? How is his example representative (or not) of
the reasons for the castration of adult males throughout history?

2. Assess the arguments for and against a tolerance of FGM. (Note that the
‘against’ camp has included the United Nations, the World Health
Organization and Amnesty International, as well as individuals and NGOs in
the countries concerned.)

3. Is female castration more tolerated in the modern world than male castration?
If so, why?

4. Can Western markers of femininity such as tight-lacing, high-heels or
cosmetic surgery be compared to FGM or Chinese foot-binding? How far can
we take such parallels?
Further Reading

On remaking/marking/disfiguring/mutilating the body:

FGM:
Special Issue of Australian Feminist Studies on ‘Genital Modification’, 24:60, 2009
[Put the title in the catalogue and follow links to online access]
Stanlie M. James, ‘Shades of Othering: Reflections on Female Circumcision/Genital Mutilation’, Signs, Vol. 23, No. 4 (Summer, 1998), pp. 1031-1048
Alice Walker and Pratibha Parmar, Warrior Marks: Female Genital Mutilation and the Sexual Blinding of Women, 1993
Rebecca Cook (ed.), Human Rights of Women, National and International Perspectives, Philadelphia, University of Pennsylvania Press, 1994
Efua Dorkenoo, Cutting the Rose: FGM: the Practice and its Prevention, 1994

Eunuchs:
Mary M. Anderson, Hidden Power: the Palace Eunuchs of Imperial China, 1990
Tsai (Henry) Shih-shan, The Eunuchs in the Ming Dynasty, 1996

Other examples of dis/figurement:
David Kunzle, Fashion and Fetishism: a Social History of the Corset, Tight-lacing, and other Forms of Body-Sculpture in the West, 1982

Reminder: Final Test during Wk12 Lecture

Week Eleven Tutorials (13–17 Oct)
‘Women’s Work’, ‘Men’s Work’

The key readings this week focus on gendered notions of ‘proper’ men’s and women’s work. For example, a male breadwinner ideology has been dominant within modern ‘western’ societies. A common patriarchal view has been that the prime
authority figure, the father, should provide for the family; and that women should not engage in paid work outside the home. Increasingly, from medieval times in Europe women’s work was redefined as non-work, or not real work (as Deborah Simonton shows). However, families in Europe and elsewhere often relied on women’s productive or paid work and women with dependants did not always have a ‘breadwinner’.

Second-wave feminism challenged the male breadwinner-female domesticity ideal and, today, it is more widely accepted that women either have to or want to engage in paid work. Good ‘parenthood’, moreover, has begun to displace the earlier ideal of virtuous ‘motherhood’.

However, States and governments often manipulate such gender roles to their own ends—getting women into or out of the workforce, stimulating a rise or fall in birth rates, encouraging birth control, or justifying its prohibition. Capitalist states have often engaged in this sort of manipulation, even recently when the former Australian government forked out baby bonuses rather than introducing a national maternity leave scheme—urging women to have (more) babies for the country! In the Soviet Union, on the other hand, when motherhood was for state or nation (hence ‘medals for motherhood’) it was because of a perceived need both for babies and for working mothers. Of course, today in another communist state, China, a woman is lauded for having only one child rather than many; and abuses such as forced abortions and/or sterilizations have resulted from the policy.

**Key Readings**

Textbook, Chap. 9, ‘Westernization and Gender’ (on Russia and Japan)


**Key Questions**

1. Consider examples of how gender constructs can be applied not only to men and women, but even to inanimate objects (cf. Simonton).

2. How have ideas about the aptitude and skills ‘natural’ to women and the sort of work ‘proper’ for them served the interests of patriarchal power relations? (Simonton)

3. What were the positive and negative effects of the Soviet Union’s commitment to the full employment of women, even mothers?

4. The Soviet ideal woman may have been a working mother, but is the manipulation of motherhood in the interests of a state or nation unusual?

5. What is the ‘sexual division of labour’ and has it been a distinctive feature just of capitalist western societies?
6. What are ‘separate spheres’ and how tenable has this divide been?

**Further Reading**

**On gender and work:**
- Judith M. Bennett et al (eds), *Sisters and Workers in the Middle Ages*, 1989

**On masculinities:**
- Keith McClelland, ‘Masculinity and the ‘Representative Partisan’ in Britain, 185-80’ in Michael Roper and John Tosh (eds.) *Manful assertions: Masculinities in Britain since 1800*, London and NY: Routledge., pp. 74-91


Peter F. Murphy (ed.), *Fictions of Masculinity: Crossing Cultures, Crossing Sexualities*, New York, N.Y. University Press, 1994

Anne O’Brien, ‘The case of the cultivated man: class, gender and the church of the establishment in interwar Australia’, Australian Historical Studies, no 107, October 1996


Bruce Scates, ‘Mobilizing Manhood: Gender and the Great Strike in Australia and Aotearoa/New Zealand’, *Gender and History*, vol. 9, no. 2 (August 1997), pp. 285-309

**On sex-work and sexual slavery/trafficking:**

*A Modern Form of Slavery; Trafficking of Burmese Women and Girls into Brothels in Thailand*, Asia Watch and the Women’s Rights Project, 1993


Alain Corbin (Alan Sheridan, trans.), *Women for Hire: Prostitution and Sexuality in France after 1850*, 1990

Jane T. Costlow et al (eds), *Sexuality and the Body in Russian Culture*, 1993

Joy Damousi, *Depraved and Disorderly: Female Convicts, Sexuality and Gender in Colonial Australia*, 1997


Mary Gibson, *Prostitution and the State in Italy, 1860–1915*, 1986


Maria Jaschok, *Concubines and Bondservants: a Social History*, 1988


Lenore Manderson and Margaret Jolly (eds), *Sites of Desire, Economies of Pleasure: Sexualities in Asia and the Pacific*, 1997


On women in postrevolutionary societies (France, Russia, China):
Phyllis Andors, The Unfinished Liberation of Chinese Women, 2000
Barbara Clements et al (eds), Russia’s Women: Accommodation, Resistance, Transformation, University of California Press, 1991 [and works by Barbara Engel]
Elizabeth Croll, Feminism and Socialism in China, London and Boston, Routledge and Kegan Paul, 1978
Vibeke Hemmel and Pia Sindberg, Women in Rural China: Policy Toward Women before and After the Cultural Revolution, 1984
Lisa Rofel, Other Modernities: Gendered Yearnings in China after Socialism, 1999

Week Twelve Tutorials (20–24 Oct)
Gender, Nationalism & Orientalism

Gender is one of a linked set of binary oppositions: outer/inner, material/spiritual, modern/traditional, men/women, public/private, and West/East. When the social world is bifurcated along gender lines, the activities demanded by modernization become part of the domain of men, while practices that create and sustain a national identity that is [claimed to be] continuous with the past are assigned to women.

(Marecek, p. 141)

Gender representations are utilized in relation to more than simply the rights and duties, ‘proper’ identities, and relations of women and men. Gender constructs also ‘intersect’ with ideas about race, ethnicity, empire and nation, so that we can speak of how racism, nationalism, orientalism, and so on are gendered. (see Sinha)
For example, gender constructs have been drawn upon and/or reinvented for political ends in colonialist discourses. Edward Said and others have pointed out that, within the ‘orientalist’ discourse of Western imperialism, the entire ‘West’ and ‘East’ have come to be characterized with supposedly ‘masculine’ and ‘feminine’ (superior and inferior) features. Furthermore, as Jeanne Marecek indicates, often gender constructs have interacted with the oppositional nationalist discourses of movements for liberation from colonial rule or western imperialism.

**Key Readings**

Textbook: Chap. 7 on India


**Key Questions**

1. How are nations gendered? Discuss with reference to gender roles, representations and relations.

2. Marecek shows how women who are active in the public sphere in Sri Lanka both appropriate conventional gender constructs for their own ends and can also find them constraining. Is the Sri Lankan case unusual or, rather, quite common?

3. Discuss the ambivalent relationship between nationalism and feminism.

4. ‘Postcolonial’/’Third World’ and other feminist scholars often critique religious or nationalist representations of women as the ‘repositories’ (or symbols, or bearers) of tradition. Why? What are some of the practical/political effects of such representations?

5. In what direction does Joseph A. Boone take Edward Said’s ‘Orientalism’?

**Further Reading**

On gendering nation & orient:

F. Barker et al (eds), Europe and its Others, Colchester, Essex University Press, 1985

Rey Chow, Woman and Chinese Modernity: the Politics of Reading between West and East, 1991

L. Manderson, ‘Parables of Imperialism and Fantasies of the Exotic: Western Representations of Thailand - Place and Sex’, in Sites of Desire/Economies of Pleasure (as above)


Sangeeta Ray, En-gendering India: Woman and Nation in Colonial and Postcolonial Narratives, 2000

Edward Said, Orientalism... [and/or Culture and Imperialism]

Nira Yuval-Davis and Floya Antlias (eds), Woman—Nation—State, New York, St Martin’s Press, 1989

On colonialism/neo-colonialism, gender, race, class:

K. Ballhatchet, Race, Sex and Class under the Raj, New York, St. Martin’s Press, 1980

Antoinette Burton, Burdens of History: British Feminists, Indian Women and Imperial Culture, 1865–1915, 1994

Graham Dawson, Soldier Heroes: British Adventure, Empire, and the Imagining of Masculinities, London and New York, Routledge, 1994 [this & the above on order]

Dierdre David, Rule Britannia: Women, Empire, and Victorian Writing, 1995


Patricia Grimshaw, Colonialism, Gender and Representations of Race: Issues in Writing Women’s History in Australia and the Pacific, 1994

Alison Holland, Saving the Aborigines: the White Woman’s Crusade: a Study of Gender, Race & the Australian Frontier, 1920s–1960s, 1998


S.S. & B. Hughes, Women in World History: Volume 2 (Chap 10: ‘India: National Unity, Gender Divisions’)


Reina Lewis & Sara Mills (eds), Feminist Postcolonial Theory: A Reader, Edinburgh University Press, 2003


Anne McClintock, Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest, London and New York, Routledge, 1995


Ronald L. Numbers and John Stenhouse (eds), Disseminating Darwinism: the Role of Place, Race, Religion and Gender, 1999

Rajeswari Sunder Rajan, Real and Imagined Women: Gender, Culture, and Postcolonialism, 1993

Mrinalini Sinha, Colonial Masculinity: The ‘Manly Englishman’ and the ‘Effeminate Bengali ‘ in the Late Nineteenth Century, Manchester University Press, 1997

Barbara Watson Andaya (ed.), Other Pasts: Women, Gender and History in Early Modern Southeast Asia, 2000

On women, gender and national liberation or identity:

Cheryl Johnson-Odim & Margaret Strobel (eds), Expanding the Boundaries of Women’s History: Essays on Women in the Third World, Indiana University Press, 1992
Nikki Keddie and Beth Baron (eds), *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, New Haven, Yale University Press, 1991
Lily Xiao Hong Lee and Sue Wiles, *Women of the Long March*, 1999

Week Thirteen Tutorials (27-31 Oct)

**Globalization & Gender**

This week we discuss a number of issues associated with ‘globalization’ and how it is gendered (for eg., how it often affects women more badly than men). In the Kit there is a selection of extracts from a recent textbook (called ‘gendered worlds’, interestingly) on the increasing ‘feminization of poverty’ around the world; sexual violence mainly against females in zones of conflict or war; and also prostitution and sex-trafficking. Trafficking is an example of a contemporary crisis said to be global in scale (as is HIV/AIDS), which demands a global response. However, in attempting to address such issues, governments and organisations have sometimes struggled to reconcile a ‘global’ or ‘universal’ approach with a local one. Part of this struggle has been evidenced in competing notions of gender, sex and sexuality.

Also included in the Kit is a final section from *Gendered Worlds* on the increasingly globalized media: on gender in film and TV, and concerning the Internet. This excerpt is well supplemented by the textbook chapters on globalization and consumer culture (‘movies and shows’, tourism, products, etc).

**Key Questions**

1. **What is globalization and in what ways is it a gendered phenomenon?**

2. **In which of its aspects could globalization be said to be just a euphemism for Americanization or, alternatively, western cultural imperialism?**

3. **One of the books listed below, which is on sex-trafficking in Asia, has a subtitle that refers to ‘the resilience of patriarchy in a changing world’. How many of the issues discussed in the sources point to patriarchal continuities rather than an overcoming or even diminution of sexism or gender inequalities?**

4. **How much of an impact do you think feminism has had on stereotypical gender representations in the media?**

5. **Name some of the ways in which Internet usage is gendered?**

**Key Readings:**

*Textbook: Chapters 13&14*

**Further Readings:**

**Feminism & globalization:**


**Women/Gender & Globalization (general):**


Roslyn Muraskin (ed.), *Women and Justice: Development of International Policy*, Amsterdam: Gordon & Breach & Abingdon, 1999 (essays on violence against women around the world)


A Modern Form of Slavery; Trafficking of Burmese Women and Girls into Brothels in Thailand, Asia Watch and the Women’s Rights Project, 1993
Kimberley McCabe, Sex Trafficking: A Global Perspective, Rowman & Littlefield Publishing Group, Blue Ridge Summit, PA, USA, 2010

**Globalization & the Media:**
Chris Barker, Television, globalization and cultural identities, Philadelphia, Penn: Open University Press c1999
Steve Derne, Globalization on the ground: media and the transformation of culture, class, and gender in India, Los Angeles, Calif. : Sage 2008
Lisa M. Cuklanz & Suiata Moorti, Local violence, global media: feminist analyses of gendered representations, New York: Peter Lang, 2009

**Globalization & sexuality (eg., re AIDS/HIV):**
Hakan Seckinelgin, ‘Global Activism and sexualities in the time of HIV/AIDS’, Contemporary Politics, 15:1, 103-118

**16. Research Essay Questions**

**Students must choose one of the following questions.**

**Religion:**

1. It is a commonly held view that Buddhism has been less patriarchal than other major world religions. Assess this view whilst also explaining how and why Buddhism has differed.
2. Compare/contrast the attitudes to sexuality and the sexual body of two or more major world religions (eg., Judaism and Christianity, or Christianity and Buddhism, etc).

3. To what extent was the witch-craze of Early Modern Europe a gendered phenomenon? [eg., the product of negative Christian views on women and sexuality. Reading list under Week 8]

Colonialism:
4. Assess colonial encounters with the ‘third-sex’ elsewhere in the world (eg., Southeast Asia) in terms of competing gender constructs. [reading list under Week 8]

5. How have ‘white’ women been implicated in the colonizing process? (for eg., as much colonizers as white men?) [reading under Weeks 9 and 12]

6. How can colonialism be understood in terms of competing masculinities and/or femininities? [You may choose to focus on one specific colonial context or to discuss colonialism comparatively; you may also concentrate on gender constructs in general, or just masculinities or femininities. Week 9 and 12 reading lists]

Cross-cultural comparisons:
7. To what extent is it useful to posit cross-cultural ‘parallels’ between different practices of body modification? [one example could be FGM and western ‘cosmetic’ genital surgery or surgery on intersex infants] Discuss with reference to specific examples and cultural contexts.

8. Discuss different cultural examples of cross-dressing (ie., ‘female impersonation’) in traditional theatres, ‘East’ and ‘West’, paying particular attention to gender issues. [An obvious comparison would be between Elizabethan theatre and Japanese Kabuki: some readings listed below]

Work:
9. How have notions of ‘men’s work’ been challenged by modern working women? You may choose to focus on specific examples (eg. within a particular industry or national context) or to discuss more generally.

10. Like gender constructs in general, constructs of work have differed not only according to culture, but also time/era and class. Discuss

Nation:
11. Consider the cases of more than one revolution (possible examples: France, Russia, China, Mexico, Japan, Iran), addressing the issue of whether even ‘revolutionary’ change necessarily constitutes much of an improvement for women. [Some reading on Russia, China & France is listed under Week 11]

12. To what extent did feminist and nationalist movements cooperate in the twentieth century? What have been the benefits and limitations for feminism of mergers with nationalism? Discuss with reference to specific examples.

Globalization:
13. Discuss feminist critiques of globalization today. Are the sorts of issues addressed in connection with its gendered nature modern, or just variations on traditional patriarchal norms?

14. Discuss how inequalities and discrimination based on gender, class, race, ‘1st/3rd world location and so on are often inseparable (ie., they ‘intersect’) in problems associated with globalization today.

Some sources for Q8—
On female impersonation/crossdressing in the theatre etc:
Laura Levine, Men in Women’s Clothing: Anti-theatricality and Effeminization, 1579–1642, 1994
Eve Rachele Sanders, Gender and Literacy on Stage in Early Modern England, 1998
Laurence Senelick (ed.), Gender in Performance: the Presentation of Difference in the Performing Arts, 1992
Arjun Appadurai et al (eds), Gender, Genre, and Power in South Asian Expressive Traditions, 1991
Hélène Keyssar (ed.), Feminist Theatre and Theory, 1996
Karen Laughlin and Catherine Schuler (eds), Theatre and Feminist Aesthetics, 1995