



SCHOOL OF HUMANITIES & LANGUAGES

ARTS 1900

GENDERED WORLDS:
An Introduction to Women's & Gender Studies



(a Soviet social realist poster of a woman worker)

Semester 2, 2013
Course Coordinator: Dr H el ene Bowen Raddeker

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NOTE: If you have chosen to download from Moodle and print your Course Outline you should bring it to the lecture in week one, or at least the pages up to and including the section on assignments.

LECTURE: Ritchie Theatre Thursdays 9–11 am

TUTORIALS:

TUESDAY	1–2 pm QUAD G052 2–3 pm QUAD G052 3–4 pm MB G04
THURSDAY	11–12 MAT123 1–2 pm MAT125 3–4 pm Elect. Eng. 220

LECTURES (Ritchie Theatre Thurs 9–11)**TUTORIALS****Week One** (from Mon 29 Jul)

Introduction to WGS, the course & 'gender'

No Tutorials in week one

Wk 2 (from Mon 5 Aug)

'Civilization', Gender & Patriarchy/s

Introductory Tute: Gender & Gender History
PART I: THE RISE OF 'CIVILIZATION'?**Wk 3** (from Mon 12 Aug)

Debating Matriarchies (+ film) (ZS)

Civilization: 'progress' for whom?

Wk 4 (from Mon 19 Aug)

Gender & Religion (Buddhism)

Matriarchies: real or imagined?

PART II: PATRIARCHAL RELIGION**Wk 5** (from Mon 26 Aug)

Gender in Judeo-Christian tradition

Buddhism, women & the feminine

Wk 6 (from Mon 2 Sep)

Islam and Women (ZS)

Genesis & its Legacies

Wk7 (from Mon 9 Sep)

Witch-craze (Europe)

The Veil

Wk8 (from Mon 16 Sep)

Sin and Satan Abroad (Euro. Colonialism)

Witch-hunts: 'Wives of Satan'

Wk9 (from Mon 23 Sep)

Dis/figurement & Gender (ZS)

RESEARCH ESSAY DUE 23 SEP

Sin and Satan Exported (Colonialism)

SEMESTER BREAK 28 SEP–7 OCT**PART III: BODIES & BORDERS****Wk10** (from Mon 7 Oct)

Gender, Work & the Maternal Body (USSR)

The Gendered Body: 'Castration'

Wk 11 (from Mon 14 Oct)

Gender, Nation & Orient (ZS)

Women's Work, Men's Work

Wk 12 (from Mon 21 Oct)**Final Course Test** (in usual lecture theatre)

Gender, Orientalism & Nationalism

Wk13 (from Mon 28 Oct)

NO LECTURE

Globalization & gender

COURSE STAFF

Coordinator Details:

Name: Dr H el ene Bowen Raddeker
Room: Morven Brown 361
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Email: hbowenr@unsw.edu.au
Consultation: 12.30–1.30 pm Tuesdays; & 11.30–12.30 pm Thursdays

Guest Lecturer:

Name: Dr Zora Simic
Room: Morven Brown 370
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Email: z.simic@unsw.edu.au

Tutor Details:

All course queries should go to the Coordinator. Only email or phone your tutor if absolutely necessary (for eg., *not* if you are simply going to be absent from one tutorial).

Name: Anisha Gautam
Mobile: 0411 783 470
Email: a.gautam@unsw.edu.au
Consultation: Time & place to be advised

Name: Sophie Robinson
Phone: 0432 274 378
Email: z3217341@unsw.edu.au
Consultation: TBA

LECTURES, MOODLE, LIBRARY (HUC & online access)

The lectures and tutorials in the course are linked: the lecture on Wednesday morning will relate to tutorials the following week on Mondays, Tuesdays and Fridays. 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.

Moodle is the online learning and teaching system at UNSW. All students enrolled in the course have access to the 'Gendered Worlds' site, where you will find the course guide, a glossary of commonly used terms in WGS, lecture powerpoints, and links to lecture recordings and Turn It In. All written assignments for this course, excluding the final test, must be submitted via **Turn It In** AND in hard copy deposited in the School of Humanities and Languages essay boxes on the 2nd floor of Morven Brown (for details, see below). You should also check Moodle for extra information such as course announcements and reminders.

If you go to the library's home page, you can search for items relevant to this course by simply typing in the course code. This gives you a list of books likely to be in demand—such as Feminist Studies readers or women/gender in world history textbooks—which have therefore been placed in the **High Use Collection**. You can also get **quick (direct) online access** to readings in our study kit and some other relevant essays or chapters.

COURSE DETAILS & AIMS

Course Description

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.

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.

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').

LEARNING OUTCOMES & TEACHING RATIONALE AND STRATEGIES

Academic Skills

This course will assist students to develop the following skills:

- *Evaluation of primary evidence and of arguments in secondary sources* (the set readings for tutorials include both primary and secondary source documents and students are encouraged to evaluate this material through tutorial discussions and exercises)
- *Research* (the research essay requires students to undertake research on a specific topic with assistance from this guide, their tutor and an on-line library subject guide designed for the course)
- *Development of argument* (students will be encouraged to marshal evidence and arguments derived from their reading and research and to utilise these in support of specific conclusions through both tutorial discussions and their written work)
- *Written presentation of ideas* (students are required to present all their written work in an appropriate academic format with assistance from this guide, the School of History Essay Guide and their tutor).
- *Verbal presentation of ideas* (all students are expected to contribute on a regular basis to tutorial discussions in order to share their ideas and to develop confidence and fluency in academic discussions).

Other Learning Outcomes & Teaching Rationale and Strategies

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.

As to the 'teaching philosophy' at work in the course, what is implicit in this description of 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 (on UNSW's Code of Conduct for Teaching and Learning, see below) 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.

University expectations of students

The University is committed to high standards of professional conduct in all activities, and holds its commitment and responsibilities to its students as being of paramount importance. Likewise, it holds expectations about the responsibilities students have as they pursue their studies within the special environment the University offers. The University's Code of Conduct for Teaching and Learning states:

Students are expected to participate actively and positively in the teaching/learning environment. They must attend classes when and as required, strive to maintain steady progress within the subject or unit framework, comply with workload expectations, and submit required work on time.

ASSIGNMENTS & ASSESSMENT

The UNSW Assessment Policy is available at:

my.unsw.edu.au/student/academiclife/assessment/AssessmentPolicyIndex.html

Assignment Submission & Collection

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. A stamped self-addressed A4 envelope must be provided on submission if students require LATE assignments to be posted back to their home addresses. Assignments should *not* be enclosed in any sort of folder. All written work should have a School of Humanities and Languages cover sheet available outside the school office on the 2nd floor of Morven Brown or for download from the School website: <https://hal.arts.unsw.edu.au/students/resources/forms/>

The following applies both to the tutorial paper/short essay and the research essay:

- The cut-off time for assignment submissions in the School is **4pm** of the stated due date.
- 2 copies must be submitted for every assessment task: 1 paper copy and 1 electronic.

All hard copy assignments should be deposited into the Assignment Drop Boxes at the School of Humanities & Languages, outside the front counter located on the second floor of the Morven Brown Building. A completed cover sheet must be securely attached to assignments. The School is not responsible for any missing pages due to assignments not being stapled properly. In addition, a soft copy must be sent by 4pm on the due date 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 tutors receive (date-stamped) and assess; if the hard copy is stamped as late, penalties will apply even if the e-copy was uploaded to Turn It In on time. The electronic submission is mainly used to check for **plagiarism**. Students have no recourse if a soft copy is not submitted. Therefore it is essential that students keep the electronic record of their sent assignment. **The coordinator and tutor/s will not accept essays sent to their email addresses.**

Requirements for ALL written work (format etc, for 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 **page number** of the text being cited (not the Study Kit page number).

- 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 (presenting someone else's written expression or ideas as your own) 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! **For more on plagiarism, see below for the link to the University's statement on it.**
- Papers that are *significantly* longer (or a *lot* shorter) than required will be penalized.

Assignment Extensions

A student may apply to the Lecturer/Tutor for an extension to the submission date of an assignment. Requests for extension must be made via myUNSW before the submission due date, and must demonstrate exceptional circumstances, which warrant the granting of an extension. If medical grounds preclude submission of assignment by due date, contact should be made with subject coordinator as soon as possible. A medical certificate will be required for late submission and must be appropriate for the extension period.

To apply for an extension please log into myUNSW and go to My Student Profile tab > My Student Services channel > Online Services > Special Consideration

Late Submission of Assignments

Assignments submitted after the due or extended date will incur a 2% penalty per day. Assignments received more than 20 calendar days (without an extension) after the due or extended date will not be allocated a mark.

Assessment breakdown:

One tutorial paper (max 650 w., due the Monday after the Wk2, 3 or 4 tute)	30%
Tutorial Facilitation	10%
One research essay (max 2000w, due Mon, 23 Sep.)	40%
Course test (held in the Week 12 lecture, 9 am)	20%

Tutorial Paper (30%):

(See notes above on 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 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 on.

Research essay (40%):

(See notes above on 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 14 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, 9am) 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:

1. ten multiple-choice questions (worth 1% each)
2. one essay question (worth 10%).

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

OTHER STUDENT INFORMATION

ATTENDANCE

To successfully complete this unit you are required to attend minimum 80% of classes. If this requirement is not met you will fail the unit. We will keep attendance records.

ACADEMIC HONESTY AND PLAGIARISM

Students seeking information on plagiarism should visit the following web site:

<http://www.lc.unsw.edu.au/plagiarism/index.html>

OCCUPATIONAL HEALTH AND SAFETY POLICY

UNSW's Occupational Health and Safety (OHS) Policy requires each person to work safely and responsibly, in order to avoid personal injury and to protect the safety of others.

Any OHS concerns should be raised with your immediate supervisor, the School's OHS representative, or the Head of School. The OHS guidelines are available at:

http://www.ohs.unsw.edu.au/ohs_policies/index.html

STUDENT EQUITY AND DIVERSITY

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. Alternatively, the Student Equity and Diversity Unit can be contacted on 9385 4734. Further information is available at:

<http://www.studentequity.unsw.edu.au>

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>

OTHER STUDENT INFORMATION

myUNSW is the single online access point for UNSW services and information, integrating online services for applicants, commencing & current students and UNSW staff. To visit myUNSW please visit either of the below links:

<https://my.unsw.edu.au>

<https://my.unsw.edu.au/student/atoz/ABC.html>

COURSE EVALUATION AND DEVELOPMENT

Student evaluations of courses are monitored through the Course and Teaching Evaluation and Improvement (CATEI) Process. It is important for lecturers to be able to access student opinion to enable them to consider changes to course content and/or structure. Unfortunately, since the Faculty began to conduct CATEI evaluations online through myUNSW, rather than in class, the student response rate has dropped dramatically (by 50% or more, across the Faculty). It is vitally important that student evaluations be representative; if they are not they lose their usefulness and meaning. *Please don't forget at the end of the course that this is your opportunity to have a say in the conduct and quality of your tertiary education.*

REFERENCES

(Course materials, further sources, library searches etc)

Course Guide

The further readings listed in the tutorial section of this guide 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).

Study Kit

Includes most of the key readings for tutorials. Available from the UNSW Bookshop.

Prescribed Text

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 in an e-book through the 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.

Reference Works

These include dictionaries, encyclopedia and subject guides. Relevant for this course are:

Karen Greenspan, *The Timetables of Women's History: a Chronology of the Most Important People and Events in Women's History*, New York, Simon and Schuster, 1994

James Trager, *The Women's Chronology: a Year-by-Year Record from Prehistory to the Present*, New York, H. Holt, 1994

Jennifer S. Uglow, *The Continuum Dictionary of Women's Biography*, New York, Continuum, 1989

Jessica Amanda Salmonson, *The Encyclopedia of Amazons: Women Warriors from Antiquity to the Modern Era*, New York, Paragon House, 1991

Eleanor B. Amico, *Reader's Guide to Women's Studies*, Chicago, Fitzroy Dearborn, 1998

Readers

Contain collections of articles, essays and/or extracts (for a variety of perspectives on a topic):

Anne Cranny-Francis *et al*, *Gender Studies: Terms and Debates*, Palgrave Macmillan, 2003

R. W. Connell, *Gender*, Polity Press, 2002

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
 Robin Morgan (ed.), *Sisterhood is Global: the International Women's Movement Anthology*, Garden City, N.Y., Anchor Press/Doubleday, 1984
 N. Miller and C. Heilbrun (eds), *Feminism and Sexuality: a Reader*, New York, Columbia University Press, 1996 (a compilation of well-known 2nd wave feminist essays on sexuality)
 Jeffrey Weeks et al (eds), *Sexualities and Society: A Reader*, Polity Press, 2003
 Robert J. Corber & Stephen Valocchi (eds), *Queer Studies: An Interdisciplinary Reader*, Blackwell Publishing, 2003
 Reina Lewis & Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003

World History Textbooks

These provide an overview of world history (for background information and locating sources):
 Paul V. Adams, Erick D. Langer, Lily Hwa, Peter N. Stearns & Merry E. Wiesner-Hanks, *Experiencing World History*, New York and London, New York University Press, 2000
 Jared Diamond, *Guns, Germs and Steel: A Short History of Everybody [sic] for the Last 13,000 Years*, Random House: Vintage, 1997
 Clive Ponting, *A Green History of the World*, Penguin, 1991; and *World History: A New Perspective*, London, 2000
 Peter N. Stearns, *World History in Brief, vol. 1 to 1700*, Houghton Mifflin, 1998
 Peter Stearns et al, *World Civilizations: The Global Experience*, New York, 2001
 Marshall Hodgson, *Rethinking World History*, Cambridge University Press, 1993

Collections of Documentary Sources

Particularly useful for locating primary sources (primary sources are documents written or produced during the period under consideration).
 S.S. & B. Hughes, *Women in World History: Volume 1—Readings from Prehistory to 1500*, N.Y. and London, M.E. Sharpe, 1995
 S.S. & B. Hughes, *Women in World History: Volume 2—Readings from 1500 to the Present*, N.Y. and London, M.E. Sharpe, 1997
 Alfred J. Andrea and James H. Overfield (eds), *The Human Record: Sources of Global History, Fourth Edition: Volume 1: to 1700*, Boston and New York, Houghton Mifflin Company, 2001
 Books in the series 'Introduction to Oriental Civilizations' including *Sources of Japanese Tradition*, *Sources of Chinese Tradition* and *Sources of Indian Tradition*.

NB. In addition, world history textbooks sometimes contain primary documents on women/gender.

Serials/Journals:

These are published periodically (eg. annually or quarterly) and contain articles by a variety of authors. There are subject indexes to many journals or you can use electronic databases available in the UNSW library or through the library's website to locate articles on particular topics. The following list contains some of the important ones available, most of which should be available online through the Library's 'Sirius' service.

Australian Feminist Studies
Feminist Studies
Feminist Review
Gender and History
Hecate

History and Theory
History Workshop
Intersections (Asia-focused GS)
Journal of Family History
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 (hist. theory)

Rethinking History
Sexualities
Signs
Women's Historical Review
Women's Studies International Forum

Websites:

Care must be taken to ensure the academic quality of the sites used (on this see the *Little Red Booklet* mentioned above). Useful starting points for research that are on the Web are:

On-line access to sources:

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:

<http://www.lib.umd.edu/ETC/LOCAL/emw/emw.php3>

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:

<http://www.haverford.edu/library/reference/mschaus/mfi/mfi.html>

On-line journal:

Intersections: Gender, History & Culture in the Asian Context:

<http://www.she.murdoch.edu.au/intersections/>

Tutorial Guide

How to use this section:

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 (29 Jul–2 Aug)

No tutorials

Week Two Tutorials (5–9 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—ie., 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—ie., 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

Peter N. Stearns, *Gender in World History*, London & New York, Routledge, 2006 (Second Edition), pp. 1-9 (hereafter referred to as 'textbook')

*R.W. Connell, *Gender*, Cambridge UK: Polity Press, 2002, pp. 7–10, 85–96.

*Joan Wallach Scott, 'Gender: A Useful Category of Historical Analysis' in Sue Morgan (ed.), *The Feminist History Reader*, London and New York, 2006, pp. 133-148

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

- Margaret Strobel and Marjorie Bingham, 'The Theory and Practice of Women's History and Gender History in Global Perspective' in Bonnie G. Smith (ed.), *Women's History in Global Perspective Vol 1*, Urbana and Chicago: University of Illinois Press, 2004, pp. 9-48
- 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
- Joan Wallach Scott, *Gender and the Politics of History*, New York, Columbia University Press, 1988 [Electronic edition available via library catalogue]
- Judith Butler, *Gender Trouble: Tenth Anniversary Edition*, London: Routledge, 1999 [Electronic edition available via library catalogue]
- Helene Bowen Raddeker, *Sceptical History: feminist and postmodern approaches in practice*, Abingdon: Routledge, 2007
- Bonnie E. Smith, *The Gender of History: men, women and historical practice*, Cambridge Mass: Harvard University Press, 2000 [Electronic edition available via library catalogue]
- Philomena Essed, David Theo Goldberg, Audrey Kobayashi (eds.), *A Companion to Gender Studies*, Malden MA: Blackwell Pub, 2005
- Anne Cranny-Francis et al, *Gender Studies: Terms and Debates*, Palgrave Macmillan, 2003
- R.W. Connell, *Gender and Power: Society, the Person and Sexual Politics*, Sydney, 1987
- Judith Allen, 'Evidence and Silence: Feminism and the Limits of History', in Carole Pateman and Elizabeth Gross (eds), *Feminist Challenges: Social and Political Theory*, Sydney, London, Boston, Allen & Unwin, 1986, pp. 173–89
- Leonore Davidoff, *Worlds Between: Historical Perspectives on Gender and Class* (Polity Press, Cambridge, 1995) Introduction
- 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
- Marilyn Lake, 'Women, Gender and History', *Australian Feminist Studies*, nos 7 & 8 Summer 1988
- Jane Long, Jan Gothard, Helen Brash (eds), *Forging Identities: Bodies, Gender, and Feminist History*, 1997

Week Three Tutorials (12–16 Aug) **'Civilization': 'progress' for whom?** **Case Study: China**

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')

*Clive Ponting, *A Green History of the World: The Environment and the Collapse of Great Civilizations*, Penguin, 1990 (Part of Chap. 4: 'The First Great Transition'), pp. 52-67

*DOCUMENT: (Excerpt: China, text by female Confucian, Ban Zhao, c.45–116C.E., pp. 151–55) in: Alfred J. Andrea and James H. Overfield (eds), *The Human Record: Sources of Global History, Fourth Edition: Volume 1: to 1700*, Boston and New York, Houghton Mifflin Company, 2001

*Vivian-Lee Nyitray, 'Confucian Complexities: China, Japan, Korea, and Vietnam' in Teresa A. Meade and Merry E. Weisner-Hanks, *A Companion to Gender History*, Malden MA: Blackwell Publishing, 2004, pp. 273-284

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

- Q1 & Q2:** Gerda Lerner, *The Creation of Patriarchy*, Oxford: Oxford UP, 1986
[Electronic edition via library catalogue – note Lerner’s thesis has been extensively challenged and critiqued]
- Deniz Kandiyoti, ‘Bargaining with Patriarchy’, *Gender and Society*, Vol. 2, No. 3, Special Issue to Honor Jessie Bernard (Sep., 1988), pp. 274-290 [Available via Jstor database]
- Leonie J. Archer, Susan Fischler and Maria Wyke (eds), *Women in Ancient Societies: an Illusion of the Night*, 1994
- Judith M. Bennett. *History Matters: Patriarchy and the Challenge of Feminism*. Philadelphia: University of Pennsylvania Press, 2006.
- Judith M. Bennett, ‘Confronting Continuity’, *Journal of Women’s History*, 9, 1997, pp. 73-94
- Paul Hassall, ‘Early Western Civilization under the sign of Gender: Europe and the Mediterranean’ in Teresa A. Meade and Merry E. Wiesner-Hanks, *A Companion to Gender History*, Malden MA: Blackwell Publishing, 2004, pp. 285-304
- Sarah Shaver Hughes & Brady Hughes, ‘Women in Ancient Civilizations’ in Bonnie G. Smith (ed.), *Women’s History in Global Perspective Vol 2*, Urbana and Chicago: University of Illinois Press, 2005, pp. 9-48
- 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]
- Paul V. Adams, Erick D. Langer, Lily Hwa, Peter N. Stearns & Merry E. Wiesner-Hanks, *Experiencing World History*, New York and London, New York University Press, 2000, Chapter 4.
- Susan Mann, ‘Women in East Asia: China, Japan and Korea’ in Bonnie G. Smith (ed.), *Women’s History in Global Perspective Vol 2*, Urbana and Chicago: University of Illinois Press, 2005, pp. 47-94
- 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 (19–23 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')

*Margaret Ehrenberg, *Women in Prehistory*, Norman and London, University of Oklahoma Press, 1989, pp. 63–76

*Stella Georgoudi, 'Creating a Myth of Matriarchy', in Georges Duby and Michelle Perrot (eds), *A History of Women in the West: 1. From Ancient Goddesses to Christian Saints*, Cambridge Mas. & London, Harvard University Press, 1992, pp. 447–63

Key Questions

1. *Discuss the problems involved in reading historical meaning into archaeological evidence such as 'goddess' figurines.*
2. *Mount a feminist critique of the (feminist) film, 'Goddess Remembered'.*
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:

- Carol P. Christ, 'Why Women Need the Goddess', Sneja Gunew (ed), *A Reader in Feminist Knowledge*, London and NY: Routledge, 1991, pp. 290-304 [Read with Ruether and Eller 1991, Christ featured in the doco]
- Johann Jakob Bachofen, (Ralph Manheim, trans.), *Myth, Religion, and Mother Right: Selected Writings of J.J. Bachofen*, Princeton, Princeton University Press, (1861) 1967
- Marija Gimbutas (Joan Marler, ed.), *The Civilization of the Goddess: The World of Old Europe*, San Francisco, Harper San Francisco, 1991
- Evelyn Reed, *Woman's Evolution: From Matriarchal Clan to Patriarchal Family*, New York, Pathfinder Press, 1975
- Merlin Stone, *When God was a Woman*, New York, Harcourt, Brace, Jovanovich, 1976
- P. Webster, 'Matriarchy: A Vision of Power', in Rayna R. Reita (ed.), *Toward an Anthropology of Women*, 1975
- Anne Baring and Jules Cashford, *The Myth of the Goddess: Evolution of an Image*, London, New York etc: Penguin Arkana, 1991 (Part one on mother goddesses in Crete, Mesopotamia, Egypt, Babylon and Greece).
- (also Starhawk & Charlene Spretnak seen in the film; as well as Rhiane Eisler)

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

- Rosemary Radford Ruether, 'Renewal or New Creation? Feminist Spirituality and historical religion' in Sneja Gunew (ed), *A Reader in Feminist Knowledge*, London and NY: Routledge, 1991, pp. 277-289 [Useful re: *Goddess Remembered*, read in conjunction with Carol Christ and Eller below]
- Cynthia Eller, 'Sons of the Mother: Victorian Anthropologists and the Myth of Matriarchal Prehistory', *Gender and History*, Vol. 18, No. 2, 2006, pp. 285-310 [Access via Library catalogue, put in *Gender and History* in title]
- Cynthia Eller, 'Relativizing the Patriarchy: The Sacred History of the Feminist Spirituality Movement', *History of Religions*, Vol. 30, No. 3 (Feb., 1991), pp. 279-295 [Useful to understanding *Goddess Remembered*]
- Janet E. McCrickard, 'Born-Again Moon: Fundamentalism in Christianity and the Feminist Spirituality Movement', *Feminist Review*, No. 37 (Spring, 1991), pp. 59-67
- Margaret W. Conkey and Ruth E. Tringham, 'Archaeology and the Goddess: Exploring the Contours of Feminist Archaeology', in Abigail Stewart and Domna S. Stanton (eds), *Feminisms in the Academy: Rethinking the Disciplines*, Ann Arbor, University of Michigan Press, 1995
- Cheikh Anta Diop, *The Cultural Unity of Black Africa: the Domains of Patriarchy and Matriarchy in Classical Antiquity*, London, Third World Press, 1990
- Jeannine Davis-Kimball, 'Warrior Women of the Eurasian Steppes', *Archaeology* (Jan-Feb 1997), pp. 44-48
- Harvey Greisman, 'Matriarchate as Utopia, Myth, and Social Theory', *Sociology*, vol. 15, no. 3 (1981), pp. 321-36
- I. Kirk, 'Images of Amazons: Marriage and Matriarchy', in S. Macdonald et al (eds), *Images of Women in Peace and War*, London, 1987
- Lynn Meskell, 'Goddesses, Gimbutas, and "New Age" Archaeology', *Antiquity*, vol. 69 (1995), pp. 74-86

Sally J. Perkins, 'The Myth of the Matriarchy: Annulling Patriarchy through the Regeneration of Time', *Communication Studies*, vol. 42, no. 4 (1991), pp. 371–82

Week Five Tutorials (26–30 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')

*Ursula King, 'Religion and Gender: Embedded Patterns, Interwoven Frameworks', in Teresa A. Meade and Merry E. Weisner-Hanks, *A Companion to Gender History*, Malden MA: Blackwell Publishing, 2004, pp. 71-85

*DOCUMENT: Alfred J. Andrea and James H. Overfield (eds), *The Human Record: Sources of Global History, Fourth Edition: Volume 1: to 1700*, Boston and New York,

Houghton Mifflin Company, 2001 ('Admitting Women to the Mendicant Life', pp. 81–85)

*Diana Paul, *Women in Buddhism: Images of the Feminine in Mahayana Tradition*, University of California Press, 1985 (Excerpts from Chapters 1, 6: "'Temptress': Daughter of Evil', 'The Bodhisattvas without Sexual Transformation') pp. 3–15, 217–23

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)

Elizabeth A. Castelli, 'Les Belles Infidèles/Fidelity or Feminism? The Meanings of Feminist Biblical Translation' *Journal of Feminist Studies in Religion*, Vol. 6, No. 2 (Fall, 1990), pp. 25-39

Rita Nakashima Brock, Paula Cooley, Anne Klein, Sheila Greeve Davaney, Rita M. Gross, Rosemary Radford Ruether, 'Roundtable Discussion: The Questions That Won't Go Away a Dialogue about Women in Buddhism and Christianity', *Journal of Feminist Studies in Religion*, Vol. 6, No. 2 (Fall, 1990), pp. 87-120 [Jstor]

Julia Clancy Smith, 'Exemplary Women and Sacred Journeys: Women and Gender in Judaism, Christianity, and Islam from Late Antiquity to the Eve of Modernity', in Bonnie G. Smith (ed.), *Women's History in Global Perspective Vol 1*, Urbana and Chicago: University of Illinois Press, 2004, pp. 92-144 [Also useful for WK6 & 7]

Rosemary Radford Ruether, *Religion and Sexism: Images of Woman in the Jewish and Christian Traditions*, Oregon, Wipf and Stock, 1998

Rosemary Radford Ruether, *Women and Redemption: a Theological History*, 1998

Shaikh M.H. Kidwai of Gadia, *Women under Different Social and Religious Laws (Buddhism, Judaism, Christianity, Islam)*, 1978

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:

Serinity Young, 'Female Mutability and Male Anxiety in an Early Buddhist Legend', *Journal of the History of Sexuality*, Vol. 16, No. 1, January 2006, pp. 14-39

Barbara Watson Andaya, 'Localising the Universal: Women, Motherhood and the Appeal of Early Theravāda Buddhism', *Journal of Southeast Asian Studies*, Vol. 33, No. 1 (Feb., 2002), pp. 1-30 [Access via Jstor]

- Alice Collett, 'Buddhism and Gender: Reframing and Refocusing the Debate', *Journal of Feminist Studies in Religion*, Vol. 22, No. 2 (Fall, 2006), pp. 55-84 [Access via Jstor]
- Karma Lekshe Tsomo (ed), *Buddhist Women across cultures: realizations*, Albany: SUNY Press, 1999
- Emily M. Ahern, 'The Power and Pollution of Chinese Women', in M. Wolk and R. Witke (eds), *Women in Chinese Society*, Stanford, Stanford University Press, 1975, pp. 193-214
- Kathryn Bernhardt, *Women and Property in China, 960-1949*, 1999
- Charlotte Furth, 'Androgynous 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
- Tomomura 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)
- S.S. & B. Hughes, *Women in World History: 1* (Chap. 3: 'India: Women in Early Hindu and Buddhist Cultures'), pp. 47-62
- Kam Louie and Louise Edwards, 'Chinese Masculinity: Theorizing Wen and Wu', *East Asian History*, no. 8 (December 1994), pp. 135-48
- Shaikh M.H. Kidwai of Gadia, *Women under Different Social and Religious Laws (Buddhism, Judaism, Christianity, Islam)*, 1978
- 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
- Ruth S. Watson and Patricia Ebrey (eds), *Marriage and Inequality in Chinese Society*, Berkeley, University of California Press, 1992

Week Six Tutorials (2-6 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

*S.S. & B. Hughes, *Women in World History: Volume 1—Readings from Prehistory to 1500*, N.Y. and London, M.E. Sharpe, 1995 (Part of Chap. 4: 'Israel: Jewish Women in the Torah and the Diaspora'), pp. 63–75

*Carolyn Larrington, *Women and Writing in Medieval Europe: A Sourcebook*, London and New York, Routledge, 1995 (excerpts from Chap. 5 'Women and Christianity'), pp. 113–33

*Mary Daly, 'Exorcising Evil From Eve: The Fall into Freedom', *Beyond God the Father: Towards a Philosophy of Women's Liberation*, Boston: Beacon Press, 1973, pp. 44-55

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):

Elizabeth Cady Stanton and the Revising Committee, *The Woman's Bible*, 1898:

<http://www.sacred-texts.com/wmn/wb/> [Primary source]

Elaine H. Pagels, 'What Became of God the Mother? Conflicting Images of God in Early Christianity', *Signs*, Vol. 2, No. 2 (Winter, 1976), pp. 293-303 (JStor)

Phyllis Trible, 'Depatriarchalizing in Biblical Interpretation', *Journal of the American Academy of Religion*, Vol. 41, No. 1 (Mar., 1973), pp. 30-48 (JStor)

Phyllis Trible, *Texts of Terror: literary-feminist readings of Biblical Narratives*, Philadelphia: Fortress Press, 1984

Jack Katz, 'The Social Psychology of Adam and Eve', *Theory and Society*, Vol. 25, No. 4 (Aug., 1996), pp. 545-582

Mary Daly, 'Prelude to the First Passage', *Feminist Studies*, Vol. 4, No. 3 (Oct., 1978), pp. 81-86 [Jstor]

Audre Lorde, 'An Open Letter to Mary Daly' in Sue Morgan (ed.), *The Feminist History Reader*, London and New York, 2006, pp. 295-299

Norman Cohn, *Noah's Flood: the Genesis Story in Western Thought*, 1996

T. Frymer-Kensky, *In the Wake of the Goddesses: Women, Culture and Biblical Transformations of Pagan Myth*, New York, Free Press, 1992

Judaism:

Howard Eilberg-Schwartz, 'People of the Body: The Problem of the Body for the People of the Book', *Journal of the History of Sexuality*, Vol. 2, No. 1 (Jul., 1991), pp. 1-24 (Jstor)

- Jonah Steinberg, 'From a "Pot of Filth" to a "Hedge of Roses" (And Back): Changing Theorizations of Menstruation in Judaism', *Journal of Feminist Studies in Religion*, Vol. 13, No. 2 (Fall, 1997), pp. 5-26
- Chava Wiessler, 'For Women and for Men Who Are like Women': The Construction of Gender in Yiddish Devotional Literature', *Journal of Feminist Studies in Religion*, Vol. 5, No. 2 (Fall, 1989), pp. 7-24
- Charlotte Elisheva Fonrobert, 'When Women Walk in the Way of Their Fathers: On Gendering the Rabbinic Claim for Authority', *Journal of the History of Sexuality*, Vol. 10, No 3 & 4, July/October 2001, pp. 398-415
- The Jewish Woman, 1900-1980* (annotated bibliography compiled by Aviva Cantor), N.Y., Biblio Press, 1982
- Rivka Levi Jung, 'Taharah—a Way to Married Happiness', in Leo Jung (ed.), *The Jewish Library, 3: Woman*, London and N.Y., Soncino Press, 1970, pp. 131–38 (on Jewish rituals surrounding sex)
- Anne Baring and Jules Cashford, *The Myth of the Goddess: Evolution of an Image*, London, New York etc: Penguin Arkana, 1991 (Part two on sacred marriages: 'the hidden goddess in the Old Testament', Eve)
- Chava Weissler, *Voices of the Matriarchs: Listening to the Prayers of Early Modern Jewish Women*, 1998

Christianity:

- Elizabeth Castelli, 'Virginity and Its Meaning for Women's Sexuality in Early Christianity', *Journal of Feminist Studies in Religion*, Vol. 2, No. 1 (Spring, 1986), pp. 61-88
- 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)
- Philippe Ariès, Chapter 12: 'The Indissoluble Marriage', in Philippe Ariès and André Béjin (eds), *Western Sexuality: Practice and Precept in Past and Present Times*, pp. 140–57
- Clare A. Lees, 'Engendering Religious Desire: Sex, Knowledge, and Christian Identity in Anglo-Saxon England', *Journal of Medieval and Early Modern Studies*, Vol. 27, Number 1, Winter 1997, pp. 17-46
- C. Atkinson (ed.), *The Oldest Vocation: Christian Motherhood in the Middle Ages*, Ithaca, Cornell University Press, 1991
- Caroline Walker Bynum, *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion*, 1991
- J. Cadden, *Meanings of Sex Difference in the Middle Ages: Medicine, Science, and Culture*, Cambridge University Press, 1993
- Patricia Crawford, 'Women, Religion and Social Action in England, 1500–1800', *Australian Feminist Studies*, vol. 13, no. 28 (October 1998)
- Sabina Flanagan, *Hildegard of Bingen, 1098–1179*, London, Routledge, 1989
- Monica Furlong (ed.), *Visions and Longings: Medieval Women Mystics*, 1996
- Jeffrey F. Hamburger, *Nuns as Artists: the Visual Culture of a Medieval Convent*, 1997
- David Herlihy (ed.), *Women, Family and Society in Medieval Europe: Historical Essays, 1978–1991*, 1995
- John C. Hirsh, *The Revelations of Margery Kempe: Para-mystical Practices in late Medieval England*, 1989
- S.S. & B. Hughes, *Women in World History: 1* (Chap. 8: 'Western Europe: Christian Women on Manors, in Convents, and in Towns'), pp. 120–49
- Linda Lomperis & Sarah Stanbury (eds), *Feminist Approaches to the Body in Medieval Literature*, 1993
- Angela M. Lucas, *Women in the Middle Ages: Religion, Marriage, and Letters*, 1983

- Phyllis Mack, *Visionary Women: Ecstatic Prophecy in Seventeenth Century England*, Berkeley, University of California Press, 1992
- M. Miles, *Carnal Knowing: Female Nakedness and Religious Meaning in the Christian West*, Boston and Kent, 1989
- M. Warner, *Alone of all her sex: The Myth and Cult of the Virgin Mary*, New York, Alfred A. Knopf, 1976
- Suzanne Fonay Wemple, *Women in Frankish Society: Marriage and the Cloister, 500 to 900*, 1981

Week Seven Tutorials (9–13 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

* Denise A. Spellberg, 'Political Action and Public Example: 'A'isha and the Battle of the Camel', in Nikkie R. Keddie & Beth Baron (eds), *Women in Middle Eastern History*, New Haven and London, Yale University Press, 1991, pp. 45–57

*Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate*, New Haven and London, Yale University Press, 1992 (Chap.8: 'The Discourse of the Veil), pp. 79–101

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!]

Hughes and Hughes (ed), 'The Middle East: Islam, the Family and the Seclusion of Women', in *Women in World History: Vol 1: Readings from Prehistory to 1500*, Armonk: New York, 1995, 151-170 (Primary sources)

Shaheen Sardar Ali, *Gender and Human Rights in Islam and International Law: Equal before Allah, Unequal before Man?* 2000

Margot Badran, *Feminists, Islam, and Nation: Gender and the Making of Modern Egypt*, 1995

Lytle Croutier, *Harem: The World Behind the Veil*, New York, Abbeville Press, 1989

Asghar Ali Engineer, *The Rights of Women in Islam*, 1992 (and text by same name by Murtada Mutahhari, 1981)

John L. Esposito, *Women in Muslim Family Law*, (1st ed.) 1982

Jan Goodwin, *Price of Honour: Muslim Women Lift the Veil of Silence on the Islamic World*, 1994

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
- Valentine Moghadam (ed.), *Gender and National Identity: Women and Politics in Muslim Societies*, London, Zed Books, 1994
- Haideh Moghissi, *Feminism and Islamic Fundamentalism: the Limits of Postmodern Analysis*, 1999
- L. P. Pierce, *The Imperial Harem: Women and Sovereignty in the Ottoman Empire*, Oxford U.P., 1993 (and essay by the same author in D.O. Helly and S.M. Reverby, *Gendered Domains: Rethinking Public and Private in Women's History*, Cornell U.P., 1992)
- Jamal J. Nasir, *The Status of Women under Islamic Law and under Modern Islamic Legislation*, 1990
- 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
- Judith Tucker, *Women in Nineteenth-century Egypt*, Cambridge U. P., 1985
- Judith E. Tucker (ed.), *Arab Women: Old Boundaries, New Frontiers*, 1993

(Reminder: the research essay is due Mon 23 Sep, by 4 pm)

Week Eight Tutorials (16–20 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

*Merry E. Wiesner, *Women and Gender in Early Modern Europe*, Cambridge and New York: Cambridge University Press (Chapter 7: 'Witchcraft'), Second Ed., pp. 264–87

*Lyndal Roper, *Oedipus & the Devil: Witchcraft, sexuality and religion in early modern Europe*, London and New York, Routledge, 1994 (Chap. 10: 'Oedipus and the Devil'), pp. 226–48

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]
- Jonathan Barry et al (eds), *Witchcraft in Early Modern Europe: Studies in Culture and Belief*, Cambridge and N.Y., Cambridge University Press, 1996
- Robin Briggs, *Witches and Neighbours: The Social and Cultural Context of European Witchcraft*, London, Harper Collins, 1996
- Diane Purkiss, *The Witch in History: Early Modern and Twentieth Century Representations*, London and NY: Routledge, 1996
- Stuart Clark, 'Inversion, Misrule and the Meaning of Witchcraft', *Past and Present*, vol. 87 (1980), pp. 98–127
- S.S. & B. Hughes, *Women in World History: Volume 2—Readings from 1500 to the Present*, N.Y. and London, M.E. Sharpe, 1997 (Excerpt from Chap. 4, 'Europe: Witches, Workers, and Queens'), pp. 72–78
- Andrew Sanders, *A Deed Without a Name: The Witch in Society and History*, Washington: Berg Publishers, 1995
- Marijke Gijswijt-Hofstra et al (eds), *Witchcraft and Magic in Europe: the Eighteenth and Nineteenth Centuries*, London, Athlone, 1999
- Marianne Hester, *Lewd Women and Wicked Witches: A Study of the Dynamics of Male Domination*, London, 1992
- A.C. Kors and E. Peters, *Witchcraft in Europe, 1100–1700: a Documented History*, London, Dent, 1973
- Geoffrey Scarre, *Witchcraft and Magic in Sixteenth and Seventeenth Century Europe*, Atlantic Highlands, N.J., Humanities Press International, 1987
- Marion Lena Starkey, *The Devil in Massachusetts: A Modern Enquiry into the Salem Witch Trials*, N.Y., Knopf, 1950
- John Demos, *Entertaining Satan: Witchcraft and the Culture of early New England*, Oxford University Press, 1982

Bernard Rosenthal, *Salem Story: Reading the Witch Trials of 1692*, Cambridge and N.Y.: Cambridge University Press, 1993

Week Nine Tutorials (23–27 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’)

*Merry E. Wiesner-Hanks, *Christianity and Sexuality in the Early Modern World: Regulating Desire, Reforming Practice*, New York and London, Routledge, 2000 (Chap. 5: 'Africa and Asia'), pp. 180–209

*S.S. & B. Hughes, *Women in World History: Volume 2—Readings from 1500 to the Present*, N.Y. and London, M.E. Sharpe, 1997 (Excerpt Chap. 5: 'Gender in the European Colonization of the Americas), pp. 72–78, pp. 90–101

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:

Carolyn Brewer, 'Baylan, Asog, Transvestism, and Sodomy: Gender, Sexuality and the Sacred in Early Colonial Philippines', *Intersections*, Issue 2 (May 1999), pp. 1–20 [go to My-Course or the *Intersections* website at

<http://www.she.murdoch.edu.au/intersections/> to download/read this article.]

Ifi Amadiume, *Male Daughters, Female Husbands: Gender and Sex in an African Society*, London, Zed Books, 1987

Peter Jackson, 'Kathoey–Gay–Man: The Historical Emergence of Gay Male Identity in Thailand', in L. Manderson and M. Jolly (eds), *Sites of Desire/Economies of Pleasure: Sexualities Across cultures in Asia and the Pacific*, Chicago UP, Chicago, 1997

Mark Johnson, *Beauty and Power: Transgendering and Cultural Transformation in the Southern Philippines*, Oxford, New York: Berg, 1997

Dédé Oetomo, 'Gender and Sexual Orientation in Indonesia', in Laurie J. Sears (ed.), *Fantasizing the Feminine in Indonesia*, Durham, Duke University Press, 1996, pp. 259–69

J. Petkovic, 'Waiting for Karila: Bending Time, Theory and Gender in Java and Bali', *Intersections* (<http://www.she.murdoch.edu.au/intersections/>), 2 (May 1999)

Gregory M. Pflugfelder, *Cartographies of Desire: Male-Male Sexuality in Japanese Discourse*, University of California Press, 1999

On early modern missionaries in Japan and China:

- Andrea and Overfield (eds), *The Human Record: I*, pp. 283–87, 480–87
- C.R. Boxer, 'When the Twain First Met: European Conceptions and Misconceptions of Japan, Sixteenth-Eighteenth Centuries', *Modern Asian Studies*, vol. 18 (October 1984).
- 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
- Stuart B. Schwartz (ed.), *Implicit Understandings: Observing, Reporting, and Reflecting on the Encounters between Europeans and other Peoples in the Early Modern Era*, Cambridge University Press, 1994, pp. 422-48 (3 relevant essays)

On Christian colonialism elsewhere in Asia, the Pacific & Africa:

- Carolyn Brewer, 'From Animist "Priestess" to Catholic Priest: The Regendering of Religious Roles in the Philippines 1521-1685', in Barbara Watson Andaya (ed.), *Other Pasts: Women, Gender and History in Early Modern Southeast Asia*, Honolulu, University of Hawaii Press, 2000 (and other essays)
- Filippo de Filippi (ed.), *An Account on Tibet: the Travels of Ippolito Desideri of Pistoia, S.J., 1712–1727*, 1971
- Ian Gillman and Hans-Joachim Klimkeit, *Christians in Asia before 1500*, 1999
- Patricia Grimshaw, *Paths of Duty. American Missionary Wives in Nineteenth-Century Hawaii*, Honolulu, University of Hawaii Press, 1989
- 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
- Juan Ruiz de Medina (John Bridges, trans.), *The Catholic Church in Korea: its Origins, 1566–1784*, (Eng. Ed.) 1991
- Stoler, 'Educating Desire in Colonial Southeast Asia: Foucault, Freud and Imperial Sexualities', in L. Manderson and M. Jolly (eds), *Sites of Desire/Economies of Pleasure*, Chicago UP, Chicago, 1997

On Europeans in the Americas:

- Karen Anderson, *Chain Her by One Foot. The Subjugation of Women in Seventeenth-Century New France*, London and New York, Routledge, 1991
- 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
- Susan Schroeder *et al* (eds), *Indian Women of Early Mexico*, Norman, Okla., University of Oklahoma Press, 1997
- Irene Silverblatt, *Moon, Sun, and Witches: Gender Ideologies and Class in Inca and Colonial Peru*, Princeton, N.J., Princeton University Press, 1987
- Richard C. Trexler, *Sex and Conquest: Gendered Violence, Political Order and the European Conquest of the Americas*, Cornell University Press and Polity Press, London, 1995
- Ann Twinam, *Public Lives, Private Secrets: Gender, Honor, Sexuality, and Illegitimacy in Colonial Spanish America*, 1999
- Thomas G. West, *Vindicating the Founders: Race, Sex, Class, and Justice in the Origins of America*, 1997
- Merry E. Wiesner-Hanks, *Christianity and Sexuality in the Early Modern World: Regulating Desire, Reforming Practice*, New York and London, Routledge, 2000 (Chap. 4: ‘Latin America’), pp. 153–72

On women in slavery (and women for/against it):

- David Barry Gaspar and Darlene Clark Hine, *More than Chattel; Black Women and Slavery in the Americas*, 1996
- Elizabeth Fox-Genovese, *Within the Plantation Household: Black and White Women of the Old South*, 1998
- Elizabeth Fox-Genovese, *To be worthy of God’s favor: Southern Women’s Defense and Critique of Slavery*, 1993
- Minas Gerais and Kathleen J. Higgins, ‘Licentious Liberty’ in a Brazilian Gold-mining Region: *Slavery, Gender, and Social Control in Eighteenth-century Sabará*, 1999
- Debra Gold Hansen, *Strained Sisterhood: Gender and Class in the Boston Female Anti-slavery Society*, 1993
- Jacqueline Jones, *Labor of Love, Labor of Sorrow: Black Women, Work, and the Family from Slavery to the Present*, 1985
- Doris Y. Kadish and Francoise Massardier-Kenney (eds), *Translating Slavery: Gender and Race in French Women’s Writing, 1783–1823*, 1994
- Patricia Morton (ed.), *Discovering the Women in Slavery: Emancipating Perspectives on the American Past*, 1996
- Clare Midgley, *Women against Slavery: the British Campaigns, 1780–1870*, 1992

SEMESTER BREAK

Week Ten Tutorials (7–11 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 phallogentric 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 with 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 for 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 Male in the Middle Ages*, N.Y. and London, Garland Publishing Inc, 2000, pp. 87–106

*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]

Claire Robertson, 'Grassroots in Kenya: Women, Genital Mutilation, and Collective Action, 1920-1990', *Signs*, Vol. 21, No. 3 (Spring, 1996), pp. 615-642 [Access through Jstor]

Carolyn Pedwell, 'Theorizing 'African' female genital cutting and 'Western' body

- modifications: a critique of the continuum and analogue approaches', *Feminist Review*, 86, 2007, pp. 45-66
- Stanlie M. James, 'Shades of Othering: Reflections on Female Circumcision/Genital Mutilation', *Signs*, Vol. 23, No. 4 (Summer, 1998), pp. 1031-1048
- Female Genital Mutilation: a Joint WHO/UNICEF/UNFPA Statement*, 1997
- 'Out of Egypt: A Talk with Nawal El Saadawi', in Parvin Ghorayshi and Claire Bélanger (eds), *Women, Work, and Gender Relations in Developing Countries*, Westport Conn. and London, Greenwood Press, 1996, pp. 32-39
- 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
- Anika Rahman and Nahid Toubia (eds), *Female Genital Mutilation: a Guide to Laws and Policies Worldwide*, 2000

Eunuchs:

- Mary M. Anderson, *Hidden Power: the Palace Eunuchs of Imperial China*, 1990
- Kam Louie, 'The Macho Eunuch: the Politics of Masculinity in Jia Pingwa's "Human Extremities"', *Modern China*, vol. 17, no. 2 (April 1991), pp. 163-87
- Tsai (Henry) Shih-shan, *The Eunuchs in the Ming Dynasty*, 1996

Other examples of dis/figurement':

- 'A Brief History of Footbinding', in Wang Ping, *Aching for Beauty; Footbinding in China*, Minneapolis, University of Minnesota Press, 2000, pp. 29-53
- H. Levy, *Chinese Footbinding: The History of a Curious Erotic Custom*, London, 1966 (Chap. 2: 'Origins and Presence'), pp. 37-63
- R.L. Shep (ed.), William Barry Lord: *Freaks of Fashion: the Corset and the Crinoline (1868)*, new ed. 1993
- David Kunzle, *Fashion and Fetishism: a Social History of the Corset, Tight-lacing, and other Forms of Body-Sculpture in the West*, 1982
- Ana Carden-Coyne, 'Classical Heroism and Modern Life: Bodybuilding and Masculinity in Turn-of-the-Century Australia', *Journal of Australian Studies*, no. 63, 1999

Week Eleven Tutorials (14-18 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)

*Deborah Simonton, *A History of European Women's Work: 1700 to the Present*, London and New York, Routledge, 1998 (Chap. 12, 'Conclusion: Gender, Skill and Status'), pp. 261–70

*Olga Issouпова, 'From Duty to Pleasure? Motherhood in Soviet and Post-Soviet Russia', in Sarah Ashwin (ed.), *Gender, State and Society in Soviet and Post-Soviet Russia*, New York and London, Routledge, 2000, pp. 30–50

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:

Alice Kessler-Harris, 'Gender and Work: Possibilities for a Global, Historical Overview' in Bonnie G. Smith (ed.), *Women's History in Global Perspective Vol 1*, Urbana and Chicago: University of Illinois Press, 2004, pp. 145–194

'Gender in Labour History', in Carol E. Morgan, *Women Workers and Gender Identities, 1835–1913: The Cotton and Metal Industries in England*, London and New York, Routledge, 2001, pp. 1–18

Carolyne Larrington, *Women and Writing in Medieval Europe: A Sourcebook*, London and New York, Routledge, 1995 (Chap. 3: 'Motherhood and Work'), pp. 77–112

Elizabeth Wayland Barber, *Women's Work: the First 20,000 years: Women, Cloth, and Society in Early Times*, 1994

Judith M. Bennett et al (eds), *Sisters and Workers in the Middle Ages*, 1989

Marilyn Carr, *Blacksmith, Baker, Roofing-sheet Maker...: Employment for Rural Women in Developing Countries*, 1984

Martha Congleton Howell, *Women's Work in Urban Economies of Late Medieval Northwestern Europe: Female Labor Status in Male Economic Institutions*, 1982

- Stephanie Coontz and Peta Henderson (eds), *Women's Work, Men's Property: the Origins of Gender and Class*, 1986
- Lillian R. Furst (ed.), *Women Healers and Physicians: Climbing a Long Hill*, University Press of Kentucky, 1997
- Parvin Ghorayshi and Claire Bélanger (eds), *Women, Work, and Gender Relations in Developing Countries*, Connecticut and London, Greenwood Press, 1996
- Noeleen Heyzer (ed.), *Daughters in Industry: Work, Skills and Consciousness of Women Workers in Asia*, 1988
- Emily Honig, *Sisters and Strangers: Women in the Shanghai Cotton Mills, 1919-1949*, 1986
- Martha C. Howell, *Women, Production, and Patriarchy*, 1986
- Jacqueline Jones, *Labor of Love, Labor of Sorrow: Black Women, Work, and the Family from Slavery to the Present*, 1985
- J. Krishnamurty (ed.), *Women in Colonial India: Essays on Survival, Work, and the State*, New Delhi and New York, Oxford University Press, 1989
- Victoria S. Lockwood, *Tahitian Transformation: Gender and Capitalist Development in a Rural Society*, Boulder, Colorado, Lynne Rienner Publishers, 1993
- Linda J. Seligmann (ed.), *Women Traders in Cross-cultural Perspective: Mediating Identities, Marketing Wares*, 2001
- E. Patricia Tsurumi, *Factory Girls: Women in the Thread Mills of Meiji Japan*, Princeton University Press, 1990
- Ann Zulawski, *They Eat from their Labor: Work and Social Change in Colonial Bolivia*, 1995 (cf. *I, Domitila, a Woman of the Bolivian Tin Mines*)

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
- Ana Carden-Coyne, 'Classical Heroism and Modern Life: Bodybuilding and Masculinity in Turn-of-the-Century Australia', *Journal of Australian Studies*, no. 63, 1999
- Martin Crotty, *Making the Australian Male: Middle-class Masculinity, 1870-1920*, 2001
- L. Davidoff & C. Hall, *Family Fortunes: Men and Women of the English middle class 1780-1850* (Chicago, 1987) chapter 2
- J. A. Mangan & J. Walvin (eds), *Manliness and Morality: Middle-class Masculinity in Britain and America*, Manchester University Press, 1987, Introduction
- 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
- M. Roper & J Tosh (eds), *Manful Assertions: Masculinities in Britain since 1800* (Routledge, London, 1991) 'Introduction: Historians and the politics of masculinity'
- Michael Roper, 'Recent books on masculinity', *History Workshop Journal*, 29, Spring, 1990
- 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

- 'Concubines', in Patricia Ebrey (ed.), *Chinese Civilization: a Sourcebook*, New York, Free Press, (2nd ed.) 1993, pp. 245–52.
- Charles Bernheimer, *Figures of Ill Repute: Representing Prostitution in Nineteenth-century France*, 1989
- 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
- Rae Frances, 'Sex Workers or Citizens? Prostitution and the Shaping of Settler Society', *International Review of Social History* (November 1999)
- Hill Gates, 'The Commoditization of Chinese Women', *Signs*, vol. 14, no. 4 (1989), pp. 799–832
- Mary Gibson, *Prostitution and the State in Italy, 1860–1915*, 1986
- Timothy J. Gilfoyle, *City of Eros: New York City, Prostitution, and the Commercialization of Sex, 1790–1920*, 1st ed., 1992
- Gail Hershatter, 'Sexing Modern China', in Hershatter et al (eds), *Remapping China: Fissures in the Historical Terrain*, Stanford University Press, 1996, pp. 77–93
- George Hicks, *The Comfort Women*, Allen & Unwin, 1995
- Maria Jaschok, *Concubines and Bondservants: a Social History*, 1988
- Watanabe Kazuko, 'Militarism, Colonialism, and the Trafficking of Women: "Comfort Women" Forced into Sexual Labour for Japanese Soldiers', in *The Other Japan: Conflict, Compromise, and Resistance since 1945*, M.E. Sharpe, 1997, pp. 305–19
- Lenore Manderson and Margaret Jolly (eds), *Sites of Desire, Economies of Pleasure: Sexualities in Asia and the Pacific*, 1997
- Ruth Mazo Karras, *Common Women: Prostitution and Sexuality in Medieval England*, 1996
- Thomas A.J. McGinn, *Prostitution, Sexuality, and the Law in Ancient Rome*, 1998
- Linda Mahood, *The Magdalenes: Prostitution in the Nineteenth Century*, 1990
- Leah Lydia Otis, *Prostitution in Medieval Society: the History of an Urban Institution in Languedoc*, 1985
- Neil Philip, *Working Girls: an Illustrated History of the Oldest Profession*, 1991
- Nickie Roberts, *Whores in History: Prostitution in Western Society*, 1992
- M. Sponberg, 'Written on the body? Degeneracy, Atavism and Congenital Syphilis: Re-reading Child Prostitution in the Nineteenth Century', *Journal of Interdisciplinary Gender Studies*, vol. 1, no. 1 (1995), pp. 81–88
- Barbara Sullivan, *The Politics of Sex; Prostitution and Pornography in Australia since 1945*, 1997
- J. Walkowitz, *Prostitution in Victorian Society: Women, Class and the State*, Cambridge University Press, 1980
- James Francis Warren, *Ah ku and Karayuki-san: Prostitution in Singapore, 1870–1940*, 1993
- Matsui Yayori, 'The Plight of Asian Migrant Women Working in Japan's Sex Industry', in Fujimura-Fanselow Kumiko & Kameda Atsuko (eds), *Japanese Women: New Feminist Perspective on Past, Present and Future*, New York, The Feminist Press, 1995, pp. 309–19

On women in postrevolutionary societies (France, Russia, China):

- 'Growing up Female', in E. Honig and G. Hershatter (eds), *Personal Voices: Chinese Women in the 1980s*, Stanford, Stanford University Press, 1988, pp. 13–40
- Phyllis Andors, *The Unfinished Liberation of Chinese Women*, 2000
- Sarah Ashwin (ed.), *Gender, State and Society in Soviet and Post-Soviet Russia*, New York and London, Routledge, 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
- Wendy Z. Goldman, *Women, the State, and Revolution: Soviet Family Policy and Social Life, 1917–1936*, 1993
- Vibeke Hemmel and Pia Sindberg, *Women in Rural China: Policy Toward Women before and After the Cultural Revolution*, 1984
- James F. McMillan, *France and Women, 1789–1914: Gender, Society and Politics*, New York and London, Routledge, 2000 (Chap. 3: 'Revolutionary Aftermath: the Reconstruction of the Gender Order')
- Lisa Rofel, *Other Modernities: Gendered Yearnings in China after Socialism*, 1999
- Sheila Rowbotham, *Women, Resistance & Revolution: A History of Women and Revolution in the Modern World*, London, Penguin, 1972

Week Twelve Tutorials (21–25 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

*Mrinanlini Sinha, 'Gender and Nation', Sue Morgan (ed.), *The Feminist History Reader*, London and New York, 2006, pp.323-331

*Jeanne Marecek, ' "Am I a woman in these matters?": notes on Sinhala nationalism and gender in Sri Lanka', in Tamar Mayer (ed.), *Gender Ironies of Nationalism: Sexing the Nation*, London and New York, Routledge, 2000, pp. 139–60

* Joseph A. Boone, 'Vacation Cruises; or, The Homoerotics of Orientalism', in Reina Lewis & Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh, Edinburgh University Press, 2003, pp. 460–86

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

Margaret Jolly, 'From Point Venus to Bali Ha'i: Eroticism and Exoticism in the Representation of the Pacific', in L. Manderson and M. Jolly (eds) *Sites of Desire/Economies of Pleasure: Sexualities Across cultures in Asia and the Pacific*, Chicago UP, Chicago, 1997

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)

R. Porter, 'The Exotic as Erotic: Captain Cook at Tahiti', in R. Porter and G.S. Rousseau (eds), *Exoticism in the Enlightenment*, Manchester University Press, 1990, pp. 117–44

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
- R Gibson (ed.), *Exchanges: Cross-Cultural Encounters in Australia and the Pacific*, MOS Publication, Sydney, 1997
- A.Gill, *Ruling Passions: Sex, Race and Empire*, London, BBC Books, 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
- Jackie Huggins and Kay Saunders, 'Defying the Ethnographic Ventriloquists: Race, Gender and the Legacies of Colonialism', *Lilith*, vol. 8. 1993: 60-70
- S.S. & B. Hughes, *Women in World History: Volume 2* (Chap 10: 'India: National Unity, Gender Divisions')
- J Kociumbas ed., *Maps, Dreams, History: Race and Representation in Australia*, Braxus Publishing, Sydney, 1998
- Reina Lewis & Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003
- Mary Ann Lind, *The Compassionate Memsahibs: Welfare Activities of British Women in India, 1900–1947*, 1988
- Anne McClintock, *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*, London and New York, Routledge, 1995
- Sara Mills, *Discourses of Difference: an Analysis of Women's Travel Writing and Colonialism*, London & New York, Routledge, 1991
- 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
- Elaine H. Kim and Choi Chungmoo, *Dangerous Women: Gender and Korean Nationalism*, 1998
- Nikki Keddie and Beth Baron (eds), *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, New Haven, Yale University Press, 1991
- Valentine M. Moghadam (ed.), *Gender and National Identity: Women and Politics in Muslim Societies*, London, Zed Books, 1994
- Rozina Visram, *Women in India and Pakistan: the Struggle for Independence from British Rule*, 1992
- Lily Xiao Hong Lee and Sue Wiles, *Women of the Long March*, 1999
- Meng Yue, 'Female Images and National Myth', in Tani Barlow (ed.), *Gender Politics in Modern China*, Durham, Duke University Press, 1993, pp. 118–136

Week Thirteen Tutorials (28 Oct–1 Nov)
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

* Aulette, Judy R. et al (eds), *Gendered Worlds*, New York and Oxford, Oxford University Press, 2009, extracts from 4 chapters: (on gender, globalization and poverty) pp. 163–66; (prostitution and sex trafficking) pp. 100–102; (gendered violence in conflict/war zones) pp. 243–45, 249–53; (gender and the mass media) pp. 343–50

Further Readings:

Feminism & globalization:

Myra Marx Ferree & Aili Mari Tripp, *Global Feminism: Transnational women's activism, organizing, and human rights*, New York: New York University Press, 2006

Marguerite R. Waller & Sylvia Marcos, *Dialogue and difference: Feminisms challenge globalization*, New York: Palgrave Macmillan 2005

Valentine M. Moghadam, *Globalizing women: Transnational feminist networks* Baltimore : Johns Hopkins University Press, 2005

Chandra Talpade Mohanty, "'Under Western Eyes" Revisited: Feminist Solidarity Through Anticapitalist Struggles', in Sue Morgan (ed.), *The Feminist History Reader*, London and New York: Routledge, 2006, pp. 373–83

Jacqui Alexander & Chandra Mohanty (eds), *Feminist Genealogies, Colonial Legacies, Democratic Futures*, 1997

Black, Sandra E. and Elizabeth Brainerd. 'Importing Equality? The Impact Of Globalization On Gender Discrimination,' *Industrial and Labor Relations Review*, vol. 57 (4,Jul), 2004, pp. 540-559.

Women/Gender & Globalization (general):

Lourdes Beneria, *Gender, Development and Globalization: Economics as if All People Mattered*, NY and London: Routledge, 2003

Lourdes Beneria & Shelley Feldman (eds), *Unequal Burden: Economic Crises, Persistent Poverty, and Women's Work*, Boulder: Westview Press, 1992

V. Peterson, *A critical rewriting of global political economy: integrating reproductive, productive, and virtual economies*, New York: Routledge 2003

Penny Griffin, *Gendering the World Bank: Neoliberalism and the Gendered Foundations of Global governance*, New York: Palgrave Macmillan 2009

Paramjit S. Judge, *Development, Gender and Diaspora: context of globalisation*, Jaipur: Rawat Publications 2003

Margaret E. Leahy (ed.), *Development Strategies and the Status of Women: A Comparative Study of the United States, Mexico, the Soviet Union, and Cuba*, Boulder Colo.: L. Rienner Publishers, 1986

Tine Davis and Francien Van Driel (ed), *The Gender Question in Globalization: Changing Perspectives and Practices*, Aldershot: Ashgate, 2005

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

Michael T. Clare & Yogesh Chandrani, *World Security: Challenges for a New Century*, NY: St Martin's Press, 1998 (essays on global violence against women & human rights)

Sadha Arya & Anupama Roy (eds), *Poverty, Gender and Migration*, Thousand Oaks Calif.: Sage Pubs, 2006

Teresa Healy, *Gendered struggles against globalisation in Mexico*, Aldershot, England ; Burlington, VT : Ashgate, 2008

Rhacel Salazar Parrenas, *The Force of Domesticity : Filipina migrants and Globalization*, New York : New York University Press, 2008

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

Matsui Yayori, 'The Plight of Asian Migrant Women Working in Japan's Sex Industry', in Fujimura-Fanselow Kumiko & Kameda Atsuko (eds), *Japanese Women: New Feminist Perspective on Past, Present and Future*, New York, The Feminist Press, 1995, pp. 309-19

Kimberley McCabe, *Sex Trafficking: A Global Perspective*, Rowman & Littlefield Publishing Group, Blue Ridge Summit, PA, USA, 2010

Andrea Parrot & Nina Cummings, *Sexual enslavement of girls and women worldwide*, Westport, Conn.: Praeger, 2008

Vidyamali Samarasinghe, *Female sex trafficking in Asia: the Resilience of Patriarchy in a Changing World*, New York : Routledge, 2008

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):

George Rltzer, ed., *The Blackwell Companion to Globalization*, Maiden, MA: Blackwell, 2007

John Binnie , *The Globalization of Sexuality*, Sage: London, 2004.

George Rltzer, ed., *The Blackwell Companion to Globalization*, Maiden, MA: Blackwell, 2007 [See chapter on Globalization and Sexuality] – online access via Library catalogue.

George Rltzer, ed., *The Blackwell Companion to Globalization*, Maiden, MA: Blackwell, 2007 [See chapter on Globalization and Sexuality] – online access via Library catalogue.

Steven Robbins, 'Long Live Zackie, long live': AIDS activism, science and citizenship after apartheid', *Journal of Southern African Studies*, 30:3, 2004, pp. 651-672

Dennis Altman, 'Globalization, Political Economy and HIV/ AIDS', *Theory and Society*, Vol. 28, No. 4., Aug 1999, pp. 559-584

Hakan Seckinelgin, 'Global Activism and sexualities in the time of HIV/AIDS', *Contemporary Politics*, 15:1, 103-118

Susan Sontag, *Illness as Metaphor; And AIDS and its metaphors*, London: Penguin, 1991.

Dennis Altman, 'Imagining AIDS: And the New Surveillance', *Global Sex*, Crows Nest: Allen and Unwin, 2000, pp. 68-85

Research Essay 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 the human body and sexuality 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'. [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 fe/male impersonation/crossdressing in the theatre etc:**

- Jean E. Howard, 'Cross-dressing, the Theater, and Gender Struggle in Early Modern England', in Lesley Ferris (ed.), *Crossing the Stage: Controversies on Cross-dressing*, London and New York, Routledge, 1993, pp. 20–46
- Shakespeare, *As You Like It*, The New Cambridge Shakespeare, Cambridge, Cambridge University Press, 2000 (Act 1, Scene 3), pp. 92–98.
- [R] Roger Baker *et al*, *Drag: a History of Female Impersonation in the Performing Arts*, 1994
- Marjorie Garber, *Vested Interests: Cross-Dressing and Cultural Anxiety*, Routledge 1992/Penguin Books 1993
- M. Garber, 'The Occidental Tourist: M. Butterfly and the Scandal of Transvestism', in Andrew Parker *et al* (eds), *Nationalisms and Sexualities*, London and New York, Routledge, 1992 [re China]
- 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
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