ARTS1900 Gendered Worlds: An Introduction to Women’s and Gender Studies


Convenor: Dr Zora Simic
1. **Course Staff and Contact Details**

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<th>Course Convenor</th>
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<td><strong>Phone</strong></td>
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<td><strong>Consultation Time</strong></td>
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<th>Tutors</th>
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2. **Course Details**

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<th>Course Description</th>
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| 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 and in the contemporary world. Gendered Worlds is distinctive among introductory gender studies course for its historical breadth and depth and its cross-cultural approach. |
Lectures begin on Monday July 27, Week One, in Keith Burrows Theatre, 2-4pm and continue through to Week Twelve. There is a class test in the final lecture slot in WK13. Tutorials begin in Week 2 and run through to Week 13, times and tutors are listed below. There are no classes in Week 10 due to the public holiday.

**There is no study kit for this course** – readings will be made available week by week via Moodle and the Library. We also recommend purchase of the text book *Gender in World History* by Peter Stearns (available in the UNSW bookshop).

**Tutorials:**
- Monday 4-5pm, Quadrangle G025 (Zora)
- Monday 4-5pm John Goodsell LG21 (Leah)
- Monday 5-6pm John Goodsell LG21 (Leah)
- Tuesday 9am-10am Mathews 231 (Sophie)
- Tuesday 10am-11am Mathews 231 (Sophie)
- Tuesday 11am-midday Mathews 231 (Zora)
- Wednesday 3-4pm Electrical Engineering 220 (Leah)
- Wednesday 4-5pm Electrical Engineering 220 (Leah)

### Course Aims

1. Gendered Worlds is designed to introduce students to the feminist interdisciplinary study of women, gender and sexualities through a Gateway course with a wide-ranging focus that extends, globally, from prehistory to the present.

2. Gendered Worlds provides a foundation for further study in Women’s and Gender Studies. These include courses on the history of sexuality, global feminisms, gender and fashion, gender in Australian, Asian and other cultures and other offerings housed across a range of disciplines that are affiliated with WGS.

3. As an elective counting towards a History major, Gendered Worlds also provides a gender-focussed supplement to History’s world-history Gateway, as well as a good stepping stone to upper level courses offered either by History of WGS.

### Student Learning Outcomes

1. An understanding of gender analysis and the role of gender constructs in maintaining power relations; also of the ways gender intersects with other categories of difference.

2. A broad understanding of the factors that have contributed to the status of women and how these have varied across time and place, within and across cultures.

3. An introductory knowledge of feminist theory and criticism across a range of disciplines, including history, anthropology and philosophy.

4. A refined ability to evaluate primary evidence and arguments in secondary sources.

5. Critical thinking demonstrated in the development of ideas and arguments in written and verbal form.

6. Independent research skills and ethical scholarly practice, with due acknowledgement of one’s sources.
3. Learning and Teaching Rationale

Our approach to women’s and gender studies is ambitious and hopefully inclusive. We aim to provide a history of gender that is cross-cultural, interdisciplinary, theoretically engaged and that speaks to the contemporary world. As well as introducing students to gender theory and scholarship, we encourage them to critique how knowledge is created and to consider its effects. We also recognise that students bring with them their own knowledge about gender drawn from multiple sources and their own experience. It is hoped that by the end of the course, 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, and of the cultural and historical specificity of gender and sexuality.

4. Teaching Strategies

From its inception, Women’s and Gender Studies has challenged traditional modes of learning, i.e. the hierarchical model whereby a lecturer speaks and students listen, passively taking in knowledge and reproducing it via assessments. While Gendered Worlds follows the format of lectures and tutorials that will be familiar to you by now, we aim to make these interactive and a form of dialogue. In tutorials in particular, students are encouraged to learn from their peers as well as their teachers. We assume students embark on their studies expecting and wanting to be challenged intellectually and that students come to class prepared, i.e. having done the reading and attended the lectures. We encourage students to bring their own material to class if they think it is relevant to class discussion. Finally, we recommend regular lecture attendance. Lectures will be available online, but listening at home is not as stimulating and engaging as attending in person. They also often include audio visual material that may not translate well outside the lecture context.
5. Course Schedule
Lecture Monday 2-4pm, WK1-12 (not including 10). Keith Burrows Theatre
To view course timetable, please visit: [http://www.timetable.unsw.edu.au/](http://www.timetable.unsw.edu.au/)

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<tr>
<th>Week</th>
<th>Commencing:</th>
<th>Lecturer</th>
<th>Lecture Topic</th>
<th>Tutorial Topic, see Tutorial Guide at end of course guide/ Moodle for specific readings and questions</th>
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| 1    | 27th July   | Zora     | I: Introduction  
|      |             |          | II: Documentary screening               | No tutorial                                      |
| 2    | 3 August    | Zora     | I: Theories of Gender  
|      |             |          | II: Histories of Gender                | Gender & Gender History                          |
| 3.   | 10 August   | Zora     | I: Before Patriarchy  
|      |             |          | II: After Patriarchy                  | Bargaining with Patriarchy                       |
| 4    | 17 August   | Zora     | **Gender in World Religions**  
|      |             |          | I: Buddhism                          | Buddhism, women & the feminine                    |
|      |             |          | II: Judeo-Christian Tradition        |                                                   |
| 5    | 24 August   | Zora     | I: Witch-craze  
|      |             |          | II: Sin and Satan Abroad (or European colonialism) | ‘Wives of Satan’ [Tutorial papers due by 4pm Friday 28 August] |
| 6.   | 31 August   | Zora     | I: Gendering Islam  
|      |             |          | II: The Veil                         | Islam and the Veil                               |
| 7.   | 7 September | Zora     | **Gender and Modernity**  
|      |             |          | I: Gendering Nation/Orientalism       | Gender, nation, imperialism                       |
|      |             | Mina Roces | II: Women in South East Asia (Mina Roces) |                                                   |
| 8.   | 14 September| Zora     | I: What is feminism?  
|      |             |          | II: Intersectionality                 | Feminist challenges & challenges to feminism     |
| 9.   | 21 September| Zora & Leah | **Gender and the Body**  
|      |             |          | I: Beyond Binaries: Trans             | Trans and the ‘third gender’ concept             |
|      |             |          | II: *Hijras* and Gender in India (Leah McGarrity) |                                                   |
|      |             |          | Mid-semester break                   | Sept 26-October 6                                 |
| 10.  | No class    | Public Holiday Monday October 5 | Essays due Wednesday October 7 by 4pm |
| 11.  | 12 October  | Joanne Faulkner | Feminism, Philosophy and the Body | Throwing Like a Girl |
| 12.  | 19 October  | Sophie & Zora | I: Postgender  
|      |             |          | II: Wrap Up.                         | Post-gender?                                     |
| 13.  | 26 October  | Final Test during lecture slot       | Wrap up/ Essay Return                       |
6. Course Assessment

<table>
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<tr>
<th>Assessment Task</th>
<th>Length</th>
<th>Weight</th>
<th>Learning Outcomes Assessed</th>
<th>Graduate Attributes Assessed</th>
<th>Due Date</th>
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<tbody>
<tr>
<td>Tutorial Facilitation</td>
<td>5 mins</td>
<td>10%</td>
<td>4, 5, 6</td>
<td>All</td>
<td>Assigned in WK2</td>
</tr>
<tr>
<td>Tutorial Paper</td>
<td>750 words</td>
<td>30%</td>
<td>All, esp 6</td>
<td>All</td>
<td>Due Friday of WK 5 by 4pm.</td>
</tr>
<tr>
<td>Research Essay</td>
<td>2000 words</td>
<td>40%</td>
<td>All, esp 4, 5, 6</td>
<td>All, esp 4, 6</td>
<td>Due Wed Oct 7 by 4pm.</td>
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<tr>
<td>Class Test</td>
<td></td>
<td>20%</td>
<td>All</td>
<td>1-3, 5-7</td>
<td>WK 13 Lecture slot</td>
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Further details on assessments can be found on Moodle and below.

**Please Note:** The Arts and Social Sciences Protocols and Guidelines state:

A student who attends less than 80% of the classes/activities and has not submitted appropriate supporting documentation to the Course Authority to explain their absence may be awarded a grade of UF (Unsatisfactory Fail).

The Attendance Guidelines can be found in full at: [https://www.arts.unsw.edu.au/current-students/academic-information/Protocols-Guidelines/](https://www.arts.unsw.edu.au/current-students/academic-information/Protocols-Guidelines/)

**Assessments in more detail**

**Tutorial Facilitation, worth 10%, assigned in WK 2 tutorial.**

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.

**IN CLASS:** Each week there will be up to THREE designated ‘facilitators’ who will launch discussion with a BRIEF talk about their own engagement with the tutorial reading/ topic. The idea is use your own unique pathway through the material to open up discussion not only of the content, but also of its wider utility. ‘Wider utility’ could mean making connections between the reading/ topic and contemporary society; using the material as a jumping off point to explore particular themes/ questions/ examples/ thinkers/ schools of thought in a little more detail; or as a means to reflect on how scholars develop arguments (eg. you could discuss the reading as an example of a particular approach/ style that you found useful or unproductive).

Try not to think about this as a narrowly defined exercise in which there are ‘right’ and ‘wrong’ responses to the material. Rather it is hoped that this exercise encourages us to think and talk about the processes and possibilities of scholarly engagement. It is also hoped that this exercise encourages students to explore their own curiosity, eg. by ‘googling’ a concept/ thinker etc for further information.

**IN SHORT:** Do not answer the tutorial questions – that is for whole group – rather offer us your original thoughts and navigation of the material and its wider significance.

You can speak to a number of dot points and / or read out verbatim what you have prepared in advance (the first approach normally works better in terms of generating discussion). You do not have to submit anything in writing but you do have access to the lecturn, i.e. computer, if you wish, for example to show a You Tube clip or a website. It is
also hoped that this exercise encourages you to speak more generally in this tutorial and in your other classes. Finally, as the aim of facilitation is to open up discussion, it is a good idea to open up your reflections to wider discussion.

Facilitators may end up focussing on the same or similar aspects of the reading, which is fine: this will give us a springboard to discuss as a class why this particular theme sparked such interest. Did anyone else in the class for example find themselves drawn to that particular aspect of a reading or theme across the readings? In no more than FIVE minutes try and demonstrate / respond to the following:

1. Meaningful engagement with tutorial reading – it is up to you how you do this: you could address one reading, some of each, a theme running across a number of them, an extra reading: it really is up to you.
   This is not a summary, but a direct engagement with one or more arguments raised in the scholarship/ primary sources.
   General example: ‘What I found most interesting / troubling/ inspiring about x article or z source was the argument that…..
   Specific example: ‘Both RW Connell and Joan Scott note limitations to approaching ‘gender’ as a product of grammar and language – for instance Connell argues that ‘[l]anguage is an important aspect of gender, but does not provide a consistent framework’, ie. because particular qualities and traits are not consistently gendered in different cultures and languages. ‘Terror’ is feminine in French and masculine in German. English is not especially gender neutral.
   What caught my attention however is that both authors briefly mention that many languages feature what Connell calls a trichotomy of classes: masculine, feminine and neuter’ – even if the third class is typically repressed in favour of a dichotomy. Scott says that the connection between gender and language is ‘full of unexamined possibilities because in many Indo-European languages there is a third category – unsexed or neuter’.

2. What further thinking the reading/ topic inspired – eg. a contemporary example of this theme, further research (ie on the internet) about the author or this historical period or culture or a thinker/ school of thought raised by the author.
   Specific example: ‘This focus on how gender is used in language got me thinking about a term that neither author use because it came after the period in which they were writing. I decided to follow up with a little research on the term ‘cisgender’ which has entered critical vocabularies in recent times. I have heard people refer to themselves as ‘cisgendered’. To do this means to acknowledge that the gender that you were assigned at birth matches the gender with which you identify. ‘Cisgendered’ people use pronouns ‘she’ for female, ‘he’ for male etc. Most definitions I found online were similar – whether Wiki or Urban Dictionary or Oxford or gender studies primers – but the ‘Queer dictionary’ expanded theirs to clarify some of the issues about cisgender in relation to ‘transgender’.
   Ie. The colloquial use of cisgender suggests that it is the opposite of transgender. If you’re not trans*, then you’re cis (abbreviated form of cisgender). This is not entirely true, because there are people who transition (eg. take hormones, identify as a different gender than what they were assigned with at birth, surgeries, etc.) who do not identify as trans* or transgender.
   This qualification took me back to Joan Scott’s idea that the grammatical usage of gender is full of unexamined possibilities – and what possibilities have emerged since she was writing in 1986.

3. What questions this reading/ topic raised that you want to share with class.
   General example: this topic made me question ….did anyone else have this response or similar? Or: I was not quite sure what the writer meant when they
argued ‘x’ – what do others think?
Specific example: While neither Connell nor Scott refer to the term ‘cisgender’ in their essays, I wonder whether people in the class are aware of the term, or use the term, or are critical of it or find it a productive way to theorise and address gender, eg. by acknowledging ‘cisgender’ privilege.

How this is assessed. Your tutor will give you a mark out of 100 sent via email with some feedback by the end of the week in which you present. Note:

50-64 (Pass) – Student did well to meet the basic requirements of the task, but may have only addressed one or two of the objectives. The presentation could have been too short or too long and vaguely or poorly expressed. (NB consideration will be made for students whose first language is not English).

65-74 (credit) – Student did well to demonstrate each objective in a clear and concise fashion, but the overall quality may have been uneven, i.e. some parts stronger than others.

75-84 (distinction) – a very good facilitation in which the student came well prepared and offered insightful commentary in addition to sending discussion in interesting directions.

85-100 (high distinction) - an exceptional facilitation in which the student presented with flair and insight, challenging both the teacher and students to approach the topic in new and meaningful ways.

Tutorial paper – worth 30% - up to 750 words - due by 4pm Friday of Week 5 (August 28) – electronic submission to Turn It In on Moodle and (if tutor requests) hard copy submission to School Office, second floor Morven Brown.

(See also requirements for written work). Tutorial papers constitute a ‘practice-run’ for the major (research) essay. We aim to have the papers back to you by the beginning of WK 8 in order to provide constructive feedback prior to essay submission in WK 10.

Students are to answer ONE question from Weeks 2-5 using the tutorial readings and 2-3 further readings from the extra readings list. Part of this task is identifying which readings are most directly relevant to the question (eg. question may address one set reading but not the other; not all extra readings are directly relevant to each question). You may also find material not on the list useful to the task, but it is recommended that you use at least one source from the extra readings list.

Research Essay – worth 40% - up to 2000 words - due by 4pm Wednesday 7 October - – electronic submission to Turn It In on Moodle and (if tutor requests) hard copy submission to School Office, second floor Morven Brown.

A full essay help guide with suggested extra reading will be available on Moodle by WK5. This guide will also provide extra assistance with how to research, write and structure good research essays. The basis requirement for the research essay is that you answer the question by drawing on at least 6-8 sources. A source would be a book chapter, journal article or substantive piece of primary material (eg. a memoir, selection of sources addressing a particular topic). You can use internet sources, but only sparingly. Some of the lectures provide context to essays, but independent research is the key to success in this assignment. Do not answer a question that is similar to your tutorial paper, i.e. in same area.

Choose ONE of the following questions:
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. Assess the extent to which two or more world religions have oppressed and/ or emancipated women. (eg. Judaism and Christianity or Buddhism and Christianity).
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]
4. Assess colonial encounters with the ‘third-sex’ elsewhere in the world (eg., Southeast Asia) in terms of competing gender constructs.
5. 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]
6. Historically, what have been some of the arguments for and against the veil? You can focus on specific case studies/ time periods if you wish.
7. Using a comparative approach, assess the extent to which nations and/ or nationalisms are ‘masculinist projects’. (You can focus specifically on anti-colonial nationalism if you wish)
8. 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.
9. Taking Australia, the United States or the United Kingdom as a case study, consider the extent to which critiques of modern feminism as a white, middle-class project are valid.
10. What are the benefits and limitations of ‘intersectionality’ as feminist theory and practice?
11. Account for the emergence and evolution of the term ‘transgender’. As part of your response, consider the extent to which ‘transgender’ is a western gender category.

Class Test (20%):

The course test will be in Week 13 in the usual lecture theatre. Those who fail to attend must provide evidence of a class clash or medical certificate in order to set up an alternative arrangement (of which there are limited options). The test is multi-format – mix of multiple choice, short answers and a short essay. The wrap up lecture the week before will provide lots of guidance and Zora will also provide more details throughout the semester.

Requirements for written work

All written work must be original (i.e. not plagiarised), properly referenced using ONE university recognised referencing system (not a mash up of two) – NB the preference is for the footnote/ bibliography system – and properly formatted (i.e. 1.5 or double spaced, 12 point font, decent margins). An essay guide will be provided on Moodle. Specific details include:

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

- Papers that are significantly longer (or a lot shorter) than required will be penalized.

Links to referencing systems, in order of preference:
https://student.unsw.edu.au/footnote-bibliography-or-oxford-referencing-system

https://student.unsw.edu.au/harvard-referencing

Grades

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

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

Submission of Assessment Tasks

Tutorial paper and research essay are to be submitted electronically via Turn It In on Moodle by 4pm on the submission date. Take care to either electronically attach a cover sheet and/or to tick the box confirming the assessment is your own work. If you have any problems submitting to Turn It In email Zora directly with the assessment attached and then upload the assignment via Turn It In as soon as possible. Your tutor may also request a hard copy version of your assessment for examination purposes (some teachers prefer to mark hard copies, others prefer electronic marking). In this case note: Assignments which are submitted to the School Assignment Box must have a properly completed School Assessment Coversheet, with the declaration signed and dated by hand. The Coversheet can be downloaded from https://hal.arts.unsw.edu.au/students/courses/course-outlines/. It is your responsibility to make a backup copy of the assignment prior to submission and retain it.

Assignments must be in hard copy to the School must be submitted before 4:00pm on the due date. Assignments received after this time will be marked as having been received late.

Late Submission of Assignments

The Arts and Social Sciences late submissions guidelines state the following:

- An assessed task is deemed late if it is submitted after the specified time and date as set out in the course Learning Management System (LMS).

- The late penalty is the loss of 3% of the total possible marks for the task for each day or part thereof the work is late.

- Work submitted 14 days after the due date will be marked and feedback provided but no mark will be recorded. If the work would have received a pass mark but the lateness and the work is a compulsory course component a student will be deemed to
have met that requirement. This does not apply to a task that is assessed but no mark is awarded.

- Work submitted **21 days after** the due date will not be accepted for marking or feedback and will receive no mark or grade. If the assessment task is a compulsory component of the course a student will automatically fail the course.

The Late Submissions Guidelines can be found in full at: https://www.arts.unsw.edu.au/current-students/academic-information/Protocols-Guidelines/

The penalty may not apply where students are able to provide documentary evidence of illness or serious misadventure. Time pressure resulting from undertaking assignments for other courses does not constitute an acceptable excuse for lateness.

### 7. Extension of Time for Submission of Assessment Tasks

The **Arts and Social Sciences Extension Guidelines** apply to all assessed tasks regardless of whether or not a grade is awarded, except the following:

1. any form of test/examination/assessed activity undertaken during regular class contact hours
2. any task specifically identified by the Course Authority (the academic in charge of the course) in the Course Outline or Learning Management System (LMS), for example, Moodle, as not available for extension requests.

The complete Arts and Social Sciences Extension Guidelines can be read [here](https://www.arts.unsw.edu.au/current-students/academic-information/Protocols-Guidelines/).

If you wish to request an extension for submission of an assessment task you need to do so via myUNSW using the **Special Consideration** section. You will need to submit documentary evidence in support of your request.

A student who missed an assessment activity held within class contact hours should apply for Special Consideration via myUNSW.

### 8. Attendance

The **Arts and Social Sciences Attendance Guidelines** state the following:

- A student is expected to attend **all** class contact hours for a face-to-face or blended course and complete all activities for a blended or fully online course.
- If a student is unable to attend all classes for a course due to timetable clashes, the student must complete the Faculty of Arts & Social Sciences Permitted Timetable Clash form (see information at Item 8 below). A student unable to attend lectures in a course conducted by the School of Education can apply for "Permission to Participate in Lectures Online".
- Where practical, a student’s attendance will be recorded. Individual course outlines/LMS will set out the conditions under which attendance will be measured.
- A student who arrives **more than 15 minutes late** may be penalised for non-attendance. If such a penalty is imposed, the student must be informed verbally at the end of class and advised in writing within 24 hours.
• If a student experiences illness, misadventure or other occurrence that makes absence from a class/activity unavoidable, or expects to be absent from a forthcoming class/activity, they should seek permission from the Course Authority, and where applicable, should be accompanied by an original or certified copy of a medical certificate or other form of appropriate evidence.

• Reserve members of the Australian Defence Force who require absences of more than two weeks due to full-time service may be provided an exemption. The student may also be permitted to discontinue enrolment without academic or financial penalty.

• If a Course Authority rejects a student’s request for absence from a class or activity the student must be advised in writing of the grounds for the rejection.

• A Course Authority may excuse a student from classes or activities for up to one month. However, they may assign additional and/or alternative tasks to ensure compliance.

• A Course Authority considering the granting of absence must be satisfied a student will still be able to meet the course’s learning outcomes and/or volume of learning.

• A student seeking approval to be absent for more than one month must apply in writing to the Dean and provide all original or certified supporting documentation.

• The Dean will only grant such a request after consultation with the Course Authority to ensure that measures can be organised that will allow the student to meet the course’s learning outcomes and volume of learning.

• **A student who attends less than 80% of the classes/activities and has not submitted appropriate supporting documentation to the Course Authority to explain their absence may be awarded a final grade of UF (Unsatisfactory Fail).**

• A student who has submitted the appropriate documentation but attends less than 66% of the classes/activities will be asked by the Course Authority to apply to discontinue the course without failure rather than be awarded a final grade of UF. The final decision as to whether a student can be withdrawn without fail is made by Student Administration and Records.

**Students who falsify their attendance or falsify attendance on behalf of another student will be dealt with under the Student Misconduct Policy.**

**9. Class Clash**

Students who are enrolled in an Arts and Social Sciences program (single or dual) and have an unavoidable timetable clash can apply for permissible timetable clash by completing an online application form. Students must meet the rules and conditions in order to apply for permissible clash. The rules and conditions can be accessed online in full at:

[https://www.arts.unsw.edu.au/media/FASSFile/Permissible_Clash_Rules.pdf](https://www.arts.unsw.edu.au/media/FASSFile/Permissible_Clash_Rules.pdf)

For students who are enrolled in a non-Arts and Social Sciences program, they must seek advice from their home faculty on permissible clash approval.

**10. Academic Honesty and Plagiarism**

Plagiarism is presenting someone else’s thoughts or work as your own. It can take many forms, from not having appropriate academic referencing to deliberate cheating.
In many cases plagiarism is the result of inexperience about academic conventions. The University has resources and information to assist you to avoid plagiarism.

The Learning Centre assists students with understanding academic integrity and how to not plagiarise. Information is available on their website: https://student.unsw.edu.au/plagiarism/. They also hold workshops and can help students one-on-one.

If plagiarism is found in your work when you are in first year, your lecturer will offer you assistance to improve your academic skills. They may ask you to look at some online resources, attend the Learning Centre, or sometimes resubmit your work with the problem fixed. However, more serious instances in first year, such as stealing another student’s work or paying someone to do your work, may be investigated under the Student Misconduct Procedures.

Repeated plagiarism (even in first year), plagiarism after first year, or serious instances, may also be investigated under the Student Misconduct Procedures. The penalties under the procedures can include a reduction in marks, failing a course or for the most serious matters (like plagiarism in an Honours thesis) or even suspension from the university. The Student Misconduct Procedures are available here: http://www.gs.unsw.edu.au/policy/documents/studentmisconductprocedures.pdf

### 11. Course Resources

**Textbook Details**

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

**Journals – accessible via Library catalogue/databases – log in with UNSW ID**

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

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

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


Sue Morgan (ed.), *The Feminist History Reader*, London and New York, 2006 [High Use]


**Websites**

Internet Women's History Sourcebook
http://www.fordham.edu/halsall/women/womensbook.html

Diotima: Materials for the Study of Women and Gender in the Ancient World:
http://www.stoa.org/diota*

Early Modern Women Database:

Monastic Matrix: A Scholarly Resource for the Study of Women's Religious Communities from 400-1600 CE:
http://monasticmatrix.usc.edu/

On-line guides to other websites:
Women's History Resources:
http://www.library.wisc.edu/libraries/WomensStudies/hist.htm

World Wide Web Virtual Library: Women's History:
http://www.iisg.nl/~womhist/vivalink.html

On-line indexes to serials and essays:
ViVa: A Bibliography of Women's History in Historical and Women's Studies Journals:
http://www.iisg.nl/~womhist/vivabout.html

Feminae: Medieval Women and Gender Index:

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**12. Course Evaluation and Development**

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

**13. Student Support**

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

**14. Grievances and other information**

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://student.unsw.edu.au/complaints

myUNSW

myUNSW is the online access point for UNSW services and information, integrating online services for applicants, commencing and 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

OHS

UNSW's Occupational Health and Safety Policy requires each person to work safely and responsibly, in order to avoid personal injury and to protect the safety of others. For all matters relating to Occupational Health, Safety and environment, see https://www.ohs.unsw.edu.au/

Special Consideration

In cases where illness or other circumstances produce repeated or sustained absence, students should apply for Special Consideration as soon as possible. The application must be made via Online Services in myUNSW. Log into myUNSW and go to My Student Profile tab > My Student Services channel > Online Services > Special Consideration. Applications on the grounds of illness must be filled in by a medical practitioner. Further information is available at:
https://student.unsw.edu.au/special-consideration

Student Equity and Disabilities Unit

Students who have a disability that requires some adjustment in their learning and teaching environment are encouraged to discuss their study needs with the course convener prior to or at the commencement of the course, or with the Student Equity Officers (Disability) in the Student Equity and Disabilities Unit (9385 4734). Information for students with disabilities is available at: http://www.studentequity.unsw.edu.au/

Issues that can be discussed may include access to materials, signers or note-takers, the provision of services and additional examination and assessment arrangements. Early notification is essential to enable any necessary adjustments to be made.

15. 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’).
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. Apart from the textbook by Stearns, the key readings will be available via Moodle and the Library catalogue.

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.

The lectures and tutorials are linked: the Monday lectures give context to the tutorials for that week.

### Week One (27-31 July)
Lecture: Introduction
No tutorials

### Week Two Tutorials (3–7 Aug)
‘Gender’ & Gender History?
Lecture: Theories of Gender; Histories of Gender

This week will mostly be devoted to a general introduction and administration, 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 and how ‘gender history’ has developed.

#### Key Readings


There is also a longer (ie. original version of this article) that ideally you will read for tutorial paper questions for this week (also on Moodle). It is:


#### 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. How has gender analysis and/ or gender history evolved since the 1980s?

Further Readings (* means reading is accessible online via Library catalogue/ Google Scholar etc.)

Useful for gender history in particular:
Hoff, Joan. "Gender as a postmodern category of paralysis." Women's History Review 3, no. 2 (1994): 149-168. [Note: this article challenges Scott’s approach]* Marilyn Lake, ‘Women, Gender and History’, Australian Feminist Studies, nos 7 & 8 Summer 1988*
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*
Morgan, Sue (ed.), The Feminist History Reader, London and New York, 2006
Scott, Joan Wallach. "Gender: Still a useful category of analysis?." Diogenes57, no. 1 (2010): 7-14*
Special issue of American Historical Review on Joan Scott and her influence, Vol 113: 5, December 2008* - the essays on how her concept of gender has been useful or not to historians of China and Latin America is especially interesting.

What is gender/ gender analysis:
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
NB: RW Connell has been very prolific gender analyst – there are many relevant readings to be found via Library catalogue/ Google Scholar.
The concept of ‘patriarchy’ has been a constant in feminist thought, though theorisations of patriarchy are varied and the concept is much contested. ‘Patriarchy’ also has a historical emergence, sometimes conflated in world history with the emergence of civilisations. This week we read Stearns in tandem with the primary source from China, Ban Zhao’s ‘Instructions for Women’ to comprehend the cultural and historical specificities of civilisations and to consider the extent to which early civilisations were patriarchal.

Feminist theorisations of patriarchy are considered in two ways: historian of feminism Estelle B. Freedman considers the benefits and limitations of patriarchy as a feminist approach to understanding past and present societies. We also read a famous essay by the anthropologist Deniz Kandiyoti in which she advanced the term ‘patriarchal bargains’ as a way of discussing how women operate under the terms of patriarchy.

**Key Readings**

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


**Key Questions**

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

2. What does Ban Zhao’s ‘Instructions for Women’ reveal about the place of women in Chinese civilisation at this time? (eg. as part of the Confucian tradition)

3. What are the strengths and weaknesses of ‘patriarchy’ as a feminist explanation for women’s status across time and place? (NB Joan Scott is also useful for this question)

4. What is a ‘patriarchal bargain’ and how useful is this notion for understanding women’s lives in different contexts?

**Further Reading**


Q3: [take note of when articles were written, dialogue with other articles etc]
Kelly-Gadol, Joan. "The social relation of the sexes: methodological implications of women's history." Signs 1, no. 4 (1976): 809-823*

Q4:
Tip: to ascertain the influence of ‘patriarchal bargains’ as a concept, place the original article into Google Scholar and note the citations/ related articles etc.
Acker, Joan. "The problem with patriarchy." Sociology (1989): 235-240* [also relevant to Q3]
Acker, Joan. "Hierarchies, jobs, bodies: A theory of gendered organizations." Gender & society 4, no. 2 (1990): 139-158*

Week Four Tutorials (17–21 Aug)

Gender & Religion:
Case Study: Buddhism

Lectures: Gender in Religion: Buddhism; Judeo-Christian tradition.

NB: If you write your tutorial paper on Buddhism, you cannot do your essay on the same topic.

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. There are some parallels in Buddhism, with respect to gender constructs and male dominance of religious institutions; however, 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.

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

**Key Readings**

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


**Key Questions**

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

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

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

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

**Further Reading**

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

Brock, Rita Nakashima. Paula Cooey, 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* (Also for **Q3 and Q4**)


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, but 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.

This week we consider the extent to which 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 during the witch-hunts period. We also consider some of the different ways the witchcraze phenomenon has been interpreted by feminists.

**Key Readings**


**Key Questions**

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

2. **Discuss common myths and misunderstandings associated with the European witch-craze phenomenon.**

3. **Why and how have witches and witchhunts been an ongoing focus of feminist interest? (note different forms this interest has taken, eg. women’s history, radical feminism)**

4. **How and why does Purkiss argue the ‘Burning Times’ constitute feminist myth-making?**

**Further viewing:**
Donna Reed (director), *The Burning Times*, 1990 (can view on Kanopy via Library catalogue)

**Further Reading:**
There is a vast amount of scholarship on this topic, this is just a sample.

**On the witch-craze, in Europe and beyond, Q1 and Q2:**
[Note that the chapter by Merry E. Wiesner includes an annotated bibliography that would be good to consult for research essays on this topic]
Clark, Stuart. 'Inversion, Misrule and the Meaning of Witchcraft', *Past and Present*, vol. 87 (1980), pp. 98–127
Ehrenreich, Barbara, and Deirdre English. *Witches, midwives, and nurses: A history of women healers*. Feminist Press at CUNY, 2010 (also Q3)
Rowlands, Alison. "Witchcraft and Gender in Early Modern Europe." *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America* (2013): 449* [also Q3]
Week Six Tutorials (31 August-September 4)  
Islam and the Veil

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

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


Shakira Hussein ‘From Rescue Missions to Discipline: Post 9-11 Western Discourses on Muslim Women’, Australian Feminist Studies, 28:76, 2013, pp.144-154

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

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

4. How does Shakira Hussein account for recent western discourses that aim to ‘rescue’ or ‘discipline’ Muslim women?
5. Historically, what have been some of the arguments for and / against the veil?

Further Reading for essay question 6:


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 & 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


Haideh Moghissi, Feminism and Islamic Fundamentalism: the Limits of Postmodern Analysis, 1999


Nasir, Jamal J. The Status of Women under Islamic Law and under Modern Islamic Legislation, 1990

Scott, Joan Wallach. The politics of the veil. Princeton University Press, 2009*


Week Seven Tutorials (7-11 September)

Lectures: Gendering Nations/ Gendering Orientalism; Women in southeast Asia

Nations and nationalism are profoundly gendered – in real and symbolic terms – but gender analysis has often been missing from key histories and theories of nations. This week we consider gender and the nation from two different angles. Firstly, Nagel invites us to ponder nations and nationalism as ‘masculinist projects’ that exhibit ‘hegemonic masculinity’.

Secondly, Basu and Banerjee’s examination of masculininity and elite nationalism in colonial India help us understand the complex dynamics of gender, nationalism and imperialism.

Key Readings


NB: Chapter 7 of Stearns provides wider context for India.

**Key Questions**

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

2. According to Nagel, in what ways have the histories of manhood and nations/nationalism been intimately linked?

3. What is ‘hegemonic masculinity’ in relation to nations and nationalism?

4. Basu and Banerjee describe anti-colonial Bengali nationalism as a ‘project of recovery of manliness’. Why?

**Further Reading**

**General:**
Tamar Mayer (ed.), *Gender Ironies of Nationalism: Sexing the Nation*, London and New York, Routledge, 2000


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

**Essay question:** Using a comparative approach, assess the extent to which nations and/or nationalisms are ‘masculinist projects’. (You can focus exclusively on anti-colonial nationalism if you wish)


**Essay question:** 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.


Keddie, Nikki and Beth Baron (eds), *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, New Haven, Yale University Press, 1991


Johnson-Odim, Cheryl & Margaret Strobel (eds), *Expanding the Boundaries of Women's History: Essays on Women in the Third World*, Indiana University Press, 1992


Lewis, Reina & Sara Mills (eds), *Feminist Postcolonial Theory: A Reader*, Edinburgh University Press, 2003 (see article by Kandiyoti)


Roces, Mina, and Louise Edwards, eds. *Women's movements in Asia: feminisms and transnational activism*. Routledge, 2010 [essays cover a variety of countries/ regions, including Indonesia, the Philippines and China]* - whole book online via library catalogue.

**Week Eight (14-18 September)**

**Feminist challenges/ challenges to feminism**

Lecture: What is Feminism?/ Intersectionality

Since at least the 1990s, it has become best practice to refer to *feminisms* (plural) over generic ‘feminism’, which as many critics have pointed out takes as a given a white western female subject and as such can eradicate the complexity of feminist history and engagement. Behind this recognition of feminist diversity – be it ideological, geographical, temporal – is a longer history of challenges to feminism by women speaking from particular standpoints, eg. Aboriginal, African American, Third World, sometimes also as feminists, sometimes not. This week we read three influential challenges to western feminism, each of them written in the 1980s, a decade in which feminism purportedly grappled with ‘difference’.

We also consider what is arguably the most influential feminist theory of the last twenty years, ‘intersectionality’. Where did this term come from, what are its applications and how has it advanced feminist thought?

Useful background in Stearns, Chapter 11, 'New International Influences'.

**Key Readings:**


Recommended/ optional:
NB: This very influential article is often cited as the origin of 'intersectional' feminist praxis, though the origins and applications of the term 'intersectionality' have been disputed. It is long, but I recommend reading the sections in which Crenshaw addresses what 'intersectionality' entails.

Intersectionality in the media/ feminist blogosphere:
http://everydayfeminism.com/2015/01/why-our-feminism-must-be-intersectional/

Key Questions

1. What is feminism? Discuss in relation to Huggins, Hooks and Mohanty and more generally.
2. How is feminism's history presented in these three critiques?
3. What specific challenges did Huggins, Hooks and Mohanty present to feminism in the 1980s?
4. What is intersectionality? Answer in relation to critiques of feminism from the 1980s and via more recent examples.
5. In your view, how intersectional are contemporary feminisms?

Further Readings:
Essay Question: Taking Australia, the United States or the United Kingdom as a case study, consider the extent to which critiques of modern feminism as a white, middle-class project are valid.
OR 'What are the key strengths and limitations of 'intersectionality' as feminist theory and practice?'
Intersectionality:
General feminist histories/ transnational feminist histories:
Australia, # indicates wider application

United States:
For primary sources from Women’s Liberation era, note that you can access copies of *Ms.* and *off our backs* via library catalogue.

United Kingdom/ Britain:
NB: British Library have digitised the entire collection of the British Women’s Liberation magazine *Spare Rib*, a fantastic resource: [http://www.bl.uk/spare-rib](http://www.bl.uk/spare-rib)
Week Nine (21-25 September)
Trans and the ‘third gender’ concept

Lecture: Beyond Binaries: Trans/ Hijras and Gender in India.

‘Transgender’ is an umbrella term for people whose gender identity and/ or gender expression differs from what is typically associated with the sex they were born with at birth. There has been increasing awareness of transgender issues over the past decade, including popular histories and memoirs from the trans point of view. Some of these works draw on the ‘third gender’ concept to imbue trans with a history and to locate it historically. One high-profile example of ‘third gender’ are the hijras of India. This week we discuss the benefits and limitations of the ‘third gender’ concept in relation to trans and also the specific history and cultural context of hijras.

Here is a guide to terminology re: trans: http://www.glaad.org/reference/transgender

Key readings:

Key Questions:
1. According to Nanda, what sort of identity is hijra – sexual, gender, religious, all or some of the above?
2. What is ‘third gender’ – and what are the benefits and limits of this category?
3. What criticisms do Towle and Morgan make of popular uses of ‘third gender’ examples?
4. How does cross-cultural analysis enhance our understanding of trans and other gender categories?

Further reading:
Essay question: Account for the emergence and evolution of the term ‘transgender’. As part of your response, consider the extent to which ‘transgender’ is a western gender category.
See the journal _Transgender Studies Quarterly_, accessible via library catalogue, eg. Vol. I: 3, 2014: special issue 'Decolonising the Transgender imaginary'.


Mid semester break: Monday 28 September-Tuesday October 6.
NB: No lecture or tutorials in Week Ten due to public holiday Monday October 5.

**Week Eleven (12-16 October)**

**Throwing Like a Girl**

Lecture: Feminism, Philosophy and the Body

This week guest lecturer Joanne Faulkner introduces students to the rich field of feminist philosophy of the body and we read two of its most influential contributors, Iris Marion Young and Judith Butler. To help orient yourself to a field that at first encounter can seem a dense enterprise, this online essay provides good background:

http://plato.stanford.edu/entries/feminist-body/

**Key readings:**


**Key questions:**

1. According to Young, what does it mean to throw like a girl (compared to throwing like a boy?)
2. How does Young draw on Merleau-Ponty to develop a ‘phenomenology of feminine body comportment’?
3. What is ‘gender performativity’?
4. In the excerpt from Butler, how does she propose to consider the ‘materiality of the body’ to the performativity of gender?
5. How does Butler interrogate the sex/ gender distinction?

**Further Reading, ie. key texts should you wish to read more in this area.**
Week Twelve (19-23 October)

Post-gender?

Lecture: Post-gender/ Wrap up

Surprise readings! TBA

Key Questions:
1. What is post-gender, postgender, postgenderism?
2. What challenges have been presented to the gender order and gendered identities in recent years?
3. Consider a range of contemporary views on gender (eg. drawn from popular culture) – do they herald a post-gender world or does gender appear more salient than ever?

For example:
http://www.slate.com/blogs/lexicon_valley/2014/02/21/gender_facebook_now_has_56_categories_to_choose_from_including_cisgender.html