



Gender and Feminist Issues

SOCI 512

2019-2020 Term 2

Location: ANSO 203

Schedule: Wednesdays 9am-12pm

Professor: Sinikka Elliott

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Office hours: Wednesdays 1 to 3 and by appointment

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Acknowledgment: UBC's Point Grey Campus is located on the traditional, ancestral, and unceded territory of the xwməθkwəyəm (Musqueam) people. The land it is situated on has always been a place of learning for the Musqueam people, who for millennia have passed on their culture, history, and traditions from one generation to the next on this site.

Course Description: Focusing primarily on research conducted by North American sociologists and feminists, this course examines the social construction, organization, practices, and consequences of gender inequality, paying special attention to how intersections of race/ethnicity, class, and sexuality contribute to (and occasionally undercut) the power and privilege of masculinity over femininity. We will also focus on moments of resistance and change in gender arrangements. The course begins with an examination of key theories in the sociology of gender (Part I). We will then examine how these theories and others have been used to understand gendered processes (Part II). The texts I have chosen show how gender is reproduced (and resisted) on a variety of different levels simultaneously—as discourse, interaction rules, internalized needs, embodiment, and structural constraints—in various settings and social relations.

Course Objectives: The overall objectives of this course are:

- 1) to provide a forum for discussion of major theoretical analyses of and debates around the sociology of gender;
- 2) to explore research in the field of gender and feminist issues that uses, extends, and challenges these analytic frameworks; and
- 3) to evaluate and apply course readings in discussions and written work.

Required Books: The following books are required and are available for purchase at the campus bookstore. Other readings will be available on the course Canvas page.

1. Davis, Georgiann. 2015. *Contesting Intersex: The Dubious Diagnosis*. New York: New York University Press.
2. Meadow, Tey. 2018. *Trans Kids: Being Gendered in the Twenty-First Century*. Berkeley: University of California Press.
3. Collins, Patricia Hill. 2008. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. 2nd Edition. New York: Routledge Classics.

4. Kang, Miliann. 2010. *The Managed Hand: Race, Gender and the Body in Beauty Service Work*. Berkeley: University of California Press.
5. Hoang, Kimberly Kay. 2015. *Dealing in Desire: Asian Ascendancy, Western Decline, and the Hidden Currencies of Global Sex Work*. Berkeley: University of California Press.
6. Carrillo, Héctor. 2018. *Pathways of Desire: The Sexual Migration of Mexican Gay Men*. Chicago: University of Chicago Press.
7. Pfeffer, Carla A. 2017. *Queering Families: The Postmodern Partnerships of Cisgender Women and Transgender Men*. New York: Oxford University Press. (Will be available from the bookstore later in the term.)
8. TBD: I may add one additional required book at the end of the term.

Course Requirements: Students are required to attend all classes, to lead discussion on at least one occasion, to contribute weekly discussion questions, and to either turn in 10 weekly papers or a final paper. Course grades will be based on participation (10%), weekly discussion questions (20%), class facilitation (30%), and the major writing component (10 weekly papers *or* a final paper) (40%).

Class facilitation: Each week one or more students will lead class discussion. As we will have all done the reading(s), there is no need for the class facilitator(s) to summarize the reading(s) in detail. Instead, provide a brief overview to start the discussion. You may also bring in images and/or short video/audio clips that are relevant to the week's reading(s) and help to illustrate concepts and stimulate discussion. If you plan to use media, be sure to arrive early to set it up. The facilitator's task is also to synthesize (i.e., combine similar questions) and thematically organize the submitted discussion questions, adding your own discussion questions as necessary to encourage a thorough and interesting discussion, aiming for approximately 10-12 questions. In class, be prepared to keep the discussion moving and on topic. Check in with students who are not actively participating to encourage broad participation. The class facilitator(s) will prepare a handout to guide the discussion, synthesizing and organizing posted student questions (see below) along with their own. You should bring hard copies of the handout to class for all students and the professor or email the handout to me (Sinikka.elliott@ubc.ca) as a Word or PDF attachment **by no later than 8:30am on the day of class** so that I can make copies.

Discussion questions: Students will prepare 1-2 questions each week on the readings. These should be big idea questions that will spark meaningful classroom discussion. Questions must be posted to the appropriate discussion forum on Canvas **by no later than noon the day before class** (no hardcopy necessary). To reiterate, *your discussion questions are due weekly on Tuesdays by no later than 12pm*. The facilitator(s) will require your questions in order to prepare the handout: do not submit your questions late.

Major writing component: You have two options for completing the writing requirement of the course. You can opt to either 1) write weekly 2- to 3-page papers on the assigned reading(s) (10 in total) or 2) write a final 20-page paper. I provide more information about each option below.

1) **Weekly papers (10):** If you select this option, each week, you will prepare a two- to three-page summary and assessment of the assigned reading(s) for 10 classes. Use the following questions as a guide in preparing your weekly papers. Weekly papers should be uploaded to the course Canvas page by no later than each Wednesday at 8:50am.

1. What is the main argument of the reading(s)? In answering this, try to provide a “cocktail party version” of the reading(s). In other words, describe it as if you were at a party and asked a question about it by a non-academic. This is also great practice for describing your own work, as it requires a substantive, yet clear and concise, description. Quote only minimally, if at all, from the reading(s).
2. What are your critical assessments and questions? What implications does the reading(s) raise about the construction of gender identity/the reproduction of gender inequality/the consequences of gender differentiation, etc? How does this reading(s) relate to/challenge/build on other readings in the course? Anything exciting and new and/or missing/problematic in the reading(s)? How might the reading(s) inform your research agenda?

2) Final 20-page paper: For the final paper option, you will creatively and liberally draw from the course readings to demonstrate a sophisticated understanding of the sociology of gender, with particular attention to the intersections of race, class, and other socially-constructed axes of difference and inequality. The paper must incorporate a meaningful engagement with at least 5 to 7 assigned readings in the course. Students have three options for the final paper (see below). Students taking this option, are required meet with me to discuss plans for the final paper by no later than March 4th.

1) *a conceptual framework/literature review paper*: this paper should attempt to answer a theoretical question identified during the course using relevant course readings. This is not simply a literature review, but a synthesis of empirical research with a theoretical aim. This paper must make extensive use of the course material. Think of this paper as something that could be submitted for presentation at a conference or as a practice comprehensive exam.

2) *a research paper*: using data you have collected or are in the process of collecting (or secondary data), this paper will test or develop a theoretical argument related to gender. The paper must make extensive use of course material. You may link this project to your MA thesis, PhD dissertation, or other work in which you are engaged.

3) *a research proposal*: write a proposal for a project related to gender that you intend to pursue for your thesis or dissertation. Note: The proposal should be a new idea—not a revised version of a paper from another class—and must make extensive use of course material.

The final paper must be uploaded to Canvas on **Tuesday, April 14th by no later than 11:59pm**.

Class participation: This course is a discussion-based seminar which means attendance and active participation are essential and are expected in graduate-level courses at UBC. You should come to class prepared to discuss in a thoughtful and detailed manner the weekly readings and your classmates’ posted discussion questions. My goal is for this class to be a safe, communal space where we can all learn from one another and feel secure about discussing the complex, often deeply felt issues related to gender. Your participation grade will reflect the extent to which you are able to do this. The class participation component of your mark will be based on your attendance (20%), preparation (30%), and participation (50%).

University Policies

UBC provides resources to support student learning and to maintain healthy lifestyles but recognizes that sometimes crises arise and so there are additional resources to access including those for survivors of sexual violence. UBC values respect for the person and ideas of all members of the academic community. Harassment and discrimination are not tolerated nor is suppression of academic freedom. UBC provides appropriate accommodation for students with disabilities and for religious observances. UBC values academic honesty and students are expected to acknowledge the ideas generated by others and to uphold the highest academic standards in all of their actions.

Details of the policies and how to access support are available on [the UBC Senate website](#).

Class Policies

Attendance: Attendance is crucial to your success in graduate school. Students are expected to attend all scheduled classes and to complete all reading ahead of time. If your name appears on the course roster and you are not in class, you will be counted absent. Excused absences can only be secured in a limited number of situations and only with documentation.

Open Learning Environment: One way we can make sure this class is an environment in which everyone feels comfortable sharing their opinions is to treat one another with respect. At a minimum, respect entails active and intent listening and thoughtful and informed commentary. It means being reflexive about our positionality and viewpoints. You can respect someone and disagree with them, so respectful classroom interactions don't preclude active classroom debate and engagement.

Technology in the Classroom: I strongly urge that you take notes on paper, not on a laptop or other electronic device. **If you would like to use a laptop or other device in class, please come talk with me about this.** Although I agree with the argument that it is easier to type than to write, and many students prefer the organizational benefits of typing class notes, mounting evidence to date demonstrates that laptops and tablets reduce learning. Studies document lower levels of learning not just for the student using the laptop/tablet, but also for those around that individual. In other words, using a laptop in class harms your education as well as your classmates'. The classroom should be a place of learning and mindfulness; we all benefit when everyone is fully present to engage with ideas and with others. [Evidence](#) points to the best way to learn: write notes by hand and, ideally, later transfer those notes onto a computer (you can also take a picture of the notes with a smartphone or tablet so that you have an electronic copy, although this doesn't improve comprehension and retention the way typing up handwritten notes does). Please silence (*silent*, not vibrate mode) and put away all cell phones before the start of class.

Accommodations: The University accommodates students with disabilities who have registered with the Centre for Accessibility office. The University also provides accommodation to students whose religious obligations conflict with scheduled examinations or class attendance. If you will require accommodation on these grounds, please let me know in advance.

Mental Health: During your time in this course, if you encounter medical, emotional, or other personal problems that affect your attendance or academic performance, please notify me, as well as your Academic Advisor. Please refer to the UBC Calendar for a discussion of academic concession.

Early Alert Program: I participate in the Early Alert Program which helps me support students who are facing difficulties that are interfering with school. **If you are feeling stressed, please notify me** and indicate that you would like assistance. While I am not trained to help with personal problems, I can get you help from people who can assist you. Any information that they receive from you or me is strictly confidential and is in the interest of your academic success and wellbeing. For more information, please visit earlyalert.ubc.ca.

Canvas: You will find the syllabus, forums, assigned readings (other than books), and announcements here: www.canvas.ubc.ca

We will also use the course website throughout the term for posting discussion questions, uploading assignments, and accessing course readings.

Statement on Academic Integrity: I take cheating and plagiarism very seriously. All work that you turn in for grading must be your own prepared for this course. This means it is an independent and original creation by you. Purchasing or copying work from others constitutes academic dishonesty, this includes representing short passages of someone else's writing as your own. If you turn in a paper in this class that generously borrows from previous work **you** have done (such as papers you've turned in for other classes), you are also engaging in academic misconduct. **The work you submit in this course must be original work, written by you for this class.** I will deal with instances of academic dishonesty, should they occur, according to university policy. Please see the Code of Student Rights, Responsibilities, and Conduct for university policies on academic misconduct and academic dishonesty:
<http://www.calendar.ubc.ca/vancouver/index.cfm?tree=3,54,0,0>

Soci 512: Gender and Feminist Issues 2019-2020 Term 2 Weekly Topics and Readings

I. Theorizing Gender

January 8: Welcome! Introduction and overview

Reading

Required

- The course syllabus (this document)

Further reading (optional)

- **Jemima Repo.** 2013. The Biopolitical Birth of Gender: Social Control, Hermaphroditism, and the New Sexual Apparatus. *Alternatives: Global, Local, Political* 38(3): 228-244.

January 15: Gender and structure (Gender structure theory)

We begin by examining gender structure theory which argues that any study of gender must examine gender at the individual, interactional, and institutional levels. Risman and Davis also offer a helpful overview of the history of Western sociological theorizing around gender.

Contesting Intersex alerts us to the linkages between sex, gender, and sexuality, such as the ways gender is deployed to discipline bodies that deviate from a binary view of two and only two sexes. In the (not so distant) past, gender scholars often created a neat distinction between sex and gender: sex is biological, gender is socially constructed. Today, gender scholars view this explanation, and the concomitant nature versus nurture debates it was part of, as a false dichotomy. Davis' research underscores the social construction of both sex and gender (and their linkages with sexuality). As you complete this week's readings, consider the argument that sex and gender are both socially constructed. What evidence is there for it and what are the implications of it?

Reading

Required

- **Barbara J. Risman and Georgianne Davis.** 2013. From Sex Roles to Gender Structure. *Current Sociology Review* 61(5-6):733–755.
- **Georgiann Davis.** 2015. *Contesting Intersex: The Dubious Diagnosis*. New York: New York University Press.

Further reading (optional)

- **Barbara J. Risman.** 2004. Gender as a Social Structure: Theory Wrestling with Activism. *Gender & Society* 18:429-50.
- **Michela Musto.** 2014. Athletes in the Pool, Girls and Boys on Deck: The Contextual Construction of Gender in Coed Youth Swimming. *Gender & Society* 28(3):359-380.

January 22: Gender and interaction (Ethnomethodology)

The ethnomethodological perspective views gender as a situated accomplishment. In this view, gender is not something people are, but something people *do*. West and Zimmerman, in their now famous 1987 article "Doing Gender", argue that gender is constructed through ritualized performances and face-to-face interactions. Individuals are held accountable by others for their conduct in relation to situational and normative expectations of masculinity and femininity, according to this perspective. Meadow's research with transgender children challenges the idea that people only do gender to avoid negative assessment. Meadow (2018:225) argues that gender scholars must attend to "the intricate social pleasures" of gender. What's at stake in the growing multiplicity of gender identities and the increasing political and social importance of gendered social forms? The theory of doing gender has been widely embraced by sociologists: West and Zimmerman's article is one of the most cited articles in sociology. As you complete this week's readings, consider the appeal of the doing gender perspective. Why has it been so popular?

Reading

Required

- **Candace West and Don H. Zimmerman.** 1987. Doing Gender. *Gender & Society* 1(2): 125-51.
- **Tey Meadow.** 2018. *Trans Kids: Being Gendered in the Twenty-First Century*. Berkeley: University of California Press.

Further reading (optional)

- **Raewyn Connell.** 2012. Transsexual Women and Feminist Thought: Toward New Understanding and New Politics. *Signs* 37(4):857-881.
- **Kristen Schilt and Laurel Westbrook.** 2009. Doing Gender, Doing Heteronormativity: “Gender Normals”, Transgender People, and the Social Maintenance of Heterosexuality. *Gender & Society* 23(4):440-464.
- **Candace West and Don H. Zimmerman.** 2009. Accounting for Doing Gender. *Gender & Society* 23(1):112-122.
- **Francine M. Deutsch.** 2007. Undoing Gender. *Gender & Society* 21:106-27.
- **Jocelyn A. Hollander.** 2013. “I Demand More of People”: Accountability, Interaction, and Gender Change. *Gender & Society* 27:5-29.

January 29: Black feminist theory (Intersectionality)

According to intersectionality theory, gender cannot be analyzed apart from other socially-constructed categories of difference and inequality: race, ethnicity, class, sexuality, nationality, age, (dis)ability, and so on. In *Black Feminist Thought*, Collins introduces the concept of the matrix of domination: people’s experiences and standpoints are shaped by intersecting axes of difference and inequalities. Black feminist theory fits within the umbrella of standpoint theory but, as you complete this week’s readings, notice how Collins refuses to definitively define a standpoint but rather points to the forces that might shape one (particularly sociohistorical forces) and consistently highlights tension, contradictions, and the multiplicity of experiences and beliefs among Black women. Integral to Black feminist theory is the rejection of either/or binary thinking and an acceptance of the both/and conceptual model. Collins uses an intersectional lens to argue there are neither absolute oppressors nor pure victims, for example. Collins also argues that there is a dialectical relationship between structure and agency. For instance, oppressive conditions can lead marginalized individuals to develop a critical consciousness that sparks resistance and leads to transformation. As the embrace of the translated version of the book in countries such as South Korea attest, *Black Feminist Thought* can be used by a wide range of scholars to study a wide range of groups. What would it mean to apply this theory to your research?

Reading

Required

- **Patricia Hill Collins.** 2015. Intersectionality’s Definitional Dilemma. *Annual Review of Sociology* 41: 1-20.
- **Patricia Hill Collins.** 2008. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. 2nd Edition. New York: Routledge Classics. (okay to skim chapters 5, 7, and 9)

Further reading (optional)

- **Hae Yeon Choo and Myra Marx Ferree.** 2010. Practicing Intersectionality in Sociological Research: A Critical Analysis of Inclusions, Interactions, and Institutions in the Study of Inequalities. *Sociological Theory* 28(2):129-149.
- **Sandra Harding.** 2009. Standpoint Theories: Productively Controversial. *Hypatia* 24(4):192-200.
- **Evelyn Nakano Glenn.** 1992. From Servitude to Service Work: Historical Continuities in the Racial Division of Paid Reproductive Labor. *Signs* 18(1):1-43.
- **Sherene H. Razack.** 2007. The “Sharia Law Debate” in Ontario: The Modernity/Premodernity Distinction in Legal Efforts to Protect Women from Culture. *Feminist Legal Studies* 15(1):3-32.
- **Maria Lugones.** 2010. Toward a Decolonial Feminism. *Hypatia* 25(4):742-759.
- **Enobong Branch.** 2011. *Opportunity Denied: Limiting Black Women to Devalued Work.* New Brunswick, NJ: Rutgers University Press.

February 5: Gender and cognition (Social psychology)

According to the social psychological perspective, gender status beliefs circulate widely and shape how people view and treat self and others. These beliefs associate men with culturally-valued characteristics, granting them greater status, power, and privilege relative to women, even in settings that do not seem to favour men. Thus, as Ridgeway (2009:148) argues, “we frame and are framed by gender literally before we know it.” A criticism of this theory is that it does not illuminate the processes in specific contexts that produce, evoke, challenge, or undermine gender status beliefs, nor does it attend to how gender intersects with other categories of difference and inequality. Building on the theory, Musto shows how gendered and racialized school processes inform middle-school students’ gender status beliefs about intelligence. Sweet shows how gender stereotypes and power-laden intimate relationships facilitate gaslighting—strategies of psychological manipulation abusive people use to distort others’ sense of self and reality. If gender inequality is upheld by gender status beliefs, where do these beliefs originate from and how does social change come about?

Reading

Required

- **Cecilia L. Ridgeway and Shelley J. Correll.** 2004. Unpacking the Gender System: A Theoretical Perspective on Gender Beliefs and Social Relations. *Gender & Society* 18(4):510-531.
- **Cecilia L. Ridgeway.** 2009. Framed Before We Know It: How Gender Shapes Social Relations. *Gender & Society* 23(2):145-60.
- **Michela Musto.** 2019. Brilliant or Bad: The Gendered Social Construction of Exceptionalism in Early Adolescence. *American Sociological Review* 84(3):369 – 393.
- **Paige Sweet.** 2019. The Sociology of Gaslighting. *American Sociological Review* 84(5):851-875.

Further reading (optional)

- **Cecilia L. Ridgeway.** 2011. *Framed by Gender: How Gender Inequality Persists in the Modern World.* Oxford University Press.
- **Paige Sweet.** 2017. Chronic Victims, Risky Women: Domestic Violence Advocacy and the Medicalization of Abuse. *Signs* 41(1):81-106.

February 12: Gender and internalization (Psychoanalytic object-relations theory)

What are the origins of gender status beliefs and what accounts for their persistence? Feminist psychoanalytic object-relations theory argues that the organization of a society creates gendered beings with particular unconscious needs and capacities who in turn recreate this societal-level organization. The theory focuses on the Western public/private split (i.e., separate spheres of work and home) as key to the reproduction of gender inequality. A theory of gendered selves and gender socialization that includes psychoanalytic theory requires gender scholars to go beyond the rational, cognitive realm to consider the affective, embodied arena, including desires, fears, and inner conflicts. This theory has helped to identify and analyze the contradictory emotions of gender, such as the complex mix of fear, loathing, and desire around femininity in Western societies. At the same time, the theory has many detractors, as Williams discusses. Sullivan uses psychoanalytic theory to argue that children of lesbian families have a smoother psychosexual development process than children of heterosexual families because their bonds with parents are not determined by biological parenthood but instead by shared caregiving. Building on Williams' research on men who do so-called women's work, Harvey Wingfield argues that African-American men nurses do not distance themselves from feminized carework and that efforts to undo gender inequality cannot be pursued outside of efforts to challenge and dismantle racial inequality. Taken together, these findings suggest that the processes identified by feminist psychoanalytic theory may be gendered, racialized, and sexualized. What is gained and what's at stake in incorporating the operations of the psyche into gender research?

Reading

Required

- **Christine Williams.** 1993. Psychoanalytic Theory and the Sociology of Gender. Pp. 131-150 in *Theory on Gender, Feminism on Theory* edited by Paula England. Aldine de Gruyter.
- **Maureen Sullivan.** 2004. *The Family of Woman: Lesbian Mothers, their Children, and the Undoing of Gender*. Chapter 3. Berkeley: University of California Press.
- **Adia Harvey Wingfield.** 2009. Racializing the Glass Escalator: Reconsidering Men's Experiences with Women's Work. *Gender & Society* 23(1):5-26.

Further reading (optional)

- **Gayle Rubin.** 1975. The Traffic in Women. Notes on the "Political Economy" of Sex. Pp. 157-210 in *Toward an Anthropology of Women* edited by Rayna R. Reiter. New York: Monthly Review Press.
- **Maureen Sullivan.** 2004. *The Family of Woman: Lesbian Mothers, their Children, and the Undoing of Gender*. Berkeley: University of California Press.

February 19: MIDTERM BREAK (no class)

February 26: Gender order: Power, production, cathexis, and symbolism (Gender relations theory)

According to the gender relations perspective, masculinity and femininity only have meaning in relation to one another, with masculinity associated with domination and femininity with subordination. Connell draws on psychoanalysis, doing gender, and structuralist accounts of

gender to argue that there are also relations of alliance, domination, and subordination *within* the category of masculinity. Hegemonic masculinity is the version of masculinity that is culturally dominant at any given time and place. Because femininity is in a position of subordination relative to masculinity, it cannot be hegemonic, Connell argues. Schippers critiques and extends Connell's theory in order to disentangle masculinity from the behaviours of boys and men (and femininity from that of girls and women) and to situate femininity in gender hegemony alongside masculinity, allowing for multiple configurations of femininity. Some research in the gender relations framework, particularly on the division of household labour, conflates gender relations with heterosexual relations. In contrast, Moore's study of Black lesbian couples reveals how same-sex couples negotiate and produce differences in status and power through meanings about motherhood, household authority, and financial allocation that are inflected by gender and race. As you complete this week's readings, consider the following: (How) Does a theory of multiple configurations of masculinity and femininity provide gender scholars with greater analytic traction? Can it lead to an array of gender typologies and detract from the core issue of male dominance?

Reading

Required

- **Raewyn Connell.** 2005. *Masculinities*. Chapter 3. Berkeley: University of California Press.
- **Raewyn Connell and Michael Messerschmidt.** 2005. Hegemonic Masculinity: Rethinking the Concept. *Gender & Society* 19(6):829-859.
- **Mimi Schippers.** 2007. Recovering the Feminine Other: Masculinity, Femininity, and Gender Hegemony. *Theory and Society* 36(1):85-102.
- **Mignon R. Moore.** 2008. Gendered Power Relations among Women: A Study of Household Decision-Making in Lesbian Stepfamilies. *American Sociological Review* 73(2):335-356.

Further reading (optional)

- **Jennifer Utrata.** 2019. Invisible Labor and Women's Double Binds: Collusive Femininity and Masculine Drinking in Russia. *Gender & Society* 33(6):911-934.
- **Raewyn Connell.** 2005. *Masculinities*. 2nd Edition. Berkeley: University of California Press.
- **C. J. Pascoe.** 2007. *Dude, You're a Fag: Masculinity and Sexuality in High School*. Berkeley: University of California Press.

Reminder: Students taking the final paper option should meet with me by no later than March 4th to discuss plans for the paper.

March 4: Gender and organizations (Gendered organizations theory/Inequality regimes)

Gender scholars have long sought to understand how organizational practices result in gender unequal outcomes and how individuals make gendered decisions about whether, and how, to navigate organizational contexts. Work organizations have been a primary site where scholars have investigated these questions in an attempt to explain gender differences in occupations, pay, and prestige. More recently, this body of research has also begun to address how organizations are not simply gendered but also racialized, classed, and sexualized. What Acker calls

“inequality regimes” lead to multiple systemic disparities in the treatment of individuals in organizations. What are the mechanisms by which inequalities are embedded in and produced through organizations? How can these mechanisms be challenged and changed?

Reading

Required

- **Joan Acker.** 2006. Inequality Regimes: Gender, Class, and Race in Organizations. *Gender & Society* 20(4):441-464.
- **Patricia Yancey Martin.** 2003. “Said and Done” Versus “Saying and Doing”: Gendering Practices, Practicing Gender at Work. *Gender & Society* 17(3):342-366.
- **Jennifer Berdahl, Marianne Cooper, Peter Glick, Robert W. Livingstone, and Joan C. Williams.** 2018. Work as a Masculinity Contest. *Journal of Social Issues* 74(3):422-448.
- **Candace Miller and Josipa Roksa.** 2020. Balancing Research and Service in Academia: Gender, Race, and Laboratory Tasks. *Gender & Society* 34(1):131-152.

Further reading (optional)

- **Joan Acker.** 2012. Gendered Organizations and Intersectionality: Problems and Possibilities. *Equality, Diversity and Inclusion: An International Journal* 31(3):214-224.
- **Christine L. Williams, Chandra Muller, and Kristine Kilanski.** 2012. Gendered Organizations in the New Economy. *Gender & Society* 26(4):549-573.
- **Joan Acker.** 1992. From Sex Roles to Gendered Institutions. *Contemporary Sociology* 21(5):565-569.
- **Patricia Yancey Martin.** 2013. Sociologists for Women in Society: A Feminist Bureaucracy? *Gender & Society* 27(3):281-293.
- **Natasha Quadlin.** 2018. The Mark of a Woman’s Record: Gender and Academic Performance in Hiring. *American Sociological Review* 83(2):331-360.
- **Kirsten Dellinger and Christine L. Williams.** 2002. The Locker Room and the Dorm Room: The Cultural Context of Sexual Harassment in Two Magazine Publishing Organizations. *Social Problems* 49(2):242-257.

II: (Further) Interrogating Gender in Contemporary Contexts

March 11: Gender and embodiment

There have long been debates among feminists and gender scholars about beauty and body modification practices: Are feminine beauty practices oppressive and a symptom and cause of gender inequality or can they be sites of creativity and resistance? Drawing on an ethnography of a spectrum of Korean-owned nail salons in New York, Kang takes a third way, navigating through these two perspectives to argue that gender is the modality in which race and class is lived. Kang locates her theoretical approach not in the gender socialization and oppressive culture framework but rather as a structuralist, examining 1) the expansion of the global service economy, 2) increases in women’s employment, 3) flows of feminized migrant labor, and 4) race and class inequalities. She argues that women’s bodies are central to all of these processes, both as tools and targets of what she terms “body labor”, building on Arlie Hochschild’s concept of emotional labor in service industries. Kang shows how the racialized and gendered logic of the

workplace impeded good working relationships between workers and customers at the various nail salons, but also suggests there are transformative moments and possibilities. Kang's solutions mostly revolve around the manicuring profession. Can justice, equality, and democracy be synonymous with shopping? Can customers rewrite service interaction scripts to be more egalitarian, as Kang suggests?

Reading

Required

- **Miliann Kang.** 2010. *The Managed Hand: Race, Gender and the Body in Beauty Service Work*. Berkeley: University of California Press.

Further reading (optional)

- **Susan Bordo.** 2004. *Unbearable Weight: Feminism, Western Culture, and the Body*, Tenth Anniversary Edition. University of California Press.
- **Karin A. Martin.** 2003. Giving Birth Like a Girl. *Gender & Society* 17(1):54-72.
- **Kate Cairns and Josée Johnston.** 2015. Choosing Health: Embodied Neoliberalism, Postfeminism, and the "Do-Diet." *Theory and Society* 44 (2): 153-175.
- **Lynn S. Chancer.** 1998. *Reconcilable Differences: Confronting Beauty, Pornography, and the Future of Feminism*. Berkeley: University of California Press.

March 18: Gender and the economy

Prior research on global sex work has focused largely on gender, Western dominance, and whether sex workers are empowered or exploited. Hoang upends these frameworks. Hoang argues that (and shows how) women play key roles in the local and global economy through an ethnography of four types of hostess bars in Ho Chi Minh City, part of Vietnam's sex industry. Spanning multiple years and encompassing the 2008 global financial crisis, in which Asian currencies rose while Western economies crashed, Hoang's (2015:25) research focuses on the perspectives of the bars' male clients, the women in management positions in the bars, and the hostesses seeking economic mobility and making "shrewd deals...to fulfill global fantasies." The book offers insight into the intricate and embodied performances of masculinity and femininity within racialized, classed, and internationalized settings. How does the book challenge conventional understandings of masculinity and femininity as well as structure and agency?

Reading

Required

- **Kimberly Kay Hoang.** 2015. *Dealing in Desire: Asian Ascendancy, Western Decline, and the Hidden Currencies of Global Sex Work*. Berkeley: University of California Press.

Further reading (optional)

- **Susila Gurusami.** 2017. Working for Redemption: Formerly Incarcerated Black Women and Punishment in the Labor Market. *Gender & Society* 31(4):433-456.
- **Smitha Radhakrishnan.** 2017. Empowerment, Declined: Paradoxes of Microfinance and Gendered Subjectivity in Urban India. *Signs* 44(1):83-105.
- **Vrushali Patil.** 2011. Transnational Feminism in Sociology: Articulations, Agendas, Debates. *Sociology Compass* 5(7):540-550.

March 25: Gender, sexuality and migration

Drawing on symbolic interactionism, particularly Gagnon and Simon's concept of sexual scripts, Bourdieusian approach, and postcolonial theory, Carrillo traces the sexual migration of Mexican gay men. The book follows the stories of the men both before and after migration to the U.S. and involves interviews with Mexican gay men as well as U.S.-born Latino and white gay men. Carrillo challenges assumptions that sexual discourses only flow from the West to the Global South and considers Mexican men's agency in relationships with U.S.-born men. The book also calls for the importance of sexuality in the transnational relocation of gay men. Drawing on transnationalism, race, and empire theories, Patil critiques Judith Butler's concept of the heterosexual matrix as a universal form existing across time and space. In what other ways might gender and sexuality matter for migration and integration?

Reading

Required

- **Héctor Carrillo.** 2018. *Pathways of Desire: The Sexual Migration of Mexican Gay Men.* Chicago: University of Chicago Press.
- **Vrushali Patil.** 2018. The Heterosexual Matrix as Imperial Effect. *Sociological Theory* 36(1):1-26.

Further reading (optional)

- **Joyti Puri** with **Niharika Banerjea, Leta Hong Fincher, Daniela Jauk, Kristen Leng, Nancy Naples, Christina Owens, and Evren Savci.** N.D. Working Paper on Transnational Sexualities. Crossing Boundaries, Workshopping Sexualities.
- **Gina Marie Longo.** 2018. Keeping It in “the Family”: How Gender Norms Shape U.S. Marriage Migration Politics. *Gender & Society* 32(4):469-492.
- **Gloria González-López.** 2005. *Erotic Journeys: Mexican Immigrants and their Sex Lives.* Berkeley: University of California Press.

April 1: Gender and family

Through in-depth interviews, Pfeffer offers insight into the identities and interactions of cisgender women in intimate relationships with transgender men. The book provides an overview of transgender lives and scholarship and delves deep into the experiences of cisgender partners of transgender men. It broadens understandings of intimacy, gender, sexuality, and family and offers a model of queer scholarship that resists binaries like normative or counternormative, conformist or revolutionary. Not everyone wants to be read as gender normative. For instance, some of the women talk about modifying their appearance after their partners begin to be fully recognized as men in order to avoid having others read them as boring, non-radical, straight women. In other words, as Pfeffer puts it, in order to avoid their own misrecognition. But in some instances, their partners want their relationships to be read as straight and want their partners to support their masculine identities through a feminine presentation of self. As you're reading the book, think about how people may engage in “gender work” on behalf of others, even as that gender work can profoundly challenge or even destabilize their own sense of who they are.

Reading*Required*

- **Carla A. Pfeffer.** 2017. *Queering Families: The Postmodern Partnerships of Cisgender Women and Transgender Men.* New York: Oxford University Press.

Further reading (optional)

- **Emily Kane.** 2012. *The Gender Trap: Parents and the Pitfalls of Raising Boys and Girls.* New York: New York University Press.
- **Angela Frederick.** 2017. Risky Mothers and the Normalcy Project: Women with Disabilities Negotiate Scientific Motherhood. *Gender & Society* 31(1):74-95.

April 8: Final class meeting

Readings TBD