The International Political Economy of Women

Objectives

- To understand the roles women play in world society as producers, reproducers, agents of cultural continuity and change, and to render women "visible" in international and national affairs.
- To explore in greater depth women's choices about education, family, and work in the developing world.
- To investigate transnational issues directly concerning women's lives, and the objectification and subordination of women that often results.
- To discuss the dynamics of change in women's lives and in their societies, including the dynamics of religious beliefs, and to learn about programs for change that already exist.

The Department of Political Science has developed a list of objectives for the departmental curriculum; these may be found at https://www.learningoutcomes.byu.edu.

Texts and Reading Materials

- **Sex and World Peace**, by Valerie Hudson, Bonnie Ballif-Spanvill, Mary Caprioli, Chad Emmett; Columbia University Press, 2012; (Hardcover, Buy online or bookstore)
- **Half the Sky** by Nicholas Kristof and Sheryl WuDunn (Paperback; Buy online or at bookstore.)
- **The Politics of Breastfeeding** by Gabrielle Palmer, 2nd edition. (Buy online or at bookstore)
- **Women in Eternity, Women of Zion** by Alma Don Sorensen and Valerie Hudson (Buy online or at bookstore.)
- The Reading Bibliography is posted on Learning Suite, and this will include assignments from books on reserve, the books you have bought, and all of the electronic reading assignments.
- New York Times: To access all the New York Times articles in the bibliography, you will need to purchase a subscription, which will cost you $2.50 per week. Go to http://homedelivery.nytimes.com/HDS/StudentHome.do?mode=studHome and please sign up. This is a requirement of the course.
Structure of the Class and Grading
There will be a written midterm examination and an oral final examination. You will write five short (minimum 5 pages long) papers over the course of the semester (I will assign 6). I will drop the lowest grade you receive on these papers. See attached assignment sheet for details. Chronically late arrivers and chronically early leavers will find their grades reduced. Law of Mercy pertains to those that do 20 points higher on final than on midterm.

Film Log 10%
Midterm Exam 15%
Final Examination 25%
Papers 50%  (write five, drop lowest grade)

Film Log Assignment

You will see eighteen films this semester outside of class time. Please The Film Guide for more information about each film: this guide is posted on Learning Suite. To assess whether you have seen the films, to discover what you learned from the films, and to give you a written record to help you with the paper assignments and the tests, I want you to keep a film log. You do not have to write entries for the films we see in class. This is what you should do:

* Take notes on your laptop, or buy a small notebook. Take notes when you go to see the films. Note the day and the title of the film at the top of the page. Use separate pages for separate films. You will have two entries for each film:

* #1, For each film, list three things you found noteworthy. These could be things you didn't know before, excellent examples of concepts we have discussed in class, or puzzles raised in your mind by the film's material.

* #2, After these three things, give me your personal reaction to the film, using at least three sentences to do so.

* Feel free to write more, but do not write less than instructed.

Grading: You will be graded on comprehensiveness and effort. That is, points will be lost if you failed to see a film. However, even if you saw a film, some points may be lost if the notes are seriously trivial or if the entry is incomplete according to the instructions given above. Here is the grading breakdown:

Film Log is 10% of your final grade.
Deduct 6.25 points for every film not seen
Deduct 4 points if film is seen, but entry is incomplete or is trivial.
Example of a trivial entry: I didn't know they wore saris in Bangladesh! I thought they only wore them in India.

Due dates: You will turn the log in the class day after the midterm (which day will be February 19) to Prof. Hudson. It will be returned to you the next class period. Then you will turn the log in again the day of the final exam.

Class Schedule

PART I: Overview of the Situation and Role of Women in the World: 3 days
Readings: Please read the Part I readings as explicated in your Bibliography; also look over the World’s Women 2010 Statistical Annex and the World Economic Forum’s Gender Gap Analysis both of which can be found on Learning Suite. Take a moment to examine the features of the WomanStats Database, found at http://www.womanstats.org.

January 8: Day 1) Introduction to the Course
Films: In class, you will see the film Gender Matters

January 10: Day 2) Overview of the Situation of Women, with a Gospel Perspective

January 15: Day 3) Conceptualizing the Roles of Women

PART II: Women and Development: 4 days
Readings: Please read the Part II readings as explicated in your Bibliography.
Films: Outside of class, you will see Man-Made Famine and Water for Tounoumasse (see film schedule posted on Learning Suite).

January 17: Day 1) What is development? How are women involved, but why are they often invisible?

January 22: Day 2) Strategic and Practical Needs

January 24: Day 3) Progress in Including Women in the Development Picture; Also, Seeing How Macroeconomic Policies Affect the Situation of Women In class, you will see the film Dry Days at Dobbagunta.

January 29: Day 4): The Special Place of Literacy and Education;
PART III: Women and Security, Both at the Micro and Macro Levels: 5 days
Readings: Please read the Part III readings as explicated in your Bibliography; the material has been grouped in the order we will discuss them.
Films: Outside of class, you will see Women in War, Parts 1 and 2, and then choose to see one of the following two films: Rape: A Crime of War OR Fifty Years of Silence then watch two of the “Women, War and Peace” series.

January 31: Day 1) Conceptualizing the Relationship Between Women and Security

February 5: Day 2) Alternative Conceptions of Security

February 7: Day 3) The Mobilization of Women in Nationalist Causes

February 12: Day 4) Women as Leaders
Films: In class, you will see Women World Leaders

MIDTERM EXAM: February 13, 14, 15 (late day) in Testing Center

PART IV: Body, Household, and Society: 6 days
Readings: Please read the Part IV readings, however, please note that IV-A should be read after IV-B and IV-C (sorry about that!), and we will also read some of the Part V Readings (sections V-A, V-B, and V-C). The overlap in these readings stems from the usual team-taught nature of the class.

February 19 is Monday Instruction

February 21: Day 2) Politics, Power, and Law in a Woman’s Life (Bowen)

February 26: Day 3) Women’s Health Issues

February 28: Day 5) Reproductive Health Issues, Including Population Control

March 5 and 7: Days 5 and 6) Girls’ Health, Including Early Marriage, Infanticide and FGM (perhaps we will see excerpts from Fire Eyes in class.)
PART V: Three Case Studies of Transnational Issues Concerning Women: 5 days
Readings: Please read the rest of the Part V readings that you did not read for Part IV, as noted above. The material is arranged in subfolders in the approximate order in which we will discuss it.

March 12 and part of 14: Days 1 and 2A) Sex Trafficking
Films: In class you will see *Girl for Sale*

March 14 and 19: Days 2A and 3) Women’s Work in the New Globalized Economy
Films: In class you will see *Behind the Smile*

March 21 and 26: Days 4 and 5) In-Depth Case Study: Breastfeeding as a Transnational Issue
Films: There will be some slides and short films shown in class.

PART VI: The Dynamics of Change: 6 days
Readings: Please read the Part VI readings as explicated in your Bibliography; the material is arranged in subfolders, but again we have some legacy of previous classes in the ordering: Read VI-A articles and VI-C articles concerning non-LDS religions first; then read the rest of VI-A and also VI-B second; then read VI-C articles concerning the LDS religion last. Sorry about that!
Films: Outside of class, you will see *The Veiled Revolution, Not Without My Veil, Ladies of the Lake, Full Circle*, and *Changing Paths*.

March 28: Day 1) Intersections of Religion and Culture: Women’s Dress, Women’s Piety, Men’s Righteousness

April 2: Day 2) Understanding Change: Positive Change and Unintended Negative Consequences

April 4: Day 3) Women and Religious Reform

April 9 and 11: Days 4 and 5) Our Religion

April 16: Day 6) Concluding Day of the Course: Summary and Exhortations!

FINAL EXAM: Wednesday, 24 April 11 am - 2 pm. Oral final examination.
PAPER ASSIGNMENT

I will assign 6 papers. You will write 5 short papers choosing among each of the six sections of the syllabus (you may choose to write 6 papers). Each paper will be at least 5 pages long, not counting bibliography and endnotes. No title page is necessary if name and paper topic (including question being written on is at top of page). Five pages means longer than 4 and one-half pages! You may, of course, write papers longer than 5 pages.

I will drop your lowest score of the papers (count 4 paper scores for your grade).

I will ask you to choose a question to address in your paper from a list of questions pertinent to each section. That list begins on the next page. You may also write on a related topic that has been formally approved by the professor. Once you have your question, I expect you to answer it using the resources at your disposal: assigned readings, recommended readings, library holdings, personal experiences, assigned films, class discussion, information provided by guest speakers.

I will ask myself the following questions as I grade your paper:
1. Are grammar, syntax, and spelling of excellent quality?
2. Are endnotes and bibliography in acceptable form?
3. Has the student made use of readings/films/library holdings?
4. Is the student presenting a honest grappling with the issue, or is class discussion merely transcribed?
5. If personal experience is called upon, is that experience meshed with the more scholarly part of the paper in a way that illuminates the scholarly discussion?
6. Has student made an effort to go beyond what was presented in class, either in terms of creative ideas, or in terms of expanded research not covered in class or assigned readings?
7. Does student provide a clear, coherent, and well-reasoned answer to the question?
I will consider the following:
   a) Is the basic argument clear, cogent and well organized?
   b) Are all applicable arguments considered, or is the paper based on solely on unreasoned emotional grounds?
   c) Is the thesis stated at the beginning of the paper and then followed through in the organization of supporting arguments?
   d) Is the writing clear, fluent and persuasive?

The papers are due at the beginning of class one week after the last lecture of each section. For example, Part I’s final lecture will be January 15. The papers for that section will be due at the beginning of class on January 22. Late papers will be graded down for every day late beginning any time later on the date due.
If you run into heavy illness or family problems and need to ask for accommodations please notify Prof. Bowen asap.

Paper Topics for Each Section

**QUESTIONS TO CHOOSE FROM FOR SECTION I PAPER:**

1. What are the adverse consequences of the invisibility of women for the academic field of International Relations (or whatever your major is: Political Science, Sociology, etc.)? If women were to be rendered "visible" in the academic field of International Relations (or whatever your field is), how would you imagine that the field be transformed?

2. What are the adverse consequences of the invisibility of women for world affairs? If women were to be rendered "visible" in world affairs, how would you imagine that world affairs be transformed?

**Questions for the Women and Development Section (#2)**

1. Discuss the interplay of practical needs and strategic interests in development programs for women.

2. How has the “invisibility” of women affected the success of development initiatives?

3. Discuss the impact of literacy on a woman’s life.

4. “Gender bias” is one explanation of how the world is organized. Is “gender bias” real or an ill-founded criticism of well-meaning attempts to rectify intractable problems of development?

5. Evaluate the principle and program of micro-credit.

6. How might macroeconomic policy, which is not targeted at women per se, affect their lives in a very personal way?

**Questions for Women in War Section (#3)**

1. There is a complex relationship between nationalism and feminism. In what ways do they promote the same things? In what ways do they promote different things? Use concrete examples from the reading to buttress your points.

2. Violence against women in war and violence against women in society have similar philosophical underpinnings. Why are women special targets of violence in both situations? Please provide evidence from your reading that women are, as a class, special targets of violence.
3. Tickner, Ruddick, and other feminist thinkers conceptualize a security ethic that is the antithesis of “masculinized” concepts of security. Contrast the two alternative approaches to security. How would societies move towards a less masculinized view of security? How, then, would such transformed societies interact with non-transformed societies in international relations?

4. Explain why nation-states have been reluctant to treat women as full citizens, entitled to the full array of civil and human rights. Please give examples of such reluctance, from your reading.

**Questions for The Household and the Outside World (#4)**

1. Discuss how work patterns affect a woman’s life and her relations with other members of her household.

2. Traditional patterns of social organization in Egypt as well as many other societies protected and provided for women. Western-style industrialization and work patterns have altered many of these institutions and the assumptions upon which they are based. As a result, the position of women in Egyptian society and individual households is changing. Evaluate this process and the pros and cons for women that these changes involve.

3. Most avenues to power on the state level are closed to women. However, women hold positions of advocacy, influence and policy formulation and implementation in their communities. Discuss how women defend and work for their interests on a local level.

4. Discuss how households can be considered political.

5. What might be some unintended negative consequences of a strong global effort to eradicate female circumcision?

6. Discuss how it can possibly happen that reproduction initiatives can render women invisible? Discuss in relationship to pro-natalist and anti-natalist policies.

7. Discuss how cultural constructs affect a woman’s health. You may pick a specific issue, or give a survey of issues.

**Questions for the Section on Transnational Issues (#5)**

1. How has the globalization of women’s work helped women? How has it hurt women?
2. What forces drive a good many women into the informal economy? What does the informal economy provide that other types of work do not?

3. Why is it difficult for some feminists to support breastfeeding? What kinds of societal changes would have to be made for a nursing mother not to wind up as a disadvantaged citizen?

4. What makes a woman’s choice to nurse her baby or to artificially feed her baby a global issue, an international issue, and a national issue in addition to being a private decision?

5. The extreme forms of oppression of women - female infanticide, female fetus abortion, sex tourism, and the like - would be easier to understand if perpetrated by the most backward or the poorest elements of a society. Yet we know that the perpetrators are just as (or more) likely to be educated, well-off, and even members of the elite. Bumiller says, “Prosperity ha(s) not eliminated old customs, but seem(s) to be promoting them in alarming new ways.” (p. 115) How have such ancient evils found a welcome and a home in the modern world?

Questions for Family, Tradition, Religion, and the Dynamics of Change (#6)

1. Behavior attributed to religious belief has historically played a role in perpetuating gender bias in most major world religions. Is this generally due to the tenets of the religion or “popular” interpretations of religion? Analyze the interplay of custom and tradition that can find its way into what are considered religious practices and suggest means to safeguard the welfare of women from harmful interpretations. You may pick a specific religion, or survey several religions.

2. What different meanings can “veiling” have for women? How can women’s dress be manipulated for political effect and gain? Does this work for or against women’s best interests? Give examples.

3. In our class discussion on change we have explored the fact that any change brings not just positive consequences but also negative consequences as well. If you are a development planner, what principles should you use in order to promote change that minimizes negative effects? Should certain priorities or values be reflected? If so, which?

4. Offer an interpretation of why things come “full circle.” What are the pros and cons of this cyclic phenomenon? Can one help create progress in the context of such a cyclic tendency? How would that be done? Use real world examples.

5. There are basically three possible ways to envision male-female relations: 1) one sex is over the other (hierarchy, whether we call it matriarchy or fallen patriarchy); 2) there are no sexes (androgyny, a la the early kibbutzim); 3) there are two sexes and neither is above
the other (hopefully this is the LDS ideal). What kinds of societal consequences naturally result from the adoption of *each* of the three visions? Comparing the three, which produces the most healthy society and why? Why is the third approach so rare, compared to the other two? What are the obstacles to its adoption? How can the chances of the third way being adopted within a society be improved?

6. As Diane Bailey notes in her paper, some LDS believe that God intended a spiritual hierarchy between men and women. What beliefs were you raised with in this regard? What do you believe LDS doctrine says about the equality of men and women? Defend your point of view by reference to LDS doctrinal sources.

7. Explain the ways in which LDS doctrine concerning Eve and her daughters differs from traditional Christianity. (Let’s define traditional Christianity as the beliefs of Roman Catholicism and Evangelical Christianity.)

8. Twenty-five of you wrote papers on question #1 concerning the effect of women’s invisibility on world affairs. Each of you had sentences that were like these: “The only way to institute change on a cultural level is to ensure that women are represented in the power structures of the countries where they are marginalized in society. The invisibility of women is ensured because of their lack of political influence.” Here’s another: “Women must become more capable of participating in all world affairs.” Or, “With so few women in the field (of academia), these issues are not brought up and change is stunted.” Or, “Some form of economic independence must be available to women so that their children will flourish.” Or, “The equal dominion of Heaven must find a place in politics . . . women ought to interfere in political matters if only to keep themselves visible to their governments.” Or, “We need to address women’s invisibility in world affairs by increasing the number of women in leadership positions in order to give equal weight to the uniquely feminine viewpoint that women bring to the world. . . . the inclusion of women in governmental and other problem-solving organizations would allow those organizations to use the full potential of both sexes . . . Men and women need each other in order to balance each other’s strengths and weaknesses.” I could go on and on. Every last paper insisted women must come out of the shadows in order to heal families, communities, and nations, and take their place alongside men in the decision-making councils at all these levels. And some of you felt strongly that LDS women especially needed to heard in these councils. Here is the question—it is not meant to be subversive, it is meant to get you to use your very best thinking and creativity: given that LDS culture rightly stresses mother-child togetherness, how exactly are women to do what you have urged? The boards of directors of large corporations are not in the habit of adding members who have “nothing” on their resumes; voters are not in the habit of voting for politicians who have “nothing” on their resumes; universities are not in the habit of hiring professors or researchers who have “nothing” on their resumes. And by the time one’s children leave the home, a mother is hopelessly behind all others in qualifying herself for such
And, let’s face it, being active in the blogosphere isn’t all it’s cracked up to be in terms of real influence on the major institutions of society. Women, how are you going to make the contribution of your talents and gifts to this troubled world if you become a mother? (And no, you cannot say "through my children," for your sons, being men, cannot give the gifts a woman could give, and your daughters will face the same issue of voicelessness as you.) Men, how are you going to facilitate your wife’s contribution to the world of her talents and gifts if she becomes a mother? Similarly, women and men, how will you be able to stand as real equals with real voice in your marriage and in society if the wife is completely economically dependent upon the husband, and if we say the wife is “not working,” but the husband “is working”—if he operates in the public sphere, but she does not? This question asks you to interrogate the cultural assumptions of the world in which you have been socialized—how far are you willing to acquiesce to those, and how willing are you to forge a new path, perhaps heretofore never attempted, that allows you to be both true to your religious beliefs and true to the values you espoused in your papers?

UNIVERSITY STATEMENTS ON PLAGIARISM, DISCRIMINATION, AND ACCESS

Plagiarism:
While all students sign the honor code, there are still specific skills most students need to master over time in order to correctly cite sources, especially in this new age of the internet; as well as deal with the stress and strain of college life without resorting to cheating. Please know that as your professor I will notice instances of cheating on exams or plagiarizing on papers. See http://saas.byu.edu/catalog/2011-2012ucat/GeneralInfo/AcademicHonesty.php for specific examples of intentional, inadvertent plagiarism, and fabrication, falsification.

Writing submitted for credit at BYU must consist of the student's own ideas presented in sentences and paragraphs of his or her own construction. The work of other writers or speakers may be included when appropriate (as in a research paper or book review), but such material must support the student's own work (not substitute for it) and must be clearly identified by appropriate introduction and punctuation and by footnoting or other standard referencing.

The substitution of another person's work for the student's own or the inclusion of another person's work without adequate acknowledgment (whether done intentionally or not) is known as plagiarism. It is a violation of academic, ethical, and legal standards and can result in a failing grade not only for the paper but also for the course in which the paper is written. In extreme cases, it can justify expulsion from the University. Because of the seriousness of the possible consequences, students who wonder if their papers are within these guidelines should visit the Writing Lab or consult a faculty member who specializes in the teaching of writing or who specializes in the subject discussed in the paper. Useful books to consult on the topic include the current
Discrimination:
Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU=s policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24-hours); or contact the Honor Code Office at 422-2847.

Access:
Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact the University Accessibility Center (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Opportunity Office at 422-5895, D-282 ASB.