



Gender and Globalization Module

Module Length: 6 hours

Overview.....	2
Module Learning Objectives.....	2
Lesson Plans.....	3
Lesson 1: Foundations	3
Lesson 2: The Gendered Ironies of Globalization	6
Lesson 3: Globalization and “Masculine” Forms of Power.....	8
Lesson 4: The Phases of Globalization: Who Gets to Call the Shots for Women?.....	10
Lesson 5: Tradition, Progress and Perceptions: A Case Study from W. Bengal	13
Lesson 6: The “Headscarf Affair” — Gender, Identities and Colonial Legacies.....	16
Appendices.....	19
Appendix A: Handout #1: Key Terms in the Study of Gender and Globalization	19
Appendix B: Lecture Notes Lesson 1	21
Appendix C Lecture Notes for Lesson 2.....	24
Appendix D Lecture Notes for Lesson 3	27
Appendix E: Lecture Notes for Lesson 4.....	31
Appendix F Handout #2: Sex-Industry Migration Scenario	35
Appendix G: Lecture Notes for Lesson 6	36
Appendix H Handout #3: Headscarf Affair Scenario	40
Assessments	41
Poster Presentation.....	41
Notes	42



Overview

The *Gender and Globalization* module introduces students to one of the most important effects of globalization: the transformations in women's roles and statuses brought about at the local level by transnational economic and cultural processes. Going beyond cross-cultural comparisons, this module highlights themes that run throughout the literature on gender and globalization (the problem of tradition vs. modernity and the sometimes contradictory effects of globalization on women's lives, including the problem of agency vs. oppression) and helps the student place them in the historical context of the two most recent phases of globalization: colonialism and the post-colonial/neo-liberal era of economic integration. The module also introduces students to the concepts of *resistance*, *accommodation* and *hybridity* and encourages them to use them as analytical constructs.

The first week lays a foundation of basic concepts by encouraging students to think about globalization in terms of key terminology and significant conceptual issues, and concludes with a case study that historicizes the transnational sexual exploitation of women by comparing French concepts of the Algerian harem with the contemporary international sex-trade industry. The second week extends these basic concepts by studying two further examples of globalization's impact on women's identities and statuses. The module concludes with a lesson in which students practice using the concepts taught in the module in role-playing exercises based upon real-life scenarios.

Module Learning Objectives

Through completing this module, participants will be able to:

- 1) Articulate key concepts in globalization as they apply to women's roles and statuses.
- 2) Employ analytical concepts and awareness of basic themes learned through case studies in the process of cross-cultural communication.
- 3) Recognize major transformations of women's status and roles in the developing world brought about by economic and cultural globalization.
- 4) Interpret some of globalization's contradictory effects on women's status.
- 5) Recognize and discuss some of globalization's implications of for concepts of masculinity.



Lesson Plans

Lesson 1: Foundations

Overview

Lesson 1 provides students with key concepts for understanding the gendered impacts of globalization: *modern vs. traditional, gender vs. sex, gender system, gender ideology and patriarchy.*

Relevant Learning Objectives

- 1) Articulate key concepts in globalization as they apply to women's roles and statuses.

Procedure

Pre-Class Assignments

- Before class, have students read Appendix A: Hand-out 1

Possible Classroom Activities

- Introduction: Modernity and Tradition
Preparatory set 1: modernity and tradition.
(Time: 5 minutes) (Skills: n/a) (Objective 1) (Related Resources: n/a)

The instructor *elicits* responses to the question: "What does it mean to be 'modern'?" Depending upon student responses, you can lead discussion to the perceived dichotomy between "modern" and "traditional".

- Lecture: Globalization, Neoliberalism, Modernity and Tradition.
(Time: 15 minutes) (Skills: Holistic Thinking) (Objective 1) (Related Resources: Appendices A and B Lecture Notes and PPT1)

The instructor uses lecture outline and PowerPoint slides 1-6, introduce students to the concepts of globalization, neoliberalism, modernity and tradition.

Note: If the instructor prefers less emphasis on lecture, she/he could make Handout #1 required reading before this lesson and use Q&A/eliciting and elaboration techniques to develop the same material.)

- Discussion of the Difference between Gender and Sex.
(Time: 5-7 minutes) (Skills: Holistic Thinking) (Objective 1) (Related Resources: Appendix A and PPT1)

Preparatory set 2: (slide 7) The instructor *elicits* responses to the question, “What is the difference between *sex* and *gender*?” [Reference Handout #1]

The instructor *guides* students to consider that there is a difference between the biological fact of being male or female and the social meaning attaching to being a man or woman.

- Lecture on Gender Systems, Gender Ideology, and Patriarchy.
(Time: 25 minutes) (Skills: Holistic Thinking) (Objective 1) (Related Resources: Appendices A and B Lecture Notes, Benería, and PPT1)

The instructor uses slides 8 and 9 to lecture on gender systems, gender ideology, and patriarchy.

- Conclusion Lesson 1.
(Time: 5 minutes) (Skills: Holistic Thinking) (Objective 1) (Related Resources: n/a)

The instructor guides the class to reflect on the lesson. Sample questions can include:

- 1) What was something new that you learned today?
- 2) How has this piece of knowledge changed how you view yourself within your own society?
- 3) Do you think your perspective would be different if you were male/female, a different nationality, sexual orientation, etc?

Resources

- Appendix A: Handout #1: Key Terms in the Study of Gender and Globalization
- Appendix B: Lecture Notes Lesson 1
- Benería, Lourdes. “Chapter 6: Development as if All People Mattered,” in *Gender, Development and Globalization*. New York and London: Routledge, 2003, 161-169.
- GenderGlobalization PowerPoint1. Retrieved from: <http://www.global-workforce.globalization101.org/wp-content/uploads/2012/04/GenderGlobalizationPPT11.pptx>

Optional Resources

- Images of Gender Roles (to use as a class discussion or break the class up into groups and have them deconstruct the images separately)
 - Garfield cartoon and/or For Better or Worse cartoon. (n.d.) Retrieved from: <https://hrlibrary.wikispaces.com/Gender+Roles>
 - Businesswoman cartoon. (n.d.) Retrieved from: <http://www.glogster.com/media/5/22/2/11/22021139.jpg>
 - Douglas, Susan. (2008) Gender roles among the Nahua. Retrieved from: <http://chnm.gmu.edu/cyh/primary-sources/276>
 - Ziraoui, Hasna (n.d.). Cartoon as political manifesto. Retrieved from: <http://www.imow.org/wpp/stories/viewStory?storyId=929>

- Power & Decision Making Table. (n.d.) Retrieved from: <http://unstats.un.org/unsd/demographic/products/Worldswomen/Annex%20tables%20by%20chapter%20-%20pdf/Table5A.pdf> [could be cropped down to make a good graph or easier to read table, but the info is good]

- Representation in Political Process (n.d.). Retrieved from: <http://www.globalization101.org/representation-in-the-political-process/>

Lesson 2: The Gendered Ironies of Globalization

Overview

This lesson extends lesson one by encouraging students to think about gendered identity in more sophisticated ways, and then introduces the idea that globalization may at the same time produce both positive and negative changes in women's lives.

Relevant Learning Objectives

- 3) Recognize major transformations of women's status and roles in the developing world brought about by economic and cultural globalization.
- 4) Interpret some of globalization's contradictory effects on women's status.

Procedure

Possible Classroom Activities

- Introduction.
(Time: 5-7 minutes) (Skills: n/a) (Objective 1) (Related Resources: PPT2)

Preparatory set: the concept of identity. Use slide 2.

The instructor *elicits* responses to the question: "What is identity?"

Encourage students to consider that:

- Identity is not a single thing: it is complex and composed of many elements that are used differently in different situations. (A simple example: talking to friends, vs. talking to your professor)
 - To one degree or another, identity is bound up with community and tradition — including gender identity.
 - The gender system and gender ideology play strong roles in shaping identity in traditional settings.
- Lecture on Opportunities for Women.
(Time: 25 minutes) (Skills: n/a) (Objectives 2, 3) (Related Resources: ESCAP, Sassen, PPT2 and Appendix C Lecture Notes)

The instructor uses slides 3-5 to lecture on opportunities for women.

The instructor uses these questions to guide a discussion:

- Why are the supposed opportunities presented by globalization not always helping women in the developing world?
- What are some of the factors that shape how economic globalization affects women's opportunities?

- Lecture on Coping with Change.
(Time: 20 minutes) (Skills: Holistic Thinking) (Objectives 2, 3) (Related Resources: Sassen, PPT2 and Appendices A and C Lecture Notes)

The instructor lectures on ways of thinking about how women cope with the changes brought about by globalization. Use slide 5.

Resources

- Appendix A Handout #1
- Appendix C Lecture Notes from Lesson 2
- Excerpt from UNESCAP. *Women and Globalization*. Retrieved from; http://www.unescap.org/sdd/publications/gender/Pub_globalization.pdf
- GenderGlobalization2 PowerPoint. Retrieved from: <http://www.global-workforce.globalization101.org/wp-content/uploads/2012/04/GenderGlobalizationPPT2.pptx>
- Sassen, S. (2002). Global Cities and Survival Circuits. In Barbara Ehrenreich and Arlie Russell Hochschild, (Eds), *Global Woman: Nannies, Maids and Sex Workers in the New Economy* (254-274). New York: Henry Holt.

Optional Resources

- Egyptian Women Search for New Place in Government (2001, March 31). Retrieved from: <http://www.voanews.com/english/news/middle-east/Egyptian-Women-Search-for-Place-in-New-Government-119063689.html>
- Participation in the Economy. (n.d.) Retrieved from: <http://www.globalization101.org/participation-in-the-economy/>

Lesson 3: Globalization and “Masculine” Forms of Power

Overview

This lesson introduces the concept of gender violence and connects it to the ideas that markets are understood as *masculine* and that economic globalization is therefore fundamentally patriarchal. Students are encouraged to think about gender violence as a coping mechanism.

Relevant Learning Objectives

- 1) Articulate key concepts in globalization as they apply to women’s roles and statuses.
- 5) Recognize and discuss some of globalization’s implications of for concepts of masculinity.

Procedure

Possible Classroom Activities

- Introduction to Gender Violence.
(Time: 10 minutes) (Skills: n/a) (Objective 1) (Related Resources: Burns articles, PPT3 and Appendix D Lecture Notes)

Preparatory set: gender violence. Use slides 2 and 3.

Gender violence is endemic in nearly every society. Since at least the dawn of urban civilization, some 5000 years ago, women have been legally, socially and economically subordinate to men in human society. Of course, this varies from era to era and from society to society. But in general, violence against women has, as far as we can tell, accompanied this subordination in every society for which we have record. This situation has continued into the modern era. Some statistics:

- Gender Violence and Globalization.
(Time: 30 minutes) (Skills: Holistic Thinking) (Objective 5) (Related Resources: PPT3, Appendix D Lecture Notes, Benería and Connell readings)

The instructor lectures on the relationship between gender violence and globalization. Use slides 4-7.

- Local Impacts of Gender Violence.
(Time: 20 minutes) (Skills: Holistic Thinking) (Objective 5) (Related Resources: PPT3, Appendix D Lecture Notes, and Benería reading)

The instructor lectures on the local impacts of gender violence. Use slides 7-10.

- Wrap-Up.
(Time: 5 minutes) (Skills: n/a) (Objective 5) (Related Resources: n/a)

The instructor should wrap-up by providing information in the local community where students can seek further guidance, such as hotlines, non-governmental organizations, and campus/school resources.

Resources

- Appendix D: Lecture Notes for Lesson 3
- Benería, L. (2003). Markets, Globalization and Gender. In *Gender, Development and Globalization* (74-77). New York and London: Routledge
- Burn, S. M. (2011). Violence Against Women (VAW). In *Women Across Cultures: A Global Perspective* (25-30) (3rd Ed). New York: McGraw-Hill
- Burn, S. M. (2011). Sexual Violence and Exploitation. In *Women Across Cultures: A Global Perspective* (31-35) (3rd Ed.) New York: McGraw-Hill
- Connell, R. W. (Spring 2003). Masculinities, Change, and Conflict in Global Society: Thinking about the Future of Men's Studies. *Journal of Men's Studies* v. 11.3, 249 (18).
- GenderGlobalization PowerPoint 3. Retrieved from: <http://www.global-workforce.globalization101.org/wp-content/uploads/2012/04/GenderGlobalizationPPT3.pptx>

Optional Resources

- Bureau of Justice Intimate Partner Violence in the U.S. (stats) (n.d.). Retrieved from: <http://bjs.ojp.usdoj.gov/content/intimate/overview.cfm>
<http://bjs.ojp.usdoj.gov/content/homicide/intimates.cfm#intimates>
- Ellick, Adam (2008, October 7). Empowering Women in Afghanistan video (3 min 30 sec). Retrieved from: <http://video.nytimes.com/video/2008/10/07/world/asia/1194819782105/empowering-women-in-afghanistan.html?scp=3&sq=gender%20violence&st=cse> [Good video about a woman becoming a police officer and investigating domestic violence issues]
- Violence by Intimate Partners Report. (n.d.). Retrieved from: http://www.who.int/violence_injury_prevention/violence/global_campaign/en/chap4.pdf [Great report on world stats, I especially like the table on pg. 8 that reports percentage of people who believe it's okay to use physical violence in certain situations]

Lesson 4: The Phases of Globalization: Who Gets to Call the Shots for Women?

Overview

This lesson introduces an historical perspective on gendered effects of globalization through comparing the sexualization of developing-world women in two eras: colonialism and the contemporary transnational sex industry.

Relevant Learning Objectives

- 2) Employ analytical concepts and awareness of basic themes learned through case studies in the process of cross-cultural communication.
- 3) Recognize major transformations of women's status and roles in the developing world brought about by economic and cultural globalization.

Procedure

Possible Classroom Activities

- Introduction to Women and Power Relations.
(Time: 5 minutes) (Skills: n/a) (Objective 2) (Related Resources: PPT4)

Preparatory set: The instructor introduces the concept of women's bodies as symbolic objects, using slide 2. He or she connects that idea to colonial power relations as embodied in Alloula's postcards (slides 5-11)

"[W]omen attest the identity and value of someone or something else, and the beholder's reaction is necessary to complete their meaning ... Meanings of all kinds flow through the figures of women, and they often do not include who she herself is."

~ Warner, M. (1985). *Monuments and Maidens: The Allegory of the Female Form* (331). New York: Atheneum

- Veiling Women in Colonial North Africa.
(Time: 15 minutes) (Skills: Holistic Thinking) (Objective 3) (Related Resources: PPT4 and Appendix E Lecture Notes)

The instructor lectures and discusses veiling women in colonial North Africa. Use slides 3-11.

Discussion questions:

[*brainstorm*] What conditions (economic, cultural) made this phenomenon possible?

* Some possible answers might include:

- a male clientele for these prostitutes — French? Algerian? Both?
- economic domination by France = the power to "do what they wanted"

- poor women in the city w/out family to provide for them (economic need)
- colonial preoccupation with the exotic, foreign woman (patriarchy)

- Who has power in this situation, and who doesn't?
- Who has "choices" in this situation, and who doesn't?
- Is there a connection here between the (male) colonial power and patriarchy?

- Globalization and the Sex Trade.

(Time: 20 minutes) (Skills: n/a) (Objective 3) (Related Resources: PPT4 and Appendix E Lecture Notes)

The instructor lectures on the phases of globalization and the sex trade. Use slides 12-13.

- Neo-colonialism.

(Time: 10 minutes) (Skills: n/a) (Objective 3) (Related Resources: PPT4 and Appendix E Lecture Notes)

The instructor lectures on neo-colonialism. Use slides 14-17.

- Contemporary Sex-industry Migration.

(Time: 30 minutes) (Skills: Cross-Cultural Communications and Holistic Thinking) (Objectives 2 and 3) (Related Resources: PPT4 and Appendix E Lecture Notes, Burn article, Brennan article, Appendix F)

The instructor introduces the case study: contemporary sex-industry migration. Use slides 18-20.

The instructor divides the class into pairs for the think-pair-share scenarios.

Think-pair-share with Role Scenario I: Take the role of a sex-worker in Sosúa. (Answers can be written down for credit or shared aloud in brainstorming)

- What has brought you into the sex trade?
- Do you like it?
- What would you do — what lengths would you go to — to "catch" a foreign tourist who might be willing to support you, or even take you away to his home country?
- Will you be happy or sad about making a successful connection like this?

Think-pair-share, continued: In what way(s) do your answers to these questions reflect *accommodation*, *resistance* or *hybridity*? In what way(s) have you tried to take some control in the face of economic circumstances you cannot control?

Role Scenario II: Now, you are the sex-tourist. (Answers can be written down for credit or shared aloud in brainstorming)

- What conditions (cultural, social, economic) enable you to patronize the sex trade in Sosúa?

- Why would you consider — what would motivate you to consider — taking on one of these women in a permanent relationship? What are the advantages for you
- Do you feel that you are exploiting this woman? Or is the balance of power more equal in your eyes?
- Group share/brainstorm answers.

[Suggested extension] Think-pair-share exercise:

- In what ways does this article reflect *accommodation, resistance* or *hybridity*?
- Brennan raises the question — *Is this exploitative?* What do you think?
- Group share/brainstorm answers.

Readings and Materials

- Appendix F Handout #2: “Sex-Trade Role Scenarios”
- Brennan, D. (2002). Selling Sex for Visas: Sex Tourism as a Stepping-stone to International Migration. In B. Ehrenreich and A. Hochschild (Eds.), *Global Woman: Nannies, Maids and Sex Workers in the New Economy* (154-168). New York: Henry Holt. [15 pp. of material]
- Burn, S. M. (2011). Sexual Violence and Exploitation. In *Women Across Cultures: A Global Perspective* (31-35) (3rd Ed.) New York: McGraw-Hill
- PPT4: *Who gets to call the shots...?* and *Questions for Role Scenarios*. Retrieved from: <http://www.global-workforce.globalization101.org/wp-content/uploads/2012/04/GenderGlobalizationPPT11.pptx>

Optional Resources

- The Word on Women article. (2011, March 31). Retrieved from: <http://www.nswp.org/news-story/the-word-women-rehabilitation-cuts-no-ice-indias-sex-workers> [Good article that could be used for a debate: the sex workers in this case (in India) want sex work to be legalized, not rehabilitated]
- van Beelen, N. and Rakhmetova, A. (2010, December). Research for Sex Work Issue 12. Retrieved from: http://www.nswp.org/sites/nswp.org/files/research-for-sex-work-12-english-russian_0.pdf [The tables on pgs. 3 and 5 can contribute to the sex work slides and follow-up from the violence lesson just completed]
- Map of human slavery (interactive) (n.d.). Retrieved from: <http://www.freetheslaves.net/SlaveryMap>
- Human Trafficking Prevention breakdown by country (click on Anti-trafficking Policy 2009 ranking on right) (n.d.). Retrieved from: <http://www.human-trafficking-research.org/>

Lesson 5: Tradition, Progress and Perceptions: A Case Study from W. Bengal

Overview

This lesson uses economic changes in West Bengal to underscore for students the contradictory cultural and economic effects globalization may have, especially on women in the developing world.

Lesson Objectives

- 2) Employ analytical concepts and awareness of basic themes learned through case studies in the process of cross-cultural communication.
- 3) Recognize major transformations of women's status and roles in the developing world brought about by economic and cultural globalization.
- 4) Interpret some of globalization's contradictory effects on women's status.

Procedure

Possible Classroom Activities

- Globalization of India's Economy.
(Time: 10 minutes) (Skills: n/a) (Objectives 2, 3) (Related Resources: PPT5)

Preparatory set: a short history of the globalization of India's economy. Use slide 1-8.

The instructor clicks through this short history of the globalization of India's economy (pretty much self-explanatory — ends with slide 8 map of India with W. Bengal highlighted)

- Bengalese Women.
(Time: 10 minutes) (Skills: n/a) (Objective 3) (Related Resources: Ganguly-Scrase article, PPT5)

The instructor lectures on the issues facing Bengalese women.

[*elicit*] General outline of the case:

- Despite clear deterioration in lower middle class families' economic status resulting from the shift from the NEP to SAP...
- ... and the reduction in state support for education that has negatively affected younger women,
- W. Bengalese men, and especially women, emphasize expansion of opportunities for women's work outside the home as perceived amelioration of gender status.
- This amelioration is expressed in terms of women's increased access to consumer goods — i.e.: they have more “stuff” and they can go out and work (harder) to get it, so they feel “liberated”.

- Case Study Discussion.
(Time: 20 minutes) (Skills: Holistic Thinking) (Objectives 2, 3 and 4) (Related Resources: PPT5)

The instructor discusses the case-study. Use slide 9.

Points for discussion [*Note: this could be done in pairs or parallel group brainstorming, followed by whole-class sharing and listing.*]

- What sorts of conditions (economic, cultural; local, national) might lead a class of people to think that “freedom means owning things”?
 - Can local economic changes “cancel” patriarchy, or are these women just fooling themselves?
 - Put yourself in the shoes of one of these women. *Why* do you put so much emphasis on your new ability to work and consume?
 - Does any of this in your mind reflect a desire to claim personal or communal power/agency in the face of radical economic transformation?
 - Group share.
- Three-minute Essays.
(Time: 15 minutes) (Skills: Holistic Thinking) (Objectives 2, 3 and 4) (Related Resources: PPT5)

The students analyze the case using course concepts: Three-minute essays. Use slide 10.

[*Note: Could be done as a jigsaw exercise — dividing the class in two or three, then writing, then sharing/comparing between groups.*]

- Please describe the role of [*choose one: gender system or gender ideology*] in this case from W. Bengal. [*If necessary, be prepared to refresh memories on definitions of each.*]
 - To what extent is this a case of [*choose one: accommodation, resistance or hybridity*]?
- Conclusion.
(Time: 5 minutes) (Skills: Holistic Thinking) (Objectives 2, 3 and 4) (Related Resources: PPT5)

The instructor concludes with restatement of main “takeaway” points from the discussion — that this case illustrates the complicated and contradictory effects of globalization, including different classes, self-perception vs. material realities, consumerism vs. tradition, etc.

Resources

- Ganguly-Scrase, R. (August 2003). Paradoxes of Globalization, Liberalization, and Gender Equality: The Worldviews of the Lower Middle Class in West Bengal, India. *Gender and Society*, v. 17.4, 544-566.
- PPT5: *The Setting: W. Bengal*. Retrieved from: <http://www.global-workforce.globalization101.org/wp-content/uploads/2012/04/GenderGlobalizationPPT5.pptx>

Lesson 6: The “Headscarf Affair” — Gender, Identities and Colonial Legacies

Overview

This lesson uses the famous “Headscarf Affair” and role-playing activities to encourage students to think about the importance of tradition to a person’s identity and the conflicts this can produce in cross-cultural contact situations produced by globalization.

Relevant Learning Objectives

- 2) Employ analytical concepts and awareness of basic themes learned through case studies in the process of cross-cultural communication.
- 3) Recognize major transformations of women’s status and roles in the developing world brought about by economic and cultural globalization.

Procedure

Possible Classroom Activities

- Introduction.
(Time: 5 minutes) (Skills: n/a) (Objective 3) (Related Resources: n/a)

Preparatory set 1: Identities and self-image in the U.S.

It used to be that the US was referred to as a “melting pot” of migrants and their ethnicities.

The instructor asks the students the following questions:

- What did that idea imply about American society? Was it ever true? If so, in what way? [Consider neighborhoods with names like “Chinatown” and “Little Italy” in places like San Francisco and New York...not to mention Harlem, Spanish Harlem, and places with less flattering names in other parts of the country.]
 - More recently, another metaphor has been used: a “salad”. What does that image suggest about American society?
 - Guide discussion toward considering the issues that surrounding *national identity* and *national self-image*: Is a nation necessarily uniform in its culture, language, etc.? What does it mean to “belong” to a nation? What aspects of culture come into play when considering this? Are there gendered aspects to national self-image and national identity?
- Veiling, Segregation and Gender Issues.
(Time: 20 minutes) (Skills: n/a) (Objective 3) (Related Resources: Killian reading, PPT6 and Appendix G Lecture Notes for Lesson 6)

The instructor lectures on veiling, segregation and gender issues in Islam and introduce case study of veiling in France. Use slides 1-10.

- Discussion.
(Time: 20 minutes) (Skills: holistic thinking) (Objectives 2, 3) (Related Resources: Killian reading, PPT6 and Appendix G Lecture Notes for Lesson 6)

The instructor and the class discuss the issues at stake. Use slide 11.

Preparatory set 2: Questions to consider

- What's at stake for each side in this affair?
 - Why women's clothing? Why is that such a loaded matter?
- Exercise on Headscarf Affair.
(Time: 15 minutes) (Skills: holistic thinking and cross-cultural communications)
(Objective 3) (Related Resources: PPT6 and Appendix G Lecture Notes for Lesson 6 and Appendix H)

The instructor introduces the exercise. Notice what we have here, then [*i.e., recapping the point*]

- A clash of contrasting concepts of group identity
- Brought into contact (and conflict) by processes of economic globalization
- Women's appearance and (implied) gender roles become a focus of the struggle.
- This particular situation is distinctive for France, but the general issue of women's status being a problem in migrant situations is very, very common.

The students divide class into an even number of groups of two or three for the next activity.

Exercise: a scenario to ponder: "What does the Frenchman *say*; what does the Algerian migrant woman *do*?"

- ½ get the "Frenchman" scenario handout (background and rules for the character); ½ get the "Algerian woman" scenario (ditto)
- Groups take 5-7 minutes to study their scenarios, then brainstorm possible answers/solutions to the questions.
- Reconvene whole class & pair each "Frenchman" group with an "Algerian woman" group.
- Instructor then presents each pair of teams with a scene that they must talk out/act out.
- Instructor evaluates each group for
 - accuracy in representing each character's perspective
 - creativity in dealing with the conflict implied in each scene
- After the role, the groups should brainstorm the following questions
 - Do you think school-aged girls should be allowed to wear headscarves to school? Why or why not?

- What do you, as a French citizen, think would happen to French society if everyone started wearing religious clothing and symbols in government offices , schools, and so on?
- Bottom line: Should North Africans simply leave France, if they cannot or will not accept French secularism?

Resources

- Kilian, C. (August 2003). The Other Side of the Veil: North African Women in France Respond to the Headscarf Affair. *Gender and Society*, v. 13.4, 567-590.
- PPT6 — *The Headscarf Affair*. Retrieved from: <http://www.global-workforce.globalization101.org/wp-content/uploads/2012/04/GenderGlobalizationPPT6.pptx>
- Appendix G Lecture Notes for Lesson 6
- Appendix H Handout #3: “Headscarf Affair Scenarios”

Optional Resources

- Gender quiz. Retrieved from: <http://www.globalization101.org/quiz-2/>
- France’s MP’s Report Backs Muslim Face Veil Ban (2010, January 26). Retrieved from: <http://news.bbc.co.uk/2/hi/europe/8480161.stm> [*this is an article, but the interesting part is the video attached about the rationale*]
- Should France Ban Headscarves in Schools video. (2010, May 21). Retrieved from: <http://bigthink.com/ideas/20171>. (3 min 21 sec). [*Response to video above and involves comparison of other religious clothing traditions/requirements*]
- How Did the Headscarf Controversy begin video. (2010, May 21). Retrieved from: <http://bigthink.com/ideas/20169> [Just the first 5 min 30 sec: alternative to or complementary to above video]
- Sethi, Mira. (2011, May 25). The Return of the Veil. *The Wall Street Journal*. Retrieved from: http://online.wsj.com/article/SB10001424052748704495004576264981259828942.html?mod=djemITP_h

Appendices

Appendix A: Handout #1: Key Terms in the Study of Gender and Globalization

1. Toward a Definition of Globalization

A good working definition of globalization might be:

A process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world.

Alongside this definition, we may highlight the larger policies that tend to encourage this process of interaction and integration. Most important for understanding the issues surrounding gender and globalization is economic liberalization. This may be defined as:

The economic policy, implemented by governments largely through international agreements, which attempts to reduce or remove limitations on international trade and flow of capital.

Among other things, these limitations may include tariffs, trade quotas, currency exchange and export policies, and restrictions on labor migration. Other limitations on capital that often are perceived as conflicting with economic liberalization include laws intended to protect the environment and laws intended to protect labor rights.

2. Sex and Gender

Sex refers to biology, the physical characteristics that separate males from females.

Gender is a cultural phenomenon: the ways in which men and women are understood as *masculine* and *feminine*. Another way to think of it is: how being male or female is meaningful in a given social/cultural setting.

3. Gender System and Gender Ideology

Gender system refers to the distinct, culturally-defined roles and statuses of men and women; the different ways that men and women behave, or are expected to behave, in a given social/cultural setting that marks them as *masculine* and *feminine*.

Gender ideology refers to the culturally-based *beliefs about the differences between men and women*, what it *means* to be *masculine* or *feminine* in a given cultural setting, that are commonly used to explain the gender system.

The gender system is the “what” of gendered roles and statuses, the gender ideology is the “why”.

4. Patriarchy

Patriarchy is the institutionalized subordination of women to men (gender system) *and* the taken-for-granted belief that men are “naturally” or innately superior or more valuable, that society is more stable or prosperous when led by men, etc. (gender ideology).

5. Strategies for Dealing with Globalization

Accommodation: People adapt to change produced by globalization through altering some or all of their beliefs and behavior to resemble what is apparently “called for” by the new globalized society.

Resistance: People adapt to change produced by globalization through finding ways to maintain their traditional beliefs and behavior *in spite of* changes produced by globalization.

Hybridity: People adapt to change produced by globalization through *combining* traditional beliefs and behaviors with aspects of the new, globalized culture to produce *new* beliefs and behaviors that are *traditional enough* to be acceptable.

Appendix B: Lecture Notes Lesson 1

Slide 1: “Globalization is often understood as a complex process of *modernization* — what do we mean by this...?”

Slide 2 Global Workforce definition...this indicates:
an *economically driven* process
with *cultural* dimensions

Slide 3 Note that certain policies are enacted at the governmental and international levels that are intended to release restraints on the flow of capital — and thus speed up globalization — often referred to as economic liberalization or neo-liberalism.

Some restraints are perceived as “artificial” and therefore “irrational” of course, what is “irrational” is often a matter of perspective

Key points of tension between the “local” and the “global” = the environment and labor rights but there are other issues, too...

Slide 4 The cultural issues that arise with globalization can be summed up in the (perceived) clash between “local” tradition and “global” modernity.

Slide 5 *Modernity* is commonly understood as both economic and cultural “progress”, e.g.:

market-driven capitalism and rationalization of economic system (“development” and economic “growth” replacing patronage by the rich and powerful — “feudalism”)

“new” cultural forms: the arts, social organizations (“civil society”), governmental systems (“democracy”, the concept of “human rights”, etc.)

and in general, a kind of relentless drive toward “progress”, the future, “development” and so on

Slide 6 *Tradition* is especially associated with *identity*:

“What we traditionally do” often helps a community to see itself as distinctive, historically important, etc.

Economic modernization always brings about changes in society, so that “we don’t do what we used to do”

In particular: the traditional position of women in society has often been challenged, usually because their labor is needed outside the home in ways not sanctioned by tradition

Slide 8 *Gender system vs. gender ideology* [reference Handout #1]

The distinction between what people *do* and what they *think about it*

Gender system refers to the distinct, culturally-defined roles and statuses of men and women; the different ways that men and women behave, or are expected to behave, in a given social/cultural setting that marks them as *masculine* and *feminine*.

Gender ideology refers to the culturally-based *beliefs about the differences between men and women*, what it *means* to be *masculine* or *feminine* in a given cultural setting, that are commonly used to explain the gender system.

Gender system is the “what” of roles and status; gender ideology is the “why”

Some stereotyped examples to clarify the difference [*elicit: which is which?*]

In the generic, middle-class American household...

women do most of the cooking during family gatherings, but men operate the grill
[gender system]

“men know how” to work the grill [gender ideology]

In stereotypical middle-class American society...

men give their buddies who are about to be married a “stag party” featuring, among other things, female strippers and/or pornography [gender system]

a man should have “one last night” of “freedom” before being “tamed” by marriage
[gender ideology]

In many families worldwide, across cultures...

the man is the breadwinner, the provider

the “woman’s place” is in the home

Slide 9 *Patriarchy* [reference Handout #1]

Two dimensions

The institutionalized subordination of women to men (gender system)
and the taken-for-granted belief that men are “naturally” or innately superior or more valuable, that society is more stable or prosperous when led by men, etc. (gender ideology).

Notice that these two dimensions are interwoven

For example, the subordination of women implies certain economic conditions that allow for women’s labor to be devalued and/or confined to the home.

This state of affairs tends to make the differences between men's and women's roles appear natural — so that men are “understood” as the “leaders” of society.

If the economic conditions change — so that women's labor outside the home is needed for survival — this will produce conflict/stress in society.

So there is a link or similarity, then, between the social stresses produced by the tug-of-war between tradition and modernity, and those produced by the impact of economic changes (“modernization”) on “traditional” patriarchal society.

All this is complex and cannot be well covered in a few lessons — but notice this theme of patriarchy and economic change as it plays out in the following lessons.

Appendix C Lecture Notes for Lesson 2

+ [slide 3]

1. Global “opportunities” and local constraints

- a. It’s tempting to see the economic changes and drive to development inherent in globalization as providing economic opportunities that did not exist before [ESCAP p. 1]
 - New opportunities for employment in globalizing industries.
 - Some relief from poverty as women migrate out of depressed communities to work for wages that they send back home.
 - New opportunities for women to organize, form associations for local action, agitate for equality and legal protections.

+ [slide 4 — click through]

- b. For women, these “opportunities” are always conditioned by the existing gender system and ideology [ESCAP pp. 1-4]
 - In many cases, women enter this new workforce in jobs that mirror their accepted roles — nannies, domestic servants, textiles, cashiers, customer service, the sex industry (gender system: women are domestic, women represent sexuality, etc.), which are often exploitative and devalued relative to men’s labor.
 - These positions are often the most vulnerable to being replaced through technology.
 - This is partly a function of educational opportunities, which historically women have had less access to, but which is also a function of the gender system.
 - Women still tend to drift toward accessory and supporting roles, rather than leadership roles, usually because the pre-existing gender ideology discourages men, for example, from taking orders from women...
 - Unemployment sometimes rises as migrant women are forced back to their homes by host countries.
 - Pressure on male roles has led to increased domestic violence against women.
- b. New economic realities also create pressure on traditional economies
 - Economic disruption has tended to hit women harder, leading to the “feminization of poverty”.
 - Often this leads to situations where women are needed to work outside the home for survival’s sake.
 - And this can lead to conflicts over gender roles and even communal identity.
 - We’ll see examples of this later.
- c. The mainly urban character of the new globalized economy... [Sassen article]
 - Magnets for women as labor migrants (either legally arranged or as trafficking)
 - Economic crises, aggravated by IMF policies, have hit women and their labor most seriously (again, the feminization of poverty).
 - This tends also to drive women into service-oriented labor (maids, sex industry).
 - New “survival circuits” of migration — often arranged by those who profit on women’s labor vulnerability — link home countries with cities in the developed world.
- d. So: new globalized economies present both opportunities, but also new challenges

- To women, who often become crucial figures, responsible for feeding families — whether through migration to developed countries or in taking work outside the household in the home country.
- To local patriarchal gender systems, which can even challenge people to rethink *who they are in the new globalized world* — a very stressful and disturbing condition.

+ [slide 5]

- Coping with change
 - a. What do you do when the cold hard facts of a new economic reality butt up against important aspects how you define yourself — whether *masculine* or *feminine*?

+ [slide 5]

- b. A number of factors come into play:
 - Tradition vs. modernity: Traditional ways are understood as valuable; how is modernity valuable, except in financial terms?
 - Changes affect women differently at different levels of social class: Rich women have more options in some ways (including, often, the option to remain domestic); poorer women have fewer options, and often are driven into industries that serve foreigners (such as the sex industry or domestic service).
 - Age and generational differences also play a part in women’s perceived “opportunities”: younger women are more attractive to the new economy; older women tend to be more “traditional”, etc.
 - Again, we’ll see examples of this as we go on.
- c. Accommodation:

People adapt to change produced by globalization through altering some or all of their beliefs and behavior to resemble what is apparently “called for” by the new globalized society.

 - Men and women change their traditional gender system to fit the new economic realities
 - e.g.: Redefining some traditionally male roles as potentially female, as well.
 - “Can you think of an example from your own experience?”
- d. Resistance:

People adapt to change produced by globalization through finding ways to maintain their traditional beliefs and behavior *in spite of* changes produced by globalization.

 - Men and women “compartmentalize” — strive to follow their prescribed roles, even if it means decline in economic standing.
 - e.g.: Men grudgingly allow women into the workforce, but treat them as if they were less honorable, etc.
 - Again, “Can you think of examples?”
- e. Hybridity:

People adapt to change produced by globalization through *combining* traditional beliefs and behaviors with aspects of the new, globalized culture to produce *new* beliefs and behaviors that are *traditional enough* to be acceptable.

 - Men and women creatively mix gender roles.

- e.g.: Religious concepts are redefined to allow more participation by women in public life.
- f. Each of these options involves a choice — an effort to take action in the face of challenges and changes to the traditional way of life.
 - Although options are constrained by culture...
 - Still, women (and men) are not entirely oppressed by the circumstances...
 - Although not all of these choices are necessarily conscious ones!

Appendix D Lecture Notes for Lesson 3

+ [slide 2 — click through]

According to the Family Violence Prevention Fund (FVPPF), one in every three women in the world has experienced sexual, physical, emotional or other abuse in her lifetime.

The World Health Organization (WHO) reports that in forty-eight surveys from around the world, 10-69% of women stated that they had been physically assaulted by an intimate partner at some point in their lives.

[*Not on PPT:*] The WHO also reports that studies from a range of countries show that 40-70% of female murder victims were killed by an intimate partner.

A 1997 UNICEF publication (*The Intolerable Status Quo: Violence Against Women and Girls, The Progress of Nations*, UNICEF 1997) reports that between a quarter and one half of women around the world have suffered violence at the hands of an intimate partner.

+ [slide 3]

3. Gender violence — or domestic violence — touches nearly every family in the U.S. Behind the famous cases in the news lie thousands of cases of violence in the home — 95% of which are carried out by men on women.
4. Approximately 22.1% of all women have experienced some form of assault by an intimate partner. Each year, 4.5 million physical assaults are committed against women by intimate partners. (*Extent, Nature, and Consequences of Intimate Partner Violence*, U.S. Department of Justice 2000).
5. Research on domestic violence in Europe indicates that every day, one woman in five is a victim of domestic abuse.

Q: How has this affected someone in your family or someone you know?

+ [slide 4 — click through]

How does all this relate to *globalization* as such?

3. In a similar way, Benería points out that “markets are gendered”. What does she mean by this? [*Work with students to elicit summary of extract from Benería Chapter 3 — reference esp. p. 75*]
 - i. Begins with Polyani’s idea that “markets” are not merely domains where goods and services are exchanged — that they are *social* constructs which therefore have cultural dimensions.
 - ii. Benería adds to this that *culture* is gendered, so...

- iii. Markets carry all the same gendered qualities of society — including patriarchal relations
- 4. Think of economic markets as a kind of *gender system* ... except that in some cases, women participate in leadership positions — as corporate executives, investors and so on. So how is all this gendered?

Once again, there are two aspects: a global one and a local one.

+ [slide 5 — click through]

- 5. Connell points to what he calls a “world gender order”. What does he mean?

Elicit main points of selection from Connell’s article, esp.: Where does he say it comes from? What four areas of global culture are “masculinized”? [i.e. bullet points on pp. 8-9]

+ [slide 6 — click through]

- 6. The point: the mechanisms of economic globalization are all *masculine* — that is, they are largely created, defined and dominated by men and operate in a stereotypically masculine fashion — one that tends to characterize masculinity worldwide:
 - i. Aggression and competition for individual gain (as opposed to cooperation to a common objective)
 - ii. A “zero-sum” mentality (that is, “if I gain, you must therefore lose”)
 - iii. Accumulation of wealth, growth and expansion regarded as universal benefits, regardless of the human or environmental cost
 - iv. Violence as a legitimate means of achieving one’s goals.

Of course this is oversimplified: there are lots of men who do not hold these ideals.

But these values and means do characterize colonialism, capitalism and the *neo-liberal* approach to globalization — all of which are and have been dominated and largely conceived by men.

So putting Benería and Connell together we get the first main take-away:

+ [slide 7 — click through]

- 7. The global economic system that is emerging with globalization is every bit as patriarchal as the individual societies that have created it — and it operates in a stereotypically masculine fashion that emphasizes economic and political gain at the expense of other, potentially less exploitative modes of culture.

+ [slide 8]

- 8. Gender violence has economic dimensions. Evidence shows that poverty is a major contributing factor to domestic violence. Also, disruption of traditional gender systems put strains on domestic relationships.

In strongly patriarchal societies, like many in the South (developing world) ...

- i. Men's work is a matter of identity, a matter of masculine pride and self-esteem
- ii. BUT when economic changes challenge the traditional view that men are the breadwinners...
- iii. When women must work to support the family because the new, globalized economy favors their cheaper labor...

... the risk increases that women will become objects of violence and resentment.

9. Hard data on domestic violence is difficult to find, especially in the developing world. As in the industrialized North, women in the South fear the consequences for themselves and their children if they seek help. Moreover, crisis centers and support services outside family networks are rare or nonexistent.

Let's take just one example, that can illustrate the size of the problem.

+ [slide 9 — click through]

10. In Morocco, where the median age is just 25, nearly 40% of all people between 15 and 30 are unemployed. Officially the overall unemployment is around 10%, but that masks extensive underemployment, especially in cities, where the real figure could be twice that.

- i. One cause of this employment problem is the massive economic shock that has rolled through the society since the 1950s, one result of the nation's integration into the global economy: an ongoing, generations-long economic crisis that has hit the younger population hardest.
- ii. Meanwhile, economic restructuring is bringing women into the workplace outside the home in greater numbers than ever, in a majority Muslim society which traditionally placed women in domestic and child-care roles.
- iii. It is not a coincidence that domestic violence is on the rise in the country, with a number of new crisis centers established since 2000, seeing increasing numbers of women every week. (A government initiative has begun to make the issue more visible, which may account in part for the increase in reported cases.)

Still there is no question that Moroccan women are at the mercy of the resentment husbands sometimes feel against a system that refuses to hire them, but will hire their wives and daughters at a fraction of the wage.

+ [slide 10]

11. Substance abuse: one common coping mechanism for people in economic distress.

There is copious evidence that substance abuse is also a factor: when men (and women) resort to alcohol to cope with the poverty brought on by economic restructuring, women tend to become victims of violence, as well.

+ [slide 10]

12. The take-away:

Just as Benería argues that markets are gendered, economic globalization is also gendered:

- i. It operates in an aggressive, masculine mode ...
- ii. That in turn transforms local economies ...
- iii. Which turns gender systems around by bringing women into the labor force in ways that often fit poorly with local traditional practices ...
- iv. And one result of these transformations can be increasing domestic violence as both men and women struggle to cope, to find new identities and new comfort zones within the new economic order.

Appendix E: Lecture Notes for Lesson 4

+ [slide 2]

Preparatory set:

Introduce the concept of women's bodies as symbolic objects, using the quote on slide 2. Warner's book is about the use of women's bodies (usually nudes) in monuments, but the idea reaches into other areas, as well! This lesson begins by looking at an important phase of globalization, colonialism, and the ways that native women's bodies became important symbols of subordination to colonial power.

+ [slide 3]

Lecture - narrative:

In 1830, France conquered the North African state of Algeria and established a colonial government that sought to "civilize" the Algerians. Among other policies, this meant establishing French settlers on Algerian soil and encouraging continental French men and women to travel to Algeria — as if it were an exotic part of France itself.

+ [slide 4]

Algerian women were subjected to many indignities as part of the so-called "mission civilatrice" — the effort to "civilize" and "modernize" Algeria.

French photographer Marc Garanger, writing of his experience as a military photographer, wrote:

"In 1960, I was doing my military service in Algeria. The French army had decided that the indigenous peoples were to have a French identity card. I was asked to photograph all the people in the surrounding villages. I took photographs of nearly two thousand persons, the majority of whom were women, at a rate of about two hundred a day. The faces of the women moved me greatly. They had no choice. They were required to unveil themselves and let themselves be photographed. They had to sit on a stool, outdoors, before a white wall. I was struck by their pointblank stares, first witness to their mute, violent protest."

~ Marc Garanger, *Femmes algériennes 1960* (Anglet, France, 2002)

+ [slide 5: Alloula title slide]

With the arrival of mass-produced photography at the beginning of the 20th century, French settlers began producing post cards of allegedly typical "scenes and types" of Algerian life that tourists could send back home. Here are some examples collected by the Algerian scholar, Malek Alloula.

+ [slide 6]

Notice that many of these cards featured images of allegedly typical domestic scenes in which the women were dressed in suggestive ways, or not properly dressed at all.

+ *Continue clicking through slides 7-11*

Of course, domestic life in Algeria looked nothing like this. What is interesting is the preoccupation in these post cards with sexualizing the Algerian female — for the titillation of the “folks back home”.

But notice how the sexualization of the colonized woman included “sapphic” love — that is, lesbianism ...

As well as subversion of Algerian traditions, such as veiling.

Alloula notes that these post cards symbolizes a double invasion Algerian culture: male penetration of the sacred privacy of the home, and violation of the modesty of the Algerian female

Even more interesting for our purposes here is the fact, uncovered by Alloula in his research, that these female models were recruited from the ranks of Algiers’ sex-worker population. *Prostitutes*, in other words.

+ [slide 12]

Lecture [20 min]

The Phases of Globalization

1. Phase I: Colonialism [5 min]

- a. Britain and France (and to a lesser extent Spain, Portugal and Belgium) exercised a great deal of economic and political power over Africa and Asia in the 19th and 20th centuries.
- b. In many cases, this economic power also showed itself in
 - i. Cultural domination of the colonized (the “civilizing mission”)
 - ii. The sexualizing of the cultural Other
- c. Meanwhile: native definitions of masculine and feminine roles were often challenged when they seemed to contradict the goals of the colonizer
 - i. e.g.: Lord Cromer (British governor-general of Egypt in the late 1800s) felt that Egyptian women should remove their veils *in order to help civilize the men* — *not to improve the lot of the women* (indeed, he strongly opposed giving women in Britain the right to vote.

+ [slide 13]

- d. So, the colonial system of the 19th and 20th centuries, in addition to economic and political power over the foreign land and its resources, involved:
 - i. Power over the lives of women — the power to represent, to create economic necessity, to employ.
 - ii. The effort to influence local customs, gender roles and so on.

+ [slide 14]

3. Phase II: Neo-Colonialism [10 min]

- a. Definition: Ongoing domination of developing countries, not through political means, but through economic manipulation, international arrangements on behalf of corporate interests, debt creation, and so on.

+ [slide 15]

- b. It is a phenomenon integral to modern economic globalization:
 - i. “Economic liberalization” has as its goal the freeing of capital for the purpose of generating profits.
 - ii. This allows capital to travel all over the world, thus bringing distant lands into contact.
 - iii. The profits, however, mainly flow *away* from the countries and people who provide the labor and resources that generate it...
 - iv. And *toward* the corporations and governments that stand most to benefit.

+ [slide 16]

- g. “Everything’s a product” and “everyone’s a consumer” in this system — for women, this often means that their personal services make them “products” to be consumed, as well.

+ [slide 17]

- h. A key transformation since Phase I: Migration
 - i. The economic pull of the wealthy, developed nations has led to a level of economic migration never seen in history.
 - ii. The former colonial subjects are moving (legally and otherwise) to the former colonial power for work.

+ [slide 18 — *Sex-Industry Migration... title slide — click through as below.*]

- Case study: Contemporary sex-industry migration [Brennan article] [30 min]
 - a. [*elicit*] Brief outline of Brennan article:
 - i. She explores the ways in which sex-trade workers in the Dominican Republic seek opportunities to establish long-term relationships with foreign men in the hope of escaping the poverty of the island.
 - ii. She points to the resourcefulness, and persistence, of these women in seeking to realize their dreams of escape.

+ [slide 19]

- b. Think-pair-share with Role Scenario I: Take the role of a sex-worker in Sosúa. (Answers can be written down for credit or shared aloud in brainstorming)
 - i. Q: What has brought you into the sex trade?
 - ii. Q: Do you like it?
 - iii. Q: What would you do — what lengths would you go to — to “catch” a foreign tourist who might be willing to support you, or even take you away to his home country?
 - iv. Q: Will you be happy or sad about making a successful connection like this?

- c. Think-pair-share, continued: In what way(s) do your answers to these questions reflect *accommodation*, *resistance* or *hybridity*?

+ [slide 20]

- d. Role Scenario II: Now, you are the sex-tourist. (Answers can be written down for credit or shared aloud in brainstorming)
 - i. Q: What conditions (cultural, social, economic) enable you to patronize the sex trade in Sosúa?
 - ii. Q: Why would you consider — what would motivate you to consider — taking on one of these women in a permanent relationship? What are the advantages for you?
 - iii. Q: Do you feel that you are exploiting this woman? Or is the balance of power more equal in your eyes?
 - iv. Group share/brainstorm answers.
- e. [Suggested extension] Think-pair-share exercise:
 - i. Q: In what ways does this article reflect *accommodation*, *resistance* or *hybridity*?
 - ii. Q: Brennan raises the question — *Is this exploitative?* What do you think?
 - iii. Group share/brainstorm answers.

Appendix F Handout #2: Sex-Industry Migration Scenario

For the instructor.

This scenario encourages students to review the material in the Brennan article by putting themselves in an imaginary situation.

Procedure

- 1) Think-Pair-Share: Divide the class into teams of two.
- 2) There are two scenarios to be worked through, each with a set of questions.
- 3) Pose each question, one at a time, and allow a few moments for students to consider the question carefully and write an answer on the worksheet before comparing their answers to those of their partners.
- 4) Elicit a few responses to each question.

Evaluation

Students may simply respond orally, or they can refine their answers on the worksheets and hand in as a written assignment.

Evaluation should be based upon accuracy in representing each character's perspective

Instructor may want to collect the role sheets with brainstormed answers as part of the evaluation.

Appendix G: Lecture Notes for Lesson 6

+ Bring up PPT6 — click through along with lecture — cover slide = slide 1

Lecture [20 min]

1. Veiling, segregation and gender issues “in Islam”
 - a. First: Kilian does a pretty good job of digesting this for you [you can use Kilian’s material to help the class explore what follows...]

+ slide 2

- b. The key points to keep in mind:
 - i. *gender segregation* is a complex social form that involves feminine and masculine values at many levels
 - most basic: men and women traditionally *prefer* to socialize separately
 - predates Islam in the Middle East (was practiced by the ancient Greeks and Romans, as well as by the early Hebrews and Christians, and others)
 - for Muslims: Privacy is sacred, as is women’s reproductive capacity — segregation is meant to protect both

+ slide 3

- for women, this can mean a kind of empowerment: social networking = creating familial and social connections “behind the scenes” (for example: the ability to engage public opinion in defense of a wife who is being abused by her husband; or the ability to influence marriage arrangements — who knows the “eligible” children in the neighborhood better than the womenfolk?)
- a downside: often seen as a way to limit women’s potential to “dishonor” the family through contact with men not related to her

+ slide 4

- not at all uniform across the Islamic world:
 - a. some societies are more strongly segregated than others
 - b. some social classes (mostly upper and middle) are more strongly segregated than others
 - c. likewise, there are generational differences, as well

+ slide 5

- ii. *the veil* is also a very complex, gendered symbol with many social meanings
 - predates Islam — probably was practiced in Mesopotamia, Byzantium and Persia

- full face veiling is not found in the Qur’ân (the word of God, as understood by Muslims)
- it probably was adopted by early Muslim community copying wealthy Christian families in cities conquered by Muslims in the seventh century (Damascus, Jerusalem, etc.).

+ *slide 6*

- veiling, as it is practiced today, relies on both local tradition, as well as the *hadith* (collections of sayings attributed to the Prophet Muhammad and used as a guide to social and religious practice)
- there are many forms and styles — again varying with region and social class —

[*click through BBC web page*]

ranging from a simple scarf covering the hair, through covering the forehead and neck, to covering the mouth (or nose and mouth) as well, to covering the entire body with a shapeless garment that covers the eyes with a screen...

+ *slide 7*

- may be understood as (any combination of the following): a way to distinguish male from female; a way to discourage unwanted sexual attention from men; a way to signify piety; a way to indicate social class (again, wealthier classes traditionally veiled more and more completely); a way to indicate ethnic/cultural belonging; tradition
- all of these symbolic meanings come with various degrees of religious dimensions to them.

+ *slide 8*

c. The take-away points:

- veiling and segregation have many, many social meanings
- for many (not all) Muslims, the veil has become a marker of piety and of social identity
- piety, identity and sexual propriety (family honor) are culturally linked in many societies influenced by Islam
- so that it can be difficult to separate the various meanings veiling and segregation represent ... all at the same time.

+ *slide 9*

- Case study: The “Headscarf Affair” [*note quote from Warner*]
 - Recall Lesson 3 — where the colonial period was discussed
 - France and Algeria: a concerted effort to make Algeria “French”

- ii. The globalization “blowback”: now these former colonized cultural Others are beginning to migrate to France, bringing with them many cultural forms the French colonial power tried to suppress.
 - iii. So...”what goes round comes round”?
- b. Nail down the basics of the story and the timeline [*here again, you can rely on Kilian’s summary of the affair...*]

+ slide 10

- c. Note the important themes here:
- i. French concept of national identity = secularism and integration (“melting pot” vs. “salad”)
 - ii. N. African (“Maghribin”) identity bound up to a large extent with religious beliefs and practices.
 - iii. Migration: a very significant impact of globalization = the wealthy nations tend to attract labor from developing countries (usually low-paid, manual labor, or else domestic service industries — again, reference Lesson 3)
 - iv. The “special relationship” former colonies often have with former colonizers (neo-colonialism)

+ slide 11

Preparatory set II:

3. Questions to consider
- a. What’s at stake for each side in this affair?
 - b. Why women’s clothing? Why is that such a loaded matter?

Exercise [15 min]

4. Notice what we have here, then [*i.e., recapping the point*]
- a. A clash of contrasting concepts of group identity
 - b. Brought into contact (and conflict) by processes of economic globalization
 - c. Women’s appearance and (implied) gender roles become a focus of the struggle.
 - d. This particular situation is distinctive for France, but the general issue of women’s status being a problem in migrant situations is very, very common.

+ slide 12

5. Exercise: a scenario to ponder: “What does the Frenchman *say*; what does the Algerian migrant woman *do*?”
- a. Divide class into an even number of groups of two or three
 - b. ½ get the “Frenchman” scenario handout (background and rules for the character); ½ get the “Algerian woman” scenario (ditto)
 - c. Groups take 5-7 minutes to study their scenarios, then brainstorm possible answers/solutions to the questions.
 - d. Reconvene whole class & pair each “Frenchman” group with an “Algerian woman” group.

- e. Instructor then presents each pair of teams with a scene that they must talk out/act out.
- f. Instructor evaluates each group for
 - i. accuracy in representing each character's perspective
 - ii. creativity in dealing with the conflict implied in each scene

Appendix H Handout #3: Headscarf Affair Scenario

For the instructor.

This scenario seeks to encourage students to refine their skills in cross-cultural communication by considering all sides of a complex cultural and political issue relating to women and globalization.

Procedure

- 1) Divide the class into “Frenchman” and “Algerian” groups of 2 or 3. You should have the same number of groups for each role.
- 2) Give half the groups the “Frenchman” role sheet and the other half the “Algerian” role sheet. Allow them several minutes to study the “rules” for their respective characters and brainstorm answers to the questions on the sheet.
- 3) Reconvene and pair each “Frenchman” group with an “Algerian” group (or each individual “Frenchman” with an individual “Algerian”).
- 4) Present each pair with one of the scenarios below and give them 5-7 minutes to talk out the scene.
- 5) Conclude with students sharing their reactions to the experience.

Evaluation

Homework: students are asked to write a short letter to an imaginary relative of their character, describing the encounter and how they felt about it.

Evaluation should be based upon:

- accuracy in representing the character’s perspective
- creativity in dealing with the conflict implied in each scene
- expression of plausible feelings in the letter, based upon the characters and the scene.

Instructor may want to collect the role sheets with brainstormed answers as part of the evaluation.

Assessments

Poster Presentation

Individual or Group Role (2-3 Students) :

Each student or group is a UNIFEM United Nations appointed ambassador hired to mount a campus awareness campaign of a global gender-based problem or a perceived problem extending out of gender systems/ideologies contained in the Levin Global Workforce Module. Your campaign must include multiple perspectives that produce/operate within /sustain the problem and attempt to draw in strategies of resistance, accommodation, and hybridity as the problem has evolved over time.

Potential Poster Topics:

<i>Veiling</i>	<i>Gender Equality and Globalization</i>	<i>Sexual Slavery</i>
<i>Global Feminisms</i>	<i>Masculinities</i>	<i>Women and Poverty</i>
<i>Women in Family/Work</i>	<i>Race/ Class/Gender</i>	<i>Sexuality in Globalization</i>

POSTER:

Each person or group will produce a persuasive campaign poster that they will present orally to the class. If logistically feasible, we organize/run a poster session for the campus community.

PAPER:

Each student will individually narrate the campaign in a paper tracing the issues the campaign exposes, its traditions and roots, and its permutations if any over time as a consequence to globalization and modernization. The paper should expose the campaign's intended purpose, outcome, audience, and should rest on a position that integrates student's own perspective with the perspectives to the problem.

ORAL PRESENTATION:

You will present your poster/paper to the class in a formal oral presentation using Microsoft Power Point. We will also hold a class poster session during the last week of classes where we will present our posters to the campus community.

The poster project approach must:

- explore an issue relevant to the course
- use a research base
- present the final project orally to the class/campus

You must submit your written project to "Turn It In (TII)" accessed through Angel. When submitting your final project to me, you must also submit the generated "TII" report. Additional guidelines per the paper, oral presentation, and TII will be presented in class.

REFLECTION: GROUP WRITING ACTIVITY

Look at the campaign through the eyes of someone living in the Middle East. What alternations would you have to make to this poster to transfer this campaign to the Middle East so that it would be effective?

Notes

Alloula, Malek. *The Colonial Harem*. Trans. Myrna Godzich and Wlad Godzich. Minneapolis: University of Minnesota Press. 1986.

*Instructor note: A selection of the illustrations from this book will be used in class in PowerPoint format, however portions of Alloula's analysis of these images are relevant to instruction and could be integrated into the discussion.

Recommended Readings for the Instructor

These two articles are recommended for the instructor as part of her/his preparation to teach this module. They are intended as background conceptual material for the module. In addition, a portion of one of them (Davis and van Driel) is used as student reading for Lesson 1.

Davis, Tine and Francien van Driel. "Chapter One: Changing Perspectives," in *The Gender Question in Globalization: Changing Perspectives and Practices*, Davis and van Driel, eds. New York: Ashgate, 2008, 3-22. [pp. 3-11 are most important]

Holton, Robert. "Globalization's Cultural Consequences." *Annals of the American Academy of Political and Social Science*, v. 570 (Jul., 2000), 140-152.

UNESCAP. *Women and Globalization*. www.unescap.org/esid/GAD/Publication/women-globalization.pdf (accessed 4/9/2010)

Optional Advanced Lesson: Transformations of Religion Among Native Peoples

Readings

Lindley, Susan Hill. "Native American Women and Religion in Nineteenth-Century America," in *You Have Stept Out of Your Place": A History of Women and Religion in America*. Louisville, KY: Westminster John Knox Press, 1996, pp. 148-172.

Winiarski, Douglas L. "Native American Popular Religion in New England's Old Colony, 1670-1770." *Religion and American Culture*, v. 15.2 (Summer, 2005), 147-186.

Merritt, Jane T. "Dreaming of the Savior's Blood: Moravians and the Indian Great Awakening in Pennsylvania." *The William and Mary Quarterly*, Third Series, v. 54.4 (Oct., 1997), 723-746

Length: Open

Lesson Objectives — Students will be able to...

+ Describe the roles that *hybridity* and *resistance* played in transformation of Native American religions.

1. An example of early colonial religious contact

2. “Reverse migration”
3. Between “heathen” and monotheist: Hybridization of women’s roles

Optional Further Readings

On North African Muslims in France:

Kilian, Caitlin. “The Other Side of the Veil: North African Women in France Respond to the Headscarf Affair.” *Gender and Society*, v. 13.4 (Aug., 2003), 567-590.

On globalization and religion:

Beyer, Peter. “The Religious System of Global Society: A Sociological Look at Contemporary Religion and Religions.” *Numen*, v. 45.1 (1998), 1-29.

Dawson, Lorne L. “The Cultural Significance of New Religious Movements and Globalization: A Theoretical Prolegomenon.” *The Journal for The Scientific Study of Religion*, v. 37.4 (Dec. 1998), 580-595.

Holton, Robert. “Globalization’s Cultural Consequences.” *Annals of the American Academy of Political and Social Science*, v. 570 (Jul., 2000), 140-152.