

Sociology/Anthropology 395
Ethnography of Reproduction
Winter 2024, Carleton College
T/Th 1:15-3:00, Leighton 202
If sick: [Zoom Room](#), code 927994



Pamela Feldman-Savelsberg
Office Hours via Google
Calendar: [Click here to sign up for OFFICE HOURS](#)

ETHNOGRAPHY OF REPRODUCTION

Course Syllabus

Welcome to Ethnography of Reproduction!

In this advanced seminar course, you will learn to think and act like an anthropologist and scholar of (mostly) women's health by: reading (a lot) of great ethnographies about the connection between baby making and social reproduction; discussing and debating with your colleagues; role-playing by conceiving of an ethnographic research project in the anthropology of reproduction; being “invited” by a scholarly anthropological journal to write a book review on a book relevant to your final project; writing a professional-quality research proposal (that you might just be able to adapt to your future lives as scholars and/or activists).

You will be active participants in an intellectual adventure. There is a lot of room for student input into the shape of our class sessions. Together, we will approach these materials with curiosity. In our discussions, let's generate compassion for one another as well as self-compassion as we grapple with challenging topics.

Moodle will be our central hub for communication, readings, assignments, turn-ins. Please check Moodle and your email daily. I will return papers to you via e-mail, using Track Changes to give you comments. (Thus, please write your papers in MS Word if at all possible!) Course requirements and additional information and resources are listed after the day by day, week by week readings and guiding questions.

Specific content description:

Reproduction is a central issue in theories of gender stratification cross-culturally. Reproduction is both a most intimate topic for individuals, and one of great concern for states and international organizations formulating population policy. This seminar explores the meanings of reproductive beliefs and practices in comparative perspective. Our comparison focuses on (but is not limited to) ethnographic examples from North America and from sub-Saharan Africa (contrasting societies with relatively low fertility and high utilization of technology with those exhibiting mostly high fertility and relatively low utilization of technology). Two themes run throughout the course to best examine the role of reproduction in social and anthropological theory. On the one hand, we explore how reproductive beliefs and practices produce and transform the multiple identities that define persons and groups (regarding gender, sexuality, culture/ethnicity, citizenship, and class). On the other hand, we investigate the relationship between reproductive beliefs and practices and the concept of agency. We look at the social construction of “choice” and choosers regarding decisions to conceive or not to conceive, to bear or not to bear children, and the timing of these events. We examine the topics of abortion activism, social vs. biological entry into motherhood, birth practices in relation to symbolism and racialization, maternal mortality, stratified reproduction, assisted reproduction,

trans experiences in fertility clinics, and embryo adoption, mothering and belonging, reproductive insecurity, and coming of age and HIV risk in a neo-liberal sexual economy.

Prior experience in anthropology and either gender studies, medical anthropology, or African studies is assumed. Pre-requisites for the course are an entry-level SOAN course, and at least one upper-level SOAN or GWSS course addressing issues related to health and gender.

Formal Student Learning Objectives for this course include learning to: 1) Connect information about historical and contemporary socio-cultural phenomena; 2) Formulate appropriate anthropological research questions; 3) Select appropriate anthropological research methods and 4) Apply anthropological theory to analyze socio-cultural phenomena. For more on SOAN student learning outcomes, see: <http://apps.carleton.edu/curricular/soan/major/slos/>. This course also meets numerous GWSS student learning objectives including understanding: that gender and sexuality are socially and historically constructed, without essentializing; how gender & sexuality structure discourses, institutions, and intellectual pursuits; and intersectionality – intersections of gender and sexuality with race, class, ethnicity, citizenship, and other forms of social identity.

Summary of Topics

Theorizing Reproduction

Abortion: Reproductive Rights and Choices

Entry into Social vs. Biological Motherhood

Birth, as a Rite of Passage and as a Site of Racialization

Maternal Mortality

Stratified Reproduction, Assisted Reproduction, Embryo Adoption

Mothering While Black: US and Transnational Mothers

Love, Money, and HIV: Consuming Women & Reproduction/Change of Gendered Economies



Summary of Assignments

Classroom Participation (10%)

Discussion Forum Participation (at least every other class session) (10%)

Discussion Sparking (two to three times in the term, solo or in pairs, via sign up) (15%)

Topic Statement and Bibliography (Sun January 21, 11:59pm) (10%)

Book Review (Fri Feb 9, 11:59pm) (15%)

Theoretical Focus Statement (Fri Feb 23, 11:59pm) (10%)

Research Proposal Final Project, including oral presentation (early birds: F March 8; deadline Mon March 11, 11:59pm) (30%)

Guest Speakers

Drewallyn Riley ('05), Training and Technical Assistance Associate Education Development Center (EDC) (Th Jan 11)

Sean Leahy, Reference & Instruction Librarian for the Social Sciences (T Jan 16)

Gwendolyn Neumeister '12, CNM, M Health Fairview, Minneapolis MN (T Jan 23)

Claire Wendland MD PhD, Professor and Chair, Department of Anthropology, Professor, Department of Obstetrics & Gynecology, University of Wisconsin-Madison (T Feb 6)

Risa Cromer, Assistant Professor of Anthropology, Purdue University (T Feb 13)

Sanyu Mojola, Professor of Sociology & Public Affairs, Princeton University (Th Feb 29)





DAY BY DAY READINGS AND GUIDING QUESTIONS

WEEK I

Th Jan 4—Introduction & Theorizing Reproduction

Today we'll introduce ourselves, set a social contract for classroom participation, and I'll introduce you to the course. Please ask me questions about course content and assignments. We will also launch a discussion based on the following reading prompt:

In what ways are human and social reproduction distinctive, and in what ways do they relate to each other? What is the relationship between human reproduction and social identities? What is the relationship between human reproduction and gender stratification? What perspectives have anthropologists employed to approach the issue of reproduction?

A note on today's readings: We will read one scholarly piece, the introduction to a collection of essays that launched (or revolutionized) the anthropology of reproduction in 1995. It raises important ideas regarding the relationship of human reproduction to social reproduction, and gives us a historical perspective of what was and wasn't included at the time. You will also choose one of three recent newspaper articles that represent some key issues in reproductive health and (in)justice.

Ginsburg, F. and R. Rapp. 1995. "Introduction: Conceiving the New World Order." In *Conceiving the New World Order*, edited by Faye Ginsburg and Rayna Rapp, 1-17. Berkeley: University of California Press.

*Please read **one** of the following articles and be prepared to discuss it in class:*

Washington Post Editorial Board. 2023. "Want to Fix America's Maternal Health Crisis? Here's Where to Start." *Washington Post*, August 18, 2023.

<http://www.washingtonpost.com.ezproxy.carleton.edu/opinions/2023/08/18/maternal-mortality-united-states-policy-solutions> Accessed August 18, 2023. (This editorial includes some interactive elements; thus, it is best read online)

Nakamura, David. 2023. "Justice Dept. Focuses on Violence by Protesters at Abortion Clinics." *Washington Post*, October 15, 2023.

<http://www.washingtonpost.com.ezproxy.carleton.edu/national-security/2023/10/15/abortion-rights-clinics-violence> Accessed Oct 15, 2023.

Bahrampour, Tara and Samantha Schmidt. 2020. "Millions of U.S. grandparents care for young kids — and are high risk for covid-19." *Washington Post*, March 18, 2020.

http://www.washingtonpost.com.ezproxy.carleton.edu/local/social-issues/millions-of-us-grandparents-care-for-young-kids--and-are-high-risk-for-the-coronavirus/2020/03/18/6e91888c-6878-11ea-9923-57073adce27c_story.html Accessed 4/3/2020.

WEEK II

T Jan 9--Abortion I: Reproductive Life Stories

Reading and discussion prompt (henceforth "R&D"): *Abortion has been the focus of women's struggle for reproductive choice and reproductive rights in the U.S. in recent years. This book focuses particularly on the role of personal life histories in becoming a "pro-choice" or "pro-life" activist. What links can you discern between the reproductive life stories of these Fargo activists and broader issues regarding the relationship between human reproduction and social reproduction? Does anthropology offer any tools in seeking a middle ground in this increasingly polarized debate? Likewise, what tools might anthropology offer to understand and act in our post-Roe context?*
First time instructions: Use your R&D prompt to guide your reading and as a basis for our discussion forum. Write up to 100 words based on this prompt by 7:00pm the day before class. It's great to refer to specific passages from the readings as well as your fellow students' postings. Discussion sparkers are responsible for curating the forum and developing (1-3) questions, comments, or activities to spark our discussion during class.

Ginsburg, Faye. 1998. *Contested Lives: The Abortion Debate in an American Community*. Berkeley: University of California Press. (Read pp. 1-19, 61-129; Skim pp. 23-57)
<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=6860>

Th Jan 11--Abortion II: Gender Stratification in [Social] Reproduction

R&D: *What different voices can we discern regarding the risks of reproduction and women's disproportionate burden? How is gender stratification differently construed by activists on both sides of the abortion rights debate? How does the issue of abortion bring the relationship between human reproduction and assumptions about gendered roles in social reproduction into sharp relief? Can we fruitfully connect abstract and aggregate notions such as social reproduction to the concrete particulars of Ginsburg's life history approach?*

Ginsburg, Faye. 1998. *Contested Lives: The Abortion Debate in an American Community*. Berkeley: University of California Press. (pp. 133-197, 212-226).
<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=6860>

Guest speaker: Drewallyn Riley ('05), Training and Technical Assistance Associate Education Development Center (EDC)

WEEK III

T Jan 16--Entry into Social vs. Biological Motherhood I: Vital Conjunctures & Horizons

R&D: *Culturally ideal life courses as well as an individual's reproductive goals are often quite different from the messiness of actual life histories, which nonetheless get patterned into demographic "facts" and "reproducible" social structures. What are the contingencies that shape young Cameroonian women's entry into social motherhood? How do the concepts of vital conjunctures and horizons help us understand not only the relationship between education and fertility in Cameroon, but also pathways to becoming an activist in the U.S. abortion debate (cf. Ginsburg)?*

Johnson-Hanks, J. 2006. *Uncertain Honor: Modern Motherhood in an African Crisis*. Chicago: University of Chicago Press. (Preface, Ch. 1-5, pp. vii-156).

Guest speaker: Sean Leahy, Reference & Instruction Librarian

Th Jan 18--Entry into Social vs. Biological Motherhood II: Demography & Experience

R&D: *In what ways can ethnography best be used to address political and policy implications of demographic “facts,” such as the relationship between education and fertility? In what ways can quantitative demographic work (e.g. on patterns of spacing between first and second births, or on contraceptive use and abortion) inform ethnographic work on the locally-bounded lived experience of reproductive processes?*

Johnson-Hanks, J. 2006. *Uncertain Honor: Modern Motherhood in an African Crisis*. Chicago: University of Chicago Press. (Ch. 5-Epilogue, pp. 157-264).

Sun Jan 21--Topic Statement and Bibliography due, 11:59pm



Mara Williams greeting her baby sister, Elise,
born to Anna Savelsberg, St. Paul, MN



Kamsi Ifechukwu Eze, born to Dr. May Okafor in
Durban, South Africa

WEEK IV

T Jan 23--Birth as Rite of Passage and Virtual Tours of Birthing Centers

Please try to complete the reading before watching the virtual tours.

(Today we have two sets of prompts—on the readings, and on the virtual tours!)

R&D I (on reading): *In what ways do the experience and social organization of birth serve as a rite of passage? In this segment we explore the role of birth, especially first births, in the creation and transformation of identities. Davis-Floyd discusses hegemonic gender identities communicated through the rite of passage of hospital birth. What other identities—cross-cutting with gendered identities—are formed through the birthing process? How do the technocratic, wholistic, and natural models open up birth as a site of control, hegemony, and resistance?*

Davis-Floyd, Robbie. 2003. *Birth as an American Rite of Passage* (2nd Edition). Berkeley: University of California Press. Read: pp. 1-43, 154-186 (Introduction, Ch 1, Ch 4). <https://california-universitypressscholarship-com.ezproxy.carleton.edu/view/10.1525/california/9780520229327.001.0001/upso-9780520229327>.

R&D II (on tours): *Acting like an ethnographer, take "fieldnotes," writing down your observations and initial responses to the two virtual tours of birthing centers. What is similar and different between the freestanding Afrocentric birthing center, Roots, and the labor and delivery department of a major university research hospital, Johns Hopkins Hospital? Based on Robbie Davis-Floyd's chapters, please reflect on the rite-of-passage and three birthing models to these two obstetric providers.*

[Virtual Tour in Google Slides of Roots Community Birth Center](#)

[More about Roots Midwifery and Community Birth Center](#)

[Virtual Tour of Labor and Delivery at Johns Hopkins Birthing Center](#)

Guest speaker: Gwendolyn Neumeister '12, CNM, M Health Fairview, Minneapolis MN

Th Jan 25-- Pregnancy and Birth as Sites of Racialization: Class

R&D: While Davis-Floyd focuses on the formation of gender identities through the interaction rituals in American hospital birth, what happens when we take race and class into serious consideration? How do doctors and other medical professionals perceive their patients when they are low-income, and/or women of color?

Bridges, Khiara M. 2011. *Reproducing Race: An Ethnography of Pregnancy as a Site of Racialization*. Berkeley: University of California Press. (Introduction, Ch.s 1-2, pp. 1-73.) (Please read Chapter 3 as well, if you can, otherwise due for Tuesday—just recognizing the T-Th crunch!) <https://www-jstor-org.ezproxy.carleton.edu/stable/10.1525/j.ctt1ppjpz>

WEEK V

T Jan 30-- Pregnancy and Birth as Sites of Racialization: “Race”

R&D: How does race influence medical care, particularly during pregnancy and birth, and particularly in public health care institutions? What effect does racialization surrounding pregnancy and birth have on the maternal, gender, racial, and class identities of the pregnant black women at Alpha Hospital? What does this book reveal regarding the relationship between human reproduction and social reproduction?

Bridges, Khiara M. 2011. *Reproducing Race: An Ethnography of Pregnancy as a Site of Racialization*. Berkeley: University of California Press. (Ch.s 3, 5, 6, Epilogue, pp. 74-100, 144-257.) (Ch. 4, "The 'Primitive Pelvis,' Racial Folklore, and Atavism in Contemporary Forms of Medical Disenfranchisement," is optional.) <https://www-jstor-org.ezproxy.carleton.edu/stable/10.1525/j.ctt1ppjpz>

Th Feb 1—Maternal Mortality I

R&D: Why do you think Wendland portrays six different explanations—from the vantage point of differing maternity care providers in the SE African country of Malawi—rather than focusing on one “right” one? What types of action, for the obligation to intervene (and in which ways), do these explanations or “partial stories” imply? If you have taken SOAN 262 and/or are familiar with the socio-ecological model, where in the SEM would you fit the explanations that Wendland identifies as acting at different scales of time and place?

For another way of looking at this, how do stories of particular maternal deaths, circulating among various groups of people, create a particular “reality” that is differentiated by social class, professions, ethnicity, religion, and even citizenship? How are these stories (and the ways they circulate and “make knowledge” about maternal death) shaped by historical particulars in Malawi (Chapter 1), and the various scales through which physicians learn to “know the bodies” of expectant mothers?

Wendland, Claire. 2022. *Partial Stories: Maternal Death from Six Angles*. Chicago: University of Chicago Press. (Introduction through Chapter 2, including “stories”, pp. 1-104.) <http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&db=nlebk&AN=3104461&site=ehost-live&scope=site>

WEEK VI

T Feb 6—Maternal Mortality II

R&D: How does Wendland resist the binaries (and even the validity of the terms) of backward-modern, lifesaving-lethal, presence-absence (of technologies & meds)? Do you see any connections between her questioning of any single authority (in Chapter 5 regarding metrics/statistics; in Chapter 6 regarding types of expertise) and any of the works and concepts we’ve learned about so

far (for example, regarding authoritative knowledge, reproductive governance, vital conjunctures, racialization)? What role might gender play in locally/globally-recognized authority and expertise?

What role do ambiguity and multiple perspectives play in anthropological research? Why are they so difficult to incorporate into policy development? Finally, how does Wendland's *Partial Stories* build on (and for us, anticipate) the concept of stratified reproduction)?

As a postscript—did you have a favorite description of a particular person (the stories in-between each chapter)? If so, why?

Wendland, Claire. 2022. *Partial Stories: Maternal Death from Six Angles*. Chicago: University of Chicago Press. (Lillian Siska through Conclusion, pp. 105-279.)

<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&db=nlebk&AN=3104461&site=ehost-live&scope=site>

Guest Speaker: Claire Wendland MD PhD, Professor and Chair, Department of Anthropology, Professor, Department of Obstetrics & Gynecology, University of Wisconsin-Madison

Th Feb 8—Stratified Reproduction: Painful Misrecognition in Assisted Reproduction

R&D: For this class session we apply the important concept of stratified reproduction to assisted reproduction in U.S. and Canadian contexts, focusing on queer and trans families. If the class decides it would like to include a transnational (if straight) perspective, we could also read the Gerrits article on reproductive travel to Ghana, or substitute it for Momo & Alston-Stepnitz's article on queer intimacies in assisted reproduction.

Colen's article is foundational, developing the concept of stratified reproduction. Epstein's and Gerrits' articles are the most ethnographic.

What ideas and practices intersect regarding parenting, and who is fit to parent whom, in which ways? More specifically, how do issues of racialization and class described by Bridges for Alpha Hospital in the U.S. play out for Caribbean migrants and other people of color in childcare? How do racialization, class, and the "heterosexual matrix" (Epstein 2018, 1040-41) intersect with regard to queer intimacies and assisted reproduction (ART or AHR)?

Colen, Shellee. 1995. "'Like a Mother to Them': Stratified Reproduction and West Indian Childcare Workers and Employers in New York." In *Conceiving the New World Order: The Global Politics of Reproduction*, edited by Faye Ginsburg and Rayna Rapp, 78-102. Berkeley: University of California Press.

Mamo, Laura, and Eli Alston-Stepnitz. 2015. "Queer Intimacies and Structural Inequalities: New Directions in Stratified Reproduction." *Journal of Family Issues* 36(4):519-540. DOI: 10.1177/0192513X14563796 (<http://journals.sagepub.com.ezproxy.carleton.edu/doi/full/10.1177/0192513X14563796>)

Epstein, Rachel. 2018. "Space Invaders: Queer and Trans Bodies in Fertility Clinics." *Sexualities* 21(7):1039-1058. <https://doi.org/10.1177/1363460717720365>. (<http://journals.sagepub.com.ezproxy.carleton.edu/doi/full/10.1177/1363460717720365>)

Gerrits, Trudie. 2018. "Reproductive Travel to Ghana: Testimonies, Transnational Relationships, and Stratified Reproduction." *Medical Anthropology* 37(2):131-144. <https://doi.org/10.1080/01459740.2017.1419223>. (<http://www.tandfonline.com.ezproxy.carleton.edu/doi/full/10.1080/01459740.2017.1419223>)

Fri Feb 9—Book Review due, 11:59 pm

WEEK VII

T Feb 13—Stratified Reproduction: Embryo Adoption

R&D: *How do stratified reproduction, racialization, class play out in Christian nationalist rhetoric and action regarding the adoption of frozen embryos? What relationships (collaboration and conflict) emerge between donors and recipients, especially regarding saviorism? What does the author mean by “making America uterine again,” and how does this relate to ideas expressed by “pro-lifers” in Ginsburg’s Contested Lives?*

Cromer, Risa. 2023. *Conceiving Christian America: Embryo Adoption and Reproductive Politics*. New York: NYU Press. (Ch 1, Ch 5, and pp. 71-73 from Ch 3.)

(<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&db=nlebk&AN=3580303&site=ehost-live&scope=site>)

Guest speaker: Risa Cromer, Assistant Professor of Anthropology, Purdue University

Th Feb 15—Mothering While Black

R&D: *We often think of stratified reproduction in terms of socially-defined race and class, where both of these markers of differentiation move in the same direction to exacerbate stratification. What new insights do we gain from Dow’s study of mothers who simultaneously experience class privilege and anti-blackness? What do we learn about social reproduction by studying parenting? And how does examining three distinct parenting-while-black strategies of middle-class Black mothers enhance our understanding of heterogeneity in reproductive processes, and thus work against stereotyping?*

Dow, Dawn Marie. 2019. *Mothering While Black: Boundaries and Burdens of Middle-Class Parenthood*. Oakland: University of California Press. (Introduction and Chapters 1, 2, 3; pp. 1-100.)

(<http://www.jstor.org.ezproxy.carleton.edu/stable/j.ctvcwnz9n>)



WEEK VIII

T Feb 20— Transnational Mothering-While-Black: Reproductive Insecurity and Affective Circuits I

R&D: *What connections do you find between stratified reproduction and reproductive insecurity? Between the reproductive afflictions—including maternal mortality—described by Wendland—and reproductive insecurity? How would you relate insecurity concerning human reproduction to insecurity regarding the reproduction of a sense of cultural distinctiveness and group identity? In other words, about what aspects of reproduction do migrant mothers feel insecure? How do migrant mothers manage their emotion-laden ties to kin (and others) when bearing and raising children?*

Feldman-Savelsberg, Pamela. 2016. *Mothers on the Move: Reproducing Belonging between Africa and Europe*. Chicago: University of Chicago Press. (Ch.s 1-4, pp. 1-127.)

(<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1334066>)

Th Feb 22— Reproducing Belonging: Reproductive Insecurity and Affective Circuits II

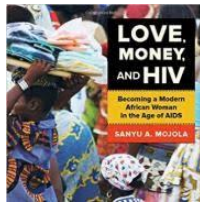
R&D: *What kinds of ties do mothers maintain to migrant community organizations and to representatives of governmental and non-governmental organizations? What flows along these types of connection, and how do migrant mothers manage these flows or exchanges? What is the consequence of mothering for migrant women's (and their children's) citizenship (therapeutic, cultural, and political/legal)? More broadly, can the anthropology of reproduction be fruitfully related to political anthropology (e.g. the politics of belonging/primary patriotism), and to concepts such as legal consciousness?*

Feldman-Savelsberg, Pamela. 2016. *Mothers on the Move: Reproducing Belonging between Africa and Europe*. Chicago: University of Chicago Press. (Ch.s 5-6, pp. 128-208).

<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1334066>

Guest speaker: Marynel Ryan Van Zee, Director of Student Fellowships

Fri Feb 23—Theoretical Focus Statement due, 11:59 pm



WEEK IX

T Feb 27—Love, Money, and HIV I: Consuming Women

R&D: *Mojola begins, as did Johnson-Hanks, with demographic/epidemiological evidence, and then combines that with observational and interview-based research regarding the social conditions and meanings of uneven HIV risk. How can we connect Johnson-Hanks' concepts of vital conjunctures and horizons, and Ginsburg's approach to life histories to Mojola's analysis of the changing social (and sexual) economy of the female life course and imagined futures in western Kenya?*

What do Mojola and her interlocutors mean by "love," and are transactional sex and romance/loving emotions mutually exclusive? What does Mojola mean by "modern African woman" (could be several meanings!), and are these emic or etic terms? (Emic = terms used & given meaning by participants; etic = "outside" analytic terms/categories.)

To what extent is Mojola an insider and an outsider as a woman, a Kenyan, a Luo—and [how] does it matter?

Mojola, Sanyu A. 2014. *Love, Money, and HIV: Becoming a Modern African Woman in the Age of AIDS*. Oakland: University of California Press. (Introduction and Chapters 1, 2, 3, & 4; pp. 1-111 [add Ch 5, pp. 112-149 to have a lighter load between T & Th]).

<http://www.jstor.org.ezproxy.carleton.edu/stable/10.1525/j.ctt6wqbg8>

Th Feb 29— Love, Money, and HIV II: Gendered Economies—Reproduction and/or Transformation?

R&D: *Thinking back to Wendland's descriptions of the gender/age epidemiology of HIV in southeastern Africa (see especially p. 90), how do the conditions in western Kenya in which girls go to school and work increase their HIV risk? Did Mojola's description of schooling resonate with what we read in Johnson-Hanks' Uncertain Honor toward the beginning of this term? What surprised you regarding the ways gender intersected with environmental conditions, labor, and*

social class? Mojola ends her book with concrete recommendations—how did they move you, and what chances do they have to be implemented?

Mojola, Sanyu A. 2014. *Love, Money, and HIV: Becoming a Modern African Woman in the Age of AIDS*. Oakland: University of California Press. (Chapters 5, 6, 7, & Epilogue; pp. 112-202 [or Ch 6, 7, & Epilogue, pp. 150-202 to have a lighter load between T & Th]).

(<http://www.jstor.org.ezproxy.carleton.edu/stable/10.1525/j.ctt6wqbg5>)

Guest speaker: Sanyu Mojola, Professor of Sociology, Public Affairs, and Demographic Studies; Director Office of Population Research, Princeton University

WEEK X

T Mar 5--Mock Research Grant Interviews (a.k.a. Final project presentations)

Each student will briefly present their final proposal, while the rest of the class poses questions, acting as the review board of a grant-giving agency.

Th Mar 7—Mock research Grant Interviews

Mo Mar 11--Final projects due, 11:59pm!

*Thank you!
Stay safe and healthy and have a good spring!*



COURSE REQUIREMENTS

A. Attendance and Respectful Participation (10%): This is a seminar class. Attendance is important because your very presence adds something to class. Please respectfully let me know *before* class, if possible, if and why you will be absent. Thoughtful and respectful participation helps create community. Together, we will develop a social contract for learning and community-building.

Participating in class can take many forms: questioning, commenting, listening carefully when other students ask questions or propose a new or different way to think about the materials we are studying, eye contact, nodding, active note-taking. All of these makes it easier to take part in enthusiastic, courteous, and constructive intellectual debate. An important part of your participation will be to check our Moodle site and your email every day, in case there are additions or alterations to our class plans and assignments. I will communicate with you via the Moodle Announcements Forum, which shows up in your email and is also archived in Moodle. I will also post handouts as we go along.

I am dedicated to making our classroom a ***respectful*** environment where everyone can participate comfortably. This includes getting dressed for class, turning your phones on silent, and resisting the temptation to multitask during class. To foster a respectful learning environment, we should all refer to everyone by their chosen name, the correct pronunciation of their name, and their chosen pronouns. I ask that we be generous with one another, recognizing good intent even when people make a mistake. Another aspect of respect is recognizing that this course may deal with

difficult topics, and that what might be an obvious trigger for you may not be so for others, and vice versa.

Two elements of respect include *timeliness* and *academic integrity*. To remain fair to all, and to keep the class running smoothly, you should come to class and hand in assignments *on time*. For a late assignment to be accepted, you should let me know about your situation 24 hours *before* the assignment is due. In serious circumstances, we might be able to negotiate a new due date. Without a legitimate excuse, one letter grade will be subtracted from the assignment for each day it is late. Communication is key to maintain respect and avoid misunderstandings.

Regarding *academic integrity*, I expect you to adhere to Carleton's [code of academic honesty](#). When participating in team projects, your final work should still reflect your own ideas and you should credit other people's ideas. Failure to follow Carleton's expectation will result in a failing grade and formal action with the administration.

B. Discussion Forum (10%): For *at least* every other class session (*at least* once per week), and using the "R&D" (Reading and Discussion) questions as a guide, write and post on our Forum your response—*up to 100 words*. Everyone will have to read ahead to do this in a timely fashion. Please try to make this as conversational as possible by responding to each other's comments.

Please note that the R&D questions serve as a guide to reading as well as prompts for the discussion forum. You need not answer all of the questions (indeed, that would be impossible in 150 words!); they are just meant as a starting point for you to share your ideas about the readings. It is good practice to refer to a particular term, passage, or section of the reading.

C. Discussion Starters (15%): You will curate the Discussion Forum for your assigned day, drawing out the main points. During our class session, you will share a brief summary of these main points. Based on your curation of your peers' comments, reading of assigned texts, and the way you relate these to other readings or issues, prepare a small set of questions, comments, and/or activities to start class discussion for a day. Fewer questions that are particularly thought-provoking are more successful in sparking great discussions than more numerous encyclopedic questions that "cover" every aspect of the readings. Each student will do this at least two times.

D. Topic Statement and Preliminary Bibliography for Final Project (10%): Hand in one paragraph describing the topic you have chosen for your final project (see G., below). Attach a ca. ten-item preliminary bibliography, written in Chicago Manual of Style **author-date** version (see "Cite Like an Anthropologist, p.13 of this syllabus). Bibliographies should include both books and research articles from scholarly anthropological (perhaps also sociological, demographic, gender studies, and medical social science) journals.

E. Book Reviews (15%): After examining some examples of book reviews in professional anthropological journals, you will write a 600-to-900-word book review worthy of submission to a scholarly journal. I will give you a letter of request (as do journals) and a set of criteria to follow. The book you review should be a recent and meaningful anthropological work related to your final project.

F. Theoretical Focus Statement for Final Project (10%): Hand in a one-page discussion of the theoretical focus you will use in your final project. What key questions regarding reproduction and social theory will you address? What is the relation between these questions and the empirical materials you are using in your project?

G. Final Project (30%): The final project will be a ten-page (or 5-page, single-spaced) **research proposal** following the guidelines of the Wenner-Gren Foundation for Anthropological Research, accompanied by an extensive annotated bibliography. You will role-play that you are an early-career anthropology or GWSS scholar applying to do post-doctoral research. Imagine yourself in this role (you can even refer to imaginary prior research that you have conducted!) The Wenner-Gren format is very clear and gives you excellent practice for any other research proposals you may write in the

future (including for Carleton fellowships). Specific guidelines for the research proposal will follow later in the term.

Your final project should be on a topic of your choice relating to the ethnography of reproduction. If you wish, feel free to reach beyond the cultures and geographic areas dealt with in this syllabus. In choosing your topic, keep in mind your own experiences and interests; I hope the work you do on this project will help you in other endeavors both at Carleton and beyond (e.g. comps, Fulbright applications, graduate school, non-profit work).

Using sources from other disciplines is fine—in many cases desirable—but you *must* use contemporary *anthropological* writing from prominent professional journals and scholarly presses.

In evaluating the final project, I look for thoroughness and imagination in both topic development and library research skills, synthesis of materials, critical analysis, and use of anthropological concepts.

H. Oral Presentation of Final Project (ca. 1/6 of final project grade, or 5% of total grade points): The last class session will be devoted to oral presentations of the final projects. We will run this session as a professional workshop. Proposal writers will present their proposals in a mock research funding interview. The rest of the class will serve as a panel of Wenner-Gren Foundation reviewers, generating a Q/A discussion.

I. Academic honesty: Cite correctly (using Chicago Manual of Style **author-date style** located [on their website](#)) and do not plagiarize (see <http://apps.carleton.edu/campus/doc/integrity/>).

J. Citation norms: You are **required** to follow Chicago Manual of Style **author-date** citation style (guideline in syllabus). This is part of professional practice; because this is an anthropology seminar, you will write & cite like an anthropologist. See “Citing Like an Anthropologist.”

K. Deadlines: Understanding that there are a lot of unknowns regarding our personal situations as the term unfolds, please try your best to honor the deadlines for coursework. Our collaborative work depends on it, and keeping up is a way of giving yourself structure in this new environment. Communication is absolutely key. Please let me know **before an assignment is due** and **before** a class session that you might need to miss. We will work something out.

L. Required Texts: All required article-length readings will be posted on our Moodle site.

The following books can all be acquired through the Carleton College Bookstore, which will also mail them to your home. If you are in TRiO, please contact that office about acquiring books. I have also insured that *almost* all of them are available in **electronic version** through Gould Library.

Bridges, Khiara M. 2011. *Reproducing Race: An Ethnography of Pregnancy as a Site of Racialization*. Berkeley: University of California Press. ISBN: 9780520268951 <https://www-jstor-org.ezproxy.carleton.edu/stable/10.1525/j.ctt1ppjz>

Cromer, Risa. 2023. *Conceiving Christian America: Embryo Adoption and Reproductive Politics*. New York: NYU Press. ISBN: 9781479818594
<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&db=nlebk&AN=3580303&site=ehost-live&scope=site>

Feldman-Savelsberg, Pamela. 2016. *Mothers on the Move: Reproducing Belonging between Africa and Europe*. Chicago: University of Chicago Press. ISBN: 9780226389882
<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1334066>

Ginsburg, Faye. 1998. *Contested Lives: The Abortion Debate in an American Community* (2nd ed). Berkeley: University of California Press. ISBN: 0520064925
<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=6860>

Johnson-Hanks, Jennifer. 2006. *Uncertain Honor: Modern Motherhood in an African Crisis*. Chicago: University of Chicago Press. ISBN: 0226401820

Mojola, Sanyu. 2014. *Love, Money, and HIV: Becoming a Modern African Woman in the Age of AIDS*. Oakland: University of California Press. ISBN: 9780520280946
<http://www.jstor.org.ezproxy.carleton.edu/stable/10.1525/j.ctt6wqbg5>

Wendland, Claire. 2023. *Partial Stories: Maternal Death from Six Angles*. Chicago: University of Chicago Press. ISBN: 9780226816883
<http://search.ebscohost.com.ezproxy.carleton.edu/login.aspx?direct=true&db=nlebk&AN=3104461&site=ehost-live&scope=site>

CITING LIKE AN ANTHROPOLOGIST (CMOS Author-Date citation style)

In papers for this and other anthropology classes, you should use the citation style commonly employed in anthropological scholarly journals. This means you need to cite, both in the text and in a section titled “**References Cited**,” works from which you have drawn ideas as well as works you quote. Anthropologists use **author-date** from the *Chicago Manual of Style*, found [on their website](#). Please note that the Chicago Manual keeps updating. Use the most recent version. When in doubt, use the examples I provide.

In the course of your text, cite authors whose ideas you use with their last name and the date of publication; you can include more than one citation if you got the idea from more than one source (Ginsburg 1989; Ginsburg and Rapp 1991). If you *quote* an author, e.g. that “the powers of village women... [do not] provide women with the last word” (Harding 1975, 308), you must include the page number(s). Please note that the citation and period/comma are outside of the quotation marks.

References Cited, placed starting on a new page at the end of your text, includes only publications cited in the text. All entries must be listed alphabetically by last name of author, and chronologically arranged for two or more titles by the same author. The layout should be as follows:

1a) for a [journal article](#), showing the volume and issue numbers, and page numbers:

Becker, Gay. 1994. “Metaphors in Disrupted Lives.” *Medical Anthropology Quarterly* 8(4):383-410.

1b) If you find and read/download the [journal article from an online source](#), include the DOI (Digital Object Identifier) if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list the source/a URL.

Kossinets, Gueorgi, and Duncan J. Watts. 2009. “Origins of Homophily in an Evolving Social Network.” *American Journal of Sociology* 115:405–50. doi:10.1086/599247.

LaSalle, Peter. 2017. “Conundrum: A Story about Reading.” *New England Review* 38 (1): 95–109. Project MUSE.

2) for a [chapter in a book of collected essays](#) (Author. date. “chapter title.” In *Book Title*, edited by Editors, pages. Place of Publication: Publisher.):

Kelly, John D. 2010. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

3) for a [book](#) (title is capitalized; date, place of publication [use the first one listed], and publisher all included):

Lucht, Hans. 2011. *Darkness before Daybreak: African Migrants Living on the Margins in Southern Italy Today*. Berkeley: University of California Press.

4) for an [article in a newspaper or popular magazine](#) (include the issue and page numbers if using print versions):

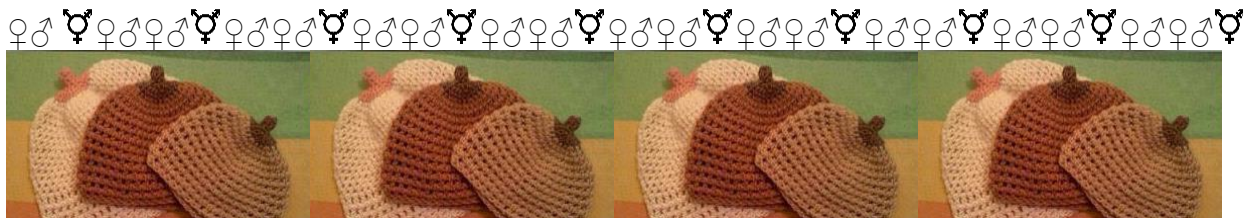
Stolberg, Sheryl Gay, and Robert Pear. 2010. “Wary Centrists Posing Challenge in Health Care Vote.” *New York Times*, February 27. Accessed February 28, 2010. <http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

5) for [website content](#), include as much of the information you’d need for a printed publication’s citation as possible (including author’s name, date of publication, title, publisher), followed by the URL of the site you are citing. Because such content is subject to change, include an access date or, if available, a date that the site was last modified. In the absence of a date of publication, use the access date or last-modified date as the basis of the citation:

United Nations, Population Division of the Department of Economic and Social Affairs. 2012. *World Population Prospects: The 2012 Revision*.

http://esa.un.org/unpd/wpp/unpp/panel_indicators.htm. Accessed March 8, 2015.

Following this style is a requirement. Ask if you have questions.



HELPFUL INFORMATION—RESOURCES AND MORE

Office Hours

I appreciate one-on-one communication with my students. I am here for you! [Click here to sign up for OFFICE HOURS](#). I use both my Carleton office and a [Zoom Room](#) for Office hours (Meeting ID: 913 4465 0783; Passcode: 334704). I will try to hold in-person office hours weekly, alternating between Tuesday and Thursday afternoons. More extensive office hours will be held by Zoom. For in-person office hours, please knock or wave so I know you are waiting; for Zoom, please enter the Zoom waiting room on time, and wait patiently while I finish up with my prior appointment.

Inclusion and Student Well-Being, including Title IX

I strive to create an inclusive and respectful classroom that values diversity. Our individual differences enrich and enhance our understanding of one another and of the world around us. This class welcomes the perspectives of all ethnicities, genders, religions, ages, sexual orientations, disabilities, socioeconomic backgrounds, regions, and nationalities.

I also recognize the potential financial burden of course expenses such as printing (no required books for this class!). If you need assistance to cover course expenses, please speak with me, preferably during the first week of class.

Your health and well-being should always be your first priority. At Carleton, we have a wide array of resources to support students. It is important to recognize stressors you may be facing, which can be personal, emotional, physical, financial, mental, or academic. Sleep, exercise, and connecting with others can be strategies to help you flourish at Carleton. For more information, check out [Student Health and Counseling](#) (SHAC), the [Office of Health Promotion](#), or the [Office of the Chaplain](#).

Part of student well-being is fostering an environment free of sexual misconduct. Carleton is committed to fostering an environment free of sexual misconduct. Please be aware all Carleton faculty and staff members, with the exception of Chaplains and SHAC staff, are “responsible employees.” Responsible employees are required to share any information they have regarding incidents of sexual misconduct with the Title IX Coordinator. Carleton’s goal is to ensure campus community members are aware of all the options available and have access to the resources they need. If you have questions, please contact Laura Riehle-Merrill, Carleton’s Title IX Coordinator, or visit the [Sexual Misconduct Prevention and Response website](#).

Accommodations and Assistive Technologies

If you have any challenge that you think may pose obstacles to your successful completion of the course, please discuss this with me at the beginning of the term so that we may accommodate your situation.

Like the rest of Carleton College, I am committed to providing equitable access to learning opportunities for all students. Please be aware that Carleton faculty are strongly encouraged to wait for official notification of accommodations before modifying course requirements for students. The Office of Accessibility Resources (Henry House, 107 Union Street) is the campus office that collaborates with students who have disabilities to provide and/or arrange reasonable accommodations. If you have, or think you may have, a disability (e.g., mental health, attentional, learning, autism spectrum disorders, chronic health, traumatic brain injury and concussions, vision,

hearing, mobility, or speech impairments), please contact OAR@carleton.edu to arrange a confidential discussion regarding equitable access and reasonable accommodations.

In addition, Carleton also provides technological resources for students with disabilities. The Assistive Technologies program brings together academic and technological resources to complement student classroom and computing needs, particularly in support of students with physical or learning disabilities. Accessibility features include text-to-speech (Kurzweil), speech-to-text (Dragon) software, and audio recording Smartpens. If you would like to know more, contact aztechs@carleton.edu or visit go.carleton.edu/aztech.

Ask a Librarian

Ask a librarian—especially our social science specialist librarian, [Sean Leahy](#)—for help with your research in this class. Library staff can help you find and evaluate articles, books, websites, statistics, data, government documents, and more. You can [make an appointment with a librarian](#), get help via chat 24/7 from any page on the library’s website, [email, or call](#). The Library building has lots of great study spaces, and we’d love for you to visit! For more information and our hours, visit the [Gould Library website](#). Don’t forget to look at the course guide Scott has made specifically for our class: gouldguides.carleton.edu/soan395. You can also check out the general anthropology guide: <https://gouldguides.carleton.edu/anthropology>!

The Writing Center

I urge all students to utilize **The Writing Center**, which provides a space staffed with peer writing consultants who can work with you during any stage of the writing process (brainstorming to final proofreading). Remember, everyone’s writing can improve with an extra set of eyes (and ears), even if you are a writing consultant! Hours and more information can be found on the [writing center website](#). You can reserve specific times for conferences by using their [online appointment system](#).

Term-Long Program for Multilingual Writers

If English is not your primary or home language and you believe you might benefit from working regularly with a writing consultant this term, email Melanie Cashin, [Multilingual Writing Coordinator](#), at mcashin@carleton.edu. She can arrange once- or twice-a-week meetings between you and a specific writing consultant throughout the term.



Selected Supplemental/Recommended Readings

(for your convenience—could be useful to generate final project ideas; please note that this list is neither complete nor in a consistent citation style—tsk tsk!)

Theorizing Reproduction

Meillassoux, C. 1972. “From reproduction to production.” *Economy and Society* 1:93-105; Rapp, R. 2001. “Gender, Body, Biomedicine: How some feminist concerns dragged reproduction to the center of social theory.” *Medical Anthropology Quarterly* 15(4):466-477; Greenhalgh, S. (1995) Anthropology theorizes reproduction: Integrating practice, political economic, and feminist perspectives. *In* *Situating Fertility*. S. Greenhalgh, ed. Pp. 3-28. Cambridge: Cambridge University Press; Weiner, A. (1995) Reassessing reproduction in social theory. *In* *G&R*, pp. 407-424; Townsend, N. (1997) Reproduction in anthropology and demography. *In* D. Kertzer and T. Fricke, eds. *Anthropological Demography: Toward a*

New Synthesis, pp. 96-114. Chicago: University of Chicago Press; Browner, C.H. and C.F. Sargent (2011) Introduction: Toward Global Anthropological Studies of Reproduction: Concepts, Methods, Theoretical Approaches. *In* Reproduction, Globalization, and the State. Carole H. Browner and Carolyn F. Sargent, eds. Pp. 1-18. Durham: Duke University Press.

Abortion

Andaya, Elise. 2019. "'I'm building a wall around my uterus': Abortion Politics and the Politics of Othering in Trump's America." *Cultural Anthropology* 34(1):10-17; Bleek (1981) Avoiding shame: The ethical context of abortion in Ghana. *Anthropological Quarterly* 54(4):203-209; Luker (1984) Abortion and the Politics of Motherhood; Luker (1996) Dubious Conceptions: The Politics of Teenage Pregnancy; Petchesky, Rosalind Pollack (1984) Abortion and Woman's Choice: The State, Sexuality, and Reproductive Freedom. NY: Longman; Browner, C.H. (2001) Situating Women's Reproductive Activities. *American Anthropologist* 102(4):773-788; Johnson-Hanks (2002) The Lesser Shame: Adolescent Abortion in Cameroon. *Social Science and Medicine* 55(8):1337-1349; Rossier, C. (2007) Abortion: An Open Secret? Abortion and Social Network Involvement in Burkina Faso. *Sociétés Contemporaines/Reproductive Health Matters* 15:230-238; [Telescope: Abortion Under Covid on Apple Podcasts](#); Berger, Miriam. 2020. "How the pandemic has affected abortion rules around the world." *Washington Post*, September 26, 2020. <https://www.washingtonpost.com/world/2020/09/26/coronavirus-pandemic-global-abortion-access-reproductive-health/> Retrieved 3/19/2021; Sobel, Laurie, Amrutha Ramaswamy, Brittini Frederiksen, and Alina Salganicoff. 2020. "State Action to Limit Abortion Access During the COVID-19 Pandemic." *Kaiser Family Foundation COVID-19 Issue Brief*. August 10, 2020. <https://www.kff.org/coronavirus-covid-19/issue-brief/state-action-to-limit-abortion-access-during-the-covid-19-pandemic/> Retrieved 3/19/2021; Unnithan, Maya, Silvia De Zordo, Astrid Blystad, and Karen Marie Moland. 2024. "Anthropology of Abortion." *In* [A Companion to the Anthropology of Reproductive Medicine and Technology](#), edited by Cecilia Van Hollen and Nayantara Appleton. Hoboken, New Jersey: John Wiley.

Entry into Social vs. Biological Motherhood

Bledsoe, C. 2002. *Contingent Lives: Fertility, Time, and Aging in West Africa*. Chicago: University of Chicago Press.

Birth

Pinto, Sarah (2012) *Where There is No Midwife*. NY: Berghahn; van Hollen, Cecilia (2002) *Birth at the Threshold: Childbirth and Modernity in South India*. Berkeley: University of California Press; Fraser, Gertrude (1998) *African American Midwifery in the South: Dialogues of Birth, Race, and Memory*. Cambridge: Harvard University Press; Jambai, A. and C. MacCormack. (1997) "Maternal Health, War, and Religious Tradition: Authoritative Knowledge in Pujehun District, Sierra Leone." *In* *Childbirth and Authoritative Knowledge: Cross-Cultural Perspectives*, edited by R. Davis-Floyd and C. Sargent, 421-440; Sargent, C. (1990) "The politics of birth: Cultural dimensions of pain, virtue, and control among the Bariba of Benin." *In* W.P. Handwerker, ed. *Births and Power: Social Change and the Politics of Reproduction*, pp. 69-80; Fraser, G. (1995) "Modern bodies, modern minds: Midwifery and reproductive change in an African American community". *In* G&R, pp. 42-58, and many more, e.g. by Jordan, Michaelson, etc.; [Psychological impact of COVID-19 quarantine measures in northeastern Italy on mothers in the immediate postpartum period](#); Gutschow, Kim. 2024. "COVID-19 and Reproductive Health: Maternity Care in Disruptive Times." *In* [A Companion to the Anthropology of Reproductive Medicine and Technology](#), edited by Cecilia Van Hollen and Nayantara Appleton, 103-118. Hoboken, New Jersey: John Wiley.; Davis-Floyd, Robbie. 2024. "Obstetrics and Midwifery in the United States: The Tensions between the Technocratic and Midwifery Models of Maternity Care." *In* [A Companion to the Anthropology of Reproductive Medicine and Technology](#), edited by Cecilia Van Hollen and Nayantara Appleton, 56-69. Hoboken, New Jersey: John Wiley.

Maternal Mortality

Wendland, Claire. 2016. "Estimating Death: A Close Reading of Maternal Mortality Metrics in Malawi." In *Metrics: What Counts in Global Health*, edited by Vincanne Adams, 57-81. Durham: Duke University Press; Oni-Orisan, Adeola. 2016. "The Obligation to Count: The Politics of Monitoring Maternal Mortality in Nigeria." In *Metrics: What Counts in Global Health*, edited by Vincanne Adams, 82-103. Durham: Duke University Press; Wendland, Claire. 2007. "The Vanishing Mother: Cesarean Section and 'Evidence-Based Obstetrics'." *Medical Anthropology Quarterly* 21(2):218-233; Hildebrand, Vanessa M. 2024. "Counted: Understanding the Problem, Perception, and Reaction to Global Maternal Mortality." In [A Companion to the Anthropology of Reproductive Medicine and Technology](#), edited by Cecilia Van Hollen and Nayantara Appleton, 138-1XX. Hoboken, New Jersey: John Wiley.

Stratified Reproduction

Andaya, Elise. 2018. "Stratification through Medicaid: Public Prenatal Care in New York City." In *Unequal Coverage: The Experience of Health Care Reform in the United States*, edited by Jessica M. Mulligan and Heide Castañeda, 102-125. New York: NYU Press; Hochschild, Arlie R. 2000. "Global Care Chains and Emotional Surplus Value." In *On the Edge: Globalization and the New Millennium*, edited by Tony Giddens and Will Hutton, 130-146. London: Sage.; Boehm, Deborah A. 2012. *Intimate Migrations: Gender, Family, and Illegality among Transnational Mexicans*. New York: New York University Press; Fraser, G. (1995) Modern Minds, Modern Bodies: Midwifery and Reproductive Change in an African American Community. In *Conceiving the New World Order: The Global Politics of Reproduction*. Faye Ginsburg and Rayna Rapp, eds. Pp. 42-58. Berkeley: University of California Press.

...and Queer Fertility/Parenting (plus men/masculinities)

Wentzell, Emily, Maral Erol, and Salih Can Aciksöz. 2024. "Anthropologies of Men, Masculinities, and Reproduction." In *A Companion to the Anthropology of Reproductive Medicine and Technology*, edited by Cecilia Van Hollen and Nayantara Appleton, 203-218. Hoboken, New Jersey: John Wiley; Nessett, Falu and Christa Craven. 2024. "Queer Reproductive Futures." In *A Companion to the Anthropology of Reproductive Medicine and Technology*, edited by Cecilia Van Hollen and Nayantara Appleton, 219-233. Hoboken, New Jersey: John Wiley; Ferrara, Mel Lynwood. 2024. "Inconceivable: Cisnormativity and the Management of Trans and Intersex Reproduction." In *A Companion to the Anthropology of Reproductive Medicine and Technology*, edited by Cecilia Van Hollen and Nayantara Sheoran Appleton, 234-249. Hoboken: Wiley-Blackwell; Lewin, Ellen. 2009. *Gay Fatherhood: Narratives of Family and Citizenship in America*. Chicago: University of Chicago Press; Lewin, Ellen. 1993. *Lesbian Mothers: Accounts of Gender in American Culture*. Ithaca: Cornell University Press; Raleigh, Elizabeth. 2012. Are Single and Same Sex Parents More Likely to Adopt Transracially? A National Analysis of Race, Family Structure, and the Adoption Marketplace. *Sociological Perspectives* 55(3):449-471; Lewin, Ellen. 2007. "Negotiating Lesbian Motherhood: The dialectics of Resistance and Accommodation." In *Maternal Theory: Essential Readings*, 370-389. Demeter Press; Lewin, Ellen. 2012. "Resignation and Refusal: The Moral Calculus of Lesbian and Gay Parenthood in the US." In *Gender in Cross-Cultural Perspective*, 6th edition, edited by Caroline B. Brettell and Carolyn F. Sargent, 311-318. Boston: Pearson; Moore, Mignon R. 2012. "Intersectionality and the Study of Black, Sexual Minority Women." *Gender and Society* 26(1):33-39; Moore, Mignon R. 2006. "Lipstick or Timberlands?: Meanings of Gender Presentation in Black Lesbian Communities." *Signs* 32(1):113-139; Moore, Mignon R. 2008. "Gendered Power Relations among Women: A Study of Household Decision Making in Black, Lesbian Stepfamilies." *American Sociological Review* 73(2):335-356; Luibhéid, Eithne. 2013. "From Childbearing to Multiple Sexuality and Migration Struggles." In *Pregnant on Arrival: Making the Illegal Immigrant*, 175-189. Minneapolis: University of Minnesota Press; Stacey, Judith. 2005. "The Families of Man: Gay Male Intimacy and Kinship in a Global Metropolis." *Signs* 30(3):1911-1935; Levine, Nancy E. 2008. "Alternative Kinship, Marriage, and Reproduction." *Annual Review of Anthropology* 37:375-389; Smietana, Marcin, Charis Thompson, and France Winddance Twine. 2018. "Making and Breaking Families: Reading Queer Reproductions, Stratified Reproduction and Reproductive Justice Together." *Reproductive BioMedicine and Society Online* 7:112-130; Mamo, Laura et al. 2015. "Queer Intimacies

and Structural Inequalities: New Directions in Stratified Reproduction” *Journal of Family Issues* 36(4):519-540; See also works by Michelle Walks; Riggs & Dempsey, and more.

...and Egg Freezing, & Embryo Adoption

Inhorn, Marcia. 2023. *Motherhood on Ice*; Inhorn, Marcia. 2020. “The Egg Freezing Revolution? Gender, Education, and Reproductive Waithood in the United States.” In *Waithood: Gender, Education, and Global Delays in Marriage and Childbearing*, edited by Marcia C. Inhorn and Nancy J. Smith-Hefner, 362–390. New York: Berghahn; Inhorn, Marcia. 2021. “Egg Freezing Activists: Extending Reproductive Futures to Cancer Patients, Single and Minority Women, and Transgender Men in America.” In *Birthing Techno-Sapiens: Human-Technology Co-Evolution and the Future of Reproduction*, edited by Robbie Davis-Floyd, 47–59. New York: Routledge; Inhorn, Marcia C., Daphna Birenbaum-Carmeli, and Pasquale Patrizio. 2017. “Medical Egg Freezing and Cancer Patients’ Hopes: Fertility Preservation at the Intersection of Life and Death.” *Social Science & Medicine* 195:25–33; Inhorn, Marcia. 2020. “Elective Egg Freezing and Male Support: A Qualitative Study of Men’s Hidden Roles in Women’s Fertility Preservation.” *Human Fertility*, January 10. <https://doi.org/10.1080/14647273.2019.1702222>; Inhorn, Marcia C., Daphna Birenbaum-Carmeli, Mira Vale, and Pasquale Patrizio. 2020. “Abrahamic Traditions and Egg Freezing: Religious Women’s Experiences in Local Moral Worlds.” *Social Science & Medicine* 253. <https://doi.org/10.1016/j.socscimed.2020.112976>; Inhorn, Marcia C., Daphna Birenbaum-Carmeli, Ruoxi Yu, and Pasquale Patrizio. 2022. “Egg Freezing at the End of Romance: A Technology of Hope, Despair, and Repair.” *Science, Technology & Human Values* 47 (1): 53–84; Inhorn, Marcia C., Ruoxi Yu, and Pasquale Patrizio. 2020. “Upholding Success: Asian Americans, Egg Freezing, and the Fertility Paradox.” *Medical Anthropology* 40 (1): 3–19; Cromer, Risa. 2018. “Saving Embryos in Stem Cell Science and Embryo Adoption.” *New Genetics and Society* 37 (4): 362–86; Cromer, Risa. 2019a. “Making the Ethnic Embryo: Enacting Race in US Embryo Adoption.” *Medical Anthropology* 38 (7): 603–19. doi.org/10.1080/01459740.2019.1591394; Cromer, Risa. 2019b. “Racial Politics of Frozen Embryo Personhood in the US Antiabortion Movement.” *Transforming Anthropology* 27 (1): 22–36; Cromer, Risa. 2020. “‘Our Family Picture Is a Little Hint of Heaven’: Race, Religion and Selective Reproduction in US ‘Embryo Adoption.’” *Reproductive Biomedicine & Society Online* 11 (November): 9–17. doi.org/10.1016/j.rbms.2020.08.002; Cromer, Risa, Jessica Hardin, and Zoe Nyssa. 2020. “Reckoning with Saving.” *Journal for the Anthropology of North America* 23 (1): 67–69. doi.org/10.1002/nad.12126.

Mothering While Black

Covington-Ward, Yolanda. 2013. “Fighting Phantoms: Mammy, Matriarch, and other Ghosts Haunting Black Mothers in the Academy,” In *Laboring Positions: Black Women, Mothering, and the Academy*, Sekile Nzinga-Johnson, Editor, Demeter Press, Pp. 236 – 256; (more relevant sources interspersed in other sections).

Reproductive Insecurity

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