

## **WGSS/SOC/ES 418 Gender and Work (3 credits)**

### **E-FOCUS (CONTEMPORARY ETHICS)**

Pre-Reqs: one 300-level ES or WGSS course, or SOC 300; or consent

Fulfills: Gender, Race, and Ethnicity in Transnational Perspectives requirement for WGSS Majors and Gen Ed Focus Requirement

#### **INSTRUCTOR INFORMATION**

**Instructor:** Dr. Monisha Das Gupta

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#### **LAND ACKNOWLEDGMENT**

Adelaide is located in the homelands of Kaurna people. [Tarndanya](#) refers to the city of Adelaide itself, the land south of the Torrens. In 1997, the city council signed a reconciliation statement recognizing the original inhabitants who are the stewards of the land.

#### **ABOUT THIS COURSE**

This course examines the gendering of paid and unpaid work in the formal and informal sectors of the economy and in households in Hawai‘i, the United States, and Australia. The course highlights the experiences of Native Hawaiian and multiethnic working-class people in Hawai‘i, Aboriginal and Torres Island communities in Australia, and Asian immigrants in Hawai‘i, Australia, and the United States.

We ask what counts as “work”? Why is feminized work devalued? Why do we see a gender gap in both paid and unpaid work? Who does the care work, and under what conditions as more and more women enter the paid workforce? We engage in comparing public policies governing paid work and care work in two post-industrial contexts—the United States and Australia as well as the experiences of Indigenous and immigrant communities in both nation-states. To answer these basic questions, we pay

close attention to the intersections of gender differences to race, Indigeneity, class, sexuality, immigration status, age, and ability.

Throughout the course, we attend to justice work, especially the leadership provided by Black, Indigenous, and people of color in the Global North and those who are multiply marginalized in the Global South. We examine the social organization of work locally and globally in historical context. We learn about feminist efforts to improve and transform the conditions under which people of all genders labor.

During our semester abroad, we aim to build an ethic of care inside and outside the classroom as we adjust to our new context in Adelaide.

### **CONTEMPORARY ETHICAL ISSUES FOCUS: (MUST READ)**

This course has a Contemporary Ethical Issues (E) Focus designation. Contemporary ethical issues are fully integrated into the main course material and will constitute at least 30% of the content. Through the use of lectures, discussions and assignments, students will develop basic competency in recognizing and analyzing ethical issues; responsibly deliberating on ethical issues; and making ethically determined judgments.

Most often we use a binary moral framework of “good” or “bad” to judge the contemporary social problems that face us. Social problems, like racism and sexism, are multidimensional. To understand the complex roots of these problems and to effectively address them, we need finer tools that are based in ethics, rather than morality, so that we can see that there are more than two opposite sides of an issue.

In this course, we take fairness, justice, and care-oriented approaches to distinguish between moral framings and ethical deliberations. We will focus on the complexities of the ethical questions that each of the units raises to learn how to develop appropriate ethical positions. In doing so, we will learn how to bridge the gap between normativity (how society should be) and reality (the way society is).

We will start with [A Framework for Ethical Decision Making](#) developed by The Markkula Center for Applied Ethics at the Santa Clara University.

### **REQUIRED TEXTS**

#### **BOOKS**

This paperback book or e-book is available for purchase. You may buy used copies.

- 1) Dorothy Sue Cobble. *The Sex of Class: Women Transforming American Labor*. Cornell University Press. 2009. (Cobble in course outline)
- 2) Premilla Nadasen. *Care: The Highest Stage of Capitalism* (Nadasen in course outline)

These required books are available through the UHM library [as an ebook](#) and UHM gives you unlimited access to this book.

You will need to log in to your UH account to access it.

### **ARTICLES**

All articles and book chapters in addition to the required text will be available for free through the lessons page on Lamakū.

### **STUDY ABROAD LEARNING OBJECTIVES**

SLO 1. Develop knowledge of and sensitivity toward host culture and society by being self-reflexive

SLO 2: Analyze course materials and field trips through a comparative lens sensitive to difference

SLO 3: Engage in critical interdisciplinary thinking, with particular attention to the concepts of globalization, and intersectionality

SLO 4: Acquire skills to engage with social issues as a culturally competent global citizen in the 21st century

### **COURSE LEARNING OBJECTIVES**

After successfully completing this course, you will be able to:

CLO 1: Demonstrate your ability to deliberate on contemporary ethical issues.

CLO 2: Demonstrate an understanding of the various aspects of gendered labor as it intersects with other structures of power.

CLO 3: Demonstrate your understanding of local-global organization of work and labor movements.

CLO 4: Demonstrate your ability to communicate appropriately and effectively in oral form.

CLO 5: Demonstrate your ability to express yourself in writing clearly following the standards of academic writing.

CLO 6: Demonstrate your ability to research, present, and write about a topic in-depth.

### **ACCOMMODATION AND ACADEMIC SUPPORT**

Students with disabilities must self-identify to the KOKUA Program and complete the intake process before receiving disability access services (commonly referred to as accommodations, academic adjustments and auxiliary aides). I am happy to work with you and with the KOKUA Program (Office for Students with Disabilities) to ensure reasonable accommodations in my course.

## RESOURCES FOR STUDENTS

A list of student services appears in Lamakū, Student Success Resources. Please utilize them as you see fit.

## MY ROLE AS RESIDENT DIRECTOR: MAKING THINGS WORK

As Resident Director it is my job to monitor your attendance, participation, and academic progress. I will attend to any academic issue that arises in your study. I will be available to answer questions, clarify assignments, and give feedback on your work. I'm also available for counseling and assistance in your adjustment to life in a new and different cultural environment. (I am grateful to my colleague, Dr. Kathy Ferguson, for this language).

## COMMUNICATION WITH ME

Keeping communications open with me is key to a successful study abroad experience. You will have my email address, my physical address, and my telephone number: please feel free to contact me when you need or want to do so. This holds for academic issues as well as those that may be arising in your dorms, your other classes, or your personal lives. Do not suffer in silence.

I encourage you to utilize my office hours. Each lesson will have a link to a Google sheet at the bottom of the lesson page

Please do not discuss personal problems, health issues, or disability accommodation when we are in a classroom setting within range of other classmates. I respect your privacy. Call, email, or meet with me to discuss such matters.

## COURSE EXPECTATIONS AND POLICIES

### Experiential Activities

**Plan ahead:** There will be several field trips for you to experience Adelaide and surrounding areas. You will be connecting your observations, experiences, and social interactions to what we are learning in the course. You will share photos, videos, and a brief personal reflection as part of the Creative Engagement assignment.

The following field trips will be required for place-based learning:

- [Tandanya National Aboriginal Cultural Institute](#) (slated to reopen 2025)
- [Adelaide City Park Lands](#): Visit 3 places on the map and note the Kaurna place names and significance. Connect these markers to the North Shore and Waiele'e Field School projects of recovering stories about land, people, and work.

- [Visit 3 places on this Cultural Map](#) and learn about their cultural significance. Connect to the course materials about the transformation of land use and reorganization of work with colonization and the introduction of capitalism.
- Pick two popular tourist attractions in and around Adelaide from your guidebook. Write field notes about the space, the tourists, and those who work in the tourism and hospitality industry. Connect with our course materials on tourism in Hawai'i.

\*Additional activities will be planned in consultation with UHM faculty who have taken students to Adelaide and Flinders University faculty.

### Learning Environment

Our collective goal is to create an interactive learning environment with a *good faith* interest in the theories and frameworks we use in Ethnic Studies and Women's Studies. We strive for an environment in which we practice mutual care because the course delves into issues that generate discomfort in our society.

*We will exercise the utmost collective care to not perpetuate words, images, ideas and opinions – spoken, printed, digitized or written – that harm, especially through the targeting of minoritized groups.*

### Proscribed Behaviors and Academic Honesty

Disruptive and disrespectful behavior by students in the classroom and during group experiential activities that interfere with the learning environment will lead to disciplinary action under the terms provided by the university's [Student Code of Conduct](#) (See Proscribed Conduct, Section IV B.2-5). **Students who breach classroom protocol and take away from our learning environment risk penalties. This includes a failing grade in the course.**

Any infraction of codes of academic honesty will lead to sanctions from the instructor. Submitting AI-generated or other people's work, or do not properly attribute ideas that are not original to you. Please read [section IV B.1 of Proscribed Conduct of the Student Conduct Code](#). See also the [Academic Grievance Procedure](#) to familiarize yourself with the process.

### Attendance and Participation

Attendance is mandatory. Please note that a part of your grade accounts for attendance.

When you miss coming to class, whether it is a penalized or unpenalized absence, please drop me an email as a matter of courtesy.

Attendance and participation are interlinked. What does participation mean? In the classroom setting, it means addressing course content by speaking, inviting comments from others, asking me and your classmates questions, and active listening.

You fully participate in the experiential activities with curiosity.

## Readings

You must come to class having done the assigned readings and watched/listened to all the materials. Not going over the assigned materials will hurt your grade.

## ASSIGNMENTS AND EVALUATION

Last-minute work in the course is not acceptable.

### Attendance and Participation in Classroom and Experiential Activities (20%)

You will be graded on your attendance and the quality of your participation. If you attend class and the activities regularly but do not participate, your grade for this assessment will drop to a B.

### Written Work (60%)

All written assignments, except those done in class, will be posted on Lamakū.

#### Types of written assignments

- **Short assignments** based on the assigned materials. short answers, discussion posts, or posts using the comments tool on Lamakū. Some assignments will ask you to connect your experiential learning with materials assigned for our course. I will provide the prompts. (25%)
- **Creative Engagement Project:** Design a padlet (**online tool**) in the form of postcards. Incorporate audiovisual materials on the field trips and site visits in Adelaide. You will post 3 times over the course of the semester. (15%)
- **Final research paper.** You can select to do a library research-based paper or a paper based on collecting the family work history over three generations. (20%)

Citations and Referencing: You will follow either of the two [Chicago systems](#) (notes or parenthetical) or [the MLA Style Sheet](#)

### Group Ethical Deliberation (Oral) (20%)

The group-led deliberation is *not a traditional presentation*. Each student will sign up for *one* of the four topics listed below to formulate group exercises that will allow students to deliberate on the range of ethical positions that one can take on the topic. The topics align with the units into which the course is divided. The following topics are based on the materials you will be covering in class. *No additional research is expected.* [A](#)

[Framework for Thinking Ethically](#), by Santa Clara University's Markkula Center for [Applied Ethics](#) is a helpful resource.

### Topics for Ethical Deliberation

Group 1: Equality and Equity (Week 4)

Group 2: Labor of Love? (Week 7)

Group 3: Work and Sexual Misconduct

Group 4: Whose Leisure/Whose Work?

### Extra Credit

You can earn *up to 4 extra credits to improve your grade* by attending recommended events at either Flinders University or the University of Adelaide. I will notify you of these events.

### Final Grade and Grade Distribution

Your final grade will be calculated as 100%. **As a matter of policy, students will not receive incompletes.**

Assignment Types	Percentage (Weight)
A. Short Assignments	25
B. Creative Engagement	15
C. Group Ethical Deliberation	20
D. Final Research Paper	20
E. Attendance and Participation	20
Extra Credit	4 points

## COURSE SCHEDULE

*For your week-to-week work, you need to look at the weekly lesson tool in Lamakū.*  
Each week, there will be an in-class activity that will require full participation.

### UNIT 1: KEY CONCEPTS

#### Week 1: What is Work?

Introductions

Dickinson and Schaeffer, "The meaning of work."

#### Week 2: Gender and Work: Intersectional Approach

Crenshaw, [Intersectionality and Gender Equality](#) (Video)

Liner, "[A Dollar Short: What's Holding Women Back from Equal Pay?](#)"



**Baxter**, "[Employment of Men and Women Across the Lifecourse](#)" (Data from Australian Institute of Family Studies, Australian Government)  
**Woods and Green** (BCRW), "[Transwomen and Femmes of Color at Work](#)"

### Week 3: Gender, Race, and Ethnicity of Work

- We will be looking at the [Cultural Map of the city](#) marking sites of cultural significance to Kurna peoples and colonial institutions that severely disrupted their social, economic, and cultural arrangements. You will pick 3 sites that you will visit and research between Week 4 and Week 7.

**Miller**, "[Why Men Don't Want the Jobs Done Mostly by Women.](#)" *New York Times*.

**Duffy**, "Doing the Dirty Work: Gender, Race and Reproductive Labor in Historical Perspective," *Gender & Society* 21(3). 2007.

**Nadasen**, Chapter 1

[Gari Yala Gendered Insights Report](#) . 2021. (Report and fact sheet on Australian Indigenous women's experience of racism and exclusion in the workplace available through the Workplace and Gender Equality/ Australian Government link). See also this summary on the [Diversity Council of Australia site](#).

[Read relevant excerpted narratives from Kurna elders at the Cultural Mapping Site](#)

### Week 4: Social Reproduction

**Nadasen**, Chapter 2.

**Travis and Haskins**, "Feminist Research Ethics and First Nations Women's Life Narratives: A Conversation." *Australian Feminist Studies* 36 (108) 108. 2021.

**Jacobs**, "Diverted Mothering among American Indian Domestic Servants, 1920–1940," *Indigenous Women and Work: From Labor to Activism*. (E-Book Central)

\*Research Stolen Generation

## UNIT 2: CARE WORK, PAID WORK, JUSTICE WORK IN NEOLIBERAL ECONOMIES

### Week 5: Comparing Neoliberal Economies

BCRW, [What is Neoliberalism](#) (Video: watch and take notes)

**Nadasen**, Chapter 3, 79-97

**Nadasen**, Chapters 4, 119-128

**Rimmer and Sawyer**, "Neoliberalism and Gender Equality Policy in Australia." *Australian Journal of Political Science*, 51(4). 2016.



**Browse:** a) the [Australian Institute of Family Studies](#) and choose relevant topics such as Housework and Division of Labor, Parental Leave, or Poverty and Disadvantage; b) [Workplace Gender Equality Agency topic of Gender Equality and Intersecting Diversity](#). Identify a policy that intrigues you. What do the policies ensure? How does the official account match up with the readings we have done in the course so far?

### Week 6: Alternatives to Neoliberalism

Hawai'i State Commission on the Status of Women and Department of Human Services, "[Building Bridges, Not Walking on Backs](#)" [An Economic Feminist Recovery Plan for COVID-19](#).

Basic Income Lab at Stanford University, "[What is Basic Income?](#)"

Durnan and Inayatullah, "[From Idea to Reality: Basic Income in Australia by 2030](#)." *Future Studies* 24(3), 2020. Look at Table 1.

Samuel, Sigal, "[Everywhere Basic Income Has Been Tried in One Map](#)." Vox. 2020

**RECOMMENDED:** If you are curious about the workplace experiences of women of color, Aboriginal, and Torres Strait Islander women in Australia during COVID-19, see Archer, Sison, Gadii, and O'Mahoney. "Bodies of/at Work." *Journal of Intercultural Studies*, 43(6). 2022.

### Week 7: Care Webs and Disability Justice

Piepenza-Samarsinha, "Preface: Writing with a Movement from Bed"(19-28); "Care Webs: Experiments with Creating Collective Access" ( 39-44)

Patty Berne/ Sins Invalid, [10 Principles of Disability Justice](#)

Boyer, "Job Challenges of Women with Disabilities 25 years after ADA" Read 14-16 and look at Tables on 17 and 18

Ditkowsky, "[Disabled Women Face Unique Barriers at Work](#)." National Partnership for Women and Families, 2023.

This week we have explored the relationship between colonialism and the treatment and confinement of disabled people. [Adelaide's Cultural Map](#) marks the sites at which Aboriginal people were removed, contained, and forced to labor. Share your thoughts about your visit to these sites and their histories.

### Week 8: Poverty and Social Security Nets

Gordon, "How Welfare Became a Dirty Word." In *Welfare Defense Manual*.

Nadasen, Chapter 5, 138-149 and 154-156.

Tait, Ch 10: "Expanding Labor's Vision" in [Cobble](#)

**Mendes**, "Neoliberalism and Welfare Conditionality in Australia." *Journal of Australian Political Economy*, no. 86, 2020.

### Week 9: Documenting and Revaluing Work: Oral Histories

**McGregor**, "Constructed Images of Native Hawaiian Women" in *Asian/ Pacific Islander Women: A Historical Anthology* (E-Book Central)

*Picture Brides* Rice and Roses Hawaii Public Radio Interview with Alice Chai and Barbara Kawakami. (Video, streaming from UH Library)

[Kath Apma Penangke Travis \(Arrernte\) Speaks about her Family History Research.](#) (Short Video)

\*Please reread the conversation between Kath Apma Penangke Travis and Victoria Haskins in **Week 4**.

Choose 2 story maps from the [North Shore Field School](#)

[Kanani and Keith Awai](#) (Oral history, NSFS)

[Emmaline Causey](#) (Oral history, NSFS)

[Judy Wenuka Miram](#) (Oral history, NSFS)

Choose 2 stories from [Kaurna Elders Speak](#) (several topics have direct bearing on our course; they stories are short)

## UNIT 3: Gender and Sexuality-Based Harassment, #MeToo, Policy Directions

### Week 10: Gender and Sexuality in the Workplace

- Week 10-12: Preparation for field notes at 2 tourist attractions in and around Adelaide. You will be taking notes on the space, the tourists, and those who work in the tourism and hospitality industry.

[Lily Ledbetter on her Fight for Equal Pay for Women.](#) (Video)

**Hunt and Boris**, Ch 4, "The Lesbian, Gay, Bisexual, and Transgender Challenge to American Labor" in [Cobble](#)

**Crain**, Ch 5, "Sex Discrimination is Collective Harm" in [Cobble](#)

**Bennett**. ["After #MeToo The Ripple Effect."](#) (New York Times). 2018.

**Grant, Mottet, and Tanis** (National LGBTQ Task Force and the National Center for Transgender Equality), "Injustice at Every Turn: A Report of the Transgender Discrimination Survey" 56-65, 68-69. Also visit this [National LGBTQ Task Force page for disaggregated data.](#)

### Week 11: Limits and Possibilities of #MeToo

**Alianza Nacional de Campesinas**, [Latina Farmworkers Letter of Solidarity](#). Time Magazine.

**Taub**, "[#MeToo Paradox: Movement Topples the Powerful, Not the Ordinary](#)" (New York Times)

**van Rijswijk**, "Re-Defining Gendered Harm and Institutions under Colonialism: #MeToo in Australia." *Australian Feminist Studies*, 35 (105). 2020.

### **Week 12: Service Work**

**Saru Jayaraman**, President of One Fair Wage and Director of the Food Labor Research Center at University of California, Berkeley, [video on tipped workers](#)  
[Einhorn and Abrams](#), "[The Tipping Equation](#)" (New York Times)

## **UNIT 3: LEISURE/LABOR**

### **Week 13: Colonial Circuits**

**Kaomea**, "A curriculum of Aloha? Colonialism and Tourism in Hawai'i's elementary textbooks,"

**Sasaki**, "Thread of Empire: Militourism and the Aloha Wear Industry in Hawai'i"

### **Week 14: Tourism, Labor Organizing, and Radical Care**

**Rath and Das Gupta**, "Dying to Work: O'ahu Hotel Workers' Efforts at Well-being in the Face of Autoimmune Capitalism." *Anthropology of Work*, 43(2), 2022.

**Nadasen**, Chapter 7.

### **Week 15: Wrap-up and Research Presentations**

Research Day/ Presentations

### **Week 16: Wrap-up and Research Presentations**

Research Day/ Presentations

**FINAL PAPER DUE XXXX (NO EXTENSION)**