



# WOMEN AND GENDER IN GLOBAL *Perspectives*

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Women and Gender in Global Perspectives Program  
University of Illinois, Urbana-Champaign  
<http://www.ips.uiuc.edu/wggp/>

## DIRECTOR'S NOTES



Gale Summerfield  
WGGP Director

Peace has long been a central theme of many women's movements and the UN world conferences on women. These dark days of war remind us how crucial it is to work toward equity of all types, peaceful resolution of conflicts, and an international system that supports human security as part of

development. The Women and Gender in Global Perspectives program will continue to make human security our primary theme and explore it through research projects, seminars, symposia, and classes. Our recent work is summarized on our webpage and in the research presented in the September 2001 special issue of the *International Journal of Politics, Culture and Society* on Risks and Rights in the 21<sup>st</sup> Century. Some related websites of interest include:

National Council for Research on Women, [www.ncrw.org](http://www.ncrw.org)

WomenWatch, [www.un.org/womenwatch](http://www.un.org/womenwatch)

Women's Edge, [www.womensedge.org](http://www.womensedge.org)

Some recent publications that stress peaceful alternatives to war and comments on the conflicts are gathered at:

[www.commondreams.org](http://www.commondreams.org).

*We will rise with the fire of freedom;  
Truth is the fire that burns our chains;  
And we can stop the fire of destruction;  
Healing is the fire running through our veins.*

--from the collective mural project at  
AWID's 9<sup>th</sup> International Forum,  
Guadalajara, Mexico, Oct. 3-6, 2002  
(see page 4)

## RESEARCH NOTES

### Womb as Battlefield: Nationalism and Population Control in Contemporary Rural China



Junjie Chen, 2002-03  
Goodman Fellow

Population control policy for a vast expanse of rural subjects is an integral part of China nationalist project of modernity-building. Throughout a three-decade effort at population control in rural areas, contemporary Chinese nationalism—as it formulated its population policy—entails a history of selective discourses concerning “modernity” (*xiandai*) and “tradition” (*chuantong*). While Chinese nationalist discourse emphasizes selected traditions, at the same time it also discursively emphasizes modernity. A historically contingent, triangular relationship links nationalism, modernity, and tradition, and this has shaped in complex ways the vicissitudes of population control policy in rural China. Tirelessly constructed and fetishized by the state, Chinese nationalist discourse can be viewed as a symbolic shifter, gaining its specific meanings with regard to historical contingencies.

The changing trajectory of population control policy in rural China demonstrates how Chinese nationalism has discursively drawn variably on modernity. Beginning in the early 1970s, China's huge population was viewed by the state as an unbearable

*Womb as Battlefield continued on p. 5*



## WGGP ANNOUNCEMENTS AND ACTIVITIES

Thanks to all the speakers of our Spring 2003 Noon Seminar Series that meets on Mondays in Room 101 International Studies Building:

Jan. 27, **Zakia Salime**, Goodman Fellow, Sociology, UIUC: *Women's Movements in the Middle East: The Politics of the Veil*

Feb. 10, **Junjie Chen**, Goodman Fellow, Anthropology, UIUC: *Womb as Battlefield: Nationalism and Population in Rural China*

Feb. 24, **Earl Kellogg**, Associate Provost for International Affairs, UIUC: *A Comparison of Development Approaches Over Time and the Consequences on Gender Considerations, Feb. 24.*

Mar. 3, **Angelina Cotler** (below), Cloud Grant Recipient, Anthropology, UIUC: *Financial Resources and Women Micro-Entrepreneurs in Peru*



Mar. 17, **John Lawler**, Professor, Labor and Industrial Relations, UIUC: *Family-Friendly Company Practices in Africa and Asia*

March 31, **Maimouna Barro**, Cloud Grant Recipient, Curriculum & Instruction, UIUC: *A Women's Movement in a Rural Community in Senegal: The Tostan Adult Education Program Leads the Way*

Apr. 21, **Rajmohan Gandhi**, Director, Global Crossroads, and Visiting Professor, Program in South Asian and Middle Eastern Studies, UIUC will present *South Asian Political Figures and Questions of Gender*

WGGP co-sponsored the following campus events this spring semester:

7<sup>th</sup> Annual Women's Law Symposium, February 28 – March 1, *Trafficking Victims Protection Act of 2000: Three Years Later*, organized by the Women Law Students at UI College of Law.

**Wendy Chapkis's** talks, *Decriminalization of Prostitution? Pro and Con*, at the Women's Studies Program; *Protecting Innocents, Punishing Immigrants: Trafficking, Migration and the Law*, at the Transnational Seminar series of Sociology/Geography/Political Science; and, *Thinking Globally: International Implications of the TVPA*, as part the Women's Law Symposium.

**Okwi Enwezor's** talk, *Archeology of the Present: The Postcolonial Archive and the Photographic Discourse of African Modernity*, April 17, at 7:00 p.m. in 141 Wohlers Hall as part of Exploring the Human Experience: Beyond Differences Initiative.

Cameroonian **Therese Kuoh-Moukoury's** talk, *Francophone Women's Writing*, at the Center for African Studies, March 18.

**Latina/Latino Studies Graduate Student Conference**, *Latinidad in the New Millennium: Bridging Borders In and Beyond Academia*, on April 19.

**Aaron McGruder's** MillerComm lecture, *What's the Color of Funny? Race, Society and Comic Strips* as part of the Martin Luther King, Jr. Commemorative Symposium in January.

**Agnes Quisumbing's** talk, *Strengthening Agricultural Development Policy Through Gender Analysis*, on Thursday, March 20, at 180 Bevier Hall, as part of the series on Global Food Security sponsored by ACES Global Connect.

**Ann Laura Stoler's** MillerComm address, *Habits of a Colonial Heart: The Affective Grid of Racial Politics*, at the Fourth Annual Graduate Symposium on Women's and Gender History on March 13-15.

**University YMCA Friday Forum**, *Promoting Conflict Resolution and Sustainable Development*, Fridays at noon.

## WGGP RESEARCH PROJECT GENDER AND HUMAN SECURITY OF IMMIGRANTS IN RURAL ILLINOIS

With the current tensions in the world, gender equity is crucial in international development policies and programs. The Women and Gender in Global Perspectives Program (WGGP) is organizing a multidisciplinary research project on gender and human security (income, housing, and health care) of immigrants in rural areas and small communities of Illinois. This semester we are conducting focus groups to identify key issues in Champaign County. We plan to have a workshop in the fall that brings together scholars, community activists, and state officials to address these concerns. We also plan to set up service-learning opportunities for students. For more information, contact Gale Summerfield, Director, [summrfd@uiuc.edu](mailto:summrfd@uiuc.edu).

### SPECIAL GUEST SPEAKER

*Global Illinois:  
Immigration in the 21st Century*

**Ed Silverman**, Chief, Bureau of Refugee and Immigrant Services, Illinois Department of Human Services is speaking on **Wednesday, April 23, 2:00 to 4:00 pm** in Room 101 International Studies Building. This event is co-sponsored by WGGP, the Migration Studies Group, and the Center on Democracy in a Multiracial Society.

### COMING EVENT: WGGP FALL WORKSHOP

*Gender, Immigration, and Human Security  
in the Midwest*  
October 16-18, 2003

This workshop will bring together scholars, community activists, and state officials to address the gender and human security issues confronting immigrants in the Midwest. Program details will be announced soon.

### NEW WGGP STAFF MEMBER

We are fortunate to have **Dr. Manisha Desai** as our new program coordinator at WGGP. She is an Associate Professor of Sociology, working two-thirds time with us and one-third time with PSAMES (Program in South Asian and Middle Eastern Studies) as their Assistant Director.

Dr. Desai comes to UIUC from Hobart and William Smith Colleges in Geneva, NY where she was an Associate Professor of Sociology. Her research and teaching have focused on social movements, particularly women's movements, feminist theory, globalization, human rights, contemporary Indian society, and US minorities and immigration. She co-edited with Nancy Naples, *Women's Activism and Globalization: Linking Local Struggles to Transnational Politics*, published by Routledge last April. This book is available in our research room, 323 ISB; this room is also Manisha's office since space is always tight.

She has just completed an edited volume on Women's Issues in Asia for Greenwood and is now working on how women's movements in India are reinventing globalization. She has served as the chair of the New York State Independent Colleges Consortium for Study in India for many years and has directed their semester-length study abroad program in India. She is a Bharat Natyam dancer and was a yoga instructor in Mumbai.

You can reach Dr. Desai at [mkdesai@uiuc.edu](mailto:mkdesai@uiuc.edu) or 333-5724 or by contacting the main WGGP office, 333-1994. Please join us in welcoming Manisha to our program.





# Reinventing Globalization: Reflections on the AWID Forum in Guadalajara

By Manisha Desai, Ph.D., University of Illinois

Globalize This! The Guadalajara Woman! Mujer Economicus! Village Women's Parliament in India! Well Being Indicators! Market Feminism!

These were among the concepts that created a buzz at AWID's (Association for Women's Rights in Development) 9<sup>th</sup> forum in Guadalajara, Mexico. The opening plenary titled, Reinventing Globalization for Women's Rights in Development, set the tone for the Forum. It not only looked at the contradictions of globalization and how they affect women but it launched a campaign for Women's Rights and Development called Globalize This! Joanna Kerr, the executive director of AWID, presented the demands of this campaign, which range from basic economic and social rights for everyone, everywhere to action on international commitments, accountability, peace, universality of human rights, responsible use of technology, equality is justice, and diversity. The focus throughout the forum was on concrete plans and alternatives for a sustainable and just development and rights for women. For a summary of the plenaries and the various sessions visit the AWID website ([www.AWID.org](http://www.AWID.org)).



Photo credit: [www.awid.org](http://www.awid.org)

would assume that an organization committed to women and international development would be international in its membership and focus. And to some extent it has been. But when it changed from being the Association of Women in Development to becoming the Association for Women's Rights and Development, it was more than a name change.

The focus on human rights has become the underlying conceptual framework and there appeared to be a dominance of NGOs rather than the tripartite mix of academics, policy-makers, and practitioners of its history. The human rights framework was woven into most of the plenaries and sessions either explicitly or implicitly. This left little room for debates about the appropriateness of this framework for development issues or its challenges and limitations much less for alternative conceptualizations. In the same vein, it was hard to find much discussion of development; globalization appeared to have supplanted development as the dominant political-economic discourse (McMichael makes a similar observation about the substitution of globalization for development in his book *Development and*

*Change*). Clearly, it is important to understand how globalization, the international financial institutions, and structural adjustment programs are impacting women around the world. But it is also important, for historic and strategic reasons, to draw parallels between the development discourses of the past four decades and the globalization discourse of the past decade.

AWID also seems to have moved away from its initial emphasis on a tripartite mix of academics, policy-makers, and practitioners. NGOs dominated both in sessions and as primary actors in the organization and

*AWID Forum continued on page 5*

This was the first time that I attended an AWID Forum, although I have been aware of AWID and followed its activities and changes for over two decades. It was intellectually and socially a stimulating gathering (especially as I saw dear friends from India and New York and made many more new ones) and I was energized by it, despite being sick through most of it. This was the first AWID forum held outside Washington D.C. The AWID office has moved from Washington D.C. to Toronto and AWID's membership reflects the increasing presence of women from other parts of the world in addition to US women. All of this is positive. In fact, one

*AWID Forum (cont'd)*

academics and policy-makers seemed marginalized. The process of NGOization is not limited to women's movement (as Sonia Alvarez, among others, have noted about women's movement in Latin America) but seems to be engulfing other institutions and organizations as well. Again, as a practice-oriented field, the presence of NGOs is assumed but its dominance silences other voices.

Notwithstanding the shifts in AWID, the forum continues to provide an important opportunity for women to share knowledge and practices and to return to their struggles reinvigorated by the presence and examples of women from around the world. AWID provided further support for such struggles by launching its first-ever "initiative to support new and original ideas born at the Forum through a series of Innovation Grants." Within two weeks of the forum, they received 66 applications. They were able to fund 12 instead of 6 proposals because of the Open Society Institute's support.

What was most refreshing about the AWID conference was the presence of young women in

*Womb as Battlefield from page 1*

national "burden" (*chenzhong baofu*). In the late 1970s, the large population was further diagnosed by the Chinese state as a national, "chronic illness" (*guji*), impeding the desired modernity envisaged by a state goal of "Four Modernizations" (*sihua*)—of industry, agriculture, the national defense, and science and technology. In order to pursue at high speed these "Four Modernizations," the Chinese state became increasingly obsessed with controlling its population growth rate—indeed, following Raymond Williams, one might argue that the lower the growth rate, the higher it was fetishized. In 1979, the state became so ambitious as to promote a one-child policy in the rural areas. In 1980, the one-child rule became mandatory virtually nationwide, especially among the majority Han, who comprised 93.4% of the nation's population in 1982. To this end, "tradition" (*chuantong*)—because of its innate links with the patrilineal gender stereotypes

leadership roles as well as throughout the Forum. AWID appears to have succeeded where other organizations have failed to develop a new generation of feminist leaders. One wonderful example of the young women's vision was the first ever AWID diary. Forum participants received this diary free (it can also be purchased from the AWID website. See page 15). It is an inspiring collection of the efforts of women, across generations and around the world, to make a better world for everyone.



An all-female Mariachi band provided wonderful entertainment on Saturday evening, playing on despite the rain. Photo credit: [www.awid.org](http://www.awid.org). (Photo on page 4): Participants explored Forum themes through a collective mural project. Featured on p.4 is a detail, "Sonando con Fadora," by Rotmi, Mexico.

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of Han villagers—was viewed as an obstacle for implementing the one-child policy and, hence, was repudiated as a sign of "feudalist dregs" (*fengjian zao*). Accordingly, the Chinese state vigorously entrusted population control with the goal of disseminating new forms of "socialist spiritual civilization" (*shehui zhuyi jingshen wenming*) to change rural people's old ideas and customs, as embodied in their childbearing practices.

This stringent one-child rule encountered varying degrees of resistance from Han Chinese villagers. Because of the continuing cultural significance of the Han people's longstanding patrilineal ideology and its attendant patrilineally oriented system of ancestor worship, what matters most—still—to virtually all Han Chinese peasants is to "have a boy" (*sheng yige erzi*) as the physical and spiritual successor of the family. Indeed, this is the primary concern

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behind virtually all Han families' contemporary fertility practices. Given this local ideology, in order to make its population control policy acceptable to most Han peasants, since 1984, the state has had to gradually "soften" (*fangkuan*) and localize its stringent population policy by implicitly making accommodations in varying degrees to the prevailing patrilineal gender stereotype. In 1988, the state further raised the acceptable total fertility rate to 1.6 children per woman. Local governments were allowed to formulate their own, localized population policies—to provide rural women who produced girls in their first births with a second chance to have a son, usually after four to six years in most rural areas.

At the same time, in the early 1990s, while the whole nation was being pushed by the state toward a market economy, the image of modernity in light of the state's population policy began to metamorphose, centering overwhelmingly on economic development. Since the mid-1990s, in some "economically advanced rural areas" (*jingji fada de nongcun diqu*) such as the Yangtze delta region, local governments have been now experimenting with transforming local population policies from coercive "administrative measures" (*guanli xing*) to more "humanistic services" (*fuwu xing*), in accordance with the nationwide "deepening" (*shenhua*) and "perfecting" (*wanshan*) of the socialist market economy in the present global era. Yet in practice, the softened policy of the mid-1980s continues into the new millennium nationwide.

Permitting more Han villagers to meet the expectations of the still-prevalent patrilineal gender ideology, this localized population control policy is something of a peace agreement between competing political forces, with the bottom line between the state and its rural subjects re-drawn by the state's local agency. In so doing, contemporary Chinese nationalism has also been redefining "tradition" (*chuantong*), along with metamorphoses in population policy. Since the early 1980s, the Chinese state has gradually begun to restructure the entire society toward a market-oriented economy. Keeping in mind the goal of economic growth, "backward tradition"

(*luohou chuantong*) began to obtain a somewhat positive value, as long as it could bolster the nation's economy. In the mid-1980s, when the state began to soften its population policy, the patrilineal gender stereotype of Han villagers—which had been condemned as "feudalist dregs" (*fengjian zaopo*) throughout the 1970s and early '80s—started to gain official, though somewhat reluctant, concessions. By contrast, since the early 1990s, and especially since the beginning of the new millennium, in discourses of modernity relating to population control policy, all mention of "socialist spiritual civilization" (*shehuizhuyi jingshen wenming*) has largely faded.

In short, Chinese nationalist discourse is a contingent construction through its deliberate but changing discursive uses of ideas concerning both modernity and tradition. In terms of "modernity" (*xianlun*), what remains has now become almost sheer material content: that is, controlling population quantity for desired economic growth. With regard to "tradition" (*chuantong*), the recently softened population policy has helped in the meantime to reinforce an age-old patrilineal gender stereotype: that is, it is not only desirable but also justifiable for every family to have a male heir.

Yet following such shifting nationalist discourses, the softening of the state's population policy has not eliminated actual contests between villagers and the local government because it has still shut the door to quite a large number of rural women whose first two births have both produced girls. Faced with their repeated frustrations, it is quite predictable that many of these villagers would resolutely launch a third try to have a male heir. China's population control policy continues to produce seesaw state-villager contestations, with the battlefield remains located in village women's wombs.

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## REPORT ON WORLD BANK CONFERENCE ON DISABILITY AND DEVELOPMENT

By Janna Crawford

GRID student, Urban and Regional Planning and Sports Management, University of Illinois

At the beginning of December I had the opportunity to attend the first Disability and Development Conference at the World Bank Headquarters in Washington, D.C. The conference examined the links between disability and poverty and the role of the World Bank and other development agencies that work to alleviate poverty. The conference also announced the World Bank's intention to move aggressively forward to integrate disability concerns into its mainstream poverty alleviation effort.

This conference was especially impacting on my life because I was able to talk with a number of impressive international organizations that are relieving poverty among the disabled in developing countries. Such organizations completely understood how a double Masters in Urban Planning and Sports Management and a minor in GRID provide an excellent academic foundation for work in this sector.

I'm currently working on opportunities for others to participate in wheelchair sports at the local and

global levels, researching pertinent issues disabled women face in developing countries and the history and future of disabled sports in Kenya, and personally competing at the national and international level. This summer I will be expanding wheelchair basketball camps in the Northwest and starting multisports clinics in Angola, and conducting wheelchair basketball camps for the National Kenya and South Africa teams. Athletically, the U of I Women's Wheelchair Basketball team just returned from nationals, earning a repeat national championship. Also this summer, in addition to developing other athletes, I will be training as member of the USA Women's Wheelchair Basketball team in preparation for the 2004 Paralympic Qualifier occurring in December in Argentina.

Thank you to GRID, the Urban Planning Department, and the Department of Rehabilitation for funding this endeavor.

*Janna Crawford can be contacted at jannacrawford@yahoo.com*



*Back, left to right: Bob Szyman, Secretary General, International Wheelchair Basketball Federation; Sarah Warren, Program Development Officer, Vietnam Veterans of America Foundation. Front, left to right: Andy Houghton, conference participant; Ann Cody, Vice President, Sagamore Associates; Judith Heumann, World Bank Advisor on Disability and Development; Janna Crawford, GRID Student, University of Illinois.*



## Recasting our Understanding of Gender and Work During Global Restructuring



Summary by  
Jean L. Pyle, Ph.D.

In this study, we propose a broad analytic framework for understanding the relationships among globalization, gender, and work. We believe this is important because the way researchers, government officials, and development practitioners think about

the effects of globalization on the gendered division of labor is the fundamental basis upon which to develop effective strategies for change that will reduce gender inequalities and empower women.

The major trends that characterize the recent period of globalization include: the increase in market versus government determination of economic outcomes by many nations, the shift to export-oriented development strategies, the movement of multinational corporations (MNCs) into successive tiers of countries and their increased use of subcontracting networks, the adoption of structural adjustment policies (SAPs) to receive loans from the International Monetary Fund (IMF) and World Bank (WB) (which require nations to further open their economies and adopt austerity measures that fell heavily on the poor, particularly women), and the shift of power globally toward institutions focused on markets (MNCs, IMF, WB, and WTO) relative to those centered sustainable human development (the International Labor Organization, many United Nations agencies, and non-government organizations).

In the forthcoming paper, we survey the effects of these forms globalization on the gendered division of labor at both macro and micro levels. At the macro level, we briefly trace the effects of the globalization of trade, production, and finance on women's roles. We then investigate impacts at a more micro level by looking simultaneously at four categories of gendered production networks that have grown substantially

during the recent period of globalization: export production, sex work, domestic service, and microfinance income generation. These four sectors cut across a continuum of household, informal, and formal sector work and illuminate both the problems and the possibilities for change. We find that many national governments have been pushed into taking steps that directly or indirectly foster these four types of work as they seek to satisfy the demands of international institutions (such as the IMF or MNCs) and address some of the needs of their citizens.

We argue that these gendered global production networks have grown substantially *as a result of* the processes of globalization and the changes in the international political economy. There are systemic linkages among the global expansion of production, trade, and finance on the one hand, and the increase of women in gendered production networks on the other hand, particularly networks that involve informal sector work, lower pay, and higher levels of female migration. By analyzing these four sectors together, we can recognize similar causes and concerns and can develop a more realistic view regarding the powerful institutions that have vested interests in the existence of such jobs. This 'recasting' or broader understanding of the global forces that shape women's lives (and intersection of these global forces with national governments and local conditions) is necessary in order to develop effective strategies that promote more equal outcomes for women and counter the adverse impacts of globalization on the gendered division of labor.

*Jean L. Pyle is Senior Associate, Center for Women and Work, and Professor Emerita, Department of Regional Economic and Social Development, University of Massachusetts at Lowell, [Jean\\_Pyle@uml.edu](mailto:Jean_Pyle@uml.edu). Kathryn B. Ward is Professor, Department of Sociology, Southern Illinois University, Carbondale, [kbward@siu.edu](mailto:kbward@siu.edu). A longer version of this article is forthcoming in "Globalization, Gender, and Social Change in the 21<sup>st</sup> Century," a special issue of *International Sociology*.*

## Call for Papers

### *Comparative Studies of South Asia, Africa, and the Middle East* Contested Justices: Law, Difference and the Struggles of Subordinated Peoples in the South

The inability of ruling political elites to legitimize the asymmetry between economic and juridical forms of ordering fragmenting nations in the neoliberal South expose the fallacy of assuming the universal validity of liberal legal norms such as equality for all before the law. Sociolegal ethnographies suggest that subordinated peoples struggling against and often in the shadow of a dominant law are producing new, open and contingent meanings of social justice, beyond dyadic liberal notions of procedural and substantive justice. These social actors are differently situated relative to multiple and overlapping local, national and transnational legal forces that may converge or diverge at specific localities. From these socio-spatial positions, actors construct differing and contingent standards of justice from contextual, as opposed to universal, norms that they mobilize in support of specific juridical claims for socialist justice, worker justice, gender justice, environmental justice, ecological justice and racial justice, for example. In this context, localized contests over the differing meanings of social justice are conceived as struggles to bring a particular kind of discourse about justice into a hegemonic position relative to a broader struggle over ideological hegemony between conflicting social groups constituted through historical and geographical time-spaces. *Comparative Studies of South Asia, Africa, and the Middle East* seeks critical essays for a special issue entitled "Contested Justices: Law, difference and the struggles of subordinated peoples in the South," for which we are soliciting papers exploring how differently subordinated peoples in the South construct multiple, open and contingent notions of social justice through their struggles for socialist justice, worker justice, gender justice, environmental justice, ecological justice and racial justice. Please submit essays of between 5,000 and 12,000 words (notes and references inclusive) by July 1, 2003. Essays should be formatted in Chicago style and use the Library of Congress transliteration system for Romanization, without diacritical marks. Further formatting information is available on our website at <http://www.cssaame.ilstu.edu>. We prefer electronic submissions to Ken Salo ([kensalo@uiuc.edu](mailto:kensalo@uiuc.edu)) and Manisha Desai ([mkdesai@staff.uiuc.edu](mailto:mkdesai@staff.uiuc.edu)) though essays may also be submitted in hardcopy to The University of Illinois at Urbana Champaign, Department of Natural Resources and Environmental Sciences, 1201 S Dornier Drive, Urbana, Illinois 61801-4778. If you have questions call (217) 244-0285 or send a FAX to (217) 244-3469. We also welcome relevant books for review or proposals for review essays.

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### An Exploration of

### Feminism and Economic Inquiry in Central and Eastern Europe

Over the last decade the transition of Central and Eastern Europe (CEE) economies has altered the economic position of women. In most of these countries, increased unemployment, pension reforms, cuts in public spending on health and childcare, and changes in working conditions have lead to greater hardships for women and more labor market inequalities. We invite submissions of brief articles (no longer than 4000 words) addressing gender issues in the economies of CEE countries for a symposium to be published in the Explorations section of *Feminist Economics* ([www.feministeconomics.org](http://www.feministeconomics.org))

the journal of the International Association for Feminist Economics (IAFFE) ([www.IAFFE.org](http://www.IAFFE.org)). The deadline for submission of abstracts is **May 31, 2003**; completed manuscripts are due **October 31, 2003**, but earlier submissions for both would be appreciated. We especially encourage submissions by scholars living or currently working in Central and Eastern European countries. Please direct queries and requests for further information to guest editors, Edith Kuiper ([kuiperedith@hotmail.com](mailto:kuiperedith@hotmail.com)) and Marianne A. Ferber ([m-ferber@uiuc.edu](mailto:m-ferber@uiuc.edu)).



## NEWS FROM OUR ASSOCIATES

### PRODUCTION:

**Evelyne Accad**, French, UIUC, presented her paper, "Sexuality and War in the Aftermath of September 11," at the Symposium on Religion and Conflict in a Global Society at Hanover College, Indiana, Nov. 3-5. She also gave three talks: "Overview of Western and Eastern Feminist Theory;" "Talk and Reading from Two Works: 'Wounding Words: A Woman's Journal in Tunisia'; and, "Individual Rebellion and the Context of Culture: Arab Women Writers," at the Women, Culture, and Society in the Middle East: Feminist Struggle and Quest for Space, at the Kvinnoforum in Stockholm, Sweden, Nov. 22. She also published "Writing One's Life: Arab Francophone Women," *Contemporary French Civilization*, (Winter/Spring 2002, Vol. XXVI, #1), pp. 46-62.

**Junjie Chen**, GRID master's student, Anthropology, UIUC, presented his paper, "Revisiting Received Categories: Reflections on Ethnography of Population Control in a Manchu-Han Village in Northeast China," at the American Ethnological Society Annual Meeting in Providence, RI, April 24-26.

**Janna Crawford**, GRID master's student, Urban and Regional Planning, UIUC, attended the World Bank Conference on Disability and Development, in celebration of the UN International Day of Disabled Persons, Dec. 2-4 in Washington, DC. (See report on page 7.)

**Brenda Eheart**, Government and Public Affairs, UIUC, received the Adoption Excellence Award from the U.S. Dept. of Health and Human Services in recognition of her work in creating permanency for at-risk children at Generations of Hope, Rantoul, IL. She is also a charter member of a new organization called International Consortium for Intergenerational Programmes that recently met in the United Kingdom and will gather next year in Vancouver.

**Marianne Ferber**, Economics, UIUC, presented her paper, "Long-term effects of part-time work," at the Union of Radical Political Economists Session at the Allied Social Science Association meetings, January 2003. She also published "Feminist Critique of Becker's Theory of the Family," in Karine Moe, (Ed.), *Women, Family, and Work*, 2003, pp. 9-23 and with Jane W. Loeb, "Issues in Conducting an Institutional Salary-Equity Study," in R. Toutkoushian (Ed.), *Conducting Salary-Equity Studies:*

*Alternative Approaches to Research, New Directions for Institutional Research* (No. 115; pp. 41-70). Fall 2002,

**Alma Gottlieb**, Anthropology, UIUC, presented her paper, "Babies' Baths, Babies' Remembrances: A Beng Theory of Development, History and Memory," at the 101<sup>st</sup> Annual Meeting of the American Anthropological Association, New Orleans, Nov. 20-24. She also gave a talk "Bathing Beng Babies: West African Views of dirt and the Spirituality of Infants," at Notre Dame University, Jan. 30, 2003. She published "Deconstructing the Notion of 'Education': A View from West Africa," in Liora Bresler and Alexandre Ardichvili (Eds.). 2002. *Research in International Education: Experience, Theory and Practice* (pp. 83-101). New York/Frankfurt: Peter Lang. "The Anthropologist as Mother: Reflections on Childbirth Observed and Childbirth Experienced," reappeared in *Talking about People: Readings in Contemporary Cultural Anthropology* (3<sup>rd</sup> ed.), ed. Haviland, Gordon and Vivanco (McGraw-Hill, 2002), pp. 67-73.

**Aida Orgocka**, GRID doctoral student, Human and Community Development, UIUC, presented her poster, "Cooperation and conflict between Muslim immigrant mothers and daughters in the negotiation of sexual conduct," at the Annual Conference of National Council on Family Relations in Houston, TX, Nov. 21-24. The evaluating committee of NCFR section, Religion and Family Life, recognized the poster as 'Outstanding'.

**Saket Sarraf**, GRID Masters student, Urban and Regional Planning, UIUC, presented his paper, "Economic Policy Impacts on Land-Use Change," at the American Planning Association national conference in Denver, CO, March 29-April 3.

**Mahir Saul**, Anthropology, UIUC, received the Amaury Talbot Prize for African Anthropology by the Royal Anthropological Institute for his book, *West African Challenge to Empire: Culture and History in the Volta-Bani Anticolonial War*, co-authored with Dr. Patrick Royer, 2002. The book is also in the Outstanding Academic Title list of *Choice* (Jan. 2003).

**Mark Steinberg**, History and Russian and East European Center, UIUC, published *Proletarian Imagination: Self, Modernity, and the Sacred in Russia, 1910-1925*, 2002. One of the themes of the book is images of women and gender in Russian culture and especially in plebeian writing.

**Gale Summerfield**, WGGP Director and Human and Community Development, UIUC, presented a paper on "Gender Equity as a Global Public Good," at the Allied Social Science Association meetings in Washington, DC., January 3-5. She published *Toward Gender Equity: Strategies and Policies*, a Special Issue of *International Journal of Politics, Culture and Society*, co-edited with N. Aslanbeigui and S. Pressman, Spring 2003, 16 (3). This issue is available as an electronic journal through the UIUC Library. In April, she also was a discussant at the symposium, "Educational Democracy, Citizenship, and The New Immigration" sponsored by the Center on Democracy in a Multiracial Society.

**Angharad Valdivia**, Communications Research, UIUC, traveled to Indiana University at Bloomington on Feb. 6 to tape a PBS show entitled "Women, Sex and the Media," moderated by Dean Kathy Krendl of the Ohio University College of Communications. Panel participants included Gloria Steinem, Angharad, Radhika Parameswaran [Indiana University] and Vickie Shields [Bowling Green]. This photo was taken after the taping of the show and includes Angharad's mom, Vinka Valdivia, Gloria



Steinem, and Angharad Valdivia. The night was capped by a wonderful keynote speech by Gloria on "Sex and the Feminist Revolution." Both events were part of a year-long series of programs celebrating the 50th anniversary of the Kinsey Report on the Sexuality of Women hosted by the Kinsey Institute located at Indiana University.

**Suzanne Wilson**, GRID doctoral student, Human and Community Development, UIUC, presented her paper on "Adolescent Well-Being in Single-Mother Families: The Impact of Income, Maternal Employment, and Gender," at the Midwest Economics Association conference in St. Louis, MO. March 28-30.

### REPRODUCTION:

**Christobel Asiedu**, GRID doctoral student in Sociology, gave birth to a baby girl, Abena Ayisi, on July 16, 2002.



**Sibel Cekic**, GRID doctoral student in Sociology, gave birth to a baby girl, Mehlika Zulal, on April 4, 2002.



**Suja George, Ph.D.**, GRID graduate, Human and Community Development, gave birth to a baby boy, Roshan George Thomas, on April 10, 2002.



**Beatriz Padilla**, Ph.D., GRID graduate, Sociology, gave birth to a baby boy, Francisco Padilla Correia, on October 14, 2002.





## CONGRATULATIONS TO OUR STUDENT AWARD WINNERS!

WGGP is supporting the work of several of our GRID graduate students through grants funded by generous donations of people committed to improving conditions that affect women's lives and gender equity in the developing world. The following students received grants for 2003-2004:



### The Rita and Arnold Goodman Fellowship:

**Zakia Salime**, Sociology, for work on the growth of Islamic activism and women's movements in Morocco;



### The Kathleen Cloud International Research Grant:

**Laura Ripani**, Economics, for examining the effects of computer use on the gender-wage gap in Argentina;



### Barbara A. Yates International Research Award:

**Sibel Cekic**, Sociology, for the study of women's movements against domestic violence in Turkey;



### The Due and Ferber International Research Award for Doctoral Dissertation Research:

**Maria Silva**, Communications Research, for documentary video and analysis of transnational motherhood between Mexico and the U.S; and,



**Angelina Cotler**, Anthropology, for work on microenterprise and community banking in Peru.

## On-Line Giving: A New Easy Way to Support Research

The WGGP web page now has an on-line giving site at <http://www.ips.uiuc.edu/giving.shtml>.

Scroll down the page to our program listing where you can find information about our fellowship and grants. You can also connect to our main web page to find information about our research projects. Your contribution will help us increase understanding of the gendered implications of on-going economic, political, and demographic change and will assist students in developing the analytical skills needed to address changing gender relations in research and public policy, as well as in daily life.

## 'Globalising Fakes': Gender and the Peripheral Production of a Transnational Consumer Culture

by Nina Laurie, Ph.D.

Clothing goods, bearing familiar global names, are being produced and marketed by women in similar conditions in a variety of places across the world. Much of this production, however, does not take place in the world market factories of leading brand producers that we hear so much about from anti-sweat shop campaigners (Nike, Gap, Adidas, Levis and Caterpillar, to name but a few). Rather, small home-based industries are increasingly forming domestic workshops where fake copies of globally labeled goods are made for local and international consumption.

As well as being marketed and consumed nationally fake designer goods also cross borders in the form of contraband exports. The Bolivian fake designer sector, for example, supplied much of the working class demand for branded jeans in Brazil and Argentina throughout the 1990s until the advent of the recent economic recession. In Istanbul, Turkey, former Eastern European traders frequently visit the main textile market buying goods in bulk to sell on in their own countries. These goods, made by young Turkish women on the peripheries of Istanbul, often find their way westwards where labels 'made in Germany' are attached (in many cases in workshops employing Turkish immigrants) before being re-exported back, eastwards, into former Eastern Europe.

Gender, age and ethnicity play an important role in structuring the production, marketing and consumption of fake designer clothing. For example, young indigenous women and men from rural Bolivia migrate to Cochabamba (the third largest city) supported by kinship networks. They learn the fake designer trade in domestic workshops located in the homes of extended family members. Once they have learnt this trade these young people often set up in business themselves, maintaining links with their rural communities, and entering into joint credit schemes and cooperative production agreements with extended family members. Some of the profits from these businesses are reinvested back into rural communities. Thus, as city based workshop owners sponsor festivals, anniversaries and other important occasions, fake designer wear plays a significant role in the reproduction of the socio-cultural life of indigenous rural communities in highland areas of Bolivia.

Sectors such as fake designer production are often labeled 'peripheral' and 'alternative', yet they can represent a mainstream way in which transnational consumer

cultures are constructed and negotiated by the poorest members of our global society. The cultures of consumption surrounding the sale, purchase and use of fake designer wear involve processes of creolization and hybridization as international named brands are imaginatively re-worked to suit local styles, tastes and preferences. These symbols of globalization are therefore made available to poor consumers with limited financial resources. Thus, the hybridized practices involved in fake designer wear production challenge top-down approaches towards understanding constructions of a transnational consumer culture. They represent a form of globalization from below (whereby the meanings and practices of transnational consumer cultures are negotiated by the 'poorest' global consumers).

*Nina Laurie is Professor in the Department of Geography, Newcastle University, UK and the International Council Visiting Professor of Geography, University of Illinois (2002-3). She can be contacted at [laurie@staff.uiuc.edu](mailto:laurie@staff.uiuc.edu).*



## The Islamic Constitution, Women, and the Socioeconomic Development of Iran

By Behrouz Tabrizi, Ph.D.

The imposition of the Islamic Constitution on Iranian society has thus far produced numerous uncompromising impediments to the process of growth and development. The triggering cause is "ideological," the norms of which are manifested through the separation of "believers" from "nonbelievers," and the subdivision of "believers" between superior men and inferior women. Since the establishment of the Islamic Republic of Iran (IRI) in 1979, among others, these twin ideological factors have translated themselves into the major economic barriers confronting the course of growth and development in Iran.

Within Iran, there has been a huge loss of productive human skill due to both legal barriers as well as moral propaganda, forcing women to stay home and serve the family as "nice" housewives or "good mothers." In addition, the religious state swept away millions of secular men and women to seek asylum outside. The policies such as "a good girl marrying early," and "only men are the breadwinners" led Iran to experience an average increase of two million in population for every year between 1980 and 1997. As a result, the dependency rate in Iran has remained as high as 78.8 percent even by 1997 as recorded by the United Nations Development Program (UNDP 1999).

Along with the quantitative setbacks in the economy, the Islamic Constitution qualitatively has also aggravated women's development in the long term. As women have been legally denied certain jobs and have instead been encouraged to find jobs that would "fit" them best, the labor pool for women has therefore been caught in Islamic codes. As a result, female labor has been constrained and channeled into the development of certain skills such as teaching, nursing, or secretarial jobs.

The recorded figures by the UNDP (1999) on Iran reveal how closely the status of Iranian women is related to the issues of growth and development. For the past two decades (1980-97), Iran has recorded a negative percentage of the average annual rate of change in GDP per capita (-1.6). Also, Iran has maintained negative records for both its Human Development Index (HDI) versus Real GDP per capita (-29), and its HDI versus Gender Development Index (-1). These figures demonstrate how the regressive trend in GDP per capita (-1.6) and the unsuccessful transformation of economic prosperity into better living conditions (-29) are related to "an unequal progress in building women's capacities compared with men's (-1)." Further, Iran is the sixth lowest among the developing countries in terms of gender inequality in key areas of economic and political participation and decision-making, measured by the Gender Empowerment Measure (GEM) in 1999 (UNDP). Statistics of this nature adds yet another gender-related factor to the unsuccessful process of growth and development in Iran.

The freedom of thought, the freedom of feeling human, and the emancipation of women are, besides economic factors, among invaluable human assets sought for a sustainable growth and development. They are to be neither held back due to the people's fear of expression, nor to be compromised under any power, including a theocratic state. Human development, for which all economic activities are meant, depends primarily on a dialectical understanding of the economic versus non-economic parameters responsible for growth and development.

*Behrouz Tabrizi is Assistant Professor of Economics at St. Francis College in Brooklyn, NY. She can be contacted at [htabrizi@stfranciscollege.edu](mailto:htabrizi@stfranciscollege.edu)*

## Agrarian Transformation: Agents and Determinants of Change: A Case of Southern India

By Tara Natarajan-Marsh, Ph.D.

In the past decade, many studies have focused on the multi-dimensional nature of poverty. These works stress that income poverty is only one aspect of an individual's deprivation. In the case of India, conventional studies on poverty have been primarily evaluative in nature, i.e., the poor are identified based on the head count approach. Such an approach is inherently flawed to the extent that it decouples the analysis of 'who' is poor from 'why' they are poor, i.e., the evaluative from the descriptive. Sen's redefinition of poverty as 'capability deprivation' calls into question both such past and present policy initiatives.

My study of 80 farming households in a dry land village in Tamil-Nadu, Southern India, makes a modest attempt at operationalizing Sen's work by trying to identify income and non-income determinants of a household's entitlements, capabilities and well-being. The study focuses on the livelihood strategies of four classes of farmers and the ensuing dependency relationships amongst these classes.

The main agents of the agrarian transformation in India have been the introduction and wide spread

use of green revolution technology, the subsequent policy initiatives to expand agro-industries and most recently the inflows of foreign direct investments into agricultural export zones. Regional variations in the nature, speed and intensity of the transformation do not obviate the fact that, such transformations directly and indirectly impact varied rural groups, perhaps even negatively. These shifts are evident in the changes in cropping patterns, the use of modern technology, patterns of land-use and changes in farming systems in general. However, the bulk of extant discussions and studies of these trends in India are primarily factual exercises outlining regional and macro level changes. Intrahousehold impacts and disaggregated analyses based on class, gender and age of these structural changes have not been studied as thoroughly. I argue that it is in fact socioeconomic impact analysis and narratives at the micro level which will ultimately determine the suitability and therefore effectiveness (or the lack thereof) of major policy initiatives and market-based solutions to rural poverty.

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### RESOURCES



*Women Go Global*, an easy-to-use, interactive, multimedia CD-Rom on the events that have been shaping the international agenda for women's equality from the inception of the United Nations in 1945 to the year 2000, is available to be checked out locally in the WGGP Resource Room, 323 International Studies Building.

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*Gender and Development: Theoretical, Empirical and Practical Approaches* (Vol.1 & 2), a new book edited by Lourdes Beneria and Savitri Bisnath, is now available in the UIUC Library at the Women and Gender Resources Library, Room 415 Library. The call number is 305.4091724G2852.



This diary calendar designed by the Young Women and Leadership program of the Association for Women's Rights in Development (AWID) contains useful information

including two pages of gender and development websites, artwork, writing, short articles and lots of space to plan your year! Cost is US \$10.00 To order, go to their website at [www.awid.org](http://www.awid.org) or call 1-416-594-3773.