Welcome to Ethnography of Reproduction!

In this advanced seminar course, you will learn to think and act like an anthropologist and scholar of women's health by: reading (a lot)—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 synchronous and asynchronous class sessions. Together, we will approach these materials with curiosity. Because focus can give us a break from the ever-changing news regarding the pandemic we are living through, I hope that this course can lessen our anxiety. In our discussions, let's generate compassion for one another. And in all your work, seek self-compassion.

Sweetgrass is the hair of our Mother, the Earth. Each strand alone is not as strong as when braided together. This is our work, to discover what we can give. Isn’t this the purpose of education, to learn the nature of your own gifts and how to use them for good in the world?
Robin Wall Kimmerer, *Braiding Sweetgrass*

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. None of us can anticipate what will happen in the midst of a pandemic; we will have to be flexible—and keep communicating to maintain our classroom community.

**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 (contrastin}
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, infancy and sociability, indigenous theories of procreation and belonging, reproductive insecurity, infertility, assisted fertility, pre-natal diagnosis, coming of age in the neo-liberal sexual economy, stratified reproduction, and medical citizenship.

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 WGST (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/](http://apps.carleton.edu/curricular/soan-major/slos/). This course also serves as one of WGST’s capstone options, and meets numerous WGST student learning objectives including: investigating how gender intersects with race, class, sexuality, ethnicity and citizenship; how gender, sex and sexuality are socially and historically constructed; and how discourses, institutions, and intellectual pursuits can be structured by gender.

**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
- Reproducing the Culture of Infancy
- Stratified Reproduction: Care Work, Gender/Sexuality, and Distributed Parenting
- Transnational Mothers: Reproductive Insecurity and Affective Circuits
- Imagining the Future in the Neoliberal Sexual Economy

**Summary of Assignments**

- Discussion Forum Participation (every class session)
- Discussion Sparking (twice in the term, solo or in pairs, via sign up)
- Topic Statement and Bibliography (Sun April 26, 11:59pm)
- Book Review (Fri May 15, 11:59pm)
- Theoretical Focus Statement (Fri May 22, 11:59pm)
- Research Proposal Final Project (early birds: W June 3, 11:59pm; absolute deadline Sat June 6, 8:30am)
DAY BY DAY READINGS AND GUIDING QUESTIONS

WEEK I
T Apr 7--Introduction
Today we’ll introduce ourselves, set a social contract for classroom participation in our new remote conditions, and I'll introduce you to the course. Please ask me questions about course content and assignments. We will have a Tech TA, Armira Nance, to help out with any connectivity issues.

I have included some articles about childbirth and the new coronavirus. These are optional, but if you’d like to we could discuss these on the first day—or save them for later.

Th Apr 9--Theorizing Reproduction
Reading and discussion prompt (henceforth "R&D"): 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?
First time instructions: Use your R&D prompt to guide your reading and as a basis for our discussion forum. Write up to 250 words based on this prompt by 10:00am the day before class. Respond to at least one other person by 7:00pm. Discussion sparkers are responsible for curating the forum and developing questions, comments, or activities to spark our discussion during the synchronous part of our class. (We will see how this works, and adjust the timing and amount of this assignment as necessary.)


WEEK II
T Apr 14--Abortion I
P&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?

Th Apr 16--Abortion II
P&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?


WEEK III
T Apr 21--Entry into Social vs. Biological Motherhood I
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 in 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)?


Th Apr 23--Entry into Social vs. Biological Motherhood II
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?


Sat Apr 25--Make-up Day--Virtual Tours of Birthing Centers
R&D: Acting like an ethnographer, take "fieldnotes," writing down your observations and initial responses to these virtual tours. 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? If you have had a chance to read Robbie Davis-Floyd's chapters before you take your virtual tour, reflect on the rite-of-passage and three birthing models to these two obstetric providers. If you'd like, as a supplement, you may read my article, "Strange Expectations."

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

Sun Apr 26--Topic Statement and Bibliography due, 11:59pm

WEEK IV
T Apr 28--Birth as Rite of Passage
R&D: 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?


Th Apr 30--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?


WEEK V
T May 5--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 5-6, Epilogue, pp. 144-257.) (Ch. 4, "The "Primitive Pelvis,' Racial Folklore, and Atavism in Contemporary Forms of Medical Disenfranchisement," is optional.)
Th May 7—Reproducing the Culture of Infancy I
R&D: Moving our focus from mothers to babies, how does birth, quite literally, serve as a “passage” between different identities? How do religion and practical action combine to reproduce Beng identities?


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WEEK VI
T May 12—Reproducing the Culture of Infancy II
R&D: Why is stranger anxiety so rare in Bengland? What do “memories” of wrugbe tell us about the colonial and post-colonial experience? How do mundane activities of caring for infants shape multilayered visions of belonging, through time and space?

Gottlieb, A. 2004. *The Afterlife Is Where We Come From: The Culture of Infancy in West Africa*. Chicago: University of Chicago Press. (Chapters 5 through 11, pp. 105-305) (We might decide to read some of these chapters in common, and distribute others among class members to lessen the reading load.)

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Th May 14—Stratified Reproduction: Carework and Distributed Parenting, at Both Ends of the Life Course
R&D: How do issues of racialization and class described by Bridges for Alpha Hospital in the U.S. play out for African and Caribbean migrants, and other people of color, in other settings transnationally? How do the global, national, and personal politics of care work intersect with notions of rites of passage, hegemony, and agency that we explored in Davis-Floyd’s book? In what ways does the concept of stratified reproduction shed light on the division of household—and particularly care-giving—labor in black, lesbian families in the U.S. and among aging Ghanaian migrant care workers who return to Ghana?


**Fri May 15—Book Review due, 11:59 pm**

**WEEK VII**

**T May 19—Transnational Mothers: Reproductive Insecurity and Affective Circuits I**

**R&D:** How is insecurity concerning human reproduction related 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?


**Th May 21—Transnational Mothers: 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?


**Fri May 22—Theoretical Focus Statement due, 11:59 pm**
WEEK VIII
T May 26--Imagining the Future in the Neoliberal Sexual Economy I
R&D: These five chapters provide the macro-level context of Malagasy society and historical change without which the central arguments of Cole’s book cannot be understood. How does Cole’s concept of “disembedding” differ from more familiar stage theories of modernization? How do the categories “youth” and “jeunes” differ in Malagasy usage? How can we connect Johnson-Hanks’ concepts of vital conjunctures and horizons, and Ginsburg’s approach to life histories to Cole’s analysis of the changing social economy of the female life course and imagined futures?


Th May 28--Imagining the Future in the Neoliberal Sexual Economy II
R&D: What was/is your emotional reaction to Cole’s materials on love, maternal sentiments, and money? How do you understand them intellectually, thinking of such phenomena as the globalization of companionate marriage, the political economy of marriage migration, and the concept of stratified reproduction? How does love link human and social reproduction? What does love mean, anyway?


WEEK IX
T June 2--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.

W June 3--Students will receive extra credit for turning in their final project by 11:59pm. If seniors are able to do so, I would be most appreciative.

Sa June 3--Final projects due, 8:30am!

*Thank you! Stay safe and healthy and have a good summer!*
COURSE REQUIREMENTS

A. Attendance and Participation: 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. Participation will be somewhat of an experiment this term, involving synchronous and asynchronous elements. Together, we will develop a social contract for learning and community-building in our remote context.

An important part of your online presence 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, as we go along, handouts and “lecture” notes that I expect you to read with the aim of enhancing your learning. Following the counsel of Carleton’s LTC, I will not “lecture” during our synchronous sessions. For technical support, please see the Technical Support for Online Learning web page, which is updated regularly; you can also consult our very own Tech TA, Armira Nance (nancea@carleton.edu).

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 the synchronous segments of 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. 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.

B. Discussion Forum: For every class session and using the “R&D” (Reading and Discussion) questions as a guide, write and post on our Forum your response—up to 250 words. Everyone will have to read ahead to do this in a timely fashion. I would like each student to also respond to at least one other comment. On the first day of class, we will discuss the timing and feasibility of this two-tiered process.

C. Discussion Starters: You will curate the Discussion Forum for your assigned day, drawing out the main points. During our synchronous 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. Each student will do this at least two times.

D. Topic Statement and Preliminary Bibliography for Final Project: Hand in one paragraph describing the topic you have chosen for your final project (see F., below). Attach a ca. ten-item preliminary bibliography, written in Chicago Manual of Style author-date version. Bibliographies should include both books and research articles from scholarly anthropological (perhaps also sociological, demographic, gender studies, and medical social science) journals. Please indicate which option you plan to choose for the final project.

E. Book Reviews: 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**: 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**: 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 WGST 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 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**: 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; this is what anthropologists now use, and because this is an anthropology seminar, you will write 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. In addition, our wonderful SOAN Admin, Tammi Shintre, has sent paper copies of most article-length readings to your current address.

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.


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

In papers for this and other anthropology classes, you should use the correct citation style, following common practice in professional scholarly journals. This means you need to cite, both in the text and in a section titled “References Cited” following the text, works from which you have drawn ideas as well as works you quote. Anthropologists use the author-date style in the *Chicago Manual of Style*, which can be located on their website.

In the course of your text, you should cite authors whose ideas you use with their last name and the date of publication; you can even 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). Note the placement of punctuation, and that the citation and period/comma are outside of the quotation marks.

References Cited (please, not “Bibliography” or “Works 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:


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 a URL. Include an access date.


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.):


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

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

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:

Please note that the Chicago Manual keeps updating. It’s best to use the most recent version. When in doubt, use the examples I provide.

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

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### 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.](http://www.carleton.edu/sexual-misconduct/) Please have patience while I figure out the best way to do this while teaching remotely. If you do not see office hours on my schedule, send me an email to request an appointment. We will use Google Hangouts (or phone) for office hours.

#### Inclusion and Student Well-Being
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.

Carleton College urges you to make yourself—your own health and well-being—your priority throughout this ten-week term and your career here. 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. If you are having difficulties maintaining your well-being, feel free to contact me and/or pursue other resources, such as [Student Health and Counseling](http://www.carleton.edu/sexual-misconduct/) or the [Office of Health Promotion](http://www.carleton.edu/sexual-misconduct/). They are developing ways to connect with you remotely, including via Telehealth sessions.

Part of student well-being is fostering an environment free of sexual misconduct. 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: [https://www.carleton.edu/sexual-misconduct/](https://www.carleton.edu/sexual-misconduct/).

#### Accommodations for Students with Disabilities
Carleton College is committed to providing equitable access to learning opportunities for all students. The Disability Services office (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 disability@carleton.edu or call Sam Thayer (’10), Accessibility Specialist (x4464) or Chris Dallager, Director of Disability Services (x5250) to arrange a confidential discussion regarding equitable access and reasonable accommodations.

Ask a Librarian
Ask a librarian—especially our social science superhero specialist librarian Kristin Partlo—for help with your research in this class. Librarians work as liaisons to academic departments, and yours can be found at https://apps.carleton.edu/campus/library/help/help/liaisons/. You can make an online appointment with your library liaison, or chat with a librarian online 24/7. You can also email and call. Librarians help students find and evaluate articles, books, websites, statistics, data, government documents, and more. For more information on hours and librarians, visit the Gould Library website at go.carleton.edu/library. To help you with all your papers, and particularly with your final project, please consult the research guide for our course at the following URL: gouldguides.carleton.edu/soan395.

The Writing Center
I urge all students to utilize The Writing Center, which is offering a full schedule of videoconferences with peer writing consultants who can work with you during any stage of the writing process (brainstorming to final proofreading). 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 you are a second language writer and believe you might benefit from working individually with a writing consultant on a regular basis this term, email Renata Fitzpatrick, Multilingual Writing Coordinator, at rfitzpatrick@carleton.edu. She can arrange once- or twice-a-week meetings between you and a specific writing consultant throughout the term. Meetings will be in an online format until in-person classes resume on campus.

Class Presentations and Public Speaking (think ahead to oral presentations)
Speech coaching is a student-staffed resource designed to assist you with class presentations, comps talks, and other speech-related events. Jenny Portis ’20 can assist you with speech & communication skills including clarity, organization, articulation, projection, body language, eye contact, and effective use of aids (e.g., notes, PowerPoint, Keynote, etc.). Depending on your goals, your coach can also work with you on the content of the presentation: organization, voice, clarity, and, ultimately, persuasive impact. Jenny will coach students remotely, using Zoom. If you’d like to schedule a coaching session, just fill out this brief, online form. For more information, visit go.carleton.edu/speakeasy.

Learning Strategies and Time Management
Oscar Alvarez, Academic Skills Coach, is eager to help you develop learning strategies that work in the Carleton context. His goals are to heighten your awareness of your personal strengths and to offer different ways you can approach your academic work so you’re more efficient and effective. For details on how to schedule a videoconference with Oscar, visit: Learning Strategies & Time Management. If you prefer to learn these skills and strategies on your own, visit “Helpful DIY Resources.”
Selected Supplemental Recommended Readings
(for your convenience; please note that this list is neither complete nor in a consistent citation style—tsk tsk!)

Theorizing Reproduction

Abortion

Entry into Social vs. Biological Motherhood
There is also a growing literature on entry into parenthood for queer men and women, some of which we are reading under the rubric “stratified reproduction." To explore this topic further, see two books by Ellen Lewin, and an article by SOAN’s own Liz Raleigh:

Birth

Infancy

Stratified Reproduction (see also transnational parenting, below)

Reproductive Insecurity

Transnational Parenting

**Coming of Age in the Neoliberal Sexual Economy**