

WOMEN WHO FEED THE WORLD



GUATEMALA

The Maya-Mestizo people represent 1 of 24 indigenous ethnicities in Guatemala. Dominant in rural communities, women are responsible for essential subsistence activities such as growing maize, beans, and vegetables. They are also responsible for the local economy, selling their produce in the market. They are also responsible for the local economy, selling their produce in the market. They are also responsible for the local economy, selling their produce in the market.

INDIA

Most women in India are engaged in agriculture. During the 1970s, India was a laboratory for 'women's work' agricultural experimentation. A genetically modified wheat seed was introduced to the country, which was spread across the nation. However, only a fraction of farmers had the means necessary for 'modern agriculture', leaving the global market to show the worth of local crops. International trade policies, such as the WTO and sufficient subsidies to farmers, but allowed the US to continue farming billions of dollars into subsidies for American grain farmers. The country's farmers to switch to different crops.

WOMEN WHO DIG

FARMING, FEMINISM, AND THE FIGHT TO FEED THE WORLD

TRINA MOYLES
PHOTOGRAPHS BY STEPHEN

UGANDA

Over 70% of women in rural Uganda are engaged in small-scale agriculture. They are responsible for the local economy, selling their produce in the market. They are also responsible for the local economy, selling their produce in the market. They are also responsible for the local economy, selling their produce in the market.

Applying two anthropological theories to women's questions about menopause

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Methods

During three didactic presentations, the audience was invited to submit questions in writing for the researchers to answer. 1 of 389 individuals submitted questions – almost two thirds of the women present. Questions submitted were then transcribed and categorized based on the topic of the questions. Material was first considered from a functionalist perspective which posits that everything we do has a function to maintain stability in society. Sickness is a form of deviance that can upset the stability of society. Assuming that cultural expectations can influence perception of disease, the information was shared from the perspective of culture influencing the way menopause was perceived in this study.

Results

Figure 1. Distribution of questions asked by women attending the information session.

Conclusions

- Ninety-three percent of questions directly dealt with pragmatic aspects of menopause.
- Questions were consistently associated with an acceptance that the menopausal transition needed to be understood and managed.
- The focus of the questions was almost entirely bio-medical.
- When viewed from a functionalist point of view, it appears that the women try to maintain stability in their lives at a time of major disruption. Although the functionalist perspective permits disruption in society in the face of short term health problems, the women clearly wanted to minimise it.
- Perimenopausal symptoms are locally specific. The consistency of the questions in this sample emphasises the dominance of the bio-medical approach and supports the Western concept of menopausal symptoms representing a Culture Specific Syndrome.

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