

COMEDY & TRAGEDY:

College Course Descriptions and What They Tell
Us About Higher Education Today

A Survey Compiled and Published by



Summary	5
Introduction	6
Methodology	7
Big 10 Conference	8
<i>University of Maryland</i>	8
<i>Northwestern University</i>	9
<i>Purdue University</i>	9
<i>Indiana University</i>	9
<i>University of Michigan</i>	10
<i>Michigan State University</i>	11
<i>Ohio State University</i>	12
<i>Penn State University</i>	12
<i>University of Illinois</i>	13
<i>University of Minnesota</i>	13
<i>University of Iowa</i>	13
<i>University of Nebraska</i>	14
<i>Rutgers University</i>	14
<i>University of Wisconsin</i>	15
Top Liberal Arts Colleges	16
<i>Williams College</i>	16
<i>Washington & Lee University</i>	19
<i>Amherst College</i>	19
<i>Wellesley College</i>	21
<i>Swarthmore College</i>	22
<i>Bowdoin College</i>	25
<i>Carleton College</i>	26
<i>Pomona College</i>	27
<i>Claremont McKenna College</i>	28
<i>Davidson College</i>	29

<i>Middlebury College</i>	30
Southeastern Conference	32
<i>University of Georgia</i>	32
<i>University of Florida</i>	33
<i>University of Mississippi</i>	33
<i>Mississippi State University</i>	34
<i>University of Missouri</i>	34
<i>University of Alabama</i>	35
<i>Louisiana State University</i>	36
<i>Texas A&M University</i>	36
<i>University of Arkansas</i>	36
<i>University of South Carolina</i>	37
<i>Auburn University</i>	37
<i>University of Tennessee</i>	37
<i>Vanderbilt University</i>	38
<i>University of Kentucky</i>	39
Big East Conference	39
<i>DePaul University</i>	40
<i>Butler University</i>	43
<i>Creighton University</i>	43
<i>St. John's University</i>	44
<i>Georgetown University</i>	44
<i>Providence College</i>	46
<i>Seton Hall University</i>	47
<i>Villanova University</i>	48
<i>Xavier University</i>	48
<i>Marquette University</i>	49
Ivy League	50
<i>Brown University</i>	50

<i>Columbia University</i>	51
<i>Cornell University</i>	52
<i>Dartmouth College</i>	53
<i>Harvard University</i>	56
<i>University of Pennsylvania</i>	58
<i>Princeton University</i>	61
<i>Yale University</i>	62

Summary

One theme became clear as YAF surveyed the course catalogs at the more than 50 institutions reviewed for this report: intersectionality. The theory, introduced by feminist Kimberlé Crenshaw, is defined by Merriam-Webster as “the complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of marginalized individuals or groups.”

Intersectionality is a new wave of identity politics infecting higher education, playing directly into the hands of leftist administrators, professors, and students seeking to reach a new low in their victim olympics. The result is a disregard for personal responsibility or individual freedom. Instead, students are coddled and treated as a victim in need of special accommodation in order to cope with a world fraught with concocted dangers including microaggressions and cultural appropriation.

A topic *du jour* in this year’s report is gender, or lack thereof, perhaps. Northwestern University has a class titled “Beyond the Binary.” The school’s history department offers a medieval sexuality course on the “fluidity of sex and gender roles in an age before ‘sexual orientation.’”

In Indiana University’s Gender Studies program, students can enroll in “We’re All A Little Crazy: Gender, Madness, & Popular Culture,” which promises to discuss “resting b***h face” and “hails of ‘Yaaas, Queen!’” Wellesley College asks, “Beyond the social construct of gender, what are the actual differences between the sexes?” in its “What’s up with Men & Women?” course. Carleton College has a course to examine “how globalization and militarism are gendered.” Middlebury’s Gender, Sexuality, & Feminist Studies Department has a class asking “What is your gender and how do you know?”

The University of Michigan’s American Culture Department offers “Rednecks, Queers, and Country Music”; Swarthmore College’s Religious Studies Department includes “Queering God: Feminist and Queer Theology” and “Queering the Bible.” Carleton College has “Queer Religion,” and Middlebury offers “Queering Food.”

The intersectional, leftist slant of classes extends to economics as well. Williams College offers a course titled “Racial Capitalism” that “will interrogate the ways in which capitalist economies have ‘always and everywhere’ relied upon forms of racist domination and exclusion.” Amherst College surveys “Race and American Capitalism” and “our present day reality of deeply rooted, and racialized, economic inequality.” Brown University offers a course glorifying dictators Che Guevara and Fidel Castro, placing them “among the twentieth century’s most iconic figures.”

Some schools are just offering bizarre courses: The University of Kentucky offers a course titled “Vampires: Evolution of a Sexy Monster” that promises to answer the following questions: “What is a vampire? Where do they come from?” among others. Similarly, DePaul University students can take “Zombies: Modern Myths, Race, and Capitalism,” examining “the development of the zombie myth as a reflection of US societal concerns while using the lenses of Post-Colonial and Post-Marxist theory.” Brown University’s American Studies Department includes a course that uses specific objects “including sugar, milk, vibrators, and Spanx” as case studies “to critically consider how material culture informs and signals identity.” A few other course names that gave pause include Dartmouth’s “Black Feminisms in the French Atlantic,” Harvard’s “Trying Socrates in the Age of Trump” and “Leaning In, Hooking Up,” along with Princeton’s “Black to the Future.”

Introduction

Young America's Foundation regularly audits course catalogs, textbook requirements, commencement speakers, and other key metrics that reflect the state of higher education in our country. These reports peel back the shiny veneer colleges and universities place on themselves in the name of "higher" education to reveal a stark reality.

Today's universities create "diversity and inclusion" centers and joyfully publish statistics on the diversity of race, gender, and sexual orientation of their faculty while remaining entirely homogeneous when it comes to diversity of ideas.

As tuition rates increase and students face increasing levels of college-related debt, the value and quality of education plummets. Rather than churning out the next generation of American leaders, so-called "premiere" institutions graduate class after class of adults who are unable to tolerate opposing viewpoints.

Many of the courses listed in the following pages are comical in their titles and descriptions, but the situation unfolding on America's campuses is hardly a laughing matter. Beyond the inane topics, these classes advance a liberal agenda, malign conservatives, and shut out ideological diversity.

Since 1995, Young America's Foundation has released "Comedy and Tragedy" to document the intellectual abuse and flat-out indoctrination happening by way of the appalling curriculum at our country's most (so-called) prestigious institutions of higher education.

Methodology

Young America's Foundation surveyed the available online course catalogs for each school in the Big 10 Conference, *US News & World Report's* Top 10 Liberal Arts Colleges, Southeastern Conference, Big East Conference, and Ivy League. Relevant courses from the 2017-2018 school year were pulled out and included in this report.

Course titles and descriptions appear exactly as they were listed on each school's website and/or course catalog.

This is not an exhaustive list of every biased course offered by the schools sampled, but should serve as an overview of the most egregious offenders. This list of courses could have been far longer, but concerns for space and redundancy required inclusion of merely a sample.

Big 10 Conference

University of Maryland

Women's Studies Department

WMST 468: Feminist Cultural Studies

Repeatable to 9 credits if content differs. Each version of this course focuses on one or several forms of popular culture -- such as TV, music, film, cyber-culture, or genre fiction (for example, science fiction) -- and demonstrates how feminists value, critique and explain such forms. Tools of feminist cultural studies include economic and social analyses of power, race, sexuality, gender, class, nationality, religion, technology, and globalization processes.

Source: <https://catalogundergraduate.umd.edu/files/2017-2018-UGCatalog.pdf>

Lesbian Gay Bisexual Transgender Studies Department

LGBT 350: Lesbian, Gay, Bisexual, and Transgender People and Communication

Study of differences, stereotypes, and values distinguishing LGBT people and of effective means of communicating such differences to non-LGBT people. Emphasis on contemporary LGBT life and on the development of didactic skills. Preparation and presentation of forums on LGBT people; facilitation of workshops in various outreach locations (residence halls, Greek system, classes).

Source: <https://catalogundergraduate.umd.edu/files/2017-2018-UGCatalog.pdf>

LGBT 448: Special Topics in Lesbian, Gay, Bisexual, and Transgender Studies; Sex and the City

This class adopts an interdisciplinary and intersectional approach to the study of sex and the city. Although the class focuses on the experiences of lesbian, gay, bisexual, and transgender (LGBT) people, the class also considers marginalized sexualities more generally, including a range of identities and practices that do not fall into dominant definitions of heterosexuality. Central throughout is an analysis of how the politics of sexuality is shaped by race, gender, and the economy. Units include Progressive-era city reforms, sub-cultural studies of the Chicago School, the history of pre-Stonewall sexual minority communities, theories of sexual migration, sex tourism, the Moynihan Report, LGBT and queer social movements, gender profiling, public sex, sexual labor, gentrification, street safety, and the representation of the city in cultural production.

Source: <https://catalogundergraduate.umd.edu/files/2017-2018-UGCatalog.pdf>

LGBT 285: Homophobia in the U.S. Society in the New Millennium

An interdisciplinary investigation of the evolving forms of homophobia that continue to thrive and grow in the contemporary U.S., despite historical gains. Special attention to manifestations of homophobia in U.S. social, cultural, political, and legal arenas such as: popular culture/

media, religious and cultural/ethnic communities, state and federal legislation, and queer subcultures. Focus on students' powers and responsibilities within struggles to end discrimination based on sexuality.

Source: <https://catalogundergraduate.umd.edu/files/2017-2018-UGCatalog.pdf>

Northwestern University

Gender and Sexuality Studies Department

GNDRST 235-0: Beyond the Binary: Transgender and Race

Exploration of transgender history, identity, and expression, with a focus on the intersection of gender and race.

Source: http://www.registrar.northwestern.edu/courses/archive/nucat_2017_18/2017-18_NU_Undergraduate_Catalog.pdf

History Department

HISTORY 330-0: Medieval Sexuality

Fluidity of sex and gender roles in an age before “sexual orientation”; impact of and resistance to Christian theology’s negative assessment of sexuality; the cult of chastity.

Source: http://www.registrar.northwestern.edu/courses/archive/nucat_2017_18/2017-18_NU_Undergraduate_Catalog.pdf

Purdue University

Women’s, Gender, and Sexuality Studies Department

WGSS 48300: Feminisms In Global Perspective

Explores feminist struggles through the writings of First and Third World feminist scholars. Focuses on feminist projects within and against colonial, nationalist, religious and global contexts. Includes Third World feminist critiques of Western feminisms.

Source: http://catalog.purdue.edu/preview_course.php?catoid=8&coid=77070

Indiana University

Geography Department

GEOG-G 448: Capitalism And Nature

How has nature been appropriated, reworked, and produced under capitalism; conversely, how does the materiality of nature shape the conditions of capitalism? In this seminar, we will investigate how relations between capitalism and nature have evolved from the end of feudalism through the current neoliberal era.

Source: <http://registrar.indiana.edu/browser/soc4178/GEOG/index.shtml>

Gender Studies Department

GNDR-G 104: Topics In Gender Studies (We're All A Little Crazy: Gender, Madness, & Popular Culture)

From accusations of “Resting Bitch Face” to hails of “Yaaas, Queen!” this course explores how womanhood is produced, perceived, and performed in modern American culture. Structured with media, politics, and relationships as the main axis points, Gender, Madness, + Pop Culture offers an opportunity to learn about the many ways in which the category of womanhood is gendered, and how womanhood (and company) lives in conversation with that gendering. Reading, film, discussion, individual and group work with shape weekly sessions; final projects at end of term.

Source: <http://registrar.indiana.edu/browser/soc4158/GNDR/GNDR-G104.shtml>

GNDR-G 335: Explaining Sex/Gender Differences

Explaining Sex/Gender Differences compares biological, psychological, and social theories regarding the development and maintenance of gender differentiated behavior, gender and sexual identities, and the meaning of sexed bodies. The course scrutinizes the social and cultural forces that magnify, minimize, or subvert the expression of gender differences.

Source: <https://igps.iu.edu/sissrarm-prd/igps/course?courseId=edu.iu.sis.arm.cs.api.CourseSearchIndex.022324.1.0.1009861200000&activityTermId=edu.iu.sis.acadorg.SisTerm.4178&formKey=57da126f-b8b5-4d0e-bab7-572e5cfd2a5&cacheKey=lcozw385q0ra8yyryrz54r&pageId=igps-course-page>

University of Michigan

American Culture Department

AMCULT 103: Drag in America

Drag is an extremely popular art form in the United States and in many places around the world, as evidenced by the popularity of the television reality competition RuPaul’s Drag Race and of diverse drag cabaret performances and films. Drag, also referred to as cross-dressing and gender illusionism, have been longstanding practices in diverse societies and historical periods. What is the history of drag? Who are its most famous exponents? How has it changed? How is it affected or marked by race, social class, language, gender, sexuality, and geographic location? How have anthropologists, cultural studies scholars, and theater and performance studies scholars written about it? What is the relationship between drag, queer performance, and transgender identity? What is the difference between a drag queen and a drag king? What are the politics of drag? And how does one do drag?

In this class we will approach drag from a variety of perspectives, as informed by American, Afroamerican, and Latina/o studies; women’s and gender studies; queer studies; transgender studies; ethnic studies; performance studies; and theater and film scholarship. We will read pioneering scholars such as Esther Newton, Marjorie Garber, Judith Butler, Judith (Jack) Halberstam, José Esteban Muñoz, Susana Peña, David Román, and Marlon M. Bailey, as well

as literary representations by Mayra Santos-Febres. We will learn about drag superstars such as Stormé DeLarverie, Holly Woodlawn, Mario Montez, Lypsinka, Lady Bunny, RuPaul, and Taylor Mac, and discuss theatrical and performance elements (costume, makeup, choreography, lip syncing, humor, audience). We will also discuss landmark documentaries such as *The Queen* (1968), *Paris Is Burning* (1990), and *Mala Mala* (2014), and television and Internet series such as *RuPaul's Drag Race* and *Cooking with Drag Queens*. We will analyze drag as a form of employment and a labor practice, in addition to a form of artistic expression and entertainment. The class will also have experiential components including a drag workshop, a student performance, and a visit to a local drag performance. All students will write essays analyzing the readings, films, and performances that we will study. Final grade will be based on writing assignments, attendance, and class participation (including special activities), and not on your performance skills.

Source: https://www.lsa.umich.edu/cg/cg_detail.aspx?content=2160AMCULT103001&termArray=sp_18_2180,f_17_2160

AMCULT 334: Race, Gender, Sexuality and U.S. Culture in Video Games

Video games are one of the most widespread, profitable, and influential cultural forms in the U.S. Their rise to cultural dominance comes about at the same time as changing notions of race and gender in the U.S., such as liberal multiculturalism, the feminist movement, and a growing multiracial population. This course will avoid categorizing games as having positive or negative social effects, instead focusing on how race and gender have been expressed in a variety of types and styles of video games; how video games function as a window into U.S. cultural politics and aesthetic forms. We will look at the history, theory, and practice of video games in the U.S. with particular attention to racial stereotyping, user demographics, racial conflict in shared world and social games. The class will end with an examination of “serious” games and the potential of game texts, environments, and communities to help remediate social inequality.

Source: https://www.lsa.umich.edu/cg/cg_detail.aspx?content=2160AMCULT334001&termArray=sp_18_2180,f_17_2160

AMCULT 411: Rednecks, Queers, and Country Music

What does country music or the “redneck” have to do with the queer? In America’s dominant middle-class culture country is linked to heterosexual white, rural, working-class, southern, and Midwestern people and is often invoked as a symbol of “redneck” bigotry. Queer identity, on the other hand, is associated with gay men and multicultural urban, bourgeois, coastal lifestyles. The intersection of these seemingly incompatible categories calls into question prevalent notions concerning each of them. Thus this seminar asks how music that to many people sounds homophobic and racist serves as a medium for multicultural social and erotic exchange among queer country fans.

Source: https://www.lsa.umich.edu/cg/cg_detail.aspx?content=2160AMCULT411001&termArray=sp_18_2180,f_17_2160

Michigan State University

Fisheries and Wildlife Department

FW 211: Introduction to Gender and Environmental Issues

The concept of gender. Overview of environment and habitat. Historical gender roles in environmental management. Gender-based theoretical perspectives. Case studies on developing and developed countries. Environmental management with emphasis on fisheries, wildlife and wetlands. Women environmental professionals.

Source: <https://reg.msu.edu/Courses/Search.aspx?CourseID=355662#Results>

Ohio State University

Comparative Studies Department

COMPSTD 4845: Gender, Sexuality, and Science

Examination of relations between gender and science; topics include gendering of "science" and "nature," biological theories of sexual inequality, feminist critiques of science and technology.

Source: <https://comparativestudies.osu.edu/courses/undergraduate-courses#Religious%20Studies>

Penn State University

Women's Studies Department

WMST 350: Gender, War, and Militarism

This interdisciplinary seminar uses feminist theory to critically examine the ways in which war and militarism are deeply gendered. We will look at women's experiences of armed conflict across the world, but also the militarization of everyday life and the politics of gender within various military structures, both in the US and abroad. We will also examine the differential ways that men and women are affected by the war system and will consider the role of women and gender norms in peace and anti-militarism movements. This course focuses on women who actively participate in and/or support war, as well as those who actively oppose war and mobilize for peace. It also considers the experiences of those who become victims of the war system. Given that men and militarized understandings of masculinity play such a prominent role in warfare, the course will also explore the ways that masculine gender norms have been used to perpetuate cultures of war. Students can expect to engage with a variety of different types of texts: documentaries, feature films, memoirs, novels, newspapers, scholarly books and articles.

Source: https://public.lionpath.psu.edu/psp/CSPRD/EMPLOYEE/HRMS/c/COMMUNITY_ACCESS.SSS_BROWSE_CATLG.GBL?PORTALPARAM_PTCNAV=HC_SSS_BROWSE_CATLG_GBL4&EOPP.SCNode=HRMS&EOPP.SCPortal=EMPLOYEE&EOPP.SCName=PE_TE031_NAV&EOPP.SCLabel=&EOPP.SCPTcname=PT_PTPP_SCFNAV_BASEPAGE_SCR&FolderPath=PORTAL_ROOT_OBJECT.PORTAL_BASE_DATA.CO_NAVIGATION_COLLECTIONS.PE_TE031_NAV.ADMN_S201605170717251006321046&IsFolder=false

University of Illinois

Gender and Women's Studies

GWS 462: Hip Hop Feminism

Explores how hip hop has shaped the culture, aesthetics, experiences, and perspectives of an emergent generation of artists, scholars, and writers with several aims: 1) To challenge systemic social inequalities. 2) To articulate new visions of justice that depend on the power young people possess. To better understand how and why the relationship between hip hop and feminism is coherent, meaningful, and compelling, students will become familiar with artists working within and beyond various elements of hip hop (rap, graffiti, emceeing, deejaying, etc.), social critics concerned with documenting hip hop's cultural practices, and critical educator (broadly defined).

Source: <http://catalog.illinois.edu/courses-of-instruction/gws/>

GWS 255: Queer Lives, Queer Politics

Investigates queer lives in relation to dominant ideas about "deviance" and "equal rights." Drawing on case studies, the course investigates questions related to nation, race, economy, bodies, drugs, health, identities, agency and action as they intersect with contemporary queer politics. Students will learn conceptual and qualitative methods to investigate issues related to queer lives.

Source: <http://catalog.illinois.edu/courses-of-instruction/gws/>

University of Minnesota

Gay, Lesbian, Bisexual, Transgender Studies Department

GLBT 3404: Transnational Sexualities

Lesbian/gay lives throughout world. Culturally- specific/transcultural aspects of lesbian/ gay identity formation, political struggles, community involvement, and global networking. Lesbian/ gay life in areas other than Europe and the United States.

Source: <http://www.catalogs.umn.edu/ug/documents/TwinCitiesUndergraduateCourseDescriptions2016-18.pdf>

University of Iowa

Education Teaching and Learning Department

EDTL: 5091 LGBTQ Topics in Education

In spite of many challenges that lesbian, gay, bisexual, transgender, and queer-identified youth experience in U.S. K-12 schools, queer youth demonstrate agency and action as they create positive spaces and community for their identities; examination of the intersection of policy and practice with respect to queer identities at all levels of K-12 education; history of queerness in

the U.S. with focus on the creation of the concept of compulsory heterosexuality and the manner in which this concept is reinforced in K-12 schools.

Source: https://registrar.uiowa.edu/sites/registrar.uiowa.edu/files/2017-18_general_catalog.pdf

Southern Asia Studies Department

SOAS: 3500 Queerness in South Asian Literature and Cinema

Debates and conflicts around gender or sexual variance in South Asian cultural spheres; shifting representations of queerness—a broad label for non-normative gender/sexual practices or identities—in literature and films from India and neighboring regions; diverse constructions of gender/sexuality in precolonial India; focus on postcolonial period when regulation of deviant gender/sexuality became tied to colonial administration and emerging national identity; how cultural representations constructed normative or deviant genders/sexualities in relation to class, caste, and nationhood.

Source: https://registrar.uiowa.edu/sites/registrar.uiowa.edu/files/2017-18_general_catalog.pdf

University of Nebraska

Women and Gender Studies Department

WMNS 210: Activism and Feminist Communities

Intersection of service learning and activism with feminist theories.

Source: <https://bulletin.unl.edu/courses/WMNS/210>

History Department

HIST 336: Saints, Witches, and Madwomen

Image of the madwoman throughout European and American history. Emphasis on how women in the margins have been labelled in different periods as saintly, as witches, or as insane.

Source: <https://bulletin.unl.edu/courses/WMNS/336>

Rutgers University

American Studies Department

01:050:340: Race Matters

How "race" is represented and narrated as a political, cultural, and critical category. Discussions on racial formations in contemporary American culture; race as social construction; race as "natural" and as a "performance"; inquiry and debate on self-hatred, racisms, whiteness, Orientalism; race, gender, and queer intersectionality; and color.

Source: http://catalogs.rutgers.edu/generated/nb-ug_current/pg62.html

01:050:344: Race, Gender, and Islam in the United States

Explores the polycultural presence of Islam in the Americas from the early colonial period to the present, issues of gender and sexuality, U.S. foreign policy and its consequences, pre- and post-9/11 racializing practices, and the contemporary terrains of Muslim American culture.

Source: http://catalogs.rutgers.edu/generated/nb-ug_current/pg62.html

01:050:465: Cultures of U.S. Imperialism

An exploration of American nation-building through the imperial projections of the United States. Topics include the economic, political, social, and cultural dynamics between the United States and its colonies, both formal and informal. Focus might be on a single location or on a comparative approach to imperialist projects.

Source: http://catalogs.rutgers.edu/generated/nb-ug_current/pg62.html

Women's and Gender Studies Department

01:988: 318: The Gendered Body

Explores the processes by which the body is gendered in different cultures. How is the relationship between physical body, gender, and sexuality forged?

Source: http://catalogs.rutgers.edu/generated/nb-ug_current/pg631.html

University of Wisconsin

Gender and Women's Studies Department

GEN&WS 343: QUEER BODIES

This course centralizes the intersection of LGBTQ identities and dis/ ability through various queer bodies which are also inflected by race, class, geographical and national locations. Approaches may include critical theory about queer bodies and personal narratives. Students will learn a variety of ways to think critically and creatively about the politics of bodily experience, including how those politics have shaped their own embodied lives.

Source: <http://guide.wisc.edu/pdf/2017-18-courses.pdf>

GEN&WS/HISTORY 346: TRANS/GENDER IN HISTORICAL PERSPECTIVE

Throughout recorded history, humans have conceptualized categories of sex and gender in a variety of ways; some have elaborated just two main sex/genders, others have elaborated more than two categories. At the sametime regardless of how a given culture has defined sex and gender and the behaviors and appearances deemed appropriate, humans have always exceeded those definitions. Quite simply, the determination of male and female and any other sex or gender category is neither obvious nor simple: what is sex, what is gender? Do they reside in the body, behavior, psyche, clothing, or social processes such as racialization? To make matters still more complicated, cultural beliefs about sex/ gender have changed across time. How have contacts across cultures through migration and colonization affected people's

understanding of sex/gender possibilities and norms? This course focuses on sex/gender crossing and variation in historical contexts including Japan, South Africa, Europe, the African diaspora, and North America. We will consider perspectives of people who themselves passed, crossed, transitioned, transed, or otherwise exceeded their culture's definitions of normative sex/gender. Alongside, we will consider the ways that dominant social institutions reinforced norms, recognized, tolerated, punished and/or celebrated gender variation. We will examine popular culture, medical and legal perspectives, memoir, queer and trans theory, and social movement treatises.

Source: <http://guide.wisc.edu/pdf/2017-18-courses.pdf>

Top Liberal Arts Colleges

Williams College

Africana Studies Department

AFR 208T: Time and Blackness

The concept of time is one of the most examined, yet least theorized, concepts in Africana Studies. While the field is saturated with historical studies and literary analyses that take up issues of cultural memory, both of which involve thinking about time, time itself is rarely the subject of sustained inquiry. This may be due to its abstractness as an idea and the level of analysis its conceptualization demands, or because time in the African American experience cannot be understood outside of the meaning of race, which itself is far from tangible. In this tutorial, "Time and Blackness," we will explore how African American writers across a number of genres understand time. We will read select texts of fiction as well as spiritual autobiographies, historical narratives, and sociological studies to understand how writers draw from—and create—paradigms of time to organize their work. The following questions will structure our investigation: What are the constituent elements of time in African American writing? How does race shape the ways a writer conceives of the experience of time? In examining writings across genres, is there something that we can call an identifiable African-American "timescape"?

Source: <https://drive.google.com/file/d/0B7zOPpL1P8tzUEhSbWt2bzI0WWc/view>

AFR 310: Womanist/Black Feminist Thought

This course explores the genealogy and development of black feminist and womanist thought. We will investigate the expansion of womanist thought from a theologically dominated discourse to a broader category of critical reflection associated more commonly with black feminism, analyze the relationship between womanism and black feminism, and review the historical interventions of black feminism. As critical reflections upon western norms of patriarchy, heterosexism, and racism, womanism and black feminism begin with the assumption that the experiences of women of color—particularly black women—are significant standpoints in modern western society. Through the examination of interdisciplinary and methodological diversity within these fields, students will be introduced to key figures including Alice Walker, Zora Neale Hurston, and Katie Cannon, and will engage materials that draw from multiple fields, including, but not limited to, literature, history, anthropology, and religious studies. Fulfilling the EDI requirement, this course will explore how womanism/black feminism

can be a bridge for empathetic understanding of diverse experiences, and will examine the varied social, political, and historical contexts that led to the formulation of womanism/black feminism as a tool to critique power and privilege.

Source: <https://drive.google.com/file/d/0B7zOPpL1P8tzUEhSbWt2bzl0WWc/view>

AFR 320: Dangerous Bodies: Black Womanhood, Sexuality, & Popular Culture

Whether presented as maternal saints, divas, video vixens, or bitches, black female celebrities navigate a tumultuous terrain in popular culture. This course considers the ways that black female celebrities such as Oprah, Rihanna, Nicki Minaj, Beyoncé, Janet Jackson, and Michelle Obama negotiate womanhood and sexuality, and the popular landscapes through which we witness that negotiation. It also engages contemporary black feminist scholarship, which most frequently presents the presentation of black female bodies in popular media forms as exploitive. We will review historical stereotypes of black women in popular media forms, discuss the history of the "politics of respectability" within black culture, engage black feminist responses to these types, and examine theoretical approaches to assess social constructions of womanhood and sexuality. We will also consider provocative questions relevant to discussions of contemporary black sexual politics: Should we view these women as feminists? Are they merely representatives of cultural commodification and control of black women's bodies? Do these women best exemplify the reiteration of problematic characterizations? Are they positive models for demonstrating female empowerment, agency, or "fierceness?" This course explores the histories of representation of black female figures in popular culture, and in so doing, troubles contemporary considerations of black womanhood and sexuality.

Source: <https://drive.google.com/file/d/0B7zOPpL1P8tzUEhSbWt2bzl0WWc/view>

AFR 334: Radical Theories of Political Struggle: Anti-Black Racism and the Obama Administration

This seminar reviews contemporary theories of "anti-black racism"; their articulation or assimilation within current political movements and mobilizations; and the influence and impact such theories—expressed in and/or as activism—have on the racial justice programs and civil rights policies of the Obama Administration. Legal theory, "Afro-pessimism," black feminist/queer theory are forms of radical thought shaping political discourse and influencing new advocacy formations (e.g. the Black Women's Blue Print and #BlackLivesMatter); these new democracy advocates have in turn shaped the public rhetoric and policy initiatives of a black presidency as it grapples with multiculturalism and racial animus. Focusing on social and legal theory and the Obama Administration, this seminar uses the works of Hortense Spillers, Evelyn Hammonds, Toni Morrison as well as: Frank Wilderson's *Red, White and Black: Cinema and the Structure of US Antagonisms*; Jared Sexton's *Amalgamation Schemes*; Lewis Gordon's *Bad Faith and Anti-Black Racism*; Saidiya Hartman's *Scenes of Subjection*; Orlando Patterson's *Slavery and Social Death*; Derrick Bell's *Faces at the Bottom of the Well*; Dennis Childs's *Slaves of the State*; Assata Shakur's *Assata: An Autobiography*; Cheryl Harris's *Whiteness as Property*.

Source: <https://drive.google.com/file/d/0B7zOPpL1P8tzUEhSbWt2bzl0WWc/view>

AFR 342: Racial Capitalism

This class will interrogate the ways in which capitalist economies have "always and everywhere" relied upon forms of racist domination and exclusion. Although the United States will be in the foreground, the subject requires an international perspective by its very nature. We will consider the ways in which the violent expropriation of land from the indigenous

peoples of the Americas, paired with chattel slavery and other coercive forms of labor, made possible the rise of a capitalist world economy centered in Europe during the early modern period. We will then explore ways racial divisions have undermined the potential for unified movements of poor and working people to challenge the prerogatives of wealthy citizens, and served to excuse imperial violence waged in the name of securing resources and "opening markets". Ideas about gender and sexuality always undergird racial imaginaries, so we will study, for instance, the ways rhetoric about "welfare queens" has impacted public assistance programs, and claims about the embodiment of Asian women play into the international division of labor. We will also be attentive to the means - from interracial unionism to national liberation struggles - by which subjects of racial capitalism have resisted its dehumanizing effects. This is a reading intensive course that will challenge students to synthesize historical knowledge with concepts drawn from scholars working in the traditions of Marxist, decolonial, and materialist feminist thought, including: Angela Davis, Cedric Robinson, Anibal Quijano, Chandra Mohanty, David Roediger, Stuart Hall, Ruth Wilson Gilmore, and Silvia Federici

Source: <https://drive.google.com/file/d/0B7zOPpL1P8tzUEhSbWt2bzl0WWc/view>

American Studies Department

AMST 256: Social Justice Traditions: 1960s to #BLM

We live in a time of renewed social justice activism, as people from all walks of life confront economic inequality, police violence, discrimination against transgender individuals, and other forms of oppression. This course is designed to clarify where recent initiatives like Black Lives Matter and Occupy Wall Street came from, and to evaluate how they might shape American life in the near future. Movements have histories, as today's activists draw on the "freedom dreams," tactics, and styles of rhetoric crafted by their predecessors, while making use of new technologies, such as Twitter, and evolving understandings of "justice." Taking a historical approach, we will begin by studying the civil rights, Black Power, anti-war, counter-culture, and feminist initiatives of the 1960s. We will then explore how progressive and radical activists adjusted their theories and strategies as the country became more conservative in the 1970s and 1980s. Making use of movement documents, documentary films, and scholarly accounts, we will study the development of LGBTQ, ecological, and economic justice initiatives up to the present day. Throughout, we will seek to understand how movements in the United States are shaped by global events and how activists balance their political work with other desires and commitments.

Source: <https://drive.google.com/file/d/0B7zOPpL1P8tzUEhSbWt2bzl0WWc/view>

AMST 306: Queer of Color Critique: Race, Sex, and Urban Life

This seminar is an introduction to queer of color critique, a field of scholarship that seeks to intervene in the predominantly white canon of queer studies. We will examine the history of this line of critique, beginning with Black and Chicana feminisms and extending into present day issues and activism highlighting intersectionality, exploring how and why QOCC became a necessary intervention into the then still emerging field of queer studies. Our texts include scholarly works as well as science fiction novels, plays, films, diaries, and graphic novels. Methodologically, we draw on many fields of study, including anthropology, literary studies, feminist studies, and ethnic studies. We focus primarily but by no means exclusively on US contexts, paying particular attention to the role that urban environments have served for queer communities of color. Topics include: feminisms of color, inter-racial desire and fetishization, orientalism and colonial fantasy, black queer science fiction, transgender subjectivities, and the political economy of sexual desire. A key feature of this course will also be the inclusion of

numerous and diverse authors to appear on Skype or in person to answer questions about their work as we read it in class.

Source: <https://drive.google.com/file/d/0B7zOPpL1P8tzUEhSbWt2bzI0WWc/view>

Washington & Lee University

History Department

HIST 379: Queering Colonialism

This course seeks to examine the many intersectional and overlapping threads in the histories of colonialism, gender, and sexuality. As authors like Achmat and Cohen have argued, colonialism has simultaneously supported and been supported by heteronormative, patriarchal, and white-supremacist regimes. This course looks at three avenues in which the 'normal' has been both created and contested in colonial histories: the body, belonging, and becoming. We read from a variety of disciplines, eras, and locations in order to understand how bodies can be made normal or 'queer.' We also examine how imperial structures of rule impact the daily lived experiences of people as they attempt to find spaces of belonging and potential for becoming part of a larger group. movement. or idea.

Source: http://catalog.wlu.edu/search_advanced.php?cur_cat_oid=18&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=33&filter%5Bkeyword%5D=queering+colonialism&filter%5Bexact_match%5D=1

Sociology and Anthropology Department

SOAN 261: Campus Sex in the Digital Age

This class explores how the cell phone has impacted hooking up and dating at college, with particular attention to Washington and Lee University as a case study. We discuss the development of campus sexual culture in America and the influence of digital technology on student sociality. Students use open-source digital research tools to analyze data they collect on the mobile apps they use to socialize with each other on campus. As a digital humanities project, students work in groups to post their analyses on the class WordPress site.

Source: http://catalog.wlu.edu/search_advanced.php?cur_cat_oid=18&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=33&filter%5Bkeyword%5D=Campus+sex+in+the+digital+age&filter%5Bexact_match%5D=1

Amherst College

American Studies Department

AMST 240: Rethinking Pocahontas: An Introduction to Native American Studies

From Longfellow's *Hiawatha* and D.H. Lawrence's *Studies in Classic American Literature* to Disney's *Pocahontas* and James Cameron's *Avatar*, representations of the indigenous as "Other" have greatly shaped cultural production in America as vehicles for defining the nation

and the self. This interdisciplinary course introduces students to the broad field of Native American Studies, engaging a range of texts from law to policy to history and literature as well as music and aesthetics. Film and literary texts in particular will provide primary grounding for our inquiries. By keeping popular culture, representation, and the nature of historical narrative in mind, we will consider the often mutually constitutive relationship between American identity and Indian identity as we pose the following questions: How have imaginings of a national space and national culture by Americans been shaped by a history marked by conquest and reconciliation with indigenous peoples? And, how has the creation of a national American literary tradition often defined itself as both apart from and yet indebted to Native American cultural traditions? This course also considers how categories like race, class, ethnicity, gender, sexuality, and religion have contributed to discussions of citizenship and identity, and changed over time with particular attention to specific Native American individuals and tribal nations. Students will be able to design their own final research project that may focus on either a historically contingent or contemporary issue related to Native American people in the United States.

Source: <https://www.amherst.edu/academiclife/departments/courses/1718F/AMST/AMST-240-1718F>

Environmental Studies Department

ENST 226: Unequal Footprints on the Earth: Understanding the Social Drivers of Ecological Crises and Environmental Inequality

Creating a more sustainable relationship between human society and the rest of nature requires changing the way we relate to one another as humans. This course will explain why, while answering a number of associated questions and introducing the exciting and engaged field of environmental sociology. We study the anthropogenic drivers of environmental change from an interdisciplinary and historical perspective to make sense of pressing socio-ecological issues, including climate change, sustainability and justice in global food production, the disproportionate location of toxic waste disposal in communities of color, biodiversity loss, desertification, freshwater pollution and unequal access, the accumulation and trade in electronic waste, the ecological footprint of the Internet, and more. We examine how these issues are linked to broad inequalities within society, which are reflected in, and exacerbated by, persistent problems with environmental racism, the unaddressed legacies of colonialism, and other contributors to environmental injustice worldwide. Industrialization and the expansionary tendencies of the modern economic system receive particular attention, as these continue to be central factors promoting ecological change. Throughout the course a hopeful perspective in the face of such interrelated challenges is encouraged as we study promising efforts and movements that emphasize both ecological restoration and achievement of a more just, democratic world.

Course readings include foundational texts in environmental sociology, as well as the most current research on course topics. Writing and research assignments allow for the development of in-depth analyses of social and environmental issues relevant to students' community, everyday life, personal experience, and concerns.

Source: <https://www.amherst.edu/academiclife/departments/courses/1718F/SOCI/SOCI-226-1718F>

Black Studies Department

BLST 237: Incarcerating Blackness

This course explores the complex relationship between race, racism, and mass incarceration. Readings from the African-American intellectual tradition, contemporary critics of the prison industrial complex, and memoirs from political prisoners will help us understand the depth and structure of the historical and cultural meaning of racialized imprisonment. In particular, we will look at how incarceration has been both a metaphor for the Black experience in the United States and a constant presence in that experience as a form of social, cultural, and political control. We will also examine how economic factors intersect with race and racism in the expansion of the prison system in the United States. Lastly, we will read a cluster of prison memoirs in light of contemporary historical and critical race analysis in order to discern the effects and affects of imprisonment on African-American life.

Source: <https://www.amherst.edu/academiclife/departments/courses/1718F/BLST/BLST-237-1718F>

BLST 248: Race and American Capitalism: from Slavery to Ferguson

An unconventional history of capitalism, this class explores the various ways African Americans have experienced and responded to shifts in the organization of the American economy. Beginning with the middle passage and creation of plantation slavery in the New World, we will explore the commodification of African Americans' labor, and the ways in which that labor became a cornerstone of capital accumulation, both globally and in the United States. We continue through the revolutions of emancipation, the rise of Jim Crow and the making of urban America, to our present day reality of deeply rooted, and racialized, economic inequality. More than a history of exploitation, however, we will address the various ways in which African Americans chose to manage both the challenges and possibilities of American capitalist development. How, for instance, did black ownership of real estate in the segregated South shape Jim Crow governance? To what extent has black business contributed toward struggles for political and social equality? Finally, we will assess the numerous black critics, including intellectuals, activists and working African Americans, of the American political economy. How have such men and women called attention to the ways race and class have combined to shape both black lives and black political subjectivity?

Source: <https://www.amherst.edu/academiclife/departments/courses/1718F/BLST/BLST-248-1718F>

Sexuality, Women's and Gender Studies Department

SWAG 100: The Cross-Cultural Construction of Gender

This course introduces students to the issues involved in the social and historical construction of gender and gender roles from a cross-cultural and interdisciplinary perspective. Topics change from year-to-year and have included women and social change; male and female sexualities including homosexualities; the uses and limits of biology in explaining human gender differences; women's participation in production and reproduction; the relationship among gender, race and class as intertwining oppressions; women, men and globalization; and gender and warfare.

Source: <https://www.amherst.edu/academiclife/departments/courses/1718F/SWAG/SWAG-100-1718F>

Wellesley College

American Studies Department

AMST 235: From Zumba to Taco Trucks: Consuming Latina/o Cultures

From the Zumba Fitness Program to Jane the Virgin, salsa night to the ubiquitous taco truck, “Latin” culture is popular. But what do we make of the popularity of “Latin” culture at a time when many Latina/o communities face larger systemic inequalities related to issues such as race, ethnicity, or immigration status? How do organizations and industries represent and market Latinidad to the US public, and how do these forms of popular culture and representation influence our perceptions of Latina/o life in the United States? How do Latina/o consumers view these representations? This course explores these questions through a critical examination of the representation and marketing of Latinidad, or Latina/o identities, in US popular culture. We will pay particular attention to the intersections between Latina/o identities, ideas of “Americanness,” immigration, race, gender, and sexuality in the United States.

Source: <https://www.wellesley.edu/americanstudies/courses>

AMST 274: Rainbow Cowboys (and Girls): Gender, Race, Class, and Sexuality in Westerns

Westerns, a complex category that includes not only films but also novels, photographs, paintings, and many forms of popular culture, have articulated crucial mythologies of American culture from the nineteenth century to the present. From Theodore Roosevelt to the Lone Ranger, myths of the trans-Mississippi West have asserted iconic definitions of American masculinity and rugged individualism. Yet as a flexible, ever-changing genre, Westerns have challenged, revised, and subverted American concepts of gender and sexuality. Westerns have also struggled to explain a dynamic and conflictive "borderlands" among Native Americans, Anglos, Latinos, Blacks, and Asians. This team-taught, interdisciplinary course will investigate Westerns in multiple forms, studying their representations of the diverse spaces and places of the American West and its rich, complicated, and debated history.

Source: <https://www.wellesley.edu/americanstudies/courses>

Biological Sciences Department

BISC 101: What's up with Men & Women? The Science Behind Female/Male Differences

Beyond the social construct of gender, what are the actual differences between the sexes? How do variations in the hard wiring of our brains, in our hormones and in our biochemistry make women and men different? Do men and women fall into distinct categories or onto a continuum? We will investigate the biochemical origins and consequences of female/male differences in our minds, our bodies, our affections and our abilities. Lectures, active learning exercises and class discussions of papers from the primary literature will allow students to acquire a basic understanding of biochemical processes and gain insights into the methods used to address scientific questions. Writing assignments will challenge students to investigate what it means to be a woman in the 21st century.

Source: <https://www.wellesley.edu/academics/theacademicprogram/fys/courses>

Swarthmore College

Religion Department

RELG 032: Queering God: Feminist and Queer Theology

The God of the Bible and later Jewish and Christian literature is distinctively masculine, definitely male. Or is He? If we can point out places in traditional writings where God is nurturing, forgiving, and loving, does that mean that God is feminine, or female? This course examines feminist and queer writings about God, explores the tensions between feminist and queer theology, and seeks to stretch the limits of gendering-and sexing-the divine. Key themes include: gender; embodiment; masculinity; liberation; sexuality; feminist and queer theory.

Source: http://catalog.swarthmore.edu/search_advanced.php?cur_cat_oid=7&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=3&filter%5Bkeyword%5D=queering+god&filter%5Bexact_match%5D=1

RELG 033: Queering the Bible

This course surveys queer and trans* readings of biblical texts. It introduces students to the complexity of constructions of sex, gender, and identity in one of the most influential literary works produced in ancient times. By reading the Bible with the methods of queer and trans* theoretical approaches, this class destabilizes long held assumptions about what the bible—and religion—says about gender and sexuality.

Source: http://catalog.swarthmore.edu/search_advanced.php?cur_cat_oid=7&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=3&filter%5Bkeyword%5D=queering+the+bible&filter%5Bexact_match%5D=1

RELG 037: Sex, Gender and the Bible

The first two chapters of the biblical book of Genesis offer two very different ancient accounts of the creation of humanity and the construction of gender. The rest of the book of Genesis offers a unique portrayal of family dynamics, drama and dysfunction, full of complex and compelling narratives where gender is constantly negotiated and renegotiated. In this class, we will engage in close readings of primary biblical sources and contemporary feminist and queer scholarship about these texts, as we explore what the first book of the Bible says about God, gender, power, sexuality, and “family values.”

Source: http://catalog.swarthmore.edu/search_advanced.php?cur_cat_oid=7&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=3&filter%5Bkeyword%5D=sex+gender+and+the+bible&filter%5Bexact_match%5D=1

Linguistics Department

LING 003: What Gay Sounds Like—Linguistics of LBGQTQ Communities

This seminar provides a grounding in several subfields of Linguistics (e.g., Anthropological, Socio-phonetics, Lexical Semantics, Discourse Analysis, Language and Gender Theory, Performativity Theory, Ethnography of Speaking, ASL Studies). We will use these models to explore Gay, Lesbian, Bisexual, Transgender and Queer ways of speaking, identities, discourses, and communities, in a variety of cross-cultural settings. Community involvement and social action will be a key component of the course.

Source: http://catalog.swarthmore.edu/search_advanced.php?cur_cat_oid=7&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=3&filter%5Bkeyword%5D=what+gay+sounds+like&filter%5Bexact_match%5D=1

Environmental Studies Department

ENVS 035: Environmental Justice: Theory and Action

Examines historical, political, and activist roots of the field of environmental justice. Using interdisciplinary approaches from political ecology, environmental science, history, geography, cultural studies, and social movement theory, we analyze diverse environmental justice struggles and community activism in contemporary environmental issues such as: air quality and health, toxic contamination and reproductive issues, sustainable agriculture and food security, fossil energy-coal, oil, hydro-fracking and livelihoods, climate change and climate justice. Course incorporates a community-based learning component.

Source: http://catalog.swarthmore.edu/search_advanced.php?cur_cat_oid=7&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=3&filter%5Bkeyword%5D=environmental+justice&filter%5Bexact_match%5D=1

ENVS 042: Ecofeminism(s)

An introduction to the central themes and histories of ecofeminist theories and praxis. We will study ecological feminisms/feminist environmentalisms from global perspectives, and examine how these transdisciplinary discourses and movements develop social and cultural critiques of systems of domination, and construct alternative visions for more just and sustainable human-earth relationships. Topics include ecofeminist approaches to: human rights, environmental and climate justice, food and agriculture, animal politics, health and bodies, queer ecologies, economies of “care,” militarism and imperialism, and sustainable development. Readings and course materials draw on the works of Vandana Shiva, Donna Haraway, Laura Pulido, Octavia Butler, Joni Seager, Rachel Carson, Winona LaDuke, Julie Sze, Rosi Braidotti, Jael Silliman, Starhawk, Eli Clare, Audre Lorde, Silvia Federici, Wendy Harcourt, Betsy Hartmann, Wangari Maathai.

Source: http://catalog.swarthmore.edu/search_advanced.php?cur_cat_oid=7&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=3&filter%5Bkeyword%5D=ecofeminism

Gender & Sexuality Studies

GSST 015: Current Topics in Gender and Sexuality Studies: Transgender Worlds

Transgender Worlds explores transgender in diverse and transdisciplinary representational contexts such as film, literature, medical and political discourses, popular media, feminist theory and activism. We will address, among other things, the following overarching questions: How does transgender function as an umbrella term? What is transfeminism? How do transgender studies and queer theory inform each other and how do they differ? How do trans identity politics work in transnational literary, medical, psychoanalytic, political, and media representations? What does trans have to do with post-colonial discourses and intersectionality?

Source: http://catalog.swarthmore.edu/search_advanced.php?cur_cat_oid=7&search_database=Search&search_db=Search&cpage=1&ecpage=1&ppage=1&spage=1&tpage=1&location=3&filter%5Bkeyword%5D=transgender+worlds

Bowdoin College

Africana Studies Department

AFRS 2651: Queer Race

How does the concept of queerness signify in cultural texts that are ostensibly about the struggle for racial equality? And vice versa, how does the concept of racialization signify in cultural texts that are ostensibly about the struggle for LGBT recognition and justice? While some of this work tends to reduce queer to traditional sexual minorities like lesbian and trans folk while downplaying racial considerations, others tend to limit the category race to people of color like blacks while downplaying questions about sexuality. Such critical and creative gestures often place queer and race in opposition rather than as intersecting phenomena. Students examine the theoretical and cultural assumptions of such gestures, and their implications, through close readings of selected works in both the LGBT and African American literary traditions.

Source: <https://www.bowdoin.edu/registrar/course-information/course-info/course-guide.pdf>

AFRS 2654: White Negroes

Intermediate seminar. Close readings of literary and filmic texts that interrogate widespread beliefs in the fixity of racial categories and the broad assumptions these beliefs often engender. Investigates “whiteness” and “blackness” as unstable and fractured ideological constructs. These are constructs that, while socially and historically produced, are no less “real” in their tangible effects, whether internal or external. Includes works by Charles Chesnutt, Nella Larsen, Norman Mailer, Jack Kerouac, John Howard Griffin, Andrea Lee, Sandra Bernhard, and Warren Beatty.

Source: <https://www.bowdoin.edu/registrar/course-information/course-info/course-guide.pdf>

Gender and Women’s Studies Department

GSWS 2219: Deconstructing Masculinities

An introduction to the sociological study of men and masculinities. Investigates debates about the historical, structural, cultural, and personal meanings constructed around masculinity. Explores how masculinity varies historically and across the life span; how it intersects with race, class, gender, sexuality, age, and ability; and how these constructions map onto male and female bodies. Examines how masculinities construct and reproduce power and inequality among men and between men and women. Topics also include, but are not limited to, the production and maintenance of masculinity, the male body, masculine cultures of sports, technology, violence and incarceration, female and queer masculinities.

Source: <http://www.bowdoin.edu/gender-women/courses/>

History Department

HIST 2503: Radically Conservative: Unraveling the Politics of the American Revolution

Different scholars have presented the American Revolution as either a radically egalitarian movement for universal human rights or as a fundamentally conservative rebellion led by elite men striving to protect their wealth and power from both the British Parliament and those occupying the lower rungs of American society. Unraveling the often-competing motives of Americans during the Revolution requires an understanding of the words and actions of Revolutionaries in light of their contemporary cultures and societies. Frequently this necessitates putting aside modern claims about what the Revolution means to better understand the interests and ideologies that underlay this foundational era of US history.

Source: <https://www.bowdoin.edu/history/courses/>

Education Department

EDUC 2212: Gender, Sexuality, and Schooling

Schools are sites where young people learn to do gender and sexuality through direct instruction, the hidden curriculum, and peer-to-peer learning. In schools, gender and sexuality are challenged, constrained, constructed, normalized, and performed. Explores instructional and curricular reforms that have attempted to address students and teachers sexual identities and behavior. Examines the effects of gender and sexual identity on students' experience of school, their academic achievement, and the work of teaching. Topics may include compulsory heterosexuality in the curriculum, the gender of the good student and good teacher, sex ed in an age of abstinence.

Source: <http://www.bowdoin.edu/education/courses/>

Carleton College

Religion Department

RELG 232: Queer Religion

Passions, pleasures, ecstasies, and desires bear on religion and sexuality alike, but intersections and tensions between these two domains are complicated. This course wagers that bringing the hotly contested categories "queer" and "religion" together will illuminate the diverse range of bodies, activities, and identities that inhabit both. The course explores religion and sexuality in Modern Western thought, erotic elements in religious texts and art, and novels and narratives of religious belief and practice in queer lives. The course combines concrete cases with theoretical tools that queer and feminist scholars have used to analyze religious and sexual communities, bodies, and identities.

Source: <https://apps.carleton.edu/curricular/religion/courses/>

Philosophy Department

PHIL 197: Climate Matters

What should we do, as individuals and countries, in the face of climate change? What does justice demand that we do for those currently suffering the ill effects of climate change? And

what do we owe future generations for whom the problems will be far worse? This course will meet five times to discuss John Broome's *Climate Matters: Ethics in a Warming World*.

Source: <https://apps.carleton.edu/curricular/philosophy/courses/>

Women's and Gender Studies

WGST 200: Gender, Power and the Pursuit of Knowledge

In this course we will examine whether there are feminist ways of knowing, the criteria by which knowledge is classified as feminist and the various methods used by feminists to produce this knowledge. Some questions that will occupy us are: How do we know what we know? Who does research? Does it matter who the researcher is? How does the social location (race, class, gender, sexuality) of the researcher affect research? Who is the research for? How can research relate to efforts for social change? While answering these questions, we will consider how different feminist researchers have dealt with them.

Source: <https://apps.carleton.edu/curricular/wgst/courses/>

WGST 240: Gender, Globalization and War

This course examines the relationship between globalization, gender and militarism to understand how globalization and militarism are gendered, and processes through which gender becomes globalized and militarized. We will focus on the field of transnational feminist theorizing which both "genders the international" and "internationalizes gender." We will take up the different theoretical and disciplinary approaches to this project, as well as the perspectives and methods put forth for studying gender, race and class transnationally. We will explore how economic development, human rights, and the politics of resistance (particularly in the NGO sector) are gendered.

Source: <https://apps.carleton.edu/curricular/wgst/courses/>

WGST 396: Transnational Feminist Activism

This course focuses on transnational feminist activism in an era of globalization, militarism and religious fundamentalism. We will learn about the debates around different theories of social change, the challenges and pitfalls of global sisterhood and the various "pedagogies of crossing" borders. We will explore case studies of how feminists have collaborated, built networks, mobilized resources and coalitions for collective action, in addition to the obstacles and constraints they have encountered and surmounted in their search for gender and sexual justice.

Source: <https://apps.carleton.edu/curricular/wgst/courses/>

Pomona College

Religious Studies Department

RLST 187: Queering Religion

Religion is often queerer than one might imagine. This course looks at religious practices, texts, and traditions that defy the usual assumption that religions insist on binary gender divisions

and heteropatriarchal kinship models. Along the way we question what we mean by “religion” and what we mean by “queer.” We consider how sexualities and genders are shaped in and through religious practices, texts, and traditions. We consider the intersections of religion and sexuality with transnational politics, ethnicities, cultures, and power relations. We consider how religious traditions can push back on received norms and create space for queer gender expression, identity, and sexual practice. The course will pay particular attention to how we research and write about queer religious phenomena.

Source: http://catalog.pomona.edu/preview_course_nopop.php?catoid=24&coid=95013

Philosophy Department

PHIL 046: Feminism and Science

This course examines feminist perspectives on and critiques of science and technology, traditional scientific world views, and how gendered and other values inform scientific theory and practice. Topics include the current and historical participation of women in science, with attention to race, class, and nationality; scientific theories of sex differences; the scientific construction of sex; issues in women’s health; and environmental issues. This is a Napier course and will include participation of about 6 elders from the Pilgrim Place retirement community, offering an opportunity for intergenerational discussion and mentoring.

Source: http://catalog.pomona.edu/preview_course_nopop.php?catoid=24&coid=93824

Anthropology Department

ANTH 140: Love, Labor and Law Across Borders

Over the past quarter century, women and men have migrated across borders to engage in different forms of intimate labor. They have done so formally and informally, as spouses, domestic workers and sex workers. This seminar invites students to question received categories for classifying and understanding these forms of migration by examining them as types of intimate labor that fundamentally reshape constructions of family, citizenship, labor, gender and sexuality across borders. The framework of intimate labor requires one to rethink scholarly, policy and activist formulations of migration and the phenomenon of ‘human trafficking’ premised on artificial distinctions between forced and voluntary movement, formal and informal migration and labor, and legitimate and illegitimate statuses in host and receiving countries. The course will look at readings in various transnational contexts to question ways in which intimate labor is being reconfigured through gendered migration practices and policies. The seminar will primarily look at these issues through an anthropological lens, but we will engage other disciplines such as economics, sociology and politics to enhance our understandings of convergences across modes of intimate labor and reduce gaps between policy and lived experience.

Source: http://catalog.pomona.edu/preview_course_nopop.php?catoid=24&coid=92527

Claremont McKenna College

Interdisciplinary Studies Department

ID076 JT: Intersections: Gender, Race and Sexuality

What assumptions do people address everyday in their lives about gender and sexuality? This introductory course focuses on this question, analyzing topics such as the historical emergence of feminism and feminist critique; social constructions of gender and the family; patriarchy and the state; the politics of gender and sexuality; the relationship between bodies and institutions; representations of gender in art, literature, film, and the media; and intersections with race/ethnicity, class, nation and other identities. Readings engage a broad range of disciplines including contemporary feminist theory, history, sociology, and literary and media studies. The course privileges a collaborative feminist approach to introduce students to social theories.

Source: http://catalog.claremontmckenna.edu/preview_course_nopop.php?catoid=17&coid=25394

Davidson College

Sociology Department

SOC 105: Race, Religion, & Donald Trump

The purpose of this course is to gain appreciation for sociological analysis at the intersection of race-ethnicity and religion through the life experience of Barack Obama. We will consider a number of topics including the broader and complex effects of race and identity, politics and globalization, faith and community, economics and financial pressures, citizenship and public life, prejudice and discrimination, media and technology, as well as celebrity and symbolic leadership.

Source: <https://www.davidson.edu/general-course-detail/?subj=SOC&cnum=105>

SOC 260: Oppression & Education

This course examines various manifestations of oppression in the United States and the questions they raise about inequality and social justice within educational institutions. We will apply methods of critical analysis drawn from anthropology, sociology, cultural studies, and psychology to an examination of social issues in the United States educational system. We will examine education as a central site of conflict over the gap between the United States' egalitarian mission and its unequal structure, processes, and outcomes. Students will rethink contemporary solutions to social diversity in education, develop a social justice framework which emphasizes inequality, and design an institutional ethnographic project as a critical intervention in schools and society.

Source: <https://www.davidson.edu/general-course-detail/?subj=SOC&cnum=260>

SOC 382: Men and Masculinities

In this course we will pay close attention to the construction of masculinities and how men both affect and are affected by the current gendered social order. Throughout the course, we will consider how men are enabled or constrained by key social characteristics such as age, race/ethnicity, class, and sexual orientation. In particular, we will address the following issues: the concept of hegemonic masculinity; the gender gap in education; the challenges men face as they move from adolescence to adulthood; masculinities in the workplace; body image among men; male infertility; Black masculinity in popular culture; the criminalization of minority males; and the deterioration of white men's sense of entitlement.

Source: <https://www.davidson.edu/general-course-detail/?subj=SOC&cnum=382>

SOC 388: *Marriage in the Age of Trump*

On January 20, 2017, Donald Trump became the 45th President of the United States. After much momentum that culminated in *Obergefell v. Hodges*, the Supreme Court ruling that legalized same-sex marriage throughout the country, many feared that marriage equality would not last under a Trump presidency. In this course, we will focus on the impact of Trump's election on marriage and family, particularly for LGBTQ families. We start by considering the historical battles and shifts that led to marriage equality, including disagreement on the importance of marriage within the LGBTQ community; efforts for domestic partnerships; the defense of marriage at the federal and state levels; court cases, legislation, and ballot initiatives at the state level; and the Supreme Court ruling in *Obergefell v. Hodges*. We then examine meanings of marriage for same-sex couples, including marriage as material right, marriage as protest, and marriage as validation. Next we consider the impact of same-sex marriage on the institution of marriage and LGBTQ people by focusing on societies where same-sex marriage has been legal for years. This course is organized as a research seminar so students will engage in their own research projects over the course of the semester.

Source: <https://www.davidson.edu/general-course-detail/?subj=SOC&cnum=388>

Middlebury College

Gender, Sexuality, & Feminist Studies Department

GSFS 0191: *Gender and the Body*

What is your gender and how do you know? In order to answer this question, we need to consider how gender is known through biology, psychology, consumer capitalism, and our everyday embodiment. We will also look at how the meaning and performance of gender have changed over time from Classical Greece to Victorian England to the contemporary U.S. Throughout, we will consider how gender does not operate along, but is always entangled with, race, class, sexuality, nationality, and ability.

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

GSFS 0208: *Unruly Bodies: Black Womanhood in Popular Culture*

In this course we will examine representations of black womanhood in popular culture, analyzing the processes by which bodies and identities are constructed as dangerous, deviant, and unruly. For example, materials will include the work of bell hooks and Patricia Hill Collins to analyze the imagery of black womanhood propagated by the television shows *The Jerry Springer Show* and *Bad Girls Club*. By contrast, we will also read Saidiya Hartman's *Scenes of Subjection* as a lens through which to view "bad" black womanhood as a radically stylized means of redress in the Blaxploitation-era film *Foxy Brown*.

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

GSFS 0211: *Trickery, Bodies, Resistance: The Tradition(s) of Rhetoric*

How do female-identifying subjects position themselves (and their bodies) rhetorically in a male-dominated society? How do Black and Latinx rhetorical traditions of call-and-response and code-switching connect with and resist classical traditions of oration and stylistics? In this course we will study the tradition(s) of rhetoric by moving from the trickery of sophists to budding works in feminist rhetorics and cultural rhetorics. Students in this class will learn to synthesize the various traditions of rhetoric in historical and contemporary terms and to critically understand cultural customs that exist outside the white, heteronormative Greco-Roman tradition.

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

GSFS 0225: Feminist Blogging

Blogging is a genre that lends itself to both feminist theory and practice because it involves writing from a particular place and a particular embodiment, about how power operates in our social worlds. Feminist theory demands intersectionality: an ability to weave race, class, gender, sexuality and other forms of power into a single theoretical approach. Feminist blogging transforms intersectionality into a single narrative arc. In this course we will think about blogging as a genre and how feminist theory can infuse that genre into a more vibrant, complex, and even transformative site. Throughout the course we will read feminist theory, analyze feminist blogs, and produce our own feminist blogs.

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

GSFS 0261: Globalizing Gender

In this course we will explore gender and the process of gendering as a complex and evolving global phenomenon of the 21st century. The readings will focus on the politics and experience of gender and sexualities in various parts of the world, including India, Pakistan, Muslim minorities in South Asia, and among diasporic communities in Europe and the United States. Through lectures and small group discussions, we will critique and analyze themes including third gender, masculinity, changing practices of marriage, the politics of sexuality, and the impact of the women's movement, and gay rights movement on existing understanding of gendered traditions.

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

GSFS 0269: Beyond Intersectionality: Developing Anti-Racist and Anti-Capitalist Feminisms

Nearly thirty years ago, Kimberlé Crenshaw published the theory of "intersectionality," in which she argued that racism and sexism collide to make black women's marginalization distinct from those of both white women and black men (1989). Today, the terms "intersectionality" and "intersectional feminism" are ubiquitous, utilized by scholars, activists, artists, and our students. In this course, we will consider how discourses of and ideas about intersectionality move between and among spaces of dissent. Starting from the position that it is more epistemologically and politically powerful to state that our feminism is anti-racist and anti-capitalist than to say it is "intersectional," we will address the following questions: What are the benefits and limits of the original theory of intersectionality? How are academic and activist approaches alike both emboldened and limited by intersectionality? What does it mean to be socially and politically conscious, and how do we move from consciousness to action in ways that are not siloed? Texts may include Crenshaw's "Mapping the Margins: Intersectionality,

Identity Politics, and Violence Against Women” (1989) and Ange-Marie Hancock’s *Intersectionality: An Intellectual History* (2016).

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

GSFS 0325: American Misogyny

In this course we will explore the place of misogyny in U.S. media and politics. Early topics will include film noir, Cold War gender scapegoating, and lesbian pulp fiction. Subsequent topics will include the backlash against second-wave feminism, the rise of “post-feminism,” and the impact of reality TV and social media on feminist and antifeminist expression. We will conclude by examining how misogyny informs U.S. culture and politics in the Trump era. Throughout the course, we will consider how discourses of misogyny are inflected by white, cisgender, ableist, ageist, and class privilege.

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

GSFS 0430: Queering Food: Race, Place, and Social Justice

In this course we will examine food studies, politics, and movements through the lenses of queer, feminist, and critical theory (including work that centralizes gender, class, race, disability, sexuality, and place). In doing so, we will consider dominant and subaltern approaches to food both within the U.S. and transnationally. Throughout, we will explore how critical theory can offer alternative conceptualizations of food politics and justice, as well as how an analysis of food might expand our understandings of embodied subjectivities and the various social structures that produce them.

Source: <http://www.middlebury.edu/academics/catalog/coursecatalog#GSFS>

Southeastern Conference

University of Georgia

Women’s Studies Department

WMST 3270: Gendered Politics of Food

Examination of ways in which food relates to gender, race, and class. We will discuss ongoing debates about food insecurity, food production, consumption, and food waste.

Source: <http://bulletin.uga.edu/CoursesHome.aspx?Prefix=WMST>

WMST 8011: Feminist Research Methods

The assumptions and procedures of interdisciplinary research in the humanities and social sciences with specific attention to the purposes and processes of generating knowledge about women, gender, and feminism. Investigation and comparison of various qualitative and quantitative approaches, including narratives, ethnographies, and surveys.

Source: <http://bulletin.uga.edu/CoursesHome.aspx?Prefix=WMST>

University of Florida

African American Studies Department

AFA 3350: Black Masculinity

Integrated interdisciplinary exploration of selected themes and resources that represent the Black Masculine experience in North America, emphasizing continuity and change.

Source: <https://registrar.ufl.edu/soc/201708/all/afamstu.htm>

AFA 4430: Black Lives Matter

Examination of the particular historical, geographical, cultural, social, and political ways in which race was, and continues to be configured and deployed in the United States.

Source: <https://registrar.ufl.edu/soc/201708/all/afamstu.htm>

Women's Studies Department

WST 3323: Gender, Bodies, and Health

Examines how gender is "worn" on the female body. Adopting a feminist interdisciplinary approach, explores three themes: cisgender female biology in social context, bodily practices concerning food and exercise, and disease (i.e. cancer). Examines intersections of gender, race, class, and disability, and role of activism/policy changes in improving people's health.

Source: <https://registrar.ufl.edu/soc/201708/all/womenstu.htm>

University of Mississippi

Women and Gender Studies Department

GST 326: Saints and Sexuality

A survey of holy figures within Christianity and Islam with an emphasis on gender and the body.

Source: <http://catalog.olemiss.edu/liberal-arts/sarah-isom-ctr-for-women-gender-studies/g-st-326>

GST 337: The South and Sexuality

Students will study the ways in which the South has been constructed through depictions of sexuality, especially forms of sexuality deemed marginal, perverse, and dangerous.

Source: <http://catalog.olemiss.edu/liberal-arts/sarah-isom-ctr-for-women-gender-studies/g-st-337>

Sociology & Anthropology Department

SOC 433: Theories of Gender and Sexuality

This course surveys how liberal, black, post-colonial, and queer feminist theorists conceptualize gender oppression and resistance and problematizes taken-for-granted beliefs about the naturalness of sex and sexuality.

Source: <http://catalog.olemiss.edu/liberal-arts/sociology-anthropology/soc-433>

[Philosophy & Religion Department](#)

REL 366: Sex, Gender, and the Bible

This course examines sexuality in the biblical corpus, analyzes the biblical writer's construction of gender, and explores feminist-critical and masculinist-critical readings of biblical texts.

Source: <http://catalog.olemiss.edu/liberal-arts/philosophy-religion/rel-366>

Mississippi State University

[Criminal Justice Department](#)

CRM 3343: Gender, Crime, & Justice

Gender differences in criminal behavior, victimization, and criminal justice processing, emphasizing the unique experiences of women in all of these areas.

Source: <http://catalog.msstate.edu/search/?P=CRM%203343>

University of Missouri

[Women's and Gender Studies Department](#)

WGST 2030: Gender Perspectives: Colonial Histories, Post-Colonial Challenges

Identifies and interrogates key gender issues in post-colonial countries with an acute awareness of their constructions through western and local knowledge, patriarchy, the nation-state, and globalization.

Source: <http://catalog.missouri.edu/courseofferings/wgst/>

WGST 2260: Perspectives on Mass Media: Constructions of Gender, Race and Sexuality

Examines constructions of gender, race, class and sexuality in the US media in the twentieth and twenty first centuries. Emphasis placed on media's coverage and uses of various socially constructed identities.

Source: <http://catalog.missouri.edu/courseofferings/wgst/>

WGST 3240: Nonprofit Work and the Pursuit of Social Justice

This course provides an overview of the work of nonprofit organizations. It will be framed in a social justice paradigm and will explore women's role in nonprofit organizations, why women gravitate to nonprofits, and the implications of their work to achieve social justice.

Source: <http://catalog.missouri.edu/courseofferings/wgst/>

WGST 3450: Sex Radicals in U. S. History

Survey of the history of sexuality in the United States.

Source: <http://catalog.missouri.edu/courseofferings/wgst/>

Black Studies Department

BLSTU 3850: Gender, Hip Hop, and the Politics of Representation

This class will examine gender in hip hop while exploring the intra- and interracial politics of representation among those of the hip hop generation.

Source: http://catalog.missouri.edu/courseofferings/bl_stu/

University of Alabama

African American Studies Department

AAST221: Contemporary In(queer)ies

In her essay "Queer and Now," Eve Kosofsky Sedgwick offers a rumination on the political, epistemological and pedagogical imports of "queer" at that moment: "That's one of the things that 'queer' can refer to: the open mesh of possibilities, gaps, overlaps, dissonances and resonances, lapses and excesses of meaning when the constituent elements of anyone's gender, of anyone's sexuality aren't made (or can't be made) to signify monolithically." This 3 credit hour course, takes up Sedgwick's suggestion of the possibilities of "queer" to consider the development of queer theory, queer studies, and queer politics. Although this course is organized thematically across a number of disciplines, it also resists a kind of stringent categorization or segmentation- mirroring the energy that has characterized this interdisciplinary field. While paying attention to the seemingly endless possibilities associated with queer theory, this course is profoundly committed to as Sedgwick argues to keep "same-sex sexual expression at "the terms definitional center," as not to "dematerialize any possibility of queerness itself."

Source: <https://catalog.ua.edu/pdf/2017-18-undergrad.pdf>

American Studies Department

AMS446: Gender and Environment

This course examines histories of concepts of nature and gender, philosophies of eco-feminism, and accounts of gender-based efforts for environmental reform. Texts include histories of environmental concepts and reform campaigns, broadly conceived, including slave narratives, accounts of experiences in the women's club movement, the conservation

movement, and Progressive Era occupational and public health reform, along with more well-known twentieth century nature writers, contemporary scholars, and activists. Particular attention is paid to women whose identities are defined in part by their status as immigrants, women of color, or in other marginalized categories. Case studies explore global environmental reform as well as U.S. experiences.

Source: <https://catalog.ua.edu/pdf/2017-18-undergrad.pdf>

Louisiana State University

Mass Communication Department

MC 2002: Media, Sport and Culture: Amplifying the Sporting-Ism

Examines how sports media function to define and shape the national, ethnic, and gender identities of athletes and fans.

Source: http://catalog.lsu.edu/preview_course.php?catoid=16&coid=142331

Texas A&M University

Sociology Department

SOCI 332: Alternative Genders

Examination of theories and case studies involving alternative genders and sexualities, studied in their cultural contexts and including the role of factors such as race, class, ethnicity, age, and physical characteristics.

Source: <http://catalog.tamu.edu/undergraduate/course-descriptions/soci/>

University of Arkansas

Gender Studies Department

GNST 3583: Body and Identity

This course explores personal, social and cultural constructions and performances of the body and identity, highlighting key intersections of embodiment including gender, race, sexuality and abilities.

Source: <https://catalog.uark.edu/undergraduatecatalog/coursesofinstruction/gnst/>

Communication Department

COMM 4363: Gender, Race and Power

Examines how communication shapes gender, race, sexuality, and power. Rather than focusing exclusively on interpersonal communication, this course looks at theories of power that shape institutional macro communication.

Source: <https://catalog.uark.edu/undergraduatecatalog/coursesofinstruction/comm/>

University of South Carolina

Anthropology Department

ANTH 381: Gender and Globalization

Examines the dialectic between globalization and the social construction of gender. Topics include the global assembly line, transnational markets for domestic labor and sex workers, and global feminist alliances.

Source: http://bulletin.sc.edu/preview_course.php?catoid=56&coid=51820

Sociology Department

SOCY 301: Sex and Gender

Critical ways of thinking about sex and gender as social processes in everyday lives. Topics include how sex and gender shape and affect the experiences of women, men, girls, boys, and individuals who live in the spaces in-between (those who are intersex or transgender) across a wide range of social institutions (family, work, education, politics, etc.).

Source: http://bulletin.sc.edu/preview_course.php?catoid=56&coid=55341

Auburn University

Communication & Journalism Department

CMJN 4400: Gender Communication

Examination of the ways in which gender is created, maintained, and/or changed through communication.

Source: <http://bulletin.auburn.edu/coursesofinstruction/cmjn/>

Philosophy Department

PHIL 1120: Introduction to Environmental Ethics

Ethical inquiry into environmental issues such as non-human animal welfare, environmental justice, global climate change, resource use, and conservationism versus preservationism.

Source: <http://bulletin.auburn.edu/coursesofinstruction/phil/>

University of Tennessee

Musicology Department

MUCO 330: Music, Gender, and Sexuality

Interdisciplinary study of music as a gendered practice in a variety of cultural contexts, including western European art music, American popular music, and others. Explores gendered roles, constructions of gender, and expressions of sexuality in musical composition, performance, participation, and social and political institutions using historical, anthropological, feminist, and queer studies interpretations.

Source: http://catalog.utk.edu/preview_course_nopop.php?catoid=22&coid=119129

[Information Science Department](#)

INSC 351: Race, Gender, and Information Technology

Examines how expression of gender and race affect, and are affected by, information technologies. Course considers how information technologies interact with race and gender in various contexts: high-technology workplaces; classification and information organization; cultures of computing; and library and information-centered environments. The course is framed by two broad, interrelated concepts — the expression of identity (individual and group) in cyberspace and the “digital divide,” and reviews theoretical background in the social studies of gender, race, technology, and knowledge.

Source: http://catalog.utk.edu/preview_course_nopop.php?catoid=22&coid=118754

[Sociology Department](#)

SOCI 453: Gender and Crime

Probes the gendered nature of offending, victimization, and criminal justice. Examines the different experiences of males and females, and theories that attempt to explain these differences.

Source: <http://catalog.utk.edu/portfolio.php?catoid=22&add=1&coid=119915#>

Vanderbilt University

[Women’s and Gender Studies Department](#)

WGS 2262: Gender and Ethics

Religious world- views connected to moral traditions. Epistemological and ethical systems and their relationship to gender and patriarchy. Social construction of gender; violence against women; feminism; and difference.

Source: <http://www.vanderbilt.edu/catalogs/documents/UGAD.pdf>

WGS 2268: Gender, Race, Justice, and the Environment

Gender and racial aspects of environmental degradation. Risk, activism, health and illness, policy and politics.

Source: <http://www.vanderbilt.edu/catalogs/documents/UGAD.pdf>

WGS 2270: *Ecofeminism: Theory, Politics, and Action*

Interconnections among the exploitation of nature, the oppression of women, and the abuse of resources that have led to the current global ecological crisis.

Source: <http://www.vanderbilt.edu/catalogs/documents/UGAD.pdf>

African American & Diaspora Studies

AADS 2204: *Black Women and the Politics of Blackness and Beauty*

Competing and contested meanings of beauty and race in the post-black society. The role of traditional and new media in self-expressions and self-understandings of color, body image, hair, and relationships.

Source: <http://www.vanderbilt.edu/catalogs/documents/UGAD.pdf>

University of Kentucky

Sociology Department

SOC 335: *Sociology of Gender*

A sociological study of gender as a socially and culturally constructed phenomenon. Topics shall include the intersection of gender and race/ethnicity and class; sexualities; gender and social movements; sociological theories concerning gender; feminist theory; and research on the relevance of gender to various subfields of sociology.

Source: http://www.uky.edu/registrar/sites/www.uky.edu.registrar/files/201718UKBulletin_0.pdf

Modern & Classical Languages, Literatures & Cultures Department

MCL 135: *Vampires: Evolution of a Sexy Monster*

This course answers the following questions: What is a vampire? Where do they come from? Why do we have an obsession with the walking dead, especially with fanged monsters? How do we get rid of them (or attract them)? The course will explore the origin of the vampire in Slavic folklore and trace the movement of the legend across Europe into literature and then finally into today's films and pulp fiction. We will learn about the legends, rituals, and folk religious beliefs associated with the vampire phenomenon and how they have been interpreted over the centuries by various peoples. We will explore the myriad approaches to the vampire from psychology, folkloristics, literature, physiology and anthropology.

Source: http://www.uky.edu/registrar/sites/www.uky.edu.registrar/files/201718UKBulletin_0.pdf

Big East Conference

DePaul University

Asian Studies Department

AAS 325: *Queer Japan*

This course surveys representation of same-sex sexuality from the 14th century to the present day in Japan. We will explore the intersection of history, politics, art, and culture through historiography, literature, film, photography, music, cartoons, and animation, examining “traditional” male-male sexuality, the emergence of the modern era of texts reflecting female-female sexuality, as well as the formation of new consciousness and subjectivities throughout the 20th Century and into the 21st.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=94733>

Arts and Ideas Department

AI 261: *Permeable Borders: Representations of Gender in the 20th Century*

In this Bridge course we will examine the ways depictions of gender in art and literature are indicative of changes in the way we perceive gender. We will explore these depictions through a combination of analytical and creative activities. Our readings will include *Orlando* by Virginia Woolf, selected poems and creative writings by Gertrude Stein, Langston Hughes, T. S. Eliot, Quentin Crisp. Our readings of creative work will be supplemented with readings of cultural theory and philosophy including excerpts from Lyotard's *Libidinal Economies*, Deleuze and Guattari's *Anti-Oedipus* and Judith Halberstam's *In a Queer Time and Place*. This course will give students the opportunity to practice several types of writing, including journals, essays, research papers and creative writing (including flash fiction and poetry.)

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=95098>

AI 290: *Men and Masculinity*

This class is an introduction to the history, roles, and social expectations of masculinity in the United States. Its starting point is the social construction of gender, and the origins of ideas about "masculine" and "feminine" behaviors. We look deeply into the social, economic, political and cultural forces that shape views of gender. The class draws upon a wide array of literature, poetry and perspectives on boys, men, social roles and masculinity. Just as the feminist movement showed girls and women the vast array of possibilities in a "feminine" world, so, too, does this course consider the possibilities of the "masculine" world. We will particularly explore research that addresses the experience of contemporary boys; their struggles and the painful issues they must face on their journey to manhood in American society.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=95127>

AI 318: *Zombies: Modern Myths, Race, and Capitalism*

The figure of the zombie entered US popular culture from Haitian spiritual practice bringing with it concerns of power and race. As the zombie mythology developed in the United States, it has been adapted to address issues as varied as gender and capitalism. Zombie mythology has become so prominent that the philosophers Gilles Deleuze and Felix Guattari asserted that the zombie was the only unique myth of the twentieth century. This class will examine the development of the zombie myth as a reflection of US societal concerns while using the lenses of Post-Colonial and Post-Marxist theory. Specifically, we will use these lenses to explore Halperin's film *White Zombie*, Romero's films *Night of the Living Dead* and *Dawn of the Dead*, Kirkman's comic books *The Walking Dead*, and Boyle's *28 Days Later*.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=95144>

Theatre Studies Department

THE 241: Are We Still Fabulous?: Queer Identity in Contemporary Drama

Born out of ACT UP and the AIDS militant movement of the late 1980s and early 1990s, Queer Nation concerned itself with the issue of gay and lesbian enfranchisement and power. They created the battle cry, "We're here, we're queer, we're fabulous, get used to it," thereby granting the gay community ownership of the word "fabulous." Fabulousness not only became a new manifesto for queer politics and camp, but also became synonymous with irony, tragic history, defiance, gender-fuck, glitter, and drama. Currently, young playwrights have shifted the visor of gay drama from overtly political dramas to stories of identity and love. In replacing direct political messages with more personal appeals for social progress, is contemporary gay drama still fabulous? By interpreting and analyzing the most current queer plays, reading critical and reflective essays, and through discussion, students in the course will decide for themselves if "fabulous" is a thing of the past or stronger than ever in the present.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=94900>

Women's and Gender Studies Department

WGS 225: Constructing Gender and Sexuality

This course will explore through interdisciplinary theory and research how gender and sexuality are socially constructed. It will examine how such constructions have evolved over time and how individuals of diverse identities and cultural backgrounds have been affected by the changes. Discussion will focus on the roles played by powerful societal institutions (e.g., religious, political, and medical) in effectively defining what is considered gender-appropriate behavior and legitimate sexual expression. Finally, the activism of recent social movements to psychologically and politically empower individuals who are neither heterosexual nor traditionally masculine or feminine will be explored.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=103750>

WGS 230: Contested Bodies

This course will consider the theories and practices of differential embodiments and the experiences of bodies that don't fit the norm: queer bodies, fat bodies, transgender bodies, bodies of color. In Western/Global North cultures, the mind is given more importance than the

body, and historically, oppressed groups have been associated more with bodies than minds. The course will aid in understanding and questioning the dominant norms that promote "normal" bodies and normative embodiment and offer alternative theories and practices of embodiment. Students interested in the performing arts, social and health sciences, fat studies and disability studies, as well as women's and gender studies students will find valuable frameworks in this class.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=103751>

WGS 255: Deconstructing the Diva

This course studies the figure of the diva as a powerful cultural text, central to both understanding historical conceptions of socially normative femininity and to uncovering and examining our own present-day conceptions of what it means to be feminine, to be a woman. Through fiction, drama, biography, autobiography, film, audio recordings, and gender, the course explores representations of the diva in literature, art, and popular and high culture. The goal of this course is to investigate the ways that "diva" has actually been code for women (and sometimes men) behaving outside of societal norms. Students will do this both historically and thematically, uncovering a path in which "women behaving badly" are routinely censured, and silenced. Students will also investigate how women both resist and re-appropriate this label. This course also seeks to explore the lives of both extraordinary and ordinary women, contextualizing the historical moments that they both contested and were sometimes consumed by.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=103754>

WGS 314: Antiracist Feminisms

This course introduces students to the wide array of feminist thinking regarding ideologies of race, racism, white privilege, ethnocentrism, racial and ethnic identifications, and their relationship to gender, class, sexual and national identities and locations. The ways that racism has divided women's movements and feminist organizations will be examined along with the work of feminist scholars, writers, activists, and advocates who have articulated explicitly anti-racist theories, analyses, and programs within the U.S. as well as internationally.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=103764>

WGS 354: Contemporary Knitting: Gender, Craft, and Community Service

This course will explore the gendered history of knitting and its contemporary popularity as both a creative leisure-time activity and a means of providing community service. The social history and social construction of a gendered division of labor surrounding knitting, with its complexities, provide the theoretical foundation of the course. Students will learn the basic techniques of knitting and will be expected to practice their new skills in- and out-side of the classroom. They will reach a level of proficiency sufficient to producing a minimum of three contributions to service knitting projects.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=103778>

Scientific World Department

SW 213: Measuring Global Climate Change

In this course we will view global climate change from several angles and through various lenses. What happened to climate during the last 800 million years? What happened since the beginning of the industrial revolution? We'll evaluate predictions and prescriptions for the future. We'll consider politics, economics, and human beliefs and behaviors as they relate to the current global warming trend. Topics for study can range from one person's daily decisions about tooth-brushing or commuting, up to larger issues such as "Why did nearly 200 countries, but not the U.S., ratify the Kyoto Protocol?" or "What happens to Europe, and the rest of us, if the Atlantic Ocean Gulf Stream stalls out?" Doing a major paper or project for each chosen competence will allow you to focus on whatever aspects of global climate change you find most compelling. The overall goal is to become more informed, and to act more responsibly, about Earth, its living organisms and climates, and our influences on them.

Source: <https://www.depaul.edu/university-catalog/course-descriptions/Pages/details.aspx?dpusearchbyid=103261>

Butler University

Gender and Women's Studies Department

GWS 201-01: Intersections of Identity

This course will explore the social construction of difference and inequality with a particular focus on gender, race, sexuality, and class. Students will interrogate dominant ideologies and develop an understanding of how systems of inequality impact everyone's daily lives.

Source: <https://www.butler.edu/file/2621/download>

African Studies

AN 315-01: Gender and Colonialism

This course will explore conflicts between the moral claims of liberty, equality, culture, and gendered discourse in the face of colonial legacies and the global politics of the contemporary. It examines gendered construction of the "other" from the 19th century to the contemporary rhetorics of liberation.

Source: <https://www.butler.edu/file/2621/download>

Creighton University

Women's and Gender Studies Department

WGS 425: What's for Dinner, Honey: Food, Culture, Gender and Health

This course examines the relationship between food, culture, and health to address issues of diversity, service, and social justice. Students will engage in personal and educational experiences in a dynamic learning environment where they can engage challenging food and

health problems to develop their citizenship at local and global levels and begin to draw conclusions about the struggles for justice. The instructor and students work together at the intersection of intellectual inquiry and personal experience to seek to understand food, culture, and health intersections in the world at large. Drawing on the Ignatian tradition, the course involves research and writing as well as reflection, collaboration, and debate.

Source: <http://catalog.creighton.edu/undergraduate/arts-sciences/womens-gender-studies/#courseinventory>

St. John's University

Art Department

1840: Sexism in Cinema and Television

This course analyzes the manner in which sexism functions as an ideological institution within American culture in and through cinema and television.

Source: http://www.stjohns.edu/sites/default/files/sjc/2017-2019_undergrad_bulletin_11_07_17_all_pages.pdf

Human Services Department

1102: Social Justice

This course examines the principles of social justice (such as equality of opportunity and freedom from want) and their application to American society. Particular emphasis will be given to inequalities of race/ethnicity, gender, anger and class as they affect individuals, families, and organizations in the United States and how this impacts on the delivery of services by human service professionals.

Source: http://www.stjohns.edu/sites/default/files/sjc/2017-2019_undergrad_bulletin_11_07_17_all_pages.pdf

Georgetown University

Women's and Gender Studies Department

WGST 224: Labor/Sexuality/Globalization

This course explores the juncture of sexual politics, patriarchy, national "development," and the "postcolonial" global structure by looking at representations on, around, and of women's labor, sexuality, and bodies. When and how do these women become "workers"? How do "we" imagine and represent female sexualities and bodies in the contexts of national developments and policy-making procedures? How do these women negotiate their own agency from the possibility of the "subaltern"? We will study literary texts, fact-finding documents, and theoretical investigations on the issues of gender, labor, and sexuality.

Source: https://myaccess.georgetown.edu/pls/bninbp/bwckctlg.p_disp_course_detail?cat_term_in=201730&subj_code_in=WGST&crse_num_in=224

WGST 230: Athletics and Gender

This course is one of the only undergraduate seminars in the country to focus on the history of sex-role stereotyping in athletics. This course will investigate how our attitudes about male and female sports are reflected in our cultural beliefs; how men and women are trained to think about competition, winning, and performance; if Title 9 has made any significant impact on equality of opportunity for female athletes. The course will also examine how the American media plays a role in constructing stereotypes about winners, losers, masculinity and femininity. Through readers, films, guest speakers, class discussion, and analysis of current sports issues, we will explore the politics of athletics and gender—at our own university, in the larger society, and cross-culturally.

Source: https://myaccess.georgetown.edu/pls/bninbp/bwckctlg.p_disp_course_detail?cat_term_in=201730&subj_code_in=WGST&crse_num_in=230

WGST 233: Culture, Politics, HIV

This course explores the affects attached to raced, sexed, and gendered embodiment through a comparative reading of discourse written on the bodies infected/affected in the transnational AIDS epidemic. In focusing on the two populations whose images have come to define popular perceptions of the epidemic—urban Western gay men and disenfranchised African women and children—we examine the shared affects of abjection and narratives of triumph attached to these bodies. Using a transnational feminist lens that pays particular heed to the racing and gendering of these bodies in a global context, we will question the ways in which these narratives of embodiment erase other bodies affected by the disease (such as African American heterosexuals and queer Africans). We will also look at the ways in which people living with HIV/AIDS have crafted a number of transnational links that provide the opportunity for both resistant and complicit performances.

Source: https://myaccess.georgetown.edu/pls/bninbp/bwckctlg.p_disp_course_detail?cat_term_in=201730&subj_code_in=WGST&crse_num_in=233

WGST 350: Gender and Sustainability

The course will present an overview of gender and development policies worldwide, including the introduction to gender analysis as the central aspect to understanding patterns of land use and conservation strategies, both individual and collective and how male and female farmers contribute differently to conservation and agricultural production efforts. Students will be presented with real case studies from all regions (Latin America, Asia and Africa) documenting gender gaps in relation to access to land, agricultural and natural resources (water, soil), extension services, farm labor, forest, livestock, credit/microcredit, etc. Current international trends and research streams on gender and agriculture and natural resource management (NRM) will be discussed and analyzed with the aim to influence policy to reach lasting change. The course is an interactive experience and students are expected to actively contribute to the class through their involvement in field studies, analysis of particular case studies and innovative presentations skills (videos, posters, maps, etc.)

An independent module on participatory action research (PAR) theory and methodologies will be part of the course, in order to provide students with some qualitative research skills and tools to conduct first hand research on a variety of topics that include gender, livelihoods strategies, and resources allocation in relation to development challenges in various world regions.

Learning Objectives:

Understand Gender perspectives and its implications in Agriculture/Environment fields
Understand global, regional and household trends of sustainable development
Understand frameworks of sustainable livelihoods and gender
Understand gender responsive participatory research theory and practice

Students will be familiar with the literature and interventions carried out by government, international agencies and bilateral/multilateral bodies that advocate for equity and the recognition of important fields of social stratification (ethnicity, race, class, age, etc.). At the completion of the course, students should be prepared to understand basic elements of gender analysis and its implications for project/program design. Students should be able to conduct qualitative gender analysis and independently develop frameworks for fieldwork and academic research.

Source: https://myaccess.georgetown.edu/pls/bninbp/bwckctlg.p_disp_course_detail?cat_term_in=201730&subj_code_in=WGST&crse_numm_in=350

Theology Department

THEO 025: The Bible and Horror

The Bible can be a scary book. From chaos monsters like Leviathan and Behemoth, to God's terrifying nighttime attack on Moses in Exodus 4, to the beast with seven heads and ten horns in the book of Revelation--the Bible often reads more like horror literature than religious literature. In this course we will explore why that might be. That is, what might religion and horror (or the monstrous) have in common, and how finally do they differ? Why does the horror genre draw so often on biblical and religious themes (as in Dracula's favorite quote from the book of Leviticus, "the life is in the blood")? And is the supernatural a necessary part of religion, or can religion exist within the bounds of reason alone? The class will engage in close readings of selected biblical texts, and move on to Gothic literature and modern films. A good deal of writing and reading will be required.

Source: https://myaccess.georgetown.edu/pls/bninbp/bwckctlg.p_disp_course_detail?cat_term_in=201730&subj_code_in=THEO&crse_numm_in=025

Providence College

Women's Studies Department

WMS 313: The Power of Whiteness

Historical development of "whitenesses" within the context of colonialism, slavery, imperialism and globalization, and their aftermaths as a way of understanding the cultural environments and processes of ethno-racial and gender-sexual identity formation today. Hegemonic whiteness is deconstructed and challenged. Whiteness is examined as an unnamed, unmarked category, "whites are just normal," that carries powers and privileges.

Source: http://catalog.providence.edu/preview_course_nopop.php?catoid=21&coid=17278

Political Science Department

PSC 380: Gender and Politics

A study of the political significance of the treatment, roles, and status of women, with emphasis on the United States. Examination of the meaning of gender, sexism, and feminism.

Source: http://catalog.providence.edu/preview_course_nopop.php?catoid=21&coid=17012

Sociology Department

SOC 318: Globalization and Social Justice

With the fall of socialist states, capitalist markets, economic relations, and consumerism have become global. Examine the political, cultural, and economic origins, consequences, and responses (with specific concern for the prospects for social justice, democracy and equality) in the rich and poor countries of the world; impacts on workers; ecological, resource, and environmental implications; and anti-corporate globalization resistance movements.

Source: http://catalog.providence.edu/preview_course_nopop.php?catoid=21&coid=17101

Seton Hall University

Political Science and Public Affairs Department

POLS 2351: The Politics of Marriage

This course focuses upon gay marriage as a contemporary political idea, part of an important public policy debate. Gay marriage is bound to a larger historical, religious and cultural narrative. The course focuses upon the European and American experience. Other non-western and indigenous traditions are introduced to assist in examining the diversity and complexity of the topic. Complementary ideas are introduced and evaluated, most notably social construction and essentialism. This endeavor requires careful attention as many important voices here (women and queer individuals in particular) are historically marginalized.

Source: <https://www.shu.edu/academics/upload/2017-2018-Undergraduate-Catalogue.pdf>

Religion Department

RELS 2160: Women in the Biblical Tradition

Examines the role and place of women in the Ancient Near East, Biblical Israel, Judaism, and the New Testament. Compares textual and mythic traditions of Near Eastern and Greco-Roman society, women in the archeological artifacts and introduces recent feminist interpretations of biblical texts.

Source: <https://www.shu.edu/academics/upload/2017-2018-Undergraduate-Catalogue.pdf>

Women and Gender Studies

WMST 2514: Sociology of Women and Men

Exploration of social scientific theory and research on women and men, including such topics as: the social construction and interconnectedness of sex, gender, race, class and sexuality; how gender operates in everyday social interaction, affecting love, violence, and friendships; how gender inequalities are institutionalized in work, education, religion, and family; and how gender differences and inequalities are implicated in relations of power and politics.

Source: <https://www.shu.edu/academics/upload/2017-2018-Undergraduate-Catalogue.pdf>

Villanova University

African Studies Department

AFR 3000: Constructs of Blackness

Interdisciplinary examination of ideas of black identity, culture, and politics. Course covers African and African Diaspora experience in society, history, literature, health, and others in global and national contexts.

Source: <http://www1.villanova.edu/content/dam/villanova/provost/Catalogs/2017-2019%20FINAL%20COMPLETE%20COURSE%20CATALOG%20PDF.pdf>

Peace and Justice Studies Department

PJ 2500: Education & Social Justice

American education's contribution to class, gender, and "race" inequality; political bias in school curricula: unequal treatment of students by teachers and administrators based on "race", ethnicity, class, and gender; unequal allocation of resources among public schools; the public - private school debate; possible political influences in universities; the mass media as an important component of education.

Source: <http://www1.villanova.edu/content/dam/villanova/provost/Catalogs/2017-2019%20FINAL%20COMPLETE%20COURSE%20CATALOG%20PDF.pdf>

Xavier University

Communication Arts Department

COMM 323: Race, Class, Gender and the Media

Critically examines the role of the media in enabling, facilitating, or challenging the social constructions of race, class, and gender in our society. Students will acquire analytical skills to explore race, class, and gender issues in media organizations and understand diverse audiences' responses to media representations. They will also learn about some different theories and approaches to doing research on race, class, and gender, and the mass media and develop the ability to speak and write honestly and sensitively about race and gender.

Source: https://banssbprod.xavier.edu:8099/PROD/bwckctlg.p_disp_course_detail?cat_term_in=201801&subj_code_in=COMM&crse_num_in=323

Sociology Department

SOCI 362: Technologies of Gender

Examination of the ways in which women's bodies are both constructed and deconstructed in post modern culture and the ethical, social, and political implications of these processes for the well-being of women. We will focus on technologies of gender, i.e., those sets of cultural practices that make the body gendered.

Source: https://banssbprod.xavier.edu:8099/PROD/bwckctlg.p_disp_course_detail?cat_term_in=201801&subj_code_in=SOCI&crse_num_in=362

Theology Department

THEO 324: Religion and Hip Hop

This course explores the relationship between religion and hip hop culture. Economic disenfranchisement has always played an important role in hip-hop culture. Similarly, the "religious" is consistently cited within hip-hop culture as a means of identity construction and ethical formation. Given these concurrent themes operating with hip hop, we will examine the various ways in which religious discourse, epistemologies, narrative and meaning constructs, classification schemes, language-worlds, images, ideas, rituals, and overall sensibilities are expressed in the performance of hip hop and concurrent cultural industries. To this end, we will place selected aspects of hip hop culture in dialogue with established religious traditions.

Source: https://banssbprod.xavier.edu:8099/PROD/bwckctlg.p_disp_course_detail?cat_term_in=201801&subj_code_in=THEO&crse_num_in=324

Marquette University

Management Department

MANA 3035: Diversity in Organizations

Addresses the personal and managerial implications of diversity in organizations. The course will incorporate both a cognitive and experiential understanding of diversity and group differences. We examine demographic trends in the workforce, differentiate cultural practices and values among diverse groups, explore the concepts of social identity and privilege, and discuss strategies for dealing with discrimination and stereotyping.

Source: <http://www.marquette.edu/mucentral/registrar/snapshot/fall17/ss.php?s=MANA&by=undergrad>

Sociology Department

SOCI 4450: Sociology of Sex and Gender

Biological and cultural bases of sex and gender patterns. Impact of major social institutions and processes on maintenance of gender patterns, with questions of power and dominance central to discussion. Benefits and costs of stereotypic gender patterns. Mechanisms and alternative directions for change. Historical and cross-cultural research included.

Source: <http://www.marquette.edu/mucentral/registrar/snapshot/fall17/ss.php?s=SOCI&by=undergradarts>

Ivy League

Brown University

American Studies Department

AMST 0191E: Objects as texts: Materializing Race, Gender and Sexuality

What is the relationship between objects and identity? This course analyzes how material objects reflect and produce representations of identity, which map onto the body. Alongside a survey of cultural studies, feminist theory, and critical race studies scholarship, we will use specific objects—including, sugar, milk, vibrators, and Spanx—as case studies to critically consider how material culture informs and signals identity. With an emphasis on race, gender, and sexuality, we will read objects as texts and explore how materiality shapes politics, performance, and power.

Source: <https://www.brown.edu/academics/american-studies/courses>

Comparative Literature Department

COLT 0510F: Fidel Castro and Che Guevara, The Men and the Myths

Che Guevara and Fidel Castro are among the twentieth century's most iconic figures, thanks to their roles in the Cuban Revolution and in anti-imperialist struggles across the globe. They are also among the most divisive, eliciting passionate disapproval among some and strong admiration among others. In this seminar, we will read Guevara and Castro's speeches and writings alongside literary, visual and cinematic representations of them, paying particular attention to the ways in which their lives and deaths have generated distinct interpretations, in Cuba and beyond.

Source: <https://bulletin.brown.edu/search/?P=COLT%200510F>

History Department

HIST 0555B: Robber Barons

Today, the United States looks a lot like it did at the turn of the 20th century. Much like it is now, America's economy at that time saw tremendous growth interrupted by periodic financial crises. Moreover, both are periods of immense inequality. Whereas we have the one per cent, the late 19th century witnessed a small group of capitalists amass unprecedented fortunes, which provided immense political power. In this class, we will explore what the lives of these “robber barons” can tell us about the role of economic privilege in shaping America's social, cultural, and political history.

Source: <https://www.brown.edu/academics/history/undergraduate/overview-courses>

HIST 1979H: Prostitutes, Mothers, + Midwives: Women in Pre-modern Europe and North America

Today's society often contrasts stay-at-home moms with working women. How did women in Europe and North America navigate the domestic and public sphere from the late medieval period to the start of the twentieth century? How did gender affect occupational identity? Were women excluded from the professional class? This seminar investigates gender in the workplace, looks at gender-specific employment, and considers how families functioned. Readings include passages from classical, religious, and medical texts as an introduction to medieval gender roles. Students will explore texts, images, and film to understand pre-modern work and the women who did it.

Source: <https://bulletin.brown.edu/search/?P=HIST%201979H>

Political Science Department

POLS 1824N: Feminist Theory for a Heated Planet

The ecological crises - the "sixth extinction," "global warming," "the eruption of Gaia" - have forced many humans to challenge contingent boundaries drawn in more or less compelling ways in the Western world. Dualisms opposing nature to culture, the human and the nonhuman, the natural and the technological, the feminine and the masculine, seem more destabilized than ever. When geologists came up with a new epoch called the "Anthropocene," feminist theory was well equipped to problematize this allegedly omnipotent "anthropos." Reciprocally, queer, post-colonial, and feminist theories have re-thought the never so normative, hardly stable, greatly unknown, nature of nature.

Source: https://selfservice.brown.edu/ss/bwckctlg.p_disp_course_detail?cat_term_in=201710&subj_code_in=POLS&crse_num_in=1824N

Columbia University

Sociology Department

SOCI UN 3985: Queer Practice

Is there a particularly "queer" way to live? Does a queer perspective mitigate for certain forms of social, interpersonal or political action? Are there sets of vocations, engagements or relationship formations that are, in and of themselves, distinctly queer? Or is queerness something that can infuse or transform pre-existing modes of personal or relational action? How does any of this relate to the version of "queer" one learns in college? Is a university education necessary, or even useful, for living a queer life? Does academic queer theory have any relevance to "real-world" politics, affects or activism? Do classroom projects within Gender & Sexuality Studies prepare us to engage in projects of social change, political efforts, or in any meaningful way, to work more closely with others on shared goals related to social justice? Does a liberal arts education prepare us to navigate ideological, intellectual and interpersonal differences? To move from a critical gaze at social institutions into institutional change? To become more robust citizens of a world that includes a multiplicity of viewpoints, perspectives and values? Finally, at its best, what should the university classroom do to prepare students to forge their own social and political perspectives, and to move from gaze and consideration into movement and action?

Source: <http://bulletin.columbia.edu/columbia-college/departments-instruction/sociology/#coursestext>

Religion Department

RELI GU 4355: The African American Prophetic Political Tradition from David Walker to Barack Obama

Through a wide range of readings and classroom discussions, this course will introduce students to the crucial role that the unique African-American appropriation of the Judeo-Christian prophetic biblical tradition has played -- and continues to play -- in the lives of black people in America.

Source: <http://bulletin.columbia.edu/columbia-college/departments-instruction/religion/#coursestext>

Cornell University

American Studies Department

AMST 2504: Obama and the Meaning of Race

The election of Barack Obama to the presidency has raised new questions in the American debate on race, politics, and social science. Has America entered a post-racial society in which racism and inequality are things of the past? Or does Obama's post-Black, race-neutral approach to governing signal the end of Black politics, race-based activism and prescriptive policy? In this course, students will use the Obama presidency to think, talk, and write about how race works in America. We'll examine the symbolism of Obama's personal narrative and biracialism to analyze his race-neutral campaigns and governing within the context of history, politics, and policies. We'll look at the public image of Michelle Obama, especially how she is gendered as Black radical and fashionista.

Source: <https://classes.cornell.edu/browse/roster/SP18/class/AMST/2504>

AMST 4705: Nightlife

This course explores nightlife as a temporality that fosters countercultural performances of the self and that serves as a site for the emergence of alternative kinship networks. Focusing on queer communities of color, course participants will be asked to interrogate the ways in which nightlife demonstrates the queer world-making potential that exists beyond the normative 9-5 capitalist model of production. Performances of the everyday, alongside films, texts, and performance art, will be analyzed through a performance studies methodological lens. Through close readings and sustained cultural analysis, students will acquire a critical understanding of the potentiality of spaces, places, and geographies codified as "after hours" in the development of subcultures, alternative sexualities, and emerging performance practices.

Source: <https://classes.cornell.edu/browse/roster/SP18/class/AMST/4705>

Lesbian, Gay, Bisexual & Transgender Studies Department

LGBT 3210: Gender and the Brain

In this course, we will delve into the neuroscience of gender difference. Reading the original scientific papers and related critical texts, we will ask whether we can find measurable physical differences in male and female brains, and what these differences might be. Do men and women solve spatial puzzles differently, as measured physiologically? Do nonhuman animals display sex-specific behaviors mediated by brain structure, and can we extrapolate these findings to human behavior? Why are boys three times more likely than girls to be diagnosed as autistic, and is there any connection between the predominantly male phenomenon of autism and other stereotypically male mental traits? Are there physical representations of sexual orientation in the brain, and how are these related to gender identity? And how are scientific studies represented and misrepresented in popular debate?

Source: <https://classes.cornell.edu/browse/roster/SP18/class/LGBT/3210>

Dartmouth College

African and African-American Studies Department

AAAS 25: Constructing Black Womanhood

This course is a critical examination of the historical and contemporary status of black women in the United States, as presented in fiction, primary accounts, and social science literature. We will explore the nature, extent, and consequences of the multiple discriminations of race, sex, and class, as the context in which these women shaped their social roles and identities within the black community and the larger society. We will consider the themes of family, motherhood, and sexuality; educational, economic and political participation; aesthetics and religious traditions; self and social images.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/African-and-African-American-Studies/AAAS-African-and-African-American-Studies/AAAS-25>

AAAS 67: Colonial and Postcolonial Masculinities

In this course, we will develop an understanding of masculinity as a construct which varies in time and space, and is constantly (re)shaped by such factors as race, class, and sexuality. The contexts of the colonial encounter and its postcolonial aftermath will set the stage for our examination of the ways in which social, political, economic, and cultural factors foster the production of specific masculinities. Texts include Achebe's *Things Fall Apart*, Conrad's *Heart of Darkness*, Lafferiere's *How to Make Love to a Negro*, and additional writings by Irish, Indian, and Australian authors. Our study will be organized around the questions of the production of hegemonic and subaltern masculinities, the representation of the colonial and postcolonial male body, the militarization of masculinity, and the relation between masculinity and nationalism. Theoretical material on masculinities will frame our readings.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/African-and-African-American-Studies/AAAS-African-and-African-American-Studies/AAAS-67>

AAAS 80.05: 10 Weeks, 10 Professors: #BlackLivesMatter

This collaboratively taught course seeks to answer the call of activists around the country to examine racialization, state violence, and inequality in the context of the #BlackLivesMatter movement. To begin, it offers a context for the events in Ferguson, Missouri in 2014. Then, it situates those events in a broader history of race and racism in the United States. Finally, the course highlights black feminist and queer approaches to questions of trauma, community, politics, and survival.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/African-and-African-American-Studies/AAAS-African-and-African-American-Studies/AAAS-80-05>

AAAS 80.07: Race, Media, Celebrity

How is fame understood through racial difference? This course explores the dynamic terrain of contemporary celebrity culture as it intersects with race. Looking across a range of media formats (music, television, and digital media) we will examine the construction of black celebrity from Barack Obama to Beyoncé. We will engage with the aesthetics and politics of black celebrity visibility, paying close attention to issues of gender, sexuality, and class. Topics considered include celebrity performance, scandal, and fandom in US public and popular culture.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/African-and-African-American-Studies/AAAS-African-and-African-American-Studies/AAAS-80-07>

AAAS 88.18: Black Feminisms in the French Atlantic

French colonialism and particularly French transatlantic slavery between the 17th and 19th centuries produced a shared linguistic and cultural legacy as well as a sustained political struggle carried by Black populations in France, sub-Saharan Africa, the Caribbean, and Québec. Although combatting racial inequality and white supremacy is generally understood through the lens of movements in the US, or the example of South African apartheid, this course invites students to consider such undertakings from a fundamentally transnational point of view by focusing on Black Feminisms in the French-speaking African diaspora.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/African-and-African-American-Studies/AAAS-African-and-African-American-Studies/AAAS-88-18>

English and Creative Writing Department

ENGL 73.09: United States of Queer

This course explores the queer side of American literature and culture. We will discuss the ways in which American nationalism structures gender and sexuality. The course will serve as an introduction to queer theory. Readings may include work by Whitman, Melville, Crane, Cather, Baldwin, Burroughs, Ginsberg, Rich, Delany, Kushner, Foucault, Sedgwick, Butler, Berlant, Edelman, Hocquenghem, Warner, Muñoz, and Puar.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/English/ENGL-English/Section-V-Senior-Seminars/ENGL-73-09>

Women's, Gender, and Sexuality Studies Department

WGSS 37.03: Social Justice and the City

This course explores issues of social justice and cities in terms of the spatial unevenness of money and power within and among cities, between cities and their hinterlands, and between cities of the world. We will examine how multiple dynamic geographic processes produce spatial and social inequalities that make cities the locus of numerous social justice issues. We will also look at how urban communities and social groups are engaged in working for social change.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/Womens-Gender-and-Sexualities-Studies-Program/WGSS-Womens-Gender-and-Sexualities-Studies/WGSS-37-03>

WGSS 53.02: Hand to Mouth: Writing, Eating, and the Construction of Gender

Our perceptions of food are often limited to familiarity with its preparation and consumption, but do we consider food as an extension of the self or as a marker of class, gender and sexuality? This course will look at food as an intersection of production, consumption and signification, and at how different cultural traditions regulate gender by infusing food with socially determined codes. Readings include Margaret Atwood, Isak Dinesen, Marguerite Duras, Laura Esquivel, among others.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/Womens-Gender-and-Sexualities-Studies-Program/WGSS-Womens-Gender-and-Sexualities-Studies/WGSS-53-02>

WGSS 62.03: Gender and the Anthropocene

The Anthropocene—the era of human impact on the planet—is a gendered concept as well as a geological one. Humans have changed the planet, sparking extremes of liberation and oppression, hope and despair. Environmental change asks us to reimagine gender, race, class, and national identity as we consider the relationship between the human and the natural. Brides, monsters, witches, cyborgs, and aliens often figure as gendered avatars of the Anthropocene in literature. We will examine literary works including *The Tempest*, *Frankenstein*, *Ceremony*, and *The Handmaid's Tale* in the context of feminist ecology, science studies, and environmental criticism. Feminist and queer theory have complicated kinships with ecocriticism: we will trace out theoretical conversations among Carolyn Merchant, Val Plumwood, Silvia Federici, Vandana Shiva, Donna Haraway, Gayatri Spivak, Jane Bennett, Monique Allewaert, Tim Morton, and others

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/Womens-Gender-and-Sexualities-Studies-Program/WGSS-Womens-Gender-and-Sexualities-Studies/WGSS-62-03>

WGSS 65.06: Radical Sexuality: Of Color, Wildness, and Fabulosity

This course examines how issues of race and sexuality are elemental to radical formulations of queer theory. We will begin with a deep study of U.S. feminist and queer of color critiques to understand how social formations are embroiled in nationalist, colonial as well as free market ideals and practices. Our focus on the quotidian and staged experiences of those who identify or are identified as an outsider, misfit, or the Other is an invitation to intensively analyze and perform what it means to be at once queer and gendered, queer of color, and queer and wild.

From accents and affects to styling and production, we will read a range of manifestos, performances, literature, and art that conform to and yet also deviate from what is normal or acceptable in mainstream, U.S-American society. The key words in the title, "Of Color, Wildness and Fabulosity," are suggestive of alternative queer practices in the U.S. and around the world that engage, exceed or even explode dominant categories of race, gender and sexuality. It explores, in other words, queer theory and praxis using diasporic perception or minority perspectives.

Source: <http://dartmouth.smartcatalogiq.com/en/current/orc/Departments-Programs-Undergraduate/Womens-Gender-and-Sexualities-Studies-Program/WGSS-Womens-Gender-and-Sexualities-Studies/WGST-65-06>

Harvard University

Philosophy Department

FRSEMR 61D: Trying Socrates in the Age of Trump

We find ourselves in the middle of fierce political debates. Should the common folk have political power, or should it be concentrated in the hands of an elite? Is our national interest best served by looking inward and directing our resources toward local concerns, or by thinking globally about both threats and opportunities? How do we balance concerns for economic growth, humanistic understanding, religious freedom, and scientific advancement? Our answers to such questions are enormously consequential, and even people of good will can find themselves in heated disagreement, labeling opponents as the enemy and striving to drive them and their ideas from the public square. The Athenians of 2400 years ago didn't conduct their political battles with tweets and hacks and super PACs, but they would easily recognize our battles as versions of their own, fought over much the same ground. At a particularly heated time, they used the lethal power of the courts to silence Socrates, one of their own. Our task is forensic. We'll assemble the available evidence to determine why the Athenians killed Socrates. His views were complex—certainly he doesn't align neatly with any of our own major political parties, and he's difficult to categorize even in the context of ancient Athens. So what was so offensive or threatening about him as to provoke such extreme measures? Once we've assembled our evidence, we'll formally try Socrates in absentia for ourselves. Was he guilty? And what should be done with people who spread dangerous ideas?

Source: https://courses.harvard.edu/detail?q=id:d_colgasas_2017_2_205065_001&returnUrl=search%3Fq%3DTrump%26sort%3Dcourse_title%2520asc%26start%3D0%26rows%3D25

Anthropology Department

ANTHRO 1181: Tacos, Tamales, and Tequila: Eating and Drinking in Ancient Mexico

Is there such a thing as "authentic" Mexican cuisine? Where do menu items like tacos, burritos, guacamole, and margaritas have their origins? When the Spanish arrived in Mexico nearly 500 years ago, they were amazed by the variety of food and drinks they had never seen before--tomatoes of all kinds and colors, chili peppers, spices like chocolate and vanilla, tortillas, tamales, alcoholic drinks made from fermented agave sap, and more. While historical accounts provide an important starting point to understanding what Aztec cuisine was like in the 1500s, archaeology is revealing the diversity of ancient Mexican food, drink, and cultures, across time and space. This course introduces students to Mexican cuisine from an archaeological

perspective, and examines how foodways intersect with social phenomena such as status, ethnicity, gender, and religion. Topics include the “Paleo-diet” of early hunter-gatherers; farming and feasting in early villages; how tortillas and other inventions were important to the rise of towns, temples, and urbanism; food and drink in sacrifice and ritual; courtly behavior and regional cuisines; food production, marketplaces, and political economy; the Columbian exchange and the beginnings of modern cuisine. Hands-on activities, food tastings, and Peabody Museum collections will be incorporated into class discussions and assignments, as students gain a deeper understanding of the archaeology of ancient Mexico.

Source: https://courses.harvard.edu/detail?q=id:d_colgsas_2017_2_205154_001&returnUrl=search%3Fq%3DGender%26sort%3Dcourse_title%2520asc%26start%3D0%26rows%3D25

Culture and Belief Department

CULTBLF 61: Gender and Science

Why are women well represented in some fields of scientific study but not others? Do gender beliefs influence the content of scientific knowledge? How is gender encoded in the practices and norms of science? This course explores the intersection of gender and science from Bacon's seventeenth century call to raise a "masculine" science to the present. Topics include: girls, boys, and science education; gender and technology; women in the science professions; bias and objectivity in science; and gender and science in literature, film, and popular culture.

Source: https://courses.harvard.edu/detail?q=id:d_colgsas_2017_2_156924_LEC&returnUrl=search%3Fq%3DGender%26sort%3Dcourse_title%2520asc%26start%3D0%26rows%3D25

Folklore & Mythology Department

FOLKMYTH 146: Body Burdens: Toxic Tales and Politics of Environmental Racism

Mercury, Hermes, or quicksilver has seeped into the psyches of philosophers and emperors, mad-hatters, sushi-eaters and cavity-fillers. It can ?move? through the body, passing the blood-brain barrier, swim through amniotic fluid, and change the body chemistry of all living organisms. Concentrating on mercury and environmental contaminants, this course places a particular focus on the effects of heavy metals on climate change, environmental racism, and human health. With global contamination levels rising, the United Nations Environment Programme convened the 2013 Minamata Convention. The subsequent treaty aims to reduce human and environmental exposure, by eliminating the heavy metal from pesticides, gold mining, pharmaceuticals, and factory emissions. Some regions of the world lend themselves to specific kinds of analysis and interventions. From the Amazon to the Arctic and Antarctic, mercury pollution in particular has alarmed environmental engineers and social scientists. While quicksilver?s effects on the landscape have marked visibility, its impact on human health is not always so easily detected, except in fetal development. Through the figures of the mother-and-child and of nature?s body - often gendered female, public health officials and environmental scientists, call for eliminating the mercurial ?body burden? placed on human and nonhuman bodies, for a less toxic future.

Source: https://courses.harvard.edu/detail?q=id:d_colgsas_2017_2_205308_001&returnUrl=search%3Fq%3DGender%26sort%3Dcourse_title%2520asc%26start%3D0%26rows%3D25

Religion Department

RELIGION 1461: Gender, Religion and Scripture

This course is an introduction to the field of feminist biblical studies. We will discuss the intellectual history and institutional development of feminist biblical studies around the globe and explore different methods of analysis such as rhetorical, historical, queer, or intersectional kyriarchal analyses. We also will explore biblical women's stories such as Eve, Sarah, Hagar Mary of Magdala, or the slave girl Rhoda. Lectures, group meetings, discussions, and presentations seek to foster participatory, collaborative and democratic styles of learning.

Source: https://courses.harvard.edu/detail?q=id:d_colgsas_2017_2_203213_001&returnUrl=search%3Fq%3DGender%26sort%3Dcourse_title%2520asc%26start%3D25%26rows%3D25

RELIGION 1566: Malcolm, Martin, & Masculinity

The Civil Rights and Black Power movements (narrowly defined) were principally struggles for racial equality and economic justice. Yet both Martin and Malcolm extend from religious traditions where notions of social respectability and hyper-masculinity are inextricably linked to gendered conceptions of racial progress. The aim of this course, then, is to engage the theological, philosophical and social thought of these men while unmasking normative assumptions about race, domesticity and sexuality that informed their outlooks and animated their gendered moral frameworks and masculinist organizing strategies. We will critically unpack the gender ideologies that underlay the thought and praxis of Malcolm X and Martin King while assessing ethical implications for contemporary politics and activism.

Source: https://courses.harvard.edu/detail?q=id:d_colgsas_2017_2_205648_001&returnUrl=search%3Fq%3DGender%26sort%3Dcourse_title%2520asc%26start%3D50%26rows%3D25

Women, Gender & Sexuality Department

WOMGEN 1225: Leaning In, Hooking Up

What does it mean to “do” feminism, or to “be” a feminist in the 21st-century United States? What can we make of the dominant social expectations for a woman’s life? This course explores contemporary ideals of feminine success, including their physical, familial, professional, and political manifestations. We will engage with highly-contested topics including sexual violence and Title 9; work-life balance; the imperatives of self-care and presentation; and new models for sexuality, reproduction, family, motherhood, and domestic life using the tools of theory and cultural studies to interrogate their framing within popular discourse. Throughout, we will critique ideological formations of gender, particularly as bounded by race, class, and sexuality.

Source: <https://locator.tlt.harvard.edu/course/colgsas-159887/2017/spring/18388>

University of Pennsylvania

Art History Department

ARTH 274: Facing America

This course explores the visual history of race in the United States as both self-fashioning and cultural mythology by examining the ways that conceptions of Native American, Latino, and Asian identity, alongside ideas of Blackness and Whiteness, have combined to create the various cultural ideologies of class, gender, and sexuality that remain evident in historical visual and material culture. We also investigate the ways that these creations have subsequently helped to launch new visual entertainments, including museum spectacles, blackface minstrelsy, and early film, from the colonial period through the 1940s.

Source: <https://www.sas.upenn.edu/lpscourses/courses/term/2018A/program/655/course/ARTH274601>

Africana Studies Department

AFRC 345: Race and Sex in Early America

This course explores the lost worlds of sinners, witches, sexual offenders, rebellious slaves, and Native American prophets from the seventeenth to nineteenth centuries. Using the life stories of unusual individuals from the past, we try to make sense of their contentious relationships with their societies. By following the careers of the trouble-makers, the criminals, and the rebels, we also learn about the foundations of social order and the impulse to reform that rocked American society during the nineteenth century.

Source: <https://catalog.upenn.edu/undergraduate/courses/afrc/>

Gender, Sexuality & Women's Studies Department

GSWS 040: Womanism and Identity Politics in the Realm of Hip-Hop

This course centers on the intersections of womanism, woman of color identity development, and agency within hip-hop culture. We will touch on several topics that uncover the condition of minoritized women in hip-hop media, including creating/owning space, lyrical assault, defining womanhood, sexuality, and fetishes. In exploring music, literature, advertisements, film, and television, we will discuss the ways women of color construct understandings of self, while navigating and reimagining reality within hip-hop contexts.

Source: <https://catalog.upenn.edu/undergraduate/courses/gsws/>

GSWS 115: Before Transgender: Hermaphrodites in 19th Century Literature

This course provides a literary and cultural prehistory to contemporary discourses on transgender identity by focusing on the figure of the hermaphrodite in 19th Russia and the West. Far from a marginal subject, the hermaphrodite and intersex characters played central roles in the novels of Balzac, Tolstoy, Dostoevsky, and many others whose work we will read in this course. Interdisciplinary in nature, this course draws on 19th century discourses in medicine, psychology, opera, religious philosophy, and political theory to understand why characters who exist outside of the male/female gender binary feature so prominently in 19th century literature and cultural texts across a wide range of traditions (Anglophone, French, and Russian, and others).

Source: <https://catalog.upenn.edu/undergraduate/courses/gsws/>

GSWS 420: Witchcraft and Gender in the Early Modern World

From the 15th century through the 18th century, social tensions erupted in Europe and the colonies in the witch craze, a period when intense cultural concern over witchcraft was expressed through religious treatises and sermons, popular literature like pamphlets and broadsides, legal accusations, trials, and, in some cases, executions. Although scholars argue vehemently about the total number of people executed during the witch-hunts, their importance in understanding early modern beliefs and responses to social tensions is clear. In this class, we will explore historians' understandings of the causes underlying this cultural phenomenon. With special attention to gender, social position, and religious belief, we will join academic debates about the causes of these persecutions. We will also read some primary sources from the medieval through the early modern periods, including trial transcripts, sermons, and pamphlets. Were women the main target of witchcraft accusations and executions, and if so, was misogyny their most important cause? What role did sexual norms and beliefs have in the way that accusations were framed? Were there different patterns of accusation and executions across time and region, and if so, what social and cultural factors might explain them?

Source: <https://catalog.upenn.edu/undergraduate/courses/gsws/>

GSWS 434: The Politics of Ugly

Venus was the God of Beauty and Love yet she was married to Hephaestus, the mangled, grumpy and for all intents and purposes, ugly god. Why juxtapose such distinct figures? Are they doing the same job? The course discusses the interplay between ugliness and politics with focus on a number of central concepts such as race, social conflict, nationalism, ideology, dictatorship, propaganda and autonomy. Emphasis is put on the double role of the deployment of ugliness, as reinforcement of ideological and political ideas and as a force of social criticism. How does the state justify its own existence by the use of aesthetic narratives? How does the State identify undesirables? This class highlights how groups who feel somatically alike behave, and how their boundaries form and change over time. The focus will be interdisciplinary and multi-national, with case studies from past and present. The class will have a digital media focus as we will delve into issues of representation particularly with respect to race. For example, we will delve into the aesthetic discussion of northern and southern Sudanese as well and Hitler's Germany.

Source: <https://catalog.upenn.edu/undergraduate/courses/gsws/>

GSWS 492: More Human Than Human

In early 2017, animal rights lawyer Steve Wise argued that two of his clients should be afforded the rights of "personhood." The clients in question were chimpanzees. This case suggests that "speciesism" might soon be met with the same degree of suspicion as sexism and racism. This course will explore how such a shift could come about and what it might signal. We will begin by examining the western foundations of binaries such as human-animal, male-female, and self-other. From here we will explore recent attempts to dismantle these constructs by ecofeminists and post-humanists. We will also look at how such categories have manifested in social movements and cultural artifacts. Finally, we will investigate how our beliefs about who "we" are and what "we" are not can affect everything from the foods we eat to where and how we vacation. Note: a component of this course will involve on cross-cultural analysis with focus on case studies of ecotourism and wildlife management outside the US.

Source: <https://www.sas.upenn.edu/lpscourses/courses/term/2018A/subject/GSWS/course/GSWS492640>

History Department

HIST 345: Sinners, Sex, and Slaves: Race and Sex in Early America

This course explores the lost worlds of sinners, witches, sexual offenders, rebellious slaves, and Native American prophets from the seventeenth to nineteenth centuries. Using the life stories of unusual individuals from the past, we try to make sense of their contentious relationships with their societies. By following the careers of the trouble-makers, the criminals, and the rebels, we also learn about the foundations of social order and the impulse to reform that rocked American society during the nineteenth century.

Source: <https://catalog.upenn.edu/undergraduate/courses/hist/>

Princeton University

African American Studies Department

AAS 301: Black to the Future: Science, Fiction, and Society

Designer Babies. Ancestry Tests. Organ Regeneration. Biometric Surveillance. These and more comprise our 21st century landscape. This interdisciplinary course examines the values and politics that shape science, medicine, and technology, asking who bears the risk and who reaps the benefit of innovations? Social inequality is legitimized, in part, by myths about human difference. And while course participants grapple with past and present stories that shape science and technology, we also apply a sociological imagination to the future, exploring how contemporary hopes and fears may give rise to "real utopias" that are more equitable and just.

Source: https://registrar.princeton.edu/course-offerings/course_details.xml?courseid=013009&term=1182

American Studies Department

AMS 324: Science After Feminism

Science is commonly held to be the objective, empirical pursuit of natural facts about the world. In this course, we will consider an array of theoretical, methodological, and substantive challenges that feminism has posed for this account of science, and for the practice of scientific knowledge production. In the course of this survey, we shall engage a number of key questions such as: is science gendered, racialized, ableist or classist? Does the presence or absence of women (and another marginalized individuals) lead to the production of different kinds of scientific knowledge?

Source: https://registrar.princeton.edu/course-offerings/course_details.xml?courseid=014238&term=1182

AMS 398: FAT: The F-Word and the Public Body

This seminar investigates discourses and politics around the fat body from a performance studies perspective. How does this "f-word" discipline and regulate bodies in /as public? How do dancers reveal these politics with special clarity? How might fat be a liberating counterperformance? We will examine the changing history, aesthetics, politics, and meanings

of fatness using dance, performance, and media texts as key case studies. Intersectional dimensions of the fat body are central to the course. Emphasis primarily on the US. Assignments include written work and group performances. No dance experience necessary.

Source: https://registrar.princeton.edu/course-offerings/course_details.xml?courseid=013728&term=1182

Gender and Sexuality Studies Department

GSS 395: Media Spectacles, Scandalous Citizens and Democratic Possibilities

Our contemporary mediascape is saturated with spectacle and scandal. In this class, we take this observation and examine, not only the logics that undergird these discursive events, but also the intimate connection between media spectacles and scandals and the regulation of non-normative bodies and speech. This class will examine the manner in which non-normative subjects and practices are hyperembodied, surveilled, stigmatized and disciplined through practices that often cast them as outside of a democratic ethos. Spectacles that might be examined include The Women's March, Trigger Warnings, Black Lives Matter, and Travel Bans.

Source: https://registrar.princeton.edu/course-offerings/course_details.xml?courseid=013545&term=1182

Yale University

Women's Gender, and Sexuality Studies Department

WGSS 206B: Globalizing Gender and Sexuality

Examination of transnational debates about gender and sexuality as they unfold in specific contexts. Gender as a category that can or cannot travel; feminist critiques of liberal rights paradigms; globalization of particular models of gender/queer advocacy; the role of NGOs in global debates about gender and sexuality.

Source: https://wgss.yale.edu/sites/default/files/files/WGSS_LGBTs%20course%20booklet%202017-18.pdf

Sociology Department

SOCY 389A: Populism from Chavez to Trump

Investigation of the nature of the populist phenomenon and its impact on politics, society, and the economy in various regions of the world. Conceptual and methodological analyses are supported by comparative assessments of various empirical instances, from populist politicians such as Hugo Chavez and Donald Trump, to populist social movements such as the Tea Party and Occupy Wall Street.

Source: <http://catalog.yale.edu/pdf/2017-18-ycps.pdf>