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# INTRODUCTION

Young America's Foundation regularly reviews and audits course catalogs, textbook requirements, commencement speakers, and other key metrics that show the true state of higher education in America. These reports peel back the shiny veneer colleges and universities place on themselves in the name of "higher" education to reveal a stark reality: campuses devoid of intellectual diversity populated with leftist professors, faculty, and administrators intent on indoctrinating the rising generation in the ways of the Left.

Today's universities may create and even trumpet their "diversity and inclusion" centers and gleefully release 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 ever-growing college-related debt, the value and quality of education plummets. Rather than training 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 and descriptions listed in the following pages may seem comical at first glance, but the situation that continues to unfold on America's campuses is hardly a laughing matter. Beyond the inane, identity- and intersectionality-obsessed topics, these classes advance a liberal agenda, malign conservatives and their values, 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 2018-2019 academic year were pulled out and included in this report.

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

This is by no means an exhaustive list of every biased or leftist course offered by the schools sampled, but should serve as an overview of the most egregious offenders. The 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 Illinois**

### **EDUC 202—Social Justice, School & Society**

Examines the nature of justice and the dynamics of a pluralistic society to derive a conception of social justice. Working with this conception, it asks how schools function to perpetuate and/or remediate social injustice. The course will consider the history and nature of schooling, issues of access and tracking and notions of the public and the common. The course is designed for students interested in reflecting on their own educational histories, for those considering careers in teaching, and for all future parents and citizens needing to reflect critically on justice, school, and society.

### **ENGL 277—Gender in Gaming**

Examines the history of gender in video games, focusing on how movements like #GamerGate, #RaceFail09, internet bullying, doxing and trolling emerged as the coordinated effort to consolidate and maintain video games and geek culture as the domain of masculinity and whiteness. We also consider how the embodied elements of play as well as the spatial logics of games function to promote and resist representation, and we will end by looking at how games designed by women and people of color are transforming how and why we play games.

### **GWS 337—Interrogating Masculinities**

Explores the social construction of gender as it pertains to masculinities in conjunction with analyses of race, class, gender, ability, and sexuality. Masculinities, in its various forms, shapes and lives of both women and men and this course will examine the construction, reproduction, and impact of masculinities on the institutions of politics, education, work, religion, sports, family, media, and the military to name a few. Paying careful attention to the conjunctions between materiality and culture, this course will interrogate how masculinities shape individual lives, groups, nationalisms, organizations, and institutions and will analyze the ways in which power functions within local transnational contexts. Above all, this course offers a road map for forging new, progressive models of masculinity.

## **Indiana University**

### **GNDR-G 304—Constructions of Masculinities**

An interdisciplinary examination of what constitutes (and has historically constituted) masculinity. Designed to illuminate the contested underpinnings of masculinity.

### **ANTH-E 337—Food, Sex and Gender**

Studies a range of people and places—from cave dwellers to reality TV, New Guinea to New York. Explores how food reflects and creates gender and promotes and expresses sexuality. Readings from many disciplines will foster wide ranging and lively discussion.

### **ANTH-E 346—Global Anarchy**

Exploring everything from Antifa in the streets of Trump's America and anarcho-feminist essays to DIY pink scenes and apocalyptic zombie scenarios, this course seeks to advance a basic understanding of anarchist ideals, practices, and imaginaries. Focused largely on cases in the Americas and Europe, this course explores the basic principles of anarchism, the theories behind it, and the everyday political dilemmas that arise in efforts to practice it. Course materials will be drawn from texts, music, comics, TV and film.

### **GNDR-G 330—Looking Like a Feminist: Visual Culture and Critical Theory**

Advanced study of feminist film theory which examines gender in popular film from a variety of perspectives. Examines how cinema works as a “technology of gender,” how film constructs

subject positions and identities, and what these constructions can tell us about how gender structures our culture.

**GNDR-G 340—Gender, Geography, Sex, and Space**

Examines the critically important role that space and place play in the construction and maintenance of gender norms and sexual practices. Subjects may include the gendered history of the domestic domain, feminist critiques of architecture and urban planning, the modernist art of flaneurie, or the gendered and racial politics of imprisonment in the United States.

**CJUS-P 420—Violence in the Black Community**

Analysis of the causes and consequences of interpersonal violence among African Americans. Analysis of various social factors (e.g., racial discrimination, female-headed families, drug abuse, conceptions of masculinity) that contribute to this problem.

**University of Iowa**

**AFAM 1820—Everybody is a Star: Black Celebrity Since 1968**

How shifts in social access after 1968 meant that renowned blacks no longer automatically saw themselves as freedom fighters; effects of change shown in Michael Jackson’s career, Barack Obama’s election, and fame of Beyonce, Lil’Wayne, and Oprah; analysis of black celebrity from 1968 to 2012 with focus on Muhammad Ali, Dianna Ross, Whitney Houston, Denzel Washington, Michael Jordan, Stevie Wonder, T.D. Jakes, Condoleezza Rice, Jay Z, LeBron James; black celebrity influence on post-civil rights understandings of gender, class, sexuality, politics; biographies, cultural criticism, music videos, movies, documents.

**AFAM 2800—African American Women, Health, Hair, and Sexuality**

From the exotic to the erotic, African American women’s bodies have been constructed to fulfill a variety of personal and cultural fantasies as well as social functions that are “killing us softly”; how cultural icons and myths of black women—Jezebel, Mammy, Tragic Mulatto, Aunt Jemima, Sapphire, Matriarch, Welfare Queen, and more recently, the overachieving black woman—shape and create restrictions and visions of the self that contribute to health disparities; engaging black feminist/womanist theory to explore how larger images influence everyday acts of self-care and pleasure, such as hair and sexuality, on the health of African American women.

**GWSS 1005—Introduction to Social Justice**

Introduction to principles and theories of social justice; students examine the history of influential social movements in the United States and the world in the last century; how intersectionality can create tensions between and among members of social movements; how race, class, gender, age, geography, and our bodies play a role in the application of theories of social justice.

**GWSS 2045—Working for Social Justice**

Identification and pursuit of careers in a wide range of fields where people advocate for and engage issues of social justice; writing self-assessments, resumes, sample employment application letters, statements of purpose; development of e-portfolios that highlight areas of student research and expertise; mock interview practice; Pomerantz Career Center resources; interviewing professionals in careers focused on social justice and feminist issues; local internship and volunteer possibilities; national and international education and career opportunities for making a difference in the world.

## **University of Maryland**

### **AASP 187 – The New Jim Crow: African-Americans, Mass Incarceration and the Prison Industrial Complex**

Students will examine the birth of the racial caste system following the abolition of slavery, the parallels between the racial hierarchy of the Jim Crow system and contemporary mass incarceration, and the rise of the prison industrial complex as a multi-billion dollar business which thrives on the oppression of low-income populations and poor communities of color.

### **WMST 300 – Feminist Reconceptualizations of Knowledge**

An examination of how the interdisciplinary study of women and gender has generated new questions, challenged traditional methodologies and offered insights on the ways we come to learn, know, and teach. Explores the impact of feminist thinking on various disciplines.

### **WMST 350 – Feminist Pedagogy**

General application of feminist methodology to teaching and communication skills, teaching strategies, motivation, classroom dynamics and knowledge of students' development and learning styles.

### **PHIL 2013 – The Rights and Wrongs of Killing People**

Virtually everyone thinks it's permissible to kill people only in special circumstances. But why is killing usually wrong? Is it ever acceptable to kill an innocent human being intentionally? This course raises these and related questions and examines cases such as terrorism, suicide, abortion, euthanasia, the death penalty, war. Except for a brief discussion of animals, all the controversies considered deal with killing and causing death to human beings.

## **University of Michigan**

### **AAS 347 – Urban Inequality in America**

Why are American cities and suburbs so racially and economically segregated? What are the consequences of living apart? This class delves into these questions by focusing on how space and place have come to play an integral role in shaping poverty and inequality in the U.S. In the first half of class we critically examine how housing policy and economic dislocation contributed to spaces of concentrated poverty in U.S. cities. We will learn how neighborhoods work as mechanisms that shape the quality of life and life chances of individuals. We will explore how these processes have changed and/or stayed the same in an era of suburbanizing poverty and urban gentrification and question whether integration is the answer. In the second half of the course we will turn to an examination of the consequences of segregation, focusing on people and places in poverty. Specifically we will investigate how inequality across space shapes and is shaped by education and schooling, transportation, crime, policing and surveillance, networks, and meaning making. How does all this matter for our children? We answer this question by examining how the advantages and disadvantages of where we live get passed down through generations. Finally, we end the course probing the possibilities for change. Should we move people out of poor neighborhoods or invest in poor neighborhoods? How do and can communities make change from within via organizations, governance, politics, and collective action? Though our focus will largely be on African American communities in poverty, when possible, we will draw comparisons with other racial, ethnic, and economic groups.

### **WOMENSTD 434 – Eco/Queer/Feminist Art Practices**

How are artists addressing art making, gender, environmental justice, community well-being, and interspecies dialogues? This class investigates ecofeminist, queer ecological, and global feminist environmental justice art in visual art, sculptural practice, creative writing, performance, dance, somatic movement, and more. Sessions will incorporate experiential and

practical work (in a non-studio setting), and the class will roam to different sites (UM Museum of Art, Matthaei Botanical Gardens, local galleries, community gardens, and public spaces, finding ways of being outdoors together in wintry settings). For some sessions, I will ask you to bring a yoga mat (or similar), as we'll be doing somatic investigations. We will also grow plants, and find out about local environmental challenges. Required text: Andrea Olsen: *Body and Earth Texts on Canvas* will include material from: adrienne marry brown: *Emergent Strategy* Donna Haraway: *Staying with the Trouble* Anna Tsing, Heather Swan, Elaine Gan and Nils Bubandt (eds): *Arts of Living on a Damaged Planet: Ghosts and Monsters of the Anthropocene* Victoria Hunter (ed): *Moving Sites: Investigating Site-Specific Dance Performance* Colin Fisher: *Urban Green: Nature, Recreation, and the Working Class in Industrial Chicago* Queer Ecologies edition from the Center for Sustainable Practices in the Arts as well as artists texts, creative writing, and other selected readings.

### **COMM 435—News Media Ethics**

How do journalists cover the news? Do they report it honestly and truthfully? How valid are claims by critics that news media behaved unethically in their coverage of Donald Trump? This course looks at issues of bias, distortion, lack of perspective and other journalistic failings. It studies journalists' responsibilities to their profession and to the public, and examines proposed solutions to ethics violations. The course is given by Anthony Collings, an Emmy-Award-winning former CNN correspondent.

## **Michigan State University**

### **ANP 859—Gender, Justice, and Environmental Change: Methods and Application**

Methods and case studies related to gender, ecology, and environmental studies. Methodological and fieldwork issues from a feminist perspective in international and intercultural contexts. Qualitative and quantitative methods for integrating social and environmental data.

### **ENG 481—Seminar in Critical and Cultural Theory**

Advanced analysis in theoretical approaches to textual studies, selected from perspectives such as formalist, narrative, hermeneutical, semiotic, Marxian, psychoanalytic, poststructuralist, postcolonial, and/or other recent critical discourses.

### **PLS 372—Modern Political Philosophy**

Major themes of modern political philosophy as represented by such thinkers as Machiavelli, Hobbes, Rousseau, Marx, and Nietzsche.

## **University of Minnesota**

### **AFRO 1917—Inequality and the American Dream**

Increasing and intensifying inequality is perhaps the most pressing socio-economic problem of our time. A significant threat to democracy, the American dream, and national values of diversity and inclusion, wealth inequality today has not only surpassed that of the Great Depression but also grafted onto longstanding, intersectional cleavages of race, gender, indigeneity, class, and sexuality. The richest one percent have captured nearly 60 percent of all income gains from 1977 to 2000, and in 2010, the top 20 percent of households owned almost 90 percent of all privately held wealth in the United States, while the net worth of the bottom 40 percent was negative. Simultaneously, much of the current political polarization, cultures of resentment, and rise in scapegoating and racist anti-immigrant actions have also been attributed to the attendant consequences of rising inequality, anxiety, and insecurity. And yet, many social critics argue that instead of addressing the key causes of inequality and the crisis of the American dream, the powerful in society have seized on these conditions to mobilize an avalanche of discontent among sectors of the downwardly mobile in a way that often obscures



the key reasons for their predicament and scapegoats those at the social margins. Given this context, it is imperative to better understand and analyze the histories, cultural assumptions, and hierarchies that have produced contemporary inequality. How did we get to this point? What are the consequences, and what might we expect in the future? This set of seminars asks these hard questions and engages in precisely this exploration. These four freshman seminars will occasionally meet together, and will bring together scholars across multiple disciplines (African American Studies, Anthropology, Feminist Studies, History, and beyond) who are substantively engaged with scholarship on class, race, indigeneity, gender, and sexuality. We believe that this cross-fertilization is critical because the fault-lines of inequality have precisely cohered to these structural formations and categories of analysis.

### **SOC 3507—Immigration to the United States: Beyond Walls**

Immigration is one of most politically and emotionally charged issues in the United States today. It is also poorly understood. Assumptions, myths, and misinformation about US immigration and immigrants are routinely and increasingly manifested in acrimonious political debates, news stories and sound bites, and our daily conversations and interactions with one another in the very communities in which we live and work. At the same time, US immigration and immigrants have been, are, and will continue to be an essential and vibrant part of our lived and shared experiences as individuals and communities, Minnesotans and Americans, and global citizens.

### **SPAN 3403—Latino Immigration on US/Mexican Border**

This course takes place off campus, through an organization called “Border Links” that is located in Tucson and works with migrants. Students will experience firsthand many issues that directly affect the migrant journey and meet with many immigrants to hear their personal stories. In addition to learning the history of the situation on the border, students will take a tour of the border wall, visit neighboring communities that work with immigrants, do a legal immigration simulation, walk the migrant trails in the Sonoran Desert and leave water there with Humane Borders, go to a Operation Streamline Deportation Court hearing, visit migrants seeking political asylum in Florence Detention Center, talk with a leader in Southside Workers Center, meet with an author focusing on Border Patrol, and more. Themes explored in this course include the connection between the roots of emigration and the global economy of violence in Central America; human rights on the border; and issues immigrants face in the US such as immigrants living in the US with or without legal documents, detention and deportation and the work they are doing to make a more just immigration system. Students will gather information during their stay and create a presentation to be shown to people in Minnesota upon returning from the border.

### **CSCL 3405—Marx for Today**

This course provides students with an introduction to Marxist theory, with particular attention to its relevance for the contemporary world. The course will focus on Marx’s writings themselves as well as a range of applications and case studies as they relate to gender, race, ethnicity, and social inequality. Among the many topics to be considered include topics like modes of production, labor, profit and surplus value, slavery and race, gender and domestic labor, finance capital and crisis, and environmental sustainability. Students will be required to take two exams, in addition to completing a final paper. It is a discussion-based course, and active participation, close reading, and analytical writing will be expected.

### **CI 5137—Multicultural Gender-Fair Curriculum**

Critical examination of diversity/culture in K-12 contexts. Rationale for multicultural/gender-fair curriculum. Impact of curricular change/conflicts. Between culture/curriculum. Gender/expression, sexual identities, social class, language, race, ethnicity.

## **University of Nebraska**

### **WMNS 288—Exploring Love, Sexuality and Femininity in the History of Arabic Culture**

Concepts of love, sexuality and femininity as studied in their historical, religious and sociological contexts.

### **HIST 336—Saints, Witches, and Madwomen**

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

### **ECON 445—Gender Economics and Social Provisioning**

Introduction to the field of feminist economics. Critiques of economic theory and methodology along with gender and household decision-making, the care economy, international migration, development, globalization, the feminization of labor markets, and macroeconomics.

## **Northwestern University**

### **AFAMST 339—Unsettling Whiteness**

Making the historical, political, and cultural formation of whiteness in Western modernity visible and narratable for commentary and analysis. Particular reference to contemporary culture.

### **GNDRST 230—Traditions in Feminist Thought**

This course is a rigorous introduction to feminism's multiple intellectual and political traditions, including radical, Marxist, lesbian, black, and women of color feminisms. The course emphasizes the rich debates that have been staged within feminism as feminists have labored to imagine another world. Our task is to understand how these varied feminist traditions have interrogated the same sites - marriage and family, sexuality, reproduction, the state, work, liberation, and feminism itself - in radically different ways. Why are these the key areas that feminist theorists have focused on for decades? How have feminists of varied political and theoretical allegiances imagined these spaces as both sites of oppression and potential venues for freedom?

### **GNDRST 235—Beyond the Binary: Transgender and Race**

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

### **HISTORY 261—Sex after Shakespeare**

Sexual behavior in England between 1500 and 1800, concentrating on scandalous narratives and public controversy.

### **HISTORY 330—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.

## **Ohio State University**

### **WGSST 3101—Food & Gender**

If you are what you eat, then food is a means for understanding gender, sexuality, culture, society, race, and socioeconomic class. This class explores feminist studies of food. By thinking through good, we explore such topics as vegetarianism, diets, pleasure, farming, hunger, fat studies, boycotts, eating disorders, waste, and culinary heritage. This class is literally food for thought.

### **WGSST 3200—Breaking the Law: An Introduction to Gender Justice**

Sexual harassment. Revenge porn. Getting married. Becoming a parent. Who we are and how society respond to us in legal contexts can have profound impacts on our lives. This course introduces you to the ways in which the law grapples with gender, sexuality and race and the ways that human diversity informs claims to justice.

### **ANTHROP 3334—Zombies: The Anthropology of the Undead**

Students will understand how culture and social organization help us define the living, the dead and the undead in the contemporary and archaeological record, and how we create social categories that organize our world and our place.

## **Penn State University**

### **AFAM 147—The Life and Thought of Malcolm X**

The life of Malcolm X/El Hajj Malik El Shabazz (1925-1965) and his social, political, economic, and moral thought. This course will examine in-depth the life, speeches, and thoughts of Malcolm X/El Hajj Malik El Shabazz. While the “Autobiography” will be a major source, we will also use other sources to develop an understanding of the philosophy and thought of Malcolm X. We will explore the social, economic, political, cultural, religious, moral, and spiritual context of America in general and of African Americans in particular. We will examine Malcom X’s influence on the period in which he lived and since his assassination. We will compare and contrast his view on issues of race, culture, politics, education, crime, human rights, civil rights, morality, and economics with those of other African American leaders and with the prevailing views of most Americans on those subjects. We will devote a large portion of the course to the examination of the social movements that impacted on Malcolm and those that he influenced. The speeches of Malcolm X and the writings about Malcolm X are instructive and will be utilized along with other documents. Videotapes and audiotapes will also be employed as instructional materials. Students are expected to be ACTIVE participants in the learning/teaching experience. Students are required to participate in class discussions centered on the readings and related topics. There will be a written mid-term examination and a written final examination. Students are expected to complete an individual research project related to the course and write a paper on that research as well as to participate in a collaborative group project of their choosing on a subject related to the class. This course will count in the supporting courses category of the major and minors in African/African American studies. It also will fulfill credits in the Religious Studies Program.

### **AMST 226—Critical Approaches to Hip-Hop**

This course will examine the politics of hip-hop art and culture. To do so, we will place hip-hop in broad historical context and trace its aesthetic and cultural roots from Africa to Jamaica to 1970s New York City and then forward to 1980s gangsta rap and former President Barack Obama’s iPod. We will think through the implications of hip-hop’s addition to Italian-American mobsters, bling, and all-things keepin’ it real. We will also search for hip-hop’s political foundations in funk records, 1960s community organizing, and poetry of the Harlem Renaissance. All the while, we will analyze the varieties of hip-hop politics by paying close attention to how hip-hoppers vie for authenticity, recognition, and power through cultural practices—b-boying/girling, graffiti art, emceeing, djing, e.g.—at odds with the State, inequality, and injustice. We will also situate hip-hop politics within the ongoing history of American social movements. To avoid over-romanticizing, we will equally examine hip-hop’s appetite for conspicuous consumption, misogyny, homophobia, trappin’, and criminality. A deep understanding of hip-hop politics, then, requires examining its contradictions as well as the ways race, class, gender, sexuality, and geography shape hip-hop—and therefore American culture, art, and identity. To get at these and other ideas, we will read, listen, and think broadly about why a full understanding of hip-hop truly matters.

### **WMNST 8—Gender Matters**

Feminism is one approach to addressing systematic oppressions of both women and men. This course examines various feminist philosophical approaches to issues such as the construction of gender, sex, and sexuality, the nature of gender injustice, and the intersectionality of oppressions. It also addresses contemporary issues, including sexual harassment and assault, abortion, explicit and implicit bias, and discrimination and exclusion.

## **Purdue University**

### **ANTH 48200—Sexual Diversity In Global Perspectives**

This course focuses on anthropological and interdisciplinary research in the study of sexuality with particular attention to lesbian, gay, bisexual and transgender identities. It explores historical, theoretical and ethnographic work on sexualities and genders in the US and globally.

### **ENGL 33000—Games And Diversity**

This course looks critically at diversity in games, game development, and in the larger mainstream games community. Students will analyze and play games that related to women, minorities, members of the LGBTQ community, and/or those who lack access because of disability.

### **OLS 45400—Gender And Diversity In Management**

The work force of the future will represent multiple differences including gender, race, culture, ethnicity, physical abilities, and age. Following this broad-based perspective of diversity, this course will focus on using knowledge of diversity to develop the leadership potential of individuals in organizations.

## **Rutgers University**

### **01:988:445—Feminist Advocacy for Women’s Rights Through the United Nations**

Bridges feminist theory and praxis through readings, discussions, and concrete experiences at the United Nations Commission on the Status of Women (CSW). Explores four broad themes: global strategies for sustainable development; human rights and macroeconomics policies; the contributions and insights of feminist perspectives on women’s economic rights and development; and the possibilities and liabilities of the United Nations as a venue for feminist advocacy.

### **01:512:111—Race, Place, and Space in American History**

Explores the interplay of social, historical, and spatial forces in configuring American racial formations and identities—white, black, Indian, and Asian—from the colonial period to the present. Situates race in geographical context and assesses how modern America has been influenced by the historical development of racialized spaces and places.

### **01:070:222—Sexuality and Eroticism in Global Perspective**

Exploration of sexual diversity, meanings, and cultures in a variety of ethnographic contexts and impact of global processes on them; sexuality as key dimension of difference in the United States and diverse societies around the world.

### **01:790:367—Islam and Democracy in the Middle East**

The evolving relationship of Islamist political parties and movements to democracy in the Middle East. Cases drawn from regions of the Middle East such as Turkey, Arab countries, and Iran among others.

### **01:790:377—Marx and Marxist Through from 1865**

Development of Marxist thought from Hegel to the 20th century. Alienation, class consciousness and class struggle, universal human emancipation, the labor theory of value, historical materialism, and the dialectic.

## **University of Wisconsin**

### **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 same time, 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.

### **GEN&WS 425—Crime, Gender and Justice**

Focuses on the intersection between gender, crime and justice from a cross-cultural perspective. The gendered nature of the criminal justice system, female experiences of crime, prosecution, and incarceration as well as the extent to which women are victims, offenders, and participants in the criminal justice system will be explored. Special emphasis will be placed on the theoretical implications of offending behavior and the intersection of gender with sexuality, race, ethnicity and class. The goal of this course is to provide a foundation for critically assessing the often controversial issues surrounding race, gender, crime and criminal justice in society.

### **GEN&WS 536—Queering Sexuality Education**

Situates sexual health education in historical and contemporary context by tracing its discursive production and envisioning a queering of both content and practice. An examination of what might it mean to queer sex education and what would a queer sex education look like. Utilizing theoretical interventions from critical education studies, queer theory, and trans/gender studies, this course.

### **AFRICAN 233—Global HipHop and Social Justice**

Can HipHop culture help produce a more just world? If so, what theory and praxis best advance this aim? These are the questions that drive this conceptual course. Our critical investigation of the relationship between HipHop and social justice considers the culture from its U.S. Black Power era underpinnings to its disparate contemporary "glocal" manifestations. We begin by asking what is "HipHop," what is "social justice," and what is their relationship, and proceed to consider how HipHop can be an effective force for social justice and what obstacles mitigate against this potential. These discussions will develop familiarity with important concepts in Black studies and social theory such as race and colonialism, imperialism and hegemony, structure and agency, identity and strategic essentialism. Weekly readings will typically pair writings specifically on HipHop with theory from across the

humanities and social sciences including philosophy, sociology, cultural studies, and political economy. We will endeavor to consider the race/class/gender dimensions of our weekly topics. Students will acquire a broader familiarity with HipHop activism, and develop new conceptual tools and critical thinking skills.

## **TOP LIBERAL ARTS COLLEGES**

### **Williams College**

#### **AFR 331 – Senior Seminar: The Drag of Black Masculinity**

In this seminar, we will study the evolution of black masculinities through cultural, social, and political movements from the 19th century to the present. This course engages Black feminist thought, Black masculinities studies, queer theory, and performance studies. We will examine the relationship and constitutive nature of masculinity and femininity. How is blackness always already gendered? How is gender already racialized? What are the effects of these gendering and racializing practices on Black bodies, spaces, and places? We will trouble the relationship between manhood and masculinity by examining the ways in which masculinity can move across various kinds of bodies. By examining representation and presentations of Black masculinities, we will pursue questions such as: How has dominant society attempted to define Black masculinity? In what ways have Black people undermined these narratives and redefined themselves? How do racial stereotypes about Black men's sexuality inform representations of Black masculinities? Can we/should we be moving beyond heteropatriarchy and gender binaries? What is the future of Black Gender? By reading critical and creative texts, viewing films and engaging other kinds of media, students will hone their critical theorization skills.

#### **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.

#### **AMST 219 – Understanding Social Class**

Politicians and pundits often bill the United States as a classless society, owing to its lack of a feudal past. Since the 1950s, most Americans-including many whom sociologists would deem wealthy or poor-have come to describe themselves as “middle class.” But this may be changing. Bernie Sanders' strident calls to reign in Wall Street greed remain enormously popular. And since the election of President Trump, journalists have rediscovered a group they call “the white working-class” while books such as *Hillbilly Elegy* and *White Trash* have moved to the top of the best seller lists. So, what is class and how does it shape our lives today? This course is designed to introduce students to the study of social class is an interdisciplinary

fashion. We will use memoir and works of fiction to better grasp the life experiences and worldview of people on different rungs of the economic ladder. Then we will delve into the ways that major theorists, such as Karl Marx, Max Weber, and Pierre Bourdieu have defined social class in terms of work life, social standing in a community, and bundles of “tastes” or consumption preferences. We will turn to historians to make sense of the patters by which class inequality developed in tandem with racial oppression in the United States, and to the competing arguments of sociologists attempting to explain the growing wealth gap. Finally, we will look to activists and social workers to see how individuals and groups work to bridge the class divide in attempts to mitigate poverty and challenge inequalities. Throughout, participants will be encouraged to use assigned materials as prompts to think critically about how class shapes their own lives.

### **AMST 226—Gender and the Dancing Body**

This course posits that the dancing body is a particularly rich site for examining the history of gender and sexuality in America and beyond. The aim of the course is to explore ideas related to gender and sexuality as prescribed by dominant cultural, social, and religious institutions, and how dance has been used to challenge those normative values. We will examine a wide range of dance genres, from stage performance to popular forms to dance on television, with particular attention to the intersections of race and class with gender. This is primarily a discussion-based seminar course but will also include attendance at live performances, film screenings, and discussions with guest artists. No previous dance experience required.

### **AMST 283—Black Queer Looks: Race, Gender and Sexuality in Contemporary African-American Film**

In this course we will foreground questions around visibility and memory. We will explore representations of Black queer bodies in experimental, documentary and narrative film. This course will engage foundational texts from Black Queer Studies. We will pair texts with film in order to examine the various relationships between art and scholarship. You will also be asked to think about yourself as a filmmaker. We will screen films such as *Looking for Langston* (Isaac Julien, 1989), *The Watermelon Woman* (Cheryl Dunye, 1996), *U People* (Olive Demetrius and Hanifah Walidah, 2009), *Tongues United* (Marlon Riggs, 1989), and *Litany for Survival* (Ada Gay Griffin and Michelle Parkerson, 1995). Throughout the course we will evaluate the different ways filmmakers represent Black queerness on screen. The goal is to think about the possibilities and limitations of representation and visibility. Each of you will be asked to facilitate a class discussion. You also will be required to do weekly critical response papers. In lieu of a final paper you will create a detailed proposal for a short film that “represents” some segment of Black queer living.

### **AMST 313—Gender, Race, and the Power of Personal Aesthetics**

This course focuses on the politics of personal style among women of color in an era of viral video clips, the 24-hour news cycle, and e-commerce sites dedicated to the dermatological concerns of “minority” females. With a comparative transnational emphasis on the ways in which gender, sexuality, ethno-racial identity, and class inform standards of beauty, we will examine a variety of materials including commercial websites, histories, personal narratives, ethnographies, sociological case studies, and feminist theory. Departing from the assumption that personal aesthetics are intimately tied to issues of power and privilege, we will engage the following questions: What are the everyday functions of personal style among women of color? Is it feasible to assert that an easily identifiable “African American,” “Latina,” “Arab American” or “Asian American” female aesthetic exists? What role do transnational media play in the development and circulation of popular aesthetic forms? How might the belief in personal style as activist strategy challenge traditional understandings of feminist political activity?

### **ANTH 256—Buddhism, Sex, & Gender: #MeToo Then and Now**

This course considers the feminist voices that have been a part and parcel of Buddhist practices, texts, and institutions for most of its 2500-year history. We will conduct a historical genealogy of Buddhist voices that illustrate the fluid and disruptive role of sex, gender, caste, and class in relation to individual behavior and social relations. How did the Buddha's inner revolution produce a set of practices that both reject and reinforce existing binaries and social hierarchies of sex and gender, and with what effects? We will trace a feminist voice that decries harassment, assault, and systemic sexism within Buddhist communities from the first female disciples (Theri) of the Buddha to the current #MeToo era of embattled toxic masculinity. Along the way, we explore a literary canon that contains misogyny and 'she devils' alongside a rich tapestry of female divinities, transgender fluidity, and female liberation. We pursue an intersectional analysis of Buddhist traditions and texts by considering the multiple forms of social hierarchy—gender, sexuality, race, and class—that Buddhism has attempted to transcend. We begin by considering three women in the Buddha's life—his mother (Maya), his stepmother/aunt (Gotami), and his wife (Yashodhara)—as well as the tales of the first enlightened Buddhist women whose topics include prostitution, patriarchy, sexism, and pathetic husbands, as well as their own decaying bodies and beauty. Our next theme is the myriad ways that gender is both produced and deconstructed in Buddhist discourses on enlightenment and the human body. Our final theme considers a range of monastic memoirs, including a Buddhist black nun who left Harvard to take ordination in Thailand, and a Dutchman who studied Zen in Japan. We close by examining the current debates in the U.S. and Asia that seek to combat systemic racism, sexism, and casteism in Buddhist traditions.

### **ARTH 348—Women, Men and Other Animals**

In this seminar, we will together learn to be “animal critics.” We will explore the ways in which human groups and interests, particularly in the United States, have both attached and divorced themselves from other animals, considering such axes as gender, race, ability, and sexuality as key definitional foils for human engagements with animality. What are the “uses” of “animals” for “us,” and precisely who is this “us”? How and when are some willing to see themselves as animal—indeed, under what political conditions do they embrace it? What is the history of unique, often asymmetric, interdependencies between human animals and nonhuman animals? How do the actual lives of humans and non-human animals merge and clash with the rhetorics and visualities of human animality? We will examine both “everyday” animality and the forms of animality that stand out only today in retrospect, in their exceptionality, or upon reflecting on structures of privilege. We will build a critical animal studies vocabulary from a range of readings in science, philosophy, art, feminism, indigenous studies, critical race, geography, fiction, film, rhetoric, history, activist movements, disability studies, postcolonial studies, and examine both visual and narrative cultural production.

### **ENVI 103—Global Warming and Environmental Change**

Earth is the warmest it has been for at least five centuries, and the surface of our planet is responding. From extreme floods and drought to landslides and soil erosion, the natural processes that shape the Earth's surface are tied to temperature and precipitation, and as those change, the landscape reacts. People are beginning to feel the impacts, but in different ways depending on where we call home. Our ability to cope with the changes also depends on where we are, with low-income nations the least able to implement costly adaptive strategies. In this course, we will take a tour of the planet, investigating how climate change is altering landscapes and the natural processes that support them. Ultimately, we will develop an understanding of the consequences of climate change that connects physical processes with the geography of place. Specific topics include foundations of the Earth system, plate tectonics and the construction of landscapes, Earth materials, rivers and flooding, hillslope processes, coastal processes, and climate impacts on natural resources such as freshwater and soil. Labs will use local field sites and analytical exercises to evaluate recent cases that reflect an interaction of the landscape and climate.



## **Amherst College**

### **BLST 377 – Bad Black Women**

History has long valorized passive, obedient, and long-suffering African American women alongside assertive male protagonists and savants. This course provides an alternative narrative to this representation by exploring the ways in which African American female characters, writers, and artists have challenged ideals of stoicism and submission. Using an interdisciplinary focus, we will critically examine transgression across time and space in diverse twentieth- and early twenty-first century literary, sonic, and visual texts. Expectations include three writing projects, a group presentation, and various in-class assignments.

### **POSC 407 – Contemporary Debates: Gender and Right-Wing Populism**

The current iteration of this seminar will explore the consequences of neoliberalism, cultural conservatism, Islamophobia, and anti-immigrant sentiments for women of different social and economic strata as well as women's divergent political responses. Why have some women become prominent right wing leaders and activists while others have allied with leftist, anti-racist, and other progressive forces to fight for the rights of women and other marginalized groups? How have transnational forces influenced both forms of women's activism? To what extent are there cross-national similarities in the impact of the far right surge on women, gender and sexuality? The seminar will draw on examples from many different regions of the world, with particular attention to India and the U.S. There will be a final research paper for this course.

### **SWAG 160 – Sexualities in International Relations**

From abortion to gay rights, sexuality is deeply entangled in world politics. As LGBT rights become human rights principles, they not only enter the rights structure of the European Union and the United Nations but are also considered a barometer of political modernity. If some Latin American nations have depicted their recognition of gay rights a symbolic of their progressive character, certain North African nations have depicted their repression of homosexuality symbolic of their opposition to western imperialism. The results of sexual politics are often contradictory, with some countries enabling same same-sex marriage but criminalizing abortion and others cutting aid in the name of human rights. This course explores the influence of sexual politics on international relations. We analyze how women and gay rights take shape in the international system, from the UN to security agendas, and evaluate how sexuality shapes the modus operandi of contemporary politics.

### **SWAG 215 – (Self) Representations of Trans Identities**

It is said that we have reached a “transgender tipping” point regarding trans representation in the media over the last ten years, as trans people in the United States and around the world have become increasingly visible to a public audience. This course challenges the idea that trans people are a “new” twenty-first century phenomenon and introduces students to examples of gender non-conformity and transgender identities across time and cultures. The first half of the course examines representations of trans people within sexology, psychology, the medical archive, and the mainstream media, while the second half examines autobiographical accounts written by trans people themselves. We will read memoirs and comics, watch films, and listen to podcasts produced for, by, and about trans people. Assignments will include an analytical essay, creative responses to class texts, and a group project.

### **SWAG 236 – Queer Migrant Imaginaries**

This class explores the political economy of the largely queer and feminized labor that animates capitalism's global reach. Through close readings of literary and audiovisual texts, we will chart how the migrant laboring body has been produced since the nineteenth century using

recurring tropes of queerness, pathology, and dependency. Some of the artists we will discuss include writers Carlos Bulosan, Monique Truong, Gloria Anzaldúa, and documentary film directors Tomer Heymann (*Paper Dolls*, 2006), and Antonio Santini and Dan Sickles (*Mala Mala*, 2014). Conducted in English.

### **SWAG 351 – From Birth to Death: LGBTQ Life Trajectories**

Thinking through questions about age, identity formation, reproduction, and family structures, this course explores gender and sexuality across the life-span, from conception to end of life. Some of these questions include: What is a queer child? When and how do people discover their sexuality and gender identity? What does a polyamorous family look like? Can trans women breast-feed their children? What are the distinctive features of aging and mourning in many LGBTQ communities? Throughout the course we will challenge heteronormative ideas about what it means to live a good life and the class will explore how some LGBTQ folks have created new ways of being and living. Interdisciplinary in nature, this course assigns scholarship from a variety of fields including psychology, biology, literature, queer theory, feminist theory, anthropology, and history. Students should expect to read a variety of theoretical texts, along with poetry, comics, photo-essays and memoirs.

## **Swarthmore College**

### **ENGL 050M – Queering the History of Emotions**

How do we find and tell stories about the LGBTQ past? In periods before queer communities organized under the banner of civil rights, what did queer experience look or feel like? This course provides an introduction to queer and transgender history by combining primary texts with major works in queer theory. To explore issues of experience and identification simultaneously, we'll also discuss two fields known as the "history of emotions" and "affect theory." Primary texts will revolve around figures who have become important to our understanding of the LGBTQ past, including Deborah Sampson/Robert Shirliff, who lived and fought as a man during the American Revolution; the Ojibwe warrior Ozaawindib, who identified as ayekwe, meaning "one who becomes a woman"; poets Walt Whitman and Emily Dickinson; the African American sculptor Edmonia Lewis; novelists Oscar Wilde and Willa Cather; and the early gay activists John Addington Symonds and Edward Carpenter, among others. We'll also read major scholars in the history of gender and sexuality, including Michael Foucault, Eve Sedgwick, E. Patrick Johnson, Leela Gandhi, and Susan Stryker.

### **ENVS 043 – Race, Gender, Class and Environment**

This course explores how ideologies and structures of race, gender, sexuality, and class are embedded in and help shape our perceptions of and actions in the "environment." Drawing on key social and cultural theories of environmental studies from anthropology, sociology, feminist analysis, and science and technology studies, we will examine some of the ways that difference in culture, power, and knowledge construct the conceptual frameworks and social policies undertaken in relation to the environment. The course draws on contemporary scholarship and social movement activism (including memoir and autobiography) from diverse national and international contexts. Topics addressed include, for example, ideas/theories of "nature," toxic exposure and public health, environmental perception and social difference, poverty and natural resource depletion, justice and sustainability, Indigenous environmentalisms, eco-imperialism, and disparate impacts of global climate change. The course offers students opportunities for community-based learning working in partnership with local organizations.

### **FMST 046 – Queer Media**

The history of avant-garde and experimental media has been intertwined with that of gender non-conformity and sexual dissidence, and even the most mainstream media forms have been queered by subcultural reception. Challenging Hollywood's heterosexual presumption and

mass media appropriations of LGBT culture, we will examine LGBT aesthetic strategies and modes of address in contexts such as the American and European avant-garde, AIDS activism, and transnational and Diaspora film through the lens of queer theory.

### **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.

### **RELG 033—Queering the Bible**

This course surveys the 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 the long held assumptions about the Bible—and religion—says about gender and sexuality.

## **Wellesley College**

### **AMST 281—Rainbow Republic: American Queer Culture from Walt Whitman to Lady Gaga**

Transgender rights, gay marriage, and Hollywood and sports figures' media advocacy are only the latest manifestations of the rich queer history of the United States. This course will explore American LGBTQ history and culture from the late nineteenth century to the present, with an emphasis on consequential developments in society, politics, and consciousness since Stonewall in 1969. The course will introduce some elements of gender and queer theory; it will address historical and present-day constructions of sexuality through selected historical readings but primarily through the vibrant cultural forms produced by queer artists and communities. The course will survey significant queer literature, art, film, and popular culture, with an emphasis on the inventive new forms of recent decades. It will also emphasize the rich diversity of queer culture especially through the intersectionality of gender and sexuality with class, ethnicity and race.

### **AMST 327—New Directions in Black and Latina Feminisms: Beyoncé, J-Lo, and Other Divas**

This courses uses Black and Latina feminist theories to critically examine the performances, personas, and representations of Beyoncé Knowles and Jennifer López. We will begin with an overview of classic Black and Latina feminist theory texts by authors such as Audre Lorde, bell hooks, Gloria Anzaldúa, and Cherríe Moraga. We will then read more contemporary Black and Latina feminist academic and popular works that expand, challenge, and complicate these theories. Throughout the course, we will put these texts in conversation with Beyoncé and Jennifer López, as well as other Black and Latina artists. In addition to the intersections of race, gender, and sexuality, topics include performance, fashion and beauty, colorist, motherhood, sex and pleasure, and the politics of representation.

### **PEAC 2015—Gender, War and Peacebuilding**

In this course we explore the gendered dimensions of war and peace, including how gender as a symbolic construct configures how we makes sense of war making and peacebuilding; how differently gendered people experience war and peace; and how peace and war are co-constitutive with gender relations. We pay particular attention to the “continuum of violence”, from the “private” to the “public” sphere, from militarization of everyday living to overt violent conflict. We address issues such as the political economy of war, sexualized violence, the

militarization of gendered bodies, and gendered political activism. Finally, we reflect on the implications of gendered wars for the building of peace, looking at the gendered aspects of “post-conflict” peacebuilding and gendered forms of resistance to political violence.

### **SOC 205—Modern Families and Social Inequalities**

Feminist scholarship demonstrates that family life is embedded in race, class, gender, sexuality, and other social structures that shape our understanding and experience of the social world. In 2015 same-sex marriage became a U.S. federal law; but at the same time fewer people are marrying, more are living together, and there is a growing number of people who live alone. Further, government involvement and social policies are not distributed equally. Issues to be covered include: welfare to work programs (teen moms and baby daddies), work/family crises of those who are “getting by” and those at the top who argue for family “rights”, the gap in cultural capital between working class or immigrant children and those in the upper classes, the rise in donor conceived families and surrogates to create same-sex or single-parent families and the ethical meaning of “borrowing body parts” and finally why people are forgoing families and living alone.

### **SOC 251—Racial Regimes in the United States and Beyond**

How can we understand the mechanisms and effects of racial domination in our society? In this class, we develop a sociological understanding of race through historical study of four racial regimes in the United States: slavery, empire, segregation, and the carceral state. We relate the U.S. experience to racial regimes in other parts of the world, including British colonialism, the Jewish ghetto in Renaissance Venice, and apartheid and post-apartheid states in South Africa, among other contexts. Thus, we develop a comparative, global understanding of race and power. We conclude with a hands-on group media project engaging a relevant contemporary issue.

### **WGST 217—Growing Up in a Gendered World**

This course focuses on childhood and the teen years in the United States. How is gender socially constructed in childhood and adolescence? What are the experiences of children and teens in families, schools, and peer groups that contribute to that process? What is the relationship between pop culture and the gendered lives of children and teens? How does gendering vary by race/ethnicity and social class? We will explore the core issues in the field, including the importance of including the voices of children and teens, the ways in which gender is constructed in social interactions, and the intersections of gender, sexuality and peer status.

### **WGST 221—Gender, Race, and the Carceral State**

What is the carceral state? What do girls, women, and transgender individuals’ experiences of policing and punishment in 21st century America reveal about its shifting dimensions? Despite public concerns about mass incarceration in the United States and calls for criminal justice reform, mainstream commentators rarely account for the gendered, racialized, and class dimensions of punishment, nor address the growing ranks of girls, women, poor and gender nonconforming individuals that experience carceral control and oversight. Interdisciplinary in scope, this course critically examines how race, gender, sexuality and class intersect and shape people’s experience with systems of punishment and control. It further explores the economic, social, and political factors that have influenced the development of the contemporary American carceral state and scholarly, activist, and artistic responses to it.

### **WGST 223—Gendering the Bronze Screen: Representations of Chicanas/Latinas in Film**

The history of Chican@s and Latin@s on the big screen is a long and complicated one. To understand the changes that have occurred in the representation of Chican@s/Latin@s, this course proposes an analysis of films that traces various stereotypes to examine how those

images have been perpetuated, altered, and ultimately resisted. From the Anglicizing of names to the erasure of racial backgrounds, the ways in which Chican@s and Latin@s are represented has been contingent on ideologies of race, gender, class, and sexuality. We will be examining how films have typecast Chicanas/Latinas as criminals or as “exotic” based on their status as women of color, and how Chicano/Latino filmmakers continue the practice of casting Chicanas/Latinas solely as supporting characters to male protagonists.

### **WGST 314— Transnational Feminisms**

This seminar is structured as a critical engagement of transnational feminism(s) in a global context. In this course, we will explore how neoliberal globalization, human rights discourses and an intersecting array of complexes — including those of a humanitarian, non-profit, and prison industrial variety - dually shape and constrain agitations for justice across national, political, and technological borders and boundaries. We will further track how and in what ways ideas about different feminism(s), Women’s LGBTQ, transgender and human rights, and paradigms of justice travel across borders, shape systems of response, and promote and/or ameliorate the vulnerability and life opportunities of particular bodies located within particular geopolitical contexts.

### **ENGR 305— Intersections of Technology, Social Justice, and Conflict**

This course explores the intersections between social justice, conflict, and engineering using an interdisciplinary, hands-on, case study approach. We will explore four technologies (drones, cell phones, cookstoves and water pumps), exploring in each case both the embodied engineering concepts and the ethical and political implications of using the technology. The case studies will inform our discussions of the following big ideas: technology is directly linked to social justice and can have both highly beneficial and highly problematic results for the development and transformation of conflicts; understanding technology at a deeper level is critical to understanding the justice impact on communities and people; media communication about technology and technological innovations’ benefits can be hyperbolic and requires a critical lens.

## **Bowdoin College**

### **AFRS 2228— Protest Music**

Focuses on the ways black people have experienced twentieth-century events. Examines social, economic, and political catalysts for processes of protest music production across genres including gospel, blues, folk, soul, funk, rock, reggae, and rap. Analysis of musical and extra-musical elements includes style, form, production, lyrics, intent, reception, commodification, mass-media, and the Internet. Explores ways in which people experience, identify, and propose solutions to poverty, segregations, oppressive working conditions, incarceration, sexual exploitation, violence, and war.

### **AFRS 3020— Black Heat, Black Cool: Theorizing Blackness**

Interdisciplinary examination of ideas and expressions of blackness by Black people in the United States from the nineteenth century to present. Shifts focus from “what” is blackness to “where” and “when” is blackness. Students analyze the fluidity of blackness and the implications for the production of ideologies, discourses, and identities of Black people. Materials for analysis may include primary and secondary written texts, film, video, and audio by James Baldwin, Beyoncé, Julie Dash, Martin Luther King, Jr., Saidiya Hartman, Nina Simone Hortense Spillers, and Ida B. Wells.

### **GSWS 2242— Radicals, Feminists, Poets, Monsters, circa 1800**

Examines the rise of and reactions to radical literature in the wake of the French Revolution. Focuses on such topics as extravagant lyricism, anarchism, non-violent revolution, and the

critique of marriage, family, male privilege, and patriarchal religious belief, as well as the defense of tradition and the depiction of revolution as monstrosity. Discusses radical rewritings of classical myth, the uses of fiction for political critique, and the intersections between sharp historical change and the emergence of the Gothic. Authors may include Burke, Blake, Wollstonecraft, Godwin, Percy Shelley, and Mary Shelley.

### **GSWS 2505—Geographies of the Sexiness: Dance and Politics of (Dis)Respectability Across the Americas**

Dance—an art form whose medium is the body—and ethnography—the study of people and their cultures—are great tools for addressing some of the ways different dancing bodies have been historically policed for “dancing sex(y).” Other tools, such as critical dance and black theories, in addition to queer and feminist approaches, will also be utilized to comprehend the uneven ways these bodies are further racialized, sexualized, and gendered within the Americas. In particular, students will learn about various dances (such as the Brazilian samba to the Cuban rumba, Jamaican Dancehall, and the Trinidadian wine) through readings, lectures, and actual in- studio dancing. Ultimately, the intention here is to understand dancing is both a meaning-making activity and a way of understanding the world. In turn, it is an important lens for critically thinking, talking, researching, and writing about politics of identity (especially regarding nationality, gender, race, and sexuality).

## **Carleton College**

### **AFST 112—Black Revolution on Campus**

This course explores the activist roots of Africana Studies. In the late 1960s and early 1970s, students organized hundreds of protests that sparked unrest, retaliation, negotiation, and reform that fundamentally reshaped college campuses across the United States. Black students, along with their “Third World” and progressive white allies, demanded that academe serve their communities and provide a “more relevant education.” The course will consider the influence of various movements, including Black Power, anti-war, second wave feminism, and decolonization, on the creation of interdisciplinary fields including Black Studies, Ethnic Studies, and Women and Gender Studies.

### **POSC 212—Environmental Justice**

The environmental justice movement seeks greater participation by marginalized communities in environmental policy, and equity in the distribution of environmental harms and benefits. This course will examine the meaning of “environmental justice,” the history of the movement, the empirical foundation for the movement’s claims, and specific policy questions. Our focus is the United States, but students will have the opportunity to research environmental justice in other countries.

### **POSC 275—Black Radical Political Thought**

This course examines the history of Black radical political thought in the United States between 1919 and 1969. It also explores internationalist and diasporic linkages that shaped, and were shaped by, the U.S. context. “Black Radicalism” refers to the forms of politics and thought that have challenged, nationally and globally, economic exploitation, social inequality, political marginalization, and private and state-sanctioned antiblackness. The political ideologies and practices we will consider include: Black nationalism, pan-Africanism, socialism and communism, and Black feminisms. The course will also pay special attention to the sociohistorical and political economic contexts that give rise to different forms of Black radicalism.

### **HIST 225—James Baldwin and Black Lives Matter**

This course offers an understanding of American racial history and culture at the intersection of James Baldwin's ideas during the Civil Rights Movement about himself, the "Negro problem," American myth, human dignity, and love and the current state of local activism and campaigns under the slogan Black Lives Matter. Final papers may explore social identities beyond race.

## **Middlebury College**

### **AMST 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 discourse 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 feminist is anti-racist and anti-capitalist than to say "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).

### **AMST 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 anti-feminist 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, agist, and class privilege.

### **ECON 0405—Economics of Discrimination**

In this seminar we will explore the economics of discrimination from both theoretical and empirical perspectives. After reviewing the main theoretical frameworks, we will discuss recent empirical studies on issues of discrimination associated with race, ethnicity, gender, or nationality, focusing on applications in the labor market. We will then investigate to what extent inter-group contact of policies such as quotas or affirmative action can address discrimination. Students will explore a specific topic of interest (e.g., police violence, sexual orientation, sport, education, etc.) in more detail and develop a research proposal.

### **GSFS 0211—Trickery, Bodies, and 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 of the white, heteronormative Greco-Roman tradition.

### **GSFS 0303—Outlaw Women**

In this course we will read and discuss literary texts that feature women who defy social norms: daring survivors, scholars, “whores,” queers, artists, servants, revolutionaries. Texts include Powell’s *The Pagoda*, Duras’s *The Lover*, Lorde’s *Zami*, and Nafisi’s *Reading Lolita in Tehran*. The course will take postcolonial and global approaches to desire and difference and to narratives of resistance, rescue and freedom. We will discuss rhetorical practices, such as *écriture féminine*, and readerships, such as women’s book groups, in national and global contexts. Students will develop their critical imaginations through discussion, contemplation, research, and analytical and creative writing.

### **SOAN 0313—White People**

White people are too often invisible when it comes to having a race. In this course we will examine the formation of whiteness as an always present if often ignored, racial category, that came ashore with the Pilgrims. We will explore how whiteness became a foundational category for citizenship after the Civil War, when the Color Line was drawn through legal, cultural, and spatial practices. Finally, we will look at the formation of whiteness as a site of privilege, aggrieved entitlement, and even a category of “trash” in the more recent past. We will also situate whiteness, like all racial categories, as entangled with class, gender, sexuality, and nationality.

### **HARC 0338—Gender and the Making of Space**

In this course we will investigate the complex relationship between gender and architecture, examining how the design of the built environment (buildings, urban spaces, etc.) can reinforce or undermine ideas about the respective roles of women and men in society, from the creation of masculine and feminine spaces to the gendered nature of the architectural profession. By looking at both visual evidence and textual sources we will also uncover how the social contribution of gender roles and gendered spaces are, and continue to be, inflected by race, class, and sexuality.

## **Pomona College**

### **AFRI144A—Black Women Feminism(s) and Social Change**

Introduction to the theoretical and practical contributions of African American feminists who maintain that issues of race, gender, sexuality and social class are central, rather than peripheral, to any history analysis, assessment or strategy for bringing about change in the United States.

### **ANTH140—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. This 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.



### **ARHI186W—Whiteness: Race, Sex and Representation**

Interrogation of linguistics, conceptual and practical solipsisms that contribute to the construction and normalization of “Whiteness” in aesthetics, visual culture and cultural criticism. Questions dialects of “Blackness” and “Whiteness” that dominate Western intellectual thought and popular culture, thereby informing notions and visual representations of race, gender, sexuality, class and nationality.

### **GWS142—Queering Childhood**

This interdisciplinary course examines the figure of the Child and how this figuration is used by politics, law, and medicine to justify continued cultural investment in reproductive heteronormativity and productive ablebodiedness. In doing so, we examine the queer and crip children and childhoods against which the figure of the Child is articulated. This course draws on work in gender studies, childhood studies, disability studies, queer theory, including Julian Gill-Peterson, Alison Kafer, Lee Edelman, and Katherine Boyd Stockton.

### **RLST 184—Queer Theory and the Bible**

This course will look at how the Bible can be read productively through queer theory. We will examine biblical passages that are central to prohibitions on homosexuality and the larger discourses of heteronormativity (constructed around gender, sexuality, class, national identity, state formations, kinship, children, etc.) in which homophobic readings of the Bible emerge. We will also look at the ways in which these discourses and the identities they shore up can be “queered,” as well as at biblical texts that can be read as queer friendly. This process of queering will allow and require us to approach the biblical text in new ways.

### **RLST187—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.

## **Claremont McKenna College**

### **GOVT113—Inequality, Politics, and Public Policy: Class, Race, and Gender**

This course examines the basic dimensions of inequality and the history of changes in the distribution of wealth, power, and patterns of ethnic and gender relations, primarily in the United States but with particular reference to how emerging global markets may be changing inequality patterns in the U.S. Rates of social mobility (who moves up, down, sideways?) are examined. The course deals with current and emerging political and policy issues arising from such developments as Proposition 187: the changing occupational structure and shifting career opportunities, changing policies on discrimination, affirmative action and work force diversity, generational divides, changes in crime and criminal justice, political and perceptual “gender gaps,” welfare issues and the “tax wars” (who pays, who receives?).

### **GOVT136—The Politics of Radical Movements in America**

Radical politics from 1620-2016, including the separatist radicals, the revolution, American Utopianism, abolition, suffrage and feminism, labor radicalism, anarchism, socialism, and communism, “New Negro” and black power, and queer liberation.

### **GOVT168—Black Intellectuals: Debating Race in the Age of Obama**

In post-civil rights America racial inequality remains an enduring problem and source of controversy. This class explores that problem and controversy through the writings of the nation's most influential black intellectuals. They include liberals, conservatives, and many iconoclasts who are not easily placed on any political spectrum. As these differences suggest, disagreements among our nation's most prominent African American intellectuals run deep. They disagree, for example, over such fundamental questions as the significance of racism in modern America and the best means of achieving racial equality. Their varied perspectives have enriched and shaped our national conversation about race, and they continue to help all of us think more deeply about racial inequality-America's most enduring social and political problem.

### **HIST 144—Reagan's America: The Politics and Culture of the 1980s**

Some see the 1980s as "Morning in America" while others view it as a "New Gilded Age." This course aims to make sense of this polarized reaction by examining a wide range of issues and events. We will pay particular attention to the relationships between politics and popular culture and between foreign and domestic affairs, and the effect of policies and politics on everyday life. In doing so, we will situate the decade within its broader historical context and assess whether the United States today still lives under the shadow of the 1980s.

## **Davidson College**

### **AFR 251—Thugs, Jezebels, & Contemporary Politics**

In the months prior to the 2016 presidential election, race relations in the United States were propelled into the American public consciousness with great force, although race has continually exerted an omnipresent influence on contemporary politics. Beginning with Clarence Thomas's 1991 Supreme Court confirmation hearings, this course will survey how discourse on black femininity, masculinity, sexuality, and class has impacted American politics from 1991 to the present. Topics for consideration include welfare reform, reproductive justice, mass incarceration, backlash to Barack Obama's presidency, and white nationalist support for Donald Trump. Readings will also consider how black activists, lawyers, journalists, and politicians have responded to and resisted racism and sexism in contemporary politics.

### **ENV 284—Latinx & the Environment**

In this course, students will examine a broad range of Latinx environmental experiences across time and place in the United States. Taking the environment as a key category of analysis, students will explore the ways that the natural and built environments shape, and are shaped by, Latinx culture. Looking to important rural, urban, suburban, and wilderness sites across the United States, students will construct a nuanced "picture" of how Latinx environments have changed over time. With our methodology placed squarely in historical and visual analysis, we will frequently engage interdisciplinary approaches to enhance our understanding of key issues to include: labor, migration, public health, community and neighborhood building, transportation networks, natural resource development, education, and tourism. Students will be exposed to a wide range of human expressions of place, such as art, literature, and activism, to gain a better understanding of how Latinxs have represented their environmental experiences.

### **ANT 238—Global Masculinities**

An introduction to the interdisciplinary field of Men's Studies based on texts from anthropology, sociology, and film and cultural studies. This course will spotlight the diversity of men's lives across the globe, by focusing on various masculinities, including "nerds," "jocks," "gay men," "drag queens," "butch lesbians," "trans-men," and "soldiers." In so doing, it will highlight how

masculinity intersects with race, class, age, language, sexuality, religion, and nationality to create various models of hegemonic and subordinate masculinities that co-exist and compete with one another within a global capitalist system of homosocial bonding and rivalry.

### **ANT 239—Love, Sex and Globalization**

How do people experience globalization in their intimate lives? Too often, people understand it simply in terms of the corporate domination of the world by US elites and multinational companies. Missing have been complex accounts of how political-economic and technological transformation shape-and are shaped by-love, sex, and intimacy. Using the interdisciplinary lens of anthropology, cultural studies, sociology, international relations, literature, and film and media studies, this course will seek to unravel the binaries of global/local, economic/intimate, and proximate/distance by which we understand globalization. Among the topics of discussion will be gay marriage, mail-order brides, transnational adoption, international sex work, militarism, and social media.

### **LAS 394—Latinx Sexual Dissidence and Guerrilla Translation**

Despite local differences and sociocultural contexts, there are also remarkable convergences in subcultural minority activisms focused on liberation from intersecting oppressions related to sexuality, race, gender, ability, citizenship status, and class in North and South America. In this upper-level bilingual seminar, students will translate guerilla-style-functionality and in a non-literary fashion-texts by activists and cultural producers focused on intersectional sexual dissidence. Working in teams, students will have the opportunity to consult with some of their target texts' authors, and the course's final product will be an online archive of English and Spanish translations of texts related to intersectional, feminist, and queer Latinx American activisms and cultural productions. First, students will study the rhetorics and aesthetic strategies of feminist and queer activist collectives focused on social issues such as immigration, transgender rights, anti-racism, economic equality, anti-speciesism, body positivity, and prison abolition with a pro-pleasure, leftist perspective. Second, students in the course and I will elaborate a list of the principles and goals informing our functional, guerrilla translations. In the third unit, students will work exclusively on the translation projects they have been developing throughout the semester. They will have the opportunities to interview at least one of the authors whose work they are translating. Collectives, authors, and artists from Argentina, Brazil, Chile, Mexico, and the U.S. that we will study include: Colectivo Lemebel; Colectivo Universitario de la Disidencia Sexual (CUDS); TransLatina Coalition; Biblioteca Fragmentada; Lino Arruda; Constanza Alvarez Castillo; Jorge Díaz; Valeria Flores; Daisy Hernández; Jennicet Gutiérrez; Claudia Rodríguez; Ignacio Rivera; Julio Salgado; and Susy Shock.

### **REL 161—GODLOVESEX**

Exploration of several U.S. movements, past and present, expressing religious commitment through rejection of received understandings of gender and/or reorganization of sexual practices. Specific movements change but may include groups such as Shakers, Mormons, Oneida, Nation of Islam, and Quiverfull.

### **SOC 356—Feminization of Poverty**

The impoverishment of women is a relatively new global phenomenon. This class engages with the different ways in which women are structurally made poorer, more economically vulnerable, and more physically precarious in the 21st century. What changes in our social and political spheres have rendered this violence? We explore the gendered welfare state, globalized markets for both legal goods and illicit services, migrant labor streams, rampant sexual assault in educational and vocational settings, and the disparity between women's work and women's wage labor to better understand the marginalization of women as agents in the anarchic penal state of late capitalism.

# **SOUTHEASTERN CONFERENCE**

## **University of Alabama**

### **WS 470—Gender, Race, and Class**

Emphasis is placed on theories and research on the intersectionality of gender, race, and class formations in various historical and geographical contexts. Students explore the interactions between forces of discrimination and domination and their manifestations in different sites, as well as the methods by which to defuse and work toward their elimination.

### **AAST 221—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.”

### **AAST 436—Gender and Black Masculinity**

This course will examine the socio-historical perceptions and constructions of Black masculinities in various regions and periods. We will also examine the social, political, and economic conditions of Black male life in the contemporary period and interrogate representations of Black men and boys in U.S. culture and society in relation to the broader politics of race, class, gender, and sexuality in the post-civil rights era. Specific attention will be paid to the history of ideas and approaches that have shaped and defined our understanding of Black males. You will be introduced to historical and socio-cultural circumstances that affect Black males and the diverse nature of Black culture. This course will also attempt to heighten awareness and sensitivity to the contemporary problems affecting Black males and thus help discover and evaluate social policies and programs geared towards Black males.

### **SW 351—Oppression & Social Justice**

This course examines issues related to the oppression of people on the basis of their gender, ethnicity, race, culture, sexual orientation, physical or mental ability, age, religion, and national origin. It is designed to introduce the student to a range of issues of oppression and social and economic injustice pertinent to the field of social welfare and to the profession of social work.

## **University of Arkansas**

### **ANTH 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.

### **ARCH 1013—Diversity and Design**

Explores the reciprocal relationship between diversity and design in America, investigating how race, gender, religion, ability, age, class, and location affect and are affected by the design of

media, products, architecture, and cities/regions. Positive and negative effects of diversity and design are discussed.

## **Auburn University**

### **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.

### **COMM 6300—Sex, Gender, and Sport**

Focuses on sport, as a gendered institution. The course examines intersections of gender with age, sexual orientation, social class, gender identity, race and ethnicity and politics.

## **University of Florida**

### **REL 3154—Gender and Nature**

Examines the relationship between gender and nature as it is constructed in different religious traditions.

### **WST 3349—Ecofeminism**

A holistic framework for understanding the connections between environmental, feminist and social justice issues. This course critically analyzes positions within ecofeminist theory.

### **WST 3663—Gender and Food Politics**

Survey of the gendered history of food and foodways from the early 17th century to the modern period; may be taught with a service learning component.

### **POT 4053—Great Political Thinkers: Machiavelli to Marx**

Studies selected political theorists from Machiavelli to Marx. Emphasizes the ideas of authority and freedom, obligation and consent in the writing of Hobbes, Locke, Rousseau. etc. Liberalism, conservatism, utilitarianism and idealism.

## **University of Georgia**

### **WMST 3270S—Gendered Politics of Food**

Course includes a service-learning project during the semester that either employs skills or knowledge learned in the course or teaches new skills or knowledge related to course objectives. Students will be involved in the planning and implementation of the project(s) and may spend time outside of the classroom. Students will be engaged in the service-learning component for approximately 25-50% of overall instructional time.

### **ECHD 4010—The Development and Experience of Gender Identity in the United States**

An introduction to the development and experience of gender identity in the United States. Using a multicultural framework (lens), gender identity development will be explored along with the intersectionality of identities, impact on development, and personal relations for all genders.

### **LLED 8065—Queer Theories and Education**

To queer is, fundamentally, to make strange. This course utilizes Queer Theory to make that which is normalized in and around the field of education, including the very concept of “normal,” strange. As such, it engages different queer reading practices to through various approaches to sexuality, pleasure, and identity in order to make the unthinkable in education thinkable.

### **HIST 4211—Cuba from Emancipation to Revolution**

Examination of Cuba's social history from the eighteenth century to the present. Focus on the struggles for freedom from slavery, Spanish colonialism, U.S. imperialism, and other forms of oppression. The class will seek to explain how the various sectors striving for "freedom" in the island—especially Afro-Cubans—understood their liberation.

## **University of Kentucky**

### **SOC 235—Inequalities in Society**

This course seeks to promote an understanding of inequalities in American society by considering them in the context of the social origins, development, and persistence of inequalities in the United States and other societies. Bases of inequality that may be considered include race/ethnicity, class/status, gender/sexuality, age, political and regional differences as these relate to politics, social justice, community engagement, and/or public policy.

### **ANT 160—Cultural Diversity in the Modern World**

Directed at non-majors, this course is intended to introduce the student to the diversity of human cultural experience in the contemporary world. Goals of the course include gaining an appreciation for the common humanity and uniqueness of all cultures; to gain a sensitivity toward stereotypes and ethnocentrism, and to understand the distinctions between "race," ethnicity and racism. The course features extended descriptions of the cultural dynamics of the culture(s) with which the instructor has worked.

### **GWS 619—Women and "Madness"**

This course explores the social construction of mental illness as it pertains to gender. We will consult narratives from different disciplines: Literature, Psychology, Cultural Studies, Anthropology, History and Feminist Theory. Our focus will concern the ways in which all women are constructed as "sick" as well as the perspectives of women who feel a sense of psychic dislocation and disability in their lives. Readings by women of color and lesbians will suggest the particular ways culture defines such women as "abnormal."

## **Louisiana State University**

### **WGS 1001—Evolution of Sex and Gender**

Covers evolution as differential reproduction; reproduction-related earth history highlights; genetics of sex; animal reproduction strategies; anatomy and physiology of human reproductive systems; evolutionary trajectories in primates; sex and gender in human prehistory and in culture.

### **WGS 4541—Gender and the Law**

Women's de jure and de facto legal status in U.S. jurisdictions; the history of suffrage and demands for equal rights for men and women, violence against women and violence committed by women, property rights, inheritance rights, reproductive rights, marriage, child custody, the definition of family, Title IX issues, employment discrimination, and gender issues in the legal profession.

### **HIST 2014—Goddesses to Witches: Women in Europe 500 BCE - 1700 CE**

Women's lives and ideas about gender from Greece and Rome to the beginning of the modern era.

### **ENGL 2716—Language Diversity, Society, & Power**

Social construction of language ideologies and issues of power as they relate to language variation and use. Examination of why language variation exists and how dialect intersects with

race, gender, and social class, with particular focus on political and social identities. Discussion focus on how dialects and “Standard English” contribute to persistent economic and civil inequalities in contemporary American society.

## **University of Mississippi**

### **REL 326—Saints and Sexuality**

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

### **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.

### **SOC 324—Men and Masculinities**

This course examines the social meanings of masculinity and men’s lives. Students will study men’s movements as well as the “crisis of masculinity” and the costs and benefits of patriarchy for men.

### **JOUR 345—Digital Diversity**

Explores the origins, theory, and applications of diversity in digital media content and opens pathways among students and instructors to understand digital representations of race, sexuality, gender, disability, ethnicity, and class, underscoring and enlarging historical narratives of communication, the nature of audience and content creators within digital spaces.

## **Mississippi State University**

### **SO 4403—Sociology of Gender & Sexuality**

Changing character of gender and sexuality and significance in various social institutions. Intersection between gender, sexuality, and other forms of inequality.

### **CO 4233—Gender and Media**

A critical exploration of discourses of gender and its intersections with sexuality, race, and class as represented in popular forms of media.

### **EDF 3423—Exploring Diversity Through Writing**

Using writing to explore issues of diversity in the classroom. Creating a learning community for diverse learners.

### **CRM 3553—Race, Crime and Justice**

Racial differences in criminal behavior, victimization, and criminal processing, emphasizing the unique experiences of racial minorities in these areas.

## **University of Missouri**

### **HIST 4280—America in the Reagan Years**

Examines the major political, economic, social, and cultural currents and developments of the “Long Eighties,” from Jimmy Carter’s “malaise speech” of July 1979 to Bill Clinton’s mid-1990’s embrace of welfare reform and pronouncement that the era of big government was over.

### **WGST 2010—Gender and Identity: Understanding Intersectionality**

Explores historical and contemporary dimensions of social inequality in gender, race, class and sexuality. Uses an interdisciplinary lens and feminist analysis to analyze social, cultural, political and economic experiences of individuals and communities.

### **WMST 3450—Feminist Methodologies**

This course is an opportunity to explore the difference that feminism makes in doing research. Students can begin to identify the research tools and strategies suited to questions they want to pursue.

### **ANTHRO 4370—Anthropology of Gender**

The Anthropology of Gender introduces the student to the variation in the relationships between male and females; and between men, women, and other genders from around the world. The different approaches to understanding and modeling gender are discussed, as are specific case-studies from many different cultures.

### **PSYCH 4984—Promoting Social Justice, Diversity, and Inclusion Capstone**

This course is an advanced exploration of diversity and social justice in the United States and provides students with a framework for understanding specific forms and the interlocking systems of oppression; a process to explore how oppression affects our lives; a pedagogical framework for teaching and training about concepts of oppression and diversity; and an application of these ideologies and skills in community settings.

## **University of South Carolina**

### **AFAM 350—Antiracist Education**

Basic concepts, issues, and practices of antiracist education. Topics include individual and institutional racism, overt and covert racism, curriculum, textbooks, power relationships, teacher-student relationships, and privacy.

### **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.

### **HIST 370—History of Capitalism 2: From the Industrial Revolution to the Global Economy**

A history of capitalism and its evolving definitions in Europe from the Middle Ages to the 20th Century, including its role in agriculture, mechanical industry, international trade, and colonialism and domination.

## **University of Tennessee**

### **MUCU 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.

### **HRT 484—Critical Sustainable Tourism**

Explores the historic and current socio-cultural impacts of tourism on the environment, community, and government. Understand the complexities of tourism relationships from the host community and tourist perspective. Explain how tourism influences culture, communities, and societies through forces of racial/ethnic identity, class, gender, sex tourism, and the politicization of tourism. Identifying the power dynamics within tourism planning and development of a tourism destination. Emphasis on the study of both historic and current socio-cultural impacts of tourism on family, community, culture, government, and the environment, as well as other current issues.



### **SOCI 460—Global Capitalism and Racism**

Connects the emergence of modernity and global capitalism to the idea of race and the proliferation of racism. Post-colonial theory, world systems, and commodity chain analyses taught with a racial and gender focus. Industry and country case studies examine how historical and contemporary racial divisions of labor emerge.

### **ECON 305—Markets, Ethics, and Capitalism**

Market Forces and economic decisions in a broad social context. Consideration of moral and ethical issues raised by capitalist systems. Emphasis on market efficiency v. market failure, corporate responsibility v. regulation, wealth creation v. equity, individual freedom v. social welfare.

## **Texas A&M University**

### **PHIL 252—Introduction to Hip-Hop Philosophy**

Introduction to philosophy by way of the major themes and subjects of Hip-Hop; critical advocacy of various philosophical ideals.

### **WGST 307—Gender and Education**

Overview of gender and education; role of feminism and feminist theory; intersections of gender, race, class, ethnicity, and sexuality.

### **SOCI 332—Alternative Genders**

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

## **Vanderbilt University**

### **AADS 2294—Insider/Outsider: The Genealogy of Black LGBTQ Peoples**

Interdisciplinary engagement with the history, culture and politics of Black lesbian, gay, bisexual, transgender and queer (LGBTQ) communities during the 20th and 21st centuries.

### **AADS 3106—GOAT: Life, Times, and Politics of Mohammad Ali**

“The Greatest Of All Time” (GOAT)—Muhammad Ali—and his impact on U.S. sports history, U.S. political culture, global black freedom struggles, and engagement with the Nation of Islam.

### **AADS 3214—Black Masculinity: Social Imagery and Public Policy**

Historical and contemporary debates, perceptions, and attitudes. Public policy debates surrounding disparate incarceration rates and sentencing, policing, racial profiling. Social imagery, “down low” homosexuality, criminality, hypersexuality, and athleticism.

### **ITA 3740—Gangsters, Lovers, Madonnas, and Mistresses**

The history of Italian immigration in the United States. American representations of Italians and Italian-Americans from 1900 to the present. Cinematographic and literary images of Italians and Italian Americans. Historical and anthropological scholarship. Films, fiction, ethnic marketing, and travel writing. Knowledge of Italian is not required.

### **WGS 2268—Gender, Race, Justice, and the Environment**

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

## **WGS 2614—Cowboys, Gangsters, and Drag Kings: Introduction to Critical Masculinity Studies**

Critical examination of representations of masculinity in patriarchal societies. Constructed nature of masculinity in relation to race, sexuality, class, national, and religious identifications. Historical, sociological, literary, cinematic, and visual art analyses.

## ***BIG EAST CONFERENCE***

### **Butler University**

#### **TI223 HST—Hidden History: Gender/Sex in Latin America**

A “traitor” sleeping with the enemy. Cross-dressing nuns. Slave mistress. The seventh muse. A bisexual painter. The “(Night)Mare” of Argentina. Guerrilla woman. Nobel Prize-winning Indian. The history of Latin America abounds with examples of illustrious and controversial women, yet the general perception of Latin America is of lands populated by machos. The history of the area—as elsewhere—usually concentrates on the actions of men without examining why and forgets the feats of women as well as the importance of gender and sexuality, which has remained a “hidden history.” In this course we will uncover that hidden history by examining changing ideas of both femininity and masculinity in Latin America from the start of colonialism until recent times.

#### **CCM420—Queering Film**

From a critical-cultural studies perspective, this course will critically examine gay, lesbian, bisexual, transgender, and queer (GLBTQ) images in film. Examines both historical and contemporary examples while recognizing cultural conditions and industry restrictions imposed on queer life and images.

#### **CCM 468—Women & Rock**

Within a feminist studies framework, this course explores women’s past roles in the development of music within Western culture and more specifically rock’n’roll. While considering the intersections of gender with race, class, and sexual orientation, we will also critically examine the current state of women in rock.

#### **RI379—The Problem of God**

Perhaps no other topic has been discussed more passionately and contentiously in the recent history of philosophy and theology than God. Is there a God? If so, what or who is God? If not, what are the reasons for abandoning the idea of God? What sense does it make in the 21st century to speak meaningfully about God? What effects does faith or belief in God have on contemporary society, for good or for ill? In this course we will tackle the problem of God and ask questions about the existence of God, the nature of God, the limitations of human language and concepts in describing God, the implications of faith or belief in God, and the future directions of the conversation. We will do so using a number of recent texts in philosophy and theology, including selections from process philosophers and theologians, feminist theologians, pantheists, the “New Atheists,” and racial theologians.

### **Creighton University**

#### **ANT 178—Global Citizenship**

Based on the mission of the Society of Jesus and the guidelines for Topics and Learning Objectives for Global Citizenship designed by the United Nations Education Science and Culture Organization (UNESCO), this course on Global Citizenship is designed with the purpose of engaging students in the challenging realities of humanity by an informed understanding of local and global affairs, and ultimately become proactive contributors, at the local and global levels, to a more just, inclusive, secure, tolerant, and sustainable world. The

objectives and goals of this course are inspired by the spirit of Jesuit education that want to form “men and women for others” with comprehensive understanding of the world, an affective engagement with their reality that, consequently, will inspire an active commitment to social justice.

### **AMS 355—Environment and Society: Sociological Perspectives**

Human societies interact with the natural environments in which they are embedded. An examination of the driving economic, political, cultural, and demographic forces that cause human modification of the natural world, the resulting social and environmental problems and public controversies. A focus on movements and policies related to environmental issues and the prospects for the emergence of more environmentally “sustainable” societies.

### **SOC 411—Social Inequality and Stratification**

Nature, causes, and consequences of social inequality and stratification, with particular attention directed to the interaction among class, race and ethnicity, and gender.

### **ENG 440—Introduction to Green Cultural Studies**

This course will introduce students to the field of cultural studies as it emerged in the U.S. and elsewhere, give students a working knowledge of cultural studies as a methodological approach, and facilitate the application of this methodology to environmental texts and issues.

### **EVS 533—Physical Climatology and Climate Change**

This course stresses the theories and models of natural climate change and of that induced by human beings. The ethical issues of inadvertent and planned change of climate by humans will be raised. Major topics include effects of CO<sub>2</sub> warming (greenhouse effect), ozone depletion; human-induced desertification; acid rain; urban microclimates. Methods of monitoring these systems will be stressed relative to an increased world-wide need to limit or prevent human-induced climate changes.

### **JPS 461—The Crucified People of Today**

A multi-disciplinary study of social justice issues pertaining to people experiencing material poverty. This course will combine Theological beliefs to make meaning out of the injustices in our world, with Economics views that address sustainable development ideas to eradicate extreme poverty. Classroom work is integrated with service-learning and cultural immersion in a context of ethical analyses and reflection.

## **DePaul University**

### **LGQ 338—Sexual Justice: Lesbians, Gays and the Law**

This course examines the historical and contemporary relationships between lesbians, gays, and the law in the U.S., focusing on the intersections of power, sexuality, and identity with issues of sexuality-based discrimination. It focuses on case law, along with social science and legal literature, seeking out a diversity of voices and experiences. Primary emphasis will be on cases that have come before the U.S. Supreme Court since the mid-1950s, with particular attention paid to how groups and individuals have reached out to the court system for redress of injustice and how these groups and individuals have exercised or failed to exercise power within the legal process. The U.S. legal system has reflected a complex set of social and institutional arrangements with regard to sexuality. This course explores the evolution and current construction of these arrangements, how power is allocated and adjudicated, and how law may be used to resist and dismantle pervasive discrimination.

### **ABD 261—Radical Aesthetics of Hip Hop**

This course engages the interrelated art forms that comprise hip hop, a culture conceived by African American, Afro-Caribbean and Latino youth in the 1970s. In this course, students will explore hip hop culture's aesthetic strategies through a survey history of its four elements—emceeing, deejaying, bboying/bgirling, graffiti—and traces their wide influence in music, visual culture, dance, theatre, and politics. This course is interested in how hip hop culture has negotiated inequality through aesthetic practices that portray the fissures of the American dream while modeling alternatives.

### **AMS 352—Sex, Gender, and Social Media**

This course focuses on the gendered and sex/sexuality content of major social media platforms and networking sites, such as Facebook, Youtube, Twitter, Pinterest, Reddit, and tumblr. We will ground our understanding of social media platforms in the context of established scholarship on social community development, cultural and media studies, and feminist and queer (LGBTQA) studies. Although our emphasis is on sexual and gendered aspects of identity, we will always view subjects as multiply-identified according to, most prominently, class, race, ethnicity, religion, nationality, and ability. We will examine how these platforms offer new opportunities for sexual education, sexual and erotic/romantic expression, the negotiation and exploration of sexual and gender identities, and feminist/queer media criticism, social activism, and community. We will also explore the more troubling aspects of social media, particularly its connection with global capitalism and neoliberal ideology, as well as how these platforms have provided new forums for public attacks on women and queer people.

### **LGQ 250—LGQ French History: Old Regime to the Present**

This course studies male and female same-sex affection in France roughly from the Enlightenment through the early twenty-first century. It examines the representations of homosexuality over more than two centuries taking into account a variety of often contradictory images that have been current in French society, representations that range, among males, from the diabolical criminal of the nineteenth century Romantics to today's trend-setting (and all too domesticated) gay male, and, among females, from elegant salon figures to contemporary feminist militants. Special attention is focused on the history of homosexuality since WWII because the French gay and lesbian community's progress since that time is impressive and particularly rich in its implications for the American civil rights struggle. Additional readings from French writers on homosexual themes compliment most of the readings from the textbooks.

### **WGS 105—Dating in College: Ending Violence and Creating Change**

Growing out of a decade-long community-based service learning program held in Chicago high schools entitled "Take Back the Halls: Ending Violence in Relationships and Schools," this college course brings topics of activism, community, and ending violence into a university setting. In this course, we will meet weekly to examine personal, interpersonal, and institutionalized systems of oppression include issues of domestic violence, sexual violence, racism, homophobia, and sexism, among others. We will explore how these issues intersect with one another and will formulate strategies on how to activate against forms of violence and systems of oppression. The course will operate as a seminar in which we will discuss these issues in relation to readings, popular media, and personal lived experience.

### **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 embodiments. 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.

### **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.

## **Georgetown University**

### **AFAM 214—Race & Radical Feminisms**

Using primary and secondary sources, this undergraduate course examines post-1960’s radical feminists’ efforts to address and theorize race. While this course centers and highlights the theories of race feminists of color, particularly radical black feminists, this course will address how various radical feminists theorized how race impacted their feminist theories and praxis. In order to understand how radical feminists articulated their radical politics domestically and globally, students will review these feminists’ efforts to understand how race shapes their understanding of bodily integrity, sexuality, labor, gendered embodiment, anti-colonial/liberation struggles, and feminist solidarity.

### **AMST 209—The Hollywood Blacklist**

The blacklisting of left-wing filmmakers in Hollywood during the late 1940s and early 1950s was an politically and emotionally divisive event. As a result, accounts of this dark period in American cinema have been particularly prone to subjective narratives. This history of bias make the Hollywood Blacklist an ideal subject for film historiography: the history of film history. A number of recent books have applied revisionist approaches to the study of the Blacklist, which is revealed as not only a domestic but transnational phenomenon and one with broad implications for our understanding of Cold War cinema. These texts share a mythological framework that emphasizes archival research using a variety of primary sources: oral histories, memoirs, film criticism, and newspapers and periodicals. Through readings in historiography and film history, along with tours of archival collections at Georgetown and other institutions in the Washington D.C. area, students in this seminar will evaluate different types of historical sources while gaining an understanding of important trends in postwar American cinema. Our investigation of blacklist narratives extends to questions of film style and genre through screenings ranging from Emile de Antonio’s Point of Order (1964) to documentaries about the blacklist to George Clooney’s Good Night and Good Luck (2005). The second part of this seminar will allow students to apply their theoretical and practical understanding of archival methods and historiography to other major topics such as early cinema, censorship, and the relationship between film, government, and the military. The course will culminate in individual research papers based on original primary research in which students reconsider some aspect of American film history.

### **WGST 250—The Breast: Image, Myth, Legend**

\*NO DESCRIPTION OFFERED\*

## **Marquette University**

### **SOCI 4400—Social Inequality**

Theories and systems of social class in modern society, Societal structures and processes resulting from stratification phenomena.

### **SOCI 4730—Capitalism and Society**

Explores the relationship between capitalism and society. Examines the ways in which capitalism is an engine for freedom, prosperity and efficiency and a source of exploitation and inequality. Topics may include: the role of capitalism in the environment, the health care system, economic inequality and government.

### **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 groups 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.

## **Providence College**

### **AMS 413—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, “white are just normal,” that carries powers and privileges.

### **SOC 418—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.

### **HIS 352—Global Feminisms in the Age of Empires and Beyond**

Addresses the relationship between feminism, colonialism, and post colonialism. The legacies of the unequal relationship between Western and non-western feminists often weighed heavily on emergent feminisms in postcolonial societies, and feminism took on new forms in response to those legacies. Course incorporates historiography, literary fiction, and film focused on the British and French empires.

### **WMS 470—Fairytale, Fantasy, and Feminism**

A seminar setting involving in-depth analysis of topics of contemporary interest in the interdisciplinary field of Women’s Studies, these courses are offered at the discretion of the director in consultation with the WMS Executive Committee. Offerings include: Fairytale, Fantasy, and Feminism; Feminism and Popular Culture; Gender, Health, and Technology; Gender, Race, and Public Policy; Masculinity, Femininity, and the Body in Popular Culture; Toni Morrison; Women and Service; Women and the Media, etc.

## **St. John’s University**

### **SOC 1170—Inequality; Race, Class and Gender**

Analysis of the social factors determining class, power and prestige in American society; poverty and the effectiveness of welfare policies; interclass conflicts; the impact of changes in the labor market and in sex roles.

**SOC 1570—Gender, Violence and the Movies**

Exploration of the relationship between violence and gender in the cinema. The effect images of violence have on gendered spectators and consciousness formation are examined.

**SOC 2460—Social Justice and the City**

This course will examine various forms of deprivation, inequality and intolerance in urban areas and will address these issues through sociological discourse, social action and urban policy.

**HSC 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, age 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.

**ART 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.

**Seton Hall University****HIST 3365—Family Poverty and Social Justice in the Twentieth Century U.S.**

This course considers how race, region, and gender have shaped Americans' understandings of families in poverty in the twentieth century. We will consider the solutions to poverty proposed by reformers and policymakers alongside the lived experience of poor families themselves. Our goal will be to think critically about the sources of poverty as well as about how ideas about social justice, poverty, and poor families themselves have changed over time.

**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.

**POLS 2412—Modern Ideologies**

This course is an evaluation of the various ideologies that have influenced political thought and action in the modern era. The content is introduced by an investigation of modernity itself and the meaning associated with this concept. Following this, the course reviews particular political ideologies (democratic theory, capitalism, anarchism, Marxism, socialism, fascism, religious fundamentalism).

**POLS 2613—Russian Politics**

An analysis of the Russian political system created from the disintegration of the Soviet empire. Focus is on the process of transforming Russia from a communist system to a democratic and capitalistic state.

**Villanova University****AAH 3005—Gender & Sexuality in Visual Culture**

Construction of gender and sexuality as visualized through art and various forms of visual culture. Topics include the faze, feminist art, gendered construction of fashion, queer identities and art, and bodies and censorship.

### **PJ 5400—Politics of Whiteness**

Examination of scholarship addressing the structure, function, & manifestations of “whiteness,” primarily in U.S. culture, & its relationship to issues of diversity. Topics also include white supremacy, white identity, & the future of critical white studies.

### **GWS 2050—Gender and the World**

The history and evolution of feminist analysis as a force of history, theory, art, and culture. Critical distinctions between the biology of sex and the social construction of gender. Basic principles of feminist thought, from its origins in the Women’s Movement of the late 1700s and 1800s, through modern manifestations, including today’s diverse narratives. Multi-disciplinary and writing enriched.

### **PHI 2430—Eco-Feminism**

Basic positions in eco-feminism as they relate to the philosophical and religious traditions of the West.

## **Xavier University**

### **CLAS 236—Gender & Sex/Ancient Greece & Rome**

What does it mean to be male, female, masculine, feminine, man, woman, boy, girl? What can be discovered about you from the way(s) you have sex and with whom? How are these things related to life, love, power? These are just some of the things that this course considers with reference to the peoples of ancient Greece and Rome and also (eventually) with reference to ourselves.

### **COMM 232—Race, Class, Gender & 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.

### **ENGL 362—Technologies of Gender**

Examination of the ways in which women’s bodies are both constructed and deconstructed in postmodern 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.

### **PHIL 318—Philosophy of Sex**

The course will focus on whether there is a natural purpose or teleology to human sexuality, and, if so, what it is. Is there a natural hierarchy of goods to be gained from human sexuality, or are all pleasures from human sexuality equal? The course will be divided into two parts: a naturally teleological view of sexuality in Plato, Aristotle and Aquinas; a non-teleological view of human sexuality in Freud, Firestone and Foucault; the non-teleological view will be introduced by passages from Descartes that were read in the PHIL 200 course.

### **SOCW 206—Intro to Gender & Diversity Studies**



This course is designed to help students develop a critical framework for analyzing and exploring the nature of social diversity, including privilege and oppression, with respect to race, ethnicity, gender, sexual orientation, socioeconomic class, age, religion, and mental/physical abilities. It provides tools for ethical analysis of questions relating to the individual and collective experience of disenfranchisement as well as resiliency in society. Students will be introduced to interdisciplinary scholarship that examines oppression and privilege through the sense of society's social institutions.

## ***IVY LEAGUE***

### **Brown University**

#### **AFRI 09990—Black Lavender: Black Gay/Lesbian Plays/Dramatic Constructions in the American Theatre**

An interdisciplinary approach to the study of plays that address the identities and issues of black gay men and lesbians and offers various perspectives from within and without the black gay and lesbian artistic communities. Focuses on analysis of unpublished titles. Also includes published works by Baraka, Bullins, Corbitt, Gibson, Holmes, West, and Pomo Afro Homos. Some evening screenings of videotapes.

#### **PHIL 2120—Speech and Pornography**

Is pornography misogynistic or morally or politically objectionable in other ways? Many feminists have thought so. We will consider the arguments of such writers as Andrea Dworkin and Rae Langston and then seek a better account of what is problematic about much pornography, using queer and feminist pornography as a contrast. Along the way, we'll consider questions about what sex is and about what ethical sex might require, paying special attention to the limitations of the notion of consent for a theory of sexual ethics.

#### **GNSS 1961—Humanity or Nah? Blackness, Gender, Resistance, and Memory in Monuments, Maps, and Archives**

This course explores the liberatory archaeologies of racialized, gendered, and sexual memory(-ies) articulated by Xicanx, Latinx, Native American, and Africana scholars, artists, activists, and cultural workers that resist regimes of anti blackness, colonialism, and white supremacy. Students will engage scholarly and artistic works that exemplify how Blackness rejects, while simultaneously marking in many ways, the limits and logic of gender and sexuality, exposing the colonial underpinnings of "Man" and modern ideas of "human." This course focuses on monuments, maps, and archives as three distinct sites where antiblackness, colonialism, and white supremacy are both sanctioned and defied in the public sphere.

### **Columbia University**

#### **COMPLIT GU4145—Fascism: Aesthetics & Politics**

The election of President Donald Trump has renewed interest in the examination of fascism- as an ideology, as a political movement and as a form of governance. Our inquiry into the nature of fascism will primarily focus on Western European cases- some where it remained an intellectual movement (France), and others such as Italy and Germany where it was a ruling regime. Fascism will be discussed in many dimensions- in its novelty as the only new "ism" of the twentieth century, in its relation to nascent technology (radio and film), its racial and gendered configurations, in its relation to (imperialist) war. We will explore the appeal of this ideology to masses and to the individual. Who becomes a fascist? What form of inquiry provides the best explanations? Can art- literature and film- somehow render what science cannot? Can fascism outlive the century in which it was born and occur in the 21st century?

#### **WMST BC2150—Practicing Intersectionality**

We focus on the critical study of social difference as an interdisciplinary practice, using texts with diverse modes of argumentation and evidence to analyze social differences as fundamentally entangled and co-produced. Because of the interdisciplinary nature of this course, Professor Jordan-Young will frequently be joined by other faculty from the Consortium for Critical Interdisciplinary Studies (CCIS), who bring distinct disciplinary and subject matter expertise. Some keywords for this course include hybridity, diaspora, borderlands, migration, and intersectionality.

### **WMST V3312—Theorizing Activism**

Helps students develop and apply useful theoretical models to feminist organizing on local and international levels. It involves reading, presentations, and seminar reports. Students use first-hand knowledge of the practices of specific women's activism organizations for theoretical work.

### **WMST UN3335—Gender and Wars: Perspectives from the Global South**

Wars are salient features of globalization. But, how can we understand the relationship between gender and war? How do notions of masculinities and femininities operate in the organizing, waging, protesting, and commemorating war? Starting from the premise that gender is crucial to explaining what happens in national revolutionary wars, postcolonial conflicts and civil wars, peacekeeping and humanitarian interventions, and the social and personal aspects when wars come to an end; this course considers a transnational feminist analysis to reflect on the relationship between gender and militarism. It pulls together literature from different disciplinary fields to explore the gendered dimensions of wars of national liberation, armed conflicts, wartime gender based/sexual violence, politics of victimhood, anti-war activism, resistance and agency. We will pay particular attention to case studies from the global South. The gendered analysis of war will be explored from a multi-disciplinary framework including history, anthropology, sociology, political science, international relations, philosophy, literature and film. We will utilize film, journalistic accounts, ethnographic narratives and other resources to explore the complex ways in which people, especially men and women experience and respond to wars differently.

### **WMST 84559—Literature and Intersectional Feminism**

The term “intersectional feminism” has seen renewed currency in the last year or so, but the methodologies and theories of intersectional feminism have a much longer history. Kimberlé Crenshaw first theorized “intersectional feminism” as a critical framework in the 1990s. Crenshaw's initial formation, however (as she herself has recognized), was conversant with a longer history of woman-of-color, transnational, and postcolonial feminisms. This seminar focuses on historicizing and examining contemporary literature through an intersectional approach that combines woman-of-color feminisms, transnational and global feminisms, postcolonial studies, queer studies, and disability studies. How do these texts imagine these crossings? What possible complexities, conflicts, or coalitions emerge? Since formal innovation has long been critical to foundational work in gender and sexuality studies scholars and writers, who often weave together art, practice, and politics, we will read theory as literature and literature as theory, and we will closely analyze links between intersectional feminisms and form, aesthetics, and genre.

### **ANTH BC 3913—Inequalities in U.S. Law and Society**

This class will examine the historical roots and ongoing persistence of social, economic, and political inequality and the continuing role that it plays in U.S. society by examining how such issues have been addressed both in social science and in law.

### **ANTH GR 6245—Personhood**

This seminar seeks to engage with materials that question personhood. Drawing on both fictional and non-fictional accounts, we will be involved with textual and visual documents as well as institutional contexts in order to revisit such notion under contemporary capitalism. We will cover topics like rites of passage and life cycle, the role of the nation state and local communities in defining a person, the relation between self and non-self, between the living and the dead. We will likewise address vicarious forms of personhood through the prosthetic, the avatar or the anonymous. But we will also look into forms of dissipation of personhood and unreliable agency where subjects become more like a medium through which to think rhythms and ongoing infrastructures of the living. As a whole, the course will bring to light how the question of personhood cross-culturally relates to language, performativity, religion, law, gender, race, class, care, life and death.

## **Cornell University**

### **ENGL 3725—Femininity as Masquerade**

“One is not born a woman, but rather becomes one” wrote Simone de Beauvoir. How does such an odd becoming happen? What can literature teach us about it? Does anyone ever achieve “being a woman” and how do we (“we”??) survive always falling short of the implicit ideal? We will think about the power afforded by receptivity, passivity, bottoming, emotionality and openness, whether or not these are enacted by people born, designated or living as female. What are some of the dimensions of femininity’s diversity, even in the United States, today? This course is intimately informed by intersectional queer, women of color and trans\* perspectives, which will be at the center of our inquiry. It will cover film, literature, personal essays and gender theory.

### **ENGL 4578—Visual and Textual Representations of Brown Bodies**

This course explores representations of brown bodies across literatures and cultural production. Linking historical contexts like sixteenth-century conquest and colonialism with contemporary wars and policies like NAFTA, we will look at art, watch film, and read texts that explore brown, female, and queer bodies and the contemporary intersections of capitalism, transnational labor, gender, and feminism to ask how bodies are constructed. From Alicia Gaspar de Alba’s *Desert Blood* (2005) and Sylvia Moreno-Garcia’s *Certain Dark Things* (2016) to Coco Fusco’s performances on institutional violence against women of color, we investigate fantasy and science fictions and the critical turn toward Afro- and Chicana futurisms that figure brown bodies as conduit, as alien, and as cyborg. Addressing interplays between art and consciousness-raising, we examine different modes of representation concerning Latinas, Chicanas, Indigena, and Afro-Latinas in documentary film, photographic essays, poetry, art, and fiction. We ask how such representations participate or intervene in exploitations and if there are alternatives to representing brown bodies as human.

### **GOVT 2817—America Confronts the World**

Donald Trump and Barack Obama give us two visions of America and of the world: xenophobic nationalism and pragmatic cosmopolitanism. America and the world are thus constituted by great diversity. The first half of the course seeks to understand that diversity in American politics and foreign policy viewed through the prisms of region, ideology, region, race, class and religion. The second half inquires into the U.S. and American engagement of different world regions and civilizations: Europe, Russia, North America, Latin America, China, Japan, India and the Middle East. U.S. hard power and American soft power finds expression in far-reaching processes of American-infused globalization and U.S.-centered anti-Americanism reverberating around the world. Advocates of one-size-fits-all solutions to America’s and the world’s variegated politics are in for great disappointments.

### **GOVT 3867—War: Causes and Conduct**

The possibility of major war - on the Korean Peninsula, in the Persian Gulf, in Eastern Europe, in the South China Sea - is higher today than it has been at any point since the end of the Cold War. This makes it critical for informed citizens to understand the dynamics of armed conflict between states. What kind of factors make war more or less likely? How do shifts in power - like the rise of China - affect the likelihood of war? What role do nuclear weapons - which China, Russia, and now North Korea have - play? How do the personal and psychological characteristics of leaders - like Donald Trump, Vladimir Putin, and Kim Jong Un - matter? What about domestic politics? Do political crises and polarization make war more or less likely? In this course, we will investigate all of these questions and more through a survey of relevant theoretical work by political scientists, an exploration of significant conflicts from modern history, and an application of these insights to contemporary conflict hot spots.

### **HIST 2630—Histories of the Apocalypse: From Nostradamus to Nuclear Winter**

Brexit, immigration, and the election of Donald Trump have all been recently heralded as signs of an imminent apocalypse. Films and fiction are saturated with images of zombies, environmental catastrophe, or nuclear disaster. Why are we so fascinated with the end of the world, and what is the genealogy of this imagery? What can visions of Armageddon tell us about past societal hopes and anxieties? How were they used to make claims about human nature and about who did and did not deserve salvation? This course traces apocalyptic thought from the Protestant reformation onwards with a particular emphasis on Central and Eastern Europe. Case studies range from radical millenarian sects to Chernobyl, and readings include all from Dostoevsky to Czech New Wave cinema.

## **Dartmouth College**

### **ENGL 34—From Anna Christie to Hamilton (and Donald Trump): Modern American Drama**

In this course we'll take up iconic plays in modern and contemporary American Drama — Eugene O'Neill's *Anna Christie* and *Long Day's Journey into Night*, Arthur Miller's *All My Sons* and *Death of A Salesman*, Lorraine Hansberry's *A Raisin in the Sun*, Tennessee Williams' *A Streetcar Named Desire* and *Cat on a Hot Tin Roof*, August Wilson's *Fences*, Tony Kushner's *Angels in America*, Suzan Lori-Parks' *Topdog/Underdog*, Lin-Manuel Miranda's *Hamilton* — and consider the ways in which they were shaped by historical events even as they helped to shape (and in some cases reform) U.S. culture and politics. In the final week, the class will analyze the theatrical design, dramatic structure, and cultural efficacy of a Donald Trump rally.

### **WGSS 10.01 — #MeToo: Intersectionality, Hashtag Activism, and Our Lives**

The #MeToo movement is a response to gender-based harassment, assault, and violence. It is a form of resistance. This course examines and critiques the #MeToo movement. It covers the movement's founding in 2006 by civil rights activist Tarana Burke; feminist legal theory and critical race theory about sexual harassment and gender based violence; and competing analyses of current #MeToo activism, particularly its spotlight on the wealthy and famous. The course includes elements of collaborative syllabus building, group community-based projects, and workshoping of students' written responses to assigned materials. Throughout the term, we will draw connections among scholarship, current events, and our lives.

### **FRIT 37.05—Black Queer & Trans Futures: An Experiment**

Engaging with the histories and present realities of colonial dispossession, racial violence and cisheteropatriarchy on campus and beyond, we will collaboratively craft visions of alternative futures. Drawing on critical theory and speculative fiction from Haiti, Martinique, Cameroon, US and beyond, our goal will be to challenge our current order, chart how we move past it, and imagine what liberatory futures lie beyond. This experience will culminate in a staged reading directed and performed by professionals.

### **SOCY 53—Power, Politics and the State**

Is America in crisis? The nation is more deeply divided politically, economically, and ideologically than it has been for generations. Washington is in gridlock. Inequality and poverty have been rising. People have become polarized over racial, religious and social issues. Some say the politics of identity and self-interest have been unleashed at the expense of the nation's general welfare. Some disagree. This course explores these issues. It examines how political, economic and ideological power has been mobilized recently in the United States and with what consequences, including the conservative shift in American politics, the 2008 financial crisis, the election of Donald Trump, and possibly the decline of the United States as the world's superpower. The course draws on scholarly work in sociology, political science and economics.

### **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.

### **REL 1.05—Religion and Gender**

Are all religions sexist? How can we know? This course is about approaches to the study of religions from the perspective of gender. We will read foundational works of religious history and feminist and queer theology that shed light on questions such as how normative masculinity, femininity, and sexuality are defined across religions, what is the difference between religion and culture in constructing gender and gender roles, and how are religious ideas gendered. In asking these questions we will focus on scholars' interpretive methods in order to understand how variant they are and how important they are in creating meaning out of religious texts and practices about gender and gender roles. Specific topics will include the body, embodiment of religious rituals, purity, menstruation, religious authority, marriage and divorce, sexuality and sexual ethics, and motherhood.

### **GOVT 81.09—Democracy in the Age of Populism**

After the Trump campaign, national electoral politics in the US may never be the same. How should we understand the populist movements currently capturing headlines across the democratic world? Populist movements do not challenge democratic ideology, but they do challenge key democratic institutions, among them political parties and limits on executive power. Do they dynamism and appeal suggest democratic decline or democratic renewal? Could democracy soon be history, or will it rebound from its current difficulties, as it has on many past occasions (e.g. in post-1945 Europe)? How have economic change, new technologies, cultural trends, shifts in the international system affected the putative ideational, social, and institutional foundations on which democratic government rests? Can democracy work in the absence of strong, stable parties? How can we think intelligently about democracy's recurrent crises and the enormous challenges of democratization?

### **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 outside, 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 to 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.

## **Harvard University**

### **AFRAMER 116—Specters of Race and Paroxysms of Violence in Scorsese and Tarantino**

Through such films as “Taxi Driver”, “Raging Bill”, “Pulp Fiction” and “Django Unchained”, the course will explore the avant-garde techniques of cinematic storytelling that Scorsese and Tarantino deploy to explore America’s obsession with the figure of the black male as both a victim and a purveyor of extreme violence.

### **ANTHRO 1661—(Mis)Understanding Islam Today**

This course grapples with key controversies—suicide bombings, blasphemy, gender, Muslim minorities, Islamism—as a point of entry into understanding Muslim cultures and societies. Drawing on insights from Cultural Anthropology and related fields (Religious Studies, History, Government, Philosophy, Law), the course also encourages self-reflection on our own assumptions regarding religion, secularism, freedom, tolerance, and violence. Finally, by dwelling on the case of cross-cultural (mis)understandings related to Islam, the course underscores that no matter what our personal objectives—social theorizing, developing policy, or being an engaged global citizen—there is value in understanding how historical and cultural contexts shape us all. No prior familiarity with Islam is required or assumed.

### **ANTHRO 1683—The City Jail: Race and Incarceration in the United States**

This course will investigate the conditions of mass incarceration in America through the figure of the municipal jail (which sees on average twelve million admissions annually). We will begin with the question “What is jail?” And move from there to interrogate the cultural, economic, political and legal forces that shape the conditions of possibility for the 21st century jail. Taking as objects of study both the jail itself and the practice of incarcerating people in local jails, this course will combine scholarly work on U.S. criminal justice with a variety of non-academic texts including legal decisions, contemporary journalism, and documentary film. Over the course of the semester students will learn to “locate” the city jail in a number of different ways: within the complex political and economic structures of the American municipality, within the criminal justice system writ large, and within the country’s long history of anti-black racism and struggles for freedom. Students will use the jail itself as a conceptual anchor from which to question the taken-for-granted terms of American practices of captivity.

### **ANTHRO 1882—The Woman and the Body**

This course probes the making of the gendered/sexed/raced/classed body in America today. Focusing on the rise of the “obesity epidemic,” it traces the scientific, political, and cultural controversies engendered by the rapid increase in childhood and adult obesity since the 1970s. Through close study of key debates—Do diets work? Can fat be healthy? Who can be a good biocitizen? What made us fat? What is the solution? and others—the course explores how individual selves and social differences are being reconstituted by larger transformations in the sciences, technologies, bio-politics, and bio-economies of life. Lying at the intersection of the anthropology of the body, science studies, medical anthropology, and gender/sexuality studies, the course outlines an important new arena for critical inquiry.

### **ENGLISH CAJR—Journalism in the Age of Trump: Workshop**

At its heart, journalism is a truth-seeking exercise based on reported facts, careful collection of evidence from witnesses, and reasoned, dispassionate analysis. The editing and presentation

of stories should honor the intelligence of readers and the audience. The journalist is not a combatant in the story. But these time-honored traditions are under assault like never before. President Trump's declared war on "fake news," his attacks on the press as "enemies of the people" as well as secular changes in technology and the ways in which the news is produced and delivered have combined to undermine the very notion of truth. The class will closely study the role of social media in spreading information, including false stories. We will chart the rise of a more ideological press. We will spend the semester examining these developments, their effects on journalism, and their consequences for democracy. Writing assignments will include weekly essays examining the core issues at stake in the battle for the truth, compilation of a narrative based on real documents in the Russia investigation and a major, written exercise where students will propose ways that the truth can be preserved and protected in journalism. Readings will include classics, such as Richard Hofstadter's *Paranoid Style in American Politics*, George Orwell's *1984* and Michiko Kakutani's new book, *The Death of Truth*. In class, we will watch the documentary series "The Fourth Estate," and examine highly news clips from Fox News, MSNBC, and CNN. We will examine the key legal documents in the federal investigation of Russian interference in the election and study how they were reported. There will be guest speakers, including the journalists who cover the Trump White House, the Mueller investigation and new projects promoting truth in the news.

### **FRSEMR 40L—Free Speech**

In this age of rapid globalization and heightened cross-cultural contacts, nations struggle to reaffirm their identities and values. In the United States, one of the most precious values is free speech, embedded in the First Amendment to the Constitution and regarded as a keystone of American democracy. But arguments over the boundaries of free speech have become intense, especially in the era of electronic communication. This seminar will examine the dialogue taking place within the United States and around the world on free speech issues—sometimes civil, but often a political or cultural confrontation that turns violent. We will discuss international and domestic protests over politically sensitive cartoons, controversies over Holocaust denial, whether hate speech should be banned on campuses, whether the domestic media can ever be legitimately constrained on national security grounds, whether anti-gay religious activists have a right to disrupt military funerals, whether pornography and violent music lyrics should be regulated, and what constitutes free speech on the Internet or cell phones. Through Supreme Court decisions and by other means, we will examine the debate over what it means to be patriotic and whether patriotism requires Americans to say, or prohibits them from saying, certain things—and examine how standards have changed over the years. We will ask whether other countries' attitudes toward free speech and the other First Amendment freedoms should influence US foreign policy toward those countries. Examples of constraints on free speech in our daily lives and work, unwitting or not, will also be considered.

### **FRSEMR 620—Who is a Fascist? Culture and Politics on the Radical Right**

This seminar provides an in-depth introduction to fascism, its intellectual and political roots, its critique of liberal democracy and socialism, and the traces fascism has left on the contemporary cultural-political scene from Marine Le Pen's *Rassemblement National* to the American alt-right to populist insurgencies like Trumpism. It begins with readings from key fascist thinkers and theorists, before surveying a series of domains where artists, writers, architects, film-makers, and engineers sought to interpret and embody the "fascist revolution" not just in Italy but worldwide. Among the figures considered are mystical nationalists like Gabriele D'Annunzio; Filippo Tommaso Marinetti, founder and leaders of the Futurist movement; the American poet Ezra Pound, author of the *Cantos*, one of the masterpieces of 20th century American poetry; Leni Riefenstahl, the film director of classic documentaries such as *Olympia* and *Triumph of the Will*; the architects Marcello Piacentini and Adolf Speer, the former Italy's leading designer of public monuments and buildings during the Mussolini era, the latter Hitler's preferred architect; and the engineer Gaetano Ciocca, creator of everything from

Corporatist pig farms to mass-produced worker housing to mass sports stadia. Seminar themes will include: fascism vs. nazism; collectivism vs. individualism; radical right attitudes toward technology and industrialization; and examinations of the convergences and divergences between mid-20th century fascisms and the sub-cultures of today's alt-right. The capstone project for the semester will involve an original research project focused on a contemporary alt-right group.

### **PSY 1581 – Psychology of Economic Inequality**

Every society in the world is structured such that some people earn higher incomes, have greater access to resources, and enjoy more social power and status than others. Scholars across several disciplines have sought to explain why income inequality is ubiquitous and persistent. In this course, we are particularly concerned with how features of the mind, and the mind in society, help explain the widening gap between the rich and the poor. How do people perceive income inequality, and how do those perceptions influence their social attitudes and policy positions? Why do people who stand to benefit from redistribution sometimes oppose it? How do we decide what's fair, and when do perceptions of fairness emerge in human development? How does perceived lack of control or power affect the psychology of low-status groups, and how do those effects, in turn, influence power imbalances? In answering these questions, we'll consider a diversity of perspectives from the literatures on evolutionary and developmental psychology, social psychology, political science and social policy.

### **RELIGION 1563 – The Bible in the Public Square**

The Bible seems to speak loud in the public square when it comes to gay marriage, abortion, or the Religious Right's advocacy of Trump's vision to "make America great again." However, the Bible's voice is less heard in matters of justice for immigrants, gun control, budget cuts to key social services or rapidly increasing poverty and income inequality. This course will explore the "other voice" of the Bible calling for justice and love for the poor, the afflicted, the immigrant, and the stranger. We will ask whether and how biblical scholarship addresses this problem of the missing biblical voice of justice in public discourse and inquire as to what can be done to amplify the Biblical call for justice in the public square.

### **WOMENGEN 1212 – Beyonce Feminism, Rihanna Womanism: Popular Music and Black Feminist Theory**

In her single "Flawless," Beyonce Knowles samples a speech by Nigerian writer Chimamanda Ngozi Adichie which includes her definition of "feminist": "a person who believes in the social, political, economic equality of the sexes." As Beyonce then continues to sing about what it means for "ladies" to "post up, flawless," she literally inserts her music into African Diaspora conversations about what black feminism is, means, and does. In this course, we also enter this black feminist conversation—by engaging the music of recording artists Beyonce and Rihanna as popular, accessible expressions of American and Caribbean feminisms that reach worldwide audiences. Beginning with close analysis of these artists' songs and videos, we read their oeuvre in conversation with black feminist theoretical works that engage issues of violence, economic opportunity, sexuality, standards of beauty, and creative self-expression. The course aims to provide students with an introduction to media studies methodology as well as black feminist theory, and to challenge us to close the gap between popular and academic expressions of black women's concerns.

## **University of Pennsylvania**

### **COMM 217 – New Media and Politics in the Time of Trump**

New media always have been the keys to American politics. Every era-changing president was the first to master a new medium: from Lincoln (telegraph) and FDR (radio), to JFK (broadcast television) to Obama (Facebook) and now Trump (Twitter). We will study traditional forms for context, but focus on the cutting-edge digital/social news gathering and distribution,



examining the journalistic benefits and risks of several newer forms. These include broad-based agnostic platforms, ideologically-tailored websites, social video apps, podcasts, and comedy-as-news. The course also will feature guests from across all sectors. Our core mission is to assess whether the latest revolution in media encourages or impedes the survival of self-government in America, where the Founders had hoped that a free press would inform the citizenry - - and not merely incite anger, division, and fear.

### **URBS 050—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.

### **RELS 110—American Jesus**

Images and belief about Jesus have always been a compelling part of American life. This course seeks to examine the social, political, religious and artistic ways that Jesus has been appropriated and used in American life. Special attention will be given to how Jesus is used to shape social and political concerns, including race, gender, sexuality and culture.

### **MSSP 797—Social Policy in Revolutionary Cuba**

Cuba represents one of the world's long-standing institutionalized revolutions whose narrative and policies have changed from a strong nationalism yearning for independence, to an alignment with communism's ideology and modus operandi, to a nostalgic, post-Soviet Union "socialism" ruled by a binary, state-controlled capitalism. In addition to the myriad social and political changes affecting the island, the transition of leadership from Fidel Castro to his brother, Raul, and the death of the former in 2016, has put into question the theoretical pillars of the Revolution, thus undermining its initial legitimacy. This course is designed to provide students with the critical and analytical tools to dissect Cuban revolutionary politics, policies, and identity mutations within the island's historical trajectory. We will begin by critically reviewing key points of diplomatic and historical relationships between the U.S. and Cuba, followed by an analysis of the notion of independence - upon which Castro relied to gather massive support - in the context of the 60's debates on decolonization and underdevelopment. In addition, we will delve into the theoretical foundations of the Revolution focusing, among other texts, on the literature by Cuba's "founding father" Jose Marti, who deeply influenced the Spanish-American war (1898)'s outcomes as well as Fidel Castro's vision for Cuba. Throughout the course, students will also have the opportunity to critically read and discuss main Cuban social policies such as its famous Literacy Campaign, and other Education, Housing, Cultural, Health, and Immigration policies, as well as the island's complex relationship with technological development and communications. Finally, we will study identity and race dynamics, which are inextricably embedded in Cuba's political landscape.

### **RUSS 160—Sex and Socialism**

This seminar examines classic and current scholarship and literature on gender and sexuality in contemporary Eastern Europe, and examines the dialogues and interchange of ideas between East and West. Although the scholarly and creative works will primarily investigate the changing status of women during the last three decades, the course will also look at changing constructions of masculinity and LGBT movements and communities in the former communist bloc. Topics will include: the woman questions before 1989; gender and emerging nationalisms; visual representations in television and film; social movements; work; romance and intimacy; spirituality; and investigations into the constructed concepts of freedom and human rights.

### **GSWS 224—Family Feuds: Beyonce, Jay-Z and Solange and the Meaning of American Music**

Taking Beyonce’s “Lemonade,” Solange’s “A Seat At The Table,” and Jay-Z’s “4:44” as a point of departure, this class will focus on the role of popular music as “politics” within contemporary American culture. While these albums are clearly neither the first nor the only musical expressions to delve into the matters of black lives, feminism, and sexuality today, they do mark a very significant political and personal evolution for these individual artists and their audiences as they relate to the defining issues of our time. By looking at how each artist engages their influences (Nina Simone is staple for all three) and discussing how these albums challenge musical forms and incorporate different visual mediums, this course will reflect on the conversations these artists are having with each other and examine their cultural impact in order to understand the limits and possibilities of black musical expressions as sites of social change.

### **Princeton University**

#### **ENV 357—Empire of the Ark: The Animal Question in Film, Photography and Popular Culture**

This course explores the fascination with animals in film, photography and popular culture, engaging critical issues in animal and environmental studies. In the context of global crises of climate change and mass displacement, course themes include the invention of wilderness, national parks, zoos and the prison system; the cult of the pet; vampires, werewolves and liminal creatures; animal communication, emotions, and rights; queering nature; race and strategies for environmental justice. How can rethinking animals help us rethink what it means to be human? How can we transform our relations with other species and the planet itself?

#### **POL 326—Constitutional Difficulties in the Age of Trump**

The unexpected election of Donald Trump in the fall of 2016 has ushered in a host of debates about less familiar features of the U.S. Constitution. A political outsider and populist, President Trump has pushed on inherited constitutional practices and assumptions. In an era of highly polarized politics, his opponents have likewise made innovative use of constitutional institutions and powers. The Trump presidency has generated unusual concerns about the stability and robustness of the American constitutional system. This course will try to make sense of those concerns and the constitutional debates of the past two years.

#### **FRS 139—Marx in the 21st Century**

What would a Marxism for the 21st century look like? Our seminar will examine the contemporary viability of Marx’s fundamental concepts - such as labor, exploitation, ideology, and revolution. How must these concepts be reimagined to account for the specific shape of contemporary capitalism? What can Marxism learn from forms of critical thought that have emerged more recently, especially those concerned with race and gender? Subtopics include affective labor, student-debt, social media and ‘algorithmic capitalism,’ Occupy Wall Street, Black Lives Matter.

#### **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 other marginalized individuals) lead to the production of different kinds of scientific knowledge?

## **Yale University**

### **ANTH 451b—Intersectionality and Women’s Health**

The intersections of race, class, gender, and other axes of “difference” and their effects on women’s health, primarily in the contemporary United States. Recent feminist approaches to intersectionality and multiplicity of oppressions theory. Ways in which anthropologists studying women’s health issues have contributed to social and feminist theory at the intersections of race, class, and gender.

### **HUMS 203b—Feminism and Judaism**

The impact of feminism in three key areas of contemporary Jewish life: religion, Zionism, and identity. The critique of Zionism, in a trend known as post-Zionism, from feminist lenses. Feminism and Zionism in the construction of sexualized and racialized Jewish identities (LGBT Jews/Jews of color).

### **WGSS 205a—Bodies and Pleasures, Sex and Genders**

This seminar engages cultural analyses of embodiment, its pleasures-and by extension its pains-to interrogate sex, sexuality, and gender as analytical categories. Its aim is to critically evaluate formative concepts and theories that have been subject to debates within gender studies, psychoanalysis, philosophy, anthropology, critical race studies, and history. Readings by Freud, Foucault, Berlant, Butler, Rubin, and others help explain how terms like “women” and “men,” “femininity” and “masculinity,” as well as “homosexuality” and “heterosexuality,” “gender” and “transgender” have structured people’s experiences and their perceptions of their bodies. The potential our bodies have for “hanging on to ourselves” occupies a central position within scholarly canons, revealing also how these canons are always already imbricated in racialized hierarchies.

### **WGSS 207a—Gender, Justice, Power, Institutions**

Examination of how inequalities based on gender, race, caste, class, sexuality as well as a host of other identities are embedded in institutions that make up our social world. From the family and the home to the workplace, from the University, and the Corporation, to the Military and the Media, we track how inequalities emerge and are sustained by power and institutional structures. We also see how they are challenged and what sorts of instruments are needed to challenge them. In particular, we focus on sexual politics and sexual violence as a key issue to understanding the gendered workings of institutions, in order to examine structures that sustain inequality. Through the semester, we hope to consider many domains of life-bedrooms and boardrooms, international borders and feminist movements-to understand the stubborn and sticky forms of hierarchies of power that are challenged and contested by activists, scholars, and communities.

### **WGSS 260b—Food, Identity and Desire**

Exploration of how food—ingredients, cooking practices, and appetites—can intersect with gender, ethnicity, class, and national origin to produce profound experiences of identity and desire. Sources include memoir, cookbooks, movies, and fiction.

### **AMST 469a—Progressivism: Theory and Practice**

The progressive reform tradition in American politics. The tradition’s conceptual underpinnings, social supports, practical manifestations in policy and in new governmental arrangements, and conservative critics. Emphasis on the origins of progressivism in the early decades of the twentieth century, with attention to latter-day manifestations and to changes in the progressive impulse over time.