

# **COMEDY & TRAGEDY:**

**A SURVEY OF COURSE OFFERINGS AT  
AMERICAN COLLEGES AND UNIVERSITIES  
FOR THE 2019-2020 ACADEMIC YEAR**

**REPORT COMPILED BY  
YOUNG AMERICA'S FOUNDATION**

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# INTRODUCTION

Young America's Foundation regularly surveys and reviews course catalogs, textbook requirements, commencement speakers, and other key indicators that show the real state of higher education in the United States. These reports show that for many institutions, talk of diversity and inclusion extends only to intersectional concerns over race, class, sex, and gender, while excluding any attention or concern for intellectual diversity. What schools publicly trumpet and what they teach within their lecture halls are unfortunately two very different things.

Tuition rates continue to increase to cover the cost of staff and facilities dedicated to diversity, yet many of the institutions surveyed in this year's *Comedy & Tragedy* report have failed to recognize or protect diverse expression in the form of conservative speakers. The University of California, Berkeley and University of Florida are just two sampled institutions where Young America's Foundation's student activists had to petition federal courts in order to enjoy equal access and free expression.

Student loan debt is now more than a \$1 trillion burden on Americans, and despite record-breaking economic success and opportunity for young people, the educations this generation earn leave many unable to find gainful employment. Part of this problem is rooted in the lack of well-rounded, balanced education that teaches students how to succeed and pursue their individual American dream.

Many of the courses and descriptions listed in the following pages may seem comical at first reading, but the reality that these are the courses shaping the minds and worldview of the rising generation is hardly a laughing matter.

Instead of civics classes on what unites Americans, a complete lesson in history—both good and bad so that students may understand the progress and continually-unfolding promise of America—these institutions' course offerings are filled with indoctrination of what divides us.

Since 1995, Young America's Foundation has released *Comedy & Tragedy* to document the intellectual bias and shameless indoctrination taking place through slanted curriculum at America's so-called prestigious institutions of higher education.

## **METHODOLOGY**

Young America's Foundation surveyed the available course catalogs for each school in the Big 10 Conference, Ivy League, *US News & World Report's* Top 10 Liberal Arts Colleges, PAC-12 Conference, and Southeastern Conference. Relevant or notable courses from the catalogs covering the 2019-2020 academic year were pulled out and included in this report.

Course titles and descriptions appear unedited and as they were listed on each institution'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 state of higher education at a cross-section of America's institutions of higher learning. The list of courses could have been far longer, but concerns for space and redundancy required inclusion of merely a sample.

# IVY LEAGUE

## Brown University

### **HIST 1958A. Archives of Desire: Non-Normative Genders and Sexualities in the Hispanophone World.**

This course focuses on non-normative genders and sexualities in the Hispanophone world from the pre-colonial to the present period. It pays particular attention to affects, desires, and subjectivities captured in the historical testimonies of gender and sexual non-conformists. From the life of “The Nun Lieutenant” Catalina de Erauso or the 1901 lesbian marriage of Elisa and Marcela, to recent LatinX queer diasporas in the United States, we will discuss the historical tensions among Catholic morality, taxonomic and empiricist projects originated in the early modern era, and the embodied and emotional experiences of gender and sexual non-conformists.

### **HIST 1972G. Lesbian Memoir.**

This capstone seminar explores the genre of lesbian memoir through lenses both historical and theoretical. We will think together whether memoir constitutes a primary source for historical study, and its place in lesbian history. We will consider feminist theoretical questions posed by this genre of writing: What (or who, or when) is a lesbian? Is the category of the lesbian rooted in gender essentialism or disruption? How (or when, or if) did the category of lesbian become marked as white?

### **AMST 1700X. Global Macho: Race, Gender, and Action Movies.**

Carefully sifting through an oft-overlooked but globally popular genre - the muscle-bound action - this class asks: what sort of racial work does an action movie do? What is the role of women in this genre? How should we scrutinize these supposedly empty trifles of the global popular? How should we think critically about movies that feature - often without apology - a deep, dangerous obsession with masculinity, patriarchy, war, and lawlessness, with violence outside of civil society. In short, from Hollywood to Hong Kong to Rio to Paris to Mexico City, what makes the action movie genre tick?

### **AMST 1902W. Queering Oral History: Theory and Practice of Building Alternative Archives.**

In this course, students will engage the theory and practice of oral history with an emphasis on queer and trans frameworks. Students will learn about the history and importance of oral history as an alternative method, gain an understanding of LGBTQ history in the U.S., and research LGBTQ oral history projects. In practice, students will train in oral history methods and learn how to build accessible archives for oral histories. The final project of this course involves conducting oral histories with LGBTQ Providence and Brown community members to help build queer archives at Brown and in Providence.

### **AMST 1905O. Reading and Righting Histories of Violence.**

This seminar proposes “histories of violence” as a useful framework to interrogate the varied forms of violence that constitute Western liberal modernity. These forms include systems of state power and imperial practices; subjective violence through raced, gendered, and sexualized hierarchies; and narrative violence that prevents histories and voices from emerging through the erasure of archives and narrative silencing. Course readings consider ongoing local and transnational struggles to reckon with the violent histories of slavery, empire, colonialism, nationalism, and democracy. They offer interdisciplinary models for researching and narrating these histories. Class discussions will consider avenues for reckoning with histories of violence.

**POBS 1601M. Migrants, Political Activism and the Racialization of Labor.**

Histories of white nationalism in US law and discourse to criminalize, marginalize and racialize migrant progressive politics and labor activities are explored through first-hand and secondary sources, discussions and site visits. Migrants challenging limitations on civic rights as a result of fluid and contradictory intersections of racial and ethnic categorizations are examined through a primary case example of Portuguese-speaking workers in North America over the 20th century from Europe, Atlantic Islands and Africa. Topics include socialist and communist labor movement; anti-immigrant laws; industrial capitalism's exploitation of migrant workers and role in racial marginalization; migrant agency and action for change. In English.

**PHIL 0390. Global Justice.**

Is it unjust that people in some countries have less wealth, worse health, etc., than those in other countries? Does this depend on whether the better off countries partly caused the disparity? Does it depend on whether the worse off are poor, or is it enough that they are relatively worse off? If there are global injustices, what obligations are there, and on whom do they fall, to remedy them? We will study (mostly) recent philosophical work on such questions, including attention to special contexts such as immigration, climate change, poverty, colonialism, secession, intervention, and war.

**CLAS 0765. Witches and Vixens: Nasty Women in Ancient Greece and Rome.**

What do video vixens and Foxy Brown have in common with "Witchy Woman"? These modern metaphors continue a long history of equating female sexual allure with dangers found in/or capable of subverting Nature. This course will use contemporary methodologies to make sense of similar descriptions of women found in Greco-Roman literature: how do the Greeks and Romans express a concern about gender, ethnicity, class, and/or politics using these metaphors? How do these same categories help distinguish what is "natural" from "unnatural"? To what end does this discourse about women and nature affect law, public space, or other aspects of "civilization"?

**MCM 1204F. Critical Video Game Studies.**

This course serves as a gateway into the study of video games from an analytical humanities perspective. Because reception, design, and, ultimately, interpretation are intimately entwined in gaming culture today, students will also engage the popular and corporate discourses surrounding gaming, particularly as they address issues of social justice, gender, race, and sexuality. Over the course of the semester, students will fine-tune interpretive skills that have been developed in other humanities courses for the unique challenges presented by video games and other interactive texts.

**ANTH 1601. Reimagining Climate Change.**

We know what causes climate change and we know what to do about it—yet it seems we only keep making it worse. Our climate stalemate suggests we need to look critically at the dominant responses to climate change so as to identify: why they have become commonsensical yet ineffectual or unrealizable; and why other responses remain silenced or unexplored. Such a lens impels us to reconsider silver-bullet "solutions" while creating space for views marginalized by exploitative, racist, patriarchal, and anthropocentric systems. Toward these ends, this course will prepare students to reconceptualize climate change and reimagine our responses to it.

## **Columbia University**

### **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 social science cannot? Can fascism outlive the century in which it was born and occur in the 21st century?

### **UN3099. Material Culture of Socialist Stuff.**

This course examines the experience of people living in the Soviet Union via things. Objects under socialist regimes were supposed to be transformative, turning yesterday’s backwards peasants into new communist men and women. Communism promised unheard of abundance, but those who lived under it often suffered from severe shortages. Things from outside of the communist world often took on an aura of forbidden fruit. People learned a variety of tricks to survive, and today are even nostalgic for many of its trappings.

### **UN3521. Muslim Masculinities.**

This interdisciplinary course explores a variety of Muslim modes of masculinity as they have developed over time and as they have varied across different regions of the Islamic World. Students examine and problematize the social and cultural construction of masculinity in various parts of the Islamic world, including in the Middle East, South Asia, Sub-Saharan Africa, and in the Muslim diasporas of Europe and the Americas. In trying to understand the complex ways in which men and manhood are made in Islamic societies we will center our attention on the perceptions of bodily and social differences in Muslims’ larger articulations of gender and sexuality. A particular focus will be on the relationship between masculinity and violence against women and non-Muslims.

### **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 activist organizations for theoretical work.

**UN2336. Everyday Communism.**

This lecture course comparatively and transnationally investigates the twentieth-century communism as a modern civilization with global outreach. It looks at the world spread of communism as an ideology, everyday experience, and form of statehood in the Soviet Union, Europe, Asia (Mao's China), and post-colonial Africa. With the exception of North America and Australia, communist regimes were established on all continents of the world. The course will study this historical process from the October Revolution (1917) to the Chernobyl nuclear disaster (1986), which marked the demise of communist state. The stress is not just on state-building processes or Cold War politics, but primarily on social, gender, cultural and economic policies that shaped lived experiences of communism. We will closely investigate what was particular about communism as civilization: sexuality, materiality, faith, selfhood, cultural identity, collective, or class and property politics. We will explore the ways in which "ordinary people" experienced communism through violence (anti-imperial and anti-fascist warfare; forced industrialization) and as subjects of social policies (gender equality, family programs, employment, urban planning). By close investigation of visual, material and political representations of life under communism, the course demonstrates the variety of human experience outside the "West" and capitalist modernity in an era of anti-imperial politics, Cold War, and decolonization, as well as current environmental crisis.

**GU4506. Gender Justice.**

This course will provide an introduction to the concrete legal contexts in which issues of gender and justice have been articulated, disputed and hesitatingly, if not provisionally, resolved. Readings will cover issues such as Workplace Equality, Sexual Harassment, Sex Role Stereotyping, Work/Family Conflict, Marriage and Alternatives to Marriage, Compulsory Masculinity, Parenting, Domestic Violence, Reproduction and Pregnancy, Rape, Sex Work & Trafficking. Through these readings we will explore the multiple ways in which the law has contended with sexual difference, gender-based stereotypes, and the meaning of equality in domestic, transnational and international contexts. So too, we will discuss how feminist theorists have thought about sex, gender and sexuality in understanding and critiquing our legal system and its norms.

**GU4360. Menstruation, Gender, and Rights.**

The course will explore the contemporary discourse around menstruation in global and local contexts. The recent shift in public discourse around menstruation is crucial because efforts to support menstruators across the lifespan not only confer health benefits but are also part of an enduring project of pursuing gender equality and women's rights. Centering attention on menstrual health resists pernicious social control of women's bodies and recognizes the body as foundational, urgent and politically relevant. This is why menstruation matters: it unites the personal and the political, the intimate and the public, the physiological and the socio-cultural. The course examines gender justice and women's rights through the lens of menstruation, discussing questions of gender stereotyping, transnational feminism, and gender identity. Students will gain an understanding of the relevance of menstruation across different spheres of life combining bio-medical and socio-cultural factors. We will ask: What is the relationship between menstruation, human rights and gender equality? What does it mean to approach menstrual health research from an interdisciplinary perspective? -- Over the course of the semester, we will examine different spheres of life, including health, education, equality in the work place, freedom of religion, and cultural rights. In doing so, the course will pay particular attention to the intersection of gender and other markers of inequalities, including disability, socio-economic status, age, caste, and gender identity.

## **Cornell University**

### **AMST 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 find 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 kinds 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 2969. The Rise and Fall of the Soviet Empire.**

This course surveys the history of the world's first socialist society from its unlikely beginnings in 1917 to its unexpected demise in 1991. Traditional topics such as the origins of the revolutions of 1917, Stalin's Terror, WW II, Khrushchev's Thaw, etc., will be covered, but lectures will emphasize the interaction between the political, socio-economic, and especially the cultural spheres. A good deal of the materials we will study in this course will be drawn from the realm of literature, cinema, and art.

### **AMST 2955. Socialism in America.**

"Why no socialism in America?" Scholars and activists have long pondered the relative dearth (compared to other industrialized societies) of sustained, popular, anticapitalist activity in the United States. Sure, leftist movements in the U.S. have often looked and operated differently than those in other parts of the world. But many Americans have forged creative and vibrant traditions of anticapitalism under very difficult circumstances. This class examines socialist thought and practice in the U.S. from the 19th century to the present. We trace intersections of race, class, and gender while exploring the freedom dreams of those who have opposed capitalism in the very heart of global power.

### **DSOC 3150. Climate Change and Global Development: Living in the Anthropocene.**

This course investigates social, political, and economic life in the age of the “Anthropocene”: the current geological era in which humans have irrevocably altered the earth’s biophysical systems. We analyze what political-economic dynamics have led to this, how climate change is known and predicted scientifically, and the impacts it has on politics, economies, environments, and societies across scales. Drawing on case studies from around the world, we investigate topics including climate change impacts on land, oceans, animals, and forests; climate migrants and political instability; (un)natural disasters such as fires, floods, and hurricanes; and sea level rise and cities. We also investigate at existing and potential political and economic responses to climate change ranging from international governance agreements and green markets to local climate justice movements. Outcome 1: Critically analyze the uneven consequences of climate change on politics, environments, economies, and societies around the world. Outcome 2: Connect localized impacts of climate change in particular places to global ecological and political-economic processes. Outcome 3: Trace the causes of anthropogenic climate change and how knowledge about climate change has developed. Outcome 4: Write and speak convincingly on sociological, geographical, and critical development concepts and how they relate to contemporary climate change.

### **FGSS 1116. Ecofeminism: Gender and Ecology in a World on Fire.**

Mass extinction, drought, toxic pollution: When the world’s on fire, does gender really matter? In this course, we will examine the relationship between the degradation of the earth and the oppression of women, analyzing how novels and films—like *The Witch*, *Mad Max: Fury Road*, *Okja*, *Parable of the Sower*, *Annihilation*, and *The Vegetarian*—link feminist and environmental thinking. Students will develop both analytic and creative skills in their writing assignments, which will include a traditional literary analysis paper, a film review, a zine, “poetree,” and a final research paper. Ultimately, we will consider how an interwoven vision of environmental and social justice might help us to live in, write through, and build a more just world beyond our hazardous ecological present.

### **PMA 1145. Socks, Pads, and Other Stuff(ing): Drag Performance.**

“We’re all born naked and the rest is drag” - RuPaul. This course explores drag as a mode of queer cultural performance. Through a wide range of readings and viewings that introduce a diverse array of drag traditions and aesthetics, we will search for an understanding, even a simple definition, of drag. In so doing, we will explore drag performance as a queer cultural practice, a means of community formation, a potential disruption of gender norms and binaries, and as a radical act of liberation. By engaging in class discussion, practicing a variety of analytic writing styles, and establishing an essay drafting and revising process, students will develop and hone their college writing skills all while investigating drag performance and being absolutely fabulous.

## **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 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.

**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.

**GEOG 68. Environmental Justice.**

Around the world, people suffer because of environmental degradation, from sickening industrial pollution to unnatural disasters to disruptive climate change. This course examines how environmental harms are unequally experienced, as well as how communities organize to protect themselves. We will discuss the concept of "environmental justice" as it has developed through social movements in the United States and elsewhere. We will also explore it as an analytical category that (a) explains how inequality manifests environmentally and (b) enables critical thinking about concepts like the "environment" and mainstream environmentalism and environmental policy. Drawing from Anthropology, Geography, History, Sociology, and other disciplines, we will focus on the lived experiences of environment justice and injustice around the world.

**Harvard University****GENED 1052. Race in a Polarized America.**

How do we manage issues of race, ethnicity, and immigration in a polarized political era? What role did race play in the election of President Trump, after eight years of the presidency of Barack Obama? How can we be good citizens of the world when Americans have such mixed views and take such mixed actions in engaging with racial hierarchy, identity, or interaction? This course addresses these questions by examining policy disputes around issues such as incarceration and policing, free speech, the role of biology in ancestry and medical care, electoral politics, activism, and movement across borders. We will examine class, nationality, and gender differences within and across groups, and how group boundaries are made stronger or weaker. We will consider how to reduce unproductive polarization, and how you -- the new generation of citizens of the world -- can promote a better America even, or especially, when we do not agree on just what "better" entails. Course readings range from public speeches and interviews to works in political science, sociology, economics, and a bit of genomic science. You will learn how and where the United States has progressed in promoting group equality and fairness, as well as where it has not or has even moved backwards. You will end the course with a deeper understanding of the core American paradox of the persistence of group hierarchy in a country dedicated to democracy, equality, and liberty, and what people such as yourselves can do to resolve that paradox.

**AFRAMER 119X. Chocolate, Culture, and the Politics of Food.**

This course will examine the sociohistorical legacy of chocolate, with a delicious emphasis on the eating and appreciation of the so-called "food of the gods." Interdisciplinary course readings will introduce the history of cacao cultivation, the present day state of the global chocolate industry, the diverse cultural constructions surrounding chocolate, and the implications for chocolate's future of scientific study, international politics, alternative trade models, and the food movement. Assignments will address pressing real world questions related to chocolate consumption, social justice, responsible development, honesty and the politics of representation in production and marketing, hierarchies of quality, and myths of purity.

**FRSEMR 62S. Challenging Reality: Literature and Social Justice.**

What do vampires, zombies, ghosts, and cyborgs tell us about ourselves and our society? In this seminar we explore how literature critiques social injustices by challenging our notions of reality. Of particular interest to us are texts, films, and visual artworks that push beyond the confines of societal norms through their use of uncanny figures. From the man-made monster breaking loose in Mary Shelley's Gothic classic *Frankenstein*, to the ghost of a traumatic past haunting Toni Morrison's *Beloved* – how do these fantastical figures question the way in which we interact with others, and how others interact with us? Who is the monster in these scenarios: a part-human cyborg like *Frankenstein's* "creature," or the humans who exclude him from society because of his otherness? Chasing various "monsters" from the 18th to the 21st century, all the way to the popular TV series *The Walking Dead*, we explore how their stories challenge the social realities of their time and ours. Texts by influential American, British, French, and German authors invite us to understand the perspective of those whom society excludes because they voice dissent and envision a different, just reality. Our readings include the autobiography of Bryan Stevenson, a Harvard Law School graduate and civil rights lawyer who has been fighting a living "ghost" of slavery for the past three decades: racial bias in the U.S. criminal justice system. Topics include: racial justice, economic justice, migration, women's rights, cultural trauma.

**GENED 1121. Economic Justice.**

Which is more just: capitalism or socialism? Capitalism has long reigned as the ideological solution to organizing society, yet recent social science literature makes clear that the pursuit of seemingly boundless material gain for some comes at the expense of others. Climate change is increasingly tied to capitalism and industrialization, and the U.S. has seen growing discontent around an ever-widening gap between the richest of the rich and the poorest of the poor. Socialism addresses this wealth gap, but has had a checkered past around the world. So what is the answer? In this course, you will reflect on social justice in industrial societies over the last 250 years and grapple with potential answers to questions of economic justice.

### **IGA 390. 21st Century Global Feminisms.**

If girls “run the world”, why is gender equality so hard to achieve? It has been 100 years since women gained voting rights in the US and many European countries, 70 years since the Universal Declaration of Human Rights and China’s state policy of gender equality, 50 years since the transnational Women’s Liberation movement, and 25 years since the UN Beijing Declaration. Yet, as a group, women and girls lag behind men and boys in almost every metric of social and economic power globally – and systematic data about gender non-binary people are scarcely available. This course is designed to empower students as change agents in the fight for global gender equality through a three-part toolkit: conceptual foundations; structural analyses; and repertoires of action, policies, and praxis. Our goal is to gain confidence and fluency in key terms, concepts, and debates in feminism and gender issues to facilitate dynamic learning and collaborative action. We will then learn to analyze, map, and interrogate gendered power structures locally and globally, seeking to understand how gender works in concert with other inequalities from women’s homes to the halls of power. How might we explain: why some countries and contexts are further along than others in achieving gender equality; why patriarchal backlash is so persistent; and whether capitalism is compatible with feminism? Finally, this future-oriented course turns toward feminist practices, policies, and actions that have been implemented and enacted from the individual to the national level. We will examine different strategies for achieving equality – their promises and pitfalls – seeking out opportunities for innovation and future transformation. This course is built on intersectional and decolonized approaches to feminism, which serve as the state-of-the-art starting point for achieving gender equality in the 21st century. The course refers to feminisms because pluralism is both an empirical fact underpinning gender politics in global perspective, and a normative commitment for learning from feminist movements’ multiplicity and diversity. Throughout the course we will discuss various forms of oppression and discrimination as they relate to inequality – including racism, imperialism, and economic exploitation. However, this course is primarily focused on analyzing feminist and womxn’s struggles for freedom, rights, and dignity and will therefore engage with overlapping hierarchies as intrinsic to understanding how gendered power works (another course might examine the inverse to equally illuminating effect). Early on we will examine and discuss the gender binary that dominates most cultures’ conception of and language for describing sex, gender identities, and social norms. Students will be given time and tools to examine their own gendered identities, experiences, and social-political and -economic positions. And – in light of this work – we will commit to read, speak, and listen freely and inclusively, with rigor and kindness in accordance with community norms set by the class.

### **SOCIOL 1058. Sex, Gender, Sexuality.**

Male/Female, Man/Woman, Masculine/Feminine, Straight/Gay. Where do these consequential categories come from? How do they generate inequalities? Why are they so easily reproduced? And what, if anything, should we do about it? Combining real-world applications with academic analyses, this course encourages you to think about how sexuality and gender have shaped the social world, as well as our own place within it.

### **FRSEMR 43D. Christianity and Slavery in America, 1619-1865.**

Most people today assume that Christianity and slavery are incompatible. For most of Christian history, however, the opposite was true. Christians not only owned slaves, but they argued that slavery was sanctioned by the Bible. This seminar will explore the relationship between Christianity and slavery in America from 1619, when the first slaves arrived in Virginia, to the Emancipation Proclamation in 1865. We will ask several questions. How did white Christians become convinced that slavery was sinful? Why did many slaves convert to Christianity, the religion of their oppressors? How did enslaved Christians make sense of their suffering? Students will read major historical interpretations of slavery, but they will particularly focus on primary documents, including proslavery tracts and sermons, abolitionist speeches, poems, and the personal religious narratives of enslaved men and women. In addition to discussing the readings during class meetings, we will listen to spirituals and analyze paintings, photos, architecture, and other objects (for example, abolitionist tokens).

## **University of Pennsylvania**

### **COMM 322. History and Theory of Freedom of Expression.**

Can Donald Trump be punished for suggesting his followers might beat up journalists at rallies? Why doesn't the law have a way to stop false tweets, especially his as President? Is money really speech so far as the First Amendment goes? Doesn't that tilt the discussion to always favor what the rich say? Is shouting "Heil Hitler! Heil Trump!" at a performance of Fiddler on the Roof the same as crying fire falsely in a crowded theater? Can school authorities punish high schoolers for performing a Nazi salute in their prom photo? Should Alex Jones be banned from Twitter as well as Facebook? Can racist speech be banned on the Penn campus? What are the considerations to be debated in these examples? If we were going to fashion laws about speech limits all over again in our media-saturated world, would they be different from the ones we have? Does the First Amendment- invented for a print community in which most people were non-literate compared to the ultra-connected world we have today, and in which media were wholly different from those we have now -wisely apply to the world we're in? This reading and discussion seminar examines the philosophical fundamentals that framed the First Amendment, its interpretation by the Supreme Court over time, and recurring arguments to limit or extend its protections that are reflected in current and past controversies. It also examines the advantages and problems of civil society censorship, the kind that gets people banned from social media or fired from their jobs for controversial speech, like the NFL's threats to fire players for taking a knee. All societies make laws to limit speech. What are these limits in the United States, and are they the ones we want?

### **COML 247. Free Radicals: Marx, Marxism, and the Culture of Revolution.**

"A spectre is haunting Europe--the spectre of Communism": This, the famous opening line of The Communist Manifesto, will guide this course's exploration of the history, legacy, and potential future of Karl Marx's most important texts and ideas, even long after Communism has been pronounced dead. Contextualizing Marx within a tradition of radical thought regarding politics, religion, and sexuality, we will focus on the philosophical, political, and cultural origins and implications of his ideas. Our work will center on the question of how his writings seek to counter or exploit various tendencies of the time; how they align with the work of Nietzsche, Freud, and other radical thinkers to follow; and how they might continue to haunt us today. We will begin by discussing key works by Marx himself, examining ways in which he is both influenced by and appeals to many of the same fantasies, desires, and anxieties encoded in the literature, arts and intellectual currents of the time. In examining his legacy, we will focus on elaborations or challenges to his ideas, particularly within cultural criticism, postwar protest movements, and the cultural politics of the Cold War. In conclusion, we will turn to the question of Marxism or Post-Marxism today, asking what promise Marx's ideas might still hold in a world vastly different from his own.

**ANTH 1601. Sex and Socialism.**

This seminar examines classic and current scholarship and literature on gender and sexuality in contemporary Eastern Europe, and examines the dialogue 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 question 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 277. Gender, Sex & Urban Life.**

Is urban space gendered? Do we change how it is gendered as we move through it? Does it change us? This course explores gender and sexuality in the contemporary global city through the study of urban spaces. We will consider feminist, queer, and transgender theories of the city, as we investigate how practices of using and making space are gendered and sexualized. Each week of the course will be organized around a type of space, including subway, school, and birthing center, nightclub, suburb, and park. Assignments will include an auto-ethnography, a short critical essay, and a final assignment that asks you to propose an additional type of space in which to study the intersections of sex, gender, and the urban built environment. In each space, we will conduct an interdisciplinary exploration, drawing from sociology, anthropology, geography, city planning history, feminist and queer theory, as well as from fiction, poetry, music videos, photography, and documentary film.

**Princeton University****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.

**HIS 492. Utopias of Yesteryear: Socialist Experiments in Africa.**

This seminar explores the contours of Africa's embrace and engagement with the most influential ideology of the twentieth-century. Why, and through which channels, were Africans attracted to socialism? Did particular forms of colonialism and decolonization push African political actors in that direction? Is it legitimate, as some scholars have suggested, to speak of genuinely African socialisms? We will discuss the contexts in which specific countries adopted and implemented socialism. Our goal is to place Africa in the mainstream of conversations about socialism.

**COM 398. Dangerous Bodies: Cross-Dressing, Asia, Transgression.**

This course examines "dangerous bodies" - bodies that transgress existing gender and racial norms in Chinese and Sinophone cultures. Situated at the intersection of literary, film, performance, gender and ethnic studies, this course provides an introduction to the shifting social meanings of the body in relation to historical masculinity, femininity, and Chineseness. We examine different cross-dressed figures, ranging from Mulan, cross-dressed male opera singer, WWII Japanese/Chinese spy, to experimental queer cinema, in a study that unpacks whether these transgressive bodies represent social change or a tool for restoring traditional norms.

**AMS 373. Pleasure, Power and Profit: Race and Sexualities in a Global Era.**

Pleasure Power and Profit explores the intimate ways that sexualities and race are entwined in contemporary culture, historically, and in our own lives. Why are questions about sexuality and race some of the most controversial, compelling, yet often taboo issues of our time? Exploring films, popular culture, novels, social media, and theory, we engage themes like: race, gender and empire; fetishism, Barbie, vampires and zombies; sex work and pornography; marriage and monogamy; queer sexualities; and strategies for social empowerment such as: Black Lives Matter, the new campus feminism, and global movements against sexual and gender violence.

**AAS 381. Evict, Foreclose, Gentrify: Race and Housing in the U.S.**

This course will explore the causes and manifestations of housing insecurity and instability in the United States today. It will look at the ways that this contemporary housing crisis affects race, class, and gender dynamics in American cities and suburbs. This class will examine the barriers to safe, sound, and affordable housing. In doing so, we will also look at how social activism and movements have attempted to secure housing as a human right while rejecting its commodified status. We will examine how equitable housing policies can reconfigure urban spaces, combat climate change, and reimagine community governance.

**Yale University**

**GLBL 606. Policy Making in the U.S. Federal Government's Executive Branch: Before and After Trump.**

As America's reach and the administrative state grew after World War II, new structures of governance were created to ensure effective, reasoned decision-making by the president and the administration. Some of these structures were enacted by Congress (National Security Council, the Pentagon's Goldwater-Nichols reforms); some were created by executive order (National Economic Council); still others guided by practice and norms (the role and function of the White House chief of staff). Most modern presidents found these structures valuable assets in the complex task of governing the United States. President Trump has often found them constraining and has directed his staff to adopt alternative structures more consistent with his management style. This course explores the structures that undergird presidential policy making; the value, accountability, and risks that come from those structures; and the consequences of ignoring or end-running those systems—before and after Trump.

**RSEE 334. Nostalgia for Socialism in Postsocialist Societies.**

Nostalgia for socialism is one of the most unexpected social, cultural, and political phenomena that appeared in post-socialist societies. It acquires very different characteristics in different countries, for different groups of people and for different reasons. The course focuses on the question why nostalgia today appears in most different fields of social life of the post-socialist Eastern Europe: in popular and consumer culture, as part of personal and collective memory, in political life, among collectors of memorabilia, at different social events, in art, aesthetics and design. Particular emphasis on specific forms of nostalgic reminiscences common among very young generations without first-hand experiences of socialist decades. Taught in English.

**AMST 667. Critical Human Geography.**

This readings courses immerses students in the critical/radical tradition of human geography, which investigates how power relations and structural inequalities are spatially produced, contested, and transformed. Topics include the relationship between geography's development as a discipline and histories of imperialism; indigenous geographies and spatial persistence; spatial theories of capitalism and uneven development; feminist and queer geographies; geographies of blackness, white supremacy, and settler colonialism; gentrification and urban change; critical geographic information science and counter-mapping; and new approaches to landscape and region.

**ANTH 338. Gender and Politics After Socialism.**

Gender is an intensely politicized fault-line that runs through post-Soviet society. In Russia, both political protest and political reaction are played out in overtly gendered terms (from Pussy Riot's punk prayer to Putin's bare-chested machismo). This upper-level seminar considers, from an ethnographic perspective, how gender has become a site of explicit politicization and contestation in post-Soviet societies. The first half of the course examines the changing circumstances of women and men in the post-Soviet economy following the Soviet collapse; the post-Soviet crises and reformulations of femininity and masculinity, and the social effects provoked thereby, such as violence, homophobia and new activism. The second half of the course examines the various 'intersections' of gender with other domains of social difference including class, age, race, religion, nationality. How gender is problematized in certain sites, workplaces, the home, and family is a topic of discussion, as is how certain ways of inhabiting gendered norms might give rise to forms of self and person, to modes of agency and freedom. Each post-Soviet case study is juxtaposed with comparative ethnographic examples in order to discern whether the post-Soviet region has its own gender dynamic, or instead partakes in broader global trends. These ethnographic cases are read alongside texts in feminist, gender, queer, and post-colonial theory to think across empirical examples in creative ways.

**TOP 10 NATIONAL LIBERAL ARTS COLLEGES****Williams College****ENGL 134. Contemporary US Literature, Postcolonial Studies, & The Politics of Culture in the Age of Trump.**

In this course we will read a handful of contemporary US novels and explore whether postcolonial theory can provide a critical vocabulary that helps situate the “others” of contemporary nationalism in an intersectional framework. From the enduring legacies and ongoing violence of settler colonial genocide and transatlantic slavery to the xenophobic disregard for human life during the war in Iraq and the current war on immigrants, we will consider how these novels expose the deeply engrained forms of racism, fear, privilege, and paranoia that subtend dominant discourses of US nationalism in the age of Trump. Over the course of the semester, we will explore the power and allure of this exclusionary nationalism as well as how it is constructed and reproduced through cultural fantasies such as American innocence and exceptionalism, the American dream, and the American frontier. We will pay equally close attention to the ways that the works we read radically unsettle the conceptual borders of geographical space and historical time that regulate who is included and who is excluded from — to use Benedict Anderson’s influential formulation — the “imagined political community” of the United States. Readings will include *There There* by Tommy Orange, *Signs Preceding the End of the World* by Yuri Herrera, *Homegoing* by Yaa Gyasi, and *The Book of Collateral Damage* by Sinan Antoon.

### **PSCI 286. Russian Politics and Foreign Policy under Vladimir Putin.**

In 1939, Winston Churchill has famously characterized Russia as a riddle wrapped in a mystery inside an enigma. In the 75 years that followed, Russian politics has continued to defy expectations and conventional explanations. The collapse of the Soviet Communist dictatorship in 1991 has caught most observers by surprise, and has led Russia on a path of political and economic liberalization of an unprecedented scope. But despite the initial optimism, these processes produced a political and economic system characterized by authoritarianism and crony capitalism. Why did Russia follow this particular trajectory? Why did Russia's political and economic transition fail to produce the intended results? What are the factors that gave rise to and sustained Vladimir Putin's system? Why did Putin's Russia adopt an aggressive posture toward its neighbors and the West? And as Russia once again faces extraordinary challenges—marked by the wars in Ukraine and Syria, the economic crisis and social tensions at home, and the looming issue of Vladimir Putin's succession in 2024—what lessons can we draw for the future? This course will explore the key perspectives on these issues. The first part of the course will provide a concise overview of Russia's historical background, the roots of the communist collapse, and the country's subsequent trajectory. The second part of the course will look into the rise of the Putin regime, its key pillars, and its contradictions. The third part of the course will survey the trajectory of Russia's foreign and security policy under Vladimir Putin. This segment will explore the defining events and processes that led to the decline in the relations between Russia and the West, ranging from the Iraq war and the colored revolutions in East Europe, to the annexation of Crimea and the Russian meddling in the US elections. It will also explore how the eroding domestic legitimacy of the Putin regime drives its aggressive behavior abroad.

### **HIST 213. Modern China, 1600-Present.**

China's presence continues to grow in our world today, but contemporary China also evinces complex contradictions: a market economy promoted by a nominally Communist government, extremes of urban wealth and rural poverty, increasing participation in the international community and intensifying nationalist rhetoric. This course examines China's historical engagement with the modern world to offer perspective on its current conditions. We will begin with the Qing (1644-1911) conquest of China and consolidation of a multi-ethnic empire, and investigate China's encounters with Western and Japanese imperialism, the rise of Chinese nationalism, Republican and Communist revolutions, and the often turbulent history of the People's Republic. Throughout, we will examine themes of social, economic, intellectual, and cultural change through predominantly primary source reading and analysis.

### **HIST 240. The Soviet Experiment.**

In 1917, the former Russian Empire became the site of the world's first socialist revolutionary government and the twentieth century's largest multiethnic state. Over the next quarter century, the Soviet Union witnessed the rise of one of history's most violent dictatorships, an apocalyptic war that claimed upwards of 26 million lives, and communist expansion into Eastern Europe and the decolonizing world. It also became the site of vibrant and optimistic utopian cultural projects, flights into space, bitter and hilarious political satire, and a society that was, for the most part, economically equal. Then in 1991, everything fell apart. This course will survey the origins, life, and collapse of the Soviet Union, paying particular attention to the ideas that shaped its development, the mark its architects' and leaders' policies left both at home and abroad, and the impact it had on the people who lived and didn't live to tell the tale.

**AFR 331. Black Masculinities.**

In this seminar, we will study the evolution of Black masculinities through cultural, social, and political movements from 20th 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. By examining representations and presentations of Black masculinities, we will pursue questions such as: How is blackness always already gendered? How is gender always already racialized? What are the effects of these gendering and racializing practices on Black bodies, spaces, and places? 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? What is the future of Black Gender? We will trouble the relationship between manhood and masculinity by examining the ways in which masculinity can move across various kinds of bodies. In addition to reading critical and creative texts, we will view films and engage other kinds of media. Students will be responsible for 2 short papers and a final project.

**AMST 337. Queer in the City.**

In this course we will examine the various ways scholars and filmmakers have used ethnography as a critical tool for understanding the intersections of race, place, space, gender and sexuality. We will foreground studies that examine unfamiliar sites of Black struggle, resistance, and survival. We will examine Black gender variant and sexual minorities and how they produce, reproduce and struggle for spaces and places of desire, community, pleasure, love, and loss. We will explore these stories through primarily ethnographic modalities. We will discuss the political and ethical ramifications of these ethnographic narratives paying particular attention to the usefulness and limitations of both 'Thin' and 'Thick' descriptions. We will use ethnography to center debates regarding the politics of representation of racialized queer space, place, and people through both filmic and written accounts. All students will be asked to discover and develop their ethnographic voices through various critical, creative, experimental and performative assignments.

**RUSS 213. Why do Pussies Riot and What is "Homosexual" Propaganda? Gender and Sexuality in Putin's Russia.**

Since Vladimir Putin's rise to power, the media has highlighted events in Russia that at first glance resemble oddly sexualized jokes. At the same time that the Kremlin has reinstated authoritarian policy reminiscent of the Soviet Union, the Western press has chronicled Putin's topless vacations in Siberia, protests by the feminist collectives Pussy Riot and Femen, a 2011 ban on women's lacy underwear, federal legislation from 2013 prohibiting "homosexual" propaganda, and a 2017 court decision that outlawed a meme of Putin as a "gay clown." This course examines the Putin regime's ongoing attempts to police gender expression and private sexual behavior, as well as how Russian citizens' performance of gender and sexuality has changed in the past twenty years. We will consider gender and sexuality as distinctive features of Putinism, which have contributed to a biopolitical turn in official policy and inspired resistance and protest among Russian feminists and queers. All readings will be in English, and all films will have English subtitles.

## **Amherst College**

### **AMST 242. Understanding Settler Colonialism and Indigenous Sovereignty.**

In recent years, Indigenous acts of resistance have opposed the removal of federal protections for forests and waterways in Indigenous lands, halted the construction of oil pipelines, and demanded justice for murdered and missing Indigenous women. These anti-colonial struggles have their roots in Native communities and epistemologies. This course introduces students to critical theories for understanding Native responses to settler-colonialism, as “a structure, not an event,” through close examination of texts produced by a range of Native scholars and activists. Reading work by Jodi Byrd (Chickasaw), Audra Simpson (Mohawk), Leanne Betasamosake Simpson (Michi Saagiig Nishnaabeg), and others, we will interrogate how the colonial state has developed in the United States and Canada and the diverse strategies used by Native nations to respond to this development. We’ll consider how Hawaiian movements for life, land, and sovereignty arose from grassroots initiatives and the ways that scholars, community organizers, journalists, and filmmakers have contributed to a Native Hawaiian resistance movement. We’ll also examine the ways in which gender is inextricably a part of Indigenous politics by looking at work by scholars who use both literary and legal texts to analyze the production of colonial space, the biopolitics of “Indianness,” and the collisions and collusions between queer theory and colonialism within Indigenous studies. This course focuses on Native voices and theories to question and reframe thinking about Native epistemologies, nationhood, citizenship, history, identity, belonging and the possibilities for a decolonial future. Classwork will involve seminar-style discussion, often facilitated by student leaders, to further unpack course readings, supplemental materials, and relevant current events. Students will produce short response papers that culminate in a final project which can take any form, including a performance, website, multimedia or other type of creative composition intended to reach a public audience.

### **AMST 302. Globalization, Inequality and Social Change.**

This course is an in-depth exploration of the increasing global interconnectedness of economic, political, and social processes, what many have come to call “globalization.” We begin by developing a sociological critique of the relationship between inequality, post-World War II global capitalism, and the neoliberal ideology that underlies it. We do this through study of the major institutions and actors that endorse and perpetuate global capitalism. We then explore case studies which critically examine how contemporary globalization is playing out in daily life via experiences of labor, consumption, family and community. We dedicate the last part of the course to investigating diverse examples of grassroots resistance to the current capitalist order. As we strive to achieve a complex analysis of globalization, we will be challenged to grapple seriously with issues of power and social justice and to reflect on our own social positions within an increasingly intricate global web. In accordance, we will focus throughout the course on how intersections of race, class, gender and citizenship influence the human experience of globalization.

### **SWAG 108. Feminist Science Studies.**

This course introduces students to theories and methodologies in the interdisciplinary field of feminist science studies. Specific areas of investigation include scientific cultures, animal models, and science in the media and popular culture. Students will continuously engage larger questions such as: What kinds of knowledge count as “science?” What is objectivity? How have cultural assumptions shaped scientific knowledge production in this and other historical periods? What is the relationship between “the body” and scientific data? And, finally, is feminist science possible?

**SWAG 337. Angela Davis.**

Angela Davis' work spans some of the most provocative and important cultural and political moments in recent U.S. history. Beginning with the Black Power and Black Panther movements of the late-1960s and 70s, through innovations in the Black feminist movement in the 1980s onward, and recently with questions of racialized mass incarceration and links between Palestinian and African-American freedom struggle, Davis has forged a militant vision of racial, sexual, and transnational liberation. Her writerly and analytic voice blends philosophy and political theory with the urgent demands of activism and direct action. In this course, we will read across her life's work, beginning with early essays and her autobiography, up through recent reflections on mass incarceration, Palestine, and #BlackLivesMatter. As well, we will examine Davis' influences and how she transforms and extends their thought, ranging from Karl Marx and Herbert Marcuse to Frederick Douglass, Assata Shakur, and Huey Newton, among others. What emerges from these readings is a rigorous and radical vision of liberation drawn from a powerful mixture of critical theory, vernacular culture, and political activism.

**POSC 120. Trump and the Media.**

The current United States president is testing the American media model. Where are the media failing, and where are they succeeding? We will look at the coverage of the 2016 campaign and account for the soul-searching to which the election outcome spurred journalists. We will look at fact-checking as a genre of coverage, the problem of covering the Trumpian tweet, the difficulty of reporting from/on a White House that lies and leaks, and the growing use of anonymously sourced information. We will dig much deeper, however, to examine the foundational premises of American media: objectivity, balance and fairness, market-based competition. What do these ideas mean, and how relevant and useful are they during the Trump presidency? Finally, and most important, we will imagine what journalism might look like if we thought about it differently. The reading in this course will include both media-theory and journalistic texts.

**HIST 251. Student Activism in U.S. History: Past and Present.**

What are the limits and possibilities of students engaging in social justice movements within a college campus? Which political issues have sparked student movements in the U.S. and why? Why do some student movements succeed, why do others fail, and how might one define and evaluate the meaning of success? How have student movements in higher education changed over time? This course surveys the history of collegiate student activism for freedom and racial equality during the abolition movement; Reconstruction and Jim Crow; The Long Civil Rights Movement; and Black Lives Matter. In particular, this course will explore how students have fought to secure freedom, equality, and citizenship through higher education. Students will also critically engage with how other social movements have impacted college campuses. Readings include historical monographs and student writings. Assignments include two papers based on primary and secondary sources and a presentation.

## **Swarthmore College**

### **SOCI 006C. First-Year Seminar: The Working Class and the Politics of Whiteness.**

Who are the “white working class” in the United States? How do they live, what do they believe, and why? Do they constitute the base of support for Donald Trump in the US? Are they motivated by “racial resentment” or “economic precarity”? Or, is there even such a thing as “the” white working class? How did this racialized category come to evoke images of both “everyday Americans” in some circles, and (in at least in some others) people who belong in the “basket of deplorables” described by Hillary Clinton? Or, is there even such a thing as “the” white working class? How did this racialized category come to evoke images of both “everyday Americans” in some circles, and (in at least in some others) people who belong in the “basket of deplorables” described by Hillary Clinton? This course is dedicated to both sets of questions. First, we will look at the actual lives, beliefs, and political behavior of people who could be categorized as white and poor or working class. Then we will take up the question of the ways this category is deployed in our political discourse, for what purposes, and by whom. In the course of reading and writing about these issues, we will develop our understanding of class, race, inequality and politics in the United States, with occasional comparisons to the United Kingdom and Europe. This course is dedicated to both sets of questions. First, we will look at the actual lives, beliefs, and political behavior of people who could be categorized as white and poor or working class. Then we will take up the question of the ways this category is deployed in our political discourse, for what purposes, and by whom.

### **RELG 037. Sex, Gender, and the Bible.**

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

### **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.

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

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

**ENGL 098E. Ecofeminism(s).**

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

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

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

**SOC 260. Courage and Conscience: Dissent and Freedom of Expression in the Modern World.**

Freedom of expression is considered one of the most fundamental human rights. Why is this the case? Why are people willing to suffer, fight, and die and to protect the right of freedom of expression? Why is freedom of expression so dangerous to those with political and social power? How do powerful elites mobilize against dissent and dissidents? What is the role of charismatic individuals and freedom of expression in social change? This course examines sociological theories of communication and freedom of expression; the idea of “civil courage” and its relation to social change; the origins of dissent and dissidents in comparative-historical perspective. Emphasis is on case studies of dissent and dissidents in authoritarian societies of the 20th and early 21st centuries in order to understand, sociologically, the elementary forms of dissent and “the dissident life.” The course introduces students to the life-history method of social research in examining case studies of dissent.

**HIST 311. Seminar: A New Birth of Freedom: Reimagining American History from Revolution to Civil War.**

In the years between the Revolution and the Civil War the United States experienced dramatic change: rapid geographic expansion, the growth and transformation of the market economy, the extension and evolution of slavery and the movement for abolition, and a Civil War that nearly destroyed the nation. These topics and others are long familiar to students of US history, but we will re-frame our analysis of this period: examining expansion by re-centering American Indians and competing imperial powers, considering the rise of the state within the broader framework of world history, and re-imagining slavery in the context of global capitalism. In considering these topics and others from a variety of perspectives, we will explore the continued significance of the early national era in American History.

**ARTH 321. Seminar: Making Space: Gender, Sexuality and the Design of Houses.**

Focusing on case studies drawn from European and American history and contemporary practice, this discussion seminar will look at the ways in which normative notions of gender and sexuality have shaped the conventions of domestic architecture for specific cultures and time periods. The course will also focus on outliers, anomalies and queer spaces, examining the roles played by unconventional architects, clients, and users of houses in changing notions of public and private space and creating new ways of living. Readings will be drawn from feminist theory, queer studies, and architectural history. Weekly oral reports on key concepts, texts and/or buildings and in-class discussion are required in addition to written research papers.

**WGST 326. Seminar: Crossing the Border(s): Narratives of Transgression.**

This course examines literatures that challenge the construction of borders, be they physical, ideological, or metaphoric. The theorizing of the border, as more than just a material construct used to demarcate national boundaries, has had a profound impact on the ways in which Chicana/Latinas have written about the issue of identity and subject formation. We will examine how the roles of women are constructed to benefit racial and gender hierarchies through the policing of borders and behaviors. In refusing to conform to gender roles or hegemonic ideas about race or sexuality, the Chicana and Latina writers being discussed in the course illustrate the necessity of crossing the constructed boundaries of identity being imposed by the community and the greater national culture.

**WGST 320. Seminar: Race, Gender, Science: Exploring Feminist STS.**

This seminar explores issues of race and gender in science through a Feminist STS lens. Feminist STS or science and technology studies is a broad interdisciplinary field that examines scientific knowledge production using feminist theory. Feminist STS is guided by questions related to women in science; racial and gendered biases in science; and, feminist epistemologies. The course is organized into three parts. Part I explores the history and theories of Feminist STS. Part II focuses on feminist examinations of biology, physics, stem cell research, and evidence based medicine. Finally in Part III, the class explores feminist science fiction novels as a way to think critically about how science shapes social worlds.

## **Pomona College**

**RLST189Q PO. Queer Theory and the Jewish Question.**

This course investigates the historical and political resonances between Jewishness and queerness; and antisemitism and homophobia. It explores what queer theory has to offer to the study of Judaism and Jewishness and how the analysis of Jewish sacred texts and practices might complicate queer theorizing. We will ask what norms around sex, sexuality, gender, bodily practice, and desire come into view from analyzing Jewish religious thought and practice. We will also look at how those norms were contested and revised both inside Jewish communities and in Jewish diaspora's confrontation with the sex, gender, and sexuality regimes of the dominant culture. We will end by examining some contemporary issues around 'pinkwashing' and homonationalism. Course materials may include readings in biblical and rabbinic literature, sexology and psychoanalysis, queer and feminist theory, poetry and fiction, as well as film/tv screenings of *Oriental*, *Paper Dolls*, *Angels in America*, *Transparent*, and *Crazy Ex-Girlfriend*.

**RLST184 PO. 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.

**RLST189E PO. Feminist Theories and Feminist Theologies.**

This course looks at the various ways religious thinkers have used the insights of feminist theorizing to critique and critically reconfigure Jewish and Christian traditions from within and the field of feminist theology that emerged from this critical endeavor. The course will consider feminist critiques of religious doctrine and practice, feminist biblical interpretation, and feminist theological approaches to racism, capitalism, homophobia, embodiment and vulnerability, and ecological disaster. Some time will also be devoted to the interface of feminist theologies with queer and trans theorizing and theologizing. Readings may include texts by Mary Daly, Judith Plaskow, Delores Williams, Sharon Welch, and Marcella Althaus-Reid.

**GWS183 PO. Transnational Feminist Theories.**

Globalization has had multifarious cultural, economic and political effects on conceptualizations of “sexuality” and its relationship to gender across the world. In this class, we will learn how to situate cultural, and historical understandings of gender and sexuality in their geopolitical specificity. We will examine concepts of identity, sexual practices and queerness in relation to notions of the local-global, nationhood, the transnational, diaspora, borders, margins, and urban-rural. We will bring postcolonial, transnational, queer, and feminist disciplinary approaches to bear upon one another, in order to study how knowledge about sex, gender and sexuality is produced and disseminated transnationally.

**LGCS119 PO. Language and Social Justice.**

This course gives an overview of ways that language interacts with social justice. We will discuss how criticism of minority languages and dialects is used as a proxy for the expression of racist views, how official language policies oppress immigrants and reflect xenophobia and racism, and how the field of linguistics uses a scientific approach to language that allows us to combat misconceptions about language that contribute to these and other social problems. Case studies to be covered include the George Zimmerman murder trial, the Oakland school board ‘Ebonics’ controversy, the ‘English-only’ movement in the US, examples of language endangerment and revitalization and language policies around the world. Letter grade only.

**RUST075 PO. From Pushkin to Pussy Riot: Modern Russian Culture and Society.**

An introduction to the highlights of modern Russian culture from the nineteenth century to the present day. Explores Russia’s contribution to our understanding of problems central to modern life: revolution, capitalism, social justice, the individual in society. We will sample the visual arts (from realism to the revolutionary avant-garde to actionist Petr Pavlensky); film (Vertov, Eisenstein, Tarkovsky); literature (short works by Dostoevsky, Tolstoy, Bulgakov, Nabokov, Pelevin); music and dance (from Swan Lake to Pussy Riot’s punk performances). In English. For majors and non-majors alike. Students will give oral presentations, lead discussion, and write midterm and final exams. No papers.

### **GWS172 PO. Race, Gender, & The Environment.**

This course takes an intersectional approach to environmental studies, emphasizing critical feminist, queer, trans, race, and disability studies. Highlighting decolonial and indigenous thought in particular, course assignments examine planetary futures that reflect on how histories of imperial conquest, settler colonialism, and global capitalism have contributed to anthropogenic climate change. Another goal of the class is to question how contemporary approaches to environmentalism might have arisen out of already limited epistemological frameworks and legal histories. As part of our investigation into the asymmetrical distribution of toxins and environmental fallout across different populations, students will not only grapple with biopolitical theory but also look to a range of cultural texts - from science fiction films to contemporary fiction to graphic art - to consider alternative political assemblages and strategies for survival that arise from gender and ethnic studies frameworks. Letter grade only.

## **Bowdoin College**

### **RUS 2315. Love, Sex, and Desire in Russian Literature and Culture.**

Russian culture is rich with depictions of the fundamental human experiences of love, sex, and desire. And while these depictions have often been subject to various forms of censorship, they have just as often served as expressions of dissent against rigid social, political, and artistic norms. This course explores the ideological and aesthetic significance of such themes as romance, lust, yearning, sexual violence, adultery, prostitution, religious passion, poetic inspiration, unrequited love, celibacy, gender identity, sexuality, masturbation, pornography, body image, sexual frustration, castration, and witchcraft in Russian literature and the arts from medieval times to the present day. Not only do the works studied inscribe “difference” on the bodies of their subjects, but Russia also functions as a social “other” against which students examine their own cultural assumptions. Authors may include Avvakum, Bulgakov, Chekhov, Dostoevsky, Gogol, Nabokov, Pushkin, Tolstoy, Tsvetaeva, Turgenev, and Zamyatin. Taught in English.

### **HIST 1024. Serious Games: Critical Play for History.**

Did you know that Monopoly began life a game that criticized modern capitalism? Have you ever wondered what sense it makes that in Sid Meier’s Civilization, Abraham Lincoln can found the American tribe in 4,000 BCE? This course explores how commercial video and board games can help us understand the past. In return, understanding something about how the discipline of history works will help us think about games as representations of the past. Games to be studied and played may include: Catan, Diplomacy, Monopoly, Sid Meier’s Civilization V, Spirit Island, and Twilight Struggle. Students should expect to complete four structured writing assignments and several shorter writing assignments. The course includes a weekly evening game lab.

### **ENGL 1026. Fictions of Freedom.**

Explores the ways in which the idea of American freedom has been defined both with and against slavery through readings of legal and literary texts. Students come to terms with the intersections between the political, literary, and historical concept of freedom and its relation to competing definitions of American citizenship.

### **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 the 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.

**ENVS 2459. The Ethics of Climate Change.**

Examines moral questions raised by climate change including: What would constitute a just allocation of burdens? What do we collectively owe to future generations? If collective action fails, what are our obligations as individuals? When, if at all, is civil disobedience justified? Readings drawn primarily from contemporary philosophy.

**GSWS 2554. Classic Twentieth-Century LGBT Cultural Texts.**

Analyzes some of the most enduring, and in some cases infamous, lesbian and transgendered cultural texts of the twentieth century. Whether authored by avowed LGBT authors or by non-LGBT cultural producers, such works reflect some of the specific challenges that U.S. and European writers and others have continued to face in depicting portrayals of same-sex identities and desires that seek to reject totalizing narratives of pathology and criminalization. Possible texts include: *The Well of Loneliness*, *Death in Venice*, *Giovanni's Room*, *The Boys in the Band*, *The Front Runner*, *Stone Butch Blues*, *Hitchcock's Rope*, *The Children's Hour*, *Will and Grace*, and *Six Feet Under*.

**EDUC 1015. Urban Education and Community Organizing.**

Approaches urban schools and communities as sites of promise and innovation as well as sites for social and political struggle. Examines the significance of community organizing as a form of education and the role of community organizing to improve urban schools. Readings include an examination of organizing tactics from historical figures such as Saul Alinsky, Ella Baker, Myles Horton, and Dolores Huerta. Topics may include "grow your own" teacher initiatives, parent trigger laws, and culturally-sustaining educational programming.

**HIST 2430. Gendering Latin American History.**

This is an introduction to Latin American history between 1400 and the present, using the lens of gender to reinterpret the region's history. Some key events include the arrival of Europeans, mestizaje, honor and race, independence, civil wars, liberalism, populism, dictatorship, and issue of memory and redemocratization. This course works on two registers. The first is that of "women's history." Here we will survey the experiences and impact of women in Latin America from the pre-conquest period to the present, through the lens of cultural, social and political history. In other words, we will tell the stories of Latin American women and investigate how changes small and large affected their everyday lives. The second register is "gender history." In other words, we will not just discuss women's experiences, but also the ways that gender ideologies have influenced Latin American history. Note: This course is part of the following field(s) of study: Latin America. It fulfills the non euro/us requirement for history majors and minors.

**Carleton College****SPAN 356. The Political and Cultural History of the Cuban Revolution.**

In 2014 Obama and Castro simultaneously announced the end of an era: the Cold War. This announcement was a turning point for one of the most influential and symbolically important political movements in Latin America: The Cuban Revolution. We will study the political and historical background that sustained this revolution for over fifty years. We will read historical, political, philosophical, and cultural texts to understand this process and the fascination that it commanded around the world. We will also examine the different exoduses that this revolution provoked and the exile communities that Cubans constructed in different parts of the world. Prerequisite: Spanish 205 or above.

**CAMS 258. Feminist and Queer Media.**

The focus of this course is on spectatorship—feminist, lesbian, queer, transgender. The seminar interrogates arguments about representation and the viewer's relationship to the moving image in terms of identification, desire, masquerade, fantasy, power, time, and embodied experience. The course first explores the founding essays of psychoanalytic feminist film theory, putting these ideas into dialogue with mainstream cinema. Second, we consider the aesthetic, narrative, and theoretical interventions posed by feminist filmmakers working in contradistinction to Hollywood. Third, "queering" contemporary media, we survey challenges and revisions to feminist film theory presented by considerations of race and ethnicity, transgender experience, and queerness.

**WGST 389. Race, Gender, and Sexuality in Popular Culture.**

This course will read representations of racial, gender, and sexual minorities in popular culture through the lenses of feminist, critical race, postcolonial, and queer theories. Kimberlé Crenshaw coined the term intersectionality in the late 1980s to describe an approach to oppression that considered how structures of power act multiply on individuals based upon their interlocking racial, class, gender, sexual, and other identities. "Race, Gender, and Sexuality in Popular Culture" takes up the charge of intersectional analysis—rejecting essentialist theories of difference while exploring pluralities—to interpret diversity (or lack thereof) in film, television, and digital media.

**ENTS 288. Abrupt Climate Change.**

Abrupt climate change is very fast change, related to "tipping points" and thresholds, evident in current and historical climate records. Includes interpretation of historical climate data and measurement methods, evolving theories for abrupt change, the role of complex earth systems processes, and trends in global climate change today. The course will address our future through examining cases studies on past human civilizations and discussion of how to reduce our vulnerability to an unstable future climate. Includes a term-long project at the intersection of abrupt climate change and an issue of human concern.

**PHIL 197. Climate Matters.**

What should we do, as individuals and countries, in the face of climate change? What does justice demand that we do for those currently suffering the ill effects of climate change? And what do we owe future generations for whom the problems will be far worse? This course will meet five times to discuss John Broome's *Climate Matters: Ethics in a Warming World*.

**HIST 233. The Presidents and their Slaves.**

This course analyzes slavery, often referred to as the peculiar institution, through its most peculiar lens: the involvement in chattel slavery by the founding fathers and the federal government. We will explore the troubled history of our nation's founding fathers who, on the one hand, promoted democracy and liberty, and who, on the other hand, owned slaves. We will study the lives of Sally Hemings, Paul Jennings, Ona Judge and other slaves owned by Presidents and will probe how the White House emerged as a quasi-plantation built on the labor of enslaved people. Further, we will examine the federal government's legacy in perpetuating and protecting slavery, scrutinizing the Constitution, Fugitive Slave Act and other legislative actions that safeguarded the institution.

## **Claremont McKenna College**

### **GOVT128 JT. The University Blacklist.**

Like every age, ours has its dangerous ideas. Hundreds of disinvitation movements have sprung up on American college campuses in recent years to protect students from ideas they might find threatening, offensive, or dangerous. These movements have targeted a broad spectrum of influential intellectuals—from classical liberals like Ayaan Hirsi Ali to leftists like Angela Davis to conservatives like Christina Hoff Sommers. By exploring books by many such disinvited authors, this course explores contemporary contention over free speech, provides a window into the dangerous ideas of our time, and will help students think more deeply about the virtues and costs of censoring them.

### **GOVT110 CM. American Culture Wars.**

In recent decades Americans have been increasingly divided over such issues as abortion, gay marriage, and the appropriateness of religion in the public square. This course will explore the sources and origins of such divisions. For instance, do activists on the left and right really exist in two distinct cultures? What are the philosophical assumptions and beliefs that hold their various political opinions together? What is their view of the human person and how does it shape the way they see the world? Do they each offer equally rational ways of comprehending the world? We will also investigate how deeply our nation is divided. Is it the case, for instance, that only a handful of radicals wage these wars while most Americans are actually quite moderate? Are our political divisions really rooted in separate cultures? In addition, we will ask whether the culture wars have been good or bad for American democracy. For example, have the culture wars prevented a descent into mass apathy or coarsened public life?

### **ID076 JT. Intersections: Gender, Race and Sexuality.**

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

## **Middlebury College**

### **GSFS 0191. Gender and the Body.**

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

### **GSFS 1022. 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 the white, heteronormative Greco-Roman tradition.

### **GSFS 0225. Feminist Blogging.**

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

### **GSFS 0425. Men and Masculinities.**

In this course we will consider the creation and performance of masculinities in the American context. We will ask how men are made and how that making relies on class, race, sexuality, and nation. We will begin with early capitalism and the birth of the ideal man as “market man.” We will then look at how ideal masculinity depends on the creation of “degenerate” men, like the myth of the hyper-masculinized Black male “beast” and the creation of the mythic mannish lesbian. We will then trace these late 19th century men and masculinities into our current moment of political machismo, trolling misogyny, bromance, feminist men, hipster men, dandy bois, transmen, and more. Readings will include: Michael Kimmel, *Guyland*; C.J. Pascoe and Tristan Bridges, *Exploring Masculinities: Identity, Inequality, Continuity and Change*; C.J. Pascoe, *Dude, You’re a Fag: Masculinity and Sexuality in High School*; Judith Halberstam, *Female Masculinity*, and bell hooks, *We Real Cool: Black Men and Masculinity*.

### **ENVS 0211. Transnational Feminist Conservation.**

In this course we explore a transnational feminist approach to conservation. We will start by delving into the masculinist history of conservation, and reviewing a set of theories and vocabularies focused on gender, as well as race, class, and ability as key sites of power that effect both human and non-human bodies and ecological processes, from coral reefs to the arctic tundra. We will compare case studies across multiple regions globally on topics such as conservation via population control, feminist food, community-based conservation, and feminist-indigenous approaches to inquiry. We will debate feminist science, examining the conflicting epistemic foundations of objective versus situated knowledge. We will hone our writing skills in a variety of genres including blogs, academic essays, poems, and zines.

## **Washington and Lee University**

### **PHIL 228. John Stuart Mill.**

A study of the life and ideas of a 19th-century philosopher who was ahead of his time. The class considers such questions as: Are liberty and individuality absolutely crucial to human happiness? Are we morally obligated to conduct our lives in ways that maximize the greatest aggregate happiness? Should women and men have equal rights and opportunities? How can we combine the benefits of capitalism (higher productivity and innovation) with the benefits of socialism (avoiding poverty and exploitation)? Is it more important to fill your head with knowledge or your heart with love?

**ENGL 356. Whitman vs. Dickinson.**

In this seminar, students read two wild and wildly different U.S. poets alongside queer theory about temporality. Since we are discussing queerness in the past, present, and future, we will also consider 21st-century reception of 19th-century literature and history, and students will participate in a Nineteenth-Century Poetry Slam.

**PHIL 244. Feminist Social and Political Philosophy.**

This course critically examines the gender norms that pervade our identities, govern our everyday behavior, and organize our social life. Questions addressed may include: What is gender? In what ways does it affect the quality of women's and men's lives? Is gender difference natural? Is it valuable? Can it contribute to, or interfere with, human flourishing? Can a gendered society be just? What can any of us do to promote good relations among women and men?

**PHIL 357. Self and Social World.**

This course takes as its starting point the question of the 'other.' We explore such questions as: how do we perceive, and communicate with others who have different bodies, genders, cultures and histories? How do we see ourselves through the eyes of others? Can we speak for others? Can we build bridges across differences and forge common ground? We begin with traditional philosophical accounts of selves and others, i.e., Hegel's dialectic of master and slave, Husserl's alter ego, Buber's philosophy of dialogue, Sartre's account of shame, Merleau-Ponty's phenomenology of embodied intersubjectivity, and Levinas' ethics of alterity. Later, we concentrate on the work of feminist philosophers, race theorists, and post-colonialist thinkers who critique these traditional philosophies and offer alternative ways of speaking about self and other.

**REL 284. Gender, Sexuality, and Islam.**

How have issues of gender and sexuality in Medieval and Modern Islamic societies been debated across the Middle East, South Asia, and the West? Students examine scholarly and public discussions of gender and Islam, and they build a vocabulary in which to talk about women, queer, and intersex history as they concern Muslim societies and their foundational sources in their regional and historical contexts. No prior knowledge of Islam is necessary.

**ENGL 393. Topics in Literature in English from 1700-1900.**

An examination of the early decades of African-American print culture as a way to explore the larger development of print in the early American republic and through the 19th century. We pay particular attention to the collective development of Black print personas and public discourse as well as to the early African-American novel. We also consider the ways in which print—black type on white pages—served as a metaphor for (re)producing racialization. Possible writers and texts include Phillis Wheatley, Olaudah Equiano, Frederick Douglass' Paper, James McCune Smith, the "Afric-American Picture Gallery", William Wells Brown, and The Garies and Their Friends. There are opportunities for archival research, either through Special Collections or digital databases.

# **BIG 10 CONFERENCE**

## **Indiana University**

### **ANTH 346. Global Anarchy.**

Exploring everything from Antifa in the streets of Trump's America and anarcho-feminist essays to DIY punk 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, the 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.

### **HIST 103. The Making of Modern Russia.**

Introduction to main events and issues in Russian history from the middle of the nineteenth century to present. Covers the great liberating reforms of Tsar Alexander II, the last tsar, Nicholas II, the revolutionary leader Vladimir Lenin, the brutal tyrant Joseph Stalin, and the last Communist leader Mikhail Gorbachev.

### **HIST 372. Modern Korean History.**

Modern Korean history 1876-2010. Major themes: Korea's inclusion in world system, intrusion of capitalism and transformation from agrarian to industrialized/consumer society. Course will explore modern systems (colonialism/neocolonialism, capitalism, social revolution/socialist economic experiments, Cold War, and globalization) through the study of Korean history.

### **ANTH 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.

### **GNDR 235. Scientific Understandings of Sex and Gender.**

Interrogates the evolution of scientific approaches to, and conceptualizations of, the terminology of sex and gender from the perspective of the behavioral, medical, and social sciences. Topics may include: femininity, masculinity, and androgyny; femaleness, maleness, intersex, and transgender; heterosexuality, homosexuality, and bisexuality.

## **University of Maryland**

### **AASP230. Social (In)Justice and African-American Health and Well-Being.**

African Americans suffer worse outcomes than non-Hispanic whites on nearly every health measure and outcomes that link to overall well-being like depressive symptoms or homicides. Health disparities are experienced by other underrepresented minority groups, but because of the unique historic and current experiences of African Americans, the determinants and solutions to African American health disparities are unique. The premise of this course is that African American health disparities are due to social injustices perpetuated on the institutional level that have permeated the lived experiences of African Americans leading to racial disparities in health and well-being. As such, the solutions on the both policy, and community, level must have a social justice approach.

**ENGL265. LGBTQ+ Literatures and Media.**

A study of literary and cultural expressions of queer and trans identities, positionalities, and analytics through an exploration of literature, art, and media. We will examine historical and political power relations by considering the intersections of sexuality and gender with race, class, nation, and disability. Topics include the social construction and regulation of sexuality and gender, performance and performativity, intersectionality, and the relationship between aesthetic forms and queer/ trans subjectivity. Our interpretations will be informed by queer and trans theories.

**LGBT285. Homophobia in the U.S. Society in the New Millennium.**

An interdisciplinary investigation of the evolving forms of homophobia that continue to thrive and grow in the contemporary U.S., despite historical gains. Special attention to manifestations of homophobia in U.S. social, cultural, political, and legal arenas such as: popular culture/ media, religious and cultural/ethnic communities, state and federal legislation, and queer subcultures. Focus on students' powers and responsibilities within struggles to end discrimination based on sexuality.

**WMST350. 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.

**WMST491. Judaism and the Construction of Gender.**

The study of Jewish culture, religious practice, communal authority, and literature through the frame of such critical categories of analysis as gender, sexuality, masculinity, power, ethics, and the feminine.

**University of Michigan****AAS 443. Pedagogy of Empowerment: Activism in Race, Gender, and Health.**

Important: If you take this class you must be prepared to be committed to spend time in the community working with young women — on the community's terms not yours. The Pedagogy of Empowerment will explore the methodology of consciousness raising as an empowerment strategy in race, gender and health. Through this two tiered course, students will cultivate strong background knowledge of the gender inequalities that are manifested in the lives of women in the areas of race, gender and health. How do the variables of race and gender impact health and in turn how does health as an independent variable affect race and gender. At the core this course is an intensive engagement in the intractability and injustice of gender inequality. The course has three main objectives. An examination of the current status of women both globally and nationally as it affects women through the ownership of their bodies, their ability to exercise choice, and the deconstruction of choice. The academization of the feminist movement, the collusion of women themselves in their own oppression and the power of culture as it shapes women through religion, race social media and ethnicity will be interrogated as important foundational thinking in this class. As a consequence of this analysis, everyone in this class will be required to participate in a methodology of consciousness raising developed by Professor Haniff which students must then use in selected groups of girls 15-16 years old. This activist component is the praxis of this class which requires students to not just read and study empowerment but to actually be engaged in an effort to empower.

**AAS 358. Topics in Black World Studies.**

What is Black Feminism? In this course, we will explore the history of Black women's gendered and racial politics in the United States and, in particular, how their beliefs and experiences have differed from other groups. How have Black women pushed back against and attempted to reshape traditional, Eurocentric, "white feminist" politics? How have Black Feminist responses to racism diverged from and challenged mainstream and Black masculinist political scripts? We will explore these questions as well as representations of Black women's sexuality and political activism. Course readings are drawn from a variety of disciplines and time periods with the goal of exposing students to the history of Black Feminist thought and the breadth of Black Feminist scholarship, activism, and methodologies. By the end of the semester, students will be conversant in the major concepts of Black Feminism and Black Women's Studies and have developed the analytical tools to understand how race, gender, and class interact to produce the unique experiences of Black women in the United States.

**AMCULT 311. American Culture and the Humanities.**

In this course, we will explore the dynamics of race and gender in the ways that U.S. popular culture represented fictional heroes from 1900 to the present. During those years the nation became an international and economic powerhouse, altering the ways in which Americans understood their place in the larger world. That coincided with new consumer culture and domestic ideals that played out in novels, comic books, films, and television. Popular culture in the United States often used heroic (and superheroic) figures, initially almost always presented as white cis-gender men, as stand-ins for U.S. ambitions, to rationalize the gender/racial status quo, and to encourage audience emulation. Challenges to this mainstream came almost immediately as activists demanded broader depictions, representation in public life, and a redefinition of the dominant gender and racial hierarchies. This class will select a number of "hero" case studies from westerns, dramas, superhero comics, and television shows to explore specific issues of race, class, gender, and sexuality as they relate to changing notions of U.S. nationalism.

**AMCULT 103. First Year Seminar in American Studies.**

This class analyzes the history of the United States through the emergence of monsters, supernatural creatures, the uncanny, and phantasmagoric tales. In particular, it will study traditional witches, zombies, vampires, as well as other creatures such as the Freddy Krueger, the Chupacabras, and cyber monsters like the slenderman. It will study their historical context, evolution, political, economical and gender elements in order to understand how America uses the imaginary to deal with socio-historical anxieties, fears, and demographic changes. Some questions to be explored are: What is the relationship between witches and capitalism? Why vampires are so popular today? What is the connection between zombies and the terrorist attacks of Sept. 11? This class will discuss these and other topics as we analyze stories tales, films, TV shows, fiction novels, and academic papers. Upon the successful completion of the course, students will be able to: Understand how monsters and imaginary creatures as everyday cultural products are influenced by economic, political, and social forces. Understand the historical development and relationships of America with the uncanny, horror and the phantasmagoric. Explore the intimate connection between the imaginary with concepts such as gender, race, and class.

**AMCULT 301. Topics in American Culture Section: 006 History of the American Right.**

The surprise election of Donald Trump; the rise and fall of Trump's adviser, the "nationalist" ideologue Steve Bannon; and the 2017 Charlottesville, Virginia, rally of "white nationalists," "neo-confederates," and Nazi sympathizers: all these have drawn attention to the historical lineage of the "far Right" in American society and politics. The highly debated question raised by some of Trump's opponents—is he a "fascist," or do his most hard-core followers make up a "fascist movement"?—suggests for the sake of clarity and nuance the need to recognize a far Right not as a foreign extremism outside the main currents of American life but rather as a long-running element of the American political tradition. This new course surveys the history of the American Right in these forms: the antebellum defense of slavery and fears of immigrant subversion; the entanglement of white supremacy with laissez-faire, nationalist, and imperialist ideologies in the late 19th century; successive "red scares" from the late nineteenth through the twentieth century; the rise of the (second) Ku Klux Klan in the 1920s and pro-fascist movements of the 1930s; the resurgence of an anti-labor, anti-welfare-state business ideology of laissez faire absolutism (and some "libertarian" versions thereof); conspiracy-minded groups like the John Birch Society and "militias" from the 1950s through 1990s; and the association of a so-called "Alt-Right" with the Trump phenomenon. Although we distinguish this history of the Right from a discussion of "conservatism" (as a political philosophy), we will touch on the ways such political tendencies as those listed above have related to the rightward edge of the "mainstream" Republican Party since the late twentieth century.

**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.

**TE 448. Issues of Diversity in Children's and Adolescent Literature.**

Theoretical perspectives, controversies, and classroom implications for literature by and about people who have traditionally been underrepresented in children's and adolescent literature. Literature by and about African Americans, Asian Americans, Latinos and Latinas, American Indians, Middle Eastern Americans, and groups traditionally defined by class, religion, ability, gender, and sexuality.

**WRA 441. Social Justice as Rhetorical Practice.**

Rhetorical, cultural, and historical analyses of significant texts in peace and justice movements. Production of effective texts in support of social, economic, and environmental justice and social entrepreneurship.

**GSAH 314. Race, Gender, and Global Identities.**

Addresses issues of diversity through an exploration of the complexity of identity and difference using global studies frameworks. Evaluates diversity in terms of race, gender, nationality, and inequality. Contributes to interdisciplinary understandings of intersecting identities and cultures in contemporary global settings using the arts and humanities.

**HRLR 401. Income Inequality.**

Explanations for income inequality, including disparities based on gender, race and class. Solutions for income inequality.

## **Ohio State University**

**WGSST 3300.01. Feminist Perspectives of Incarceration in the US.**

This course explains the growth in the US prison system and its punitive shift from feminist, anti-racist, and queer perspectives. Students will learn about the historical and ongoing disproportionate incarceration of the poor, people of color, and gender non-conforming people. This service-learning course is an Inside-Out Prison Exchange Program class to be offered in Spring semesters.

**AFAMAST 5650. Blackness and the Body in Science and Medicine.**

This course considers the need for and pursuit of social justice when black bodies are subjected to commodification and systemic subordination. The course focuses on what Frantz Fanon called the "corporeal schema" of blackness as well as the social construction of blackness to think about the relationship between black bodies and social justice pursuits in medicine and science.

**COMPSTD 4845. Gender, Sexuality, and Science.**

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

**WGSST 4525. Feminist Critiques of Markets - Profiting from Inequality.**

Should sexist forms of advertising be permissible? Should we be able to charge a higher price on the basis of gender or race? Should we refuse to buy from or sell to people if our moral commitments are incompatible? Feminist Critiques of Markets will engage feminist readings and critiques in the service of answering concerns like these at the intersection of gender, sexuality, race, & class.

## **Pennsylvania State University**

### **BBH 458. Critical Feminist Issues in Reproduction.**

This course examines women's reproductive health issues from a feminist perspective. Reproduction has always been thought of as 'women's work,' yet decisions about reproduction are rarely made by women. This course will focus on how various political institutions (e.g., religious, economic, governmental, legal, medical, etc.) influence all aspects of human reproduction, and how these influences affect women's reproductive health, both ideologically and practically, as well as how women's reproduction affects women's lives. This course will examine four aspects of reproduction from a feminist perspective: reproductive rights, including access to birth control and abortion along with the right to be free of forced sterilization; infertility and the new conceptive technologies; pregnancy, including screening, sex selection, maternal and 'fetal rights'; and childbirth options. Throughout the course, we will return to the question of the 'politics of reproduction' by asking ourselves which powerful institutions govern each particular aspect of reproduction and whether the decisions made are good for women. Using a feminist perspective, we'll focus on making women and their health needs the center of discussion and examining the relative lack of power held by women in decisions made about their reproductive health. In addition to class readings (which are both theoretical and applied in nature) students will learn through class discussions, films, and group projects.

### **AFAM 136. Race, Gender, and Employment.**

This course will ask how race and gender affect work in the contemporary United States. We will consider how race and gender shape people's work opportunities, their wages at work, and whether they participate in paid or unpaid labor (or both). We will begin with an overview of work and the changes in the workforce over time; we will move to investigate how workplace structures reproduce gender and race inequalities; will ask how race and gender inequalities are informally maintained through education systems and social networks; will consider differing dimensions of inequality across poverty, immigration, and sexuality; and will consider how studying unpaid labor helps us better understand the formal paid economy.

### **AFAM 364N. Black & White Sexuality.**

This course explains how narrow, "black and white," ways of thinking limit our understanding of the diverse expressions of human sexuality. The course title's double meaning also references the various ways that sexuality is socially constructed in relation to race. For example, we will explore how stereotypical beliefs about the sexuality of people of African descent persist in the United States and have been legitimized historically by various cultural discourses, social institutions, and academic fields. Course assignments will require us to rethink and challenge what we understand as "sexuality" and consider its many influences like race, gender, class that shape our emotions, needs, desires, relationships, representations, practices, and public policies. An aim of this course is to begin to make sense of the long, entangled, and inextricable relationship between race and sexuality in the United States.

**PLSC 428. Gender and Politics.**

Gender in politics in the United States and around the world; major areas of women and politics research. PL SC (WMNST) 428 Gender and Politics (3) (US;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course is designed as an overview to the field of women and politics. It examines the role that women play in politics in the United States and around the world. Students will begin by examining how women are socialized differently from men and how that socialization effects women's political attitudes and participation. Then students will focus on women in different political offices and how their behavior compares to that of their male counterparts. Students will then analyze the women's movement in the United States. Finally, students will turn to different theories of the ideal position of women and men in politics and use those theories to explore the issue of pornography. Students will be evaluated on a final exam, short essays ( 4 3-5 page essays), class participation, and a research paper (15 pages).

**HDFS 175N. Introduction to Youth Development and Arts-based Social Justice.**

Youth Development and Arts-based Social Justice is an inter-domain course (GA/GS) intended to help students develop a critical understanding of the ways that sociopolitical factors influence youth development. The course will examine youth development as an indicator of broader community development and explore the inter-dependencies between the two by drawing both from the interdisciplinary fields of youth development and arts-based social justice. This course will assess the proposition that goals of social equity at the community, metropolitan, or regional scale cannot be achieved unless disparities in youth development are also addressed. Students will learn to read, interpret, discuss, and integrate information from the arts and social sciences. We will primarily, but not exclusively, focus on youth-led organizing and social justice movements as sites of youth development wherein young people have utilized the arts to mobilize and transform public policy, determine the destiny of their communities and challenge injustice (e.g., mass incarceration, educational inequality, and forced relocation). We will explore key concepts, theories, models, and examples of youth development and youth organizing from the perspectives of youth and adults who are actively engaged in building progressive movements for social justice through the arts. Throughout this exploration, we will pay close attention to issues of identity, culture, community, and politics. Students in this course will be introduced to key ideas and dispositions for working with diverse youth populations through a social justice lens. Students will engage in critical thinking based on their own identities, values, experiences and perspectives while also practicing deliberate and strategic open-mindedness rooted in the awareness of the personal and political limitations. Students will reflect upon their own developmental experiences and the contexts in which these played out in their weekly sketchbook entries and the two papers. The course will consider the mutual impact that arts and social movements have on each other. This will be assessed through classroom dialogue, students' sketchbooks and the integrative creative action project. The historical and theoretical materials will be contextualized by guest lectures, discussions, and performances involving visiting scholars, artists and activists.

### **GEOG 426Y. Gender Geographies.**

Description and explanation of the links between gender relations and spatial structures; gender and work, social services, and neighborhood activism. WMNST (GEOG) 426Y Gender and Geography (3) (US;IL)(BA) This course meets the Bachelor of Arts degree requirements. Until the 1970s women remained invisible in the analyses of social space: human geography was indeed just that--(hu)man. Recently, feminist geography began to challenge the implicit masculinity of the subject of geography; this course will examine the evolution of the feminist challenge. The course addresses gendered geographies across multiple scales, such as the body, home, public space, community, nation and globe. Students explore each of these through readings and will produce a series of essays throughout the semester. As a point of entry to discussion of place, space and gender, this course explores the diverse ways in which feminists have seen space as central both to masculine power and to feminist resistance. In particular we will explore arguments from interdisciplinary paradigms, stemming from cultural, post colonial, subaltern, sexuality, gender studies and critical race theory, all of which have influenced current debates across the field of geography.

## **Rutgers University**

### **050:300:02. Topics: History of LGBT Through Film.**

The portrayal of the LGBTQAI community since Stonewall, 50 years ago has improved and sexually diverse movies have increased to the point that it is hard to cover them all in one semester. Birrell and McDonald define "articulation" as a barometer of who matters as social beings. This course interrogates herstory through film as a critical lens of personal and political power over other human beings. The class will discuss cultural perceptions that originally forced LGBTQ persons to hide their authentic selves and who they loved. Even "Bohemian Rhapsody" and "The Favourite" (both 2018) were problematic in their avoidance and treatment of the twin fascination and anxiety that bisexuality invokes. Mainstream films such as: "Some Like it Hot," "The Celluloid Closet," "Paris is Burning," "TransAmerica," "Dallas Buyer's Club," and "Moonlight" will be explored as well as independent films such as "Brother Outsider." This fluid and critical deconstruction of cinematic eroticism aims to empower and value all communities in our very complex and evolving American identities and culture.

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

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

### **05:300:401. Individual and Cultural Diversity in the Classroom.**

Focuses on the range of student diversity in contemporary classrooms, including cultural, linguistic, and academic differences. Emphasizes strategies to enhance academic success, promote interaction, and facilitate the inclusion of diverse students in the regular school setting.

**050:302:90. Topics: Culture and Counter-Culture 1960-1980.**

In the sixth and seventh decades of the 20th century the United States of America swung a pendulum between conservative, experimental, liberal, to conservative again. This course looks at American culture—from the birth of the 1960s and the election of John F Kennedy to the 1980 election of Ronald Reagan. In these violent years, the Vietnam War raged; JFK, RFK, MLK, Malcom X were victims of political violence and Nixon resigned the presidency because of the Watergate scandal. Sexual politics remade themselves. There were hippies and yuppies. Women's rights expanded with the pill and Roe v. Wade. The Stonewall uprising launched the Queer rights movement and the Civil Rights movement's civil disobedience gave way to the militarism of The Black Panthers. Philosophy, cinema, art, theater and music flourished. We will study cultural game-changers such as artists like Andy Warhol, Yoko Ono, Judy Chicago. Musicians like Bob Dylan, Nina Simone, The Velvet Underground, Johnny Cash, The Stooges, David Bowie, Pink Floyd, Stevie Wonder, Patti Smith, Ramones. Famous theater like Who's Afraid of Virginia Woolf? Dutchman, Cabaret, Hair, Follies, That Championship Season. And we will study classic movies like Dr. Strangelove, Easy Rider, Pink Flamingos, The Godfather, Paper Moon, The Texas Chain-Saw Massacre, Mandingo, Rocky, Apocalypse Now and Star Wars. Come join this exciting excursion back in time—you'll get perspective on pivotal American history and gain new perspectives about how and why the USA arrived at our current cultural moment in the 21st century.

**University of Illinois****GWS 350. Feminist and Gender Theory.**

This course takes up feminist and (trans)gender theory to destabilize notions of gender. Beginning with the questions of why and how we engage with theory, we will juxtapose foundational and contemporary works in feminist and gender theories to examine what it means to do gender. The first half of the course is organized around big-picture concepts and debates, while the second half of the course considers more specific subfields within feminist and gender theories including gender and science, gender and the environment, and gender and narrative.

**GWS 385. Transnational Sexualities.**

Investigates the ways in which sexual identities change as national contexts change, as borders are imagined, valued, and crossed, and as definitions of race, gender, and religion shift. Interrogates how national and transnational identities (at home and abroad), modernities, histories, and colonial and global narratives are built on ideas of racialized sexualities, and as such, is particularly interested in the study of queer diaspora. Importantly, this course utilizes transnational feminist frameworks for re-thinking issues related to sexuality, immigration, nation-building, race and gender. Areas of inquiry include imperialism, immigration, war, tourism and globalization.

**GWS 275. The Politics of Fashion.**

Through the politics of dress, this course investigates the inseparable links between cultures, aesthetics, and politics, as demonstrated in debates about Muslim practices of veiling, the role of clothing in colonialism's "civilizing" mission, immigrant and "third world" sweatshop labor and globalization, fashion policing and subcultural style, and the fashion and modeling industries. Looks at the role of gender, as well as race, nation, and sexuality, as relations of power and as critical factors for social life and creative imagination.

**ENGL 301. Introduction to Critical Theory.**

Introduction to the critical frameworks and methods that have had the greatest impact on the field of literary studies. Students will read, discuss, and write about numerous theoretical approaches, including (but not limited to) critical race studies, ecocriticism, feminism, Marxism, postcolonialism, poststructuralism, psychoanalysis, queer theory, and structuralism. No previous background with theory is required.

**University of Iowa****RCE:4197. Citizenship in a Multicultural Society.**

Human relationships in the context of societal oppressions such as racism, sexism, able-bodyism, and heterosexism. The focus of the course is to encourage students to ponder their role as a citizen in a democratic society. Students will explore societal issues that will affect their day-to-day personal and professional lives. The content is relevant to college students who will be interacting in our ever-growing global society. Issues the course may cover: Racism, sexism, ableism, heterosexism, and white privilege.

**EPLS:1240. Finding Your Path in Higher Education.**

Overview of the liberal arts experience in higher education; theories of student success, socialization, and development; history of American liberal education; issues of diversity, equity, and social justice including privileged and marginalized identities, structural oppression, racism, classicism, sexism, abelism, and genderism; organizational structures of higher education.

**GWSS:1002. Diversity and Power in the US.**

How the intersection of gender, race, class affects individual experience, national ideology, social institutions; interdisciplinary perspective. This class challenges a common assumption that the U.S. has largely moved past racism, sexism, classism and homophobia. Through readings, films, lectures and interactive assignments, we open a dynamic space to explore differences in power and privilege – and to develop an eye-opening understanding of how race, class, gender and nation shape our lives and world. Students will increase knowledge of inequality and its consequences for different communities and individuals. We ask: How are individual lives shaped by larger societal forces? How do our particular identities and social positions shape how we experience and see the world? How are people actively resisting inequality and oppression on a daily basis? How does social inequality shift and change over time?

### **NURS:3739. Women & Their Bodies in Health & Illness.**

Basic facts about structure and functioning of female body; particular attention to adjustments the body makes during normal physiological events (menstruation, sexuality, reproduction, menopause) and during illness processes; women's mental and physical health issues in relation to women's lives and roles in society; relationship of women as consumers, practitioners, and activists to health system; achievements and limitations of women's health movements; anti-oppression, intersectionalities, and cross-cultural perspectives. What would happen if men could menstruate and women could not? What if there were made-to-order vaginas, via surgery, which could make you "like a virgin" once again? How do you know when women are sexually aroused? Have you ever wondered how doctors learned to do pelvic exams? And do older, age 50 & up, women really have friends-with-benefits (FWB) or even sex? Really! What all these questions have in common is their aim to introduce us to social, economic, and political issues central to women's health across the life span. This course breaks the silence and explores these changing understandings and critically examines the impact of age, race, class, gender on the lives and health of women. So join us as we share "Contraceptive Jelly on Toast" and other essays that will provide food for thought! This course covers basic facts about the structure and functioning of the female body. Particular attention is paid to adjustments the body makes during normal physiological events—menstruation, sexuality, reproduction, and menopause—and during illness processes. We will explore women's mental and physical health issues in relation to women's lives and women's roles in society. We will also study the relationship of women as consumers, practitioners, and activists to the health system and the achievements and limitations of women's health movements. Throughout the entire course, we will work on anti-oppression, intersectionalities, and cross-cultural perspectives for all topics covered.

## **University of Minnesota**

### **LGBT 3153. Queer Media.**

This course explores the varied terrain of new media - including digital, print, and broadcast platforms - from a queer perspective, that asks, "How queer is it?" Using theoretical and representational strategies from queer studies, media studies, feminist analysis, literary analysis, and cinema studies, along with foundational critiques of issues related to class, race, gender, and sexuality, this course investigates techniques for 'reading for the queer' in contemporary media. Because the course focuses on academic analysis, it does not require students (or texts) to maintain a queer identity or to claim membership in an LGBTQ community.

### **WS 2101. Women, Race, and Class.**

Racism, sexism, and classism are major factors which have influenced human relations from past to present. This course examines how the social-historical construction of race, class and gender continues to affect the experience of all people in particular people of color. This course seeks to enable students to understand the processes through which these social oppressions are created, normalized, internalized, maintained and perpetuated. A core element to this course is provoking students to recognize their own contribution in perpetuating oppressive systems, and their responsibility creatively to develop individual and collective acts of resistance to all of the "isms" and to societal transformation towards the just society.

### **WS 3100. Feminist Thought.**

Examination and analysis of central ideas and concepts within diverse feminist theories - liberal, socialist, radical, multicultural, postcolonial, ecofeminist, lesbian, maternalist, and others - historical and contemporary. Theoretical debates surrounding issues of the bases of women's liberation and oppression; the nature and construction of gender, sexuality, and the body; feminist epistemologies; and ethical issues within feminism.

**GWSS 3215. Bodies That Matter: Feminist Approaches to Disability Studies.**

Dis/ability is not a physical or mental defect but a form of social meaning making mapped to certain bodies in larger systems of power and privilege. Feminist approaches to dis/ability as vector of oppression intersecting and constituted through other oppression such as race, class, gender, sexuality and citizenship. Dis/ability must be understood through systems of power that construct, support, regulate, and determine the life chances of those who claim, or are claimed by disability. Deconstruct the complex ideologies of ableism and the material realities of such oppression, and work toward imagining and reconstructing a more just and equitable society.

**University of Nebraska**

**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.

**RELG 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.

**Northwestern University**

**GNDRST 327. Language and Sexuality.**

The use of language to construct sexual identity, focusing on the language of and about gay men and lesbians. Topics include heteronormativity, identity labels and categories, gender versus sexuality, and cross-cultural sexual diversity.

**AFAMST 339. Unsettling Whiteness.**

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

**AFAMST 350. Theorizing Blackness.**

Advanced introduction to critical theories of race and racialization. Investigation of blackness as a category of critical analysis for analyzing Afro-diasporic formations. Consideration of how blackness is shaped by gender, class, sexuality, and nationality.

**CFS 391. Field Studies in Social Justice.**

Issues vary by quarter (e.g., race, gender and sexuality, class, immigration, homelessness, poverty). Students intern 10 to 40 hours a week in advocacy, policy, and social justice organizations.

**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.

## **Purdue University**

### **MGMT 39400. Navigating Gender In The Workplace.**

This course has four objectives: (1) To increase self-awareness and understand its value in managing careers; (2) To learn how gender culture and implicit bias may affect workplace experiences; (3) To develop strategies to deal with gender related challenges; and (4) To develop competencies in leading effective, gender-aware teams. By exploring these areas, students will develop new insights for managing their careers, and they will learn new leadership strategies to help their teams achieve higher levels of performance.

### **ANTH 25600. Archaeology Of Beer.**

Alcoholic beverages are an important aspect of foodways, the cultural practices and values surrounding food and drink. This course provides an overview of the ancient origins of beer and other alcoholic beverages globally, and examines the cultural context and social role of these innovations through a combination of archaeology, material culture studies, historical texts, and ethnography. In addition to examining archaeological case studies of the production and consumption of beer and other alcoholic beverages, topics to be covered include: evolution of brewing and fermenting technology, biology and chemistry of brewing and fermentation, residue and materials analysis, origins of agriculture, emergence of social complexity, sexual division of labor, social identity (gender, class, ethnicity), and recent trends in production and consumption.

### **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.

### **EDCI 38100. Teaching For Social Justice: Culturally And Linguistically Diverse Learners.**

This course builds on the content of EDCI 28500 (Multicultural Education) with specific attention to issues of social justice related to literacy and linguistic diversity. Within this framework, students will learn strategies for teaching English language learners, deconstruct deficit perspectives of dialectical differences, and consider approaches to classroom management. Additionally, a field experience component with an ELL teacher will be included in the course.

## **University of Wisconsin**

### **GEN&WS 320. The Female Body in the Global World.**

How do bodies inform lived experience? How are bodies situated in matrices of privilege and oppression? What are the politics of the body? This course explores the social, cultural, and political construction of bodies of women and girls in global perspective. We consider specifically the bodies of women and girls, bodies that identify and are identified as female, as bodies that have historically and traditionally been sites of political contention, of societal meaning making, of cultural symbolism, and active resistance. In this course we seek to challenge what we think we know about bodies, challenging tacit knowledge and investigating how normative discourses of the female body are formed across cultures, around the world. We will consider the impacts of phenomena such as globalization, neoliberalism, “global” feminism, imperialism, capitalism and other economic systems, and human rights movements, on cultural conceptions of health, ability, beauty, and the “value” of female bodies.

**AFROAMER 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 interrogation 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.

**POLICSCI 400. Constitutional Issues/TrumpEra.**

A smorgasbord of constitutional law and politics. 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. This course complements rather than repeated or directly relies upon what you would study elsewhere. It is designed to survey the waterfront of constitutional debates surrounding the Trump presidency, rather than take a deep dive into any particular areas of constitutional law. As a consequence, the class will move at a rapid pace in skipping from topic to topic. The course aims to provide a basic background to current constitutional debates to set students up to be intelligent consumers of the news and responsible citizens in politically contentious times. This semester will give particular attention to questions of presidential power and the actions of the Trump administration and its opponents.

**ENGL 174. Literature and Social Justice.**

An introduction to the multiple ways writers have used literary texts to engage with pressing questions about class, race, gender, equality, immigration, and other issues of social justice. Specific topics will vary.

### **HISTSCI 286. Science above Politics?**

On earth Day, April 22, 1917, an estimated one million scientists and their supporters participated in a worldwide “March for Science. The march was organized by scientists deeply concerned about the Trump Administration’s hostility to climate science and to science more generally. But even in the earliest stages of its organization, the March for Science website noted that the proposed march had “generated a great deal of conversation around whether or not scientists should involve themselves in politics. For indeed, marching is a form of political expression, and to many, science when politicized is either bad science or not science at all. This course asks, What is the history behind this? How and when did science get to be seen as separate from, and “above, politics? Under what circumstances have scientists participated explicitly in political action? What have been the effects of different political ideologies on the conduct of science? We will explore these questions from a variety of angles, through a series of case studies that illuminate: the origins and early history of the ideology of apolitical science in the 17th and 18th centuries; the figure of the scientist-statesman in the 19th century; scientists as political activists engaged in social movements across the 19th and 20th centuries; particular scientific ideas as themselves understood to be deeply political (e.g. Darwinian evolution); the role of funding in shaping support for “pure science in 20th century America; and the relations of science to democracy and totalitarianism in the 20th and 21st centuries. Students will explore a selection of these topics through a series of reading responses and research exercises culminating in a longer final paper exploring an individually chosen topic.

### **ENVIRST 349. Climate Change Governance.**

Climate change is being felt, and addressed, at every level of society, from the individual to the global scale. This course examines efforts to mitigate climate change. We will learn about initiatives that are being implemented through international treaties; national, state, and municipal government policies; corporate programs; and individual behavior. We will examine the advantages and disadvantages of each approach, their successes, and the obstacles they have faced. We will also evaluate various forms of climate activism as a means of pushing for meaningful action on climate change.

## **PAC-12 CONFERENCE**

### **University of Arizona**

#### **GWS 260. Sex, Gender, and Technology.**

This Tier Two course draws on a variety of texts and media to explore the ways in which sex, gender, and the body are not as "natural" as we generally assume, and are in fact "always already" shaped by technology. To bring these ideas into sharper focus, we will pay attention to the ways that boundaries between humans, animals, and machines are constructed, and how they are broken down. Topics may include assisted reproduction, biotechnology, biological bodily differences, cosmetic and reconstructive surgeries, intersex and transgender issues, queer theory, sexual diversity in nature, sex toys, robotics, artificial intelligence, biopolitics and other similar issues.

#### **GWS 325. Gender, Sexuality, & International Migration.**

Focusing on contemporary migration across international borders, we explore how migration contributes to the production, contestation, and remaking of gender and sexual norms as these intersect with hierarchies of race, class, and geopolitics. We particularly examine how the selection, incorporation, and governance of migrants provide occasions for challenging, renegotiating, or affirming dominant gender and sexual norms; how migrants contest multiple exclusions and refashion identities, communities, and politics through gender and sexuality; and how transnational social fields, grounded in histories of empire and global capitalism, shape and are reshaped by these processes.

**GWS 432. Social Justice Movement Media: History, Functions, and Theory.**

This course will survey the history and functions of social justice publishing. Students will consider the theoretical and practical frameworks of social justice media, which serve a swathe of social movements involving human and civil rights, education, labor, immigration, globalization, feminism, environmentalism, ethnic and racial equality, transgender rights, and global inequity. This course will provide students with the historical and theoretical frameworks necessary to evaluate and publish social justice media.

**TLS 150. Schooling & Diversity: Race, class, language(s), LGBT & immigration.**

This course will provide students a broad exposure to systemic (K-12) schooling inequities experienced by diverse groups of non-mainstream students. Students will read/view, critically analyze and apply a variety of multimodal sources (e.g., films, documentaries, video clips, scholarly work, magazine articles, charts, and reputable institutional websites). The course will foreground issues of power and privilege and the ways in which socially constructed factors, such as race, ethnicity, class (socio-economic status), sexual identities, and other socially constructed factors, interact with educational (mis)opportunities and (under)achievement. The course also provides opportunities for students to analyze, their own educational experiences- from a critical perspective. Course goals include: 1) to develop students' critical and quantitative literacy skills (through the integration of quantitative charts that relate to the course topics), and 2) to make connections between various historical events and present-day educational issues and concerns.

**Arizona State University****HON 394. Queer Bioethics.**

Covers topics of immediate or special interest to a faculty member and students. Special notes: This upper-level honors seminar combines the fields of bioethics and health policy with queer studies to examine the myriad challenges persons who are lesbian, gay, bisexual, transgender, queer and intersex (LGBTQI) may face in the medical system. Some of the pressing ethical issues include access to health care and culturally competent mental health resources, treatments for intersex children, standards for blood donation from same-sex sexually active men, access to assisted reproductive technologies and adoption, health insurance coverage, violence (self and other-inflicted) toward gay and transgender youth, exclusion from clinical trials, and so-called "psychotherapies" designed to change sexual orientation. This course will carefully examine a range of issues from the perspectives of LGBTQI groups and their health care providers, and will be particularly attentive to the ways in which factors such as race, class, ability, and age intersect with sexuality to produce unique outcomes and experiences.

**ARA 591. Queer Art & Culture.**

A small class emphasizing discussion, presentations by students, and written research papers. Special notes: Surveying the unapologetically queer artistic voices of the past five decades this critical studies course introduces students to the layered methods in which queer bodies claim space, fight for basic rights and spurn cultural assimilation. The class begins with the question, what makes someone or something queer? Is queer who you are or what you do? Is it limited to sexuality? This course is not a history of Queer Art and Culture, nor a survey of Queer Theory. This course offers a framework for considering multiple tactics and strategies that artists have taken to create space for difference, visibility and to resist and/or embrace assimilation. Tactics and strategies include: Camp! Drag! Glamour!; Magic, Activism & Rage; Hirstory, Memory & Archives; Criminality; World Making & Utopia; Failure; Public Sex & Explicit Desires; Play; Fantasy & Futurity and more.

### **CEL 294. Social Justice Movements.**

Covers topics of immediate or special interest to a faculty member and students. Special notes: This course offers an extended history of radical left-wing movements in the United States that aimed to challenge various forms of inequality, domination, exploitation, or violence to foster what they viewed as an emancipatory reconstruction of American life and government. A prominent feature of the radical dialogue from the early twentieth century until the present has been the debate whether American politics has a political left at all. This debate derives in part from the assumption that supposedly European political dispositions (like socialism, communism, and fascism) have never assumed a prominent place in US political history. Ultimately, this course contemplates whether this presumption is indeed true and whether radicalism in the US has taken on a uniquely American form. Honors Contracts available for this class.

### **HST 494. Topic: Energy and Social Justice.**

This Humanities Lab course invites students to participate in the discovery and dissemination of ideas for socially and ecologically just energy transitions. Leveraging ASU's place in the Southwest and its connections to local utilities, the Navajo Nation, the Hopi Nation and the city of Page, we will focus on the closure of the Navajo Generating Station as a case study that allows us to ask more general questions about justice in an era of energy transitions. Engaging and working collaboratively with those communities facing the lived reality of an energy transition, students will explore and develop answers to critical questions including: What does social justice have to do with energy production? What does energy justice mean for communities losing coal-fired stations? How do the narratives that are told (and those that are muted or excluded) shape the social impacts of energy transitions? To foster greater awareness and understanding around these issues, we will work with these communities to identify, shape, and communicate the narratives that can inform future efforts in the energy transition/transformation space. Potential mechanisms for communicating such narratives include podcasts, documentary videos and other digital storytelling platforms, as well as social media engagements and art installations. The scheduled Lab hour(s) provides students time to work on activities and assignments, especially skill building and collaborative Lab projects.

## **University of California, Berkeley**

### **PUBPOL 190. Ethics in the Age of Trump.**

Donald Trump's Presidency poses a host of ethical issues, different in degree if not in kind from earlier administrations. These include the prevalence of and purported justifications for lying, the nature of criticism of the media, forced resignations, the character of dissent, and the use of public office for private gain. The course explores these and related issues. A host of long standing ethical questions have also become more important and more pressing, including the right to privacy (Facebook and Google), immigration, and environmental justice. The course takes up these topics. This is a course in Ethics and Policy, not partisan politics. It is conducted largely as a dialogue, and you are expected to carefully articulate your views. Readings and guest speakers have been chosen to represent a range of perspectives.

### **UGBA 156AC. Diversity in the Workplace.**

This course introduces students to various theories on diversity in business and the importance of human capital equity and inclusion to organizations. Students will engage in community-based projects to be more conscious of the social impact of positive human relations and to foster equity, social justice, and civic responsibility. Emphasis placed on experiential learning with issues of race, ethnicity, gender, generational status, spirituality, sexual orientation, and physical and mental ability.

**ETHSTD 180 002. “Before Trump, There was California’s Prop 13: On the Origins & Effects of the 1994 Anti-Immigration Measure.”**

This two-unit seminar will introduce students to California's Proposition 13, which mandated in 1994 the deportation of undocumented immigrants, prohibited social services (e.g. health care and education) to undocumented communities and required public workers to report people they suspect of undocumented status. After a brief introduction to the subject, students will develop research projects related to Proposition 13 - such as the reasons for its passage, the key organizations in opposition and/or the history's implications for our contemporary xenophobic politics. We will meet each week to discuss assigned readings and to share weekly research progress - with the expectation that student preparation and collective expertise will drive the seminar discussion.

**ANTHRO 39 001. Refugees and Forced Migration- What are the Problems and What are the Solutions.**

This freshman-sophomore seminar will be a ‘thinkery’ for freshman and sophomores. We will gather together at the end of the week to discuss current events bearing on the current ‘crisis’ of global immigration and its relationship to many factors from climate change, political chaos, drug cartels, poverty and violence. Although this is a global phenomenon, we will focus on the US borderlands. We will examine the so-called ‘catastrophe’ of mass migrations from the point of view of the migrants themselves who are fleeing for their lives from political and domestic violence, drug cartels, gangs, death squads and extreme poverty, for which US policies in Central America are partly responsible. We will read both scholarly and timely journalistic coverage of US immigration policies including Former Attorney General Jeff Sessions and President Trump’s “zero Tolerance” for children. Drawing on anthropological and ethnographic descriptions of migrants’ experiences in crossing the borders, detention policies by US agents ICE and Homeland security, and the government policy of ‘deterrence’ by forcing migrants to cross borders at isolated and dangerous routes. We will address the climate of race hatred and exaggerated fears of the stranger and where these sentiments arise and how they are fueled. In contrast we will compare other nations ways of dealing with the immigrant crisis. We will also look at various moments when free speech, hate speech, censorship, civil rights and human rights are in contestation. What, if any, are the limits of free speech in a democratic society? What is hate speech? How do institutions like the university respond to confrontations that involve racial violence? What are the alternatives to violent forms of venting and confrontations? The seminar will evolve according to the concerns, needs, and requests of the student participants.

**University of California, Los Angeles**

**GENDER 131. Feminist Politics in Korea and Diaspora.**

Lecture, three hours. Examination of gender, religion, and social movements in Korea and Korean diaspora through interdisciplinary feminist and critical area studies approach. Use of postcolonial, anti-racist, and intersectional feminist lens to discuss Korea and Korean diaspora as site of inquiry and field of knowledge. Close examination of several contemporary political issues, focusing on salient political theologies and oppositional social movements mobilized by religious groups, and wide range of ideas, institutions, and practices that are animated by complex politics of gender, sexuality, and religion. Topics include Korean and transnational diasporic activism concerning war, imperialism, and militarism; anticommunism and xenophobia; pro-democracy movements and labor organizing; Catholic and Buddhist solidarity and sanctuary geographies; heteropatriarchy and urban megachurches; faith-based pacifism and conscientious objection to military conscription.

**ENVIRON 88S. Collaborative Cooking: Recipes for Social Justice.**

What becomes possible in world when we cook and eat together? What power does cookbook have in making world more just place? Hands-on, experiential exploration of role of collaborative cooking and meal sharing in building social connection and activism. Exploration of individual identities and appreciation for land that sustains us through food. Students choose recipe, and cook, reflect on, analyze, critique, and celebrate this recipe in discussions and reflections throughout quarter. The sharing and cooking of these recipes is complimented and complicated by class discussions centered on fostering social connection, resistance, and activism through cooking. Culminates in collaborative recipe book that imagines cooking and art as forms of activism and storytelling, composed of recipes students have shared and cooked together.

**GENDER 141. Gender, Culture, and Capitalism.**

Lecture, three hours. Dynamic investigation of culture as terrain of production--and reproduction--of and resistance to gendered, racialized, and classed inequalities through active analysis of advertisements, television serials, Disney fairy tales, and performative forms like fortunetelling. Focus on relationships between gender, culture, and capitalism through lenses of transnational feminist and queer cultural studies to explore gendered processes of production and consumption of culture under capitalism.

**MSC IND 131. DIY Punk as Organizational Practice.**

Do it yourself (DIY) as practical alternative mode of organization for social justice activism and nonprofit arts collectives. Ethical issues in capitalism, labor issues, politics. How to work with gender, class, race, and orientation. Students interface with existing radical social justice/art organizations in Los Angeles area, and strive to facilitate real change. Letter grading.

**UNIVST 15A. Collaborative Learning Workshops for Humanities and Social Sciences Majors.**

Workshops are integral component of student learning and development. Creates brave and safe spaces for students in order to cultivate learning communities that deepen understanding of university studies curriculum through applied approach. Workshops foster academic, professional, and personal development of students majoring in humanities and social sciences. Instructors, peer mentors, and campus partners facilitate interactive workshops that help students transition to, engage with, and navigate UCLA as they continue in their first year at university.

**University of Colorado, Boulder****EDUC 4301. Queer(ing) Topics in Education.**

Bring critical and queer theoretical perspectives to bear on an inquiry into what's counted as "normal" in social, historical, and political contexts of education in the United States. We'll explore queerness, queer theory, and queer pedagogy, in an effort to examine schooling as a heteronormative institution that has tended toward (re)producing heterosexism, homophobia, and violence against queer bodies and identities.

**EDUC 4325. Queering Literacy in Secondary Classrooms.**

Engages theories and practices of literacy teaching and learning that challenge multiple forms of oppression. Using the tools of queer pedagogy, students will learn, develop, and enact strategies for planning and implementing literacy instruction that moves beyond inclusion of differences in the English/language arts and social studies curriculum.

**HIST 4526. Immigrants, Workers and the 1 percent - Recent U.S. Social History.**

In the 21st century we see a widely divided U.S. society, with a privileged "one percent" on one end, and a striking pattern of poverty on the other. How did the U.S. get this way? This course shows students how to explore social change through the people of the 20th century, their experiences, and the words they left behind.

**INVS 4999. Teaching Social Justice.**

Students participate in a service-learning practicum under the supervision of a Community Studies instructor. They explore teaching strategies for implementing concrete educational goals. Focusing on the issues of social justice and social change, they learn how to encourage higher levels of creativity and analysis among students.

**ARSC 3600. Diversity Issues: Higher Education.**

Uses Internet dialogue, computing, and media technology to improve communication and develop research and inquiry skills and critical thinking. Race, class, gender, and sexual orientation issues are addressed to foster understanding of university codes of inquiry and modes of interaction in scholarly communities. Department enforced prerequisite: admission to McNair Program, junior standing, minimum GPA of 2.50, and strong interest in graduate school.

**University of Oregon****ES 385. Critical Whiteness Studies.**

This course explores the social construction of race by investigating and historicizing "whiteness" as a racial category in the U.S.

**ANTH 424. Feminist Methods in Anthropology.**

Seminar in feminist research design and methods in three subfields of anthropology: biological, sociocultural, archaeological. Examines case studies illustrating research ethics, collaboration, and activism.

**ES 354. Environmental Racism.**

Explores environmental justice as both a field of scholarship and organizing framework that links power, justice, and inequality to environmental issues. Special attention is given to the specific forms of racism which produce environmental injustice.

**J 320. Gender, Media, and Diversity.**

Critical study of the media with regard to gender, race, ethnicity, and other social divisions. Ramifications and possible mechanisms of change.

**Oregon State University****FCSJ 361. Food Justice.**

Contemporary food systems are examined from a cultural and social justice perspective. The human right to food as recognized by the United Nations serves as the justice grounding point. Impediments to realizing the right to food will be examined in national and international contexts.

**GEOG 100. Climate Justice.**

Unequal distribution of social, economic and political power that creates winners and losers from climate change. Case studies of climate-change-related environmental degradation, conflict, conservation, climate denial, renewable energy, and investment. Concepts and actions to promote climate justice.

**WR 475. Rhetorics of Race.**

By exploring the interrelated concepts of race, racialization, and racism, Rhetorics of Race problematizes race as a taken-for-granted phenomenon. Through reading, writing, and discussion, class participants study racial formations as historically specific and analyze contemporary forms of racism in the US. Readings and discussion pay close attention to how rhetoric and discourse have the power to reproduce and challenge white supremacy and race-based oppressions. Emphasizing the intersectionality of oppression—that racism necessarily takes place at intersections with other forms of subordination including sexism, homophobia, ableism, etc.—Rhetorics of Race draws from Queer Black Feminism, Chican@ Feminism, and Critical Race Theory.

**ES 472. Indigenous Two-Spirit And Queer Studies.**

"Two-spirit" refers to North American indigenous genders outside of European male/female binaries. Two-spirit communities argue for decolonization as a central political struggle, calling all people to unlearn settler colonial gender/sexuality on Native land. This course addresses indigenous two-spirit/GLBTQ issues through theory, literature, activism, and art.

**University of Southern California****ANTH 225. Gender, Sex, and Science: A Gender Studies Approach.**

Study of sex, gender in relation to science and social sciences; survey of scientific methods, approaches, current research; investigation of gender influences on scientific research.

**SWMS 389. Gender, Sexuality and Food Cultures in the U.S.**

Exploration of food, eating, production, sustainability, access, and culture from a multidisciplinary perspective.

**BUCO 333. Communication in the Working World - Managing Diversity.**

Communication strategies to manage workplace diversity. Historical, social, legal precedents. Institutional barriers to diversity. Race, gender, sexual orientation, age, physical disabilities, culture.

**CTIN 426. Video Games, Identity, and Diversity.**

Thinking about video games in relation to many personal and cultural factors, including race, disability, class, gender, sexuality, and body type.

**Stanford University****AFRICAAM 39. Long Live Our 4Bil. Year Old Mother: Black Feminist Praxis, Indigenous Resistance, Queer Possibility.**

How can art facilitate a culture that values women, mothers, transfolks, caregivers, girls? How can black, indigenous, and people of color frameworks help us reckon with oppressive systems that threaten safety and survival for marginalized people and the lands that sustain us? How can these questions reveal the brilliant and inventive forms of survival that precede and transcend harmful systems toward a world of possibility? Each week, this course will call on artists, scholars, and organizers of color who clarify the urgency and interconnection of issues from patriarchal violence to environmental degradation; criminalization to legacies of settler colonialism. These same thinkers will also speak to the imaginative, everyday knowledge and creative healing practices that our forebears have used for millennia to give vision and rise to true transformation.

### **AAFRICAAM 144. Living Free: Embodying Healing and Creativity in The Era of Racial Justice Movements.**

What does it mean to live free? It is often said that the one demand for the Movement for Black Lives is to "stop killing us." This demand has led Black artists, thinkers, organizers, and healers to envision work and embody practices that resist the subjugation and erasure of their bodies. This surge of creativity has impacted and intersected with work happening in queer and trans communities and in many other communities of color, including indigenous movements for safe and clean water, student protests against campus racism, the undocumented movement, prison abolition among others. This justice based work urges us to interrupt systems of violence with systems of healing that recover traditions, invent new modalities, and connect to survival practices developed by many generations of people in community. In this course we will bring together leading artists, thinkers, organizers, and healers to envision work and embody practices that resist the subjugation and erasure of their bodies, land, and natural resources. In this course we ask: what does it mean to embody health? How can we shift frameworks of pathology into frameworks of wholeness? What practices can we develop, recover, and share that help us create systems that support and value equity, healing and creativity for communities most at risk? And finally, how can we all live free?

### **AMSTUD 183. Re-Imagining American Borders.**

In this third volatile and violent year of the Trump presidency, American borders of all kinds seem to be dangerously tight. This is seen in the literal horror of immigrant detention centers filled with hungry, sick children taken from parents, ongoing mass incarceration and police attacks on young black and brown men and gendered violence targeting trans Americans and pro-choice movements. Additionally urban and rural antagonisms and constant social media anger with a kind of newly brutal linguistic framing are all underscoring a vision of an America of intractable difference. The hopeful transformation from the 2018 elections, which is having enormous reverberations in the present 2020 presidential campaigns, is interestingly also based in a discourse of difference. This course investigates sources of these borderlines and most crucially how novelists, filmmakers, poets, visual artists and essayists perceive racial, ethnic, gender, religious, sexual orientation and class borders in this country as they may re-imagine difference possibly via Vijay Prashad's polyculturalism or Gloria Anzaldù's borderlands. Texts include those of Ta-Nehisi Coates, Boots Riley, Dee Rees, Ryan Coogler, Nelly Rosario, Janice Lobo Sapigao, Layli Long Soldier, Naomi Shihab Nye, Edwidge Danticat, Sherman Alexie, Shailja Patel, Kara Walker, and the podcast Ear Hustle, narratives created and produced from inside San Quentin, along with Shane Bauer's undercover expose of an American prison. Course guests will include actors and writers from the acclaimed web series, The North Pole, showing parts of the new second season of biting, humorous stories of gentrification, racism and immigration issues in West Oakland. And the Bay Area founder of the only women-run, inclusive mosque in the US, Rabia Keeble, will speak with us about an American Islam with a Muslim community that embraces difference. Course work includes active discussion, journal entries, one comparative analytical essay and a creative final project/with analytical paper examining personal or community identities.

### **HISTORY 3E. Michelle Obama in American Culture.**

Never before has the United States had a First Lady like Michelle Obama. During her eight years in the White House, Michelle Obama transformed traditional meanings of womanhood, marriage, motherhood, and style and created new possibilities for what it means to be strong and what it means to be beautiful. No First Lady has ever been so scrutinized but also so beloved: from her J. Crew dresses to her Let's Move campaign, from her vegetable gardens to her chiseled arms, and from her powerful speeches to her casual and always authentic personality. This class examines the impact on American culture of the most popular First Lady in American history.

## **University of Utah**

### **GNDR6600. Women Of Color Feminisms.**

This course centers and extends women of color feminist theorizing through a focus on border theory/borderlands/liminalities embedded within diaspora, postcolonial, queer, futurist studies. Women of Color scholarship is situated as key to understanding, tracing and rethinking epistemologies, ontologies, politics and embodiments of a (post)colonial world. We will particularly attend to identifying how border theory, and specifically feminist theorizing of dislocations, is enacted, felt, theorized, and reimagined. An initial set of foundational readings —Alexander, Anzaldúa, Lorde, Spillers, Wynter— provides shared analytics to carry across the following areas: empire, migrations, feelings, enfleshments, materialisms, sonic geographies, third space and futurities. Feminist border/translocality/diaspora studies is a multidisciplinary field; thus we draw on writings and art forms in anthropology, cultural studies, education, ethnic studies, geography, history, literary studies, philosophy, and political science.

### **GNDR 3671. Gender And Colonialism In The Pacific.**

This class examines the significance of gender and sexuality in the Pacific Islands and its diaspora. It explores how instilling Western norms of gender and sexuality has been key to various forms of colonialism, imperialism, and militarism across Oceania. It also investigates how revitalizing Indigenous Pacific Islander epistemologies about gender and sexuality have also been central to decolonizing movements in the Pacific. The class provides students with tools to critically analyze and go beyond the popular idea of the Pacific as a feminized tropical paradise, and consider the importance of gender and sexuality to Indigenous knowledges and political movements. Readings and topics are drawn from interdisciplinary sources, including History, Literature, Pacific Island Studies, Gender and Sexuality Studies, and Indigenous Studies.

### **SOC3381. Exploring Social Inequality Through Music & Film.**

During the election campaign for President Barack Obama, our forty fourth President and our first African American President, one of candidate Obama's famous campaign mantras were the words Yes We Can! Soon the catch-phrase, reminiscent of other calls to action such as we shall overcome and si se puede for underserved populations and populations of color in U.S. history facing issues of social inequality, became a popular music video released by hip-hop musician and rapper Will.i.am. This wedding of issues of social inequality in U.S. politics and society with popular culture media such as music and film is the central focus of this course. Fundamentally, this course is a historical, theoretical, and ultimately, sociological exploration of race, ethnicity, class, and gender as axes of inequality in the United States, through the lens of music and film media. Materials examine the interaction between personal experiences and social structures as students explore how individuals carry varying degrees of penalty and privilege depending on their position within a complex matrix along axes of race, ethnicity, class, and gender that affects everyone in society. Students will be invited to explore the ways that people experience and respond to the matrix, that is, structures of racial/ethnic, class, and gender inequality, and the ways that people help to reinforce and reshape those structures.

### **ELP4540. Cultural Diversity In American Colleges & Universities.**

This course is designed to help learners develop a better understanding of the complex issues related to cultural diversity in American colleges and universities. The analytical framework for the course centers on the intersection of class, race/ethnicity, gender, and sexuality in order to develop a better understanding of the common and distinct educational experiences that typically affect women and other historically underrepresented cultural groups in higher education.

### **GNDR5120. Gender & Nature.**

This course challenges the concepts of “nature” and “gender.” Working within the frameworks of ecocriticism, ecofeminism, and queer theory, we will explore how cultural texts and practices impose gendered roles on both humans and the non-human world. Drawing on the work of theorists, historians, philosophers, environmental activists, writers, and filmmakers, we will consider how cultural depictions of nature and gender inform our own relationships with the more-than-human world. But rather than dwell fatalistically on the domination and silencing of ecosystems and human populations, this course explores possibilities for hope. Where ecofeminism frequently links the exploitation and domination of women to that of the earth, queer theory opens up possibilities for new relationships with the environment that are at odds with what is “normal” or “dominant.” Queer, which means to “destabilize” or to put “off-center,” becomes a playful move in relation to contemporary ecological destruction and opens up optimistic alternatives to current practices surrounding consumption, reproduction, and activism.

## **University of Washington**

### **GWSS 374. Introduction to Transgender Studies.**

What does it mean to look beyond a simplistic binary of “man” and “woman”? With definitions of sex and gender as a starting point, we blur these contested categories, complicating them with sexuality, race, class, ability, history, and location.

### **ARCH 466. Gender and Architecture.**

Examines gender in the experience, practice, and theory of architecture and urban space with a focus on modern typologies: skyscraper, home, convent, bachelor pad, street, and closet. Draws from architectural and art history, social studies, design practice and theory, comparative literature, film studies, and queer theory.

### **ENVIR 211. Environmental Justice.**

Examines introductory studies of environmental racism and ecological injustice in the United States and select areas of the world. Reviews environmental justice theories and methods applied to risk science, ecosystem management, biodiversity conservation, and sustainable development. Includes comparative studies of social movements for “eco-justice.”

### **GWSS 486. Representing Beyond the Binaries: Mixing Race, Gender, and Sexuality in the Media.**

Cultural studies approach to examining the mixed formations that race, sexuality, and gender take in the contemporary United States media. Draws upon multi-disciplinary scholarship in examination of the media.

### **PUBPOL 572. Race And Equity In Policy And Governance.**

An introduction for understanding race and equity in policy and governance. Power, privilege, and disadvantage are distributed based on race, skin color, and ethnicity. Develop the ability to identify and critique racist or racialized policies and management practices; examine your own experience of race, privilege, and oppression; and learn to use tools for increasing racial equity and inclusion in public, nonprofit, and private sectors.

## **Washington State University**

### **CES 489. Everyday Struggles for Justice and Equality.**

Investigation of everyday realities of racism, sexism, and heterosexism; applied research; communication of findings through new and/or creative media.

**AMDT 422. Fat Studies.**

Examination of weight-based oppression as a social justice issue with other systems of oppression based on gender, race, class, age, sexual orientation, and ability.

**TCHLRN 330. Diversity in Education.**

Social, historical, and philosophical foundations of gender, socioeconomic, linguistic, and cultural diversity in schools.

**ENGLISH 310. Intersections of Race, Class, Gender, and Sexuality.**

Intersections between race, class and gender through case studies; experiences in interdisciplinary methods.

**MATH 431. Intersections of Culture and Mathematics.**

Gender/race/ethnicity differences; social consequences; cultural influences on development and learning of mathematics; role of women, people of color in mathematics.

## **SOUTHEASTERN CONFERENCE**

### **University of Florida**

**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.

**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.

**SYD 4800. Sociology of Gender.**

Examines the social construction of gender in everyday life; how gender structures social institutions such as the economy and mass media; and how gender shapes the distribution of resources, power and privilege in ways that benefit men over women.

**PHM 3123. Feminist Philosophy.**

Analyzes theoretical and practical issues in feminism such as radical, liberal and socialist perspectives, gender roles and equal opportunity; an elective in the women's studies program.

**INR 4085. Gender and International Relations.**

Despite the importance of gender in global politics, gender is still not fully integrated in the academic study of international politics. Examines the study of feminist work in international relations.

**JST 3845. Israelis and Palestinians.**

Discussion of Israeli-Palestinian interactions with a focus on the way collective identities are shaped by the conflict. Historically outlines development of the conflict from the beginning of the Zionist immigration to Palestine to present day and includes thematic analysis of its sociological dynamics.

### **University of Georgia**

**WMST 3270S. Gendered Politics of Food.**

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

**PHIL 3210. Feminist Philosophy.**

Philosophical investigation and evaluation of feminist philosophy, examining such approaches as liberal feminism, socialist feminism, radical feminism, ecofeminism, and other feminist approaches.

**CMLT 4170. Israel of Palestine? Culture and Conflict in the Middle East.**

An introduction to the fiction, poetry, drama, and film inspired by the Arab-Israeli conflict, focusing on Hebrew and Palestinian authors. Special emphasis will be placed on the relevance of the texts under discussion to the ethical and political issues of contemporary society, including the United States.

## **University of Kentucky**

**ENS 605. Seminar in Environmental and Sustainability Studies.**

Seminar in Environmental and Sustainability Studies, including, for example, environmental racism, environmental justice, sustainability ethics, environment and development, climate change and climate justice, environmental health, or environment and society. May be repeated to a maximum of six credits under different subtitles.

**GWS 602. Perspectives on Gender Identities and Sexual Identities.**

Gender identities and sexual identities, especially LGBTQ identities, will be examined in this interdisciplinary course. Topics include the history of sexual and gender identities; politics of sexuality and sexual identities, and transgender identities, the role of activism in political and cultural change; psychology of identity formation; form of oppression, including heterosexism, homonegativity, and transphobia; and representations in art, media, and literature. Throughout this course, we will pay attention to the ways sexual and gender identities intersect with other identities, including race, ethnicity, class, (dis)ability, and other cultural categories. Students will work towards a deeper understanding of the dynamics of privilege and oppression as they relate to LGBTQ individuals and culture by exploring lived experiences.

**PHI 193. Circus and Philosophy.**

How is juggling like being a good person? What does the trapeze have to do with free will? What does circus have to do with truth? Intended for students with little to no experience in either circus or philosophy, this class uses the acquisition of circus skills as a springboard for basic philosophical inquiry. This class is fully participatory: we won't just be learning about the circus, we will be learning how to circus. Each full week will be divided into two classes: one in a movement space, where students learned a physical circus skill, such as aerial arts, juggling, or acro-balancing, and the other in a classroom setting where students investigated various philosophical topics in metaphysics, epistemology, ethics, aesthetics, logic, and more.

## **University of Missouri**

**GEOG 4560. Resources and Indigenous Peoples.**

This is a survey of indigenous peoples' struggle to control and use natural resources, to have a say in determining the path of economic development, and to restrain the destructive tendencies of colonialism and capitalism, challenging traditional state-to-state relations.

**PEAST 1052. Global Warming, Climate Change, Catastrophic Climate Destabilization.**

Global warming, climate change and catastrophic climate destabilization as alternate conceptualizations. The greenhouse gas effect; the consequences of climate change for oceans, fresh water ecosystems, forests, agriculture, biodiversity, public health, social justice and global social stability. Potential solutions will be considered, including sustainable energy sources, efficiency of energy use, divestment from fossil fuels, and putting a price on carbon.

**HLTHSCI 2800. Social Justice in Health.**

This course introduces the social justice framework and the building of inclusive classrooms and clinics. It includes weekly topics on inclusion, social identities, implicit bias, socioeconomic status, allyship and intrusion. Tools examined include: good personal communication, understanding an inclusive culture, how to be an ally, strategies to recognize and mitigate bias in health situations. Experiential activities and dialogue are the main avenues of learning in this course.

**WGST 4350. Studies in Gender and the Environment.**

Explores how gendered social relations affect the relationship between human beings, non-human nature, and the environment. Also examines how historically, the human relationship with nature has been governed by a dualism of culture and nature that enables both an ideology of technical control and the objectification of the environment and people. Draws from ecological feminism, the environmental justice movement, feminist science studies, materialist feminism, and feminist dystopian fiction.

**University of South Carolina****RELG 336. Social Justice & Religion.**

Historical, contextual, and developmental aspects of social justice as a significant function of religion.

**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.

**POLI 393. Race and Science Fiction.**

Draws on science fiction to understand the contemporary history of American racial and ethnic politics and to speculate about the significance of race in America's political future.

**BIOL 208. Our Hungry World from Malthus to McDonalds.**

Scientific and social issues concerning the interrelationship of culture and agriculture biotic diversity and technology, climate change, resources management, food security, and human health.

**EDEL 306. Culturally Sustaining Pedagogy for the Elementary Classrooms.**

Theoretical and pedagogical approaches to Culturally Sustaining Pedagogy (CSP)-curriculum design tools and instructional strategies that reflect the diversity of students' cultural backgrounds and languages in elementary classrooms.

**PHIL 535. Ecofeminism.**

An exploration of the connections between oppression of women and oppression of nature.

**University of Tennessee****ECON 305. Markets, Ethics, 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.

**MUCO 330. Music, Gender, and Sexuality.**

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

**CSE 300. Social Justice, Education, and Service Learning.**

A study of selected concepts, theories, and policies related to social justice within the American education system.

**SOWK 316. Understanding Diversity in a Global Society.**

Exploring race, ethnicity, gender, class, and sexual orientations from a social work perspective. Students develop self-awareness of their own culture and the culture of others and acquire knowledge and understanding of the impact of oppression on diverse groups.

## **Vanderbilt University**

**PSCI 3266. Climate Change Justice.**

The challenge of addressing catastrophic climate change. Rationales for integrating or separating global climate and justice goals. Relationship between greenhouse gas emissions and poverty. Global and local public and private policy for climate change and justice. Offered on a graded basis only.

**HIST 2692W. Biographies of Struggle.**

Struggles for social justice. Identity, politics, and protest. Exploration of issues, traditions, and targets. Biography, personal testimonies, and oral life narratives of people engaged in efforts to challenge oppression.

**WGS 2268. Gender, Race, Justice, and the Environment.**

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

## **University of Alabama**

**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 336. Concepts of Race and Racism.**

This course offers a critical introduction to the conditions of possibility for modern racial thinking, with particular emphasis on racial slavery and anti-blackness. We will begin with the working assumption that slavery is at the root of the problem of race and racism. In order to excavate this assumption, we will survey debates on 1) the origin and history of race and racism (from the Ancients to the early moderns); 2) the deployment of categories in contested proximity to race (from class to gender); and 3) the development of different conceptual paradigms (from double consciousness to political ontology) to parse the relationship between race and the world. Instead of resolving these debates, our problem-based approach will emphasize that texts are intellectual and political acts whose scope and framing bear on present problematics. In doing so, we will learn to mobilize our readings as theoretical and historical tools in interpreting the contemporary and interrogating our responsibility toward the themes of the class.

**PSC 344. The Israel-Palestine Conflict.**

How are we to make sense of the present-day conflict between Israelis and Palestinians? How do the parties involved see that conflict, and how does it fit into our own conceptions of religion and politics, war and peace, place and space? Why does it seem so intractable? Why does it occupy such prominence in contemporary political discourse? Through an examination of primary and secondary historical texts, literary works, films and artwork, we will explore the origins and unfolding of this conflict both internally (ie, as emerging from within distinct social-political moments for the people involved) and externally (in relation to broader geopolitical and economic developments). As the conflict remains ongoing, we will strive for compassionate, nuanced engagement; to understand rather than judge; and to find hope for new possibilities.

**University of Arkansas****SOCI 3193. Race, Class, and Gender in America.**

A critical examination of the layers of the U.S. society that shape and construct social inequalities. Overview of sociological theories and research on how race, class, and gender function separately and in tandem to organize systems of inequality.

**ENGL 3573. Special Topics in Diversity.**

The study of literature and culture with specific focus on issues of diversity, inclusion, and equality. Courses may be organized around specific theories, themes, genres, authors, historical moments, artistic movements, comparative and intersectional approaches, or other organizing principles. Content varies.

**SCWK 3193. Human Diversity and Social Work.**

An introduction to information basic concepts related to human diversity and social work. Provides content on differences and similarities in the experiences, needs, and beliefs of people distinguished by race, ethnicity, culture, class, gender, sexual orientation, religion, physical or mental ability, age or national origin. The Live Section of this course is for Social Work Majors and Minors only.

**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.

## **Auburn University**

### **COUN 2003. Living and Communicating in a Diverse Society.**

The class developing cultural competence in context of relationships, issues, and trends in a multicultural and diverse society related to such factors as culture, ethnicity, nationality, age, gender, sexual orientation, and mental and physical abilities/disabilities.

### **CMJN 4400 Gender Communication.**

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

### **PHIL 3800. Feminism and Philosophy.**

This is an intermediate level philosophy course introducing students to feminist philosophers' attempts to grapple with traditional philosophical problems that either directly or indirectly bear on issues of gender and oppression. Texts may include historical and contemporary discussions of topics of concern to feminists, in any of the following areas: metaphysics, epistemology, ethics, philosophy of science, language law and social political philosophy.

## **Louisiana State University**

### **GEOG 4087. Gender, Place and Culture.**

The geographies of everyday life showing how notions of maleness and femaleness influence how we understand and relate to the world around us, from our built environment, to the places we invest with meaning, and the very ways we live, work, travel and explore.

### **CMST 4162. Crime, Communication & Culture.**

Explores rhetorical dimensions of crime and incarceration in the United States; special attention to historical and contemporary expressions of race, class, gender, sexuality, national identity, etc. in and around the criminal justice system.

### **EDCI 2001. Education, Schooling and Society.**

Introduction to contemporary educational issues, especially as related to gender, race, class and technology.

### **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 civic inequalities in contemporary American society.

## **Mississippi State University**

### **HI 4333. Native American History to 1830.**

Three hour lecture, Native American history at 1830, concentrating on the theme of survival and adaptation to changes wrought by contact with Europeans.

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

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

### **GS 4403. Gender and Sport.**

Three hours lecture. An exploration of how ideologies and inequalities related to gender may be constructed, perpetuated, and/or challenged in and through sport.

## **Texas A&M University**

### **ANTH 439. Gender, Ethnicity and Class in Archaeological Research.**

Exploration of theoretical and methodological issues in engendering archaeology; ideological biases in the interpretation of roles attributed to women, men, and underrepresented groups in the past; the impact of cultural transformation on underrepresented groups and gender relations; and the formulation of research questions concerning these issues.

### **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.

### **ALED 222. Practicing Diverse Leadership and Cultural Exploration.**

Social theories and historical perspectives of leadership, particularly in terms of class, gender, race, ethnicity, and nationality; multidisciplinary approach to the study of leadership with a special emphasis on culture completed through readings, class lectures, films, group projects and discussions.

### **RPTS 340. Recreation, Parks, Tourism and Diverse Populations.**

Review of major judicial decisions and civil rights laws on provision and distribution of leisure services in society; influence of age, disability, ethnicity, national origin, race, religion and gender on individual's preferences for particular experiences; implications of individual differences for the provision of services.