

Approval Chart for Curriculum Changes

A = Approve I= Information Item¹ R= Advise & Respond²

Course Number HIST 334 or Degree Plan(s) _____

State the requested change and reason. A memo may be attached if more space is necessary.

Application to Gen Ed menu: Cultural Literacy.

Circle the number that corresponds to the requested change. Degree plan changes are on the second page.

					COUNCIL ³					
	Change to a Course	Dept./School	College Academic	Deans	TEC	UGEC	UUAC	GRAD	Provost	President
1.	Title (description unchanged)	A	A	A	I				I	I
2.	Description (not affecting content)	A	A	A	I				I	I
3.	Course term(s)	A	I	A	I				I	I
4.	Content (substantive change)	A	A	A	I				A	I
5.	Number of hours (lecture, lab, contact)	A	A	A	A				A	I
6.	Course number within the hundred	A	A	I	I				I	I
7.	Course number beyond the hundred	A	A	A	A				A	I
8.	Prerequisites	A	A	A	I				I	I
9.	Course fee(s)	A	--	A	--				A	I
10.	From U to G <i>or</i> G to U	A	A	A	A				A	I
11.	Cross list with another department: U or G level	A	A	A	A				A	I
12.	Department of record	A	A	A	A				A	I
13.	Open or close a course	A	A	A	A				A	I
14.	New course — See website for application and process. This change includes combining or splitting a course(s).	A	A	A	A				A	I

Note: When an academic unit does not have a council, the UGEC and/or UUAC will serve as its academic council, depending on the nature of the issue.

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COUNCIL ³												
	Change to a Degree Plan	Dept./School	College Academic	Deans	TEC	UGEC	UUAC	GRAD	Provost	Faculty	President	Board of Trustees
1.	University Requirements — Change in approved course content ⁶	A	A	A	A				A	--	A	--
2.	University Requirements — Add or drop a required course from the University Requirements chart ⁶	A	A	A	A				A	A	A	--
3.	University Requirements — Add or drop a course from a menu within the University Requirements ⁶	A	--	--	A				A	--	A	--
4.	University Requirements — Change hours within a menu on the University Requirements chart ⁶	A	A	A	A				A	A	A	--
5.	Major — Revision of major ^{4,5}	A	A	A	A				A	--	A	--
6.	Major — Adopt or change admission requirements	A	A	A	A				A	--	A	--
7.	Major — Add ^{4,5}	A	A	A	A				A	A	A	I
8.	Major – Discontinue (proposed by the department or college)	A	A	A	A				A	A	A	I
9.	Major – Discontinue (proposed by the Provost)	See below.										
10.	GPA — Revise major or cumulative requirement	A	A	A	A				A	A	A	--
11.	Minor — Revise course selection	A	A	A	I				I	--	I	--
12.	Minor — Add	A	A	A	A				A	--	A	--
13.	Minor – Discontinue (proposed by the department or college)	A	A	A	A				A	--	A	--
14.	Minor – Discontinue (proposed by the Provost)	See below.										
15.	Degree — Add	A	A	A	A				A	A	A	I
16.	Degree – Discontinue (proposed by the department or college)	A	A	A	A				A	A	A	I
17.	Degree – Discontinue (proposed by the Provost)	See below.										
18.	Any change to a graduate degree program	A	A	A	A				A	--	A	--

		COUNCIL ³								
	Provost-Proposed Change	Provost	Department	Dean	TEC	UUAC	Graduate	Faculty	President	Board of Trustees
1.	Major/Graduate Program – Discontinue (proposed by the Provost)	A	R	R	A			A	A	I
2.	Minor – Discontinue (proposed by the Provost)	A	R	R	A			--	A	--
3.	Degree – Discontinue (proposed by the Provost)	A	R	R	A			A	A	I

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COUNCIL³

	Change to the Catalog Information	Dept./School	College Academic	Deans	UGEC	UUAC	GRAD	Provost	Faculty	President
1.	General requirements for graduation including course requirements that are common to all majors for all degrees ⁷	--	--	--	A			A	A	A
2.	Admission requirements	--	--	--	A			A	A	A
3.	Policies governing academic probation and suspension	--	--	--	A			A	A	A
4.	Requirements for graduating with honors	--	--	--	A			A	A	A

¹ Councils may request additional information about “Information” items. These items are approved as “Consent Agenda.”

² The Dean and Department should respond to the Provost’s recommendation to close a program in writing. Advise & Respond (R) requires that the voting body should receive the written responses at least one week prior to the vote.

³ All courses that meet University Requirements for general education must go through UGEC. Courses or degrees offered only to students seeking teacher certification must go through the Teacher Education Council. All undergraduate changes must go before the UUAC. All graduate degree plan changes must go through the Graduate Council.

⁴ A minimum of 30 hours is required for a major. A maximum is specified for each degree (e.g., BA, BS). The university minimum for elective hours is 6, unless the requirements of external accrediting bodies make it impossible.

⁵ Program or course changes that apply to any major that includes Teacher Certification will be reviewed by the college, the Teacher Education Council (TEC), and then the UUAC.

⁶ Courses that satisfy ACU’s University Requirements (General Education) will normally have lower-level numbering, be free of prerequisites and co-requisites, appeal to more than one or two majors, and “not narrowly focus on those skills, techniques, and procedures specific to a particular occupation or profession” (SACS 2.7.3). Departments may request exceptions to the first three criteria.

⁷ The UUAC approved the clarification that “general requirements for graduation” means the enumerated items in the “General Requirements for Bachelor’s Degrees” section of the catalog.

Revised 8-26-19

Curriculum/Catalog Changes Signature Page

Department/School Chair(s)	
 Signature	09/14/2022 Approval date
Signature	Approval date

College Academic Council(s)	
Signature	Approval date
Signature	Approval date

Dean(s)	
Signature	Approval date
Signature	Approval date

Teacher Education Council	
Chair's signature	Approval date

General Education Council	
Chair's signature	Approval date

Undergraduate Academic Council	
Chair's signature	Approval date

Graduate Council	
Chair's signature	Approval date

Provost	
Signature	Approval date

Faculty	
Chair of faculty senate	Approval date

President	
Signature	Approval date

Application for Cultural Literacy Menu

Guidelines For All General Education Courses

1. All general education courses must be 100-level or above.
2. General education courses should present a breadth of knowledge, not focusing on skills, techniques, and procedures specific to a particular occupation or profession.
3. Individual courses will fulfill only a single general education requirement.
4. Courses free of prerequisites are preferred. Applications to add courses with prerequisites must provide additional evidence that the course contributes to a student's breadth of knowledge and is not specific to a particular occupation or profession.
5. Each course may appear on a maximum of two menus that accept applications (arts and humanities, cultural literacy, life and physical sciences, and social and behavioral sciences).

Cultural Literacy Description

Courses within this domain provide students opportunity to develop informed discourse and understand the interconnectedness of diverse peoples. Additionally, students will courageously interrogate their own internal processes about diversity and equity. Courses satisfying this menu will assist students to 1) explore global, historical, and cultural experiences of diverse populations, and 2) interrogate one's internal and external views and values for greater self-awareness.

Instructions

Complete this form and submit it with a course syllabus and approval chart to the University General Education Council. Faculty submitting an application should be prepared to perform annual assessment for their course. The assessment will be conducted with the rubric included in this course application.

Subject code, course number, and title of course:	HIST 334 Historical Perspectives on Gender and Sexualities
Terms offered:	Fall, odd years
Catalog description:	This course offers a series of in-depth thematic studies in various global perspectives on gender and sexualities from 1500-present, examining the emergence of "modern" sexual identities and gender expressions in dialogue with historical events and revealing how gender and sexuality have shaped politics, society, and culture in multiple contexts.
Course prerequisites:	Junior standing or 3 hours 100-200 history
Cross-listed courses:	None

*Note: Many gen ed courses are cross-listed between the Abilene and Dallas campuses.	
Other general education menus on which the course appears or you are applying for:	Humanities

Description of Menu Fit

Please describe how your class fits into the Cultural Literacy Menu (200 words or less). The course description, this statement, and the course syllabus together should demonstrate that a substantial portion of the course content (about half) is dedicated to issues involving the three relevant outcomes listed below.

HIST 334 takes a global, cross-cultural approach to gender and sexualities across a broad historical timespan. Class reading/viewing material and assignments represent diverse cultural contexts including Hindu India, postwar Canada, Indigenous North America, Asian American immigrant communities, Victorian Britain, Baroque Italy, Jazz-Age Harlem, colonial Natal, medieval northern Europe, and the 20th century suburban U.S. Instruction and weekly peer-to-peer discussion of these materials help students “develop informed discourse and understand the interconnectedness of diverse peoples” around the topic of gender and sexualities. Students also “interrogate [their] internal and external views and values for greater self-awareness” through weekly response papers engaging with these materials, and by conducting an oral history interview with ACC/ACU alumni and writing a reflective response to that experience. This assignment allows students to consider how perspectives, policies, and cultural and social norms around gender expression and roles as well as sexualities have changed over time here in the context of this university. This gives them the opportunity to reflect on their own views on the topics we’ve covered in class and to consider how their personal perspectives relate to those of previous generations of ACU/ACC students.

Prerequisites

If the course has prerequisites, provide evidence that the course contributes to a student’s breadth of knowledge. Also provide evidence that the course content is not specific to a particular occupation or profession (200 words or less).

The prerequisite for this course is **either** junior standing **or** 3 hours of 100-299 history. The course contributes to ACU students’ breadth of knowledge in the following ways:

- HIST 334 provides one of very few curricular options at ACU for the study of diverse sexualities and gender identities
- HIST 334 approaches gender and sexualities through a self-consciously comparative, global lens

The study of gender and sexualities (in this class via thematic studies within a 500-year historical period and a number of diverse cultural contexts – African American, Indian, Italian, AAPI, Navajo, Canadian, British) does not serve a specific occupation or profession, but provides

valuable contextual knowledge and perspective, and promotes empathy—these are things that we all need, regardless of major or profession.

Finally, the Gender and Sexuality at ACC/ACU project requires every student to conduct an oral history interview with alumni of this university, bringing the themes of the class home to our immediate context, and allowing students to interact with alumni of a variety of majors, professions, and ideological perspectives.

Relevant Outcomes

At a minimum, a course applying to the Cultural Literacy menu must use at least one topic or activity listed below each of the mapped outcomes:

- B1: Demonstrate competent discourse in global, historical, and cultural experiences of diverse populations.
 - Account for and explain divergent perspectives on cultural phenomenon (e.g., female face-coverings in Islamic communities, “nepotism” in collectivistic contexts, aesthetic values in a certain historical period, etc.).
 - Demonstrate how social and historical contexts shape a community’s worldview or cultural commitments.
 - Study or write a case study of inculturation, ritual, or morality that emerges from a specific cultural context.
 - Identify underlying values, ideologies, perspectives, and attitudes that account for external cultural practices and products of a specific culture, particularly as these are expressed through its language.
 - Through measurable assessments, compare the cultural perspectives of another culture with those of a student’s own culture and reflect through adequate speech (oral or written) on how this knowledge prepares them to be culturally sensitive professionals.
- B2: Understand the interconnectedness of human experience with a posture of humility while celebrating difference.
 - Reflect on a specific issue(s) considering the notion of cultural humility or ethnorelativity.
 - Evaluate appreciatively the music, ritual, art, theatre, or religious expression of a different culture.
 - Engage in and reflect upon a special event or celebration that highlights a different cultural background.
 - Requires students to attend and actively participate in an event honoring or presenting one or more aspects of a racial/cultural group that they do not identify with and respond to that event by a writing assignment or another medium.
 - Study and evaluate an accepted institutional or association statement on culture, race, or diversity (e.g., [UN Declaration on Cultural Diversity](#), [American Anthropological Association Declaration on Anthropology and Human Rights](#), etc.) and reflect upon it from a discipline-specific and/or faith perspective.

- Require students to both recognize and demonstrate their respect for differences along at least two of the following axes of difference: gender, class, religion, sexuality, disability, age, or a major cultural difference (e.g., race, ethnicity, individualism-collectivism, high-low power distance orientation, high-low uncertainty avoidance, etc.).
- Analyze attitudes and practices of working with those of differing cultural perspectives (at the micro, mezzo, and macro levels) with a presence of humility while learning, communicating, offering help, and making decisions in professional practice and settings.
- Create a rationale (moral, ethical, religious) for maintaining an interpersonal stance that is other-oriented (open to the other) in relation to aspects of cultural identity that are most important to a person or persons of a different cultural perspective.
- Reflect upon the cultural dimensions of complex challenges of human interconnections (e.g., changing relations within and between human communities, changing relations with ecological and climatic conditions, shifts in technology, migration, environmental degradation, new technologies, etc.).
- B3: Interrogate one's internal and external views and values for greater self-awareness.
 - Reflect upon one's social location regarding race and at least two of the following: gender, class, sexuality, disability, age.
 - Create a framework to discuss and demonstrate critical reflection up cultural differences in the workplace
 - Feature personal reflections which involves diverse cultural perspectives not typical of mainstream North American culture.
 - Feature personal reflections on the intersection of biography (identifying the origins of the content of their reflections) and social inequality/injustice on race, gender, sexuality, social class, disability, and/or age
 - Require students to read/listen/view content created by one or more persons whose work connects social inequality with personal experience.
 - Examine systems of privilege and oppression that shape students' perspectives, values, and behavior, with a focus on race, gender, sexuality, social class, disability, and/or age.
 - Require students to examine critically their social location regarding race as a system of inequality and at least two of the following: gender, sexuality, disability, age as systems of inequality.
 - No less than 50% of course content focuses on one or more of the following: cultural difference, power, privilege, structural and institutional inequality.
 - No less than 40% of course content features diverse sources of knowledge integrated throughout the semester, including but not limited to indigenous, spiritual, community-centered, or otherwise marginalized knowledges.

- No less than 40% of the course content focuses on structural and institutional social change in one or more of the following contexts: campus, community, state, nation, global region, or global system.
- Provide an account of why it is important not be neutral regarding power relations and cultural hegemony, especially white supremacy, and all forms of racism.

From the lists above, indicate which topic or activity fulfills this course's connection to each learning outcome.

Outcome	Topic or Activity
Outcome B1	○ The study of gender and sexualities across diverse cultural contexts over a 500-year historical timespan allows students to wrestle with “how social and historical contexts shape a community’s worldview or cultural commitments.” Specific studies of gender in hijra communities within Indian Hinduism, and two-spirit people within Indigenous North American communities are good (but not the only) examples of this in this course. Another good example is the ACC/ACU Oral History project, which allows students to reflect on how the ACU/church of Christ cultural context(s) have shaped gender roles, limitations, and behaviors as well as sexual identities and expectations over time within our immediate university context.
Outcome B2	○ Students “reflect upon the cultural dimensions of complex challenges of human interconnection” via the study of, for example, how Western imperialism and Christian missions historically tended to define a culture as “civilized” or “uncivilized” based on whether the society aligned with Western gender norms.
Outcome B3	○ Students “read/listen [to]/view content created by one or more persons whose work connects social inequality with personal experience” via their Public and Popular Histories of Gender and Sexuality Project, which assigns pairs of students to choose one podcast, one film, and one monument/site of public memory that represent key issues or persons in the history of gender and sexuality inequality and present those materials to the rest of the class. ○ “No less than 50% of course content focuses on one or more of the following: cultural difference, power, privilege, structural and institutional inequality.” I would argue that all of the course content focuses on these themes; the

	whole class is designed as an intersectional study of how power, privilege, and structural and institutional inequality have historically operated along axes of gender, sexuality, race/ethnicity, and culture. One assignment in the course that achieves these aims is the Book Review assignment (though again, pretty much all of our content does this!)
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Assessment

Ideally, assessment will occur within one or two exams/assignments. Please indicate which exams or assignments will be used for each outcome. These artifacts may be the same as the activities listed in the Relevant Outcomes section. Provide assignment prompts if available.

Area to Be Assessed	Assessment Artifact
Outcome B1	ACC/ACU Oral history project and reflection paper (see prompt below)
Outcome B2	Public and Popular Histories of Gender and Sexualities Presentation and Paper (see prompt below); reading responses to “The Peculiar Position of India’s Third Gender,” <i>NYTimes</i>
Outcome B3	Book Review assignment (see prompt below)

Gender and Sexuality at ACC/ACU Oral History Project and Reflection Paper

Part One (150 points): This project requires each student to conduct an oral history interview with an individual who attended Abilene Christian College (or University, after 1976) between 1945 and 2007. Interviews should be recorded and transcribed, and you’ll need to obtain your interviewee’s permission and a signed release form for the interview (form provided on Canvas). Recording equipment and soundproof spaces are available in the Learning Studio in the library. Interviews should attempt to understand how the interviewee experienced and perceived expectations, regulations, social practices, religious frameworks, and social roles related to gender and sexuality in the environment at ACC/ACU during their time as a student. You might consider interviewing a family member who attended ACU, or an alumni faculty member you know well. You may not interview anyone who was interviewed for this course in 2019 or 2021. All oral histories will become part of the ACC/ACU Gender and Sexuality Oral History project, which is available in Digital Commons on the library website.

Part Two (50 points): Reflection paper. After you’ve transcribed your interview, think about how your interviewee’s experience with gender and sexuality norms, expectations, and social and religious practices at ACU compares with your own experience. What has changed over time? What has remained the same? Can you pinpoint any causes for developments in ACU’s culture, rules, or behaviors? How does ACU relate to the wider world? What do you like about the ACU environment in terms of sexuality and gender? What could be better? Explore these questions in a reflection paper of 800-1000 words. These papers are informal—no research or citations required—and will not be part of Digital Commons, though we will discuss our oral histories and our reflections in the classroom.

Public and Popular Depictions of the History of Gender and Sexuality Paper and Presentation

Because LGBTQ history and gender history are two of the most understudied fields within the broader discipline, much of the general public may not experience historical scholarship in these fields at all. For those who do, they are far more likely to encounter such histories in public and popular forms, as

presented in documentary or feature films, in podcasts, and, finally, in sites of public memory and commemoration such as monuments and museums.

For this assignment, pairs of students will examine ways in which the general public (as opposed to the scholarly community) engages with the history of gender and sexualities. Each team of students should select one podcast, one film, and one site of public memory or commemoration and list their selections on the class google doc linked in Canvas. (See Canvas for complete assignment details, and for lists and links to appropriate materials, or have your own selection approved by Dr. Elliott.)

After examining each of your three selections (film, podcast, monument/memory site) carefully, research and write a response to them. This essay should place the three examples of public/popular history in conversation with one another and consider how the stories that they represent shape and influence a broader historical narrative about sexuality and gender and their place in cultural memory.

The paper should thoroughly describe or explain each selection and provide any necessary background. For each of your examples from the three media, explore questions like:

Who created this podcast? What are the creators' credentials and goals? How does this individual podcast episode (e.g., "I Must Increase My Bust") relate to the larger narrative and goals of the podcast as a whole (e.g., the Sexing History Podcast)? When was the podcast released, and how was/is it connected to contemporary events? What story is the podcast telling/what argument is it making? What are its strengths and weaknesses? Do you feel that this podcast is closer to historical scholarship (more like a peer-reviewed article), more like an interview, or more like entertainment? Who do you think the podcast is for? Does it achieve its aims?

Who wrote and directed the film? When and where was the film made, and how did context (time and place) influence the narrative choices the writer and/or director made? What kind of sources inform the story that is told? What style and mood does the film use to convey the story? Is the film presenting a specific argument? What kind of critical response did the film receive? Was the film more informative or entertaining? Do you feel that the film provides a legitimate historical interpretation? Why or why not? Do you think the film achieves its aims?

Describe the physical space and visual properties of the site of public memory. Where is this site located? Who paid for it and built it? If there is an architect or sculptor, why was that person chosen to create this work? How does (s)he explain the work? When was the monument erected (or this site designated as a memorial)? Why did this happen at that particular time? How is the monument/site perceived by people in the local community and those who visit? How many visitors does this site typically receive in a year? Is it well funded? What is the memorial's purpose? Do you think that its purpose is being effectively achieved?

Finally, consider the following:

How do these three mediums (podcast, film, site of public memory) relate to one another? How do they differ from one another? What are their goals?

How does this kind of public history differ from scholarly history? What can popular and public history achieve that scholarly history doesn't?

What are we missing from a broader historical narrative (national, global, etc.) when/if we leave these stories out? How does the inclusion of these stories change our understanding of history?

What can be done to make the history of gender and sexualities more widely discussed, appreciated, studied, and visible?

Which of these three representations of history did you find most effective? Most entertaining or moving? Most surprising?

What is your big takeaway from encountering these three types of popular engagement with LGBTQ or gender history? How has experiencing this work affected your view of history, and your understanding of the way the public interacts with history?

Each paper should cite (in Chicago or MLA format—either one is fine; just be consistent) at least 3 primary sources (note, the selections themselves do count!) and at least 4 secondary sources. Papers should be free of grammar and writing mistakes, and should use a formal, professional tone (though first person is acceptable when used appropriately). Paper should be 3-5 double-spaced pages in length. **The paper is worth 125 points.**

At the times designated on the syllabus (students will sign up for times during the first week of class), each team of students will also do an in-class presentation of this project so that everyone in class can encounter and consider a large number of films, podcasts, and memorials in the fields of the history of sexuality and gender history. Presentations should be 10-15 minutes in length and should include a visual and/or auditory component (you may play clips from the podcast and film as needed, and should show photos of the public memory site) and should present, in summary, your findings from the paper in an engaging way. **The presentation is worth 75 points.**

Book Review

Each student will select a historical monograph in the field of sexuality and/or gender history, read the book carefully, and write a formal academic review of it. A list of books to choose from is provided on Canvas, as well as a couple of examples of academic book reviews. Book reviews should assess the monograph's thesis/claim, historical questions/problems raised, sources/methodology, author background/reason for writing, strengths/weaknesses, historiographical contribution (i.e., how does this book change the field? What does this book contribute to the broader scholarly conversation on this topic?), ideological orientation/critical perspective, and significant findings. At the end of the semester, we will engage in a Book Review Roundtable as a community, where we can share what we've learned, how our perspectives may have been changed by what we've read, and pass along our recommendations (or not).

Choose a monograph to review from the following list:

- Martha Vicinus, *Intimate Friends: Women Who Loved Women, 1778-1928* (2004).
- Jacqueline-Bethel Tchouta Mougoué, *Gender, Separatist Politics, and Embodied Nationalism in Cameroon* (University of Michigan Press, 2019)
- Emily Burrill. *States of Marriage: Gender, Justice, and Rights in Colonial Mali*. Athens: Ohio University Press, 2015
- Jose Ignacio Cabezon. *Sexuality in Classical South Asian Buddhism (Studies in Indian and Tibetan Buddhism)*. Somerville: Wisdom Publications, 2017
- Josh Cerretti. *Abuses of the Erotic: Militarizing Sexuality in the Post-Cold War United States*. Expanding Frontiers: Interdisciplinary Approaches to Studies of Women, Gender, and Sexuality Series. Lincoln: University of Nebraska Press, 2019
- Gary Ferguson. *Same-Sex Marriage in Renaissance Rome: Sexuality, Identity, and Community in Early Modern Europe*. Ithaca: Cornell University Press, 2016
- Christine Cynn. *Prevention: Gender, Sexuality, HIV, and the Media in Côte d'Ivoire*. Columbus: Ohio State University Press, 2018

- Durba Mitra. *Indian Sex Life: Sexuality and the Colonial Origins of Modern Social Thought*. Princeton: Princeton University Press, 2020
- Eunjung Kim. *Curative Violence: Rehabilitating Disability, Gender, and Sexuality in Modern Korea*. Durham: Duke University Press, 2017.
- William M. Reddy. *The Making of Romantic Love: Longing and Sexuality in Europe, South Asia, and Japan, 900-1200 CE*. Chicago: University of Chicago Press, 2012
- Tom Linkinen. *Same-Sex Sexuality in Later Medieval English Culture*. Amsterdam: Amsterdam University Press, 2014
- Víctor M. Macías-González, Anne Rubenstein, eds. *Masculinity and Sexuality in Modern Mexico*. Albuquerque: University of New Mexico Press, 2012
- George Chauncey, *Gay New York: Gender, Urban Culture, and the Making of the Gay Male World, 1890-1940* (New York: Basic Books, 1994).
- George Chauncey, *Why Marriage? The History Shaping Today's Debate Over Gay Equality* (New York: Basic Books, 2004).
- Thomas Foster, *Sex and the Founding Fathers: The American Quest for a Relatable Past*, (Philadelphia: Temple University Press, 2014).
- Rachel Hope Cleves, *Charity and Sylvia: A Same-Sex Marriage in Early America* (Oxford UP, 2014).
- Cathy Cohen, *The Boundaries of Blackness: AIDS and the Breakdown of Black Politics* (Chicago UP, 1999).
- Elizabeth A. Armstrong, *Forging Gay Identities: Organizing Sexuality in San Francisco, 1950-1994*. (Chicago UP)
- Darius Bost, *Evidence of Being: The Black Gay Cultural Renaissance and the Politics of Violence*.
- Chad Heap, *Slumming: Sexual and Racial Encounters in American Nightlife, 1885-1940* (Chicago UP).
- Lillian Faderman, *Odd Girls and Twilight Lovers: A History of Lesbianism in the 20th century US* (Columbia UP)
- Qwo-li Driskill, *Asegi Stories: Cherokee Queer and Two-Spirit Memory*
- Charles Kaiser, *The Gay Metropolis*
- Martin Duberman, *Stonewall*
- Riley Snorton, *Black on Both Sides: A Racial History of Trans Identity*
- Tom Digby. *Love and War: How Militarism Shapes Sexuality and Romance*. New York: Columbia University Press, 2014
- Matt Cook. *Queer Domesticities: Homosexuality and Home Life in Twentieth-Century London*. New York: Palgrave Macmillan, 2014
- Susanna Drake. *Slandering the Jew: Sexuality and Difference in Early Christian Texts*. Philadelphia: University of Pennsylvania Press, 2013
- Phil Tiemeyer. *Plane Queer: Labor, Sexuality, and AIDS in the History of Male Flight Attendants*. Berkeley: University of California Press, 2013
- Chuck Upchurch, *Before Wilde: Sex Between Men in Britain's Age of Reform* (California UP, 2013).

Please use the following rubric to perform assessment each year.

Student Learning Outcome B1

Students will be able to:	Shortcomings	Meets Expectations	Points of Excellence
Demonstrate competent discourse in global, historical, and cultural experiences of diverse populations.	Shows little to no understanding of two or more of the areas of different experiences of diverse populations.	Conversant in experiences of diverse populations.	Demonstrates exceptional depth of understanding in discourse in all three areas of different experiences of diverse populations.

Student Learning Outcome B2

Students will be able to:	Shortcomings	Meets Expectations	Points of Excellence
Understand the interconnectedness of the human experience with a posture of humility.	Shows little to no understanding about connections among people and/or expresses cultural superiority.	Able to express understanding about connections among people and express that one's own culture or experiences are not superior to others.	Clearly expresses understanding about a connected, shared human experience and clearly expresses humility of perspective on human experiences.
Celebrate difference among people.	Unable to express value in the differences among individuals and/or cultures.	Able to express value in the differences among individuals and/or cultures.	Expresses persuasive advocacy for valuing human difference.

Student Learning Outcome B3

Students will be able to:	Shortcomings	Meets Expectations	Points of Excellence
Interrogate one's internal and external views and values for greater self-awareness.	Unable to acknowledge having a unique cultural viewpoint and/or unable to analyze the factors that contribute to it.	Expresses self-examination of a cultural viewpoint and expresses a conclusion about any potential individual blind spots due to that perspective.	Clearly expresses a thorough self-examination of one or more cultural viewpoints, expresses a conclusion about any potential individual blind spots due to that perspective, and expresses a plan for growth.

HIST 334: Historical Perspectives on Gender and Sexualities

Dr. Kelly R. Elliott

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Office Hours: MWF 9-11, virtual hours Sunday 8-10pm

Fall 2021

TR 8:00-9:20

ADM 322

3 credit hours

Course Description: From hijras in India to separate spheres in Victorian Britain to Stonewall in the United States, peoples and cultures throughout history have described, experienced, and policed gender and sexuality in a variety of ways. In this course, presented as a series of indepth thematic studies rather than an exhaustive narrative overview, students will encounter a wide variety of global perspectives on gender and sexualities across time and space, revealing their historically contingent nature. By emphasizing the gradual emergence of “modern” sexual identities and gender expressions in dialogue with other social phenomena and historical events, we will understand the central role that gender and sexuality have played in shaping political, social, and cultural history in a number of contexts.

Topics include:

- the commodification and policing of sexuality in various parts of the world
- historic definitions of and challenges to femininity and masculinity in multiple cultural settings
- roles of intersex and transgender people in global history
- the construction of marriage as economic, legal, and sociocultural institution in multiple geographic and historical settings
- the emergence of “modern” Western concepts of sexual orientation and gender identity over time
- queer politics and culture in the United States
- feminism, Womanism, and women’s liberation
- critical theories of gender and sexuality

Purpose of this course: To promote students’ global citizenship, curiosity, and compassion. The study of past cultures and of places and people beyond our usual field of vision can help us better appreciate different points of view. This course should stretch our horizons, make us more sensitive global citizens, and deepen our understanding of ourselves and our own ways of looking at the world, particularly as regards the nature of sexuality and gender. Course material will help us reflect on how our own perspectives compare to the ways gender and sex have been understood in other times and places.

In an effort to keep all members of our community safe, this course has received university approval to require all students to wear face coverings over their mouth and nose, regardless of vaccination status. Students who refuse to comply with this course requirement may be referred to the Dean of Students.

Academic Goals/Student Competencies: **This course meets Abilene Christian University's requirements for Historical Literacy and Cultural Awareness.** See detailed learning outcomes and competencies below:

Learning Outcomes & Competencies: Historical Literacy Requirement

Competency	Measurement
<i>Students will successfully</i>	<i>... through the following exercises.</i>
Demonstrate broad knowledge of key historical events, personalities, movements, and ideologies that have influenced human civilizations, including issues of gender and social diversity.	In responses to assigned scholarly and primary source texts, students will analyze the influence of gender and sexual identities on social change, political movements, and cultural norms. In class discussion and debate, students will demonstrate familiarity with events such as the Stonewall riots, the controversy around sex work policing, separate spheres ideology, and the role of intersex and transgender identities in varied cultural contexts.
Analyze causality, continuity and change, and periodization.	In reading responses, analyze the broad history of marriage as economic, social, and cultural lodestone in multiple cultural contexts since the early modern period
Interpret historical documents within their original historical contexts.	Students will write responses to and engage in group in-class discussion of a number of shorter primary documents which form a part of each unit. Responses will require students to place documents in context and consider their bias, usefulness as historical sources, and implications for broader cultural debates.
Recognize and critique the process of historical narrative creation in public memory (i.e. in museums, public memorials, canons, and historiography).	Public and Popular Depictions of the History of Gender and Sexuality Paper and Presentation. This assignment requires students to research, explain, and critique depictions of gender and sexuality history in three popular/public media: a podcast, a film, and a monument or memorial site.

Overall Learning Outcome & Competencies: Cultural Awareness Requirement

Competency	Measurement
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<i>Students will successfully</i>	<i>... through the following exercises.</i>
Consider the historical perspectives of others with differing world views	Students will write responses and engage in class discussion of assigned scholarly books and articles that examine gender and sexualities among people in a variety of cultures and places, including African Americans, indigenous Americans, South Asians, Europeans, Africans, and Chinese, from the 16 th century to the present.
Ask complex questions about the beliefs, values, and practices of other cultures; articulate answers to those questions that reflect flexible cultural understanding	Students will lead their groups in discussion of primary and scholarly materials, guiding reflection on the cultural contexts and practices related to gender and sexualities across five centuries and five continents. Students will write responses to readings that articulate the cultural background of these documents and reflect on cultural difference.
Demonstrate ability to reflect on own cultural rules and biases	In the ACU/ACC history project, students will interview former ACC students, compare their interview information to other primary source material, and place all within the context of their own experience at ACU in the present, tracing change over time and reflecting on how their present experience does or does not align with others' in the past.

What I expect of you: Prerequisites for the course are junior standing or the completion of three hours of 100-299 history. Students should prepare by doing assigned readings and taking notes on questions that arise from the readings, participate actively in discussion, and respect the thoughts and perspectives of others in the class. The engagement and attitude of each member of the class contributes to the broader classroom environment and culture; recognize that we will each get out of this experience what we put into it, and that each person's contribution and attitude will affect us all.

Content Warning and Classroom Climate: Our course readings and classroom discussions will frequently focus on mature and potentially challenging topics that are often, by their nature, both political and personal. Readings and discussions might trigger strong feelings—anger, discomfort, anxiety, confusion, excitement, and laughter. Some of us will have emotional responses to the readings; some of us will have emotional responses to our peers' understanding of the readings; **all of us should feel responsible for creating a space that is both intellectually rigorous and respectful. Above all, be kind (even when you disagree) and be mindful of the ways that our identities position us in the classroom.** If you are struggling with the course materials, here are some tips: read the syllabus so that you know what to expect and are prepared in advance. You can approach me ahead of time if you have concerns or would like more information about a topic or reading. If you think a particular reading or topic might be especially challenging or unsettling, you can arrive to class early and take a seat by the door so

that you can easily exit the room if needed. If you do need to leave or miss class, you are still responsible for the work you miss. If you are struggling to keep up with the work because of the course content or personal reasons, you should speak with me as soon as possible and/or seek help from the counseling center.

Classroom Recording: To ensure the free and open discussion of ideas, students may not record classroom lectures, discussion and/or activities without the advance written permission of the instructor, and any such recording properly approved in advance can be used solely for the student's own private use.

What you may expect of me: I will come to class prepared to make the coursework as clear and as engaging as I can. I will endeavor to return your assignments to you with thoughtful, helpful comments on them, and in a timely manner. As well, I will be available to assist you. Email is the best way to reach me, and I will do my best to respond to emails within 24 hours on weekdays. I am always glad to meet with you during office hours or by appointment.

I will do my very best to ensure that our classroom is a place where we all feel encouraged to express opinions, ask questions, and challenge interpretations. I will extend respect and grace to each of you while expecting each person to speak with respect to everyone in the class, including myself.

Mission Statements: The mission of Abilene Christian University is to educate students for Christian service and leadership throughout the world. ACU's College of Arts and Sciences mission is to educate students for worldwide Christian service and leadership through programs of study and other learning experiences that blend a liberal arts education with professional and career education.

Christian Perspective: This course is taught from a perspective of Christian faith. History students at Abilene Christian University should be able interrogate their own views of history and the role religion has played in it, while exercising sensitivity to other systems of belief and philosophy. Because this course introduces a wide array of historic perspectives on gender and sexualities, students should understand that the perspectives presented will represent an equally wide variety of cultural and religious traditions. We will attempt to understand these perspectives on their own historical and cultural terms. Understand that readings assigned do not necessarily represent the position of the university. Rather, I have chosen readings and course material that I feel best equip us to have intelligent, critical, and fruitful academic discussion, and best prepare students to leave ACU ready to effectively engage with these topics in a number of academic and/or professional settings.

I will be happy to meet with students to discuss issues raised in the course, as well as questions of faith and ethics, community life, plans for jobs/internships/graduate school, or other topics. Please come and talk to me—I would be so delighted to know you better!

“Come now, let us reason together,” says the Lord. Isaiah 1:18

Required texts:

Meg-John Barker and Julia Scheele, *Queer: A Graphic History* (London: Icon Books, 2016). Many additional articles, selections from books, and/or eBooks will be available on Canvas. The syllabus schedule and/or assignments may be altered at any time, according to my discretion, and with due notice to students.

Assignments and Grades:

Public and Popular Histories of Gender and Sexuality Paper/Presentation – 200 points

For this assignment, pairs of students will examine ways in which the general public (as opposed to the scholarly community) engages with the history of gender and sexualities. Together, the students should select one podcast, one film, and one site of public memory or commemoration and list their selections on the class google doc linked in Canvas. (See Canvas for complete assignment details, and for lists and links to appropriate materials, or have a different selection approved by Dr. Elliott.)

After carefully examining each of your three selections (film, podcast, monument/memory site), the team of students should research and write a response to them. This essay should place the three examples of public/popular history in conversation with one another and consider how the stories that they represent shape and influence a broader historical narrative about sexuality and gender and their place in cultural memory.

Each paper should cite (in Chicago or MLA format—either one is fine; just be consistent) at least 3 primary sources (the selected media do count!) and at least 4 secondary sources. Papers should be free of grammar and writing mistakes, and should use a formal, professional tone (though first person is acceptable when used appropriately). Papers should be 3-4 double-spaced pages in length. **The paper is worth 125 points.**

At the times designated on the syllabus (students will sign up for times during the first week of class), each group of students will also do an in-class presentation of this project so that everyone in class can encounter and consider a large number of films, podcasts, and memorials in the fields of the history of sexuality and gender history. Presentations should be 10-15 minutes in length and should include a visual and/or auditory component (you may play clips from the podcast and film as needed, and should show photos of the public memory site) and should present, in summary, your team's findings from the paper in an engaging way. **The presentation is worth 75 points.**

Why a team project? Working together on this paper and presentation will give us opportunities to listen to one another. Many of the people we'll study in this class have experienced discrimination or exploitation in part because our society often doesn't create good opportunities to work with and listen to people who are different from us. Addressing some of these topics in groups should give us more opportunity to listen and, hopefully, learn from each other.

Oral History Project: Gender and Sexuality at ACC/ACU – 200 points

Part One (150 points): This project requires each student to conduct an oral history interview with an individual who attended Abilene Christian College (or University, after 1976) between 1945 and 2007. Interviews should be recorded and transcribed, and you'll need to obtain your interviewee's permission and a signed release form for the interview (form provided on Canvas). Recording equipment and soundproof spaces are available in the Learning Studio in the library. Interviews should attempt to understand how the interviewee experienced and perceived expectations, regulations, social practices, religious frameworks, and social roles related to gender and sexuality in the environment at ACC/ACU during their time as a student. You might consider interviewing a family member who attended ACU, or an alumni faculty member you know well. You may not interview anyone who was interviewed for this course in 2019. All oral histories will become part of the ACC/ACU Gender and Sexuality Oral History project, which is available in Digital Commons on the library website.

Part Two (50 points): Reflection paper. After you've transcribed your interview, think about how your interviewee's experience with gender and sexuality norms, expectations, and social and religious practices at ACU compares with your own experience. What has changed over time? What has remained the same? Can you pinpoint any causes for developments in ACU's culture, rules, or behaviors? How does ACU relate to the wider world? What do you like about the ACU environment in terms of sexuality and gender? What could be better? Explore these questions in a reflection paper of 800-1000 words. These papers are informal—no research or citations required—and will not be part of Digital Commons, though we will discuss our oral histories and our reflections in the classroom.

Reaction Papers – 300 points

Readings (articles, book chapters, primary sources) will be assigned for the majority of our class periods, and students are expected to come to class with their reading already done, thought through, relevant questions prepared, etc. so that we can all engage in the material together. In order to help promote this positive engagement with the class material, students will be required to submit **10** reaction papers over the course of the semester. (This means that students will write papers over approximately a third of assigned readings. Choose wisely which readings to write over—you should probably consider your semester schedule and how your course load will shake out in other classes. Give yourself a break in here when and where you need it.)

These papers are detailed responses to assigned readings. They should demonstrate strong familiarity with the material, should be well positioned and clearly argued, and should cover the following points, using complete sentences free of grammatical errors:

1. Major claims/thesis: For the class's assigned reading, you need to write about the major claim(s) set forth by the author(s): A claim/thesis is the basic argument of a writer, who then attempts to prove it. Try to narrow your choice down to one specific or one overarching claim in a sentence or two.

2. Significance: What do you think is significant about the claims? How does it impact the study of gender and sexuality? Why is it relevant to our class?
3. Two important concepts: In your opinion, what are two important/interesting/new concepts or terms introduced in the reading? Provide brief definitions of both in your own words.
4. Notable quotation or staggering statistic: What was the most interesting, wrong, enlightening, provocative sentence in this reading and why? Write down the exact quotation, with the page number, as well as a brief response to explain what you thought about it. Was there a piece of noteworthy quantitative data from the reading? Write it down so we may discuss it more in class.
5. Class question: What question do you have about the reading that would be good to discuss in class? This question may seek clarity from your instructor or peers (e.g. “I didn’t understand what the author meant by...”) or to foment discussion with peers (e.g. “what did you think about...” “how might one go about...”). Pose a question that does not require a simple yes/no answer.
6. Synthesis: Come up with some type of conclusion or “take away” about what you now know about feminism, race, sexuality, or gender etc. that is significant to you, considering particularly how this reading influences a broader historical narrative. (E.g., how does the claim argued here change your view of British imperialism in India?)

Each reaction paper (you will complete 10) is worth 30 points, for 300 points total. These are due on the day that reading is scheduled for class discussion, so that they can effectively prepare you to participate in the conversation.

Discussion Leading – 50 points

Each student will lead a group of peers (about 4 people) in discussion of two assigned readings over the course of the semester. The student’s reaction paper should serve as an effective guide for this, and the student leading discussion should also come prepared with additional questions to raise or material to cover in the group, including, but not limited to, the following: author’s background/reason for writing, historical questions/problems, thesis, sources and methodology, genre/approach to history, strengths/weaknesses, historiographical contribution, and significant findings. Discussion should also place the article in the context of larger course themes, e.g., what does this article tell us about marriage in this place and time vs. other places and times we have discussed? What broad conclusions can we draw from this about how marriage functions in law, economy, culture, society, and gender politics?, etc. Students must submit their discussion notes to the professor. The two discussions are worth 25 points each.

Book Review – 150 points

Each student will select a historical monograph in the field of sexuality and/or gender history, read the book carefully, and write a formal academic review of it. A list of books to choose from is provided on Canvas, as well as a couple of examples of academic book reviews. Book reviews should assess the monograph’s thesis/claim, historical questions/problems raised, sources/methodology, author background/reason for writing, strengths/weaknesses, historiographical contribution (i.e., how does this book change the field? What does this book

contribute to the broader scholarly conversation on this topic?), ideological orientation/critical perspective, and significant findings.

Thoughtful engagement in class – 100 points

Notice that there are no traditional exams in the course; rather assessments come from written work, oral presentations, and thoughtful, respectful engagement in class discussion. The latter, at 100 points, comprises 10% of the course grade and will be based on my observation throughout the semester of each student's attendance (barring illness—please stay home if you're sick/exposed!), degree of focus and engagement, preparation for class discussion, contribution to substantive and thoughtful conversation, and appropriate interaction with classmates.

Summary of grades for the course:

100 points thoughtful engagement in class

200 points Public/Popular Histories of Gender and Sexuality Team Paper/Presentation

300 points reaction papers in response to articles/primary sources (10 @ 30 points each)

200 points Gender and Sexuality at ACC/U oral history interview and reflection paper

50 points discussion leading

150 points Book Review

Final grades for the course will be based on the percentage of points earned out of total possible points. Grade scale:

A = 100-90 B = 80-89 C = 70-79 D = 60-69 F = 59 and below

No extra credit is offered in this course. If you have a problem with completing the work, please come and talk to me early so that I can help you!

Course Policies:

Attendance/Participation: Attendance is highly important to the success of a discussion-based course like this one. However, as we continue to navigate the Covid environment, I want to offer a high degree of grace and flexibility around attendance. For all of us, our top priority should be keeping ourselves and those around us healthy. This means staying at home when we are sick or have been exposed. ACU (and I!) strongly encourage everyone in the campus to community to get vaccinated and to wear face coverings indoors, in keeping with CDC guidance in our area, where transmission is high.

Habitual talking over others, reading of outside materials, texting, and/or internet surfing will result in loss of points. Phones should not be out in class unless the professor expressly asks students to use them. Please take notes on paper or on a laptop.

Make-ups and late work: Tests may be made up for documented excused absences. **Late assignments/projects will receive a 10-point deduction per school day for each day they are late.** Assignments turned in on the due date, but after the class period, will be considered one

day late. Papers turned in the day after the due date will be considered two days late, and so on. *No assignments will be accepted more than two weeks after the due date*, except under documented circumstances or at the professor's discretion.

Academic Integrity: Presenting someone else's work as your own, whether intentionally or not, is plagiarism. Plagiarism includes, but is not limited to, the following:

Intentional or unintentional failure to give credit to sources used in a work in an attempt to present the work as one's own.

Submitting for credit in whole or in part the work of others.

Submission of paper(s) or project(s) obtained from any source, such as a research service or a club paper file, as one's own.

Plagiarism will result in a zero on the assignment and/or an F in the course. See the full university policy on plagiarism at <http://www.acu.edu/campusoffices/provost>).

Students with disabilities should provide proper documentation through Student Disability Services. SDS assists students with disabilities in obtaining appropriate academic accommodations.

Schedule of Topics/Assignments:

Notice that some readings and reaction papers are assigned to the whole class; other readings and reaction papers are assigned to specific groups of students. This arrangement should allow us to cover the material we need to cover in class without requiring every student to read everything. See Canvas for your group designation.

In cases where there are important foundational or background texts that are referenced in our class readings, but that we will not cover directly in class, I have noted what those texts are and provided links to them in Canvas for optional further reading as you wish.

Week 1: Introduction to Gender and Sexualities History

Tuesday 24 August – Welcome and introduction

Thursday 26 August – Class discussion of *Queer: A Graphic History* and intro to audio tech for oral histories

All Read: *Queer: A Graphic History*, pgs. 1-83 (this is a graphic novel and a quick read!)

Due Thursday for all – Reaction Paper (RP) 1 for pgs. 1-83 of *Queer: A Graphic History* (submit to Canvas before class time)

Week 2: Concepts and Theory in Gender and Sexuality History Studies

Tuesday 31 August – Class discussion of *Queer: A Graphic History* and Meyerowitz article

Thursday 2 September – Group discussions of Bennett article

Read: for Tuesday: *Queer: A Graphic History*, pgs. 84-end **and** Meyerowitz, “A History of ‘Gender’” and for Thursday: Judith Bennett, “‘Lesbian-Like’ and the Social History of Lesbianisms”

Additional (optional!) relevant reading for those who want to learn more: Adrienne Rich, “Compulsory Heterosexuality and Lesbian Existence,” Joan Scott, “Gender: A Useful Category of Historical Analysis”

Due this week to Canvas by relevant discussion days: RP 2 (Meyerowitz), RP 3 (Bennett).

Remember, you have to complete 10 of the RPs over the semester and can choose to opt out of some of these.

Week 3: Public History, Personal History

Tuesday 7 September – Public/Popular Histories of Gender/Sexuality **presentation example**; oral history discussion

Thursday 9 September – Marriage in History: introduction and discussion of McDougal/Pearsall

Read: McDougal and Piersall, “Marriage’s Global Past”

Due: RP 4 (McDougal/Piersall)

Week 4: Marriage in Global Historical Perspective

Tuesday 14 September – Discussion of Sheik and Berry articles

Thursday 16 September – Discussion of Vider and Gutterman articles

Read: Groups A and B read Sheik, “Customs in Common”

Groups C and D read Berry, “Queering the History of Marriage”

Groups A and C read Vider, “Lesbian and Gay Marriage and Romantic Adjustment

Groups B and D read Gutterman, “House on the Borderland”

Due: RP 5 (Sheik), RP 6 (Berry), RP 7 (Vider), RP 8 (Gutterman)

Week 5: Intersexuality in History; Transgender and Alternative Gender Identities

Tuesday 21 September – intro to intersexuality, intro to trans and alt gender identities; discuss Fausto-Sterling; **PPHP 1**

Thursday 23 September – Oral history work day; no class meeting – interview and transcribe!

Read: Anne Fausto-Sterling, *Sexing the Body* ch. 2, “That Sexe Which Prevaieth”

Due: RP 9 (Fausto-Sterling)

Week 6: Transgender and Third and Fourth Gender Identities in History

Tuesday 28 September – discuss primary sources from “Native Americans/Gay Americans” and Roscoe, “How to Become a Berdache”; **PPHP 2**

Thursday 30 September – Discussion of Gettleman, “Peculiar Position” and Nanda, “The Hijras”; **PPHP 3**

Read: Groups A and D: Primary sources from “Native Americans/Gay Americans” and Gettleman, “The Peculiar Position of India’s Third Gender. Groups B and C: Roscoe, “How to Become a Berdache,” and Nanda, “The Hijras”

Due: Oral history audio file and transcription, with release form and summary, due 30

September. RP 10 (“Native Americans”), RP 11 (Roscoe), RP 12 (Gettleman), RP 13(Nanda)

Week 7: Oral History; Intro to Womanism and the Blues

Tuesday 5 October – In class group reflection on oral histories

Thursday 7 October – Intro to Womanism; Discussion of “Prove It On Me Blues,” and Carby, “It Jus Be’s Dat Way Sometime” **PPHP 4**

Read: Listen to “Prove it On Me Blues” and read Carby, “It Jus Be’s Dat Way”

Due: Oral history reflection papers due to Canvas Tuesday 5 October; RP 14 (Carby)

Week 8: Race and Ethnicity in the History of Sexuality in the U.S.

Tuesday 12 October – group discussion of Rosenberg and Hansen

Thursday 14 October – group discussion of Garber and Wu

Read: groups A and B read Rosenberg and Garber, groups C and D read Hansen and Wu **Due:** RP 15 (Roseburg), RP 16 (Hansen), RP 17 (Garber), RP 18 (Wu)

Week 9: Masculinity and Femininity in Victorian Britain

Tuesday 19 October – intro to separate spheres ideology; discussion of *Family Fortunes* **PPHP 5**

Thursday 21 October – *FF* cont., discussion of Tosh, “The Ideal of Domesticity” **PPHP 6**

Read: Davidoff and Hall, selection from *Family Fortunes* and Tosh, “The Ideal of Domesticity”

Due: RP 19 (Davidoff and Hall), RP 20 (Tosh)

Week 10: Masculinity and Femininity into the 20th century

Tuesday 26 October – discussion of Foster, “Feminism vs. Feminization,” and Morris, “Targeting Black Masculinity” **PPHP 7**

Thursday 28 October – discussion of Rutherford, “Fatherhood,” and “Nicky Crane” **PPHP 8**

Read: groups A and C read Foster and Nicky Crane, groups B and D read Morris and Rutherford

Due: RP 21 (Foster), RP 22 (Morris), RP 23 (Rutherford), RP 24 (“Nicky Crane”)

Week 11: Gender, Labor, and Politics in Industrializing Economies

Tuesday 2 November – Book Review work day, no class meeting – KRE available for questions

Thursday 4 November – Intro to industrialization; discussion of Seccombe, “Patriarchy Stabilized” and Taylor, “The Men Are As Bad As Their Masters”

Read: groups A and D read Seccombe, groups B and C read Taylor

Due: Book review selections due 2 November; RP 25 (Seccombe), RP 26 (Taylor)

Week 12: Commodification and Policing of Sexuality

Tuesday 9 November – discussion of Terpstra, *Lost Girls* **PPHP 9**

Thursday 11 November – Lecture: the Contagious Diseases Acts in Britain and the Empire

Due: RP 27 (Terpstra), RP 28 (CDA article)

Week 13: Queer Politics and Culture in the U.S.

Tuesday 16 November – Overview: Queer politics and culture in the U.S.

Thursday 18 November – discussion of Chauncey, “Trade, Wolves”

Due: RP 29 (Chauncey)

Read: Chauncey, “Trade, Wolves, and the Boundaries of Normal Manhood”

Week 14: Stonewall

Tuesday 23 November – screening of *Stonewall Uprising* documentary

Thursday 25 November – **Thanksgiving, no class**

Read: none this week!

Week 15: The Women's Movement in the U.S.

Tuesday 30 November – suffragettes and women's lib in the U.S.; discussion of Seneca Falls and NOW

Thursday 2 December – Book Review Roundtable

Read: primary sources from Seneca Falls Convention and NOW

Due: Book Reviews due Thursday 2 December

FINAL EXAM: Book Review Roundtable