

Gender Studies

Director of Undergraduate Studies: Rebecca West, J 422, 702-9936
Assistant Directors: Stuart Michaels, J 417, 702-2365,
stuartm@uchicago.edu ; Gina Olson, J 436, 702-9936.

Program of Study

Gender Studies at the University of Chicago encompasses diverse disciplines, modes of inquiry, and objects of knowledge. Gender Studies allows undergraduates the opportunity to shape a disciplinary or interdisciplinary plan of study focused on gender and sexuality. The plan of study, designed with the assistance of a Gender Studies Concentration Adviser, can take the form of a gender-track in a traditional academic discipline, interdisciplinary work on a gender-related topic, or a combination thereof. Students can thus create a cluster of courses linked by their attention to gender as an object of study, or by their use of gender categories to investigate topics in sexuality, social life, science, politics and culture, literature and the arts, or systems of thought.

Program Requirements

The concentration requires twelve courses and a B.A. research project or paper, which will count as a thirteenth course. The course work is divided into (1) five Gender Studies courses in a major field, (2) five supporting field courses, and (3) two Gender Studies theory courses. NOTE: No more than two of these courses may be reading courses (GNDR 29700). A Gender Studies Concentration Adviser is responsible for the approval of any relevant proposal.

Major Field. Five Gender Studies courses to be chosen by the student in consultation with the Director of Undergraduate Studies. These can be taken in a single discipline or in closely-related disciplines to develop a gender track within a discipline. Other students might involve gender-focused course work in more than one discipline of inquiry.

Supporting Field. Five courses to be chosen by the student in consultation with the Gender Studies Concentration Adviser. Together, these courses provide training in the methodological, technical, or scholarly skills needed to pursue research in the student's major field.

Theory Course Sequence. Problems in Gender Studies (GNDR 10100 and 10200). Students concentrating in Gender Studies take this two-quarter theory course in their second or third year.

Research Project or Paper. A substantial paper or project to be completed in the student's senior year and advised by a member of the Gender Studies Core Faculty in the student's major field of interest. The paper will be due by May 1 of the student's fourth year, or the fifth week of their graduating quarter.

Summary of Requirements

Concentration	5	Gender Studies courses in a major field
	2	Problems in Gender Studies (GNDR 10100-10200)
	5	supporting field courses
	<u>1</u>	B.A. Paper Preparation Course (GNDR 29900)
	13	

Grading. Two of the supporting field courses may be taken *P/N*. All other courses must be taken for a letter grade.

Honors. Students with a 3.0 or higher overall grade point average and a 3.5 or higher grade point average in their concentration are eligible for honors. The faculty advisor for the senior paper will be invited to nominate honors-worthy papers to a subcommittee of the Gender Studies faculty, which will then make the final decision.

Advising. Each student will have a Gender Studies Concentration Adviser who is a member of the Gender Studies Core Faculty and is chosen from among those listed below. By the beginning of the third year, students are expected to have designed their programs of study with the assistance of the Concentration Adviser. Students may also consult the Undergraduate Program Chair for advice in program design.

Students in other concentrations are encouraged to use this listing of faculty and course offerings as a resource for the purpose of designing programs within disciplines, as an aid for the allocation of electives, or for the pursuit of a B.A. project. For further work in gender studies, students are encouraged to investigate other courses taught by resource faculty. For more information about Gender Studies, consult the Center for Gender Studies Web site at <http://humanities.uchicago.edu/cgs/> or the Assistant Director at 702-9936.

Faculty

D. Allen, E. Amann, A. Apter, L. Auslander, L. Berlant, D. Bevington, C. Brekus, B. Brown, M. Browning, M. A. Case, G. Chauncey, S. Clark, C. Cohen, K.-H. Choi, B. Cohler, J. Comaroff, W. Doniger, K. Duys, M. Feldman, N. Field, S. Fitzpatrick, R. Fulton, S. Gal, J. Goldsby, J. Goldstein, E. Hadley, J. M. Hall, M. Hansen, M. Harris-Lacewell, E. Helsinger, J. Henley, K. J. Hyun, J. Johnson, R. Kendrick, J. Knight, L. Letinsky, D. Levin, S. Mahmood, P. Markell, S. Macpherson, M. McClintock, T. Meares, F. Meltzer, S. Michaels, M. Miller, K. Morrison, J. Mueller, D. Nelson, L. Norman, M. Nussbaum, W. Olmsted, E. Povinelli, C. Raver, M. Roderick, M. Roth, L. Ruddick, L. Salzinger, S. Sassen, J. Saville, B. Schultz, L. Seidel, M. Silverstein, W. Sites, L. Slatkin, A. Stanley, J. Stewart, R. Strier, W. Veeder, C. Vogler, A. Winter, F. Walsh, M. Ward, E. Weaver, L. Wedeen, R. West, W. Hung, I. Young, J. Zeitlin, R. Zorach

Courses

10100-10200. Problems in Gender Studies. (=ENGL 10200-10300, HUMA 22800-22900, SOSC 28200-28300; GNDR 10100=SOCI 22200)
PQ: Second-year standing or higher. Completion of the general education

requirement in social sciences or humanities, or the equivalent. May be taken in sequence or individually. This two-quarter interdisciplinary sequence is designed as an introduction to theories and critical practices in the study of feminism, gender, and sexuality. Both classic texts and recent conceptualizations of these contested fields are examined. Problems and cases from a variety of cultures and historical periods are considered, and the course pursues their differing implications in local, national, and global contexts. Both quarters also engage questions of aesthetics and representation, asking how stereotypes, generic conventions, and other modes of circulated fantasy have contributed to constraining and emancipating people through their gender or sexuality.

10100. This course addresses the production of particularly gendered norms and practices. Using a variety of historical and theoretical materials, it addresses how sexual difference operates in the contexts of nation, race, and class formation, for example, and/or work, the family, migration, imperialism, and postcolonial relations. *S. Michaels, Autumn; E. Hadley, Winter.*

10200. This course focuses on histories and theories of sexuality: gay, lesbian, heterosexual, and otherwise. This exploration involves looking at a range of materials from anthropology to the law, and from practices of sex to practices of science. *S. Michaels. Winter.*

11200. Readings in World Literature: Early Modern Women Writers: Europe and New Spain. (=HUMA 11200) This course studies women writers in France, Italy, England, Spain, and New Spain, from the fifteenth to the seventeenth century. Readings include prose works by Christine de Pizan, St. Teresa of Avila, and Sor Juna In s de la Cruz; plays by Antonia Pulci, the *commedia dell'arte* actress Isabella Andreini, and Elizabeth Cary; and a selection of the lyric and didactic verse of various women poets. We focus on issues common to women's writing, such as the authority of women to speak/write and the defense of their sex (the *querelle des femmes*), and we consider the relationship of gender and literary genre. *E. Weaver. Spring, 2003.*

17700. Social History of American Sexual Subcultures. (=HIST 17700) This course uses the methods of social history, historical ethnography, and cultural studies to analyze the changing social organization and cultural meaning of same-sex relations in the United States, primarily in the last century. We examine the emergence of heterosexuality, homosexuality, and bisexuality as the predominant categories of sexual experience and identity; the contested boundaries drawn between same-sex sociability, friendship, and eroticism; the development of diverse lesbian and gay subcultures; the representation of homosexuality and transgenderism in the mass media and popular culture; the politics of everyday life for lesbians and gay men before and after the emergence of the gay and feminist movements; and the significance of gender, class, racial/ethnic, and generational differences. *G. Chauncey. Winter, 2003.*

18200. Postwar American Culture, 1945 to 1970. (=HIST 18200) This course, a mixture of lecture and discussion, explores the cultural politics of national identity, race, ethnicity, class, gender, and generation in the quarter century following WW II, a period of dramatic social change, political

debate, and economic and spatial reorganization. We pay special attention to the impact of the war itself on notions of citizenship, gender, ethnicity, and nation; suburbanization and urban change; postwar modernism, antimodernism, and social criticism; mass culture and the counterculture; McCarthyism, the domestic cold war, and the debate over the Vietnam War; the civil rights movement and the rise of the new social movements of the left and right. Throughout, we think about the relationship between the supposed tranquility of the 1950s and the social upheavals of the 1960s and reflect on the contemporary debate over how to remember and judge the "fifties" and the "sixties." *G. Chauncey. Autumn, 2002.*

20800. Sexual Identity, Life Course, Life Story. (=GSHU 35900, HUDV 24600/34600, PSYC 24600/34600, SOSC 25900) This course considers gay, lesbian and bisexual lives from childhood through later life. Beginning with study of the concept of sexual identity, the course explores what is known about biological factors presumed relevant to emergence of same gender sexual orientation, social circumstances and aspects of personal development salient among those persons whose self-identify is or becomes gay, lesbian, or bi-sexual across the years of childhood, adolescence, young adulthood, as well as in middle and later life, focusing on such issues as gender atypical interests, the contribution of familial circumstances, and the role of the "coming out" story. The course also explores such issues as intimacy, partnership, parenthood, and aging among bi-sexual men and women and lesbians and gay men. The course concludes with considerations and limitations of "queer theory" to our understanding of sexual identity and life-story. *B. Cohler. Winter, 2003.*

21300. Victorian Wives, Mothers, and Daughters (=ENGL 21100/40000) For course description, see English Language and Literature. *E. Hadley. Winter, 2003.*

21400. Introduction of Theories of Sex/Gender. (=ANTH 32900) Feminism and sexuality studies have contributed to work in many different regions of humanistic and social scientific inquiry. Some of the most interesting contributions have involved the development of new theoretical frames in which to formulate questions for disciplinary work. This course is intended to be both a survey of some theoretical work on sex and gender, and a sweeping introduction to some of the cultural and social roots of feminism and queer theory. *J. Hall. Winter, 2003*

21600. Milton's *Paradise Lost*. (=FNLD 21900, HUMA 20800, RLST 26400) For course description, see Fundamentals: Issues and Texts. *W. Olmsted. Autumn, 2002.*

21800. Marx. (=PHIL 21700/31000, PLSC 24201) *PQ: One course in ethics or political philosophy.* In this course we read, write, and think about Marx's social and political philosophy with special emphasis on his materialism, his work on value, his account of forms of social life, and his sporadic treatment of the place of colonization in the development of capitalism. Throughout we pay attention to accounts of the place of consciousness in Marx's explanations of social life. We consider some twentieth-century Marxist work at the conclusion of the term. *C. Vogler. Spring, 2003.*

21900/42300. Victorian Women Writers. (=ENGL 21900/42300) This course covers the difficulties and possibilities for women writing in nineteenth-century Britain, as these are variously encountered and exploited in works by Victorian poets and novelists. Likely texts include Charlotte Brontë, *Villette*; Emily Brontë, *Wuthering Heights* and selected poems; Elizabeth Gaskell, *North and South*; George Eliot, *Middlemarch*; and selected poetry by Felicia Hemans, Elizabeth Barrett Browning, Christina Rossetti, Alice Meynell, Michael Field, and Charlotte Mew. We also evaluate some approaches to Victorian women's writing (e.g., Gilbert and Gubar, Armstrong, Homans, Mermin, and Leighton) and look at various analyses of sex and gender roles in the Victorian period (e.g., Davidoff, Hall, and Poovey). *E. Helsinger. Spring, 2003.*

22200. The Horrific and Terrible: The Technological Body of Japanese Cinema. (=CMST 24600/34600, EALC 22100, JAPN 22400) For course description, see East Asian Languages and Civilizations (Japanese). *J. Hall. Autumn, 2002.*

22400. Reproductive Fantasy and the Victorian Novel. (=MAPH 34130) This course examines the reproductive imaginaries generated in and through late-Victorian fiction. We aim to understand what reproduction means in social, aesthetic, economic, and biological contexts, looking at how the novels dream reproduction as a site for both transgression and for the reinscription of norms around race, labor, gender, and sexuality. How can we distinguish production and reproduction, and what is at stake in separating the two? What kind of control gets exercised over reproduction in these texts, and what technologies and institutions are necessary to support it? What kinds of attachments do characters in the novels evince regarding reproduction, and how do the novels stage them with respect to their implied readers? How, in turn, do the generic conventions of the novel facilitate linkages between reproduction and fantasy? We read novels by Dickens, Carroll, Haggard, Stevenson, Wilde, Moore, and Stoker alongside materials drawn from Marxism, feminism, and psychoanalysis to think through these issues, making sure to situate our conversations within the debates around empire, capital, and domesticity circulating in late-Victorian England. *K. Fredrickson. Winter, 2003.*

22500. Visual Monstrosities. (=MAPH 34140) Throughout Western civilizations, cultures define themselves over and against what they are not. This course explores this operation through analysis of the concept of the "grotesque" and "monstrous" within different artistic contexts, ranging from ancient gorgons and medieval gargoyles to contemporary photography and performance art. Such a survey situates this concept, often as a particularly gendered artistic strategy, within the larger process of cultural self-definition. Some key concepts of this project include miasma, apotropaia, the femme fatale, and the abject. Students gain a historically-contextualized understanding of normative values in Western culture that have defined the inexplicable as not only "other" but also "monstrous." A close reading of primary classical, medieval and modern texts engages a discussion of these underlying assumptions built into our cultural heritage. Readings range from Herodotus and Pliny the Elder to Freud and Mary Douglas and beyond. *C. Hilsdale. Winter, 2003.*

22600. Sexual Difference and Feminist Literary Criticism. (=MAPH 34150) The course provides a general introduction to feminist literary criticism in the context of second-wave feminism and the theory of sexual difference. We survey the theory of difference from its roots in Woolf's *Three Guineas* to the current feminist movement in Italy known as *Diotima*, which seeks to move the theory of difference to the plain of social-symbolic practice. We also consider de Beauvoir's historical inquiry, *The Second Sex*; Irigaray's investigation of the psychology of difference in *This Sex Which is Not One*, and antiessentialist responses to it; the notion of a feminine aesthetic in studies of genre, detail, and resistance; feminist re-readings of symbolic figures in the work of Adriana Cavarero; and, finally, criticisms of the theory that point out the danger of defining the subject according to sex: i.e., the cancellation of other "differences" such as race, nationality, class, religion, and so forth. Students use the theoretical framework to discuss works of twentieth-century women writers such as the Nobel laureate Grazia Deledda, Sibilla Aleramo, Elsa Morante, Anna Maria Ortese, and Dacia Mariani. While concentrating on feminism as a tool for literary criticism, we also explore possible applications in cinema, visual arts, and cultural studies to verify their potential as a frame of reference in a variety of fields. *M. Kern. Winter, 2003.*

22700/32700. Queer Representation in Film Before Stonewall. (=CMST 20900/30900) This course examines the representation of queer sexuality and culture in classical Hollywood films from silent film to 1970. The course pays particular attention to the changing modes of Hollywood production, the impact of censorship before, during and after the Hays Code, the shifting codes used to connote queerness (even when it was prohibited), and the ways different audiences read these codes. We analyze these representational shifts in relationship to broader changes in the understanding of gender and same-sex desire. Finally, Hollywood films are compared to experimental film and early German cinema. *R. Gregg. Autumn, 2002.*

23600. Women Writers in Late Imperial China. (=CHIN 23600/33600, EALC 23600) *PQ: Advanced standing. Some background in Chinese literature, history, or language helpful.* Contrary to our stereotypes about the silent, invisible woman of premodern China, women actually wrote and published their work in unprecedented numbers from the sixteenth to the twentieth century. This course explores the literary and historical significance of this output, which mainly took the form of poetry, some drama, and novels in verse, and which was produced primarily by gentry women and courtesans. Topics include the roles of writing and reading in delineating a self, the social function of poetry and women's literary networks, women's relationship to the publishing market as writers, editors, and readers, and the forces driving male interest in women's writing at certain historical moments. *J. Zeitlin. Winter, 2003.*

23700. Medieval Women's Religious Writing. (=HIST 19800, RLST 20700) The purpose of this course is to read different types of writing on religion by medieval women to investigate the relationship between gender and genre. We consider hagiography, letters, autobiography, theology, didactic treatises, and visionary writing by individuals such as Baudonivia, Hildegard of Bingen, Heloise, Christine de Pisan, and Teresa of Avila. *L. Pick. Spring, 2003.*

23900. From My Soul to God's Ear: Gender and Spirituality in Early American Literature. (=ENGL 23900) This course explores the intersections between gender, spirituality, and literary form. Throughout our readings, we discuss spirituality as an alternative approach for thinking through themes such as identity, community, authority, and resistance. How does gender affect one's formal and emotional relationship to the sacred? How do practices of piety shape gender identity? Can these practices create possibilities for new forms of spiritual authority? What is the relationship between the self and the Christian community? Genres of early American literature from the seventeenth-century spiritual autobiography to the nineteenth-century slave narrative reflect the diverse ways American authors have engaged these questions. Narrative voices working within these genres often push against religious form to rework American spiritual traditions. Throughout the course, we trace how notions of the sacred and the self operate within literature to register and reorganize human relations. *S. Rivett. Winter, 2003.*

24300. Medicine and Culture. (=ANTH 24300/40300, HIPS 27300, RLST 27500) This course examines diverse systems of thought and practice concerning health, illness, and the management of the body and person in everyday and ritual contexts. We seek to develop a framework for studying the cultural and historical constitution of healing practices, especially the evolution of Western biomedicine. *J. Comaroff. Autumn, 2002.*

24400. Form and Experience in Contemporary Asian American Poetry. (=ENGL 24300) This course surveys a selection of Asian American poets, some who are well-established in the canon of Asian American writing and some who are rarely found in anthologies organized by ethnicity. We group these poets along three main lines: voice and experience, experimentation and surrealism, and hybridity of language and form. We also occasionally pair these writers with important influences from Basho to the Beat poets. Some of the poets we are likely to read are Li Young-Lee, Janice Mirikitani, John Yau, Mei Mei Berssenbruge, Theresa Cha, Jessica Hagedorn, Garret Hongo, Kimiko Hahn, Walter Lew, Marilyn Chin, and David Mura. *D. Nelson. Winter, 2003.*

24600. Letteratura femminile: 1300 to 1600. (=ITAL 24600/34600) This course, devoted to the writing of Italian women, begins with religious authors of the late fourteenth century; considers selected works of the Humanist and merchant class writers of the fifteenth century; and concentrates on the epic and lyric poets of the sixteenth century, dramatists of the sixteenth and seventeenth centuries, and the authors of treatises, dialogues, and satires that belong to the early modern debate known as the *querelle des femmes*. The authors studied include St. Catherine of Siena, Alessandra Macinghi Strozzi, Antonia Pulci, Vittoria Colonna, Gaspara Stampa, Veronica Franco, Moderata Fonte, Lucrezia Marinella, Isabella Andreini, and Arcangela Tarabotti. We discuss contemporary historical and literary critical approaches to the material. Classes conducted in Italian. *E. Weaver. Winter, 2003.*

24800. Gender and South African Writing. (=ENGL 24800) In this course we develop an understanding of South African writing, with particular focus on the changing social constructions of masculinities and femininities during the period 1950 to 2000; the effects of race/racism,

urbanization, and class on conceptions of gender; and the impact of the Truth and Reconciliation Commission on our understanding of gender identifications in apartheid and post-apartheid South Africa. Texts include a selection of short stories, essays and sketches (by, among others, Can Themba and other writers of the "Drum" School, Bessie Head, Nadine Gordimer, Gcina Mhlope, Miriam Tlali, and Zoe Wicomb); political autobiographies by Ellen Kuzwayo and Antjie Krog (the latter dealing with the Truth and Reconciliation Commission); and novels by Bessie Head, Lauretta Ngcobo, Nadine Gordimer, and Zoe Wicomb. Students wishing to read in advance of the course should start with Ellen Kuzwayo's *Call Me Woman. D. Driver. Autumn, 2002.*

24900. Foucault and *The History of Sexuality*. (=CHSS 41900, HIPS 24300, PHIL 24800/34800) *PQ: Prior philosophy course or consent of instructor.* This course centers on a close reading of the first volume of Michel Foucault's *The History of Sexuality*, with some attention to his writings on the history of ancient conceptualizations of sex. How should a history of sexuality take into account scientific theories, social relations of power, and different experiences of the self? We discuss the contrasting descriptions and conceptions of sexual behavior before and after the emergence of a science of sexuality. Other writers influenced by and critical of Foucault are also discussed. *A. Davidson. Autumn, 2002.*

25100. U.S. Women's History. (=HIST 27000/37000) This course explores the history of women in the modern United States and its meaning for the world of both sexes. Rather than studying women in isolation, it focuses on changing gender relations and ideologies; on the social, cultural, and political forces shaping women's lives; and on the implications of race, ethnic, and class differences among women. Topics include the struggle for women's rights, slavery and emancipation, the politics of sexuality, work, consumer culture, and the rise of the welfare state. *A. Stanley. Offered 2003-2004; not offered 2002-03.*

25200. Happiness. (=HUMA 24900, PHIL 21400, PLSC 22700) From Plato to the present, notions of happiness have been at the core of heated debates in ethics and politics. Is happiness the ultimate good for human beings, the essence of the good life, or is morality somehow prior to it? Can it be achieved by all, or only by a fortunate few? These are some of the questions that this course engages, with the help of both classic and contemporary texts from philosophy, literature, and the social sciences. This course includes various video presentations and other materials stressing visual culture. *B. Schultz. Spring, 2003.*

25400. The Women's West: Nineteenth- and Twentieth-Century Women's Writing. (=ENGL 25400) This course aims to introduce students to the large but understudied body of women's writings about the American West produced during the nineteenth and twentieth-centuries. We read a number of nonfictional and fictional texts and interrogate the role region and race has played in women's representations of Western life. We explore how women write about the self when thrown into a new environment. How do they represent cultural others and the minutia of everyday life? How does their audience influence their writing? Did women experience and depict the West differently than men? What issues seemed to primarily concern them and motivate their writings? These are some of the questions we investigate

as we work to understand the role women have played in shaping our current notions of what constitutes the "West." *J. Munjak. Spring, 2003.*

26300. Modern Japanese Literature: Subject to Capital. (=EALC 34100, JAPN 34100) Key texts from the modern Japanese literary and historical canons, ranging in period from the Russo-Japanese War through the mid-century's high growth economics, are used as milestones to chart the emergence of modern subjectivities informed by sexuality, rationality, and capital. How do regimes of capital and of sexuality inform the modern Japanese subject? In what ways do sexual fantasy and irrational speculation offer resistant historiographies of the modern? What is the role of literature in demonstrating and contesting the new complicity? This course also introduces recent work in work feminist, historical, and cultural criticism that links what were thought to be distinct sexual and political economic terrains. Texts in English. *J. Hall. Spring, 2003.*

26500. After Great Pain: From Sentimentality to Trauma in the U.S. Liberal Tradition. (=ENGL 45500) *PQ: Consent of instructor.* This course explores, in broad outline, the centrality of pain to the production of concepts of social belonging and sovereign personhood in the United States. since the migration of sentimental fiction to the United States in the 1780s and the rise of abolitionist and indigenous rights rhetoric in the 1830s. While an image of the universal subject enlightened by rationality suffuses most descriptions of modernity, this course suggests that scenes of negative emotion such as pain, suffering, abjection, and shock took the place of rationality in mass society as the measure of a subject's and a culture's humanity, their virtue, and their value. The first unit focuses on rhetorics of sentimental attachment, the second on those from trauma; both involve enumerating the genres through which public affect worlds (e.g., the nation) were said to be organized around a normative emotional habitus or practical subjectivity. Readings include theoretical selections from Ellison, Leys, Seltzer, Ranciere, Balibar, Agamben, Bourdieu, and Carruth; the novels *The Coquette*, *Uncle Tom's Cabin*; *Imitation of Life*; *The Bluest Eye*; *Maus*; the films *Golddiggers of 1933*; *Home of the Brave*; and *Safe*. *L. Berlant. Autumn, 2002.*

26800. Power, Gender, and Archaeology. (=ANTH 56800) *PQ: Consent of instructor.* In this course we address some basic epistemological and methodological problems in historical enquiry, specifically what archaeologists and others interested in material culture can learn about power and gender in the past and how we do (and should) go about addressing them. Although we discuss conceptual parameters of notions of power and gender and review their treatment in the archaeological literature, in the seminar we focus most particularly on method, critically assessing archaeological conventions and systematics, and evaluating the potential for new approaches. *K. D. Morrison. Autumn, 2002.*

27100. Sociology of Human Sexuality. (=SOC 20107/30107) *PQ: Prior introductory course in the social sciences.* After briefly reviewing several biological and psychological approaches to human sexuality as points of comparison, we explore the sociological perspective on sexual conduct and its associated beliefs and consequences for individuals and society. Topics are addressed through a critical examination of the recent national survey of sexual practices and beliefs and related empirical studies. Substantive topics

covered include gender relations; life course perspectives on sexual conduct in youth, adolescence, and adulthood; social epidemiology of sexually-transmitted infections (including AIDS); sexual partner choice and turnover; and the incidence/prevalence of selected sexual practices. *E. Laumann. Spring, 2003.*

28500. Erotismo. (=SPAN 28500) In this course, we read lyric poetry written in Spain from the Golden Age to the Generation of 1927. Through close readings of these texts as well as several theoretical works, we explore how views of love and eroticism evolved in the modern period. The course also serves as an introduction to Spanish lyric (poetic forms, meters, and tropes). Authors discussed may include Garcilaso de la Vega, Quevedo, Góngora, Lope de Vega, San Juan de la Cruz, Teresa de Ávila, Nicolás Fernández de Moratín, Meléndez Valdés, Espronceda, Bécquer, Rosalía de Castro, Machado, Lorca, Rafael Alberti, Juan Ramón Jiménez, Pedro Salinas, Vicente Aleixandre, Luis Cernuda, and Miguel Hernández. Classes conducted in Spanish. *E. Amann. Spring, 2003.*

28900. Slavoj Žižek and the Ljubljana School. (=GSHU 29000/39000, SLAV 29200/39200) A course on the cultural theory of the "Slovenian Lacanians" and their associates, including not only the work of Slavoj Žižek, Renata Salecl, Alenka Župancic and Mladen Dolar, but also the affiliated work of Jameson, Laclau, Butler, and Copjec. *M. Sternstein. Spring, 2003.*

29100. Black Women's Political Activism. (=PLSC 29100) This course uses the history of African-American women's political activism to illuminate questions of participation in American politics. Examining the intersection and interaction of gender, race, sexuality, and class with politics in the United States this course reconceptualizes both politics and political science. By moving black women from their historically marginal position in the curriculum to the center of our attention, we begin to explore ways of transforming knowledge about American politics. Specific readings, discussion, and writing explore topics such as feminism, labor activism, the civil rights movement, black power, and black women in the academy. *M. Harris-Lacewell. Winter, 2003.*

29400. Perversion and the Avant-garde. (=EALC 34000, JAPN 34000) *PQ: Consent of instructor and reading knowledge of Japanese.* This reading-intensive course examines texts in the original Japanese to pursue the relation of Japanese avant-gardes to discourses of sexuality, perversion, and madness. To what extent do contestations over sexuality and rationality inform resistant modes of avant-gardism? How have avant-gardist projects remained consistent with dominant, frequently gendered articulations of the norm? Techniques of close reading are applied to pivotal examples from Japanese futurism, surrealism, and radicalism as well as manifestoes from the worlds of film and performance. Authors considered may include Hagiwara Sakutarō, Ōsaki Midori, Takiguchi Shūzo, and Terayama Shūji. *J. Hall. Winter, 2003.*

29300. Mythologies of Transvestism and Transsexuality. (=DVHR 40800, RLST 27400, SALC 25900/35900) For course description, see Religious Studies. *W. Doniger. Winter, 2003.*

29600. Feminist Philosophy. (=PHIL 31900, PLSC 51900) *PQ: Consent of instructor*. The course is an introduction to the major varieties of philosophical feminism: Liberal Feminism (Mill, Wollstonecraft, Okin, Nussbaum), Radical Feminism (MacKinnon, Dworkin), Difference Feminism (Gilligan, Held, Noddings), and Postmodern "Queer" Feminism (Rubin, Butler). After studying each of these approaches, we focus on political and ethical problems of contemporary international feminism, asking how well each of the approaches addresses these problems. *M. Nussbaum. Spring, 2003.*

29700. Readings in Gender Studies. *PQ: Consent of instructor and program chairman. Students are required to submit the College Reading and Research Course Form. May be taken P/N with consent of instructor.*

This course may be used to satisfy major or supporting course requirements for Gender Studies concentrators. Staff. Summer, Autumn, Winter, Spring.

29900. B.A. Paper Seminar. *PQ: Consent of instructor and program chairman. Students are required to submit the College Reading and Research Course Form. May be taken P/N with consent of instructor. Staff. Summer, Autumn, Winter, Spring.*

Graduate (Only) Level Courses:

32200. Religion, Sex, Politics, and Release in Ancient India. (=HREL 32200) Readings in the *Laws of Manu*, the *Kamasutra*, the *Arthashastra*, and the *Upanishads*, in English translation. A study of the four goals of human life (purusharthas) in classical Hinduism. *W. Doniger. Autumn, 2002.*

41100. Victorian Childhood. (=ENGL 41100) Building on trends that began in the eighteenth century, nineteenth-century England witnessed the emergence of a culture of childhood that newly emphasized what were deemed the unique characteristics of young people. In this course, we explore the formation of this normative concept by examining its class, gender, and racial variations in novels by Dickens and Eliot, in contemporary child-rearing manuals, in children's literature, and in medical and psychological discourses. We also examine the material culture of children's toys and the representation of children in popular illustrations. *E. Hadley. Winter, 2003.*

44400. Representing Truth, Reconciliation, and Gender in South African Writing. (=ENGL 44400) In this course we read various works of South African fiction and non-fiction, exploring ways in which truth and reconciliation are represented in relation to gender. After looking at excerpts from the Truth and Reconciliation Commission (TRC) Report and some of the testimonies to the Commission, we analyze two recent books concerned with issues of gender, truth, history, reconciliation, forgiveness, responsibility, guilt and shame: Antjie Krog's *Country of My Skull*, an autobiographical account of her journalistic coverage of the TRC; and Zoë Wicomb's novel, *David's Story*. Alongside them we read critical and theoretical texts addressing these and cognate issues; a major focus will be Jacques Derrida on forgiveness and hospitality. Our interest is literary rather than either philosophical or tendentious: we address issues of representation, including representations of the transformative powers of writing. In the

final classes we extend our inquiry into an early South African novel, Olive Schreiner's *From Man to Man*, placed in the context of her first novel *The Story of an African Farm* and some of her nonfiction to understand an early feminist attempt to interrogate received truths about gender in an ethnically differentiated world, and to create new possibilities for gender and race relations. *D. Driver. Autumn, 2002.*

51400. Equality as a Political Value (=PHIL 51501, RETH 51400). *PQ: Consent of instructor.* Modern liberal democracies typically value the equality of citizens, and make equal respect for persons a central political value. But there is much debate and obscurity about how the idea of equality is best understood, and a large literature has by now grown up debating this question. We read discussions of equality by John Rawls, Ronald Dworkin, Gerald Cohen, Amartya Sen, and John Roemer. Then we look at three special cases of inequality in the modern world, and ask how well the positions represented in the aforementioned debate handle the issues involved: inequalities based on sex; the unequal treatment of citizens with disabilities; and inequalities between nations or grounded in national origin. In studying these three issues we read works by writers such as Catharine MacKinnon, Martha Nussbaum, Eva Kittay, Anita Silvers, and Thomas Pogge. *M. Nussbaum. Autumn, 2002.*

51500. Literature and Ethics in Ancient Greece and Rome. (=PHIL 51509) *PQ: Consent of instructor.* This course investigates what Plato calls the "ancient quarrel between the poets and the philosophers," studying both the ethical contributions of tragedy and comedy and the literary aspects of philosophical writing, from Plato through Seneca. Central texts are Plato, *Republic* (selections) and *Symposium*; Aristotle, *Poetics*; one play each by Sophocles, Euripides, and Aristophanes; Lucretius, *The Nature of Things* (selections); Cicero, selected letters and one dialogue; Seneca, selected letters, one tragedy, and *Apocolocyntosis*. Questions to be investigated include: What is mimesis, and what is its connection both to learning and to pleasure. What are tragic fear and pity, and how might it be argued that they make a valuable ethical contribution? What are the ethical and political implications, if any, of the suffering that is depicted in Greek tragedies? What, if anything, does (Old) comedy help us understand? What are philosophical dialogues for, and what is their relationship to drama? Are philosophical epistles really dialogues in disguise? Why would a very severe philosopher write political satire? Is there such a thing as Stoic tragedy? *M. Nussbaum. Autumn.*

52700. Sex, Gender, and Sexuality in the Middle Ages. (=ENGL 52700) A course on the construction and conduct of gender identity and erotic life in medieval culture, with particular attention to the question of how the "problem of sex" becomes central to the self-understanding of late-medieval people in Western Europe. Readings are drawn from medical, theological, and philosophical accounts of what constitutes "male" and "female"; the literature of penance and confession; the writings of Paul, Origen, Jerome, Augustine, and Bernard; Catherine of Siena and Julian of Norwich; the *Middle English Lives* of Elizabeth of Spalbeck and Christina Mirabilis; *The Book of Margery Kempe*; Alain de Lille's *Complaint of Nature*; *The Romance of the Rose*; and *The Canterbury Tales*. Secondary readings include selections from Tom Laqueur's *Making Sex*, Peter Brown's *The Body*

and Society, and Caroline Bynum's *Holy Feast and Holy Fast* and *Fragmentation and Redemption*. M. Miller. Spring, 2003.