

Gender and Sexuality Studies Program

Informational Packet

**Please contact Kathryn Adair Corbin kacorbin@haverford.edu
With questions or to schedule a Zoom meeting.**

Gender & Sexuality Courses Spring 2021

GNST B118 Gender, Sexuality, and Society

Piper Sledge

TuFri 11:10 a.m. – 12:30 p.m.

This course will introduce students to major concepts, questions, and events in the field of gender, sexuality, and feminist studies through a range of sources. Students will explore how meanings of gender and sexuality have changed over time and the ways that cultural and historical contexts shape these meanings. Particular attention will be given to the intersections of gender and sexuality with race, class, and other social locations in order to understand a range of identities and structures of inequality. This course will challenge you to question taken-for-granted notions of gender and to consider alternative ways to make sense of gender and sexuality. This course is equivalent to GNST 109 as a gateway to the minor. This course counts towards a Sociology elective.

GNST B290 Interdisciplinary Perspectives on Gender and Sexuality

Bridget Gurtler

Tu 7:10 – 10:00 p.m.

This course offers a rigorous grounding for students interested in questions of gender and sexuality. Bringing together intellectual resources from multiple disciplines, it also explores what it means to think across and between disciplinary boundaries.

ICPR H142I Women and Gender in the Middle Ages: Representations in Art

Margaret Schaus

TBD

Students will learn about issues involving women and gender in the European Middle Ages. Through discussion and research, students will analyze medieval art and create image records for the database, *Feminae: Medieval Women and Gender Index*. This course is graded pass/fail.

ANTH B102 Intro to Cultural Anthropology

Amanda Weidman

MTh 1:10 – 2:30 p.m.

ANTH B241 Archaeologies of Gender

Scotti Michelle Norman

TuFri 9:40 – 11:00 a.m.

This course foregrounds gender as a structuring part of past lives and explores the construction of gender in archaeological interpretations across time and space. We begin with an overview of how gender has been theorized in archaeology as a discipline, including more recent theoretical approaches which incorporate feminist and queer theory. Drawing on case studies from diverse geographic locations and time periods, we will consider how studies of gender can be practically applied to archaeological investigations of labor, mortuary analysis, space and landscape, and feasting and religious practices. This engendered perspective, which includes women, men, and nonbinary genders, promotes more nuanced understandings of social complexity and diversity of past communities. Potential topics to be considered include: theories of gender, non-binary genders and masculinities, mortuary analysis, labor and technology, space and landscape, feasting and ritual, gender and hierarchies, and colonialism and transformation of gendered identities. A running theme throughout this course will consider who is responsible for the production of knowledge, if the concept of positivism is inherently male, and how we can build feminist and community ideals into scientific investigations.

ANTHB331 Medical Anthro Seminar: Critical Thinking for Critical Times

Melissa Pashigian

Tu 1:10 – 3:00 p.m.

ANTH H212B Feminist Ethnography

Juli Grigsby

TuTh 10:00 – 11:30 a.m.

This course delves into the historical development and utility of feminist anthropology. Feminist Ethnography is both methodology and method that seeks to explore how gender, race, sexuality, and subjectivity operate in a variety of contexts. We will explore articulations and critiques of feminist ethnographic methods that engage researcher positionality and the politics of research. This course is one part analytic and another part how-to. Participants will read classic and contemporary ethnographies while learning to craft auto-ethnographic research. Prerequisite(s): One ANTH course or instructor consent Enrollment Limit: 25 Lottery preference(s): Anthropology majors, Gen/Sex and Africana Studies concentrators

ANTH H314B / VIST H314B Feminist Filmmaking Studio

Emily Hong

Tu 1:30 – 4:00 p.m.

This intermediate video production course explores how feminist filmmakers subvert the male gaze, a particular view which has been made to seem universal. Students will enact intersectional and decolonial filmmaking practices by producing a short film and a podcast episode. Crosslisted: Visual Studies, Anthropology Prerequisite(s): Previous course in film production or instructor consent

ARCH B224 Women in the Ancient Near East

Evrydiki Tasopoulou

TuFri 9:40 – 11:00 a.m.

A survey of the social position of women in the ancient Near East, from sedentary villages to empires of the first millennium B.C.E. Topics include critiques of traditional concepts of gender in archaeology and theories of matriarchy. Case studies illustrate the historicity of gender concepts: women's work in early village societies; the meanings of Neolithic female figurines; the representation of gender in the Gilgamesh epic; the institution of the "Tawananna" (queen) in the Hittite empire; the indirect power of women such as Semiramis in the Neo-Assyrian palaces. Reliefs, statues, texts and more indirect archaeological evidence are the basis for discussion.

ARCHB303 Classical Bodies

Alice A. Donohue

Tu 1:10 – 3:30 p.m.

COML H381B / ENGL H381B / VIST H381B Visual Politics of Bondage

Reema M. Rajbanshi

MWe 2:15 – 3:45 p.m.

This course examines the visual politics of literatures of bondage, focusing on colonial Brazil/Amazon, the cross-temporal Indian Ocean World, and our contemporary moment of globalization. Our central course inquiry across the course will address the visual politics both nascent and full-fleshed in textual and imagistic representations of those extremely uneven power relations definitive of bondage, and is attentive across genres to the novel, painting, photography, and film. Cross-listed for English and Visual Arts. Prerequisite(s): Two 200-level courses in English or instructor consent

CSTS H216B Sex and Power in the Ancient World

Matthew Farmer

MWe 2:15 – 3:45 p.m.

The culture and ideology of sexuality in ancient Greece, emphasizing primary literary and visual evidence. Examining the relationship between sex and power in Greek culture enables us to understand the ways sex and power are intertwined in contemporary life.

EALC B264 Human Rights in China

Yonglin Jiang

MTh 4:10 – 5:30 p.m.

This course will examine China's human rights issues from a historical perspective. The topics include diverse perspectives on human rights, historical background, civil rights, religious practice, justice system, education, as well as the problems concerning some social groups such as migrant laborers, women, ethnic minorities and peasants.

ECON B324 The Economics of Discrimination and Inequality

Andrew W. Nutting

TuFri 2:40 – 4:00 p.m.

ENGL B215 Early Modern Crime Narratives: Vice, Villains, and Law

Colby Gordon

TuFri 1:10 – 2:30 p.m.

This course taps into our continuing collective obsession with criminality, unpacking the complicated web of feelings attached to crime and punishment through early modern literary treatments of villains, scoundrels, predators, pimps, witches, king-killers, poisoners, mobs, and adulterers. By reading literary accounts of vice alongside contemporary and historical theories of criminal justice, we will chart the deep history of criminology and track competing ideas about punishment and the criminal mind. This course pays particular attention the ways that people in this historical moment mapped criminality onto dynamics of gender, race, sexuality, disability, religion, and mental illness according to cultural conventions very different from our own. Authors may include Shakespeare, Marlowe, Massinger, Middleton, Dekker, Webster, and Behn.

ENGL B217 Narratives of Latinidad**Jennifer Vargas****MTh 2:40 – 4:00 p.m.**

This course explores how Latina/o writers fashion bicultural and transnational identities and narrate the intertwined histories of the U.S. and Latin America. We will focus on topics of shared concern among Latino groups such as struggles for social justice, the damaging effects of machismo and racial hierarchies, the politics of Spanglish, and the affective experience of migration. By analyzing a range of cultural production, including novels, poetry, testimonial narratives, films, activist art, and essays, we will unpack the complexity of Latinidad in the Americas.

ENGL B333 Lesbian Immortal**TBD****WeSa 9:40 – 11:00 a.m.****HIST B156 The Long 1960s****Sharon Ullman****TFri 11:10 a.m. – 12:30 p.m.**

The 1960s has had a powerful effect on recent US History. But what was it exactly? How long did it last? And what do we really mean when we say “The Sixties?” This term has become so potent and loaded for so many people from all sides of the political spectrum that it’s almost impossible to separate fact from fiction; myth from memory. We are all the inheritors of this intense period in American history but our inheritance is neither simple nor entirely clear. Our task this semester is to try to pull apart the meaning as well as the legend and attempt to figure out what “The Sixties” is (and what it isn’t) and try to assess its long term impact on American society.

HIST B226 Topics in 20th Century European History**Dale Booth****TuFri 1:10 – 2:30 p.m.****HIST B237 Themes in Modern African History****Kalala Ngalamulume****MTh 11:10 a.m. – 12:30 p.m.**

HIST B253 Themes in Modern Europe: Europe in the Global Age
Dale Booth
TuFri 9:40 – 11:00 a.m.

HIST B337 Topics in African History
Kalala Ngalamulume
M 7:10 – 10:00 p.m.

HIST H204B Women, Gender, and American Society to 1870
Bethel Saler
TTh 2:30 – 4:00 p.m.

This course surveys the history of American women from the colonial period through 1870. We will consider and contrast the lives and perspectives of women from a wide variety of social backgrounds and geographic areas as individuals and members of families and communities, while also examining how discourses of gender frame such topics as colonization, slavery, class identity, nationalism, religion, and political reform. Prerequisite: Sophomore standing or above.

PHIL B221 Ethics
Macalester Ball
WeSa 11:10 a.m. – 12:30 p.m.

PHIL B225 Global Ethical Issues
Justin Fugo
MTh 4:10 – 5:30 p.m.

PHIL H214B Feminism
Qrescent Mali Mason
Tu 7:10 – 10:00 p.m.

An examination of feminist philosophy in the lived world through reading *Living a Feminist Life*, *The Argonauts*, *Down Girl: The Logic of Misogyny*, and *Freedom is a Constant Struggle* to answer, What does it mean to do feminist philosophy? Prerequisite(s): 100 level Philosophy course or instructor's approval

POLS H342B The Politics of Gender and Sexuality

Susanna Wing

TU 1:30 – 4:00 p.m.

Advanced course explores the politics of gender and sexuality in comparative perspective. Includes readings in feminist theory and methods and examines the state and power structures through a gender sensitive lens. Cases primarily from Africa, Europe and the United States. Crosslisted: Gender and Sexuality concentration. Prerequisite(s): Previous course in gender and sexuality and Domain B (or SO), POLS 242 (Women in War and Peace) recommended.

RELG H312B Ritual and the Body

Molly Farneth

TU 1:30 – 4:00 p.m.

An exploration of the meaning and function of ritual, and of the ways that rituals shape bodies, habits, and identities. Special attention will be given to the relationship between ritual and gender. Readings include Durkheim, Mauss, Bourdieu, Butler, and Mahmood. Prerequisite(s): at least one 200 level in the department, or instructor consent Enrollment Limit: 15 Lottery Preference(s): Majors, then other upper-level students who have interest in the subject and permission of the instructor

SOCL B102 Society, Culture, and the Individual

Amanda Barrett Cox

TuFri 9:40 – 11:00 a.m.

Analysis of the basic sociological methods, perspectives, and concepts used in the study of society, with emphasis on social structure, education, culture, the self, and power. Theoretical perspectives that focus on sources of stability, conflict, and change are emphasized throughout.

SOCL H170 Sex Under Capitalism

Shelly Ronen

MWe 11:15 a.m. – 12:45 p.m.

SOCL B205 Social Inequality

Amanda Barrett Cox

TuFri 2:40 – 4:00 p.m.

Introduction to the major sociological theories of gender, racial-ethnic, and class inequality with emphasis on the relationships among these forms of stratification in the contemporary United

States, including the role of the upper class(es), inequality between and within families, in the work place, and in the educational system.

SOCL B225 Women in Society

Veronica Montes

TuFri 1:10 – 2:30 p.m.

In 2015, the world's female population was 49.6 percent of the total global population of 7.3 billion. According to the United Nations, in absolute terms, there were 61,591,853 more men than women. Yet, at the global scale, 124 countries have more women than men. A great majority of these countries are located in what scholars have recently been referring to as the Global South – those countries known previously as developing countries. Although women outnumber their male counterparts in many Global South countries, however, these women endure difficulties that have worsened rather than improving. What social structures determine this gender inequality in general and that of women of color in particular? What are the main challenges women in the Global South face? How do these challenges differ based on nationality, class, ethnicity, skin color, gender identity, and other axes of oppression? What strategies have these women developed to cope with the wide variety of challenges they contend with on a daily basis? These are some of the major questions that we will explore together in this class. In this course, the Global South does not refer exclusively to a geographical location, but rather to a set of institutional structures that generate disadvantages for all individuals and particularly for women and other minorities, regardless their geographical location in the world. In other words, a significant segment of the Global North's population lives under the same precarious conditions that are commonly believed as exclusive to the Global South. Simultaneously, there is a Global North embedded in the Global South as well. In this context, we will see that the geographical division between the North and the South becomes futile when we seek to understand the dynamics of the “Western-centric/Christian-centric capitalist/patriarchal modern/colonial world-system” (Grosfoguel, 2012). In the first part of the course, we will establish the theoretical foundations that will guide us throughout the rest of the semester. We will then turn to a wide variety of case studies where we will examine, for instance, the contemporary global division of labor, gendered violence in the form of feminicides, international migration, and global tourism. The course's final thematic section will be devoted to learning from the different feminisms (e.g. community feminism) emerging out of the Global South as well as the research done in that region and its contribution to the development of a broader gender studies scholarship. In particular, we will pay close attention to resistance, solidarity, and social movements led by women. Examples will be drawn from Latin America, the Caribbean, the US, Asia, and Africa.

SOCL H217 Qualitative Methods

Shelly Ronen

SOCL B278 Gender, race, and Health in Global Perspective

Piper Sledge

TTh 9:55 – 11:15 a.m.

This course explores the ways in which ideas about gender, race, and health are mutually constitutive. That is, how do medical and biological sciences shape our understandings of gender, race, and other social categories and the bodies that inhabit them? How do our ideas about these categories influence our understanding of and collective reaction to major health debates? How might our approach to questions of health be better informed by contemporary theories of gender, race, and sexuality? Particular attention will be given to human rights and social justice aspects of these relationships.

SOCL H235B Class, Race, and Education

Mark Gould

TTh 11:30 a.m. – 1:00 p.m.

An examination of the effects of class and race on educational and occupational outcomes, emphasizing the contemporary United States.

SPAN B309 La mujer en la literatura española del Siglo de Oro

Maria Cristina Quintero

We 1:10 – 4:00 p.m.

SPAN 316B Women and the Armed Struggle in Latin America

Aurelia Gomez De Unamuno

Tu 1:30 – 4:00 p.m.

An examination of socialist armed struggles in 1970s, women's rights and feminist movements in Latin America. A comparative study of literary texts, testimonials and documentary films addresses theoretical issues such as Marxism, global feminism, hegemony and feminisms produced in the periphery. This course is conducted in Spanish. Cross-listed: Spanish, Comparative Literature, Gen/Sex, and PJHR Prerequisite(s): One 200-level, preferred 300-level course, or instructor consent Enrollment Limit: 15 Lottery Preferences: Spanish majors, Gen/Sex and PJHR concentrators

VIST H... Untimely Art and Performance

Raegan Truax

What does it mean to be untimely? To feel out of time, rail against it, or radically reclaim it? In this course, students will explore untimely artworks and live performance

events that challenge a sense of being in or out of time. More than a metaphor, untimeliness provokes a critical crisis, a placelessness that is dislocated from the contemporary moment in ways that could be framed as anti-productive, anti-capital, anti-normativity, as well as part of a larger movement to decolonize not only bodies but modes of being and doing. Disjointed, de-instrumentalized, and ahistorical, we will consider the ethical, social, and political resonances of untimely art with a particular focus on failure, withdrawal, resistance, and queer economies.

WRPR H150B Approaches to Literary Analysis

Sarah Watson

TuTh 10:00 – 11:30 a.m.

Intended like other sections of the Writing Program to advance students' critical reading and analytical writing skills, this course is geared specifically towards introducing students to the discipline that studies the literary traditions of the English language. One of its aims is to explore the broad range of thematic interests inherent in these traditions, sharing as they do common roots in the history of our language and its influences. The powers and limits of language; ideas of character and community, and the relation between person and place; heroic endeavor and the mystery of evil; loss and renovation these are among the themes to be tracked through various strategies of literary representation and interpretation in a variety of genres (epic, narrative, and poetry) and modes (realism, allegory, and romance), and across a range of historical periods. Our goal is to develop the vocabulary, skills, and knowledge necessary to understand not only how we decide what literary texts mean, but also how literary texts generate and contemplate meaning. Open only to first-year students as assigned by the Director of College Writing. Enrollment Limit: 12

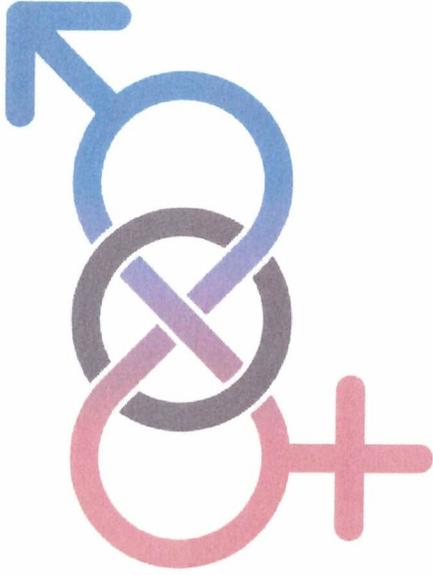
WRPR H199B Childhood and Children's Literature

Rosetta Young

TuTh 10:00 – 11:30 a.m.

TuTh 2:30 – 4:00 p.m.

Reading children's literature as well as toys, games, and dolls from the eighteenth century to the present, this first-year writing seminar considers how ideas of childhood have evolved over time in American and British culture. Open only to first-year students as assigned by the Director of College Writing.



GENDER AND SEXUALITY STUDIES

At Haverford College
2020-2021

Haverford College supports a Concentration in Gender and Sexuality Studies, and Haverford students can also complete a Minor or an Independent Major through Bryn Mawr College.

Haverford students are also encouraged to take classes at Bryn Mawr and Swarthmore that are tagged GenSex. Please check with the Coordinator if you are unclear whether a course will count for the concentration.

Students who study abroad can petition to have courses completed abroad counted towards the concentration. Typically, students submit a syllabus and reading list, and occasionally they are asked to submit an essay or exam. Finally, Concentrators (at Haverford) should select a senior project that intersects with the study of gender and sexuality. Working with an advisor in the major, in consultation with the Coordinator of Gender and Sexuality Studies, Concentrators incorporate research, theories, and perspectives from the discipline of Gender and Sexuality studies into their research, writing, and/or performance.

Please direct questions to Kathryn Adair Corbin (kacorbin@haverford.edu), who is the Coordinator of GenSex at Haverford. Ideally, each concentrator will meet with Professor Corbin during their first few years to plan a course of study.

FOR THE CONCENTRATION AT HAVERFORD

Six courses distributed as follows are required for the concentration at Haverford College:

- An introductory course (ICPR H190 at Haverford, GNST B108 at Bryn Mawr, or equivalent offerings at Swarthmore College or the University of Pennsylvania).
- The junior seminar: ICPR 290, Interdisciplinary Perspectives on Sex and Gender (in AY 2020-2021, this will be offered at BMC in the fall and at HC in the spring).
- Four additional approved courses from at least two different departments, two of which are normally at the 300 level. Units of Independent Study (480) may be used to fulfill this requirement.
- Of the six courses, no fewer than two and no more than three will also form part of the student's major.
- No more than two of the six concentration credits may come from institutions outside of the Bi-Co.

FOR THE MINOR AT BRYN MAWR

Six courses distributed as follows are required for the minor at Bryn Mawr College:

(continued on next page)

(for the minor at Bryn Mawr, continued)

- An introductory course (ICPR H190 at Haverford, GNST B108 at Bryn Mawr, or equivalent offerings at Swarthmore College or the University of Pennsylvania).
- The junior seminar: ICPR 290, Interdisciplinary Perspectives on Sex and Gender (in AY 2020-2021, this will be offered at BMC in the fall and at HC in the spring).
- Four additional approved courses from at least two different departments, two of which are normally at the 300 level. Units of Independent Study (480) may be used to fulfill this requirement.
- No more than two of the six minor credits may come from institutions outside of the Bi-Co.

Haverford students who wish to minor must fill out a paper form and file it with the Registrar at Bryn Mawr College.

Neither a senior seminar nor a senior thesis is required for the concentration or minor; however, with the permission of the major department, a student may choose to count a senior thesis with significant content in gender and sexuality toward the concentration.

Students can choose courses from anywhere in the Tri-Co or take courses at Penn if approved in advance by the Coordinator. For example, an Anthropology major would take ICPR 190 + 290, 2 cross-listed Anthropology

courses, and 2 non-Anthropology courses cross-listed in departments like English or Sociology, for a total of 6. Students in STEM fields are more likely to minor, because there typically are not 2-3 courses cross-listed in their majors. A Math or Economics major would thus take ICPR 190 + 290, and 4 more courses drawn from any department that are cross-listed with GenSex.

GenSex Courses for Fall 2020 at Haverford include:

- Feminist Ethnography
- Anthropology of Violence and the Body
- Caribe Queer: Sexualities and Narratives from the Hispanic Caribbean
- European Film
- Politique et poétique: la femme et la presse quotidienne (1836-1918)
- Political Technologies of Race and the Body
- Interdisciplinary Perspectives on Gender
- Neurobiology of Sexual Behavior
- Gender and Sexuality in Islamic Texts and Practices
- Seminar in Religious Traditions in Cultural Contexts
- Religion, Literature and Representation: Images of Krishna
- Seminar in the Writings of Women of African Descent
- Women Translators Now and Then in the Spanish-speaking World

Options at Bryn Mawr include:

- Intro to Cultural Anthropology
- Anthropology of Food
- Political Economy in Vietnam
- Human Rights in China
- Lit: Performances of Gender
- Latina/o Cultural Migrations
- Femme sujet/Femme objet
- Interdisc Sex/Gender
- Topics in 20th c Europe
- Medicine, Magic, and Miracles
- Themes in Modern African History
- Topics in Modern US History: Leisure and Society: Tourism
- Focus: Leisure and Society: Baseball
- Gendered Avant-Garde
- Feminist Theory
- Society, Culture, and the Individual
- Women in Society
- Dimensions of Power

For Swarthmore courses, please check the course guide.

TO LEARN MORE

Please check the web site for the latest information:

<https://www.haverford.edu/gender-and-sexuality-studies>

Women and Gender in the Middle Ages: Representations in Art

Offered: Spring 2021

50 minute class meeting weekly

45 minute tutorial weekly in person

Margaret Schaus, Lead Research and Instruction Librarian

Course description:

This class introduces students to issues concerning women and gender in the European Middle Ages in the areas of social history, religion and the arts. Through readings and discussions, students will develop an understanding of the historical and cultural contexts for gender in art. Scholarship on medieval women and gender in the last two decades has provoked exchanges over a host of issues and given impetus to new interpretations and areas of research.

Students will research and write analyses of art works weekly. They will begin by providing descriptions of images and the circumstances of their production. As they acquire background knowledge, they will also research and write about the broader historical themes related to medieval works of art and material culture.

Students will be invited to share their written work with the public through the database *Feminae: Medieval Women and Gender Index*. They will learn how to construct metadata and see its many uses in databases. They will become familiar with museum and library collections and learn how to present items from their collections to a broad audience. They will work with issues involving public education and outreach through *Feminae* and its *Pinterest* boards.

Learning Goals:

- 1) Develop skills in shaping research questions, identifying relevant scholarship, providing evidence from primary sources, making sustained arguments and editing their own and others' written work.
- 2) Develop a greater understanding of medieval history, gender studies and art history.
- 3) Develop a greater facility in interpreting visual sources and primary texts.
- 4) Understand the ways that databases organize and present information. Apply that knowledge to both research practices and the creation of database records.
- 5) Explore ways in which scholarship can be shared with the public. Connect library and museum collections with the general public and highlight important scholarship through the open access *Feminae* database, as well as its [Pinterest boards](#).

Marginalized Identities in Antiquity



Prof. Matt Farmer

Classics • Gender & Sexuality • Africana Studies
Spring 2021 • Tu / Fr 2:40-4:00pm (Remote)

This course explores processes of identity formation, normativity, and exclusion in ancient Greece, focusing on race, gender, and sexuality.

We may be startled to discover that familiar categories like White and Black, Gay and Straight, don't correspond with the categories Greeks used to construct their identities, and that even where familiar categories like masculine or feminine exist, Greek ideas about those categories differ widely from our own. By exploring how an ancient people constructed their own identities, we can gain a new perspective on the ways our own ideas about human identity are culturally and chronologically specific, not universal or inevitable.

Religion 221a, S 2019
TTh 1:00-2:30, Gest 102
Office hours: W 1:30-3:30 and by appt. [x1028; amcguire@haverford.edu]



Women and Gender In Early Christianity

Prof. Anne McGuire
Haverford College

- **Course Description:** An examination of the representation of women and gender in the New Testament and other early Christian literature, with attention to their historical and contemporary significance. In this course we'll employ a variety of methods (feminist, literary, historical, socio-cultural, theological) to explore the variety of early Christian views of women and gender, and their effects on Christian culture and on the lives of women and men. A special focus will be the representations of 3 female figures who have played important symbolic roles in the history of the Christian tradition: Eve, the 'mother of the living' (Genesis 2-3); Mary, the mother of Jesus; and Mary Magdalene, female disciple and witness of Jesus. We will also work on the lives and representation of early Christian women and male writers (sometimes called the "Fathers" of the Church) who lived from the second through fourth centuries CE (common era).

Course Requirements:

- **Careful reading of all assigned texts, weekly Moodle postings, and participation in class discussion (30%).**

This is not a lecture course. All students are expected to come to class ready to participate in discussion.

Half the class will post a 2-3 paragraph analysis of some aspect of the reading for class by 9 p.m. the Monday night before every Tuesday class; the other half will post by 9 p.m. the Wednesday night before Thursday's class, starting the second week of the semester.

These postings should offer close analysis of a particular passage in the **primary source readings** assigned for class, or they should raise critical questions about secondary sources (the writings of contemporary scholars). Students who have written for class may be asked to share an observation or a question about the material for class discussion.

All students are expected to read the postings for both Tuesday and Thursday before class and should be prepared to respond to them in class.

Students should check Moodle and the web syllabus before every class for updates, changes, and posts.

2. **Two Essays of 5-6 pages each (40%)**

[Guidelines for Essay 1, due by 1 p.m., F, 3/8](#)

[Guidelines for Essay 2, due by 1 p.m., F, 4/19](#)

3. **A Final Research Paper of 12-15 pages (30%).** [Final research paper:](#) Proposals due by email and in class, Th 4/11; Thesis statement, question/s, and brief outline due by email in class and email Thursday 4/18; bibliography of 6-10 items (articles and/or books), due by Thursday, 4/25; 5-page excerpt of final paper, annotated bibliography, and full outline

due at last class 5/2; final paper due at the end of the final exam period. Senior work by Sat. 5/11; others, by Fri., 5/17.

4. [Research Guide](#) for Women and Gender in Early Christianity.

Required Textbooks:

- Ross Kraemer and Mary Rose D'Angelo, *Women and Christian Origins*
- Patricia Cox Miller, *Women in Early Christianity*
- Joseph Lynch, *Early Christianity: A Brief History*
- Karen L. King, *The Gospel of Mary of Magdala*.
- Carolinne White, ed. *Lives of Roman Christian Women*.
- Recommended: The New Oxford Annotated Bible. New Revised Standard Version (NRSV).
 - I prefer you have your own copy of the Bible or the New Testament. If you do not, all biblical texts can be found online at multiple websites, including [New Testament Gateway](#), [Bible Gateway](#) and [Unbound Bible, Biola.edu](#). Please use the NRSV (New Revised Standard Version).
- Additional Readings will be available at the website or in class

SYLLABUS OF READINGS

I. Women and Gender in the New Testament: The Gospels and Letters of Paul

Week I: The Cultural and Social Contexts of Early Christianity (1/22-24)

T 1/22 & Th1/24 Introduction to the Course: Women and Gender in Early Christianity and in Contemporary Scholarship; The Cultural and Social Contexts of Early Christianity

Readings for Week of 1/22-24

- [Handout](#), first class: Gender, Genesis, and Women in Early Christianity
- [Genesis 1-3](#), NRSV, full text
- First reading of The Gospel of Mark 1-8
- **Topics for Class Discussion, 1/24**
 - Consider the interpretations of Genesis 1-3 in the Handout for the first class. How does each interpreter read the account of human creation in Genesis 1:26-27 and its relation to the account of the creation of Adam and Eve in Genesis 2?
 - Relate the theoretical perspectives of Bynum to interpretations of Genesis 1-3.
 - **Posts on Discussion Forum in Moodle begin next week.** In Thursday's class, 1/19, we'll divide the class into two groups, one to post by 10 p.m. each Monday night for Tuesday's classes; one to post by 10 p.m. Wednesday night for Thursday's classes. If you were not in class on 1/19, please email me at amcguire@haverford.edu for an assignment to one of the two groups.

Week II: Interpreting Stories about Women in the Gospel of Mark; Gender, Characterization, and Narrative Themes as Categories of Analysis

Text for the week of 1/29-31: The Gospel of Mark

- **T, 1/29 Reimagining the Jesus Movement and Stories about Women in the Gospel of Mark 1-8**
- Gospel of Mark, focus on chapters 1-8 [please bring a copy of the text to class]
 - [Female Characters in Gospel of Mark](#)
 - E. S. Fiorenza, "[The Jesus Movement as a Renewal Movement within Judaism](#)," *In Memory of Her*, 105-130 [pdf linked here]

- Ross Kraemer, "Jewish Women and Christian Origins: Some Caveats," *WCO*, 35-49
- **Posts on Discussion Forum in Moodle begin today.** All class members should read posts and feel free to respond on the Forum and in class.

Topics for Discussion and Postings on Moodle for Tuesday's class:

Consider Fiorenza's reconstruction of the Jesus movement, especially with respect to her understanding of Jesus' proclamation of the Kingdom (basileia). What would it mean for a woman or a man to follow Jesus as a disciple and his proclamation, according to Fiorenza? How similar is Mark's presentation of Kingdom and discipleship to Fiorenza's? How are they different?

Consider, for example, stories about such apparent 'insiders' as Jesus' family (Mark 3:31-35) and the disciples (Mark 4 and throughout) in relation to stories about apparent outsiders, such as the woman with the flow of blood (Mark 5:25-43) and the Syrophenician woman (Mark 7:24-30).

Analyse one or more of the stories about women in GMark 1-8 in relation to the category of gender. In what ways do these stories reflect, reinforce, challenge, or subvert traditional constructions of male and female difference?

- **Th, 1/31: Stories about Women in the Gospel of Mark 1-16**
 - Reread the entire Gospel of Mark; note the difference between the 'original' ending of Mark at 16:8 and the longer ending (16:9-20)
 - [Outlines of Gospel of Mark](#)
 - [Female Characters in Gospel of Mark](#)
 - [Pattern of 3 Predictions in GMark 8-10](#)
 - Mary Rose D'Angelo, "(Re)Presentations of Women in the Gospels: John and Mark," *WCO*, 129-149 (Focus on her discussion of GMark

Week III: Interpreting Stories about Women in the Gospel of Luke-Acts: Luke's Depiction of Mary the mother of Jesus, Mary Magdalene, and Women in the Early Church

Text for week of 2/5-2/7: The Gospel of Luke and Acts of the Apostles

- **The Gospel of Luke** - focus on passages listed below, esp. Lk 1-3, 7:36-8:3; 10:38-42, 11:27-28, and 23:49-24:12.
- [Structures of GMark and GLuke compared](#)
- Lynch, *Early Christianity*, Greek and Roman Contexts, 24-50
- D'Angelo, "(Re)Presentations of Women in the Gospel of Matthew and Luke-Acts," *WCO*, 171-191 (focus on analysis of Luke)
- Judith Hallett, "Women's Lives in the Ancient Mediterranean," *Women & Christian Origins (WCO)*, 13-34
- **Topics for T, 2/5: Women in the Gospel of Luke, First Reading; Focus on Luke's depiction of Mary the Mother of Jesus:**
 - Read the Gospel of Luke 1-10 with careful attention to women who play a role in the narrative and women who appear in the sayings/parables of Jesus. Compare with GMark. Consider, for example: Elizabeth, Mary, Anna (Lk 1-3); the woman who anoints Jesus (Lk 7:36-50); Mary Magdalene and others from Galilee (8:1-3); Jesus' saying on his mother and brothers (8:19-21) Jairus' daughter and the hemorrhaging woman (8:40-56); and Mary and Martha (10:38-42).
 - Compare closely the context and features of Mark's story of the anointing woman (Mark 14:3-9) with Luke's story of the woman who anoints Jesus in Luke 7:36-50.
- **Topics for Th, 2/7: Interpreting Stories about Women in the Gospel of Luke: Focus on Mary Magdalene and the Women at the Empty Tomb**
 - Continue your reading and analysis of stories and sayings about women in Luke, with particular attention to the relation between the structure and themes of Luke (the role of the Holy Spirit; prophecy; repentance and forgiveness) and its stories about women. Consider: 1) stories about women (esp. the woman bent over inn 13:10-17 and women at the crucifixion and the empty tomb in 23:49-24:12) and 2) women/gender in sayings of

Jesus: Jesus' saying on what is blessed (11:27-28); on division in households (12:49-53); the parable of the lost coin (15:8-10); the parable of the widow and judge (18:1-8); on marriage and resurrection (21:27-40); the daughters of Jerusalem (23:27-31).

Weeks IV-V: Women and Gender in the Pauline and Post-Pauline Communities (2/12-21)

T, 2/12 - 2/14: Women and Gender in the Authentic Letters of Paul; Texts for Week of 2/12-2/14: : Galatians and 1 Corinthians

- [A Chronology of Paul's Life and Letters](#)
- Paul's Letters to the Galatians & 1 Corinthians (focus on chapters 5-7, 11, 14-15); Romans 16 [close reading for evidence of women who were active in the Pauline mission]
- [Genesis 1-3; Language of Genesis 1-3](#); focus on Genesis 1:26-27
- **Topics for T, 2/12 Women and Gender in the Pauline Communities; "There is No Male and Female; For You Are All One in Christ" (Gal. 3:28)**
 - Read Gal. and 1 Cor. with close attention to the issues relating to women, gender, and sexuality (Focus on Gal. 3:28, 4:21-31; 1 Cor 7 and 11)
 - What is the central message of Paul's "gospel" according to Galatians? What is the relation between Paul's theological claims about covenant inheritance and his statements about women? Consider especially Gal. 3:28-29 and 4:21-31.
 - What is the significance of differences based on ethnicity (Jews and Greeks), social class (slave and free), and gender (male and female), according to the Paul of 1 Corinthians? Compare and contrast with the perspectives of Gal. 3:28-29.
 - Examine Romans 16 for evidence of women at work in the Pauline mission. Evaluate MacDonald's arguments on the roles of "real woman" in Pauline churches.
- **Topics for Th, 2/14 Sexuality and Gender Issues in Corinth: Marriage and the "Body" in Pauline Christianity**
- Reread Galatians 4:21-31; 1 Corinthians 1-15, with a focus on issues of gender and sexuality in 1 Cor 7, 11, and 12; see also 2 Corinthians 11:1-5 (imagery of Eve and the serpent)
- **[Genesis and Gender: Genesis 1-3; Language of Genesis 1-3](#)**; focus on Genesis 1:26-27 and Genesis 2-3
 - Analyse the uses of Genesis 1-3 in the language and arguments of Gal. 3:28 and 1 Corinthians 11. What evidence do you see of ancient constructions of gender in the interpretation of Genesis 1-3 and the argument of 1 Corinthians 11?
 - Compare Gal. 3:28 with the similar formula in 1 Corinthians 12. What do you make of the differences of wording and context?

T 2/19 and 2/21 The Legacy of Pauline Tradition: The Household Codes and Pastoral Letters; Readings for 2/19 Gender, Sexuality, and the Household Codes in Colossians and Ephesians

- **Colossians and Ephesians, special focus on Col. 3:18-4:1, Ephesians 5:21-33** (the household codes)
- MacDonald, "Early Interpreters of Paul on Women and Gender," WCO, 236-251
 - Suggested Topic: Analyse the construction of social relations in the household codes of Colossians and Ephesians. Compare with what we know of social roles, especially those associated with class and gender in the Pauline communities.

Readings for 2/21 The Pastoral Letters: 1 and 2 Timothy and Titus

- **The Pastoral Letters: 1 Timothy, 2 Timothy, and Titus**
- Focus on references to women, esp. Eve in 1 Tim 2:8-15); See also 2 Tim and Titus, especially for references to widows and wives

- Suggested Topic: Compare and contrast the interpretation of Genesis 1-3 in 1 Timothy with that of Gal. and 1 Corinthians (and see also Romans 5). What do you make of the similarities and differences in general, and between 1 Corinthians 11 and 1 Timothy 2..

Weeks VI 2/26-2/28: The Ascetic Paul and the Idealization of Female Virginit: The Acts of Paul and Thecla and Other Apocryphal Acts

For T, 2/26 and Th, 2/28: Women in the Apocryphal Acts I: The Acts of Paul and Thecla

2/26 The Acts of Paul and Thecla, in Patricia Cox Miller, *Women in Early Christianity*, 155-165; You should also see:

[The Acts of Paul and Thecla](#), online translation from PBS website for *From Jesus to Christ*

S. Davies, "Women in the Third Gospel and the Apocryphal Acts" (available at Moodle page)

2/28 Reread The Acts of Paul and Thecla; The Acts of Xanthippe and Polyxena, in Patricia Cox Miller, *Women in Early Christianity*, 166-191

Week VII, 3/5-3/7: Women and Gender in the Gospel of John; Logos and Sophia; The Mary's of the Gospels of John

Topics for T, 3/5 and Th, 3/7 Women and Gender in the Gospels of John; Logos and Sophia; "Mary" in the Gospels of John

- **For Tuesday, 3/5 The Gospel of John: Jesus as Logos; Mary and Martha; Mary Magdalene in GJohn**
 - **Gospel of John**, Read the entire Gospel of John closely with careful attention to: 1) the conception of Jesus' preexistence as Logos of God and 2) the women who play an important role in the story: Focus on: Mary at the wedding in Cana (2:1-12); the Samaritan woman at the well (John 4:7-42); Mary, Martha, and Lazarus (11:1-53); the woman who anoints Jesus (12:1-8; here: Mary of Bethany; compare with Mk 14:3-9 and Lk 7:36-50); Mary at the cross (19:25-27); Mary Magdalene at the cross and outside the empty tomb (19:25, 20:1-18).
 - [Personified Wisdom \(Sophia; Chokmah\)](#) Selections from WISDOM Literature
- **Topics for Th, 3/7**
 - Reread the Gospel of John. Focus on the connections between Wisdom in Jewish Wisdom literature (Proverbs and Wisdom of Solomon) with Hebrew texts
 - Analyse closely John's depiction of Mary Magdalene. Compare with those in the Synoptic gospels, especially with the accounts of Mary Magdalene at the empty tomb. What are the most significant implications of GJohn's more detailed account of the resurrection appearance to Mary Magdalene?
 - What is the significance of John's account of the women at the cross, empty tomb, and the resurrection appearances.
- **F, 3/8, Paper #1 Due by 1 p.m. by email attachment to amcguire@haverford.edu. [Guidelines for Essay 1](#)**

SPRING BREAK, 3/9-3/17

Week VIII-X, 3/19- 4/9: Mary Magdalene and Female Imagery in Non-Canonical Gospels: The Gospel of Thomas, Gospel of Mary, and the Gospel of Philip; Female Images for the Divine: Sophia, Thunder, the Divine Mother and Father

Week VIII. T, 3/19 and Th 3/21: Women and Gender in Non-Canonical Literature from Nag Hammadi: The Gospel of Thomas; Interpretations and Retellings of Genesis 1-3

- Review references to the beloved disciple and Thomas in the Gospel of John; [Wikipedia entry on the Beloved Disciple](#)
- [The Gospel of Thomas](#)
- **Topics for T, 3/19 and Th 3/21: The Gospel of Thomas**
 - What is the relation between gender and salvation in the Gospel of Thomas? Analyse the tension between Gospel of Thomas 22 and 114, as well as other references to male and female.

Week IX. T, 3/26-28 "Gnostic" Retellings of the Genesis Creation Story; Sophia and Other Female Characters in HypArch

- T 3/26 Reread the [Gospel of Thomas](#) with reference to Genesis 1-3. Focus on GThomas Sayings 22 and 114, and other allusions to **Genesis** (review [Genesis and Gender](#) handout); SPick out all passages in which female characters or imagery appear.
- [The Hypostasis of the Archons \(or The Reality of the Rulers\), from The Nag Hammadi Library in English](#), trans. by Bentley Layton

The Hypostasis of the Archons from Nag Hammadi offers a radical retelling of Genesis from the perspective that the Creator God is not the true God. Notice the sharp distinction between Ialdabaoth vs. Incorrptibility and the Divine Spirit, and think about the implications of this revisioning of the God who gives the command not to eat of the tree of knowledge (*gnosis*). How does this text's reinterpretation of Genesis affect its representation of Eve and her daughter Norea? What impact is this likely to have had on the roles of women in the communities that read this text?

- Karen L. King, ["Reading Sex and Gender in the Secret Revelation of John"](#)

Th 3/28: Comparing Canonical and Non-Canonical Representations of Women and Gender

- Review Gospels and Hypostasis of the Archons
- A. McGuire, "Women, Gender and Gnosis in Gnostic Texts and Traditions," *WCO*, 257-299.

Week X. T, 4/2: The Gospel of Mary

- Readings for T 4/2: The Gospel of Mary in Karen King, *The Gospel of Mary of Magdala*
 - Review references to Mary Magdalene in the New Testament Gospels: GMk 15:40-16:1, [16:19]; Mt 27:55-61, 28:1; Lk. 8:1-3; 24:9-11; Jn 19:25-20:18.
 - [Gregory the Great, Homily 33](#); [The Golden Legend](#), 14th century Life of Mary Magdalen
 - [Images of Mary Magdalene](#)

Topics for Discussion on GMary

Analyse Mary's role as a recipient of revelation in *The Gospel of Mary*. Compare and contrast with her role as a witness of the resurrection in the New Testament texts.

Compare the varying representations of Mary Magdalene in the New Testament, the "Gnostic Gospels," and in contemporary culture. Consider, for example, representations of Mary Magdalen in the history of art and in contemporary culture (poetry, music, film, literature - e.g., *iThe Last Temptation of Christ*, *Jesus Christ Superstar*; *Godspell*, *The DaVinci Code*, etc.

Th 4/4 The Imagery of the Bridal Chamber in The Gospel of Philip; Mary Magdalene as "Companion" (*koinonos*)

- [The Gospel of Philip, from The Nag Hammadi Library in English](#) (full text)

- **Topics for Discussion on GPhilip**
- Compare references to the "Virgin" and virginity in GPhilip with Norea as Virgin in HypArch. How does each text conceptualize the state and power of virginity?
- Analyse the conception of salvation as a restoration of unity in the Gospel of Philip. Analyse GPhil's use of Genesis 1-3 in establishing its paradigms of creation and salvation.

Week XI. T, 4/9 Female Images of the Divine: Wisdom, Thunder, and the Valentinian Conception of the Divine

- [The Female Divine: Representations of Isis and Wisdom](#)
- **Thunder, Perfect Mind**
 - [The Thunder: Perfect Mind](#), trans. by A. McGuire, Diotima Website
- Patricia Cox Miller, "[In Praise of Nonsense](#)," *Ancient Mediterranean Spirituality*

Topics for Discussion, T 4/9

- 1) Who is the speaker in Thunder, Perfect Mind? Compare with the self-proclamations of Jesus in the Gospel of John, Wisdom in Proverbs, and Isis in the Cyme aretalogy.
- 2) What do you make of the extensive use of gender, kinship imagery, and paradox in Thunder, Perfect Mind? How do the speaker's statements about her relation to language (speaking, hearing, utterances, silence, thought) function in relation to the reader's experience of the text?

[Week XI-XIII, 4/11-4/25 Martyrdom, Virginity, and Sexuality in Early Christianity: "Mother of the Living" or "Devil's Gateway"; Images of Eve, Mary, and Female Martyrs and Virgins](#)

Th 4/11 The Passion of Perpetua and Felicitas

The Passion of Perpetua in *Lives of Roman Christian Women*, ed. C. White, 3-17
 [See also [The Passion of Saints Perpetua and Felicity](#) for Medieval Sourcebook translation]
 Chronology and Introduction in *Lives of Roman Christian Women*, vii-xxviii
Due in class and by email today, 4/11: Proposal for final research paper due in class; see [Guidelines for Final Research Paper](#)

T, 4/16 Theory and Method in the Interpretation of Perpetua's Dreams and "Patristic" Writings On Women: Carnavalesque Discourse and Ideology Critique

For Tuesday: Reread The Martyrdom of Perpetua and Felicitas
 Patricia Cox Miller, "Perpetua and Her Diary of Dreams," *Dreams in Late Antiquity: Studies in the Imagination of a Culture*, Princeton University Press, 1994

Th ,4/18 The Idealization of the Female Virgin: The Life of Macrina

Gregory of Nyssa on The Life of Macrina, in C. White, *Lives of Roman Christian Women*, 20-48 [See also Miller, 192-207 on Macrina]
 Lynch, EC, 91-104 and 191-214 on the Ascetic Movement
 Due by 1 p.m., F, 4/19: Paper #2; send to amcguire@haverford.edu as email attachment.
 See [Guidelines for Essay 2](#).

T, 4/23 The Theory and Practice of Virginity in Early Christianity: Asceticism and Spirituality

Readings on Virginity, in Miller, 78-117 (from Methodius, Gregory of Nyssa, and Chrysostom)

The Life of Melania the Elder by Palladius, in *Lives of Christian Women*, 49-56; Miller, 207-210
Elizabeth Castelli, "[A Tale of Two Melanias](#)," *The Revealer: A Review of Religion and Media*

Th 4/25 Jerome/s Writings on Ascetic Women and Virginity

Jerome on Paula the Elder and Marcella
Jerome, The Letter to Eustochium in *Lives of Roman Christian Women*, 57-148
Patricia Cox Miller, "[The Blazing Body: Ascetic Desire in Jerome's Letter to Eustochium](#)"

Due Friday, 4/21 for Final Research Paper: Brief statement of your topic, thesis statement, question/s, and brief outline for final paper

T, 4/30 Contemporary Issues involving Women, Gender, and the Christian Tradition; Women and Ministry in Christian denominations

I. Ordination of Women in Contemporary Christian Churches

- [Wikipedia Entry on Catholic Church Doctrine](#)
- Vatican Document "On the Question of Admission of Women to the Ministerial Priesthood, 1976
- [Wikipedia Entry on Ordination of Women in The Anglican Churches](#)
- [Wikipedia Entry on Ordination of Women in Protestant Churches](#)

II. Perspectives on Sexuality

[Wikipedia Overview on Religion and Sexuality](#) (see sections on biblical materials under "Abrahamic faiths" and Christianity)

A Contemporary Roman Catholic Perspective on Sexuality

- [Patricia Beattie Jung, "Sexual Pleasure: A Roman Catholic Perspective on Women's Delight," *Theology and Sexuality* 12, 26-47.](#)

Th, 5/2 Reports on Final Research Projects

This page is maintained by amcguire@haverford.edu, Last updated 1/21/2019



American Psycho (2000, USA)

VIST H208 (Hybrid modality)
Tagged for Gender and Sexuality Studies
Professor: Shannan L. Hayes
shaves2@haverford.edu

COURSE DESCRIPTION

This introductory course offers an entry into theories of work. It will help participants think critically and historically about the role of work in society, the promise of the so-called creative industries as idealized or un-alienated forms of work, and the structural persistence of gendered, classed, and racial divisions of labor. Participants will be asked to read and discuss a range of interdisciplinary cultural theory texts that will help us establish key terms while analyzing specific forms of work. Such terms will include: "alienation," "primitive accumulation," "post-fordism," "neoliberalism," "emotional" or "affective labor," "flexibilization," "precarity," "debt," "automation," "work-life balance," and "post-work." In doing so, the class will focus on thinkers who consider work in relation to gender, race, globalization, justice, and major moments of historical change. Finally, alongside critical readings we will also watch filmic representation of work. We will focus primarily, though not exclusively, on US-based popular films in order to practice thinking critically about the stories we tell ourselves, or are told, about work. The assignments for this class will be designed to help students apply critical concepts about work to their own formal and ideological visual analyses of film.

Course Films May Include:

Parasite *The Florida Project* *The Wolf of Wall Street* *The Full Monty* *Thank You for Smoking* *Roma* *Norma Rea*
American Psycho *Maria Full of Grace* *Roger and Me* *The Company Men* *Sorry to Bother You* *Office Space*
To Be Us: To Work *There Will Be Blood* *Safe* *Maquilapolis* *The Devil Wears Prada* *Clockwatchers* *Her*
Sorry We Missed You *Bread & Roses* *Sleep Dealer* *The Pursuit of Happiness* *Margin Call* ...and more

Prof. Christina Knight
cknight1@haverford.edu
Office: VCAM 205

**AMERICAN QUEEN: DRAG IN CONTEMPORARY ART
AND PERFORMANCE (VIST 258)**

“You were born naked. The rest is drag.” --RuPaul

COURSE DESCRIPTION: What can drag queens teach us about how identity works? Why is drag culture experiencing a renaissance in contemporary visual and performance culture? How has drag changed over time? In this course, we will use an interdisciplinary visual studies approach to explore various sites including visual art, dance, movies and television. Specifically, we will analyze what constitutes drag culture, including cross-dressing, hyper-stylized language (“guuuuuurl”) and performative gestures (e.g., “snapping”, teeth-sucking and eye-cutting). We will also explore how “drag” links different kinds of explorations of self in a range of artistic mediums, alternately evoking gendered violence, humor and transformative possibility.

LEARNING GOALS:

1. Instructing students in comprehension of complicated theories of identity formation and how they relate to and illuminate queer subcultural art production
2. Engaging students in close reading and interpretation of various modes of performance (e.g., television, film, live performance) and visual art (e.g., installation art, photography and conceptual art)

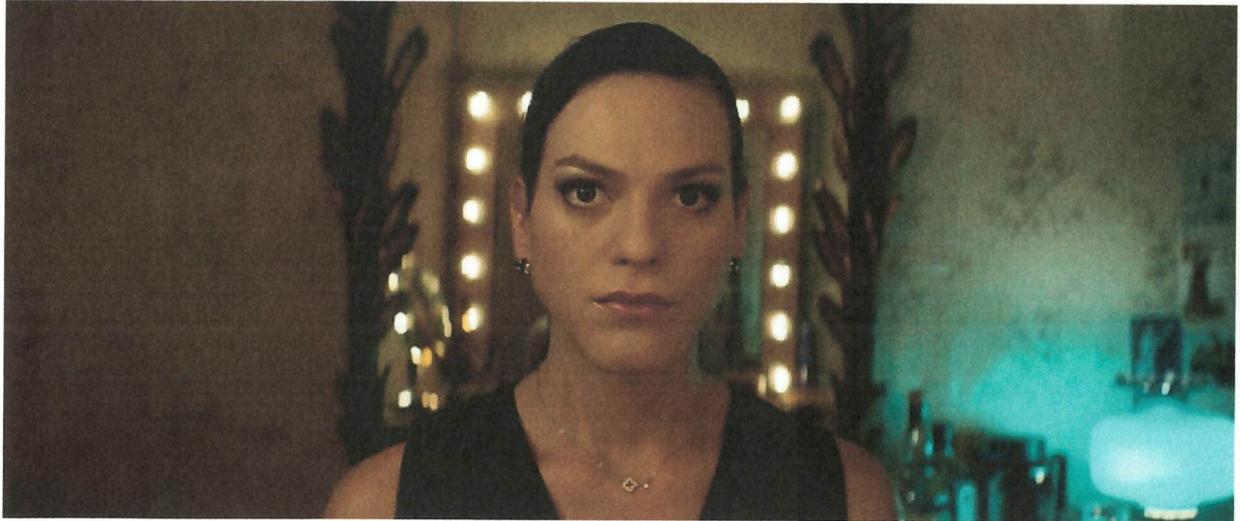
PREREQUISITES: An introductory level course in Gender and Sexuality

REQUIRED TEXTS:

All required readings for the course will be on course reserve or on Moodle. All films for the course will be on reserve in the library. However, in some cases—such as the episode of *RuPaul's Drag Race* that we will watch together—you may be asked to stream the video yourself from a streaming service such as Amazon. Since there are no books to purchase for the course, please budget for this small expense as you would for any other course materials.

Feminist Aesthetics: Melodrama

Visual Studies Spring 2021



A Fantastic Woman (2017, Chile)

VIST H304 (Hybrid modality)

Tagged for Gender and Sexuality Studies

Professor: Shannan L. Hayes

shayes2@haverford.edu

COURSE DESCRIPTION

The genre of “melodrama” has been written about extensively in film, feminist, and queer theory. It may be characterized as a filmic style that stirs heightened feelings in the viewer through the use of dramatic music, plot, color, and dialogue. Often preoccupied with domestic and feminized themes of love, family, the nation-as-home, personal crisis, sentimentality, and the claustrophobia of the household, melodramatic films frequently portray protagonists other than cis-het males as they endure through the conflict and struggle of interpersonal relationships in a tumultuous and oppressive world.

Taking the confusion, claustrophobia, and unrest of our own social conditions—amidst late capitalist crisis, quarantine, and the ongoing use of racist-sexist state violence in our nation and around the world—as an opportunity from which to watch and be stirred by melodramatic film, this class will function like a research group to ask: What is the relevance of melodrama as a political aesthetic today?

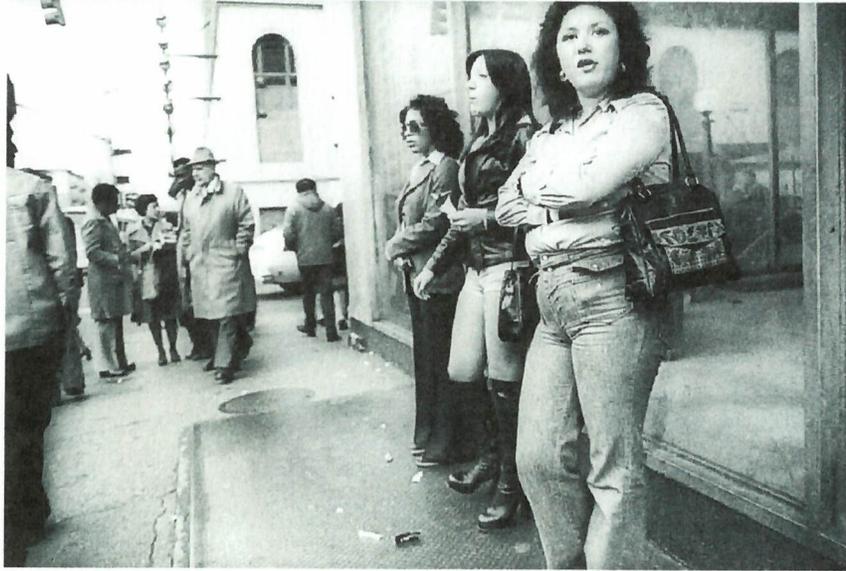
Confirmed guest speakers include:

Chase Gregory, Assistant Professor of English and Queer Studies at Bucknell University

Cole Rizki, Assistant Professor of Spanish and Transgender Studies at University of Virginia

John Stadler, Lecturer of English and Film Studies at NC State University

**Sex Under Capitalism:
Exploring Intimate Relations Between Economy and Society**
SOCL H170A-001 (2434)
Haverford College
Mondays and Wednesdays 11:15-12:45, Woodside Cottage



Credit: Leland Bobbe

Professor Shelly Ronen, sronen@haverford.edu

Office: Roberts 108

Office hours: Mondays and Wednesdays 1pm-2pm, and by appointment at

<https://tinyurl.com/ya286sd8>

Course Description

Sexuality is a fundamental element of human life. It is also deeply social. Sexual behaviors, desires, and identities arise out of historical events and economic and cultural contexts. The sociology of sexuality studies the emergence, consequences, and implications of sex. Commonsense understandings of the economy and sexuality suggest they come from “hostile worlds,” meaning that they do not mix. But when we study the social world, we see that that is not the case. Sex and the economy are everywhere intertwined. Sometimes intentionally, other times accidentally or even invisibly. This course will explore how sexuality is shaped by, and at times becomes entangled with the economy—and specifically our economic system, capitalism.

Capitalism is a political economic system whereby a small social group owns or controls a society’s trade, industry, and profits. Capitalism’s origins are debated, but most agree capitalism emerged in western Europe approximately 400 years ago and brought forth colonialism, imperialism, and slavery. Capitalism is the dominant economic mode in the U.S. and it determines how we conceive of value, work, and more. The economy arguably determines all aspects of the contemporary world, directing relations of trade across continents, causing the flow of migrants across borders, and accounting for how college students pay for their educations.

We will read, analyze, and synthesize existing work on the intimate relation between economy and sex, between production and reproduction. We will acquaint ourselves with basic economic frameworks, including materialist and social reproduction feminism, and we'll then take a tour through debates on the family as an economic unit, the woman's body as a social factory, gay identity's relationship to labor and consumption, the "pricing" of unpaid romantic, and care bonds, and arguments about sex work or "prostitution." We will consider how it is that sexual norms are far more liberal than ever, and yet, sex is reported as being on the decline.

Course Objectives

By the end of our session, you will be:

1. Confident in your understanding of a multi-level model of society (across micro, meso, macro levels) where both economic structures and sexual experiences permeate every level. This foundational understanding of the social world will enable you to develop your ability to "do sociology."
2. Conversant in sociological, materialist, and feminist theories of the link between the economy and sexuality. Per departmental learning goals, we aim to expose students to "exemplars of sociological research." Through exposure to sociological theorists, you will become able to evaluate theory not for its own sake, but so as to better evaluate empirical arguments systematically (Mastery & Critique).
3. Familiar in sociological modes of inquiry, and comfortable speaking and writing in the sociological style. You are expected to learn how to contribute your own ideas, defend them orally and in written form (Ownership, Contribution & Accountability)
4. Able to take a critical approach to your own identities and experiences with economy, society, and sexuality (Translation & Interpretation).

Course Policies

Read this syllabus carefully and in its entirety.

Attendance

Attendance is required since much of the work of this course will take place in discussions. Unexcused absences will adversely affect your grade. Please inform me of any excusable absences before the meeting.

Policy on Religious Holidays

If you will be observing any religious holidays this semester which will prevent you from attending a regularly scheduled class or interfere with fulfilling any course requirement, I am happy to make arrangements with you to make up any missed assignments. Please notify me before the end of the first week of class, if at all possible, of any known absences due to a religious holiday.

Late Work

Note carefully the dates of deadlines listed on this syllabus. Late or incomplete work is extremely disrespectful, and I may not accept it. If I choose to accept it, it will be penalized at my discretion.

Contacting Me Outside of Class

Email is by far the best way to contact me. Please allow 48 hours for a response, though I will try to respond more quickly during the week. I may not respond on weekends or holidays.

Office Hours

You may see me during office hours for any problem related to our course or to your completion of any readings or assignment for our course. I also encourage you to come by office hours to discuss ideas and concepts from the course or any related thoughts sparked by the course.

Policy on Cell Phones & Computers

A growing body of research suggests that the presence of laptops or tablets in classrooms is distracting and interferes with learning. Cell phones must be turned off during class except with special permission. I strongly encourage you to print out readings and bring hard copies to refer to in class. Whether you print or not, I require you to have some access to the assigned texts during class.

Laptops, tablets, and other similar devices are allowed in class. Please use them only to take notes or for other course related work. I reserve the right to change this policy at any time during the course if I believe laptops have become a distraction.

Controversial Subject Matter

In this class, we may discuss subject matter that some students may consider controversial. Some students may find some of the readings and/or comments in class very challenging. Our purpose in this class is to explore this subject matter deeply and consider multiple perspectives and arguments. Students are expected to listen to the professor and to one another respectfully, but of course are free to disagree, respectfully, with views expressed in class or in readings.

Title IX Statement

Haverford College does not discriminate in education or employment on the basis of sex, sexual orientation, gender identity, race, color, age, religion, disability, genetic information, national or ethnic origin, citizenship, veteran status, or any other characteristic protected by law. This policy is consistent with relevant governmental statutes and regulations, including those pursuant to Title IX of the Federal Education Amendments of 1972, Section 504 of the Federal Rehabilitation Act of 1973, and the Americans with Disabilities Act of 1990, as amended. Inquiries concerning Title IX may be addressed to Interim Title IX coordinator, Martha Denney mdenney@haverford.edu and other policies of non-discrimination may be referred to the Affirmative Action Officers or to the Director of the Office for Civil Rights, U.S. Department of Education, Washington, DC. Affirmative action questions should be referred to the Director of Human Resources, T. Muriel Brisbon (tbrisbon@haverford.edu, 610-896-1250).

I believe each student deserves a safe environment to pursue an education and I understand the devastating impact forms of power-based personal violence (i.e. sexual assault, dating/domestic violence, and stalking) may have. I am dedicated to contributing to a safe campus and I believe that each of us has a personal responsibility to reject violence or intimidation of any kind.

Sexual Misconduct

Sexual misconduct will not be tolerated at Haverford College. Sexual misconduct is a broad term that includes but is not limited to sexual harassment, sexual assault (non-consensual sexual contact, non-

consensual sexual intercourse, and forced sexual intercourse), sexual exploitation, stalking, domestic violence, dating violence, and retaliation. Such behaviors are anathema to Haverford's foundational principles that underscore human dignity, promote equality, and repudiate violence in any form.

If you or someone you know has experienced these abuses, please know you are not alone. You can find confidential resources at the following:

Counseling and Psychological Services (CAPS): The staff at CAPS listens carefully to the concerns students have about their lives, in a safe, supportive and confidential setting. Schedule an appointment: prawling@haverford.edu or (610) 896-1290.

Health Center: Health Services provides health promotion, education, and medical care to all registered students who have completed their medical records forms. (610) 896-1089. M–F: 9:00 a.m.–5:00 p.m.

Women's Center: The Haverford College Women's Center is a safe, inclusive, intersectional space open to folks of all genders. As a safe space, we believe in cultivating trust, accountability, transparency, support, empowerment, and a commitment to growth. The center is located in the Campus Center room 209. Their regular phone number is 610-896-1292 and it operates during our open hours. The 24/7 hotline for survivors of sexual assault is 484-571-2775.

Dean's Office: The Office of the Dean of the College coordinates many academic support and student services at Haverford and is generally responsible for student life on campus. Martha Denney Dean of the College (610) 896-1232, mdenney@haverford.edu Stokes Hall | Office Hours Monday–Friday: 9 a.m.–5 p.m. A dean is on-call 24 hours per day during the academic year and is reachable through Campus Safety at (610) 896-1111.

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There are also a number of resources on campus available to you as a student to maximize your academic potential, including the Office of Academic Resources (<https://www.haverford.edu/oar>) and the Office of Access and Disability Services (<https://www.haverford.edu/access-and-disabilityservices>). If you think you may need accommodations because of a disability, please contact hc-ads@haverford.edu.

Policy on Academic Honesty

Though the College's cherished Honor Code started its life in 1897 as a simple system for holding exams without proctors, it has become the purest expression of the College's values and an intrinsic part of a Haverford education. The Honor Code, which can be viewed here: <http://honorcouncil.haverford.edu/the-code>, reads in part:

To avoid plagiarism, students are expected to properly cite all sources, including memorized and reproduced material, used in the preparation of written work, including examinations, unless otherwise instructed by the professor who assigned the work. These should be properly cited according to the standards of the discipline. Moreover, each student has the responsibility to learn and uphold exactly what each professor expects in terms of acknowledging sources of information on papers, exams, and assignments.

Academic dishonesty includes, but is not limited to, acts of plagiarism, improper collaboration, and using more time and/or resources than allotted. We expect that students take extreme care when they approach their academic coursework. In moments where they struggle with their academics due to distressing experiences, students should be in as much communication as possible with professors in order to avoid breaches. Additionally, we ask that the faculty be open to dialogue when students' concerns are brought up in advance.

By committing an act of academic dishonesty, such as plagiarism, a student separates themselves from our community values and thus, juries will strongly consider separation from the college, in addition to a recommendation of a grade change, while taking into account both the severity of the violation and the student's circumstances.

[...] An initial confrontation should also occur in the case of academic concerns. Academic violations of the Code cannot be resolved between the confronted and confronting parties alone because such violations also constitute a breach of trust with the community. Therefore, unless it

is indisputable that an academic violation did not occur, the confronted student must report the situation to Honor Council.

If a confronting party has asked a confronted student to report to Honor Council, and Honor Council has not acknowledged this report to the confronting party within one week of the request, then the confronting party is obligated to report the matter to Honor Council.

Members of the faculty follow a similar procedure in cases of suspected academic violations. They first discuss the problem with the student; then, if not satisfied that a breach of the Code did not occur, urge the student to report to Honor Council. If the student does not do so within one week, the faculty member reports the matter to the Honor Council.

A violation of academic integrity in the form of plagiarism, cheating, or assisting others in dishonest practices, may result in a failing grade in the assignment and the course.

Required Texts

All readings will be made available on Moodle.

Course Requirements

You are expected to do all the readings, attend all the classes, arrive punctually and participate enthusiastically. Late or incomplete work is extremely inconsiderate and will affect your grade.

All written assignments should be headed with your name, the date, and a title. Number all pages. Always format your text in 12-point Times New Roman Font with 1-inch margins.

You will submit your written assignments via the Moodle website. Please upload the file as a word document or pdf. Name the file "Your LastNameYourFirstInitial_AssignmentName.fileextension." For example, Jane Doe's proposal would be titled "DoeJ_Proposal.doc." Her final paper would be titled "DoeJ_Paper.doc."

The course will be assessed as follows:

In-class Participation	20%
Reading Questions	10%
Reading Responses	20%
Movie Responses	10%
Paper	20%
Final Exam	20%

In-class Participation (20%) – This course requires you do the readings carefully and come to class prepared with comments and questions. To do this, I strongly suggest you read paper copies of the readings, underline as you go and make marginalia (comments in the margins). If you prefer to read electronic versions, make sure you take notes in a separate document and keep a record of page numbers, as I will ask you to substantiate your comments. Strong preparation makes for more interesting discussions and will improve your learning.

Strong in-class participation means speaking concisely about something concrete. I expect you to listen carefully to your interlocutors, make space for others to participate and contribute thoughtful ideas, reactions and arguments.

In-class participation is not a performance for your professor. It is a genuine opportunity for you to discuss your reactions to relevant texts and to deepen your understanding through collective questioning, analysis, and critique. I employ a pedagogy that's deeply influenced by Rancière's methods of intellectual emancipation. I believe that every student is equally capable of understanding the text and will be best positioned to do so if given the freedom to engage with the text with self-directed curiosity. Knowledge is not a thing I will teach you. It is something you will teach yourself. What's more, my interpretation of the text will not stay with you for years to come. Your own impression of the texts, and your ability to read texts carefully, will.

Reading Questions (10%) – In the first four weeks of the course, you are required to submit answers to four (4) questions about the readings. These questions will be posted on Moodle and are designed to help you think about the text in a particular way in preparation for our discussion. The answers to these questions need only be a paragraph long, and I will accept them as long as they are submitted by 3:00pm the day before the class when it is assigned (this means I can review your answers the evening before we are scheduled to discuss it).

Reading Responses (20%) – You are required to submit eight (8) reading responses as marked in the course schedule. There are eighteen opportunities to turn these in. It is your responsibility to ensure that you complete all the required responses before the end of the semester. I will not accept 'make-up' or late responses. These reading responses will be no more than a single page and will respond to a text assigned for the day's class, so you must write them and submit them before that class meets. I will accept a Reading Response if it is submitted by 3:00pm the day before the class when it is assigned (this means I can review your answers the evening before we are scheduled to discuss it).

Reading Responses are more involved than Reading Questions, and I suggest you structure them as follows: they should begin with several sentences or paragraphs summarizing the arguments in each reading. They should then turn to making an observation about, critique of, or application of (at least) one piece's argument, evidence, implications or assumptions. It is probably a good idea to connect the readings to one another, but it not necessary. Your writing should be clear and crisp, free of colloquial expressions, grammatical errors or generalizations. Do not turn it in without re-reading it.

Consider these responses to be a place to ask questions that linger in your mind after you have completed your reading. Be specific and quote from the texts. Bring in your own experiences as relevant, but sparingly. You could devote some space to thinking through what evidence you would need in order to be further moved, entirely persuaded, or compelled by the readings.

Movie Responses (10%) – Over the course of the semester you are required to submit two three-page responses to movies that we will watch together. You will watch two movies during class time in lieu of our meetings (*Born in Flames* on September 18 and *An Education* on October 9). Use these responses as an opportunity to develop your ability to apply our readings to these

multi-media texts. Refer to at least three assigned texts and advance some small (don't be too ambitious) argument about the movie in the context of our course.

Consider, for inspiration: what is the political perspective of the movie? How does it frame capitalism, how does it frame socialism, and sexuality? Does it portray a realistic world, and with what effect? Who is the protagonist, and who are we to empathize with? How would you describe the film to someone only interested in the economy and intimacy, rather than in stories or characters? Do you agree with the perspective, argument, or contention that the movie advances? What was left unanswered for you? What would you do differently if you were trying to achieve the director's goal?

Paper (20%) – To exercise your ability to analyze an example using our readings and the concepts they bring form, you will submit a seven-page paper applying our class's framework to an example. Select a person and consider their experience of sex under capitalism. You may choose yourself if you would like. You may choose someone you know (you do not have to name them), or you may choose a kind of person: for example, a blind person, a Black person, a sex worker, an adoptive mother, a gay child, etc. Be as specific as possible. What is their occupation, their race, their class, their ability status, their family status, their emotional state, their life expectancy, etc.

Once you have selected a particular person or kind of person, situate them in their economic and sexual context. Bring in what you know from our course about the history of sexuality, the emergence of capitalism, colonialism, racism, etc. Analyze how this person does or does not have sexual freedom or privilege, how their social situation may make them sensitive, or alternatively, insensitive to others' experiences. Try to advance an argument and use the readings or concepts we have discussed to make your case.

Final (20%) – To test your cumulative comprehension and synthesis of the course topics, you will write a timed open-book final exam. Please note that you will not have enough time to refer extensively to the readings and your notes so you should nevertheless prepare. But if you need to check the precise wording of quotes, or you forget the name of a theorist or author, you are free to use your own notes to clarify. You are not allowed to use the internet or any sources other than our course readings and your notes during the exam time. The final exam will take the form of some short-answer questions and some essay questions. You will have choice.

Grades

The following numerical grades are awarded at Haverford College:

4.0	A
3.7	A-
3.3	B+
3.0	B
2.7	B-
2.3	C+
2.0	C
1.7	C-

1.3	D+
1.0	D
0.0	F

Course at a Glance

Week	Day/Date	Topic	Readings	Activities & Assignments
1	M 9/2	<i>Labor Day</i> <i>No Class</i>		
	W 9/4	Introduction	<i>No reading</i>	
2	M 9/9	Defining Sexuality	Freud; Reich	RQs 1 due 9/8 3:00pm
	W 9/11	Defining Capitalism	Pettinger; Marx	RQs 2 due 9/10 3:00pm
3	M 9/16	<i>No class</i>	Dixon	RQs 3 due 9/15 3:00pm
	W 9/18	<i>No class</i>	Watch <i>Born in Flames</i> (1983)	
4	M 9/23	Primitive Accumulation	Federici	RQs 4 due 9/22 3:00pm
	W 9/25	Patriarchy & Capitalism	Hartmann	RQs 5 due 9/24 3:00pm
5	M 9/30	<i>Rosh Hashana</i> <i>No class</i>	<i>No reading</i>	
	W 10/2	Gay Identity	D'Emilio	<i>Flames</i> Response & RR due 10/1 3:00pm
6	M 10/7	History of Sexuality	Foucault; Giddens	RR due 10/6 3:00pm
	W 10/9	<i>Yom Kippur</i> <i>No class</i>	<i>No reading</i> Watch <i>An Education</i> (2009)	
7	M 10/14	<i>Fall Break</i>	<i>No reading</i>	
	W 10/16	<i>No Class</i>		
8	M 10/21	Economization	Murphy	<i>Education</i> Response & RR due 10/20 3:00pm
	W 10/23	Origins of Family	Engels; Chodorow	RR due 10/22 3:00pm
9	M 10/28	Family Economy	Becker; Regnerus Review	RR due 10/27

				3:00pm
	W 10/30	Gendered Markets	Brines	RR due 10/29 3:00pm
10	M 11/4	Wages for Housework	Dalla Costa and James	RR due 11/3 3:00pm
	W 11/6	Global Care Chains	Hochschild	RR due 11/5 3:00pm
11	M 11/11	Socialism and Sex	Ghodsee	RR due 11/10 3:00pm
	W 11/13	Cyborgs	Haraway	RR due 11/12 3:00pm
12	M 11/18	Reproductive Liberation	Firestone	Paper due 11/17 3:00pm; RR due 11/17 3:00pm
	W 11/20	Full Surrogacy	Lewis	RR due 11/19 3:00pm
13	M 11/25	Queer Anti-capitalism	Drucker	RR due 11/24 3:00pm
	W 11/27	Thanksgiving No class		RR due 11/26 3:00pm
14	M 12/2	Sex Trafficking	Weitzer	RR due 12/1 3:00pm
	W 12/4	Transnational Sex Work	Brennan	RR due 12/4 3:00pm;
15	M 12/9	Intimacy for Sale	Bernstein	RR due 12/8 3:00pm
	W 12/11	Conclusions	Julian	
16	M 12/16	Exam Period		
	W 12/18	No Class		Final due 12/20 12PM

Week 1 –

Classes begin Tuesday, September 3.

Wednesday, September 4

No readings

For interest:

Zelizer, Viviana A. 2011. *Economic Lives: How Culture Shapes the Economy*. Princeton, New Jersey: Princeton University Press. Pp. 203-246

Week 2

Monday, September 9 – Defining Sexuality

Freud, Sigmund. 1962. *Three Essays on the Theory of Sexuality*. edited by J. Strachey. New York: Basic Books, Pp. 1-38.

Reich, Wilhelm. 1974. *The Sexual Revolution: Toward A Self-Regulating Character Structure*. edited by T. Pol. New York: Farrar, Straus and Giroux, pp. 1-29

For interest:

Ollman, B., 1979. *Social and Sexual Revolution: Essays on Marx and Reich*. South End Press, pp. 159-203.

Wednesday, September 11 – Defining Capitalism

Pettinger, Lynne. 2016. *Work, Consumption, and Capitalism*. London and New York: Palgrave Macmillan Education, pp 15-41.

Marx, Karl. 1990. *Capital Volume I*. London: Penguin. Chapters 4 and 19.

Week 3

Monday, September 16

Dixon, Marlene. 1978. “The Rise and Demise of Women’s Liberation (1977)” from *Women in Class Struggle*. San Francisco: Synthesis Publications. Pp. 210-221 in CRC volume.

Wednesday September 18 – Primitive Accumulation

Born in Flames (1983) available through the library
<https://video.alexanderstreet.com/watch/born-in-flames>

Week 4

Monday, September 23

Federici, Silvia. 2009. *Caliban and the Witch: Women, The Body and Primitive Accumulation*. Third Edit. Brooklyn: Autonomedia, pp. 61-132.

For Interest:

Marx, Karl. 1990. *Capital Volume I*. London: Penguin. Chapter 26.

Wednesday, September 25 – Patriarchy and Capitalism

Hartmann, Heidi. 1976. “Capitalism, Patriarchy, and Job Segregation by Sex.” *Signs* 1(3):137–69.

Week 5

Monday, September 30 – No class due to Rosh Hashana

Wednesday, October 2 – Gay Identity

D’Emilio, John. 1997. “Capitalism and Gay Identity.” *The Gender/Sexuality Reader: Culture, History, Political Economy* 239-247.

Week 6

Monday October 7 – History of Sexuality

Foucault, Michel. 1990. *The History of Sexuality: An Introduction, Volume One*. edited by R. Hurley. New York: Vintage.

Giddens, Anthony. 1992. *The Transformation of Intimacy: Sexuality, Love, Eroticism in Modern Societies*. Stanford, CA: Stanford University Press, pp.9-47.

For interest:

Stoler, Laura. 1995. *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things*. Durham and London: Duke University Press. Chapter IV, pp. 95-136.

Wednesday October 9 – No class due to Yom Kippur

An Education (2009) available through the library.

<https://video.alexanderstreet.com/watch/an-education>

Week 7

Monday, October 14

Fall Break No class

Wednesday, October 16

Fall Break No class

Week 8

Monday, October 21 – Economization

Murphy, Michelle. 2017. *The Economization of Life*. Durham and London: Duke University Press, pp. 1-34; 47-54

Wednesday October 23 – On the Family

Marx, Karl and Friedrich Engels. n.d. *Marx-Engels Reader*. Second. edited by R. C. Tucker. New York, London: W.W. Norton & Company, pp. 734-759.

Chodorow, Nancy. 1976. "Oedipal Asymmetries and Heterosexual Knots." *Social Problems* 23(4):454–468.

Week 9

Monday October 28 – Family Economy

Becker, Gary S. 1993. *A Treatise on the Family*. Harvard University Press. Introduction, pp. 1-19; Chapter 2, 30-53.

Gonalons-Pons, Pilar and Shelly Ronen. 2019. "Sexist Cheap Shots." *Contexts* 18(1):64–65.

Wednesday October 30 – Sex Markets

Brines, Julie. 1994. "Economic Dependency, Gender, and the Division of Labor at Home." *American Journal of Sociology* 100(3):652–88.

Week 10

Monday, November 4 – Wages for Housework

Costa, Mariarosa Dalla and Selma James. 2975. *The Power of Women and the Subversion of the Community*. Third Edit. Bristol England: Falling Wall Press Ltd.

Wednesday, November 6 – Global Care Chains

Hochschild, Arlie Russell. 2000. "Global Care Chains and Emotional Surplus Value." *On the Edge: Living with Global Capitalism* 3(5):130–46.

For interest:

Yeates, Nicola. 2004. "Global Care Chains." *International Feminist Journal of Politics* 6(3):369–91.

Week 11

Monday, November 11 – Sex Under Socialism

Ghodsee, Kristen R. 2018. *Why Women Have Better Sex Under Socialism*. New York: Nation Books, Introduction and Chapter 5.

Wednesday, November 13 – Cyborgs

Haraway, Donna. 1987. "A Manifesto For Cyborgs: Science, Technology, and Socialist Feminism In The 1980s." *Australian Feminist Studies* 2(4):1–42.

Week 12

Monday, November 18 – Reproductive Liberation

Firestone, Shulamith. 1970. *The Dialectic of Sex: The Case For Feminist Revolution*. New Haven, CT: Yale University Press, pp. 175-216.

Wednesday, November 20 – Full Surrogacy

Lewis, Sophie Anne. 2019. *Full Surrogacy Now: Feminism Against Family*. New York: Verso Books, Pp. 1-56.

Week 13

Monday, November 25 – Queer Anti-capitalism

Drucker, P., 2015. *Warped: Gay normality and queer anti-capitalism*. Brill. "The Sexual Politics of Neoliberalism" pp. 279-304.

For interest:

Y' All Better Quiet Down Now <https://vimeo.com/234353103>

Wednesday November 27 – No class due to Thanksgiving

Week 14

Monday December 2 – Commercial Sex

Weitzer, R., 2007. The social construction of sex trafficking: Ideology and institutionalization of a moral crusade. *Politics & Society*, 35(3), pp.447-475.

Wednesday, December 4 – Transnational Sex Work

Brennan, D., 2004. *What's Love Got To Do With It?: Transnational desires and sex tourism in the Dominican Republic*. Duke University Press. Selections

Week 15

Monday December 9 — Intimacy for Sale

Bernstein, Elizabeth. 2016. "Sex Work for the Middle Classes." *Sexualities* 10(4):473–88.

Wednesday December 11 – Conclusions

Julian, Kate. 2018. "Why Are Young People Having So Little Sex?" *The Atlantic*.
<https://www.theatlantic.com/magazine/archive/2018/12/the-sex-recession/573949/>

Week 16 – Exam Week

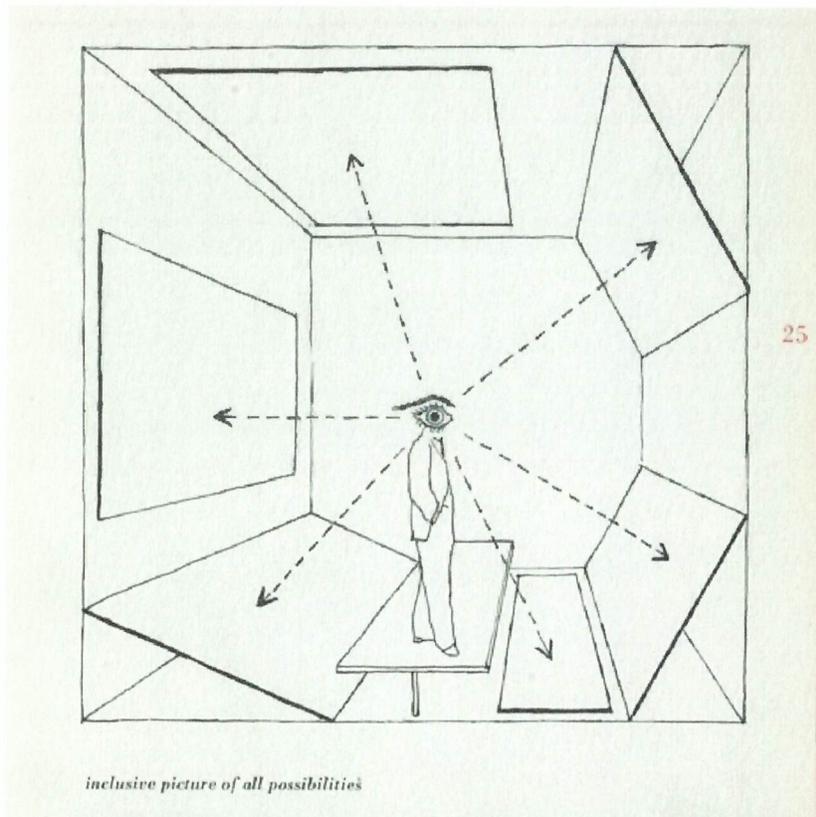
Final Exam Due December 20 at 12:00pm.

Qualitative Methods:
Field Methods in Feminist Epistemology and Sociological Scholarship
SOCL H217B
Haverford College
Spring 2019 | Mo, We 2:15 – 3:45pm

Professor Shelly Ronen, sronen@haverford.edu

Office: Roberts 108

Office hours: Monday 1pm-2pm and Wednesday 10am-11am. Friday afternoon *by appointment*.



Credit: Herbert Bayer

Course Description:

This course provides basic training in qualitative methods used in sociological research, particularly interviewing, participant observation, textual and content analysis. The course will consider the entire process of research including the application and conceptualization of theory, research design, sampling, data collection, strategies for framing research, data coding and analysis. We will consider issues of validity and reliability with qualitative research, and we will explore the ethical obligations of the researcher to her subjects.

Course Objectives

By the end of this course you will be:

1. Conversant in debates about ontology and epistemology, positivism and anti-positivism; and able to take a position as to the extent to which research should be conducted so as to serve the disinterested knowledge project, or to shape the world outside of academia.
2. Familiar with a range of qualitative methods across several subfields of sociology including design, development, data-collection, coding, and analysis; and able to comment on the strengths of qualitative sociological methods relative to other approaches.
3. Experienced in the field methods and actual phenomenological experience of undertaking qualitative research.

Course Policies

Read this syllabus carefully and in its entirety.

Attendance

Attendance is required since much of the work of this course will take place in discussions. Unexcused absences will adversely affect your grade. Please inform me of any excusable absences before the meeting.

Policy on Religious Holidays

If you will be observing any religious holidays this semester which will prevent you from attending a regularly scheduled class or interfere with fulfilling any course requirement, I am happy to make arrangements with you to make up any missed assignments. Please notify me before the end of the first week of class, if at all possible, of any known absences due to a religious holiday.

Late Work

Note carefully the dates of deadlines listed on this syllabus. Late or incomplete work is extremely disrespectful, and I may not accept it. If I choose to accept it, it will be penalized at my discretion.

Contacting Me Outside of Class

Email is by far the best way to contact me. Please allow 48 hours for a response, though I will try to respond more quickly during the week. I may not respond on weekends or holidays.

Office Hours

You may see me during office hours for any problem related to our course or to your completion of any readings or assignment for our course. I also encourage you to come by office hours to discuss ideas and concepts from the course or any related thoughts sparked by the course. If my office hours are inconvenient for you, email me to make an appointment.

Policy on Cell Phones & Computers

A growing body of research suggests that the presence of laptops or tablets in classrooms is distracting and interferes with learning. Cell phones must be turned off during class except with special permission. I strongly encourage you to print out readings and bring hard copies to refer to in class. Whether you print or not, I require you to have some access to the assigned texts during class.

Laptops, tablets, and other similar devices are allowed in class. Please use them only to take notes or for other course-related work. I reserve the right to change this policy at any time during the course if I believe laptops have become a distraction.

Controversial Subject Matter

In this class, we may be discussing subject matter that some students may consider controversial. Some students may find some of the readings and/or comments in class very challenging. Our purpose in this class is to explore this subject matter deeply and consider multiple perspectives and arguments. Students are expected to listen to the professor and to one another respectfully, but of course are free to disagree, respectfully, with views expressed in class or in readings.

Title IX Statement

Haverford College does not discriminate in education or employment on the basis of sex, sexual orientation, gender identity, race, color, age, religion, disability, genetic information, national or ethnic origin, citizenship, veteran status, or any other characteristic protected by law. This policy is consistent with relevant governmental statutes and regulations, including those pursuant to Title IX of the Federal Education Amendments of 1972, Section 504 of the Federal Rehabilitation Act of 1973, and the Americans with Disabilities Act of 1990, as amended.

Inquiries concerning Title IX may be addressed to the Dean of Student Life, Michael Martinez (mmartine@haverford.edu) and other policies of non-discrimination may be referred to the Affirmative Action Officers or to the Director of the Office for Civil Rights, U.S. Department of Education, Washington, DC. Affirmative action questions should be referred to the Director of Human Resources, T. Muriel Brisbon (tbrisbon@haverford.edu, 610-896-1250).

Sexual Misconduct

I believe each student deserves a safe environment to pursue an education and I understand the devastating impact forms of power-based personal violence (i.e. sexual assault, dating/domestic violence, and stalking) may have. I am dedicated to contributing to a safe campus and I believe that each of us has a personal responsibility to reject violence or intimidation of any kind.

Sexual misconduct will not be tolerated at Haverford College. Sexual misconduct is a broad term that includes but is not limited to sexual harassment, sexual assault (non-consensual sexual contact, non-consensual sexual intercourse, and forced sexual intercourse), sexual exploitation, stalking, domestic violence, dating violence, and retaliation. Such behaviors are anathema to Haverford's foundational principles that underscore human dignity, promote equality, and repudiate violence in any form.

Some of the material in this course might prompt you to think about or discuss your experiences of sexual misconduct. If you or someone you know has experienced these abuses, please know you are not alone. You can find confidential resources at the following:

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It is a state law in Pennsylvania that individuals must be given advance notice if they are to be recorded. Therefore, any student who has a disability-related need to audio record this class must first be approved for this accommodation from the Coordinator of Access and Disability Services and then must speak with me. Other class members will need to be aware that this class may be recorded.

There are also a number of resources on campus available to you as a student to maximize your academic potential, including the Office of Academic Resources (<https://www.haverford.edu/oar>) and the Office of Access and Disability Services (<https://www.haverford.edu/access-and-disabilityservices>). If you think you may need accommodations because of a disability, please contact hc-ads@haverford.edu.

Policy on Academic Honesty

Though the College's cherished Honor Code started its life in 1897 as a simple system for holding exams without proctors, it has become the purest expression of the College's values and an intrinsic part of a Haverford education. The Honor Code, which can be viewed here: <http://honorcouncil.haverford.edu/the-code>, reads in part:

To avoid plagiarism, students are expected to properly cite all sources, including memorized and reproduced material, used in the preparation of written work, including examinations, unless otherwise instructed by the professor who assigned the work. These should be properly cited according to the standards of the discipline. Moreover, each student has the responsibility to learn and uphold exactly what each professor expects in terms of acknowledging sources of information on papers, exams, and assignments.

Academic dishonesty includes, but is not limited to, acts of plagiarism, improper collaboration, and using more time and/or resources than allotted. We expect that students take extreme care when they approach their academic coursework. In moments where they struggle with their academics due to distressing experiences, students should be in as much communication as possible with professors in order to avoid breaches. Additionally, we ask that the faculty be open to dialogue when students' concerns are brought up in advance.

By committing an act of academic dishonesty, such as plagiarism, a student separates themselves from our community values and thus, juries will strongly consider separation from the college, in addition to a recommendation of a grade change, while taking into account both the severity of the violation and the student's circumstances.

[...] An initial confrontation should also occur in the case of academic concerns. Academic violations of the Code cannot be resolved between the confronted and confronting parties alone because such violations also constitute a breach of trust with the community. Therefore, unless it is indisputable that an academic violation did not occur, the confronted student must report the situation to Honor Council.

If a confronting party has asked a confronted student to report to Honor Council, and Honor Council has not acknowledged this report to the confronting party within one week of the request, then the confronting party is obligated to report the matter to Honor Council.

Members of the faculty follow a similar procedure in cases of suspected academic violations. They first discuss the problem with the student; then, if not satisfied that a breach of the Code did not occur, urge the student to report to Honor Council. If the student does not do so within one week, the faculty member reports the matter to the Honor Council.

A violation of academic integrity in the form of plagiarism, cheating, or assisting others in dishonest practices, may result in a failing grade in the assignment and the course.

Course Readings

Required Texts

Luker, Kristen. 1985. *Abortion and the Politics of Motherhood*. University of California Press.

Wagner-Pacifci, Robin. 1994. *Discourse and Destruction: The City of Philadelphia versus MOVE*. University of Chicago Press.

Sherman, Rachel. 2007. *Class Acts: Service and Inequality in Luxury Hotels*. University of California Press.

Armstrong, Elizabeth A. and Laura T. Hamilton. 2013. *Paying for the Party*. Harvard University Press.

All other readings will be available from Moodle.

Suggested, For Further Guidance:

Becker, Howard. 1986. *Writing for Social Scientists: How to Start and Finish Your Thesis, Book, or Article*. Chicago: University of Chicago Press.

Becker, Howard. 1998. *Tricks of the Trade: How to Think about Your Research While You're Doing It*. Chicago: University of Chicago Press.

Bledsoe, Caroline et al. 2007. "Regulating creativity: research and survival in the IRB iron cage." *Northwestern University Law Review* 101: 593-641

Strauss, Anselm and Juliet Corbin. 1990. *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. Newbury Park, CA: Sage. Chapters 5-12.

Course Requirements

You are expected to do all the readings, attend all the classes, arrive punctually and participate enthusiastically. Late or incomplete work is extremely inconsiderate and will affect your grade. All written assignments should be headed with your name, the date, and a title. Number all pages. Always format your text in 12-point Times New Roman Font with 1-inch margins. You will submit your written assignments as word documents (.doc or .docx) via the Moodle website.

Data Collection and Extra-Class Times

Please note that this course includes two trips into the ethnographic field, and attendance at two on-campus events. For the trips to the City Hall area of Philadelphia, the college will cover transport (either by providing tickets or reimbursing you for costs you have incurred). However, this means that course meetings on these two days will extend beyond the scheduled bounds of our course time. These field visits are an essential part of your learning, so if you will not be able

to make any of them, please let me know ASAP and we will work to arrange alternative dates and times.

March 2 – Accompany an abortion patient into the Planned Parenthood on Locust Street, Philadelphia. Times TBD.

March 6 – Attend a Bail Hearing with Philly Bail Watch, 4pm-5pm in City Hall area of Philadelphia. Gather at NHSL station at 2:15pm for 2:23pm train. Arrival 69th Street 2:37pm. MFL to City Hall. Training at William Way 3:15pm, Watch 4-5pm.

March 19 – A screening of *Let the Fire Burn* (2013), which documents the MOVE bombing, during which the Philadelphia police department fire bombed a home of African American separatists. This is the topic of the book we will be reading at the time, based on the text of the post-hoc trial.

March 27 – Visit to Hotel lobby in City Hall area of Philadelphia, 3pm-5pm. Gather at SEPTA station at 2:15pm for 2:23pm or 2:43pm train. Arrival 69th Street 2:37pm or 2:57pm. MFL to City Hall.

April 3, 4pm – Guest Speaker at Haverford, Iddo Tavory (NYU) will be speaking about an ongoing interview project about advertisers who work for free, or *pro bono*. This will be a good opportunity for you all to ask another academic about methodological challenges and opportunities.

The course will be assessed as follows:

Attendance and Discussion	15%	ongoing
Accompaniment Notes	15%	due March 3 at 11:59pm
Bail Watch Field Notes	15%	due March 12 at 11:59pm
Hotel Field Notes	15%	due April 7 at 11:59pm
Interview Report	15%	due April 23 at 11:59pm
Research Project Proposal	25%	optional draft accepted for comments on March 31 final due May 17 at 12:00pm

Attendance and Discussion (15%)

This course requires you do the readings carefully and come to class prepared with comments and questions. To do this, I strongly suggest you read paper copies of the readings, underline as you go and make *marginalia* (comments in the margins). If you prefer to read electronic versions, make sure you take notes in a separate document and keep a record of page numbers, as I will ask you to substantiate your comments. Strong preparation makes for more interesting discussions and will improve your learning. This includes attendance.

Strong in-class participation does not mean speaking at length about something tangential, irrelevant or undeveloped. High quality participation means listening carefully to your interlocutors, making space for others to participate and contributing thoughtful ideas, reactions and arguments.

In-class participation is not a performance for your professor. It is a genuine opportunity for you to discuss your reactions to relevant texts and to deepen your understanding through collective questioning, analysis, and critique. I employ a pedagogy that's deeply influenced by Rancière's methods of intellectual emancipation. I believe that every student is equally capable of understanding the text and will be best positioned to do so if given the freedom to engage with the text with self-directed curiosity. Knowledge is not a thing I will teach you. It is something you will teach yourself.

Abortion Accompaniment Field Notes (15%)

After we perform an abortion accompaniment with Planned Parenthood, you will write up and submit field notes. Field notes are the data that makes up research based on ethnography or participant observation.

While you are in the field, you will want to be as attentive as possible, trying to remember what you are experiencing, seeing and feeling. Field notes will be made up of both your narrative observations of what you have seen and also your analytic thoughts about what those observations might mean for your project. Record what you see, feel, and think, whether you consider it to be mundane or remarkable. Try to vividly describe the space, the décor, the conditions of the surroundings, smells, sights, sounds, lighting, number and kinds of people. Record what happened as it happened, including who did what, who said what, and what kind of impression you got of people's expressions, emotions, or gestures. Also try to relate your impressions to the main question you are researching, and the various social concepts and categories (or "variables") at play.

At the end of your notes, write a section that tries to relate your observations to the existing literature and your analytical question. For this ethnographic exposure we will explore the question, "*How are the interiority and exteriority of the gendered body invoked and politicized outside the abortion clinic?*"

If you would like to, bring a note pad and jot down notes whenever necessary, and especially if someone says something that you would like to be able to quote directly. Alternatively, you can just focus your concentration and write all your notes after returning from the field. Whether you bring a notepad and make notes or not, you must write notes about your impressions of the field immediately after your experience, before you speak to anyone else about the experience, before you watch TV, or take a shower, or check your email. You want to make sure your mind is as undisturbed as possible. You will be astonished how much we fail to remember, so we must do our best to maximize the chances of remembering all the little details. Your field notes will most likely be between five and nine double-spaced pages, but they will vary greatly depending on your style.

Bail Watch Field Notes (15%)

After we attend a bail hearing or arraignment with Philadelphia Bail Watch, we will repeat the same ethnographic field visit procedure. For Bail Hearing site visit, we will explore the question, "*What effect do the physical, social and technological aspects of bail arraignments have on the construction of the participants involved?*"

Hotel Field Notes (15%)

After we read Rachel Sherman's book, *Class Acts* (2007), we will repeat the same ethnographic field visit procedure with a visit to a hotel lobby. During this session, we will split up and observe interactions in a hotel lobby. We will be asking, "*How are class and status hierarchies constructed in the hotel setting?*"

Interview Report (15%)

After we read Elizabeth Armstrong and Laura Hamilton's book, *Paying for the Party* (2013), you will each undertake to collect at least two interviews with fellow students at your college, or another college if you can secure access to undergraduates at another university in the area. As a class we will develop an interview guide that you may adapt by asking additional questions. You will want to familiarize yourself with the interview questions in advance of conducting your first interview.

You will then want to practice actively listening to your respondent so that you can supplement the structured interview questions with "probes," which are questions to deepen the content or solicit further detail. Using your smartphone or another means to record the interview will free you up so that you can listen actively (because you will not have to take notes during the interview).

Once you have completed an interview, you will want to write at least two pages of notes of your impressions of the most significant or interesting things your respondent said, and any contextual details that are important to note. For example, if the respondent was upset at having just been through a breakup, or if the interview was conducted in a public place in earshot of other students, or if the respondent wouldn't stop chewing his fingernails and you interpreted this as nervousness, you may want to note this for context. A brief description of your respondent's physical appearance is sometimes handy in the future when you come to writing up a project and you cannot remember anymore which respondent this was.

Our semi-structured interview questionnaire will try to get at the question, "*How do students understand pleasure and danger in the college sex market (or scene).*"

Thesis Project (25%)

The culminating assignment for this class will be writing up your thesis into a publishable document. I encourage you to use this opportunity to convert your thesis into a publishable academic paper and submit it to a journal. However, your research may not be sufficient for this. The exercise may still be worthwhile for you to use at a later time should you choose to apply to graduate school at a program that requires a writing sample. If you prefer, you can write up your thesis findings into a magazine article or some other more accessible writing format. This will be substantially shorter, but likely no less difficult since it will require you to rewrite your entire thesis into a focused, engaging, conversational report.

Your thesis re-write will vary in length, and be no more than 3K words for a public piece, and 8.5K words for an academic article. An academic rewrite will abide by the academic sections but

will be substantially tightened, and may include a more substantial literature review and reframe of the project.

1. *Introduction*, which introduces your research project's general topic and its stakes, or in other words, why we should care about your project, why it matters that this research be undertaken. At the end of the introduction, or somewhere in it, your research question will be stated clearly and cogently in one sentence which begins with a question word and ends with a question mark.
2. *Literature Review*, which summarizes important prior research articles or books that guide your thinking about your topic, and have directed you towards your research question. Since we all stand on the shoulders of giants, this part of your paper is devoted to those giants who came before you.
3. *Methods*, which will detail how you have chosen to design your study. What records or data exist that can illuminate your question? Does your study require multiple trips to the field? How will you introduce yourself and how will you keep notes? Who will act as your primary informant? How many interviews do you think you need to conduct? How will you know when to stop? How will you organize your interviews? What comparisons are needed in order to make your claim in a persuasive way?
4. *Results, Discussion and Conclusion*, which lays out your data and then offers conclusions that relate back to the literature. Your conclusion is the only place where you are allowed to stray somewhat from your findings into the realm of recommendations or conjectures.
5. *Works Cited*. ASA (American Sociological Association) style parenthetical citations.
6. *Appendices*, which will include any further detail of needs in advance of getting into the field, like a summary of documents housed at an archive, inroads or leads for ethnographic site access, funding needs in the form of a budget, IRB application, and/or a list of people to interview and interview schedules.

I will accept an optional draft in any shape on March 31 at 11:59pm. If you would like me to review it and give you suggestions, I suggest you do as much to produce a full draft as you can. The closer to complete the document is, the more helpful my feedback will be.

Course Schedule at a Glance

Week	Date	Topic	Readings	Assignments/Events
1	W 1/23	Introduction	No readings	
2	M 1/28	Positivism, Anti-positivism and Research	Durkheim; Simmel	
	W 1/30	Influential Methods	Charmaz; Burawoy	
3	M 2/4	Abduction & Theory	Timmermans & Tavory; Abend	

	W 2/6	Feminist Epistemology	Harding, Smith	
4	M 2/11	Literature & Questions	Baradaran; Dwyer	
	W 2/13	Ethics & IRB	Goffman; Lewis-Kraus (<i>NYT</i>); Lareau	
5	M 2/18	Status & Safety	Hoang; Mears	
	W 2/20	Writing Up Notes	Desmond	
6	M 2/25	Interviewing	Luker	
	W 2/27	Interviewing	Luker	*2/30 (TBC) Abortion Accompaniment*
7	M 3/4	Participant Observation	Diamond et al.; Bail Fund Report	Accompaniment Notes due 3/3 11:59pm
	W 3/6	Participant Observation	<i>No Reading</i>	*3/6 Trip to Court*
8	M 3/11	<i>Spring Break</i>	Wagner-Pacifici	
	W 3/13	<i>No Class</i>	Wagner-Pacifici	Bail W. Notes due 3/12 11:59pm
9	M 3/18	Analyzing Records	Wagner-Pacifici	*3/19 Screening of <i>Let the Fire Burn</i> *
	W 3/20	Participant Observation	Sherman	
10	M 3/25	Participant Observation	Sherman	
	W 3/27	Participant Observation	<i>No Reading</i>	*3/25 Trip to Hotels*
11	M 4/1	Analysis and Interpretation	<i>No Reading</i>	In-class Hotel Notes Discussion Proposal Draft Accepted 3/31 11:59pm
	W 4/3	<i>No Class</i>	<i>Distinguished Guest Lecture 4pm</i>	
12	M 4/8	Interviewing	Armstrong & Hamilton	Hotel Notes due 4/7 11:59pm
	W 4/10	Interviewing	Armstrong & Hamilton	
13	M 4/15	Interviewing	Armstrong & Hamilton	Develop Interview Guide; Conduct Interviews
	W 4/17	Transcription & Coding	Charmaz	
14	M 4/22	Transcription & Coding	Booth et al.	
	W 4/24	Transcription & Coding	Booth et al.	Int. Report due 4/23 11:59pm
15	M 4/29	Workshopping Proposals	<i>No Reading</i>	In Class: Workshop
	W 5/1	Workshopping Proposals	<i>No Reading</i>	In Class: Workshop

16		Finals Week		Thesis Project Due 5/17 12:00pm
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Full Course Schedule

WEEK 1: INTRODUCTION

Wednesday January 23 – Society and Research, Introducing Core Concepts

No assigned readings

Suggested: Booth, W.C., Colomb, G.G., Williams, J.M., 2003. *The Craft of Research*. University of Chicago press. Prologue and Introduction.

Marx, K., 1845. 1975. Theses on Feuerbach. *Karl Marx. Early Writings*, pp.421-423.

WEEK 2:

Monday January 28 – Positivism, Antipositivism, and Hermeneutics

Durkheim, E., 1938. The Rules of Sociological Method, trans. G. Catlin (*Glencoe, Illinois: Free Press, 1938*), pp. 50-59; 159-163.

Simmel, Georg. 1950. *The Sociology of Georg Simmel*. Trans. Kurt H. Wolff. Part 1: The Field of Sociology, Section 1. Pp. 3-11.

Wednesday January 30 – Influential Methods

Charmaz, K., 1996. The search for meanings-grounded theory. *Rethinking methods in psychology*, pp.27-49.

Burawoy, M., 1998. The extended case method. *Sociological theory*, 16(1), Pp. 143-197

Suggested:

Charmaz, K., 2006. *Constructing Grounded Theory: A practical guide through qualitative analysis*. Sage. Pp. 1-41

Suggested:

Glaser, B.G. and Strauss, A.L., 1965. Discovery of substantive theory: A basic strategy underlying qualitative research. *American Behavioral Scientist*, 8(6), pp.5-12.

WEEK 3:

Monday February 4 – Abduction and Theory

Timmermans, S. and Tavory, I., 2012. Theory construction in qualitative research: From grounded theory to abductive analysis. *Sociological Theory*, 30(3), pp.167-186.

Abend, G., 2008. The meaning of ‘theory’. *Sociological Theory*, 26(2), pp.173-199.

Wednesday February 6 – Feminist Epistemology

Smith, D.E., 1974. Women's perspective as a radical critique of sociology. *Sociological inquiry*, 44(1), pp.7-13.

Harding, S., 1992. Rethinking standpoint epistemology: What is “strong objectivity?” *The Centennial Review*, 36(3), pp.437-470.

WEEK 4:

Monday February 11 – Literature Reviews & Towards a Question

Baradaran, M., 2017. *The Color of Money: Black Banks and the Racial Wealth Gap*. Harvard University Press, pp. 10-39.

Dwyer, R.E., 2018. Credit, debt, and inequality. *Annual Review of Sociology*.

Suggested:

Luker, K., 2009. *Salsa dancing into the social sciences*. Harvard University Press. Pp. 52-98 and Pp. 155-189.

Becker, Howard S., 2010. *Writing for social scientists: How to start and finish your thesis, book, or article*. Pp. 135-149

Booth, W.C., Colomb, G.G., and Williams, J.M., 2003. *The Craft of Research*. University of Chicago press. Chapters 3 and 4.

Wednesday February 13 – Ethics & IRB

Goffman, A., 2009. “On The Run: Wanted Men in a Philadelphia Ghetto.” *American Sociological Review*, 74(3), pp.339-357.

Lewis-Kraus, G., 2016. The trials of Alice Goffman. *New York Times*, 12.

Lareau, Anette, 2011. *Unequal childhoods: Class, race, and family life*. University of California Press. Chapter 1, especially pp 9-11 and Appendix A.

WEEK 5:

Monday February 18 – Status & Safety

Hoang, Kimberly K., 2015. *Dealing in desire: Asian ascendancy, Western decline, and the hidden currencies of global sex work*. University of California Press. Appendix.

Mears, A., 2011. *Pricing beauty: The making of a fashion model*. University of California Press, pp. 263-266

Wednesday February 20 – Writing Up Notes

Desmond, M., 2016. *Evicted: Poverty and profit in the American city*. Broadway Books. Selections.

WEEK 6:

Monday February 25 – Interviewing

Luker, Kristen. 1985. *Abortion and the Politics of Motherhood*. University of California Press.

Wednesday February 27 – Interviewing

Luker, Kristen. 1985. *Abortion and the Politics of Motherhood*. University of California Press.

WEEK 7:

Monday March 4 – Participant Observation

Diamond, Shari Seidman, Lock E. Bowman, Manyee Wong, and Matthew M. Patton. 2010. “Efficiency and Cost: The Impact of Videoconferenced Bail Hearings on Bail Decisions.” *Journal of Criminal Law & Criminology* 100(3).

Philly Bail Fund Report, October 2018.

Suggested:

Myers, Nicole Marie. 2015. “Who Said Anything About Justice? Bail Court and the Culture of Adjourment.” *Canadian Journal of Law and Society* 30(1):127–46.

Wednesday March 6 – Participant Observation

No Reading

WEEK 8: SPRING BREAK

Wagner-Pacifci, R., 1994. *Discourse and destruction: The city of Philadelphia versus MOVE*. University of Chicago Press.

WEEK 9:

Monday March 18 – Analyzing Records

Wagner-Pacifci, R., 1994. *Discourse and destruction: The city of Philadelphia versus MOVE*. University of Chicago Press.

Wednesday March 20 – Participant Observation

Sherman, R., 2007. *Class acts: Service and inequality in luxury hotels*. University of California Press.

WEEK 10:

Monday March 25 – Participant Observation

Sherman, R., 2007. *Class acts: Service and inequality in luxury hotels*. University of California Press.

Wednesday March 27 – Participant Observation

Sherman, R., 2007. *Class acts: Service and inequality in luxury hotels*. University of California Press.

WEEK 11:

Monday April 1 – Analysis and Interpretation

No Readings

Wednesday April 3 – No Class, Distinguished Visitor Lecture

WEEK 12:

Monday April 8 – Interviewing

Armstrong, E.A. and Hamilton, L.T., 2013. *Paying for the Party*. Harvard University Press. Chapters 1-3.

Wednesday April 10 – Interviewing

Armstrong, E.A. and Hamilton, L.T., 2013. *Paying for the Party*. Harvard University Press. Chapters 4-6.

Suggested:

Hesse-Biber, Sharlene N. and Patricia Lina Leavy. 2007. The practice of feminist in-depth interviewing. *Feminist research practice: A primer*. Thousand Oaks, London and New Delhi, Sage Publications

WEEK 13:

Monday April 15 – Interviewing

Armstrong, E.A. and Hamilton, L.T., 2013. *Paying for the Party*. Harvard University Press. Chapters 7-9.

Wednesday April 17 – Transcription & Analysis

Charmaz, K., 2006. *Constructing Grounded Theory: A practical guide through qualitative analysis*. Sage, pp. 42-71

WEEK 14:

Monday April 22 – Analysis

Booth, W.C., Colomb, G.G., and Williams, J.M., 2003. *The Craft of Research*. University of Chicago press. Chapters 7, 8.

Wednesday April 24 – Analysis

Booth, W.C., Colomb, G.G., and Williams, J.M., 2003. *The Craft of Research*. University of Chicago press. Chapter 9

WEEK 15:

Monday April 29 – Workshopping

No Readings

Wednesday May 1 – Workshopping
No Readings

WEEK 16: EXAM PERIOD

Untimely Art and Performance

Professor: Dr. Raegan Truax

Course Description

What does it mean to be untimely? To feel out of time, rail against it, or radically reclaim it? In this course, students will explore untimely artworks and live performance events that challenge a sense of being in or out of time. More than a metaphor, untimeliness provokes a critical crisis, a placelessness that is dislocated from the contemporary moment in ways that could be framed as anti-productive, anti-capital, anti-normativity, as well as part of a larger movement to decolonize not only bodies but modes of being and doing. Disjointed, de-instrumentalized, and ahistorical, we will consider the ethical, social, and political resonances of untimely art with a particular focus on failure, withdrawal, resistance, and queer economies.

The course is interdisciplinary and the majority of our readings bridge feminist, queer, and disability studies with art history, performance studies, and philosophy. Students will learn to do archival research, confronting the social hierarchies that inform the various limits and temporalities of art objects and phenomena. We will spend a generous amount of time examining the work of artists who situate their practice outside the bounds of the normal temporal strictures placed on aesthetic experience.

Learning Goals (LG)

1. To train students in interdisciplinary rigor
2. To guide students in an “ethics of the visual”
3. To understand how social hierarchies related to gender, sexuality, race, and ethnicity have developed historically, cross-culturally, and transnationally
4. To become critically conversant with theories of gender and sexuality, and their intersectionality with issues of race, class, and disability

Grading and Assignments

Participation and Preparation 30 points

Forum Responses 20 points

Research Proposal 15 points

Final Projects 35 points

Participation and Preparation (30 points)

Students must do their reading in time for class and come prepared to discuss it. Prepared students have notes, enter the room with questions, and are able to reference specific sections of the readings during discussion. Participation is graded based on respectful, attentive, productive engagement in seminar discussions, peer-led presentations, and performance labs.

Grade	Total Points
A+	97-100
A	93-96
A-	90-92
B+	87-89
B	83-86
B-	80-82
C+	77-79
C	73-76
C-	70-72
D+	67-69
D	60-66

Forum Responses (20 points)

Write a 2-paragraph synopsis on the assigned weekly reading. The first paragraph should be a brief summary of the main argument. The second paragraph should be a thoughtful analysis that includes the student's perspective and questions about the reading. For credit you must post your forum response by 6pm on the evening before class. All students should try to read the class forum before class and post thoughts or questions to relevant threads. Responses to other student's posts are not required, however forum activity adds to your participation grade. You must complete four forum responses to four different articles throughout the semester (one article per unit, including a text selected in conjunction with your final project).

Research Project Proposal (15 points)

Each student will create a proposal for their final project that outlines their case study/artist, provides a rationale for their selection, and contextualizes their research question alongside the various course materials.

Final Projects (35 points)

The final assignment for the course will be a fun and intellectually rigorous exercise in expanding or creating an archive for an untimely artwork or performance. Students will learn how to conduct archival research as well as how to find relevant material in both virtual and physical archives. Students will additionally be taught methods for conducting interviews and accessing "untimely" works that may not be housed in institutional archives. Projects will be presented in a virtual symposium and the class will have the option to curate an "untimely" exhibition for a public audience. The parameters for the archival research, symposium, and exhibition will be determined responsibly in consideration of COVID-19 guidelines at the time.

Grading Overview

A range: The student is fully engaged and highly motivated. This student is well prepared, having studied the assigned material, and having thought carefully about the materials' relation to issues raised in the seminar. This student's ideas and questions are substantive (either constructive or critical); they stimulate class discussions and the development of their peers. This student listens and responds respectfully to the contributions of other students. The student has completed all assignments.

B range: The student participates consistently in discussion and critique. This student comes to class prepared and contributes regularly by sharing thoughts and questions that show insight and a familiarity with the material. This student refers to the course readings in discussion and shows interest in other students' contributions and process. The student has completed all assignments.

C range: The student meets the basic requirements of class participation. This student is usually prepared and participates once in a while but not regularly. This student's contributions relate to the texts and main course materials and offer a few insightful ideas but do not regularly help to build a coherent and productive discussion. The student has completed the majority of assignments and made satisfactory development on assignments and their project over the course.

Academic Accommodations

Haverford College is committed to providing equal access to students with a disability. If you have (or think you have) a learning difference or disability – including mental health, medical, or physical impairment, please contact the Office of Access and Disability Services (ADS) at hc-ads@haverford.edu. The Coordinator, Sherrie Borowsky, will confidentially discuss the process to establish reasonable accommodations.

Students who have already been approved to receive academic accommodations and want to use their accommodations in this course should share their verification letter with me and also make arrangements to meet with your professor as soon as possible to discuss their specific accommodations. Please note that accommodations are not retroactive and require advance notice to implement.

It is a state law in Pennsylvania that individuals must be given advance notice if they are to be recorded. Therefore, any student who has a disability-related need to audio record this class must first be approved for this accommodation from the Coordinator of Access and Disability Services and then must speak with your professor. Other class members will need to be aware that this class may be recorded.

Statement on Academic Integrity

- All work in this course must be in accord with [Haverford's Honor Code](#).
- All of the work you turn in, whether for a grade or not, must be your own work and all sources in all media must be accurately documented.
- When you document sources in this course, use the [Chicago Manual of Style](#) format as your guide. The Haverford [Writing Center](#) website provides information about documenting sources that you may find useful.
- When consulting with others (e.g., classmates, friends, family, writing tutors, librarians, professors) about any aspect of your research and/or writing for this course, please follow the academic practice of recognizing their contributions in a short note of acknowledgment at the end of your paper.
- You should not turn in written work (in part or in whole) that you've submitted or will submit in another course. Relatedly, you should not turn in writing you have previously published, as for example, on a blog. You may, however, cite this written work.

Fair Use and Intellectual Property

For a general introduction to Fair Use, see the [resources maintained by the College Libraries](#), which contains various examples that will help you test your own situation for compliance with our general guidelines: The fair use provisions of the Copyright Act of 1976 allow certain uses of a work without prior contact with (or payment to) the copyright holder. Note that many, but not all, academic uses come under this heading. The criteria for whether fair use applies to one's use of a copyrighted work is determined by the cumulative assessment of these four factors:

- the purpose and character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes
- the nature of the copyrighted work
- the amount and substantiality of the portion used in relation to the whole copyrighted work
- the effect of the use upon the potential market for or value of the copyrighted work.

Refer to the [Fair Use Checklist](#) to determine for yourself whether your proposed use falls within the fair use guidelines.

Unit I: Untimely Frameworks

Week 1

Philosophy

Nietzsche, Friedrich Wilhelm, and R. J. Hollingdale. *Untimely Meditations*.

IRIS VAN DER TUIN. "The Untimeliness of Bergson's Metaphysics: Reading Diffractively." *Bergson and the Art of Immanence*.

Kierkegaard, Søren, "Repetition"

Week 2

Feminist Studies

VICTORIA BROWNE. "Backlash, Repetition, Untimeliness: The Temporal Dynamics of Feminist Politics." *Hypatia* 28.4 (2013): 905–920. Web.

Fleetwood, Nicole R. *Troubling Vision : Performance, Visuality, and Blackness* .

Week 3

Queer Studies

Ahmed, Sara. *Queer Phenomenology Orientations, Objects, Others*

Freeman, Elizabeth, Judith Halberstam, and Lisa Lowe. *Time Binds: Queer Temporalities, Queer Histories*.

Halberstam, Judith. *The Queer Art of Failure*.

Muñoz, José Esteban. *The Sense of Brown*

Week 4

Art History

Paulo de Assis, and Michael Schwab. *Futures of the Contemporary: Contemporaneity, Untimeliness, and Artistic Research*.

Heathfield, Adrian., and Tehching. Hsieh. *Out of Now : the Lifeworks of Tehching Hsieh*

SHANNON JACKSON, and JULIA BRYAN-WILSON. "Time Zones: Durational Art and Its Contexts."

Unit II: Untimely Transgressions

Week 5
Escape

JÖRG HEISER. "The Great Escape: Adrian Piper's Memoir on Why She Went into Exile."

Suzanne Lacy, Moira Roth, and Kerstin May. *Leaving Art*.

Lee, Pamela M. *Forgetting the Art World*

Week 6
Withdrawal

FRANCES TRAN. "Time Traveling with Care: On Female Coolies and Archival Speculations"

SHANE VOGEL. "Closing Time: Langston Hughes and the Poetics of Harlem Nightlife"

Week 7
Excess

Dodi Leal, and André Rosa. "Transgenderities in Performance: Gender Disobedience and Anticoloniality in the Performing Arts."

Carlos Motta (ed). *We Who Feel Differently*

Unit III: Crip Aesthetics

Week 8

Robert McRuer. *Crip Times: Disability, Globalization, and Resistance*.

Project Proposal Workshop

Week 9

Kafer, Alison. "Crip Kin, Manifesting."

Week 10

FINAL PROJECT PROPOSALS DUE

Danbolt, Mathias., Jane. Rowley, and Louise. Wolthers. *Lost and Found : Queering the Archive*

Semester Review

Unit IV: Research Projects

Week 11	Project Research
Final Projects:	
Research Stage	Peer Feedback and Research Development

Week 12	Project Research
Final Projects:	Peer Feedback and Research Development
Research Stage	

Week 13	Class symposium / Exhibition
Final Projects	
