

Rochester Institute of Technology - Spring 2025

# WGST 361

## Queering Gender

Mon/Weds/Fri, 10:00-10:50am  
Wallace Library 4520

Instructor: Dr. Shay Ryan Olmstead  
E-Mail: [shay.olmstead@rit.edu](mailto:shay.olmstead@rit.edu)  
Office Location: LBR 1317  
Student Drop-In Hours: Mon/Weds  
12:00-2:00pm; Tue/Thu 12:45-1:45pm; or by  
appointment via [Zoom](#)

### Overview:

This course begins with the concept that sexuality, gender and gender identity are neither fixed nor innate, but rather that these categories are socially constructed. Not all societies construct these categories in the same way. People who adopt a definition or expression of gender different from their society might be considered *queer* – though that is not always the same as being LGBTQ+. This course uses *queer theories* to examine the concepts of sex, gender, and gender expression of straight, gay, lesbian, bisexual and transgender people of many ages, races, and socioeconomic classes across the globe. Students will explore the unique political, legal, and interpersonal challenges faced by queer people with diverse gender identities and expressions.

By the end of the semester, you should be able to:

1. Recognize and summarize major theories of gender
2. Compare and contrast gender norms across time, place, and culture
3. Critique cross-cultural gender exploration in anthropology, sociology, medicine, and other academic disciplines
4. Compose written arguments using evidence from supporting texts
5. Discuss information with classmates professionally and respectfully

### Assignments & Grading :

Course Engagement	25%
Reading Summaries (25)	25%
Argumentative Paragraphs (4)	8% (2% each)
Short Essay	10%
Intercultural/Intergenerational Interview	10%
Final Queering Gender Project	12%
In-Class Presentation (1)	5%
Outside Event Reflection	5%

### Due Dates:

**Monday, January 27**

Argumentative Paragraph 1 Due

**Monday, February 17**

Queering Gender Final Project check-in

**Monday, February 24**

Argumentative Paragraph 2 Due

**Monday, March 3**

Intercultural/Intergenerational Interview Due

**Wednesday, March 19**

Argumentative Paragraph 3 Due

**Friday, March 28**

Short Essay Due

**Monday April 28**

Argumentative Paragraph 4 Due  
Last day to submit Outside Event Reflection  
Last day to submit Extra Credit

**Monday May 5**

Final Queering Gender Project Due  
*Submit to myCourses by 5pm Tues. May 6*

## Assigned Readings:

This course is designed such that students are not required to purchase textbooks. All assigned readings will be posted on myCourses. Students should expect to read approximately 30-50 pages of academic writing per week.

## How to Do Well in This Course:

Your success in this course depends entirely on your active and enthusiastic participation. To have the best class experience, you should:

1. Plan your time wisely. You should spend approximately 8-10 hours per week attending classes and completing assignments for this course. Break this into small chunks and set aside 1-2 hours per day to complete course requirements. Block out the time on a calendar, make a schedule, and be consistent. Overestimate the time it will take to complete assignments. Work efficiently but maintain a high standard when completing course assignments. Do your best to not fall behind (and reach out as soon as you start to).
2. Read the course syllabus and consult the myCourses page. Detailed explanations for course expectations, grading procedures, assignment requirements, and deadlines are located in this syllabus and on the myCourses page. Read each thoroughly. Take careful note both of what is expected of you and when assignments are due.
3. Complete all assigned readings for each week. Take notes, ask and answer questions, and make connections as you read. Learn to quickly locate the main argument, evidence, and structure of essays and chapters. Break weekly reading assignments into several short pieces and read a little bit every day rather than trying to read 50 pages in one sitting.
4. Critically engage with course material. This course requires you to think hard about important issues in LGBTQ+ Studies. It is about critical thinking and analysis. Do not casually read the material and consider it done. **Read critically. Think deeply. Make connections** between the readings and the world as you understand it in order to comprehend more clearly what is really going on with the events and ideas we will be studying.
5. Ask for help early and often. Reach out by email, attend office hours in person, and/or ask to meet via Zoom. There is no problem with *being* confused from time to time, but there is no reason to *remain* confused for longer than a week

## Graded Assignments:

Every graded element of this class has an assignment description posted to myCourses which contains: 1) a complete description of the assignment, 2) a checklist/rubric of all required elements by which I will grade your assignment, and 3) exemplars and/or links for further reference. It is your responsibility to **read these assignment descriptions thoroughly, ask any questions you may have about the assignment, and request any extensions prior** to its due date.

Please note that while myCourses is a good resource for keeping track of your individual course grades, it is often inaccurate at calculating your cumulative course grade. The calculated grade shown on myCourses may be higher than your actual grade—i.e. because it does not factor in the appropriate number of zeros—or it might be lower than your actual grade—i.e. because it does not factor in extra credit. If you would like to see what your current grade *actually* is, come to office hours or speak to me in person. I would also suggest keeping a running list of your grades and/or using a [weighted grade calculator](#) to help you keep track of where you might be—though keep in mind that these, too, might differ slightly from the actual number in my gradebook.

### Participation & Course Engagement – 25% of Final Grade – graded daily

This class depends heavily on your active and enthusiastic participation. The bulk of this grade comes from your participation in class activities, but other factors also matter, including, but not limited to: regular attendance (fewer than 5 absences), timeliness (coming to class and turning in papers on time), other forms of active class participation (e.g. asking questions, participating in peer-review activities, and completing in-class exercises), and additional communication with the professor (e.g. attending office hours, emailing before absences, submitting drafts for comment, and asking questions). I reserve the right to dock your participation grade for excessive use of cell phones, sleeping, frequent off-topic remarks, and/or inappropriate use of technology.

All students are given 5 “free” absences. I do not police absences; you can simply take the day off, no questions asked. However, I do reward students for communicating ahead of time that they will not make it to class. I do this by grading unannounced absences as a 0/100 but grading absences with some level of prior communication as 50/100. While this is still technically a failing grade, it has much less of an impact on your final grade. I do not require medical notes or in-depth explanations for why you are absent. It is sufficient to simply email, “I will not be in class tomorrow.” Absences can be “made up” by attending office hours and/or completing some other work. See instructor for details.

### Reading Summaries (25) – 25% of Final Grade – due daily

This assignment requires you to closely read and summarize each assigned source and to respond to one guiding question in 2-3 sentences each.\* It will also sometimes require you to provide an overarching summary in 1-2 sentences. Reading summaries should be submitted on myCourses PRIOR to the start of class. You are encouraged to bring a physical or digital copy of your summaries to class for reference in our discussion.

Although there are 37 classes with assigned secondary source readings, you are only expected to submit notes 25 times over the course of the semester. This is approximately two per week, though you can submit notes in any way you wish. I encourage you to plan ahead and be strategic about which days you skip. *[PLEASE NOTE: You cannot skip notes for the first 4 classes (Wednesday January 15, Friday January 17, Wednesday January 22, Friday January 24). These will be generously graded and you will receive copious feedback to help figure out this assignment.]* Keep in mind that even if you skip the readings summaries, you are still expected to have done enough of the readings to participate in class.

The purpose of this assignment is to reward you for thinking holistically about the assigned materials and guiding questions, review/consolidate your notes, etc. and otherwise doing the work necessary to prepare for our class discussion. Doing this work before class begins is vitally important; it will not be possible to participate in daily group activities if you have not read the assigned texts especially as the course progresses.

For more information about this assignment, and to see an annotated exemplar, consult the assignment description on myCourses.

### Argumentative Paragraphs (4) – 8% of Final Grade (2% each)

This assignment requires you to use the assigned materials to compose a 1 paragraph (approximately 250-300 word, 7-12 sentence) argumentative response to a given prompt.

Responses should begin with a clear **topic sentence** (which answers the question in the prompt); include 2-4 specific, fully cited **examples** (not quotations!) drawn from the assigned materials

and/or contemporary examples, as required by the question; and include your own clear **analysis** linking the examples to the guiding question.

The prompts are designed to be open-ended and can be answered in many different ways. You are not being asked to find the “right” answer. Rather, your goal is to draft a single clear, concise, and well-supported argument that responds to the question you choose. Staying on topic, selecting strong supporting examples, and filtering out extraneous information are all difficult skills to master but will be crucial to this task.

The purpose of this activity is twofold: First, it is a relatively low-stakes way of practicing argumentative writing. This will help you prepare for your larger stakes essay. Second, these responses ask you to synthesize several readings which will help you prepare yourself for our in-class activities and discussions. To that end, I suggest you consider the weekly topic and class activities (listed on the syllabus) before reading so you can tailor your paragraph and prepare for class.

For detailed information about this assignment and to see several annotated exemplars, see the assignment description on myCourses.

### Intercultural / Intergenerational Interview – 10% - due March 3

You will apply the knowledge you gain from the course to conduct a 5-10 minute interview about gender norms with someone who is several years older than yourself and/or from a significantly different culture. The interview must be submitted as an audio or video file and must also be accompanied by a written document (.pdf) that briefly summarizes the interview’s content and provides search tags to aid future researchers. More information about this assignment can be found in the assignment descriptions on myCourses.

### Short Essay – 10% – due March 28

This essay asks students to either conduct a social experiment or to find a pointlessly gendered product, reflect on that experiment/product, and compose a 1,000 word essay about the way gender is promoted, enforced, and maintained in our society. Essays should be argumentative in nature and reference at least 3 texts from our syllabus. More information about this assignment can be found on myCourses.

### Queering Gender Final Project– 12% – check-in due February 17 (2%), cumulative final due May 5 (10%)

At the end of the semester, you will prepare a short paper, slideshow, booklet, podcast, or artistic product presenting **six** topics, themes, theories, or readings from this semester that you believe are crucial for anyone interested in Queering Gender. At least 2 sources should be chosen from the first 6 weeks of the semester (inclusive). There will be a brief check-in on February 17, and you will present your final product to the class during the final exam period. More information about this project can be found in the assignment description on myCourses.

### In-Class Author Presentation – 5% of Final Grade

Once per semester, students will give a short (under 5 minute) presentation related to the author of the assigned readings. These presentations will give critical background information about the authors – such as their training, publications, and expertise. Presentations will be timed and must not exceed 5 minutes. All students are required to submit a 1-2 paragraph reflection by 5pm the Saturday after they present. More information about this assignment and the link for the sign-up sheet can be found on myCourses.

Outside Event Reflection – 5% – due no later than April 28

You will attend at least one event related to gender / queering gender at RIT, a nearby institution, or online and write a short (300-500 word) reflection summarizing the event, explaining how it relates to this class, and reflecting on what it added to your understanding of Queering Gender. The instructor will announce events that might be appropriate for this assignment during the semester, but students are also welcome to find other events to attend.

Extra Credit Opportunities – +5% or more – due no later than April 28

You can submit up to 5 reading summaries beyond the 25 that are required. Each summary will be worth up to 1 additional point. These extra points will be added to your final grade, so a student who ends the class with an 88% average but submits 2 extra reading summaries would end the course with a 90%.

You also have the option to revise and resubmit the short essay based on instructor-provided feedback. Your second score will count as your final grade, regardless of whether it is higher or lower than the original score. Depending on the grade you initially received, this could boost your final grade by up to 5 percentage points. You may not revise/resubmit any analysis that was initially graded as an 80% or higher without express instructor approval – this is to keep you from wasting your time.

## Policies

Name, Pronoun, and Privacy Policy:

It is important that your classmates and I always address you by your correct(ly pronounced) name and your pronouns. Please advise me of your name's proper pronunciation, any naming preferences that may differ from your myCourses account (nicknames, etc.), and the pronouns you use as early in the semester as possible. If at any point in the semester I make mistakes, please (politely) correct me! If your classmates make mistakes, you can bring that up to them directly or ask me to mediate on your behalf.

Please note that this is a safe space to experiment with or “try on” different names or pronouns. If your name or pronoun changes after the start of term, simply let me know and I will update my records and supply you with materials you can use to change your nametag. You can do this as many times as needed – just keep me posted.

To maintain our classroom as a safe space, it is important that you will not disclose names, pronouns, sexual orientations, gender identities, or other personal information outside this classroom without the affirmative consent of your classmate.

Late Work Policy:

You are responsible for submitting assignments by the scheduled due dates and times. **No late work will be accepted** for the class unless you have made prior arrangements. That being said, I rarely deny requested extensions (in fact, I don't believe I ever have), so be sure to get in touch if you are struggling to finish assignments on time.

### Accommodation Policy:

RIT is committed to providing academic accommodations to students with disabilities. If you would like to request academic accommodations such as testing modifications due to a disability, please contact the Disability Services Office. Contact information for the DSO and information about how to request accommodations can be found at [www.rit.edu/dso](http://www.rit.edu/dso). After you receive academic accommodation approval, it is imperative that you contact me as early as possible so that we can work out whatever arrangement is necessary.

Keep in mind that there are also good reasons for requesting classroom accommodations that are not related to disabilities. RIT offers support to students experiencing a variety of academic and personal hardships. These include the Academic Success Center, College Restoration Program, English Language Center, Higher Education Opportunity Program, Spectrum Support program, and TRiO Support Services. Students can find out about specific services and programs on the [Student Affairs Website](#).

I am happy to provide extensions, additional instruction, or other reasonable accommodations to all students as needed. Please feel free to reach out to me about any difficulty you may be having that may impact your performance in this course as soon as it occurs and before it becomes unmanageable.

### Deaf and Hard of Hearing Students:

I am committed to providing appropriate accommodations for Deaf and Hard of Hearing students and will do my best to structure the course in a way that accommodates most students. I use automatic captions on my slideshows and will gladly set up a [TigerChat](#) with any students who need it to catch what the automatic captions might miss / provide a downloadable transcription of our class discussions or office hours meetings. If you need interpreting or live captioning services to meet with me, know that you can request those via [myAccess](#) at any time.

### Academic Integrity Policy:

The principle of academic integrity demands that all material produced for this class—including summaries, presentations, essays, annotations, analyses, and research projects—is entirely the product of each individual student. Copying/pasting material from the internet, submitting anything that was written by another person, or using generative AI for anything beyond the pre-writing stage (including AI editing programs) are all examples of *cheating* and will NOT be accepted. Submitting work you produced for a previous course without express permission is a form a *duplicate submission* which must also be avoided.

Avoiding *plagiarism* is another key aspect of academic integrity. Regardless of whether you are directly quoting or paraphrasing, it is vital to immediately include an in-text attribution (consisting of, at minimum, the author's last name and page number) whenever you present factual information, analysis, or theories garnered from another source. Unless otherwise stated in the assignment description, all submissions should also include a bibliography listing all of the outside sources you consulted for this project. Any use of generative AI in the research or pre-writing stages must be noted on this bibliography.

The first time a student violates this academic integrity policy, they will receive a "0" and a written warning. Any further incidences will affect your grade in the course and may be noted on your college record. Serious incidents may be reported to the Dean and/or the Academic

Integrity Committee and can—in extreme situations—result in your suspension or expulsion from RIT. For further information, please visit RIT's [webpage on academic integrity](#) and the [student honor code](#).

### Title IX Policy

RIT is committed to providing a safe learning environment, free of harassment and discrimination as articulated in our university policies located on our [governance website](#). RIT's policies require faculty to share information about incidents of gender based discrimination and harassment with [RIT's Title IX](#) coordinator or deputy coordinators when incidents are stated to them directly. The information you provide to a non-confidential resource which includes faculty will be relayed only as necessary for the Title IX Coordinator to investigate and/or seek resolution. Even RIT Offices and employees who cannot guarantee confidentiality will maintain your privacy to the greatest extent possible.

If an individual discloses information during a public awareness event, a protest, during a class project, or advocacy event, RIT is not obligated to investigate based on this public disclosure. RIT may however use this information to further educate faculty, staff and students about prevention efforts and available resources.

If you would like to report an incident of gender based discrimination or harassment directly you may do so by using the online [Sexual Harassment, Discrimination and Sexual Misconduct Reporting](#) or anonymously by using the [Compliance and Ethics Hotline](#).

If you have a concern related to gender-based discrimination and/or harassment and prefer to have a confidential discussion, assistance is available from any of RIT's confidential resources (listed below).

**RIT Counseling and Psychological Services**  
585-475-2261 (V)  
585-475-6897 (TTY)  
<http://www.rit.edu/counseling> [RIT](#)

**Student Health Center**  
585-475-2255 (V)  
[www.rit.edu/studentaffairs/studenthealth](http://www.rit.edu/studentaffairs/studenthealth)

**RIT Ombuds Office**  
585-475-7357  
585-475-6424 585-286-4677 (VP)  
[www.rit.edu/ombuds/contact-us](http://www.rit.edu/ombuds/contact-us)

**NTID Counseling and Academic Advising**  
585-475-6400  
[www.ntid.rit.edu/counselingdept](http://www.ntid.rit.edu/counselingdept)

## **Additional Information**

### Inclement Weather, Schedule Changes, & Zoom

In the event of inclement weather or other mitigating circumstances, I may decide to hold class synchronously over Zoom or through some form of asynchronous activity. This will be announced on myCourses with as much notice as possible. Be sure to check your email and notifications before class, especially on snowy or icy days! If classes are altered to be held remotely, participation grades may come from a combination of attendance and alternate activities (e.g. discussion posts on myCourses).

Our schedule is subject to change to accommodate new events, guest speakers, or other circumstances. Changes will be announced on myCourses. In the event of a University-wide emergency, course requirements, classes, deadlines and grading schemes are subject to changes that may include alternative delivery methods, alternative methods of interaction with the instructor, class materials, and/or classmates, a revised attendance policy, and a revised semester calendar and/or grading scheme.

### What Should You Do When Sick?

Between the stress of college and your close proximity to other students, it is very likely that you will contract at least one of the many illnesses that circulate through the college each year. Because many of the people in this class (and in the college more broadly) either are at high-risk of illness themselves or else have at-risk family members and friends, here are some things you can do to minimize the spread of infection:

1. To avoid cross-contamination, all assignments, attendance forms, and group activities will be submitted digitally. You should bring a laptop, tablet, smartphone, or other internet-connected device to all classes to complete forms and submit work.
2. If you are not feeling well, you should immediately test for COVID-19 and other contagious illnesses and/or seek appropriate medical care.
3. If you test positive for COVID-19 or another contagious illness and/or are feeling too unwell to sit through class, contact your instructors immediately and do not attend classes. Your instructors will advise you how to make up missed work or access content covered in class on days you were absent.
  - a. NOTE: Although in-class attendance and participation do matter, a single class absence has a minimal impact on final grades because some flexibility is built into the grading to accommodate a couple of absences and there are several opportunities to earn extra credit that could offset absences. I would rather you stay home and recover from your illness than spread your germs to others.
4. If you are not positive for COVID-19 and are feeling well enough to sit through class, please wear a well-fitting, high quality mask over your nose and chin to minimize the spread of infection to your classmates and instructors. N-95 and KN-94 masks are most effective at preventing the transmission of illnesses.
5. Masks are always welcome, even if you're feeling ok. If you would like me to mask up for one-on-one meetings, it is always ok to ask and I will always be happy to do so.

### Classroom Community Expectations:

We are not fully present if our attention is distracted by text messages, social media, email, or other media not related to our classwork. In fact, [research](#) shows that improper use of technology not only impacts our grades, but also negatively affects the grades of those sitting near us. Therefore, it is my expectation that if you are using a laptop, tablet, or other internet-connected device (including a cell phone), you are only accessing course materials or taking notes. Please leave the room if you need to engage with technology for reasons other than class.

Throughout this course, we will address a range of topics that can be highly personal, controversial, and otherwise difficult to discuss. For this reason, please approach both our course materials and our class discussions with an open mind. Understand that you and your classmates might be approaching the same subject from vastly different perspectives. Always



express agreement, disagreement, and debates with classmates in a civil manner. Be willing to listen to peers when they disagree with you. Make space for personal growth during this semester—for yourself and for your peers. Keep in mind that discomfort is a normal and expected part of the learning process and is not the same as being unsafe. At the same time, while it is normal to make mistakes or put your foot in your mouth from time to time, I maintain a zero-tolerance policy for *deliberately* harmful behavior or speech in this class.

### Don't Be a Stranger!

Students who regularly attend class and/or office hours tend to receive 1-2 letter grades higher than students who do neither of these things. More than that, the more contact you make with me, the better prepared I am to write you a letter of recommendation or advocate to the University on your behalf! If you can't make my office hours, send me an email; I'd be happy to work out another arrangement with you.

### Land Acknowledgement:

This class will explore the history and ongoing legacies of settler-colonialism on Native American and Indigenous peoples, cultures, and genders. As such, it is vital to acknowledge that RIT is currently situated on the traditional homelands of the Onöndowa'ga:' or "the people of the Great Hill." In English, they are known as Seneca people, "the keeper of the western door" and are one of the six nations that make up the sovereign Haudenosaunee Confederacy. Despite centuries of persecution, forced removal, and cultural genocide, and in stark contrast to historical narratives of their eradication, over 10,000 Onöndowa'ga continue to live across Turtle Island. Today, they particularly congregate within four distinct national groupings in western New York, southern Ontario, and northeast Oklahoma, where they maintain sovereign governments, administer education programs, and direct language revitalization initiatives.

**Course Schedule**

Week		Assignments (Due before class on Monday unless otherwise specified)	Guiding Questions
Topic	Dates		
[total weekly workload]	Focus	Assigned Readings	
Question 1: What is gender? Is it the same as sex? What is the relationship among sex and gender?			
Week 1  Introductions  [29 pages + Syllabus]	Monday Jan. 13  Introduction to the Course	Syllabus & myCourses Page	What will this course be about? How will you be graded? When are major assignments due?
	Wednesday Jan. 15  Introduction to Sex	Reading Summary 1 Due – Can Not Skip	How does sex determination work in humans? Is the process straightforward or complex? What are some of the possible outcomes?
		Fausto-Sterling, Anne. “Of Molecules and Sex,” in <i>Sex/Gender: Biology in a Social World</i> . Abingdon, Oxon: Taylor & Francis Group, 2012	
	Friday Jan. 17  Introduction to Gender	Reading Summary 2 Due – Can Not Skip	What does it mean that gender is “performed”? Does that mean it isn’t real or that it’s unimportant?  What does it mean that gender is enforced through discipline? Give some examples of that process.
		Butler, Judith. “Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory.” <i>Theatre Journal</i> . 40, No. 4 (Dec., 1988), pp. 519-531.	
Week 2  (De)Linking Sex and Gender  [34 pages]	Monday Jan. 20	NO CLASS – MARTIN LUTHER KING, JR. DAY	
	Wednesday Jan. 22  Can Sex be Separated from Gender?	Reading Summary 3 Due – Can Not Skip	What does it look like to gender natural phenomenon? Give some examples.  Picture the way an animated show might depict a “girl racoon” and a “boy racoon.” Does that track with the actual differences between the sexes in that species?
		Richardson, Sarah S. "Sexing the X: how the X became the “female chromosome”." <i>Signs: Journal of Women in Culture and Society</i> 37, no. 4 (2012): 909-933.	
	Friday Jan. 24  Would Gender be Different without Sex?	Reading Summary 4 Due – Can Not Skip	How does the anthropologist <i>struggle</i> in this excerpt? What is hard for her to do? Why?  How does sex produce differences in cultural gender on the planet Winter?
		LeGuin, Ursula. “Chapter 7: The Question of Sex.” In <i>The Left Hand of Darkness</i> . First published 1969. Excerpted from the 2010 Ace Paperback edition. Pp. 95-103.	

			What can we learn from science fiction? Why is this useful?
<b>Question 2: Are gender and sex the same everywhere and everywhen?</b>			
<b>Week 3</b>  If Not as a Binary, How Else Could We Conceive of Sex?  [53 Pages]	<b>Monday Jan. 27</b>  Medieval Islamicate Medicine	<b>Last day to submit Argumentative Paragraph 1</b>  Ragab, Ahmed. "One, Two, or Many Sexes: Sex Differentiation in Medieval Islamicate Medical Thought." <i>Journal of the History of Sexuality</i> 24, no. 3 (September 2015): 428–454.	How does sex work in each context?  What does sex <i>do</i> in each society? Why does sex matter? What's at stake?
	<b>Wednesday Jan. 29</b>  Jewish Scripture	Schleicher, Marianne. "Constructions of Sex and Gender: Attending to Androgynes and 'Tumtumim' through Jewish Scriptural Use." <i>Literature and Theology</i> 25, No. 4, (December 2011), pp. 422-435.	
	<b>Friday Jan. 31</b>  One-Sex Models	Excerpt from Laqueur, Thomas W. "The Rise of Sex in the Eighteenth Century: Historical Context and Historiographical Implications." <i>Signs</i> 37, no. 4 (2012): 802–13. <b>(read pp. 802-806 only)</b>  Excerpt from Meyerowitz, Joanne. <i>How Sex Changed: A History of Transsexuality in the United States</i> . 1; 1st Harvard University Press pbk.; ed. Cambridge, MA: Harvard University Press, 2004;2002;2009.	
<b>Week 4</b>  If Not by Gender, How Else Could We Organize Society?  [49 pages]	<b>Monday Feb. 3</b>  Yoruba Social Structures I	Oyèwùmí, Oyèrónké. Excerpt from Chapter 2 of <i>The Invention of Women: Making an African Sense of Western Gender Discourses</i> . Minneapolis: University of Minnesota Press, 1997. Pp. 31-79. <b>(focus specifically on pp. 31-43)</b>	How is Yoruba society organized, if not according to gender?  Where does this framework leave sex and/or "biological differences"?  How did historical anthropologists get this so wrong? Why did that happen? Compare to the planetary anthropologist we read in week 2!
	<b>Wednesday Feb. 5</b>  Yoruba Social Structures II	Oyèwùmí, Oyèrónké. Excerpt from Chapter 2 of <i>The Invention of Women: Making an African Sense of Western Gender Discourses</i> . Minneapolis: University of Minnesota Press, 1997. Pp. 31-79. <b>(focus specifically on pp. 43-64)</b>	
	<b>Friday Feb. 7</b>  Yoruba Social Structures III	Oyèwùmí, Oyèrónké. Excerpt from Chapter 2 of <i>The Invention of Women: Making an African Sense of Western Gender Discourses</i> . Minneapolis: University of Minnesota Press, 1997. Pp. 31-79. <b>(focus specifically on pp. 64-79)</b>	

<p><b>Week 5</b></p> <p>Genders Beyond the Binary I</p> <p>[20 pages + at least some of a video]</p>	<p><b>Monday Feb. 10</b></p> <p>India's Third Gender</p>	<p>Excerpt from Bevilacqua, Daniela. "From the Margins to Demigod: The Establishment of the Kinnar Akhara in India." <i>Asian Ethnology</i> 81, no. 1/2 (2022): 53–82. <b>Read only pp. 55-58.</b></p> <p>Excerpt from Lal, Vinay. "Not This, Not That: The Hijras of India and the Cultural Politics of Sexuality." <i>Social Text</i>, no. 61 (1999): 119–40. <b>Read only pp. 122-127.</b></p> <p>Rajput, Vidya, and Chandana Dutta. "Yes, I Am, a Kinnar." <i>Indian Literature</i> 68, no. 2 (340) (2024): 53.</p>	<p>How does gender work in each society?</p> <p>Where does that gender framework come from?</p> <p>Why might that gender framework work or be useful?</p> <p>What good might it do in society?</p>
	<p><b>Wednesday Feb. 12</b></p> <p>Samoa's Four Genders</p>	<p>Excerpt from Kanemasu, Yoko and Asenati Liki. 'Let <i>fa'afafine</i> shine like diamonds': Balancing accommodation, negotiation and resistance in gender-nonconforming Samoans' counter-hegemony." <i>Journal of Sociology</i> 57 no. 4 (2021): 806-824. <b>(pp. 807, 809-810)</b></p> <p>Watch some of this <a href="#">Fa'afafine Documentary</a></p>	
	<p><b>Friday Feb. 14</b></p> <p>The Six Genders of the Diné / Navajo</p>	<p>Excerpts from Keovorabouth, Souksavanh Tom. 2021. "Reaching Back to Traditional Teachings: Diné Knowledge and Gender Politics" <i>Genealogy</i> 5, no. 4: 96-99.</p> <p>Excerpt from Epple, Carolyn. "Coming to Terms with Navajo 'Nádleehí': A Critique of 'Berdache,' 'Gay,' 'Alternate Gender,' and 'Two-Spirit.'" <i>American Ethnologist</i> 25, no. 2 (1998): 275-280.</p>	
<p><b>Week 6</b></p> <p>Genders Beyond the Binary II and discussion</p> <p>[approx. 33 pages]</p>	<p><b>Monday Feb. 17</b></p> <p>Māori</p>	<p><b>Check in: select 2 sources/topics/etc. for Queering Gender Final Project – prepare brief summaries – Submit to myCourses by 11:59pm</b></p>	<p>How does gender work in each society?</p> <p>Where does that gender framework come from?</p> <p>Why might that gender framework work or be useful?</p> <p>What good might it do in society?</p>
		<p>The Story of Hine-Moa</p> <p>Two other Māori Stories</p> <p>Skim: Kerekere, Elizabeth, Tīwhanawhana Trust, and the Mental Health Foundation. <i>Takatāpui: Part of the Whānau</i>. Third Edition.</p>	
	<p><b>Wednesday Feb. 19</b></p> <p>Analysis: Why did your professor have such a hard time finding material for last week?</p>	<p><b>Group 1:</b> Vasey, Paul L., and Doug P. VanderLaan. "An Adaptive Cognitive Dissociation Between Willingness to Help Kin and Nonkin in Samoan Fa'afafine." <i>Psychological Science</i> 21, no. 2 (2010): 292–97.</p>	<p>Why might your professor not assign these readings for last week's classes on genders beyond the binary?</p> <p>Would you categorize the author's portrayal of gender alterity as positive, negative, or neutral?</p> <p>Why?</p>

		<p><b>Group 2:</b> Levy, Robert I. "The Community Function of Tahitian Male Transvestitism: A Hypothesis." <i>Anthropological Quarterly</i> 44, no. 1 (1971): 12–21.</p> <p><b>Group 3:</b> Excerpt from Roughgarden, Joan. "Two-Spirits, Mahu, and Hijras." In <i>Evolution's Rainbow: Diversity, Gender, and Sexuality in Nature and People</i>, 1st ed., 329–51. University of California Press, 2013.</p> <p><b>Group 4:</b> Vasey, Paul L. and Nancy H. Bartlett. "What can the Samoan 'Fa'afafine' Teach Us about the Western Concept of Gender Identity Disorder in Childhood?" <i>Perspectives in Biology and Medicine</i> 50, no. 4 (2007): 481-490.</p>	<p>What cultural assumptions are these scholars having trouble moving beyond? How does that impact their descriptions of these cultural traditions?</p>
	<p><b>Friday Feb. 21</b></p> <p>Discussion</p>	<p>Excerpt from Towel, Evan and Lynn Morgan. "Romancing the Transgender Native: Rethinking the Use of the 'Third Gender' Concept." From <i>The transgender studies reader</i>. New York: Routledge, 2013. Pp. 670-672.</p> <p>Excerpt from Eppler, Carolyn. "Coming to Terms with Navajo 'Nádleehí': A Critique of 'Berdache,' 'Gay,' 'Alternate Gender,' and 'Two-Spirit.'" <i>American Ethnologist</i> 25, no. 2 (1998): 268-275.</p>	<p>Are gender and sex the same everywhere and everywhen?</p> <p>What does it mean to "queer" gender? Is that framing not also incredibly culturally specific?</p>
<b>Question 3: How did <i>our</i> sex/gender system come to be?</b>			
<p><b>Week 7</b></p> <p>Developing a Conception of Gender I</p> <p>[51 pages]</p>	<p><b>Monday Feb. 24</b></p> <p>Differentiating Legitimate from Illegitimate Genders</p>	<p><b>Last day to submit Argumentative Paragraph 2</b></p> <p>Excerpt from LaFleur, Greta. "Sex and 'Unsex': Histories of Gender Trouble in Eighteenth-Century North America." <i>Early American Studies</i>, Fall 2014, Vol. 12, No. 3 (2014): 469- 499. <b>Pp. 474-490.</b></p>	<p>What is the difference between a culture that has 3 or more legitimate genders and a culture that has 2 legitimate genders and several other acknowledged but illegitimate possibilities?</p>
	<p><b>Wednesday Feb. 26</b></p> <p>Sex: From a Religious to a Medical Matter</p>	<p>Excerpt from Reis, Elizabeth. <i>Bodies in Doubt: An American History of Intersex</i>. Baltimore: John's Hopkins Press, 2009. <b>Pp. 1-8, 23-24, 36-40.</b></p>	<p>How did the popular and medical understanding of intersex bodies change between the eighteenth and nineteenth centuries?</p> <p>How was sex increasingly intertwined with race during this period?</p>

	<b>Friday Feb. 28</b>  Entangling Sex, Race, and Sexuality	Excerpt from Chapter 1 of Somerville, Siobhan B. <i>Queering the Color Line : Race and the Invention of Homosexuality in American Culture</i> . Raleigh: Duke University Press, 2000. <b>Pp. 15-16, 21-33.</b>	How were sex, race, and sexuality intertwined in the late 19 <sup>th</sup> /early 20 <sup>th</sup> centuries?
<b>Week 8</b>  Developing a Conception of Gender II  [44 pages]	<b>Monday Mar. 3</b>  Disentangling Sex and Gender	<b>Last Day to Submit Intercultural/Intergenerational Interview</b>	How did gender separate from sex?
		Excerpt from Meyerowitz, Joanne. <i>How Sex Changed: A History of Transsexuality in the United States</i> . 1;1st Harvard University Press pbk.; ed. Cambridge, MA: Harvard University Press, 2004;2002;2009. <b>Pp. 111-120, 127-129.</b>  Excerpt from Hines, Sally. “Sex wars and (trans) gender panics: Identity and body politics in contemporary UK feminism.” <i>The Sociological Review Monographs</i> 68 no. 4 (2020): 699–717. <b>Pp. 702-705.</b>	Whose bodies were used to “develop” this science? What impacts or effects might that have?  How did the creation of “gender” as a separate category influence feminism? How did it reinforce the stability of sex?
	<b>Wednesday Mar. 5</b>  Disentangling Gender and Sexuality	Excerpt from Meyerowitz, Joanne. <i>How Sex Changed: A History of Transsexuality in the United States</i> . 1;1st Harvard University Press pbk.; ed. Cambridge, MA: Harvard University Press, 2004;2002;2009. <b>Pp. 170-176.</b>	Why was gender separated from sexuality? Where was that separation coming from? What did it achieve?
	<b>Friday Mar. 7</b>  Sex: From Medical to Legal Matter	Excerpt from Currah, Paisley. “Introduction.” In <i>Sex is as Sex Does: Governing Transgender Identity</i> . New York: New York University Press, 2022. <b>Pp. 6-24.</b>  Excerpt from Hines, Sally. “Sex wars and (trans) gender panics: Identity and body politics in contemporary UK feminism.” <i>The Sociological Review Monographs</i> 68 no. 4 (2020): 699–717. <b>Pp. 705-708.</b>	What is the relationship between medical and legal sex? Are they perfectly aligned? Where do they disconnect?  How are TERFs advocating for the legal definition of gender to change? Why? How does the author critique that plan?
SPRING BREAK	<b>Monday Mar. 10</b>	NO CLASSES – SPRING BREAK	
	<b>Wednesday Mar. 12</b>		
	<b>Friday Mar. 14</b>		
Question 4: What does it mean to “Queer Gender”? What assumptions are baked into that question?			
<b>Week 9</b>  “Queering Gender” as Differing from	<b>Monday Mar. 17</b>  Intersex Bodies	Chase, Cheryl. Hermaphrodites with Attitude: Mapping the Emergence of Intersex Political Activism.” In <i>The Transgender Studies Reader</i> . Ed. Susan Stryker and Stephen Whittle. New York: Routledge, 2006. Pp. 300- 314	How do intersex bodies queer gender?  How are intersex activists working to change the way intersex people are treated? How might that change society?

<p>a Cultural Norm</p> <p>[30 pages + 40 minute video]</p>	<p><b>Wednesday Mar. 19</b></p> <p>Athletic Women</p>	<p><b>Last day to submit Argumentative Paragraph 3</b></p> <p>Raines, Jaime. “<a href="#">Trans Women in Sport: The Olympic Controversy</a>.” YouTube: Jammidodger, August 7, 2024.</p>	<p>How do athletic women queer gender?</p> <p>How do athletic women, trans women, trans athletes, and intersex bodies overlap in the way they are socially scrutinized?</p>
	<p><b>Friday Mar. 21</b></p> <p>Fat and Disabled Bodies</p>	<p>Pendleton, Carlie. “<a href="#">Where are the Fat Queers? A Reading List</a>.” <i>Torch</i>, February 19, 2020.</p> <p>Bergman, S. Bear. “Part Time Fatso.” In <i>The Fat Studies Reader</i>, Esther Rothblum and Sondra Solovay, ed. New York: NYU Press, 2009.</p> <p>Thornton, Max. “Trans/Criptions: Gender, Disability, and Liturgical Experience.” <i>TSQ</i> 1 August 2019; 6 (3): 358–367.</p>	<p>How do fat and disabled bodies queer gender?</p> <p>What is the relationship between gender and body size and/or ability? How are these ideas connected?</p> <p>How are disabled and fat activists working to change social norms about gender?</p>
	<p><b>Monday Mar. 24</b></p> <p>Disappearing Queer People from Life &amp; Politics</p>	<p>Snorton, C. Riley, and Jin Haritaworn. “Trans necropolitics: A transnational reflection on violence, death, and the trans of color afterlife.” In <i>The Transgender Studies Reader Remix</i>, pp. 305-316. Routledge, 2013.</p> <p>(If you’re struggling to understand this reading, I suggest listening to <a href="#">this podcast</a>.)</p>	<p>What are “trans necropolitics”?</p> <p>How are trans people (especially trans women of color) simultaneously “marked for death” and also central to (white) trans activism?</p>
<p><b>Week 10</b></p> <p>Invisibilizing People Who “Queer Gender”</p> <p>[30 pages]</p>	<p><b>Wednesday Mar. 26</b></p> <p>Disappearing Queer People from Medical Archives &amp; The Internet</p>	<p>Malatino, Hil. “Gone, Missing: Queering and Racializing Absence in Trans &amp; Intersex Archives.” From <i>Queer Feminist Science Studies: A Reader</i>. Edited by Cyd Cipolla, Kristina Gupta, David A. Rubin, and Angela Willey. Seattle: University of Washington Press, 2017. Pp. 157-171.</p> <p>Lorenz, Taylor. “<a href="#">Instagram blocked teens from searching LGBTQ-related content for months</a>.” <i>User Mag</i>, January 6, 2025.</p>	<p>What factors contribute to trans and intersex invisibility from traditional historical and medical archives?</p> <p>How are those same factors contributing to LGBTQ+ shadowbanning on the Internet today? What differences do you notice?</p>
	<p><b>Friday Mar. 28</b></p>	<p><b>Essay 1 Due – submit to myCourses</b></p>	
		<p><b>NO CLASS – WGSS SYMPOSIUM</b></p>	
<p><b>Week 11</b></p> <p>Identifying People “Queering Gender” as Political Enemies to Justify their Eradication</p> <p>[ pages]</p>	<p><b>Monday Mar. 31</b></p> <p>Westward Expansion &amp; Territorial Acquisition</p>	<p>Excerpts from Morgensen, Scott Lauria. “Settler Homonationalism: Theorizing Settler Colonialism within Queer Modernities.” <i>GLQ</i> 16, no. 1-2 (2010): 105-131. <b>Pp. 105-117.</b></p>	<p>How did sexuality and gender difference help mark indigenous peoples for death and facilitate territorial acquisition in the U.S. and across the world?</p>
	<p><b>Wednesday Apr. 2</b></p> <p>Anti-Communism &amp;</p>	<p>Chávez, Karma R. “The Precariousness of Homonationalism: The Queer Agency of Terrorism in Post-9/11 Rhetoric.” <i>QED (East Lansing, Mich.)</i> 2, no. 3 (2015): 32-58.</p>	<p>How did sexuality and gender difference work to differentiate “good citizens” from “terrorists”?</p>

	The War on Terror		Can you think of examples of how this process is being utilized in the present day?
	<b>Friday Apr. 4</b>  Targeting Trans and Queer People Today	TBD	
<b>Week 12</b>  “Queering Gender” as Part of an Individual Identity  [ pages]	<b>Monday Apr. 7</b>  Transsexual / Transgender Identities	Stryker, Susan. “My Words to Victor Frankenstein Above the Village of Chamounix: Performing Transgender Rage.” <i>GLQ</i> 1 (1994): 237-254.	What is the difference between individual gender identities in our present culture and the cultural gender roles we read about earlier in the semester?
	<b>Wednesday Apr. 9</b>  Nonbinary Identities	Dembroff, Robin. “Why Be Nonbinary?” <i>Aeon</i> , October 30, 2018.	In what ways does assuming a particular gender identity become a political act? Why? How?
	<b>Friday Apr. 11</b>  Drag	TBD	
<b>Week 13</b>  “Queering Gender” as TBD – STUDENT CHOICE  [ pages]	<b>Monday Apr. 14</b>	Topic will be determined by student poll conducted after Spring Break & the syllabus will be updated by early April.	TBD
	<b>Wednesday Apr. 16</b>	Topic will be determined by student poll conducted after Spring Break & the syllabus will be updated by early April.	TBD
	<b>Friday Apr. 18</b>	Topic will be determined by student poll conducted after Spring Break & the syllabus will be updated by early April.	TBD
<b>Week 14</b>  “Queering Gender” as an Act of Decolonization	<b>Monday Apr. 21</b>  Decolonizing Language	Bres, Julia. "Decolonising trans-affirming Language in Aotearoa." <i>Journal of Sociolinguistics</i> 28, no. 3 (2024): 30-34.  Excerpt from Ellasante, Ian Khara. "Radical Sovereignty, Rhetorical Borders, and the Everyday Decolonial Praxis of Indigenous	Why is decolonization often taking place via linguistics and language reclamation? What colonial processes explain that?



[32 pages]		Peoplehood and Two-Spirit Reclamation." <i>Ethnic and Racial Studies</i> 44 no. 9 (2021): 1507-1526. <b>Pp. 1509-1510, 1519-1523.</b>	What are the pros and cons to labels like “two spirit” or <i>Takatāpui</i> ?
	<b>Wednesday Apr. 23</b>  Decolonizing the Erotic	Driskill, Quo-li. “Stolen From Our Bodies: First Nations Two-Spirits/Queers and the Journey to a Sovereign Erotic.” <i>Studies in American Indian Literatures</i> 16, no. 2 (2004): 50–64.	What does it mean to decolonize the erotic? How can art and poetry be central to this venture?
	<b>Friday Apr. 25</b>  Decolonization for Non-Natives / Settlers	Excerpts from Morgensen, Scott Lauria. "Settler Homonationalism: Theorizing Settler Colonialism within Queer Modernities." <i>GLQ</i> 16, no. 1-2 (2010): 105-131. <b>Pp. 117-125.</b>	What relationship should non-Natives / settlers have with reclaimed Indigenous gender/sexual terms?  Why should non-Natives/settlers engage in decolonization efforts? What does that look like?
<b>Week 15</b>  Conclusion  [ Pages]	<b>Monday Apr. 28</b>  Course Wrap-Up	<b>Last day to submit Argumentative Paragraph 4</b>  <b>Last day to submit any Extra Credit assignments</b>  <b>Last day to submit Outside Event Reflection</b>	
		<b>TBD</b>	
<b>Final Exam Period</b>	<b>Monday May 5</b>  10:45am-1:15pm	<b>Final Queering Gender Project due – bring to final exam period</b>  <b>Submit to myCourses no later than Tuesday May 6</b>  NOTE: Class will be held in Wallace 4520	