



UNIVERSITY OF  
CALGARY

FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
WOMEN'S STUDIES PROGRAM

**GSXS 305.4**  
**Gender & Sexual Subjectivity**  
**Fall Term 2016**

**TR 14:00-15:15**

**Course Outline**

**Instructor:** Dr. Elahe Nezhadhossein

**Email:** Elahe.nezhadhossein@ucalgary.ca (\*\* preferred means of communication \*\*)

**Office hours:** By appointment (please email for appointment)

**Course Description:**

Gender and sexual identities and expressions have moved far beyond the binaries of male/female and straight/gay to embrace a wide spectrum of subjectivities. This course offers historical, political, and cultural contexts for the growing acronym LGBTQ2IA+. It is not intended as a rulebook for how these various subjectivities *ought* to be experienced and performed, but rather a primer on where they came from, the political and psychological need for them, and how we can grow both with and beyond our need to self-name.

**Learning Objectives:**

Through group work, class discussions, lectures, readings, and other course materials, students will be invited into a respectful, inquisitive learning space.

Objectives of this course include:

- To develop self-reflexive, critical frameworks that will inform your community and/or activist practices on behalf of marginalized gender or sexuality groups
- To gain important knowledge of the groundbreaking work in gender and sexual rights of identity and expression
- To appreciate the valuable insights offered by articulating gender and sexuality scholarship to related community organizing and/or activism
- To become a more critical, self-reflexive, and conscious scholar and activist
- To participate in a vibrant, questioning community of learning that is rooted in respect for diversity and demand for social justice

Students are welcome to define their own learning objectives and to share them with the class.

### **Course Content:**

Some of the materials and topics in this class may include explicit content (violence; sexuality; profanity; blasphemous, objectionable or illegal conduct). If you feel any materials may cause you distress or severe discomfort, you are encouraged to speak with the professor and/or to take measures to ensure that you feel braver in the classroom. You will not be exempt from any assigned work but we will work together to accommodate your concerns.

This class respects difference and diversity while welcoming thoughtful, critical debate and discussion. No one person's right to their beliefs may supersede another person's right to security and dignity.

When in a classroom dedicated to social justice education, conflict will happen. That is part of a healthy, dynamic, questioning space of learning and discovery. You are encouraged to hold onto your own personal beliefs, but recognize that there will be differences of opinion and experience.

A university classroom holds high standards of research, evidence, and analytical proof. Students need to listen attentively, respectfully, and critically to the evidence provided in class lectures, readings, discussions, and other materials.

If you feel that you need more support than can be provided by the classroom or the instructor, you are encouraged to take advantage of some of these resources:

#### **SU Wellness Centre**

(<http://www.ucalgary.ca/wellnesscentre/> 403-210-9355 / 403-266-4357)

#### **Calgary Communities Against Sexual Abuse Hotline**

(<http://www.calgarycasa.com/> 403-237-5888)

#### **Alberta Mental Health Hotline**

(<http://www.albertahealthservices.ca/services.asp?pid=saf&rid=1019446> 1-877-303-2642)

Trained peer supporters are also available on campus at the following centres:

#### **Women's Resource Centre**

(<https://www.ucalgary.ca/women/> 4<sup>th</sup> Floor, MacEwen Centre, in The Loft)

#### **Q Centre for Gender and Sexual Diversity**

(<https://www.su.ucalgary.ca/programs-services/student-services/the-q-centre/> 2<sup>nd</sup> Floor, Mac Hall, near The Den)

#### **Faith and Spirituality Centre**

(<http://www.ucalgary.ca/fsc/> 3<sup>rd</sup> Floor, MacEwen Centre)

#### **Native Centre**

(<https://www.ucalgary.ca/nativecentre/> 3<sup>rd</sup> Floor, MacEwen Centre)

If you have a serious concern about the instructor's conduct, you may speak in full confidence to the Head of the Department of Philosophy ([phildept@ucalgary.ca](mailto:phildept@ucalgary.ca)) Please note, Women's Studies is a program that is administered by the Department of Philosophy.

## **Course Technology**

A D2L portal has been set up for this course that allows for discussion, course announcements, class materials, assignment submissions and grading, and other forms of communication. Students are expected to check D2L before class time for any last minute changes or cancellations. D2L only uses @ucalgary email addresses.

## **Student-Professor Communication**

Appropriate communication procedures are described in detail in the Student Code of Conduct Agreement. The professor's preferred means of communication is first by scheduled office hours, then by a pre-arranged meeting time (only if the professor's office hours conflict with another course), and then by email.

The professor will endeavor to respond to emails within two business days after receiving the message. If the student emails a question that is fully addressed by the syllabus, classroom agreement, or an announcement / news item posted on D2L, the professor will not reply. Therefore, if you don't receive a response within two business days, that probably means you can find the answer somewhere yourself. The professor may respond to your email query with the request that you come meet with them in person to discuss.

## **Braver Space Guidelines**

"Braver Space" principles recognize that everyone brings different resiliencies and capacities to a group setting. We must all bring our personal bravery into the classroom space, and be mindful of what that means specifically to us. This does not mean sharing or participating in a way that violates personal boundaries (yours or another person's), nor cajoling others into participating in ways that are not conducive to their personal bravery. Rather, it means being respectful, self-aware, and mindful of the classroom dynamic and your place in it. Some guidelines are provided below.

Do not make assumptions about other people's identities and life experiences. That includes but is not limited to race, gender, sexuality, physical ability, mental and emotional well being, spirituality or religiosity, age, citizenship status, and reproductive capabilities.

Recognize that language is a powerful tool in social justice education. It also changes as new issues and greater clarity develop. Therefore, if you need to correct language use, do so respectfully; and if you are corrected, accept that correction respectfully.

Make an effort to speak from the position of "I" (not the generalized "you" or "people") and to clarify any statements you make, using verifiable evidence and experience. Making a sweeping judgment on a class or group of people is not acceptable.

Address people without assuming their gender. Some ways to do this:

- Don't refer to groups as guys, ladies, women, men, etc. Instead use gender-neutral terms like "folks," "all," "everyone," etc.
- Refer to individuals whose gender has not been disclosed to you in gender-neutral ways such as "the person who said..."

Address people using the gender pronouns they have indicated for themselves. Offer your gender pronouns to others to make it a braver space to talk about gender pronouns. Some gender pronouns include, but are not limited to:

- they/them/theirs
- she/her/hers
- ze/hir/hirs
- he/him/his
- ey/em/eirs

Similarly, if you are unsure about any aspect of a person's identity and how they would prefer to be addressed, ask respectfully. This can apply to Indigeneity, race or ethnicity, faith or spirituality, physical or mental ability, or other vectors of their identity. When speaking in more general terms, if you are corrected, accept the correction graciously. If you are questioned about your choice of general or self-identification, provide a succinct and respectful explanation.

Provide discrete and succinct content warnings if you will be talking about topics that may be traumatic for some and the content is not already apparent. Examples of such topics could include abuse, violence, addiction, suicide, mental health, transphobia/homophobia/other forms of discriminatory behaviours. An example of wording could be, "Please note that there will be (x) content in my discussion."

Respect your own and others' physical, mental, and emotional boundaries. Please speak up in a respectful way if you are uncomfortable, seek support if you want/need it, and engage in selfcare as required.

## **Required Texts:**

Required readings are available D2L.

## **Course Requirements:**

Discussion Posts 6	30% (5% each)
Critical Response Papers 2	40% (20% each)
Final Presentation	30%

## ***Discussion Posts***

This is your participation assignment. There are some questions (in 6 weeks overall) throughout the semester that you need to discuss them and answer them by using the course material and your own analysis. Answers should not be longer than 500 words for each assignment. Each post has a due date and specific Discussion thread on the Discussion Board in D2L.

### **Discussion Post 1:**

Due date: Sept 26

Questions: What is gender? How do we come to understand it as an identity? Why does it matter? How are gender and sexuality interrelated? How do we define various sexualities? Why does the language of such definitions matter?

### **Discussion Post 2:**

Due date: Oct 3

Questions: What is heterosexuality? What is heteronormativity? What is "normal"? How do we critique these terms?

### **Discussion Post 3:**

Due date: Oct 17

Questions: What is masculinity? Who can practice it? How do we practice it? How is it linked to other identity categories like race/class/sexuality/ability? And what's hair got to do with it?!

### **Discussion Post 4:**

Due date: Oct 31

Questions: What is femininity? Who can practice it? How do we practice it? How is it linked to other identity categories like race/class/sexuality/ability? And what's hair got to do with it?

### **Discussion Post 5:**

Due date: Oct 31 Nov 14

Questions: How does culture influence gender? What genders exist outside the binary?

### **Discussion Post 6:**

Due date : Dec 9<sup>th</sup>

Questions : Do gender/sexuality binaries really exist, or are they illusions? Does going beyond a binary mean that it has no more relevance in our lives?

## ***Critical Response Papers***

Please respond to the following questions. You may combine your answers into one long essay or answer them separately. The total word count should be 850-1000 words. You must cite (APA or any other academic style) at least **2 course material** in your response, and create a bibliography for these citations. These materials have to be primary sources (not course notes, or lectures, or power point presentations). If you choose to use any non-primary sources, they must be in addition to the two primary sources, and must also be cited. Please double-space, use 12-point font, and regular margins. Your paper must have a title page containing the name of the course, the date submitted, your name and student #, and the instructor's name.

### **Critical Response Paper #1**

#### **Questions:**

- 1) How would you define heteronormativity in your own words?
- 2) Where do you witness heteronormativity in our society? Give three examples from your everyday experience.

3) How might we challenge heteronormativity?

**Due date:** Oct 15

### **Critical Response Paper #2**

#### **Questions:**

You may answer each question individually, or combine them into one longer essay.

You must write about 500 words for each question (for a total of 850-1000 words).

- 1) How is the high school prom a space of gender regulation as seen in the film *Take Me to Prom*?
- 2) How is gender constructed in conjunction with other axes of power at prom? Sexuality, socio-economic status, race, ability, age, (to name the most obvious)?

In order to answer these questions, think about the following:

How was your prom experience? Did you attend? Did you go with a date? Did you ask someone, or did someone ask you? What clothes were people expected to wear? How was the ceremony organized? Were parents/guardians involved? In what manner?

You are not expected to reveal personal details that you do not wish to, but thinking about your own experience critically will help you think about proms in general and in relation to the film *Take Me to Prom*. You must properly cite the film *Take Me to Prom*, and any course material you use in your response.

**Due date:** Nov 21

### **Final Presentation**

For this presentation you are required to create a 15-slide (15-20 minutes), narrated power point. The first slide will be a “cover page”, and the final slide will be dedicated to your works-cited list. The other 13 slides will contain text and images explaining your take-aways from this course. They will highlight the things you have learned and/or unlearned through the readings/films/discussions featured in the course.

You should think about how you have connected the course material to your life and the things you experience around you every day. For example: Do you encounter these things in a different way? Why or why not? Do you have new questions that you wish to investigate? How can you connect things you’ve read/seen in this course with other courses you’ve taken?

Be creative, and have fun with this!

Again, the assignment will be graded on content and style. Proper academic citation style must be used and the rules of academic integrity always apply.

**Due date:** Dec 9<sup>th</sup>

### **Policy for Late Assignments**

Unless otherwise stated, no extensions will be granted on assignments except in cases of documented medical or personal distress. Failure to submit on time will result in a grade of F (zero).

Failure to complete all of the required exams and assignments may result in a grade of F (zero) in the course. If you complete all assignments but receive more than two Fs (including an F in participation), the professor reserves the right to give you a final grade of F.

It is the student's responsibility to keep a copy of all assignments in case of loss by any cause.

### **Grading system:**

This course uses a combination of letter and number grades, according to the chart below. The university's Undergraduate Grading System is available here:

<http://www.ucalgary.ca/pubs/calendar/current/f-2.html>. In most cases where the final letter grade for the course is less than 1% from the next higher grade, the professor will round-up. This course does not use a bell curve – whatever mark you get is it.

Percentage	Letter	Usually	Point
Graded			
90 + %	A+	95	4.0
85 – 89 %	A	87	4.0
80 – 84 %	A–	82	3.7
77 – 79 %	B+	78	3.3
74 – 76 %	B	75	3.0
70 – 73 %	B–	72	2.7
67 – 69 %	C+	68	2.3
64 – 66 %	C	65	2.0
60 – 63 %	C–	62	1.7
55 – 59 %	D+	57	1.3
50 – 54 %	D	52	1.0
0 – 49 %	F	0	0

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### **Writing Support:**

The Student Success Centre offers both online and workshop writing support for U of C students.

<http://www.ucalgary.ca/ssc/writing-support>

### **Academic Regulations and Schedules:**

Consult the Calendar for course information, university and faculty regulations, dates, deadlines and schedules, student, faculty and university rights and responsibilities. The homepage for the University Calendar is

<http://www.ucalgary.ca/pubs/calendar/current/index.htm>

**University Guidelines on e-mail etiquette:** <https://www.ucalgary.ca/it/help/articles/email/etiquette>

### **Academic Accommodation:**

It is the students' responsibility to request academic accommodations. If you are a student with a documented disability who may require academic accommodations and have not registered with Student Accessibility Services, please contact them at 403-220-6019. Students who have not registered with Student Accessibility Services are not eligible for formal academic accommodations. More information about academic accommodations can be found at [www.ucalgary.ca/access](http://www.ucalgary.ca/access).

**Emergency Evacuation/Assembly Points:** <http://www.ucalgary.ca/emergencyplan/assemblypoints>  
**Freedom of Information and Protection of Privacy Act:** <http://www.ucalgary.ca/legalservices/foip/>

### **“Safewalk” Program:**

Campus Security will escort individuals day or night: call 220-5333 for assistance. Use any campus phone, emergency phone or the yellow phone located at most parking lot pay booths.

<http://www.ucalgary.ca/security/safewalk/>

### **Faculty of Arts Program Advising and Student Information Resources:**

Have a question, but not sure where to start? The Faculty of Arts Program Information Centre (PIC) is your information resource for everything in Arts! Drop in at SS102, call us at 403-220-3580 or email us at [artsads@ucalgary.ca](mailto:artsads@ucalgary.ca). You can also visit the Faculty of Arts website at <http://arts.ucalgary.ca/undergraduate> which has detailed information on common academic concerns.

For program planning and advice, contact Academic Advising at SS102 (<http://arts.ucalgary.ca/advising>).

For registration (add/drop/swap), paying fees and assistance with your Student Centre, contact Enrolment Services at (403) 210-ROCK [7625] or visit them at the MacKimmie Library Block.

### **Contact for Students Union Representatives for the Faculty of Arts:**

[arts1@su.ucalgary.ca](mailto:arts1@su.ucalgary.ca), [arts2@su.ucalgary.ca](mailto:arts2@su.ucalgary.ca), [arts3@su.ucalgary.ca](mailto:arts3@su.ucalgary.ca), [arts4@su.ucalgary.ca](mailto:arts4@su.ucalgary.ca)

**Contact for Students Ombudsman's Office:** <http://www.ucalgary.ca/provost/students/ombuds>



## About the Women's Studies Program

This course is part of the core requirements for a Women's Studies degree. The Women's Studies Program offers Major, Minor, and Honours undergraduate degrees. Housed in the Department of Philosophy, the program is dedicated to offering students a feminist social justice classroom where we can bravely explore issues relating to gender and sexual equity and diversity from many perspectives. For more information, contact the program coordinator ([wmstprog@ucalgary.ca](mailto:wmstprog@ucalgary.ca)) and check out our website: <https://arts.ucalgary.ca/womens-studies>.

The University of Calgary has a number of student clubs and campus centres dedicated to issues of gender and sexual equity and diversity. Here are links to their Facebook sites (please note that the instructors are often members of these social media sites):

[Consent Awareness and Sexual Education Club](#)  
[Faith and Spirituality Centre](#)  
[Native Centre](#)  
[Queers on Campus](#)  
[Q: The SU Centre for Gender and Sexual Diversity](#)  
[Women in Leadership Club](#)  
[Women's Resource Centre](#)  
[Women's Studies and Feminism Club](#)

The Women's Studies program is administered by the Department of Philosophy. The Program Coordinator is Dr. Rebecca Sullivan ([rsulliva@ucalgary.ca](mailto:rsulliva@ucalgary.ca) / [wmstprog@ucalgary.ca](mailto:wmstprog@ucalgary.ca)). The Head of the Department of Philosophy is Dr. Nicole Wyatt ([nicole.wyatt@ucalgary.ca](mailto:nicole.wyatt@ucalgary.ca) / [phildept@ucalgary.ca](mailto:phildept@ucalgary.ca)).

## Plagiarism

Using any source whatsoever without clearly documenting it is a serious academic offense. Consequences include failure on the assignment, failure in the course and possible suspension or expulsion from the university. Please refer to the following information and make sure you are familiar with the statement below on plagiarism.

<http://www.ucalgary.ca/pubs/calendar/current/k-2-1.html>

The University Calendar states:

1. Plagiarism - Essentially plagiarism involves submitting or presenting work in a course as if it were the student's own work done expressly for that particular course when, in fact, it is not. Most commonly plagiarism exists when:
  - (a) the work submitted or presented was done, in whole or in part, by an individual other than the one submitting or presenting the work (this includes having another impersonate the student or otherwise substituting the work of another for one's own in an examination or test),
  - (b) parts of the work are taken from another source without reference to the original author,

- (c) the whole work (e.g., an essay) is copied from another source, and/or,
- (d) a student submits or presents work in one course which has also been submitted in another course (although it may be completely original with that student) without the knowledge of or prior agreement of the instructor involved.

While it is recognized that scholarly work often involves reference to the ideas, data and conclusions of other scholars, intellectual honesty requires that such references be explicitly and clearly noted.

Plagiarism occurs when direct quotations are taken from a source without specific acknowledgement, or when original ideas or data from the source are not acknowledged. Citing your sources in a bibliography is not enough, because a bibliography does not establish which parts of a student's work are taken from other sources. A recognized system of citation must be used for this purpose.

## Weekly Schedule

### Week 1: Sept 9

Introductions; Overview of syllabus, Expectations, etc.

### Week 2: Thinking Gender and Intersectionality

*Required material, Sept. 14th:*

- *Gender diversity & identity in Queertopia - VPRO documentary*  
<https://www.youtube.com/watch?v=c1LB8kDW67M>
- Lorde, Audre. 1984. "Age, Race, Class and Sex: Women Redefining Difference." *Sister Outsider: Essays and Speeches*. Pp. 114–123. Freedom, CA: Crossing Press.

*Required Material, Sept. 16th:*

- Kimberlé Crenshaw - On Intersectionality - keynote - WOW 2016  
<https://www.youtube.com/watch?v=-DW4HLgYPIA>
- Brotman, Shari and Edward Ou Jin Lee. 2011. "Exploring Gender and Sexuality through a Lens of

Intersectionality: Sexual Minority Refugees in Canada.” *Canadian Review of Social Work* 28(1): 151–156.

### **Week 3: Performing Gender/Doing Sexuality**

*Required material, Sept. 21<sup>th</sup>:*

- Owen, Michelle K. “Gender.” In *Encyclopedia of Feminist Theories*. Ed. Lorraine Code. (New York: Routledge, 2000), 220-222.
- Segal, Lynne. “Sexuality.” In *Encyclopedia of Feminist Theories*. Ed. Lorraine Code. (New York: Routledge, 2000), 442-444.

*Required Material, Sept. 23<sup>rd</sup>:*

- Bogaert, A.F. “The A, B, C, and Ds of Sex (and Asex). In *Understanding Asexuality*. (Lanham: Rowman and Littlefield, 2012), 11-26.
- Peter Gajdics. “I Experienced Conversion Therapy – and it’s time to ban it in Canada.” *MacLeans Magazine*. June 6, 2018. <https://www.macleans.ca/opinion/i-experienced-conversion-therapy-and-its-time-to-ban-it-across-canada/>

### **Week 4: Interrogating Heterosex**

*Required material, Sept. 28<sup>th</sup>:*

- Hoagland, Sarah. “Heterosexism/Heteronormativity.” In *Encyclopedia of Feminist Theories*. Ed. Lorraine Code. (New York: Routledge, 2000), 245-246.
- Segal, Lynne. “Heterosexuality.” in *Encyclopedia of Feminist Theories*. Ed. Lorraine Code. (New York: Routledge, 2000), 246.
- Hockey, J., A. Meah, and V. Robinson eds. “Unmasking Heterosexuality”. *Mundane Heterosexualities: from theory to practices*. (New York: Palgrave Macmillan, 2007), 1-21.

*Required Material, Sept. 30<sup>th</sup>:*

- Rowan, Ruby. “Sleeping with the Enemy and Liking It: Confessions of a Bisexual Feminist.” *Turbo Chicks: Talking Young Feminisms*. Ed. A. Mitchell, L. Rundle, and L. Karaian. (Toronto: Sumach Press, 2001), 238-244.
- Nelson, Kris. “What is Heteronormativity – And How Does it Apply to Your Feminism?” <https://everydayfeminism.com/2015/07/what-is-heteronormativity/>

### **Week 5: Masculinities**

*Required material, Oct. 5<sup>th</sup>:*

- Connell, R.W. and Messerschmidt, J.T. “Hegemonic Masculinity: Rethinking the Concept.” *Gender and Society* 19.6 (Dec. 2005): 829-859.

*Required Material, Oct 7<sup>th</sup>:*

- Coston, Bethany, and Kimmel, Michael. “Seeing Privilege Where it isn’t: Marginalized Masculinities and the Intersectionality of Privilege.” *Journal of Social Issues*. 68.1(2012): 97-111.

- Martins, Y., Tiggemann, M., and Churchett, L. "Hair today, gone tomorrow: A comparison of body hair removal practices in gay and heterosexual men." *Body Image* 5(2008): 312-316.

### **Week 6: Fem(me)inities**

*Required material, Oct. 12<sup>th</sup>:*

- Rumack, Leah. "Lipstick." *Turbo Chicks: Talking Young Feminisms*. Ed. A. Mitchell, L. Rundle, and L. Karaian. Toronto: Sumach Press, 2001. 93-100.
- Toerien, Merran and Wilkinson, Sue. "Gender and Body Hair: Constructing The Feminine Woman." *Women's Studies International Forum*. 26.4 (2003): 333-344.

*Required Material, Oct 14<sup>th</sup>:*

- Little, Mahalia Ayana. "Why Don't We Love These Hoes? Black Women, Popular Culture and the Contemporary Hoe Archetype." *Black Female Sexualities*. Rutgers UP, 2015. 89-99.

### **Week 7: Gender, Sex, Race, Age, Class, and School**

*Required material, Oct. 19<sup>th</sup>:*

- *Take Me to Prom*. Produced and directed by Andrew Moir. CBC Television and Hands Up Films. 2019 <https://gem.cbc.ca/media/media/short-docs/episode-91/38e815a-010e0936baa> .

*Required Material, Oct 21<sup>h</sup>:*

- Mohanty, Chandra Talpade. 1984. "Under Western Eyes: Feminist Scholarship and Colonial Discourses." *boundary 2*, 12(3): 333–358.

### **Week 8: Gender Queer and Two-Spirit**

*Required material, Oct. 26<sup>th</sup>:*

- Robinson, Margaret. "Two-Spirit Sexuality and Resisting Assimilation." *Out Proud: Stories of Pride, Courage and Social Justice*. Ed. D. Gosse. St. John's: Breakwater Books/EGALE, 2014. 144-149.
- Wesley, S. (2014). *Twin-spirited woman: Sts'iyo'ye smesti'yexw slha':li*. *TSQ: Transgender Studies Quarterly*, 1.3, 338–351. DOI 10.1215/23289252-2685624
- Driskill, Q.-L. (2010). *Doubleweaving two-spirit critiques: Building alliances between Native and queer studies*. *GLQ: A Journal of Lesbian and Gay Studies*, 16(1/2), 69–92.

*Required Material, Oct 28<sup>th</sup>:*

- Driskill Q.-L. (2015). Shaking our shells: Cherokee two-spirits rebalancing the world. In *Beyond masculinity: Essays by queer men on gender and politics*. Retrieved from <http://ia800208.us.archive.org/8/items/beyondmasculinity/bmasc.driskill.pdf>
- Mayer-Cook, F., & Laballe, D. (2004). Namaji: Two-spirit organizing in Montreal, Canada. *Journal of Gay and Lesbian Social Services*, 16(1), 29–51.

### **Week 9: Gender & Sexual Colonial Violence**

Required material, **Nov. 2<sup>nd</sup>**:

- Smith, A. (2005). *Sexual violence as a tool of genocide (Ch. 1)*. In *Conquest: Sexual violence and American Indian genocide* (pp. 7–33). Cambridge, MA: South End Press.
- Razack, S. (2002). *Gendered racial violence and spatialized justice: The murder of Pamela George*
- Million, D. (2013). *Gendered, racialized society: The formation of states (Ch. 2)*. In *Therapeutic nations: Healing in an age of Indigenous human rights* (pp. 33–55). Tucson: The University of Arizona Press.

Required Material, **Nov 4<sup>th</sup>**:

- Palmater, P. (2016). Shining light on the dark places: Addressing police racism and sexualized violence against Indigenous women and girls in the National Inquiry. *Canadian Journal of Women and the Law*, 28(2), 253–284.

### Week 10: Term Break

### **Week 11: Media and Representation**

Required material, **Nov. 23<sup>rd</sup>**:

- Jill Golick and Amber-Sekowan Daniels. *Women in View: On Screen Report*. May 2019.  
<http://womeninview.ca/wp-content/uploads/WIVOS19-Full-Report.pdf>
- Stacy L. Smith et al. *Inequality in 1,300 Popular Films: Examining Portrayals of Gender, Race/Ethnicity, LGBTQ & Disability from 2007 to 2019*. September 2020.  
[http://assets.uscannenberg.org/docs/aai-inequality\\_1300\\_popular\\_films\\_09-08-2020.pdf](http://assets.uscannenberg.org/docs/aai-inequality_1300_popular_films_09-08-2020.pdf)

Required Material, **Nov 25<sup>th</sup>**:

- Green, R. (1975). The Pocahontas perplex: The image of Indian women in American culture. *The Massachusetts Review*, 16(4), 698–714.

### **Week 12: Global Gender and Sexual Justice**

Required material, **Nov. 30<sup>rd</sup>**:

- Rose Minutaglio. “How a Chilean Chant Became the World’s Most Powerful Feminist Anthem.” *Elle Magazine*. February 2020.  
<https://www.elle.com/culture/career-politics/a30858742/las-tesis-chilean-chant-feminist-anthem/>
- Laila Malik. “We need an anti-colonial, intersectional feminist climate justice movement.” *Association for Women’s Rights in Development*. October 3, 2019  
<https://www.awid.org/news-and-analysis/we-need-anti-colonial-intersectional-feminist-climate-justice-movement>

Required Material, **Dec 2<sup>nd</sup>**:

- “Advancing Canada’s global leadership on sexual and reproductive health and rights.” Future Planning Initiative. April 2019. <https://www.actioncanadashr.org/sites/default/files/2019-06/advancing-canadas-global-leadership-on-SRHR.pdf> .

### **Week 13: Binary?**

*Required material, Dec 7<sup>th</sup>:*

- Heywood, Leslie. “The Importance of Being Lester.” In *Jane Sexes it Up: True Confessions of Feminist Desire*. Ed. Merri Lisa Johnson. New York: Four Walls, Eight Windows, 2002. 281-292

*Required Material, Dec 9<sup>th</sup>:*

- Smith, Sarah. “A Cock of One’s Own: Getting a Firm Grip on Feminist Sexual Bodies.” in *Jane Sexes it Up: True Confessions of Feminist Desire*. Ed. Merri Lisa Johnson. New York: Four Walls, Eight Windows, 2002. 293-310.