

How Many Ward Churchills?

A Study by the American Council of Trustees and Alumni



The American Council of Trustees and Alumni (ACTA) is a 501(c)(3) non-profit educational organization committed to academic freedom, excellence, and accountability. Launched in 1995, ACTA has members from over 400 colleges and universities.

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FOREWORD

Ward Churchill was not always a household name. But ever since his inflammatory remarks calling victims of 9/11 “little Eichmanns,” he has become the veritable poster boy for extremists in American academe.

The controversy surrounding ethnic studies professor Ward Churchill now focuses on whether the University of Colorado will find him guilty of professional misconduct. But the case of Ward Churchill raises questions with far greater ramifications.

Is there really only one Ward Churchill? Or are there many? Do professors in their classrooms ensure a robust exchange of ideas designed to help students to think for themselves? Or do they use their classrooms as platforms for propaganda, sites of sensitivity training, and launching pads for political activism? Do our college and university professors foster intellectual diversity or must students toe the party line?

To answer these questions, the American Council of Trustees and Alumni went to publicly available resources—college and university websites, electronic syllabi, and faculty web pages. And what we found is profoundly troubling. Ward Churchill is not only not alone—he is quite common.

By this, we do not mean to suggest that issues of alleged plagiarism, dubious claims of ethnicity, or inadequate credentials—problems specific to Ward Churchill—apply broadly to all academics. What we do mean to suggest is that the extremist rhetoric and tendentious opinions for which Churchill is infamous can be found on campuses across America. In published course descriptions and online course materials, professors are openly and unapologetically declaring that they use their positions to push political agendas in the name of teaching students to think critically.

Given this state of affairs, some will argue—indeed many have already—that Ward Churchill and others like him should be fired. But as we contend in the following pages, the solution is not to fire professors who express extreme views, but to expose them, to compel them to defend their positions, invite them to debate ideas, and, above all, to insist that they do their job of teaching students well and empowering them to make up their own minds.

Academic freedom is bestowed on professors so that they can pursue truth wherever it may lead. But academic freedom is as much a responsibility as a right. It does not exempt the academy from outside scrutiny and criticism. The faculty’s academic freedom should end at the point where professors abuse the special trust they are given to respect students’ academic freedom to learn.

In the following pages, we outline just a few examples of what passes for education on campuses across America. Our focus has been on courses that are as troubling as they are typical. In classroom after classroom, on campus after campus, courses too often look more like lessons in political advocacy and sensitivity training than objective and balanced presentations of scholarly research.

Students—the next generation of leaders—are not empowered to think for themselves when they are given only one side of the story. The lack of intellectual diversity outlined in this study means that too many of our institutions are depriving students of the kind of education they deserve.

By publishing this study, the American Council of Trustees and Alumni hopes to induce every elected official, every parent, every student, trustee, and taxpayer to demand better information about what is happening on our campuses. We hope too that they will exercise their right to insist on real accountability from the colleges and universities they support.

Anne D. Neal
President
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How Many Ward Churchills?

Ward Churchill's name has become a watchword for the worst ideological excesses of American academe. The University of Colorado professor's story is by now well known. Hamilton College invited him to speak; shortly afterward, word got out about a 2001 essay, "Some People Push Back: On the Justice of Roosting Chickens," in which the ethnic studies professor referred to the victims of the World Trade Center attacks as "little Eichmanns" who got what they deserved. The public was outraged that Hamilton would pay thousands of dollars to bring someone with such hateful opinions to campus; Churchill made headlines, and people began calling for his head—or at least his job. In response to public pressure, the University of Colorado considered sanctioning Churchill for his speech, but correctly determined that Churchill's comments were fully protected by the First Amendment. Meanwhile, accusations began to surface. Churchill was charged with misrepresenting historical facts in his writing and with plagiarizing others' work. The University of Colorado is presently investigating those charges and is expected to make a final determination on Churchill's professional fate sometime in 2006.

Though the controversy surrounding Ward Churchill now focuses on whether the University of Colorado will find him guilty of professional misconduct, Churchill's case raises questions that extend far beyond his career. These questions have to do with how to place him in context. Is there really only one Ward Churchill? Or are there many Ward Churchills, academics who use their positions as scholars to promote their politics, to present propaganda as reasoned research, and even to impose their politics on others? Just how typical—or atypical—is the man who praised the 9/11 attacks?

Since the press first became interested in Churchill, he has been treated largely in isolation, as a singular personality with an unusual and irregular history. Churchill courts such special treatment. He is a professional provocateur who commands hefty appearance fees. Churchill's faculty homepage at the University of Colorado sports a black and white glamour shot featuring dark glasses and flowing hair. Churchill is the consummate academic activist, the theatrical advocate whose professional gestures amount to a kind of scholarly agitprop. So invested is he in perpetuating the image of himself as a rebel with a cause that he has continued to make inflammatory and scandalous gestures even as the University of Colorado investigates him for academic

fraud. He advocated “fragging”—or the murder of one’s own commanding officers—in a June 2005 speech; shortly thereafter, he filed a spurious complaint against himself with the University of Colorado administration, observing that its obvious outrageousness would not stop the university from taking it seriously.

But to understand Churchill as a one-of-a-kind phenomenon is to miss the lesson that he has to teach us about higher education today. Recruited into a tenured position with only a master’s degree in communication, Churchill has followed an exceptional path to academic prominence; even so, he is not at all unusual, and as an example of academe’s increasingly unapologetic ideological tilt, he is far from alone. In recent years, studies of faculty across America have shown that diverse and competing academic viewpoints are largely absent. And a student survey commissioned by the American Council of Trustees and Alumni in 2004 found that nearly half of college students at America’s top colleges feel their professors use their classes to preach politics rather than teach, while fully a quarter believe they must parrot their professors’ views in order to get a good grade.¹

As public awareness of the problem mounts—and as a movement for legislative intervention gains momentum—it’s important to explore just how widespread the “Ward Churchill phenomenon” really is. In order to answer that question, we took a look at the course offerings of some of the most prominent and influential colleges and universities in the country. Focusing on the *U.S. News & World Report’s* 2005 list of the top 25 private colleges and universities, the Big 10 conference schools, and the Big 12 conference schools, we examined publicly available department websites, online course descriptions, electronic course syllabi, and faculty homepages in a wide range of liberal arts disciplines. What we found is that Ward Churchill is not alone, and that the kinds of politically extreme opinions for which he has become justly infamous are not only quite common in academe, but enthusiastically embraced and rewarded by it.

Ward Churchill Is Everywhere

In colleges and universities across the country, in both traditional disciplines and new-fangled programs, the classes offered and the faculty who teach them are displaying an ideological slant that is frequently as uniform as it is severe. On today's campuses, it matters little whether one studies established subjects such as literature, history, and philosophy or newer, more openly political subjects such as women's studies, Africana studies, or global studies. Throughout American higher education, professors are using their classrooms to push political agendas in the name of teaching students to think critically. In course after course, department after department, and institution after institution, indoctrination is replacing education. Encouraging students to think independently has been too often supplanted by the impulse to tell them what to think about some of the most pressing issues of our day.

Our survey revealed a remarkable uniformity of political stance and pedagogical approach. Throughout the humanities and social sciences, the same issues surface over and over, regardless of discipline. In courses on literature, philosophy, and history; sociology, anthropology, and religious studies; women's studies, American studies, and ethnic studies; global studies, peace studies, urban studies, and environmental studies; education, political science, and economics, the focus is consistently on a set list of topics: race, class, gender, sexuality, and the "social construction of identity"; globalization, capitalism, and U.S. "hegemony"; the ubiquity of oppression and the destruction of the environment. In class after class, the same essential message is repeated, in terms that, to an academic "outsider," often seem virtually unintelligible. What is that message? In short, the message is that the status quo, which is patriarchal, racist, hegemonic, and capitalist, must be "interrogated" and "critiqued" as a means of theorizing and facilitating a social transformation whose necessity and value are taken as a given.

Our review of college and university courses revealed a remarkable level of homogeneity. As individual disciplines increasingly orient themselves around a core set of political values, the differences between disciplines are beginning to disappear. Courses in such seemingly distinct fields as literature, sociology, and women’s studies, for example, have become mirror images of one another—a fact that colleges and universities openly acknowledge in their practice of cross-listing courses in multiple departments.

This phenomenon must be seen against an equally troubling development—the virtual elimination of required survey courses that ensure exposure to general areas of knowledge. Formerly, most institutions in the Ivy League, Big 10, Big 12 and Seven Sisters insisted on a cohesive curriculum that provided students with a strong general education in addition to the specialization of their major. General education courses were designed to impart critical skills and to expose students to broad areas of knowledge such as composition, history, literature, science, math, and foreign languages—material considered essential for an educated person.

Today, instead of directing students to a core series of foundational courses, these same schools leave it almost entirely up to students to pick and choose from a cafeteria-style menu of courses featuring a vast array of fashionable options but—too often—little ultimate substance. Instead of structured, comprehensive curricular requirements, colleges have adopted “distribution requirements” that give students virtually unbridled choice and that often allow narrow, trendy, and esoteric courses—such as the race, class, gender, and sexuality courses outlined in this report—to serve as the only exposure students will have to the humanities or social sciences.²

What follows is a look at the undergraduate liberal arts curriculum as it exists on America’s campuses today. While the survey is not intended to be scientific, it nevertheless provides a representative sample of course offerings in the elite universities. Taken entirely from publicly available material, the courses discussed here reveal just how narrow, single-minded, and tendentious much of American higher education has become. Ward Churchill is everywhere—and we would be irresponsible not to ask what happens when political agendas like his enter the classroom.

The Politicized Liberal Arts Curriculum

At the **University of Minnesota**, a sociology course called “The Color of Public Policy: African Americans, American Indians, and Chicanos in the United States” introduces students to “the structural and institutional conditions through which people of color have been systematically marginalized, and how diverse populations have fought for and won or lost policy change.” As such, it aims to “help students better understand and interpret the ‘dominant paradigm’ in which public policy has been set.”

Taught by a self-defined “scholar-activist,” “The Color of Public Policy” is not simply a course—it is a political project. Taking certain highly tendentious political premises—that institutionalized racism exists, that the “dominant paradigm” is one that facilitates the “systematic marginalization” of people of color, that students need help understanding these things if they are to grasp American public policy—as uncontroversial truths, “The Color of Public Policy” proceeds according to an ideologically-loaded analytical framework.

But the point of beginning with this particular course is not to single it out as exceptional in any way. In both outlook and content, “The Color of Public Policy” is quite typical of many of the courses offered in contemporary academe. Indeed, courses that assume a partisan orientation are so common these days as to be entirely unremarkable. It matters far less who teaches them than that they are being taught so frequently, by so very many people, in so very many fields, at so very many schools.

At the **University of Texas**, “American Dilemmas” examines “problems in the economy and political system, social class and income inequality, racial/ethnic inequality, gender inequality and heterosexism, and problems of illness and health care” in order to emphasize “how these problems are natural outgrowths of our

existing social structure.” At **Yale University**, “Race, Gender, and the African American Experience” purports to analyze how such “major social institutions” as “education, family, criminal justice, media and entertainment, politics, and the economy” both “produce and are constituted by race and gender inequality.”

The rationale for such courses stems from the belief that it is the professor’s job to challenge students’ unexamined assumptions. An anthropology course at the **University of Illinois** asks, “Are racism, sexism, homophobia, anti-Semitism, and other stereotypical ideologies of ‘the Other’ inevitable and universal, or do they have local histories and alternatives?” The course description informs students that the purpose of the class is to “challenge you to interrogate the cultural and historical foundations of the widespread ideologies that define ‘other’ populations,” which are “groups ... defined by ethnicity, ‘race,’ gender, health, religion, and sexual orientation.” (The professor’s use of scare quotes around the word “race” is itself a political statement, a common shorthand for indicating that race does not exist except as a social fiction.)

Professors frequently set out to teach students to abandon their “Eurocentric”—and implicitly oppressive—perspective. **Duke University**’s “Third World/West” course “call[s] into question the dominant Eurocentric diffusionist model—what James Blaut calls the ‘colonizer’s model of the world’” by showing how “Europe built on powerful older civilizations, at least as advanced as and probably more so than Europe at that time.” “In questioning the notion of a European miracle,” explains the course description, “this course will also give those older Eurasian and original American cultures their place in the narrative of an alternative conception of the world, and bring to the fore the amnesia that has informed mainstream views of world history.” Assigned texts include Ward Churchill’s *A Little Matter of Genocide*—a book whose claims about the U.S. Army’s treatment of Native Americans are implicated in the University of Colorado’s investigation of whether Churchill has committed academic fraud.

Stanford University offers a course that not only challenges students’ assumptions, but explains to them why such a challenge is psychologically and socially necessary. “The Psychology of Dominant Group Identity and the Experience of Privilege” examines “how members of dominant groups experience their group identity,” with special emphasis on “how the experience of the self as a dominant group member

(e.g. male or White) motivates choices and behaviors that may perpetuate social inequality, even in the absence of negative stereotypes or prejudice against less powerful groups.”

The courses mentioned above are to be found in sociology, history, anthropology, and African-American studies—all social science disciplines that lend themselves to politically-oriented teaching and research. But even the humanities have undertaken the work of consciousness-raising, so much so that at times they seem to have abandoned or forgotten their ostensible subject matter. English departments, for example, are functioning as foils for all manner of political projects. Indeed, English courses often look like they belong in an anthropology or government department rather than in a humanities-oriented one.

There are endless English courses on the oppressive aspects of colonialism, globalization, capitalism, and nation-building. For example, **Indiana University** offers a course on the postcolonial novel that studies “how novels ‘imagine’ the future of the nation-state” as a means of analyzing “how Anglo-American cultural hegemony has been ensured not just through the institutions of colonialism but also through the domination of western popular culture in so-called ‘third world markets.’”

Similarly, **Yale University** offers an English course entitled “Orientalism” that aims to “help students understand how literature is both critical of and complicit with the discourses of power such as imperialism and capitalism.”

Swarthmore College’s English department offers a freshman seminar entitled “Legal Fictions in America” that takes as its point of analytical departure the putative bad faith of the Declaration of Independence: “In 1776, Thomas Jefferson declared independence by asserting the ‘self-evident’ truth that ‘all men are created equal,’” writes the instructor. “This course considers writers who found their personhood denied by imperial or federal law.”

There are also plenty of English courses that use literature to theorize race, gender, and sexuality. The **University of Pennsylvania**’s “Theory of Race and Ethnicity” focuses on how “American writers utilize literary and cinematic texts as tools to theorize and debate notions of race in the late 19th and 20th Centuries.”

Penn State University offers “American Masculinities,” which maps “how vexed ideas about maleness, manhood, and masculinity provided rough-riding presidents, High Modern novelists, Provincetown playwrights, queer regionalists, star-struck inverters, surly bohemians, and others with a means to negotiate—and gender—the cultural and political turmoil that constituted modern American life.”

Michigan State University offers “Sex and Sensibility in the Eighteenth Century,” which is far more interested in sex than in literature. The course requires students

to think sexuality across its complicated nexus of law and desire, morality and biology, economics and political agency... [paying particular attention] to the ways that sexual desire and its subjects bring into relief modern conceptions of body, self-governance, intimacy, community, and privacy.

According to the course description, “Sex and Sensibility in the Eighteenth Century” will address a catalogue of non-literary questions:

- What constitutes the boundary between licit and illicit sexuality in the period?
- How is sexual desire complicit with or resistant to the broad cultural projects of capitalism, democracy, nationalism, and colonialism?
- Is there such a thing as a “modern” sexuality and, if so, how do we plot its history?
- How do certain subjectivities or types marked principally by their relationship to or departure from normative sexual desire—the libertine, prostitute, fop, cuckold, molly, or spinster—function in a culture so dedicated to policing expressions of erotic life?
- What are the points of intersection between enlightenment rationality and the sensuous life of the body?

This course is so hot it comes with a warning: “[S]ome of the material this semester might be discomfiting to sensitive readers,” advises the professor.

There are even English courses that promote environmentalist and animal rights agendas. At **Wesleyan University**, “The Environmental Imagination: Green Writing and Ecocriticism” begins “by applying ecocritical insights to paintings” and “ends by examining ‘environmental’ websites.” The course combines readings of “poets, nature writers, scientists, novelists, and activists” in order to help students “understand the natural world as an inspiration and a responsibility and to balance the demands of activism with the joys of aesthetic appreciation.”

At **Duke University**, “Renaissance Environmentalisms” uses sixteenth- and seventeenth-century English writing as a platform for promoting a conservationist and animal rights agenda. The scheduled unit on animal cruelty is especially suggestive. Centered on “issues that can only remain speculative for humans: animal pain and intellect,” the unit surveys “descriptions of butchery in some of the earliest printed cookbooks” and examines “how literary texts could mount a critique of animal cruelty.” In order to prompt “students to think about things to which humans often give little serious thought: what animals might actually know,” the course concludes by comparing the “advertisements and activism” of People for the Ethical Treatment of Animals—which has helped finance the terrorist efforts of the Animal Liberation Front, the Earth Liberation Front, and convicted arsonist Rodney Coronado—and the writings of Marvell, Montaigne, and Walton in order to “enable us to see how radical [they] were ... for their time.”

Coursework as Sensitivity Training

Many college courses seek not only to enlighten students politically, but to train their sensibilities. At times, that mission is even explicitly cited as an aim of the course—at **Ohio State University**, for instance, the course description declares that “Sociology of Asian American Life,” will “sensitize students to issues facing Asian Americans.” An **Indiana University** course on Native American culture promises to “undo stereotypes.”

Some professors take a positively programmatic approach to re-educating students’ sensibilities. **Penn State University** sociology professor Sam Richards declares that he is “open about bringing my ideology into [the] classroom because I see that all educational systems are ideological to the core.” The nature of that ideology is avowedly Marxist and multiculturalist. Richards’ faculty website features a cartoon of Marx and Engels making plans to shop at Wal-Mart. His sociology course syllabus states that his principal objectives are to:

- help you think differently about the social world—in particular, the ways in which social life, politics, the economy, culture, personal identity, and the spiritual life relate to our understanding of “self”;
- help you develop a more nuanced understanding of why you are who you ... are [because] few people fully grasp why they think, act and feel the way they do ... [and] most of us live our lives according to the rules and desires of others, as supporting actors in our own life dramas;
- help free you from the ethnocentric and self-absorbing chains that bind you by developing a more complex understanding of the world;

-
- challenge you to think differently by questioning everything ... [so that] “unlearning” will happen; and
 - plant the seed of sociological thinking into your consciousness.

Richards also seeks to raise students’ consciousness about the importance of emotional honesty. On a 2005 syllabus for his race and ethnicity course, Richards delivered therapeutic advice culminating in a vision of students using the lessons of the class to transform society. “It is extremely difficult to discuss race in our society --and this is true for all of us!--because what precedes us are centuries of hypocrisy and denial, pain and indifference,” he opined:

So be humble if you think you know the answers, and be truthful if you already sense that you don’t. And do not forget that the primary goal of these discussion groups is to assist you in finding a confident voice with which you can go out into the world and put words to a new vision of what race and ethnic relations could be. Trust me, this voice will begin to resonate if you can set aside your own frustrations and talk truthfully—without judgment and fear.

To aid students in their emotional odyssey, Richards requires them to complete a politically sensitizing assignment: They must have their photograph taken with someone of a different racial or ethnic background and then keep a journal exploring their feelings about race and ethnicity. Journal assignments include describing “how you identify yourself in racial and ethnic terms,” reflecting on “what in your life would change if you discovered that your racial ancestry is not what you think it is,” thinking “about ways you (or ‘your people’) are misinterpreted by other groups,” and considering what it would be like to consume “products that have been manufactured by slaves.” For extra credit, in the current version of the course, students may attend up to two campus events “that highlight a group that is *outside* of your own cultural experience or background” and then submit 300-word accounts of their experience.

Students taking Richards’ introduction to sociology course are required to “do something that breaks sociological norms in some way and write about it.” (Richards specifically emphasizes the need to “come up with something that feels

uncomfortable to do”.) They must also participate in sensitivity training sessions run by Penn State’s Race Relations Project (RRP). Founded by Richards himself and co-directed by Richards and his wife Laurie Mulvey, RRP is a “peer-facilitated diversity program that employs trained undergraduate students from Penn State to lead small group discussions on the topic of race relations.” For Sociology 1, “facilitators ... encourage participants in each group to express their personal views and experiences on a variety of subjects associated with race relations and the issues being covered in class.” The stated goal of the sessions is to help students develop “multicultural competence.”³

Richards is hardly alone in requiring students to develop the proper sensitivities. At **Davidson College**, an anthropology course on ethnic relations requires students to produce a 15-20 minute skit on one of a select group of topics, including “Five Ways to demonize an ethnic minority,” “More Ways than One to be White,” and “More Segregation in Integration.” Another **Davidson** anthropology course on gender and politics in Latin America has a “collegiality” requirement stipulating that students will “respect cultures and traditions that are not their own.”

A **Wesleyan University** social psychology class asks students to complete a “Day of Compassion” in which they are to “think about all the unnecessary suffering in the world, and strive for the greatest impact and deepest level of compassion without being phony or insincere.” Students are also asked to complete a “Norm Violation Assignment” in which they are charged with transgressing the boundary of their choice. To the professor’s credit, he allows students to opt out of these intrusive assignments without damage to their grades.

Educating in Activism

Often, college courses read like how-to guides for budding activists. Crash courses in partisan political theory are commonplace. At the **University of Kansas**, “Introduction to Feminist Social Theory” promises students that “[b]y the end of the semester, you will be able to identify the key argument, strengths, and limitations of each theoretical approach, use feminist theory to make better sense of the issues and problems you confront in your personal and political lives, and have a concrete sense of something you can do to help bring about gender equality.”

At **Vassar College**, the course on “Black Marxism” builds on the premise that “the growth of global racism suggests the symmetry of the expansion of capitalism and the globalization of racial hierarchy.” As such, according to the course description:

global racism works to shatter possibilities for solidarity, distort the meaning of justice, alter the context of wrong, and makes it possible for people to claim ignorance of past and present racial atrocities, discrimination, exclusion, oppression, and genocide.

Dedicated to the study of “Black Marxist intellectuals,” the course “examines the discourse of confrontation, and the impact of Black Marxist thought in contributing to anti-racist knowledge, theory, and action.”

Some tutorials, meanwhile, are singularly designed to motivate undergraduate activism. At the **University of Pennsylvania**, a course called “When Student Activism Meets Academia: Asian Americans in Higher Education” prods students to examine their own level of political engagement: “[W]hat does it mean to be a student activist in the new millennium? Are Penn students apathetic or has the definition of activism shifted over time?”

Dartmouth College's "Gender Politics in Latin America" "examines women's movements in Latin America" in order to fuel activist energy. Claiming that "[w]omen in Latin America are perhaps the most highly mobilized population in the world," the course promises that Latin American women's "efforts to challenge fiercely repressive regimes, deeply entrenched norms of machismo and extreme poverty defy conventional stereotypes about women and provide us with inspiring examples of how to sustain hope during difficult times."

Still other courses function more like one-sided policy briefs. **Indiana University's** Labor Studies department offers "Gay Issues in the Workplace," which covers "basic workers' rights issues of anti-gay harassment and discrimination in the workplace, and how workers, unionists, and employers can go about making their workplace a harassment-free area." The course is billed as having immediate tactical benefits for gay rights activists: "This issue is coming increasingly into the limelight with the recent formation of the AFL-CIO affiliated group, Pride At Work." **Indiana** also offers a popular course called "Wal-Mart," which amounts to an anti-corporate white paper. "The course will analyze the corporate practices of Wal-Mart, the largest corporation in the world, as a vehicle to broadly examine labor and social issues in the U.S. and the world," the course description explains. "We will look at the efforts of communities to save their small businesses and downtowns by stopping Wal-Mart and other 'big box' retailers from locating in their towns.... We will review Wal-Mart's tactics to quash efforts by its workers to organize a union, and the obstacles to union organizing nationally. Finally, we will analyze the arguments of Wal-Mart's critics that the company thrives on selling goods made with sweatshop labor in Third World countries."

Such one-sided topical courses are common. A **Vassar College** course on "Domestic Violence" describes "the prevalence and dynamics of domestic violence in the United States and its effects on battered women," examining "the role of the Battered Women's Movement in both the development of societal awareness about domestic violence and in the initiation of legal sanctions against it," and exploring how "our culture covertly and overtly condones the abuse of women by their intimate partners." At least as far as the course description is concerned, women never batter men.

The **University of Illinois** offers a Latino Studies course that treats the hotly debated practice of bilingual education as an unqualified and uncontroversial good by selectively presenting information. Attending to “the research base underlying bilingual education programs,” the course centers on “the potential of various program models to promote academic achievement, and the theoretical and practical reasons for bilingual instruction.”

Many courses do more than supply the theory—they also require students to put the theories into practice by engaging in political activism. For example, a **Yale University** American Studies course, “Theater and Cultural Agency,” not only teaches students “how theater and activism shape each other in contemporary contexts of social struggle,” but also requires students to undertake “internship work in theater for social change in New Haven.”

Yale is not alone in using coursework to get students involved in left-wing causes. **Carleton College** offers a course on “Native American Religious Freedom” that requires students to undertake “service projects” that get them involved “in matters of particular concern to contemporary native communities.” Similarly, Carleton’s “Activism, Collective Action, and Social Change” examines “how the notion of what constitutes activism has changed through time,” looking at “theoretical arguments over what motivates and hinders activism and collective action,” comparing “theories of collective action and social movements,” examining “organizing models and practices,” and evaluating “social change mechanisms.” The course requires students to do “community service” centered on local “social change projects.” This is not only acceptable at Carleton, but positively encouraged: Carleton reserves special funding for professors who build community service into their courses.

Students can choose between courses that offer general training in community-based activism or particular training in agitating for specific causes. **Swarthmore College’s** political science department offers “Public Service, Community Organizing, and Social Change,” which “explores democratic citizenship in a multicultural society” through “community-based learning” that consists of “[s]emester-long public service and community organizing internships” and “dialogue with local activists.” The **University of Colorado** offers similar courses, among them “Facilitating Peaceful Community Change,” which “[f]ocuses on understanding the processes of community building with a multicultural emphasis” and encourages students

“to examine themselves as potential change agents.” Students may also take “Implementing Social and Environmental Change,” which “[e]xamines grassroots democracy as a means for creating comprehensive, solution-based strategies to address social and environmental problems.”

By contrast, the **University of Minnesota** Global Studies department trains students to become human rights activists: “International Human Rights Law” is “designed to introduce students to issues, procedures and advocacy strategies involved in the promotion and protection of human rights worldwide.” The course is taught by a lawyer and human rights activist.

Ohio State University is training students to become feminist activists and role models for politically unformed adolescent girls. “The Theory and Practice of Peer Outreach in Women’s Studies” “prepare[s] undergraduate students with the necessary skills to effectively participate in the Peer Power program,” which “uses interactive and dynamic presentations to introduce Women’s Studies topics at the middle and high school grade levels in the greater Columbus area.” Those topics include “the construction of privilege and difference in the US, and the significance of diversity (i.e., race, class, sexuality, gender) within the US educational system.” Ohio State also offers an “Internship in Feminist Theory and Collective Action,” which allows students to gain “first-hand experience in collective action on behalf of women and/or girls through individually arranged internships in a range of Columbus-area settings.” The course encourages students “to consider themselves as change agents in an increasingly complex world.”

Such courses do not allow students simply to learn about something. They require students both to adopt the professor’s political perspective and demand that students actively promote that perspective. An **Ohio State** “Introduction to Women’s Studies” course requires students to complete a “women’s advocacy” requirement in which they research an activist organization and then deliver a class presentation explaining the organization’s work, providing contact information for the organization, and “arguing for student support of the issue(s) and activism.” There is no room in such an assignment for thoughtful critique or reasoned dissent.

Social Justice and the New Intolerance

The terminology of the politically-sensitized college curriculum is one of justice. At **Carleton College**, the syllabus for an educational studies course entitled “Reading, Writing, and Teaching for Social Change” teaches students “to understand how reading ... literature and writing from its themes can create sensitivity to issues of social justice.”

At the **University of Colorado**, “Teaching Social Justice” arranges for student teachers to “participate in a service-learning practicum” centered on “issues of social justice and social change.”

Courses in “environmental justice” are becoming popular as well. At **Dartmouth College**, “Environmental Justice Movements in the United States” examines “the incidence, causes, and effects of environmental racism, how communities of color have organized in response to this form of racism, and how the critiques offered by these communities challenge the liberal democratic practices of the United States.”

At **Wellesley College**, an Africana Studies seminar called “Environmental Justice, Race, and Sustainable Development” is billed as “an investigation of the extent to which the causes and consequences of environmental degradation are influenced by social inequality and the devaluation of indigenous peoples.”

“Justice,” in all these examples, is synonymous with a specific social agenda.

Because the pedagogical language of justice defines that concept in ideologically-slanted terms, it is also a language of judgment. A teacher education course at **Middlebury College** devotes a unit to “issues that affect our ability to educate for democracy in a democracy,” which involves looking closely at “the extraordinary

lengths to which White people in the USA have used definitions of Whiteness as a tool of exclusion.” **Princeton University** recently offered an American Studies course entitled “Asian American Cultural Studies: Remembering Race, Domesticity, Globalizations” that treats the history of Asian American life as a checklist of oppressions: The course focuses on “how ‘Asian American’ texts remember the history of exclusion, bars to citizenship, racialized and gendered labor exploitation, dispossession of property, and U.S. imperialism and militarism in Asia differently than the American literary canon does.” Courses framed in the idiom of social justice are licensed both to stereotype white people and to distort American history.

In the curricular movement for social justice, American institutions such as neighborhoods, schools, and the justice system come under fire. A freshman seminar in sociology at **Northwestern University** describes the manner in which American ethnic groups congregate and self-segregate in neighborhoods as “American apartheid.”

A Mexican-American Studies course at the **University of Texas** not only takes for granted the inherently oppressive nature of American public education, but also assumes the natural superiority of egalitarian and multiculturalist ideology. The course “examine[s] how racial, ethnic relations, gender, and sexual preference discrimination are an integral part of the American public schools” and introduces students to “various programs that educators use to make schools more egalitarian, multicultural places.”

A **Dartmouth College** course entitled “Prisons: The American Way of Punishment” treats jail as an oppressive institution—“a model of social control that extends to other social contexts”—and explores “the world of inmates and their strategies of subcultural adaptations to and resistance against incarceration.”

Williams College’s spring 2006 introductory seminar in African-American and Africana Diaspora Studies is devoted to “race, culture and incarceration.” Taking as its founding premise that “[p]oor people and people of color comprise the majority of those imprisoned [in the U.S.] due to the war on drugs and racial and economic bias in policing and sentencing,” the course will teach students how the Thirteenth Amendment to the U.S. Constitution “abolished slavery while legalizing it for

prisoners” and how the Fourteenth Amendment was “originally designed to protect the emancipated but [is] largely enforced to protect corporations as ‘persons.’” Anger and blame are central components of the pedagogy of social justice.

Theory for Activists: Whiteness, Hate Studies, and the Philosophy of Evil

Recently, the academy's obsessive focus on social justice and racial strife has found voice in such new disciplines as "white studies." It has become popular, for example, to offer courses that turn criticisms of "white people" or "dominant culture" into meditations on the historically oppressive qualities of "whiteness." **Williams College** offers a seminar on the subject of whiteness that is "geared toward exploring the historical and performative fictive constructions of 'whiteness'" and that begins "by identifying aspects of 'whiteness' supposedly unique to 'white people,' which have been often used to claim superiority and to establish a 'white' standard." Designed to "prime students in the discourses of critical multicultural studies," the course "focus[es] on examples of institutionalization of white supremacy through legal and social regulations from the seventeenth century to present day" and "concentrate[s] on American literary and dramatic examples of texts supportive and critical of 'whiteness' as a desirable trait." Similar courses are offered at the University of Colorado, Swarthmore, Vassar, Pomona College, and elsewhere.

"Evil" has also begun to emerge as a politically useful category of analysis. **Amherst College** recently offered "Evil," a political science course conceived as a "response to the recently revived concern with 'evil' in politics and philosophy." The course addresses "theological and genealogical accounts of the term itself, historical and discursive practices grounded in the notion, and social-scientific explanations (from political science, anthropology, sociology) of arguably 'evil' human behavior: war, structural violence, terrorism, genocide, imprisonment, capital punishment, child abuse, slavery, imperialism, occupation, and torture." The list is suggestive, as much for what it omits as for what it includes.

Finally, "hate" is attracting attention as a means of providing a philosophical rationale for a politicized academic agenda. **Columbia University** offers a course

called “Hate” that “examines hate as it is used in language, in various forms of hate speech, and as it works within the self, especially in cases where self-hate plays a role in forming a group’s identity.” Taking for granted not only the concept of internalized oppression but also the much-contested category “hate speech,” the course implicitly offers a theoretical basis for often illegal and unethical experiments in censorship such as campus speech codes.

Gonzaga University is spearheading a movement to formalize the study of hate—it maintains an Institute for Action Against Hate, publishes the *Journal of Hate Studies*, and in March 2004 hosted the International Conference to Establish the Field of Hate Studies.⁴

Courses on “evil,” “hate,” and “whiteness” are immensely suggestive of the present tone of higher education. Under the guise of dispassionate analysis, they all foster exceptionally virulent political attitudes—that whiteness (and hence white people) is inherently oppressive and therefore bad, that viewpoints conflicting with a politicized mindset are potentially “evil,” and that a scholarly analysis of “hate” consists largely of buying into the academy’s partisan definition of what is hateful.

What's New: "Queer Theory," Animal Rights, and More

Courses in sexuality have long been staples of the politically progressive academy. Such courses aim to educate by titillating and transgressing, and as such, they attract a great deal of attention—the **University of Iowa**'s fall 2005 communications course, "Critical Pornography Studies," drew a long waiting list of students, national media coverage, and a considerable amount of censure. Courses in lesbian and gay studies are the latest additions to the sex-based curriculum.⁵

"Queer theory" courses enjoy a growing prominence on the sexualized course roster—on some campuses, they are easier to find than courses on Shakespeare or Milton. **Vassar College**'s queer theory course is typical:

[It] explore[s] the view that all sexual behaviors, all concepts linking sexual behaviors to sexual identities, and all categories of "normal" and "deviant" sexualities, are social constructs, sets of signifiers which create certain types of social meaning.

The course presents "queer theory" as a natural descendant of "feminist theory and lesbian and gay studies in rejecting the idea that sexual orientation is an essentialist category, something determined by biology or judged by eternal standards of morality and truth" and argues "that sexuality is a complex array of social codes and forces, forms of individual activity and institutionalized power relations, which interact to shape the notions of what is 'normal,' what is 'natural,' 'essential' or 'biological.'"

It follows from queer theory's anti-biological, social constructionist position that any moral objection to homosexuality must itself be a form of intolerance. Hence courses

such as the **University of Minnesota**'s "Gay Men and Homophobia in American Culture," which asks:

why, despite legal and social gains and popular entertainments, are gay/queer men and homosexuality still capable of generating violent emotion and bodily assault (gay-bashing) and mobilizing elaborate means of censorship and containment? Whose interests are served by the maintenance of homophobia and the queer closet, and is there an alternative to the great In/Out divide?

Hence, too, David Halperin's perennially controversial **University of Michigan** English course, "How to Be Gay," which both examines "the role that initiation plays in the formation of gay male identity" and "constitute[s] an experiment in the very process of initiation that it hopes to understand." Halperin has stated explicitly that "lesbian and gay studies simply *is* the academic wing of the lesbian, bisexual, gay, and transgender movement"; his course openly assumes both a socializing function (for gay male students) and a sensitizing function (for everyone else who takes it). Almost as often as Halperin offers the course, a Michigan state legislator seeks to shut it down.⁶

As English courses mentioned earlier attest, environmentalism and animal rights are the hot new issues on campus, and courses are arising across the country to promote these causes. At **Vassar**, "Feminism and Environmentalism" "takes as its departure point the claim that the women's movement, the civil rights movement, and the environmental movement, combined with efforts on behalf of anti-classism, anti-heterosexism, and anti-colonialism must be practiced and theorized as interconnected."

Likewise, at **Wesleyan University**, "Psychology of Prejudice and Discrimination" quietly adds a newcomer to the canon of by-now classical oppressions. In announcing that "This seminar will involve a psychological analysis of different forms of prejudice and discrimination, including racism, sexism, anti-Semitism, homophobia, and the abuse of animals," the course description tacitly asserts a highly controversial viewpoint: that animals suffer from the same kinds of oppression that humans do.

Animal rights activism has entered the undergraduate classroom in a strikingly open and undisguised way. The **University of Colorado** offers “Animals and Society,” a sociology course that “investigates the social construction of the human/animal boundary,” “[c]hallenges ideas that animals are neither thinking nor feeling,” “[c]onsiders the link between animal cruelty and other violence,” and “[e]xplores the moral status of animals.”

Penn State offers an honors freshman composition course on “Sentient Beings: The Rhetoric of Animals, Nature, and Ethics in Modern Culture.” The course contends that “[a]nimals fit into important cultural definitions of terms like ‘nature,’ ‘civilization,’ ‘consciousness,’ and ‘rights.’” Declaring that “[t]he arguments ... to articulate the rights of animals, critique their treatment ... and espouse our moral obligations towards them are finely tuned examples of persuasive thought,” the course description informs students that “[b]y examining these rhetorical propositions as a class, we will learn to interpret, judge, and formulate persuasive arguments about ethics, social construction, and fairness.” The reading list for the course includes Marjorie Spiegel’s *The Dreaded Comparison: Human and Animal Slavery* (which argues that there are precise parallels in our culture between the oppression of black slaves and the oppression of animals); Charles Patterson’s *Eternal Treblinka: Our Treatment of Animals and the Holocaust* (which argues that the “enslavement” [read: domestication] of animals was a first step in the creation of the mentality that enabled the Holocaust); and Princeton philosophy professor Peter Singer’s *Animal Liberation*. Understood as the “bible” of animal rights activists, Singer’s book argues against “speciesism,” which is analogous to racism and sexism, and which occurs when animals are discriminated against because they are animals and not human.

Courses challenging the political propriety of standard English are also becoming fashionable. **University of Texas** “Language Ideology in the United States” is founded on the premise that “an ideology of language domination and subordination is woven into the fabric of American society.” The course description amounts to a detailed framework for one-sided analysis:

The course explores the interrelationship of language, ideology, and discrimination in the United States by examining topics such as: the

relationship of language variation to regional and social identity; the nature of standard language ideology (SLI); the role of public education in the indoctrination of SLI to children; the reinforcement of SLI by the mass media; the promotion of linguistic stereotyping and prejudice by the entertainment industry; the exploitation of SLI by employers to discriminate against certain groups of people; the reinforcement of SLI by the judicial system to protect the status quo.

“Standard language ideology” is an emergent political buzzword. A **University of Michigan** anthropology course on “Language and Discrimination: Language as Social Statement” defines it as “the suppression of linguistic variation” due to an unexamined ideological “bias toward an abstracted, idealized, (but ultimately unattainable) homogenous spoken language, modeled on variants favored by the white, middle American mainstream.” This course, like the course at Texas, promises to expose that bias for the oppressive instrument it is, examining how standard language ideology is “institutionalized by the media, the entertainment industry, school systems, business community, and the judicial system” and how it thus “underwrite[s] assimilatory and often discriminatory practices.”

The Teaching Philosophy of Politicized Faculty

There is nothing special about the courses cited above. They are included in this report because they are representative, garden-variety examples of the kinds of things that currently are offered in college classrooms under the guise of liberal arts education. They are the expressions not simply of a political viewpoint, but of a teaching philosophy derived from that viewpoint and designed to serve it.

“Scholar-activists,” as many professors like to call themselves, can be quite frank about their intentions as teachers.

Wellesley College’s Julie Matthaei teaches an economics course on “The Political Economy of Gender, Race, and Class” that functions as “[a]n introduction to radical economic analysis of contemporary, globalizing capitalism” that includes “[a]nalysis of race, class, and gender, and of their interconnections,” “[r]adical economic critiques of current neo-liberal economic policies,” and “[s]tudy and critique of contemporary radical economic movements, including the environmental movement; the movements for socially responsible consumption, investment, business, and work; and the antiglobalization or globalization from below movement.” Matthaei describes herself on her departmental homepage as “a feminist, Marxist, anti-racist, [and] ecological economist,” and explains that “[I] see my vocation as helping my students think critically and creatively about economics, and find their paths, as well as assisting the development of the economy in a progressive, liberatory, and spiritual direction.” She practices what she calls “feminist/radical pedagogy” and states that “[a]s a feminist and radical economist, my ultimate goal is empowering my students and helping them find socially constructive paths.” On her faculty homepage, Matthaei lists under “Service & Political Work” the fact that she has twice been arrested for non-violent civil disobedience.⁷

University of Texas journalism professor Robert Jensen explains the pedagogy of social justice in elaborate detail on his faculty homepage. “[T]he classroom is a place where students should be encouraged—even pressed—to sharpen, articulate, and defend their opinions,” Jensen writes. “This sometimes is called the teaching of critical thinking, and it shapes not only the way I respond to student comments but the way I lecture and initiate discussions in class. It leads me to speak in class about my own intellectual and political views, in the hopes that in articulating and defending those views I will model for students that kind of critical engagement.” Jensen believes passionately that bringing his politics into the classroom is a positive good, but even he acknowledges that not everyone agrees. “As a result of this teaching philosophy, I am sometimes criticized for being too political, both in the classroom and in public. I have been counseled by colleagues to try to be more neutral and objective. One prominent local journalist has even questioned my fitness to teach because of my public political activities.”⁸

Jensen has been accused of using his classroom to press socialism on students and to harangue them about “white privilege.” **University of Texas** president Larry Faulkner agrees with Jensen that students need to learn to think critically—but he has also been quite explicit about the fact that he regards Jensen’s opinions as the sort undergraduates must learn to dismiss. After Jensen made some intemperate comments about America’s responsibility for the 9/11 attacks, Faulkner wrote that “Jensen is not only misguided, but has become a fountain of undiluted foolishness on issues of public policy.... Students must learn that there is a good deal of foolish opinion in the popular media and they must become skilled at recognizing and discounting it.”⁹

Ward Churchill himself has offered his views on the political prerogatives of American higher education. According to Churchill, it’s not just students who must be sensitized to a political outlook, but professors themselves: “Faculty need to understand the present hegemony of Eurocentrism prevailing in academe. The perception is that Eurocentrism is synonymous with truth, yet it results in the marginalization of whole cultures’ world views,” he opines. “Teachers need to recognize their own academic racism, and that in the Academy racism is treated as something to celebrate. Academic racism is teaching math as if pi were invented in Greece, as if Germany from 1939-45 was an isolated aberrant incident, as if the steel industry were invented in Europe, as if Renaissance arches came from Europe, as if

the smallpox vaccine didn't come from Turkey, as if the concepts of zero and infinity came from the European tradition. Racism is pretending that an Indian student who speaks English hasn't already learned a foreign language." For Churchill, anti-racist pedagogy includes a willingness to twist and distort history.¹⁰

As Churchill's list of "racist" facts indicates, a pedagogy that is more invested in advocacy than in truth is ripe for abuse—and abuses are common, as ACTA's student survey documented. The kinds of abuses identified—reading lists that present only one side of an issue, professors who are intolerant of those whose views differ from their own, professors who use class time to pontificate about irrelevant current events—are built into and even guaranteed by an activist teaching philosophy that is increasingly the norm in the humanities and social sciences today.

The potential for unchecked professorial advocacy to shade into outright intolerance is always there—as the recent history of **Columbia University's** Middle East and Asian Languages and Cultures (MEALAC) department shows. This department has been repeatedly accused of fostering an atmosphere of intimidation and intolerance. Stocked with pro-Palestinian professors, MEALAC has come under fire for its faculty's hostility to supporters of Israel. Examples are legion, but the most notorious center on professors Joseph Massad and Hamid Dabashi. Massad has allegedly demanded that an Israeli student tell him how many Palestinians he killed while serving in the Israeli military. He has also shouted at a student, ordering her to leave the classroom after she inquired whether Israel sometimes gave advance warnings of its attacks. In 2002, Professor Hamid Dabashi cancelled class to attend a pro-Palestinian campus rally, and was subsequently rude and condescending to those students who objected to his decision to place his personal political pursuits ahead of his professional obligation to teach.

The MEALAC department's Edward L. Said Chair is funded in part by the United Arab Emirates, and is held by former PLO advisor Rashid Khalidi. Khalidi, who has called Israel a "racist" state with an "apartheid" system, has been singled out by Columbia students as an especially respectful professor who does not abuse his classroom—but his colleagues have not behaved so well. Last year, in response to charges of anti-Semitism and rampant ideological bias, Columbia conducted an intensive investigation of the MEALAC department. While the university's findings have been condemned as too soft, Columbia has since established a new grievance

procedure for students who feel politically intimidated by their professors. Columbia is also working to endow a chair in Israel studies and has announced plans to bring in visiting scholars from Israel.

Institutional Agendas

The **Columbia University** example shows how ideological intolerance and doctrinaire teaching can become institutionalized, endorsed by and embedded in the foundational structures of everyday academic life. Although Columbia is making gestures of redress, the university was reluctant to find wrongdoing on the part of the MEALAC department. And while Columbia earmarked \$5 million for an Israeli studies chair, it also announced plans to spend \$15 million on a new “diversity” hiring initiative. Spearheaded by diversity provost and English professor Jean Howard, who was a member of the much-criticized investigative committee and who also signed a petition demanding that Columbia divest from companies who do business with Israel, the diversity hiring initiative will center on women, minorities, and those white men who—these are Howard’s words—“promote the diversity goals of the university.” Howard could not announce more plainly that Columbia’s plans for bringing about “fundamental and far-reaching changes” involve subjecting white male applicants for faculty positions to an ideological litmus test.¹¹

Harvard University has also launched a diversity hiring initiative, budgeting \$50 million to recruit more women and minority faculty. Coming in the wake of outgoing university president Lawrence Summers’ speculative remarks about why so few women are to be found working in the academic hard sciences, Harvard’s hefty allocation of hiring funds has been interpreted as “penance” for Summers’ insensitive willingness to broach politically incorrect ideas about sex-based cognitive differences. Harvard—long notorious for tenuring virtually no one—has proudly announced that it is making great strides in tenuring female faculty members.

Funding hiring programs that aim to promote a politicized multiculturalist agenda is but one of the many ways colleges and universities show institutional support for that agenda. To ensure that all students are exposed to “alternative” viewpoints,

colleges and universities are increasingly adding “diversity”-oriented course requirements to the list of classes students must take in order to graduate.

At some schools, this requirement can be fulfilled relatively innocuously—students can choose from a broad range of courses, and can avoid the more doctrinaire ones if they wish. At other schools, though, indoctrination is clearly the aim of the requirement.

Carleton College, for example, requires all students to complete a “Recognition and Affirmation of Difference Requirement,” which the course catalogue explains with a short lecture on why all Carleton students should have to “recognize” and “affirm” the college’s politically loaded definition of “difference”:

Carleton College values cultural diversity in its faculty, its students and its curriculum. Because we live in a multi-cultural world, we seek to educate students to recognize and appreciate the many ways in which each of us is shaped by gender, sexual orientation, class, race, culture, religion, and ethnicity. This requires more than just exposure to cultural differences; it requires that we examine such differences critically, being attentive to the special challenges that each of us faces in understanding those whose lives are shaped by cultures other than our own. It is hoped that such reflection will afford each of us a critical perspective on the cultures with which we are most familiar and help us to appreciate the elements common to human beings across all cultures. Even if no single course can fully satisfy these goals, we hope that the RAD course will serve as a foundation for ongoing exploration of difference. Accordingly, RAD courses 1) are centrally concerned with issues and/or theories of gender, sexual orientation, class, race, culture, religion, or ethnicity as these may be found anywhere in the world, and 2) require reflection on the challenges and benefits of dialogue across differences.¹²

Diversity course requirements such as Carleton’s tend to direct students to the more openly activist programs and departments on campus—women’s studies, Africana studies, peace studies, global studies, and ethnic studies. It goes without saying that diversity, in this context, virtually never means viewpoint diversity.

Finally, and perhaps most fundamentally, colleges and universities use speech codes to impose an ideological norm on undergraduates and to silence dissent. Elaborately documented by the Foundation for Individual Rights in Education (FIRE), campus speech codes not only work to stifle the debate, creativity, and unfettered inquiry that are the hallmarks of liberal education, but also frequently violate both the First Amendment and schools' stated commitments to free expression.

Some schools have begun to address the problem of institutionalized bias, revising policies, reviewing programs, and even rethinking certain administrative decisions. Dartmouth eliminated its speech code in the spring of 2005. Hamilton College reigned in the Kirkland Project, which was responsible not only for inviting Ward Churchill to campus, but also for inviting former Weather Underground operative Susan Rosenberg to teach a month-long course on "resistance memoirs." Smith College recently overturned the economics department's attempt to deny tenure to a conservative professor, ruling that political bias had played a role in the decision not to promote him. But such episodes of voluntary accountability are rare. Ward Churchill's days in academe may be numbered, but the institutional climate that nourished, sustained, and protected him for so long remains a hospitable and encouraging environment for many like him.

What Is to Be Done?

When the University of Colorado was deliberating whether to fire Ward Churchill for his incendiary comments about 9/11, ACTA issued a statement defending Churchill's right to free speech and due process. "Professor Churchill's claims that the victims of 9/11 were 'little Eichmanns' is simply outrageous, totally absurd, mean, hateful and perverse. Even so, he should not be fired in the absence of academic due process," said ACTA president Anne D. Neal. "The focus should be more broadly on whether the campus is fostering an atmosphere of open and free exchange in the classroom that permits students to think for themselves. This episode provides an opportunity to assess the state of intellectual diversity at Boulder." The solution to the problem Ward Churchill poses is not to fire him—or others like him—for expressing extreme beliefs. Rather, institutions should assess much more closely and systematically than they have yet done whether—and how—such professors adversely affect the intellectual climate and learning environment on campuses across the country.

In the past, administrators have shied away from assessing the state of the classroom. They have worried that doing so might—as many faculty claim—create a "chilling effect" or verge on wrongful censorship. Ironically, fears of endangering academic freedom have prevented higher education officials from following up on concerns that faculties may be abusing the privileges academic freedom confers.

Their fears rest on a basic misapprehension about what academic freedom is—and what it is not. Academic freedom is not insulation from oversight or accountability. It does not license professors to ignore their duties to teach and research responsibly, and it does not license institutions to fail to ensure that they do so. Nor does academic freedom exempt institutions or individuals from criticism. Too often, however, members of the academy equate academic freedom—the right to teach,

research, and speak publicly—with the right to institutional autonomy. Too often, they expect that, in the name of academic freedom, they should be immune from scrutiny and that they should not have to answer to the public. But academic freedom only grants faculties intellectual and pedagogical independence on the condition that they honor their reciprocal obligation to respect students' academic freedom to learn. Academic freedom is essentially a public trust founded on the condition that universities foster a robust exchange of ideas that acknowledges the existence of multiple perspectives and that enables students to decide for themselves what they think and believe. Academic freedom ends where violations of that trust begin.

At its founding in 1915, the American Association of University Professors—the traditional defenders of academic freedom—issued a “Declaration of Principles” stating that academic freedom entails both a right and a responsibility:

The university teacher, in giving instruction upon controversial matters, while he is under no obligation to hide his own opinion under a mountain of equivocal verbiage, should, if he is fit for his position, be a person of a fair and judicial mind; he should, in dealing with such subjects, set forth justly, without suppression or innuendo, the divergent opinions of other investigators; he should cause his students to become familiar with the best published expressions of the great historic types of doctrine upon the questions at issue; and he should, above all, remember that his business is not to provide his students with ready-made conclusions, but to train them to think for themselves, and to provide them access to those materials which they need if they are to think intelligently...

The teacher ought also to be especially on his guard against taking unfair advantage of the student's immaturity by indoctrinating him with the teacher's own opinions before the student has had an opportunity fairly to examine other opinions upon the matters in question, and before he has sufficient knowledge and ripeness of judgment to be entitled to form any definitive opinion of his own. It is not the least service which a college or university may render to those under its instruction, to habituate them to looking not only patiently but methodically on both sides, before adopting any conclusion upon controverted issues.¹³

Regrettably, this statement does not appear on the AAUP's website, having been replaced by more recent statements that downplay students' academic freedom while emphasizing the rights of professors to speak out and the responsibility of institutions not to censure them for doing so.

Nevertheless, recent months have seen a reaffirmation by the academy of the AAUP's original concept of professors' obligations to pursue the truth while ensuring that it is possible for students to do the same. In June 2005, the American Council on Education released a major statement on "Academic Rights and Responsibilities." Endorsed by 30 higher education organizations, the statement declared that "Colleges and universities should welcome intellectual pluralism and the free exchange of ideas," adding that "Neither students nor faculty should be disadvantaged or evaluated on the basis of their political opinions." In January of 2006, the Association of American Colleges & Universities issued an even more fervent affirmation of these principles in its statement, "Academic Freedom and Educational Responsibility." There, the AAC&U articulated an understanding of liberal education and academic freedom based on reasoned debate and the search for truth "unconstrained by political, religious, or other dictums." Emphasizing the responsibilities, and not just the rights, of professors, the statement strongly endorsed "students' freedom to form independent judgments." These statements are especially admirable for the manner in which they firmly reject the outlook of those college and university teachers who believe it is their right—and their academic freedom—to mold students into "change agents" for a prescribed social agenda.¹⁴

As the statements of the AAUP, ACE, and AAC&U make clear, academic freedom isn't just the freedom to be extreme in the public forum. It is also a series of interlocking responsibilities. It is the responsibility to conduct research and to share that research with the public. It is also the responsibility to teach students well and to empower them to make up their own minds. Producing propaganda is not doing research. Preaching one's politics in the classroom is not teaching. Disturbingly, as this study shows, college and university teachers across the country are profoundly confused on these points. When institutions of higher learning proudly and unabashedly dedicate their pedagogical resources to political advocacy, activism, sensitivity training, and social change, students, parents, trustees, administrators, and taxpayers have a right to be concerned. They also have the right to raise questions, demand answers, and compel action.

The presence of faculty such as Ward Churchill in academe—individuals who advertise their radicalism in their published writings, their public appearances, and their stated political affiliations—raises legitimate questions about how objective or fair they can be in the classroom. Are the professors cited in this study—and the many like them on campuses across the country—willing and able to teach fairly, to cover subjects comprehensively, and to respect the rights of students to form their own opinions? Are their students likely to be exposed to alternative points of view? Do students feel free to disagree with their professors? And are they confident that their grades will not suffer if they do? These are not inappropriate questions to ask about Churchill or any other professor for whom there is prima facie evidence that he or she is more a propagandist and preacher than scholar and teacher.

We have no way to answer these specific questions at the moment. But, as the course descriptions and syllabi in this report make clear, these are questions that deserve answers. Though biased course descriptions and syllabi do not themselves prove that a course will be graded unfairly, they do tell us a great deal about their instructors' slanted presentation, and they do strongly suggest that their instructors are neither particularly interested in nor respectful of the full range of opinions on the issues at hand. They also tell us—through their prominent omissions—that students who wish to uncover alternative viewpoints are going to have to do so on their own.

Today's students are tomorrow's leaders. Or so we say. But too many of them are not receiving a sound education. Our democratic republic relies on an educated and thoughtful citizenry. But students do not learn to think for themselves when their professors tell them what to think. They are exploited by professors who claim to be teaching them but who are in reality promoting their own agendas. The partisan, politically narrow culture that defines so much of academe is depriving an entire generation of the kind of education it deserves. Today's college students are not being prepared for leadership—or even for full, engaged citizenship.

All Americans—whether on the left, right, or in the center—should be outraged by the one-sided, doctrinaire perspective that, too often, today defines the college experience. While the work of correcting the current situation rests first of all with faculty and administrators, governing boards have the ultimate responsibility for maintaining an intellectually vibrant atmosphere on campus. Trustees—many of them public officials who have a legal obligation to ensure that their institutions

of higher learning are dedicated to valid educational ends—must take steps to guarantee a proper balance between students’ academic freedom to learn and professors’ academic freedom to teach, research, and publish. Post-tenure review—with appropriate rewards and sanctions—is one means by which institutions should make sure that professors are doing their jobs with integrity.

Colleges and universities should also consider conducting a self-study to assess the atmosphere in their classrooms. They should review hiring and promotion practices to ensure that scholarship and teaching—not ideological litmus tests—are the foundation for lifelong job security. They should insist that faculty members be hired only after their scholarship is reviewed for accuracy, impartiality, and probity. Institutions should use visiting professors to enhance intellectual diversity. They should reward departments for improving disciplinary and viewpoint diversity. They should hire administrators who are committed to intellectual diversity—and then evaluate them according to how well they carry out that commitment. In *Intellectual Diversity: Time for Action*, the American Council of Trustees and Alumni outlined these and other concrete steps institutions could take to improve the intellectual climate on campus while respecting the ideal of academic freedom and the tradition of shared governance.

Any institution that fails to guarantee the free exchange of ideas and students’ rights to learn has failed to do its job. Faced with substantial evidence of academic bias and pedagogical malfeasance, with course catalogs and professorial websites that openly declare war on impartial, objective teaching, institutions that do not take action deserve the criticism of public officials, taxpayers, students, and parents. Colleges and universities must ensure that they provide education, not indoctrination.

This report aims to inform elected officials, trustees, administrators, alumni, parents, students, and citizens about what is happening, virtually unrecognized and unchallenged, on campuses across the nation. And it is designed to induce the public to demand better information and more accountability from the colleges and universities they support. Likewise, colleges and universities must amend their questionable practices and begin fulfilling their professional obligations. They must also recognize that if they do not take swift and decisive action, they risk losing the independence and the privilege they have traditionally enjoyed.

Ultimately, greater accountability means more responsible decision-making on the part of academic administrators, more judicious hiring on the part of departments, and more balanced, genuinely tolerant teaching on the part of faculties. It also means acknowledging—openly and unapologetically—that education and advocacy are not one and the same, that the invaluable work of opening minds and honing critical thinking skills cannot be done when professors are more interested in seeing their own beliefs put into political practice.

Finally, it means defending the academic freedom of even the most militantly radical academics. Our aim should not be to fire the Ward Churchills for their views, but to insist that they do their job—regardless of their ideological commitments. We must insist that, in their classrooms, they teach fairly, fostering an open and robust exchange of ideas and refusing to succumb to a proselytizing or otherwise biased pedagogy. Only then will their ideas be subject to debate; only then will they and their students learn to defend their positions in the marketplace of ideas. Only then will other views challenge, complicate, and even displace theirs. Only then can we hope to create a truly diverse academy.

Endnotes

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3. Sam Richards, Faculty Website, Penn State University, <<http://www.personal.psu.edu/smr8/HorowitzArticle.pdf>>; Sam Richards, “Left Brain Zone,” Online Animated Cartoon, Faculty Website, Penn State University, April 11, 2006, <<http://www.personal.psu.edu/faculty/s/m/smr8/ClassIndexcopy.htm>>.
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 9. Robert W. Jensen, "How I Ended Up on the Professor Watch List at University of Texas," *Counterpunch*, November 5, 2003, <<http://www.counterpunch.org/jensen11052003.html>>; Larry R. Faulkner, "Jensen's words his own," *Houston Chronicle*, March 7, 2002, <<http://www.chron.com/disp/story.mpl/editorial/1053207.html>>.
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11. Robert “KC” Johnson, “What’s Up at Columbia?”, CLIOPATRIA: A Group Blog, History News Network, August 5, 2005, <<http://hnn.us/blogs/entries/13723.html>>; David Poratta, “Columbia Dedicates \$15M to Enhance Ongoing Efforts to Diversify Faculty,” *Columbia News*, Columbia University, August 5, 2005, <<http://www.columbia.edu/cu/news/05/08/diversity.html>>.
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 14. Tim McDonough and Paul Hassen, “Statement on Academic Rights and Responsibilities Offered by Higher Education Community,” Press Release, American Council on Education, June 23, 2005, <<http://www.acenet.edu/AM/Template.cfm?Section=Search&template=/CM/HTMLDisplay.cfm&ContentID=11077>>; “Academic Freedom and Educational Responsibility,” Statement from the Board of Directors, American Association of Colleges and Universities, January 6, 2006, <<http://www.aacu.org/About/statements/documents/AcademicFreedom.pdf>>.

Appendix A: List of Schools Covered by the Report

U.S. News & World Report 2005

Top 12 Private Universities

Harvard University
Princeton University
Yale University
University of Pennsylvania
Duke University
Massachusetts Institute of Technology
Stanford University
California Institute of Technology
Columbia University
Dartmouth College
Northwestern University
Washington University at St. Louis

Top 13 Liberal Arts Colleges

Williams College
Amherst College
Swarthmore College
Wellesley College
Carleton College
Pomona College
Bowdoin College
Davidson College
Haverford College
Wesleyan University
Middlebury College
Vassar College
Smith College

Big 10 Schools

Indiana University
Michigan State University
Northwestern University
Ohio State University
Penn State University
Purdue University
University of Illinois –
Urbana-Champaign
University of Iowa
University of Michigan
University of Minnesota
University of Wisconsin – Madison

Big 12 Schools

Baylor University
Iowa State University
Kansas State University
Oklahoma State University
Texas A&M University
Texas Tech University
University of Colorado – Boulder
University of Kansas
University of Missouri
University of Nebraska
University of Oklahoma
University of Texas – Austin

Appendix B: Full Published Descriptions for Cited Courses

Amherst College

<http://www.amherst.edu/~polisci/>

POLITICAL SCIENCE 52: Evil

In response to the recently revived concern with “evil” in politics and philosophy, this class examines the conceptualizations, controversies, and causes of “evil.” Diverse readings will address theological and genealogical accounts of the term itself, historical and discursive practices grounded in the notion, and social-scientific explanations (from political science, anthropology, sociology) of arguably “evil” human behavior: war, structural violence, terrorism, genocide, imprisonment, capital punishment, child abuse, slavery, imperialism, occupation, and torture.

Second Semester. Professor Rudy

Carleton College

<http://apps.carleton.edu/curricular/religion/courses/>

RELG 243: Native American Religious Freedom

This course explores historical and legal contexts in which Native Americans have practiced their religions in the United States. Making reference to the cultural background of Native traditions, and the history of First Amendment law, the course explores landmark court cases in Sacred Lands, Peyotism, Free Exercise in prisons, and sacralized traditional practices (whaling, fishing, hunting) and critically examines the conceptual framework of “religion” as it has been applied to the practice of Native American traditions. Service projects will integrate academic learning and student involvement in matters of particular concern to contemporary native communities. 6; Humanities, Recognition and Affirmation of Difference Requirement; offered Spring 2006 — M. McNally

<http://apps.carleton.edu/curricular/soan/courses/>

SOAN 236: Activism, Collective Action, and Social Change

This class will start by examining ideas of activism and social change, beginning at Enlightenment conceptions of self and society and following how the notion of what constitutes activism has changed through time. We will look at theoretical arguments over what motivates and hinders activism and collective action. We will compare theories of collective action and social movements, look at organizing models and practices, and evaluate social change mechanisms. This course will use community service learning to do observations of social change projects. 6; Social Sciences; not offered 2005-2006

<http://www.acad.carleton.edu/curricular/educ/classes/EDUC232/S05/index.html>

Syllabus for EDUC 232: “Reading, Writing, and Teaching for Social Change”

Columbia University

<http://www.columbia.edu/cu/mealac/courses/>

CLME G4020x (Section 001): Hate 3 pts.

This reading intensive course examines hate as it is used in language, in various forms of hate speech, and as it works within the self, especially in cases where self-hate plays a role in forming a group’s identity. The course will discuss and attempt to psychoanalyze the issue of hate basing discussion in the philosophies and theories of Heidegger, Sartre, Althusser, Butler, Ronell and Freud.

Dartmouth College

<http://www.dartmouth.edu/~lalacs/courses.html>

LALACS 52: Gender Politics in Latin America (Identical to Government 49.4 and Women’s and Gender Studies 32)

05F: 2

This course examines women’s movements in Latin America. Women in Latin America are perhaps the most highly mobilized population in the world. Throughout the region women have organized around myriad issues, including the right to vote, human rights, poverty, legal rights, anticommunism, the workplace, race, ethnicity and war. Women’s efforts to challenge fiercely repressive regimes, deeply entrenched norms of machismo and extreme poverty defy conventional stereotypes about women and provide us with inspiring examples of how to sustain hope during difficult times.

The seminar will introduce students to recent scholarship on women's movements in Latin America in the 20th century and seek to understand the emergence, evolution and outcomes of women's movements in particular countries and crossnationally.

Dist: SOC; WCult: NW. Baldez

<http://www.dartmouth.edu/~nas/courses/nas58short.html>

NAS 58: Environmental Justice Movements in the United States (Identical to Environmental Studies 58)

This class will explore the incidence, causes, and effects of environmental racism, how communities of color have organized in response to this form of racism, and how the critiques offered by these communities challenge the liberal democratic practices of the United States. Four critical themes will frame these issues throughout the course: (1) How communities of color have been able (and unable) to access the procedures of decision making affecting the health of their environments; (2) How the U.S. and other modern nation states establish and frame 'state' expertise and how it can be challenged by lay people; (3) The problems that social movements such as environmental justice movements face when challenging state sanctioned knowledge and the procedures and ethos this inspires in the movements; and (4) How certain ethnic and cultural minorities and their spaces/places have been imagined as 'other'--as wholly allied with an environmental ethos or as sacrifice zones without an ecological benefit--and how environmental justice groups have tried to use this to their advantage. Case studies will be drawn from readings on African-Americans, European-Americans, Chicano and Latino Americans, and Native Americans. Open to all classes. Dist: SOC.

<http://www.dartmouth.edu/~reg/courses/desc/socy.html>

SOC 31: Prisons: The American Way of Punishment.

Prison as a place of confinement, punishment and rehabilitation is the focus of this survey of the history, philosophies, structure and operation of corrections in the United States. The course critically examines the concept of prison as a total institution and its panopticism as a model of social control that extends to other social contexts. The course will explore the world of inmates and their strategies of subcultural adaptations to and resistance against incarceration; as well as the role of the prison staff. Particular attention will be paid to how gender, race, economics and politics structure prison policies and dynamics. Specific topics may include

cultural representations of prison life, implications of current sentencing practices, privatization and the prison-industrial complex, incarcerated mothers, capital punishment, juvenile justice, and alternatives to incarceration. Open to all classes. Dist: SOC. Class of 2007 and earlier: WCult: NA. Class of 2008 and later: WCult: W. King.

Davidson College

http://www.davidson.edu/academic/anthropology/syllabi/a270_syl.pdf
Syllabus for Anthropology 270: Biocultural Perspectives on Race

http://www.davidson.edu/academic/anthropology/syllabi/a205_syl.pdf
Syllabus for Anthropology 205: Ethnic Relations

http://www.davidson.edu/academic/anthropology/syllabi/a242_syl.pdf
Syllabus for Anthropology 242: Gender and Politics in Latin America

Duke University

<http://www.aas.duke.edu/reg/synopsis/view.cgi?term=1115&cs=01&action=display&subj=HISTORY&course=75>

TOPICS THIRD WORLD/WEST
HISTORY

Course Number 2005 Fall 75

Section Number 01

Primary Instructor Kaiwar, Vasant

Permission required? N

Prerequisites None

Synopsis of course content

The core of this semester's reading will focus on the formation of the early modern world as a result of trade, conquest and migrations. It will call into question the dominant Eurocentric diffusionist model—what James Blaut calls the 'colonizer's model of the world.' The class will seek to build an alternative understanding showing that Europe built on powerful older civilizations, at least as advanced as and probably more so than Europe at that time. In supplanting them by force and conquest Europeans also gradually erased the memory of those cultural links and the criss-cross diffusion of innovations and ideas.

In questioning the notion of a European miracle, this course will also give those older Eurasian and original American cultures their place in the narrative of an alternative conception of the world, and bring to the fore the amnesia that has informed mainstream views of world history. This course will examine, inter alia, the development of ideologies that purported to explain European dominance and provided a framework for thinking about the world; the emergence of a Eurocentric philosophy and historiography that posited a unique combination of qualities that made European domination of the world unavoidable, necessary and even beneficial to those who were dominated by Europeans; and, last but not least, the development of various forms of cooptation and resistance to European hegemony and what it means for identities and identity politics today.

In the process, we will attempt to understand how the terms—the West and the Third World—emerged into everyday consciousness and use, and their role in shaping our understanding of the politico-economic and cultural realities of the colonial and post-colonial world.

Assignments

James Blaut, *The Colonizer's Model of the World*; Tariq Ali, *Shadows of the Pomegranate Tree*; Thomas C. Patterson, *Inventing Western Civilization*; Eric Wolf, *Europe and the People Without History*; plus selected chapters from: Michael Adas (ed.), *Islamic and European Expansion*; Theodore Allen, *The Invention of the White Race*; Ward Churchill, *A Little Matter of Genocide*; John Thornton, *Africa and Africans in the Making of the Atlantic World*; and Marcus Rediker & Peter Linebaugh, *A Many-Headed Hydra: . . . the Hidden History of the Revolutionary Atlantic*.

<http://www.duke.edu/web/english/undergraduate/courses.htm>

English 139BS-01: Renaissance Environmentalisms. (DS2)

Instructor V. Nardizzi

Although sixteenth- and seventeenth-century Englishmen and women were certainly not witnesses to modern environmental crises - oil spills, species extinction, or the health and meteorological effects of LA smog or ozone depletion - they nevertheless endured ecological changes that have had a lasting impact on the way we imagine conservation and contagion. This course focuses on the ecologies of Renaissance

England to explore the concept of environmentalism in an era that preceded industrialization, modernization, and the installation of the natural world as the contemplative man's private reserve. We'll read an array of English Renaissance literary texts - fishing manuals and vermin extermination guides; pamphlets charting the spread of the plague; and, plays set in the forest - alongside recent legal decisions about animal cruelty and deforestation, fishermen's memoirs, and op-ed pieces about disease control. Our goals will be to sketch possible continuities in environmental thought across our readings as well as to note key governmental, demographic, and economic distinctions. The course will be divided into units whose thematic contents correspond broadly to three twenty-first-century environmental debates: "Contagions," "Timber!," and "Beastly Feelings."

The first unit takes up the issue of bodily contact with a variety of "contagious" entities that affect the bodies of other individuals but, more importantly, infect the social body. We'll use Thomas Dekker's *The Wonderfull Year* (1603), which chronicles the spread of the plague, to talk about epidemiology and disease control in Francis Bacon's utopic *The New Atlantis* (1627) and Christopher Marlowe's *The Jew of Malta* (1590). We'll then read Ben Jonson's *Epicoene* (1609), which features a character who isolates himself from a sound-making world, together with some antitheatrical pieces to comprehend how the opening of the first English playhouse in 1576 drastically affected London's urban landscape and ecology. Short essays by Joyce Chaplin and Stephen Greenblatt on new world disease as well as Bruce Smith's recent work on noise in sixteenth-century London will help us figure out what concepts that seem obvious to us - "contagion" and "pollution" - might actually have meant in Renaissance England.

Our second unit considers an issue that continues to generate heated political controversy: deforestation. John Manwood's forestry manual *A Treatise of the Laws of the Forests* (1592) and William Lawson's practical guide *A New Orchard and Garden* (1618) suggest that forests in this period were the preserves of an English monarchy that used its "family trees" to figure royal succession and durability. We'll sample George Gascoigne's poetry (1573-5) and read Shakespeare's *As You Like It* (1598) to think about the ramifications of cutting down the family's trees and the measures one could take to re-plant them. We'll end with Thomas Harriot's *A*

Brief and True Report of the New Found Land of Virginia (1590) and Alexander Pope's Windsor Forest (1713), which situate the forest in the context of new world colonialism, revealing England's anxious need for fresh timber sources to build its navy's ships. Writings by Robert Pogue Harrison and Keith Thomas will provide us with a bit forestry history while those by the legal theorists Christopher Stone and Laurence Tribe will allow us to compare recent deforestation cases with the rapid depletion of this natural resource during the Renaissance.

The readings for the course's final unit will prompt us to speculate about issues that can only remain speculative for humans: animal pain and intellect. We'll look briefly at descriptions of butchery in some of the earliest printed cookbooks before turning to Andrew Marvell's "The Nymph Complaining for the Death of Her Fawn" (1651) and Izaak Walton's *The Compleat Angler* (1653) to see how literary texts could mount a critique of animal cruelty. We'll then pair the Ovidian myth "Diana and Actaeon" (trans. 1567) with Michel Montaigne's dizzying exploration of skepticism and relativism in *An Apology for Raymond Sebond* (trans. 1603) to think about things to which humans often give little serious thought: what animals might actually know. The concluding chapter from John McPhee's fishy memoir *Founding Fish* (2002) and PETA advertisements and activism will enable us to see how radical Marvell, Montaigne, and Walton were ... for their time.

Indiana University

<http://www.indiana.edu/~anthro/cp/offerings/undergrad/index.html>

ANTHRO E329: Indians in U.S. in Twentieth Century

Thomas (27457)

1:00-2:15pm MW

In this class, students will learn about Native people and events, which took place in the 1900s. American Indians' cultural perspectives will be one of the class objectives. In part, we will concentrate on the differences of Native and non-Native views on topics, which are not limited to health, ethnic identity, education (boarding/public schools), economy, politics, gender, religions, pre-history, history, future, enculturation, acculturation, assimilation, and so forth. The end results are to undo stereotypes; correct some historical mis-information and providing more accurate Native viewpoints about themselves during the twentieth century.

http://www.indiana.edu/~deanfac/blfal05/eng/eng_e304_16250.html

ENG E304 16250: LITERATURES IN ENGLISH, 1900-PRESENT

Purnima Bose

2:30p-3:45p TR (30 students) 3 cr. A&H.

TOPIC: "The Post-Colonial Novel"

The nation, according to Benedict Anderson, "is an imagined political community" that is "imagined as both inherently limited and sovereign." This course will examine literature from former colonial powers and newly independent countries to see how novels "imagine" the future of the nation-state. We will consider how issues of "difference" have evolved and been articulated in specific geopolitical sites. In other words, who gets imagined as part of the nation and who gets left out of certain definitions? Despite coming from various geopolitical contexts, the novels on the reading list represent the historical realities and cultural legacy of colonialism, one aspect of which is the spread of English. We will discuss how a number of writers strategically use English (the language of one set of colonizers) to create a new, even separate, literary tradition, which distinguishes itself from the British and Anglo-American canons. We will look at how Anglo-American cultural hegemony has been ensured not just through the institutions of colonialism but also through the domination of western popular culture in so-called "third world markets." This flow of ideas from the colonial centers into the (former) colonies has not been one-way. Thus, we will also consider how colonialism and emigration have had an impact on the English language, augmenting its vocabulary and transforming the definitions of words.

We will situate the works within their historical contexts, paying particular attention to dependency theories and the effects of colonial economic development. Throughout the course, we will address the problematics behind such terms as "post-colonial," "commonwealth," "national literature," "center/metropolis," "periphery," and "Third World." Students should expect to read a mixture of post-colonial theory and fiction, take three exams, and write short essays. A tentative list of readings includes: Arundhati Roy's *A God Of Small Things* (India), Etel Adnan's *Sitt Marie Rose* (Lebanon), Michael Ondaatje's *Anil's Ghost* (Sri Lanka), Peter Hoeg's *Smilla's Sense Of Snow* (Denmark), Gillian Slovo's *Red Dust* (South Africa), Manlio Argueta's *One Day Of Life* (El Salvador), Meaghan Delahunt's *In The Casa Azul* (Mexico), Jessica Hagedorn's *Dogeaters* (Philippines), and Tsitsi Dangaremba's *Nervous Conditions* (Zimbabwe).

http://www.indiana.edu/~deanfac/blfal05/lstu/lstu_1290_18565.html

Labor Studies | Gay Issues in the Workplace

L290 | 18565 | Galloway, Laura

Class Number 18565, 1 cr.,. Class meets Tuesday, 5:45-8:25 pm, November 1, 8, 15, 29, and December 6. This course will discuss basic workers' rights issues of anti-gay harassment and discrimination in the workplace, and how workers, unionists, and employers can go about making their workplace a harassment-free area. This issue is coming increasingly into the limelight with the recent formation of the AFL-CIO affiliated group, Pride At Work. Instructor: Laura Galloway, Associate Director of IU Affirmative Action.

http://www.indiana.edu/~deanfac/blfal05/lstu/lstu_1290_23301.html

Labor Studies | Wal-Mart

L290 | 23301 | Ashby, Steven

Class Number 23301, 1 cr.,. Class meets Thursday, 5:45-8:25 pm, October 27, November 3, 17, and December 1, 8. The course will analyze the corporate practices of Wal-Mart, the largest corporation in the world, as a vehicle to broadly examine labor and social issues in the U.S. and the world. We will look at the efforts of communities to save their small businesses and downtowns by stopping Wal-Mart and other “big box” retailers from locating in their towns. The course will look at Wal-Mart's treatment of its workers, and the status of American retail workers generally. We will review Wal-Mart's tactics to quash efforts by its workers to organize a union, and the obstacles to union organizing nationally. Finally, we will analyze the arguments of Wal-Mart's critics that the company thrives on selling goods made with sweatshop labor in Third World countries. Instructor: Steven Ashby, DLS, IUB.

Michigan State University

<http://www.english.msu.edu/undergraduates/courses.html>

ENG 457: BRITISH LITERATURE STUDY 1660-1800

001 M W 300-450 JUENGEL

“Sex and Sensibility in the Eighteenth Century”

This course is designed to examine “modern” constructions of sexuality in a period presumptively called “the age of reason.” Ranging from the ribald comedies of the restoration stage to the sexual terror of the gothic novel, the interdisciplinary syllabus will require students to think sexuality across its complicated nexus of law and

desire, morality and biology, economics and political agency. In particular, we will be attentive to the ways that sexual desire and its subjects bring into relief modern conceptions of body, self-governance, intimacy, community, and privacy. During the term we will investigate a number of overlapping questions about the tensions between cultural prohibition and individual pleasure: What constitutes the boundary between licit and illicit sexuality in the period? How is sexual desire complicit with or resistant to the broad cultural projects of capitalism, democracy, nationalism, and colonialism? Is there such a thing as a “modern” sexuality and, if so, how do we plot its history? How do certain subjectivities or types marked principally by their relationship to or departure from normative sexual desire—the libertine, prostitute, fop, cuckold, molly, or spinster—function in a culture so dedicated to policing expressions of erotic life? What are the points of intersection between enlightenment rationality and the sensuous life of the body? Students interested in this course should know two things in advance: 1.) as an upper-level course for majors, there is a significant expectation that the participants will be serious and committed students; and 2.) some of the material this semester might be discomforting to sensitive readers. Please feel free to contact the professor at juengel@msu.edu if you have questions about the course.

Texts will likely include two plays (Behn’s *The Rover* and Wycherley’s *The Country Wife*); short fiction (Haywood’s *Fantomina and Other Works*, Fielding’s “*The Female Husband*”); poetry; novels (Defoe’s *Roxana*, Cleland’s *Memoirs of a Woman of Pleasure*, Lewis’ *The Monk*); visual art (paintings by Fragonard; engravings by Hogarth, etc.), as well as selections from memoirs (Casanova’s *The Story of My Life*, Boswell’s *London Journal*), early guides to sex and sexual hygiene (the anonymous *Aristotle’s Master-piece*, Graham’s *Lectures to Young Men*, etc.), and broader theories of sex and culture (Malthus’ *Essay on Population*). Our primary texts will frequently be supplemented with secondary and theoretical material designed to help us cultivate a common critical vocabulary.

Middlebury College

<http://www.middlebury.edu/academics/ump/majors/teach/courses/syllabi/te115.htm>
Syllabus for Teacher Education 115: Education in America

Northwestern University

<http://www.wcas.northwestern.edu/sociology/undergraduate/courses.html>

Sociology 101-6, Sec. 23 : American Apartheid: Racial Segregation and Neighborhood Diversity

Instructor: Onasimo Sandoval

TIME: TTh 11:00-12:20

BRIEF DESCRIPTION: This seminar examines neighborhood diversity and segregation from 1900 to 2000. The primary objective of this course is to provide students with a better understanding of how different groups of Americans are segregated from one another. We will examine many different forms of segregation. We will examine the extent to which persons with different racial and ethnic backgrounds, class backgrounds, and lifestyles and cultural tastes live near or far from one another. We will investigate the extent to which poverty, joblessness, and other forms of social disadvantage are concentrated in certain neighborhoods. We will discuss the causes and consequences of spatial segregation.

TEACHING METHOD: Class sessions will be based on discussion of course ideas, reading assignments, writing assignments and one field trip.

METHOD OF EVALUATION AND NUMBER OF WRITING ASSIGNMENTS AND THEIR LENGTHS: Grades will be based on: Midterm paper (5-6 pages) - 20%; Field Trip Paper (5-6 pages) -- 20%; Final paper (10-12 pages) -- 40%; and Class participation -- 20%

READING LIST: Cashin, Sheryll. 2004 "The Failure of Integration: How Race and Class Are Undermining The American Dream." New York: Public Affairs. Ellen, Ingrid Gould. 2000. "Sharing America's Neighborhoods: The Prospects for Stable Racial Integration." Cambridge: Harvard University Press. Massey, Douglas S., and Nancy A. Denton. 1993. "American Apartheid: Segregation and The Making of The Underclass." Cambridge: Harvard University Press. Maly, Michael T. 2005. "Beyond Segregation: Multiracial and Multiethnic Neighborhoods in the United States." Philadelphia, PA: Temple University Press.

PERSONAL STATEMENT: My interests are in urban sociology, especially contemporary racial segregation and neighborhood diversity and the social and economic dynamics responsible for creating and maintaining racial segregation patterns in American cities. I am currently finishing my book manuscript which explores neighborhood diversity and segregation in American cities

Ohio State University

<http://asianam.osu.edu/AASCourses.htm>

Sociology 382: Sociology of Asian American Life

T Th 1:30-3:18. A core course for the minor and fulfills a GEC.

Professor Robert Jiobu, jiobu.1@osu.edu

This course provides an introduction to Asian American life from a sociological perspective. It will acquaint students with the social background to Asian immigration to the U.S., evaluate commonly held perceptions and misperceptions about Asian Americans, sensitize students to issues facing Asian Americans, and apply various sociological explanations for racial relations and racial inequality to Asian Americans.

<http://womens-studies.osu.edu/courses/courses.html>

WS 389: The Theory and Practice of Peer Outreach in Women's Studies

(undergrad, 5 credit hours)

The purpose of this course is to prepare undergraduate students with the necessary skills to effectively participate in the Peer Power program. Peer Power uses interactive and dynamic presentations to introduce Women's Studies topics at the middle and high school grade levels in the greater Columbus area. Course topics will include pedagogical issues, such as presenter identity, presentation as performance, and the interactive nature of presentation. Topics will also include theoretical issues informed by feminist scholarship related to pedagogy, the construction of privilege and difference in the US, and the significance of diversity (i.e., race, class, sexuality, gender) within the US educational system. Students will also be given the opportunity to develop outreach skills (e.g., presentation development, discussion facilitation, and activity design), and an understanding of how diversity-related issues have an impact on the implementation of these skills.

WS 589: Internship in Feminist Theory and Collective Action
(undergrad 5 credit hours)

This course allows students the opportunity to gain first-hand experience in collective action on behalf of women and/or girls through individually arranged internships in a range of Columbus-area settings. The course is designed as one of two options to fulfill the senior core requirement in the Women's Studies major and is open to both WS majors and minors. Readings, written assignments and class discussions encourage students to probe connections between academic coursework and feminist practice; to consider what feminist theory might look like "on the ground"; and to consider themselves as change agents in an increasingly complex world. Enrollment requires permission of the instructor.

<http://womens-studies.osu.edu/syllabi/Sp06101rr.pdf>

Syllabus for Women's Studies 101: Introduction to Women's Studies in Humanities

Penn State University

http://english.la.psu.edu/courseDesc_view.asp?id=3&display=ugrad&view=cur
ENGL 030.015: HONORS FRESHMAN COMPOSITION

Sentient Beings: The Rhetoric of Animals, Nature, and Ethics in Modern Culture
Mary Miles — TR 4:15p-5:30p — 106 SACKETT — 493141

In 1872, Charles Darwin argued that animals experienced the same emotions as humans, and further suggested that human beings are simply one particular type of animal among others. With this proposition, he challenged centuries of dualistic, Cartesian philosophy that posited animals and people; nature and civilization, in binary opposition. Since then, scientists, philosophers, and novelists, among others, have incorporated Darwin's new vision into their own articulations of the relationship between human beings and the other animals. The recognition that animals think and feel has transformed our cultural understanding, not only of other creatures and nature, but also of ourselves. In this class, we will examine the roles of animals as beloved pets, famous entertainers, workers, food sources, friends, and subjects of study in our lives and in the narratives and stories that we tell. Animals fit into important cultural definitions of terms like "nature," "civilization," "consciousness," and "rights." The arguments that have been constructed to articulate the rights of animals, critique their treatment in our communities,

and espouse our moral obligations towards them are finely tuned examples of persuasive thought. By examining these rhetorical propositions as a class, we will learn to interpret, judge, and formulate persuasive arguments about ethics, social construction, and fairness. By recognizing that there is a direct correlation between the ways that we discuss our connection to animals and how we understand our relationships and obligations to each other, we will extend our analysis of the interactions between humans and animals to explorations of how human beings treat each other in modern communities as well. Probable readings include selections from: *When Elephants Weep: The Emotional Lives of Animals*, by psychiatrist, Jeffrey Masson *The Expression of the Emotions in Man and Animals*, Charles Darwin *Life of Pi*, Yann Martel *Lost and Found: Dogs, Cats, and Everyday Heroes at a Country Animal Shelter*, Elizabeth Hess *Elephant Memories: Thirteen Years in the Life of An Elephant Family*, Cynthia Moss *The Dreaded Comparison: Human and Animal Slavery*, Marjorie Spiegel *Eternal Treblinka: Our Treatment of Animals and the Holocaust*, Charles Patterson *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy*, Matthew Scully *After Noah: Animals and the Liberation of Theology*, Andrew Linzey *Animal Liberation*, Peter Singer *The Case for Animal Rights*, Tom Regan *Making Sense*, a rhetorical reader by Cheryl Glenn

*We will also watch selections from a number of movies and documentaries in class.

http://english.la.psu.edu/courseDesc_view.asp?id=3&display=ugrad&view=cur
ENGL 403.001: LITERATURE AND CULTURE — American Masculinities
Scott Herring -- TR 2:30p-3:45p -- 203 WILLARD — 493645

What did it take to make—or unmake—a “man” in modern U.S. literatures and cultures? It’s a deceptively simple question that will guide our readings as we map competing representations of “masculinities” across the first third of the twentieth-century and beyond. Along the way, we will chart how vexed ideas about maleness, manhood, and masculinity provided rough-riding presidents, High Modern novelists, Provincetown playwrights, queer regionalists, star-struck inverts, surly bohemians, and others with a means to negotiate—and gender—the cultural and political turmoil that constituted modern American life. In so doing, we too will use evolving frameworks of “masculinity” to revisit key controversies such as:

- The rise of hetero/homosexual identities
- Masculinity and racialization
- New Women vs. New Men
- Manliness, nativism, and primitivism
- Sheiks, sweetbacks, and

bohemian life • Interracial male friendship • Female masculinities • Class instabilities
• Postmodern carry-overs Along with a course packet of critical readings, the class will read texts by Theodore Roosevelt, Harry Houdini, Ernest Hemingway, F. Scott Fitzgerald, Lothrop Stoddard, Edgar Lee Masters, Sherwood Anderson, Willa Cather, Ralph Werther (“Jennie June”), Mae West, Robert McAlmon, Richard Bruce Nugent, Countee Cullen, Wallace Thurman, and Mike Gold.

<http://www.personal.psu.edu/faculty/s/m/smr8/119syl.htm>
Syllabus for Sociology 119: Race and Ethnic Relations

<http://www.personal.psu.edu/faculty/s/m/smr8/Soc409/409syl.htm>
Syllabus for Sociology 001: Introduction to Sociology

Pomona College

<http://www.pitzer.edu/academics/idbs/courses/Spring05CourseList.html>

ARHI 186wBK: Whiteness: Race, Sex, and Representation. P. Jackson.

An interdisciplinary interrogation of linguistic, conceptual, and practical solipsisms that contributed to the construction and normalization of whiteness in aesthetics, art, visual culture, film, and mass media. Course questions the dialectics of “blackness” and “whiteness” that dominate Western intellectual thought and popular culture, thereby informing historical and contemporary notions and representations of race, gender, sexuality, and class.

(Open to Pomona students via Claremont Colleges Black Studies.)

Princeton University

<http://web.princeton.edu/sites/amstudies/course9900.html>

American Studies 320: Asian American Cultural Studies: Remembering Race, Domesticity, Globalizations

Grace Hong, Department of English and Program in American Studies

This course will exam how “Asian American” texts remember the history of exclusion, bars to citizenship, racialized and gendered labor exploitation, dispossession of property, and U. S. imperialism and militarism in Asia differently than the American literary canon does. We will study the construction of an Asian American literary canon in the 1970s, as well as later Asian American feminist, queer, and post-colonial contributions.

Stanford University

http://www.stanford.edu/dept/AAAS/sub_pages/current_courses/current_courses.html

New Winter Quarter 2005 Course!

African & African American Studies

AAAS 122: The Psychology of Dominant Group Identity and the Experience of Privilege

Instructor: Brian Lowery

Tuesdays, 2:15-4:30PM, Bldg. 60-61F

This course explores how members of dominant groups experience their group identity. In particular we will examine how the experience of the self as a dominant group member (e.g. male or White) motivates choices and behaviors that may perpetuate social inequality, even in the absence of negative stereotypes or prejudice against less powerful groups. This course is intended for advanced undergraduate and graduate students interested in the psychological experience of social privilege and its sociological antecedents and consequences.

Swarthmore College

<http://www.swarthmore.edu/Humanities/english/courselist.htm#E009Q>

ENGL 009A: First-Year Seminar: Legal Fictions in America

In 1776, Thomas Jefferson declared independence by asserting the “self-evident” truth that “all men are created equal.” This course considers writers who found their personhood denied by imperial or federal law. We will examine how authors responded, using words to challenge the truth and to fight for legal, social, and economic recognition. Authors include Franklin, Jefferson, Poe, Apess, Douglass, Jacobs, Zitkala Sa, Sone, Petry, Alexie, Tapahonso, Williams, Hughes, and Wilson. Writing course.

1 credit.

Not offered 2005-2006. K. Johnson.

ENGL 085: “Whiteness” and Racial Difference

A look at the history of how “racial” identities and differences have been constructed in past and contemporary cultures, especially in the United States. Includes writings on the subject by cultural critics of all races.

1 credit.

Not offered 2005-2006. Schmidt.

<http://www.swarthmore.edu/SocSci/PoliSci/courmenu.htm>

POLS 038: Public Service, Community Organizing, and Social Change

Through community-based learning, this seminar explores democratic citizenship in a multicultural society. Semester-long public service and community organizing internships, dialogue with local activists, and popular education pedagogy allow students to integrate reflection and experience.

1 credit.

Not offered 2003-2004

University of Colorado – Boulder

<http://www.colorado.edu>

INVS 3302 (3): Facilitating Peaceful Community Change

Students gain knowledge and skills that enable them to become effective facilitators of community goals. Focuses on understanding the processes of community building with a multicultural emphasis. Students are encouraged to apply concepts of life experiences and to examine themselves as potential change agents. Theory and summer experience are integrated. Prereq., admission to INVST. Coreq., INVS 3912. Same as WMST 3302.

INVS 3402 (3): Implementing Social and Environmental Change

Examines grassroots democracy as a means for creating comprehensive, solution-based strategies to address social and environmental problems. Students develop an understanding of the use of democracy for positive social change, identify how changes are initiated within movements, and learn the theory and practice of effective and responsible change efforts.

NVS 4999 (3): Teaching Social Justice

INVS students participate in a service-learning practicum under the supervision of an INVS instructor. They explore teaching strategies for implementing concrete educational goals. Focusing on the issues of social justice and social change, they learn how to encourage higher levels of creativity and analysis among students. Prereqs., INVS 3302, 3912, 4033, 4034, 4732, 4914, 4915, and 4734. Must have completed 16 hours required INVS course work with minimum grade B-.

SOCY 4017 (3): Animals and Society

Examines the role of non-human animals in human society. Investigates the social construction of the human/animal boundary. Challenges ideas that animals are neither thinking nor feeling. Examines the many ways humans rely on animals. Considers the link between animal cruelty and other violence. Explores the moral status of animals. Prereq., SOCY 1001. Recommended prereq., SOCY 2001.

University of Illinois – Champaign-Urbana

<http://www.anthro.uiuc.edu/departments/fa05Courses.htm>

Anthropology 268: Images of the Other (3hrs)

Professor Alma Gottlieb

Are racism, sexism, homophobia, anti-Semitism, and other stereotypical ideologies of “the Other” inevitable and universal, or do they have local histories and alternatives? In comparing a broad array of images of “Others,” the course will challenge you to interrogate the cultural and historical foundations of the widespread ideologies that define “other” populations. We deliberately examine many kinds of “other” groups as defined by ethnicity, “race,” gender, health, religion, and sexual orientation. After briefly exploring some conceptual models that will help us think about and understand notions of “the Other”-including a mixture of symbolic, historical, political and economic perspectives-- we will survey some mainstream Western images of “other” groups from classic Greek times to the contemporary period. At the end of the semester, we will reverse our gaze to look at Western social traditions as “Other” when seen from the perspective of non-Western groups, as well as some non-Western people’s images of each other. In taking a broad sweep both historically and cross-culturally, the course aims to demonstrate the contingent nature of ideologies of “other” groups, and their embeddedness in social institutions ranging from family structure and religion to economy and polity.

http://www.lls.uiuc.edu/Students/All_courses.htm

Latino Studies 433: Found of Bilingual Educ *SS

Analyzes historical, political, and educational influences on bilingual/multicultural education, the potential of various program models to promote academic achievement, and the theoretical and practical reasons for bilingual instruction. Attention is given to the research base underlying bilingual education programs. Same as CI 433. 3 undergraduate hours, 2 or 4 graduate hours.

University of Kansas

<http://www.ku.edu/~socdept/coursedesc.shtml>

Sociology 601: Introduction to Feminist Social Theory

Joey Sprague

Feminist social theory attempts to identify the causes of male domination of social structures and how it is perpetuated with the goal of eliminating gender inequality. In this course we take a close look at major trends in the development of contemporary feminist thought: liberal, Marxist, radical, socialist, psychoanalytic, postmodern, global, eco-feminist, and social constructionist. We will focus on reading and discussing excerpts from the actual writings of feminist theorists, although we will also incorporate some films and guest panels. By the end of the semester, you will be able to identify the key argument, strengths, and limitations of each theoretical approach, use feminist theory to make better sense of the issues and problems you confront in your personal and political lives, and have a concrete sense of something you can do to help bring about gender equality.

University of Michigan

<http://www.lsa.umich.edu/ac/courses/courses.htm>

ANTHRCUL 370: Language and Discrimination: Language as Social Statement
Section 001

Undergraduate Credits: 3

Requirements & Distribution: SS, RE

Primary Instructor: Queen, Robin M

“That slang just sounds stupid. Talk proper.”

“I can’t understand my GSI. She comes from China (or India or Korea or Russia or....).”

“You can’t say anything anymore. Everyone is so PC.”

If you’ve heard (or said) comments like these and wondered why people say such things or what they mean when they say them, this course is for you. In it, we examine the ways in which language serves as a potential site of social conflict, particularly with respect to questions of “race” and ethnicity. We are interested in the suppression of linguistic variation; that is, with the development of a standard language ideology, which is understood to be a bias toward an abstracted, idealized, (but ultimately unattainable) homogenous spoken language, modeled on variants favored by the white, middle American mainstream. This ideology is one of many social practices on which people depend without close analysis of underlying

assumptions. In this class, we will look into those assumptions, linguistic and social, and about the arguments used to uphold them. We will examine the way in which these behaviors are institutionalized by the media, the entertainment industry, school systems, business community, and the judicial system, all of which promote the standard language ideology and underwrite assimilatory and often discriminatory practices. As we explore these issues, we will also examine the ways in which language is used to construct and reflect social identities and social group boundaries.

http://www.lsa.umich.edu/lsa/cg_detail/0,,8,00.html?termArray=f_05_1560&term=Fall%202005&content=1560ENGLISH317002

ENGLISH 317: Literature and Culture

Section 002: How to be Gay: Male Homosexuality and Initiation

Undergraduate Credits: 3

Requirements & Distribution: HU

Primary Instructor: Halperin, David M.

Just because you happen to be a gay man doesn't mean that you don't have to learn how to become one. Gay men do some of that learning on their own, but often we learn how to be gay from others, either because we look to them for instruction or because they simply tell us what they think we need to know, whether we ask for their advice or not.

This course will examine the general topic of the role that initiation plays in the formation of gay male identity. We will approach it from three angles: (1) as a sub-cultural practice — subtle, complex, and difficult to theorize — which a small but significant body of work in queer studies has begun to explore; (2) as a theme in gay male writing; and (3) as a class project, since the course itself will constitute an experiment in the very process of initiation that it hopes to understand.

In particular, we will examine a number of cultural artifacts and activities that seem to play a prominent role in learning how to be gay: Hollywood movies, grand opera, Broadway musicals, and other works of classical and popular music, as well as camp, diva-worship, drag, muscle culture, taste, style, and political activism. Are there a number of classically “gay” works such that, despite changing tastes and generations, all gay men, of whatever class, race, or ethnicity, need to know them, in order to be gay? What is there about gay identity that explains the gay appropriation

of these works? What do we learn about gay male identity by asking not who gay men are but what it is that gay men do or like? One aim of exploring these questions is to approach gay identity from the perspective of social practices and cultural identifications rather than from the perspective of gay sexuality itself. What can such an approach tell us about the sentimental, affective, or subjective dimensions of gay identity, including gay sexuality, that an exclusive focus on gay sexuality cannot?

At the core of gay experience there is not only identification but disidentification. Almost as soon as I learn how to be gay, or perhaps even before, I also learn how not to be gay. I say to myself, “Well, I may be gay, but at least I’m not like that!” Rather than attempting to promote one version of gay identity at the expense of others, this course will investigate the stakes in gay identifications and disidentifications, seeking ultimately to create the basis for a wider acceptance of the plurality of ways in which people determine how to be gay.

Additional note. This course is not a basic introduction to gay male culture, but an exploration of certain issues arising from it. It assumes some background knowledge. Students wishing to inform themselves about gay men and gay culture in a preliminary way should enroll in an introductory course in lesbian/gay studies.

This course fulfills the New Traditions requirement for English concentrators.

University of Minnesota

<http://www.aas.umn.edu/academic.html#Afro4232>

AAS/AFRO 4231: The Color of Public Policy: African Americans, American Indians, and Chicanos in the United States (Rose Brewer) M 2:35 P.M. - 05:35 P.M. This course is designed to familiarize students with the history of U.S. public policy development and social relations across racial-ethnic-nation cultures. The focus will be on the United States, but recent developments from the global context will be incorporated for comparative purposes. In this course we will examine the structural and institutional conditions through which people of color have been systematically marginalized, and how diverse populations have fought for and won or lost policy change. The course will help students better understand and interpret the “dominant paradigm” in which public policy has been set. Then, we will examine how and why this paradigm has shifted over time, and what the current prospects are for policy transformation in the domestic and global arenas.

<http://onestop2.umn.edu/courseinfo/viewCourseGuideTermAndSubject.do?institution=UMNTC&searchTerm=UMNTC%2C1069%2C2005&searchSubject=CSCL%7CCultural+Studies+and+Comparative+Literature+-+CSCL&Submit=View>
CSCL 3472: Gay Men and Homophobia in American Culture

Class Schedule | Bookstore | Section Status

3 credits, meets CLE req of Cultural Diversity Theme; meets CLE req of Historical Perspective Core

Instructor: STAFF

Description: Supreme Court rulings, Gay marriage, queer heroes from 9/11, Gay bishops, Will and Grace, Ikea and Miller Lite commercials, metrosexuals, and the Fab Five: Why are the gendered body, sexual desire, eroticism—and the labels and identities attached to them—so heavily invested with significance in American culture? Specifically why, despite legal and social gains and popular entertainments, are gay/queer men and homosexuality still capable of generating violent emotion and bodily assault (gay-bashing) and mobilizing elaborate means of censorship and containment? Whose interests are served by the maintenance of homophobia and the queer closet, and is there an alternative to the great In/Out divide? Crucially: What cultural forces—discursive, psycho-social, economic—drive historical change? The course examines these and related questions in their historical context, from late colonial times to the present, and from a variety of perspectives, including philosophy, psychology and medicine, religion and law, literature, visual art, music, and film. The course creates a space where the much-contested realities of homosexuality and queer subcultures can be approached in an atmosphere of free and open inquiry. In the past CSCL 3472 has drawn men and women, gay- and nongay-identified students in roughly equal numbers. .

<http://onestop2.umn.edu/courseinfo/viewCourseGuideTermAndSubject.do?institution=UMNTC&searchTerm=UMNTC%2C1059%2CFall%2C2005&searchSubject=GLOS%7CGlobal+Studies&Submit=View>

GLOS 3401: International Human Rights Law

Class Schedule | Bookstore | Section Status

A-F only, prereq [3101, 3144] or instr consent, 3 credits

Instructor: Frey, Barbara A

Description: International Human Rights law is designed to introduce students to issues, procedures and advocacy strategies involved in the promotion and protection of human rights worldwide. The class encourages students to analyze case situations

and to evaluate the most effective methods to prevent human rights violations. Because of the evolving nature of the laws and issues in this field, students can participate as strategists and investigators on human rights issues. The instructor, Barbara Frey, is a lawyer and human rights activist. The text for the course is Weissbrodt, Fitzpatrick, and Newman, *International Human Rights: Law, Policy and Process* (3rd ed. 2001).

University of Pennsylvania

<http://paachweb.vpul.upenn.edu/asamnew/courses.php?term=>

ASAM 110: When Student Activism Meets Academia: Asian Americans in Higher Education (Ajay Nair)

General Requirement I (SAS), Social Sciences (SEAS), Social Structures (Wharton)

From cultural fashion shows to protests; what does it mean to be a student activist in the new millennium? Are Penn students apathetic or has the definition of activism shifted over time? Through this course, students will unpack many of the controversies regarding the discourse on “multiculturalism” and “diversity” in higher education. We will examine a number of problems and questions regarding the status of Asian Americans in higher education. Students will explore the social phenomena that have impacted Asian Americans in higher education. In examining these phenomena, we will concentrate particularly on student experiences, curricula, campus climates, administrative practices, and educational policies.

<http://www.english.upenn.edu/Courses/index.php?level=Undergraduate&year=2005&semester=Fall&course=English-84.401>

English 084.401: Theory of Race and Ethnicity

Herman Beavers profile

hbeavers@english.upenn.edu

TR 1:30-3

This survey course will explore the ways American writers utilize literary and cinematic texts as tools to theorize and debate notions of race in the late 19th and 20th Centuries. We will examine configurations of race in the Post-Reconstruction era alongside the influence of DuBois’s notion of double consciousness, as well as the ways race is essential to formulations of American modernism. Writers to be considered in the course: Herman Melville, Charles Chesnutt, Paul Laurence Dunbar, James Weldon Johnson, Ernest Hemingway, Richard Wright, Zora Neale Hurston, Nella Larsen, Ralph Ellison, and Toni Morrison. Writing for the course will consist of short papers and a final exam.

University of Texas

<http://web.austin.utexas.edu/Connexus/search.cfm>

AFR 320: AMERICAN DILEMMAS

Unique: 33930

Instructor: GREEN, P

Day(s)/Time: MWF 12:00N - 1:00P

Bldg/Room: RLM 5.126

Meets With: SOC 336C , WGS 345

This course examines some critical American social problems. These include problems in the economy and political system, social class and income inequality, racial/ethnic inequality, gender inequality and heterosexism, and problems of illness and health care. Emphasis will be on how these problems are natural outgrowths of our existing social structure.

<http://web.austin.utexas.edu/cola/students/courses/coursedetail.fm?courseID=7542>

Semester Fall 2005

E 376L: Language Ideology in the United States

Meets with course(s) LIN 350

Prerequisites

Completion of 30 semester hours, including Rhetoric and Composition 306 and English 316K or their equivalents and three additional semester hours of lower-division coursework in either English or rhetoric and composition, or the equivalent (e.g. TC 603A & B). No exceptions.

Area IV - Language or Writing

Course Description

An ideology is a closely organized system of beliefs, values, and ideas that forms the basis of a social, economic, or political philosophy or program. The premise of this course is that an ideology of language domination and subordination is woven into the fabric of American society. The course explores the interrelationship of language, ideology, and discrimination in the United States by examining topics such as: the relationship of language variation to regional and social identity; the nature of standard language ideology (SLI); the role of public education in the indoctrination of SLI to children; the reinforcement of SLI by the mass media; the

promotion of linguistic stereotyping and prejudice by the entertainment industry; the exploitation of SLI by employers to discriminate against certain groups of people; the reinforcement of SLI by the judicial system to protect the status quo.

<http://www.utexas.edu/academic/uip/teach/degree/ugrad/themdescrips.html>

MAS 374: SOCIOCUL INFLUENCES ON LEARN

Unique: 34415

Instructor: FOLEY, D

Day(s)/Time: MW 11:00A - 12:30P

ALD 327

The course is designed for anyone interested in improving public education. We examine how racial, ethnic relations, gender, and sexual preference discrimination are an integral part of the American public schools. We also discuss various programs that educators use to make schools more egalitarian, multicultural places.

PREREQUISITE: PSY 301 OR THE EQUIVALENT.

Vassar College

<http://americanculture.vassar.edu/courses.html>

American Culture 384a: Whiteness in America (1)

This course examines “white” American identity as a cultural location and a discourse with a history-in Mark Twain’s terms, “a fiction of law and custom.” What are the origins of “Anglo-Saxon” American identity? What are the borders, visible and invisible, against which this identity has leveraged position and power? How have these borders shifted over time, and in social and cultural space? How has whiteness located itself at the center of political, historical, social and literary discourse, and how has it been displaced? How does whiteness mark itself, or mask itself? What does whiteness look like, sound like, and feel like from the perspective of the racial “other”? What happens when we consider whiteness as a racial or ethnic category? And in what ways do considerations of gender and class complicate these other questions? Readings include works by artists, journalists, and critics, among them Bill Finnegan, Benjamin DeMott, Lisa Lowe, David Roediger, George Lipsitz, Roland Barthes, Chela Sandoval, Eric Lott, bell hooks, Cherríe Moraga, Ruth Frankenberg, James Baldwin, Homi Bhabha, Louisa May Alcott, Mark Twain, James Weldon Johnson, Charlotte Perkins Gilman, William Faulkner, Nathanael West, Alice Walker, and Don DeLillo. The course also explores the way whiteness is deployed, consolidated and critiqued in popular media like film (Birth of a Nation,

Pulp Fiction, Pleasantville), television (“reality” shows, The West Wing), and the American popular press. Ms. Carter.

One 2-hour period.

<http://environmentalstudies.vassar.edu/courses.html>

Environmental Studies 370: Feminism and Environmentalism (Same as Women’s Studies 370)

This seminar takes as its departure point the claim that the women’s movement, the civil rights movement, and the environmental movement, combined with efforts on behalf of anti-classism, anti-heterosexism, and anti-colonialism must be practiced and theorized as interconnected. We examine gendered discourses of natural history, explore their past origins and contemporary ramifications, and study various approaches to understanding gender and environment. We pay particular attention to feminist scholarship and activism concerning the gendered implications of development policies and practices. Course readings may include work by Susan Griffin, Donna Haraway, Maria Mies, Carolyn Merchant, Londa Schiebinger, and Vandana Shiva. Ms. Weinstein.

By special permission.

One 2-hour period.

Environmental Studies [387b. Advanced Special Studies](1)

Topic for 2005/06: Global Environmental Justice.

In this seminar we explore global environmental issues from a perspective that foregrounds questions of social equality. Throughout the course we examine the roles that race, class and gender play in contemporary environmental issues. Beginning with a survey of the origins of environmentalism in the United States, we study the rise of the “environmental justice” movement in the United States and contemplate concepts of justice as they apply to “environment.” We pay particular attention to feminist theories of justice and concerns regarding social and environmental inequity. With the conceptual framework in place, we focus on particular problems that may include: pollution and exposure to toxic substances; global climate change and its links to global consumerism; economic development in the developing world; and resource (water and fuel) extraction. In the latter part of the course, we devote each class session to student projects focused on specific local environmental issues within a framework of global environmental justice.

By special permission.

One 2-hour period.

<http://catalogue.vassar.edu/courses/soci/>

Sociology 210b: Domestic Violence

This course provides a general overview of the prevalence and dynamics of domestic violence in the United States and its effects on battered women. We examine the role of the Battered Women's Movement in both the development of societal awareness about domestic violence and in the initiation of legal sanctions against it. We also explore and discuss, both from a historical and present day perspective, ways in which our culture covertly and overtly condones the abuse of women by their intimate partners. Ms. DePorto

Sociology 384b: Black Marxism

The growth of global racism suggests the symmetry of the expansion of capitalism and the globalization of racial hierarchy. In this context, global racism works to shatter possibilities for solidarity, distort the meaning of justice, alter the context of wrong, and makes it possible for people to claim ignorance of past and present racial atrocities, discrimination, exclusion, oppression, and genocide. By concentrating on the works of Black Marxist intellectuals, this course examines the discourse of confrontation, and the impact of Black Marxist thought in contributing to anti-racist knowledge, theory, and action. Ms. Batur

<http://womensstudies.vassar.edu/courses.html>

Women's Studies 380b: Queer Theory (1)

The western cultural paradigm of sexual orientation has many origins. In particular, this course investigates those coming out of psychoanalysis and science-two of the dominant sources of social knowledge prevalent in our culture. We explore the view that all sexual behaviors, all concepts linking sexual behaviors to sexual identities, and all categories of "normal" and "deviant" sexualities, are social constructs, sets of signifiers which create certain types of social meaning. We see that queer theory follows feminist theory and lesbian and gay studies in rejecting the idea that sexual orientation is an essentialist category, something determined by biology or judged by eternal standards of morality and truth. We try to argue that sexuality is a complex array of social codes and forces, forms of individual activity and institutionalized power relations, which interact to shape the notions of what is "normal" what is "natural," "essential" or "biological." Aside from readings in both science of sex, gender, and sexual orientation and psychoanalysis, we read theoretical texts which help guide us toward a more accurate understanding of what we mean by the term

‘queer,’ what we regard as the criteria for labeling a sexual activity queer, in short, the ontology of queer or what queer is. Ms. Weinstein.

Wellesley College

<http://www.wellesley.edu/Africana/africana.html>

AFR 226 Seminar: Environmental Justice, Race, and Sustainable Development
Steady

NOT OFFERED IN 2005-06.

An investigation of the extent to which the causes and consequences of environmental degradation are influenced by social inequality and the devaluation of indigenous peoples. The course will examine how the poor, indigenous peoples and people of color are subjected to environmental hazards. Topics include the link between negative environmental trends and social inequality; the social ecology of slums, ghettos and shanty towns; the disproportionate exposure of some groups to pollutants, toxic chemicals, and carcinogens; dumping of hazardous waste in Africa and other Third World countries; and industrial threats to the ecology of small island states in the Caribbean. The course will evaluate Agenda 21, the international program of action from the Earth Summit designed to halt environmental degradation and promote sustainable development.

Prerequisite: None

Distribution: Social and Behavioral Analysis

Semester: N/O Unit: 1.0

http://www.wellesley.edu/Economics/Courses/full_courses.html

ECON 243: The Political Economy of Gender, Race, and Class

Matthaei

An introduction to radical economic analysis of contemporary, globalizing capitalism. Analysis of race, class, and gender, and of their interconnections. Radical economic critiques of current neo-liberal economic policies. Study and critique of contemporary radical economic movements, including the environmental movement; the movements for socially responsible consumption, investment, business, and work; and the antiglobalization or globalization from below movement.

Prerequisite: 101 or 102 or permission of instructor

Distribution: Social and Behavioral Analysis

Semester: Spring Unit: 1.0

Wesleyan University

<http://www.wesleyan.edu/course/psyc361s.htm>

Psychology 361: Psychology of Prejudice and Discrimination

This seminar will involve a psychological analysis of different forms of prejudice and discrimination, including racism, sexism, anti-Semitism, homophobia, and the abuse of animals. During the first part of the term, students will read about and discuss specific forms of prejudice and discrimination. In the second half of the course, they will write a final paper and present a brief address to humanity on a prejudice-related topic.

<http://www.wesleyan.edu/course/engl112f.htm>

English 112: Environmental Imagination: Green Writing and Ecocriticism

The new discipline of ecocriticism affirms the inescapable thereness of the natural world while exploring the way we use our imaginations to understand it. We begin this course by applying ecocritical insights to paintings and we end by examining environmental websites. In between we read poets, nature writers, scientists, novelists, and activists, seeking to understand the natural world as an inspiration and a responsibility and to balance the demands of activism with the joys of aesthetic appreciation. Attention will be paid to critical writing, and there's a chance for some creative writing as well.

Williams College

http://www.williams.edu/african-american-studies/crs_home.htm

AAS 200: An Introduction to African-American and Africana Diaspora Studies
(spring 2006)

This introductory seminar for spring 2006 examines race, culture and incarceration. The United States has the greatest incarceration and execution rates in the industrialized world-estimated at about 2 million, with over 3000 on death row. Poor people and people of color comprise the majority of those imprisoned due to the war on drugs and racial and economic bias in policing and sentencing. This course examines intersections of democracy and captivity in penal societies. Students study literature and screen documentaries on: the 13th Amendment to the U.S. Constitution which abolished slavery while legalizing it for prisoners; the 14th Amendment (originally designed to protect the emancipated but largely enforced to protect corporations as “persons”); the convict prison lease system; contemporary

critiques of prison systems; and penal narratives. (See: <http://www.williams.edu/african-american-studies/democracy.htm>)

Requirements: three 5-page critiques of readings; group presentation; final project. Enrollment is limited. Permission of instructor required.

<http://www.williams.edu/admin/registrar/catalog/depts/amst/amst302.html>
AMST 302(S): Whiteness (Same as Women's and Gender Studies 302) (Junior Seminar)*

"Whiteness" is a course geared toward exploring the historical and performative fictive constructions of "whiteness." We will begin by identifying aspects of "whiteness" supposedly unique to "white people," which have been often used to claim superiority and to establish a "white" standard. The course will be organized around three units. As an introduction, Unit One will focus on examples of institutionalization of white supremacy through legal and social regulations from the seventeenth century to present day (Northern Europe as "white"; Southern Europe as "dark"; the exclusion of non-white people from citizenship, wealth, and power). Unit Two will concentrate on American literary and dramatic examples of texts supportive and critical of "whiteness" as a desirable trait (*Metamora: Last of the Wampanoags!*, 1829; works by Octavia Butler, Danzy Senna). Unit Three will look to contemporary popular culture and the performances of "whiteness," particularly film and television (*Mi Vida Loca*, *Nurse Betty*, *Kill Bill*, *American Family*). The course Whiteness is intended to prime students in the discourses of critical multicultural studies. It also satisfies the junior seminar requirement for American Studies Program majors. Format: discussion. Students are responsible for participating in-class and Blackboard discussions, and two short (7-10 page papers). Prerequisites: American Studies 201. Enrollment limit: 19 (expected: 19). Junior American Studies Program majors given preference; all others will be admitted at the discretion of the instructor.

Yale University

<http://students.yale.edu/oci/ycps/ycpsProgramCourses.jsp?subject=AMST&dept=American%20Studies>

AMST 224b: Theater and Cultural Agency.

Not Cr/D/F Group II Hu (0)

Permission of instructor required

Study of the relation between theater and forms of cultural agency in the Americas, focusing on how theater and activism shape each other in contemporary contexts of social struggle. Examination of how and when performance can create new forms of critical thought and cultural agency, with readings from performance theory, cultural theory, and focused case studies. Includes several workshops or visits with artists or activists, and internship work in theater for social change in New Haven.

W 1.30-3.20

Jill Lane

<http://www.yale.edu/english/courses.htm>

ENGL 345a: ORIENTALISM

Mokhtar Ghambou MW 4:00-5:15

This course introduces students to English and American representations of the East, the Orient, or Islam, often referred to as “Orientalism.” The emphasis will be placed on eighteenth- and nineteenth-century literary works that imagine the Orient as a holy site of Christian pilgrimage, an allegory of unrestrained sensuality and fantasy, and a discursive mirror against which English and American traditions measure their own distinction and progress. Reading poems, plays, novels, and travel narratives inspired by the translation of *The Arabian Nights*, we will examine the ways in which this epic shaped several Anglo-American genres and forms. A comparison between British and American authors will allow us to demonstrate how the latter drew on Eastern cultural traditions (e.g., mysticism and soufism) to liberate their writing from European cultural hegemony on the one hand, and counter the rigid precepts of Puritanism, on the other. Theoretical works by major critics of Orientalism will be discussed throughout the course to help students understand how literature is both critical of and complicit with the discourses of power such as imperialism and capitalism. One of the main objectives of the course is to expose students to the problems of “interpretation” in cross-cultural contexts: the representation of unfamiliar cultures and geographies; the patterns of exoticist and stereotypical thinking; the textual construction of identity and difference; East-West interactions; and the possibilities of dialogue across diverse literary and cultural traditions. Writers and critics will include Dryden, Moore, Carlyle, Irving, Emerson, Poe, Melville, Twain, Kipling, Said, Lowe, Maalouf, and Mernissi

<http://www.yale.edu/socdept/undergraduate/courses.html>

SOCY385b: Race, Gender and the African American Experience

Averil Clarke

Th 9:30-11:20

Exploration of how the social constructs of race and gender affect individual and collective black experiences within major social institutions such as education, family, criminal justice, media and entertainment, politics, and the economy. Analysis of the ways in which these institutions produce and are constituted by race and gender inequality. Focus on theories of discrimination and on social movements that both differentiate and unite the black experience along gender lines. Advanced Sociology courses are open to students who have completed one intermediate course and any other specified requirement, or by permission of the instructor. Preference is given to Sociology majors in their junior and senior years. (Also: SOCY610b, WGST437b.)

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