

Queer Studies Courses Fall 2014

Core Courses (Courses meet 08/25/14-12/12/14 unless otherwise indicated) * Course Descriptions Below

WOMST 500A	Top/Love & Sex in India	2:30-3:45	TU	LS 001	Roshanravan
WOMST 700A	Top/Love & Sex in India	2:30-3:45	TU	LS 001	Roshanravan

Cross-Referenced Courses (Courses meet 8/25/14-12/12/14 unless otherwise indicated)

COMM 450A	Top/Communication & Sexuality	2:30-3:45	TU	ES 123	Epping
LEAD 350A	Culture & Context in Leadership	9:30-10:45	TU	LDS 126	Lee & Maldonado-Franzen
LEAD 350B	Culture & Context in Leadership	5:30-8:20	T	LDS 127	Hinrichs
LEAD 350C	Culture & Context in Leadership	11:30-12:45	TU	LDS 126	Davilla
LEAD 350D	Culture & Context in Leadership	1:05-2:20	TU	LDS 126	Siefers
LEAD 350F	Culture & Context in Leadership	10:30-11:45	MW	LDS 126	Lee

Queer Studies Course Descriptions Fall 2014

WOMST 500 Topic Course/Love & Sex in India

Section A: TU 2:30--S Roshanravan

From “arranged marriages” to the Kamasutras, from the criminalization of sodomy to the rise of Rainbow Pride movements, this course considers the cultural and political conceptions of “sex” and “love” of people and communities in India. The racial and colonial histories of “South Asia” will structure this investigation, as we explore how these conceptions emerge through traditions and cosmologies erased and transformed by Indian struggles against colonial legacies of global capitalism. How have discourses on marriage, sexuality, and reform been shaped in nineteenth-century colonial Indian society? What are the social and political ramifications of these discourses on women's lives today?

WOMST 700 Topic Course/Love & Sex in India

Section A: TU 2:30--S Roshanravan

From “arranged marriages” to the Kamasutras, from the criminalization of sodomy to the rise of Rainbow Pride movements, this course considers the cultural and political conceptions of “sex” and “love” of people and communities in India. The racial and colonial histories of “South Asia” will structure this investigation, as we explore how these conceptions emerge through traditions and cosmologies erased and transformed by Indian struggles against colonial legacies of global capitalism. How have discourses on marriage, sexuality, and reform been shaped in nineteenth-century colonial Indian society? What are the social and political ramifications of these discourses on women's lives today?