

Teaching Innovations and Practices

Teaching about Sex, Sexuality, and Gender While Minimizing Stereotypes Collaborating with the Gender and LGBTQIA Center in the Classroom

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In this essay, I discuss the planning, rationale, and outcomes of student mini-projects in my Sex and Gender in East Asia course at Elon University in North Carolina in spring 2015. I describe how I facilitated students' understanding of general issues regarding sex, gender, and sexuality—such as same-sex marriage—and helped them articulate key differences between Japan, other Asian nations, and the United States, by inviting the Gender and LGBTQIA Center (GLC) Director to the class, sending students to the GLC to discuss a topic of their choosing, and assigning a project that required them to draw connections to our course readings through written and oral presentation assignments. I then explain the findings of this approach, in particular the fact that this approach made it less likely that student discussions focused on their own experiences as “normal” and Japanese (and other Asian experiences) as “strange” and/or exotic. I also suggest that establishing a connection between the classroom and centers like the GLC provides students with the chance to see firsthand what resources are available (in terms of books, workshops, counseling, employment, and a social network), as well as with the opportunity to explore the questions they may not ask in class. In summary, I argue that collaboration between faculty and Center directors can promote experiential learning that fosters fair and open discussion of diversity that is necessary for breaking stereotypes.

Keywords: LGBTQIA, Sex, Gender, Sexuality, Pedagogy, Anthropology

Introduction: Planning and Rationale

In the spring semester of 2015, I taught a course entitled Sex and Gender in East Asia as a 300-level elective for Anthropology, Asian Studies, and Women and Gender Studies at Elon University¹. This course was proposed and designed by me and approved by these three programs of study².

I had several goals in mind when designing the course. On the academic side, I wanted to ensure that the content was appropriate for each of these supporting programs. For example, by the end of the course students should be comfortable talking and writing about the differences between sex, sexuality, and gender; they should be able to explain how cultural ideals and the expression of these ideals vary across East Asia; and they should be able to articulate how anthropological theories can help us understand such differences. On the practical side, I wanted to ensure that students would have the space and time to talk about these issues with reference to their everyday lives.

¹ Elon University is a liberal arts university with a commitment to experiential learning and global citizenship. It has about 5,800 undergraduates and 700 graduate students. I was employed there for two years prior to my appointment at Creighton.

² I would like to thank Rissa Trachman, Pamela Winfield, Kim Epting, Amy Allocco, Kirstin Ringelberg, Matthew Antonio Bosch, and Marnia Gardner for their support in the creation of this course.

Of primary concern to me was that the students could take a culturally relativist perspective and explain East Asian concepts of sexuality and gender, as well as related issues, according to the cultural logic of the society being discussed instead of relying on stereotypes. Of secondary concern was that they be able to discuss larger issues such as rights to marry, laws against prostitution, and perspectives on human trafficking in *general* ways. Finally, I wanted them to be able to use what they read to think critically about *specific* issues in the mainstream media such as the Supreme Court's decision on same-sex marriage and reactions to that decision in the general American public. When explaining such goals to students, I often describe the approach to learning both the general and the specific as being able to distinguish between the micro and the macro levels of human culture (local and national, or local and global), as well as the ability to go back and forth: seeing a specific culture in context and then comparing it with another culture—as one of the hallmarks of anthropology.

Because of Elon's commitment to experiential learning³, one of the ways I opted to balance these objectives was to approach the Director of the Gender and LGBTQIA Center (The GLC), Matthew Antonio Bosch, to see if he would be willing to collaborate in various ways. Bosch was very supportive, so I incorporated an in-person introduction of the GLC by him as well as individual class projects with GLC support into the course when I designed it. I hoped that this strategy of asking students to compare what they read to what they learned from their GLC experiences would discourage flat, stereotypical explanations of Asian and American cultures; by including the involvement of GLC and an overview of local issues, students would be able to discuss the similarities and differences between American and, say, Japanese perspectives on same-sex marriage through a series of interconnected steps. The first step was to realize that societies often face similar-looking issues but respond to them in different ways. The next step was to recognize the difference between the information presented by academics and the GLC and the information that is circulated in the mass media. This way, students could see the complexity of such issues and also note the simplifications that are often made about people and cultures and how these simplifications lead to stereotyping. It is my opinion that engagement with the GLC greatly enriched our classroom experience, encouraged students to be more aware of LGBTQIA rights on campus and, in general, strengthened their abilities to see conservative and liberal patterns across cultures with regard to particular topics. Below I describe the makeup of the class, the course design and content, and the parameters of the engagement with the GLC.

1. The Students

The class was comprised of seventeen students. A variety of majors were represented, including accounting, anthropology, public health, and women and gender studies. Most students were taking this course for elective credit in their major or minor⁴. The class included students from every class year—first-year students to seniors. About half the students participated in Greek life on campus. Students also identified as belonging to a variety of places along the gender and sexuality spectrums, something I discuss in more detail below. Because Elon releases information about year and major to instructors, I knew prior to the first day of instruction that the learning experiences of the students enrolled in the course represented was considerably diverse. This can either be an advantage or a disadvantage in the classroom; I addressed the issue by assigning students to groups to balance majors and year in school.

2. Course Materials, Methods of Instruction, and Assignments

The core text for the course was McLelland and Mackie's 2014 edited volume, *Routledge Handbook of Sexuality Studies in East Asia*. The class met three days a week for 70 minutes, making it ideal to cover one chapter from the text per class. In order to ensure that students developed a shared understanding of key terms and the countries highlighted in each chapter, the method of instruction was largely Socratic lecture and small-group discussions for the first two weeks. Through lecture and readings, students built up knowledge of the topic and region of focus and demonstrated their comprehension of it through discussion⁵. Once students could clearly

³ See Boettcher and Conrad 2010 and Smith 2010.

⁴ Elon has a minor in Asian Studies so a few students were taking the class as an elective towards that minor.

⁵ I use the language associated with Bloom's taxonomy of learning: knowledge, comprehension, application,

differentiate and discuss concepts of sex, gender, and sexuality, and also had a basic understanding of the modern history of East Asia, the method of instruction shifted to small-group presentations and student facilitation of class discussion aimed at developing the students' ability to apply and analyze the information they read. In other words, the students were responsible for presenting the materials they read and facilitating discussion to the best of their abilities; my role was to ensure that the discussions were provocative yet respectful, and that they included reasonable breadth and depth with regard to topics⁶. I did this by keeping a list of topics I wanted to address in class, checking them off as students raised these issues, and interjecting with questions or information as necessary. At the end of class, I broached important issues that had not yet been addressed. Because I am a Japan specialist, additional materials (films and guest lectures) focused on Japan.

Assignments included daily readings, with groups of three students assigned to a reading. Each group presented/facilitated (as described above) four times during the semester. Students also completed an integrated summary assignment in which they discussed common themes for each unit in two-page papers aimed at honing analytical skills. Most days, the class opened with two 5-to-10-minute individual student presentations, one of each type: 1) sex, gender, and sexuality in the news, in which a student brought in a topic being discussed in the mainstream, English-speaking media; and 2) a presentation on a GLC event or moment in history (described in more detail below). In addition to their presentations, students submitted two-page papers linking what they learned through these engagements to specific readings in the text. Again, the emphases of these assignments were application and analysis. The class watched two films, *The Great Happiness Space* and *Memories of Matsuko* in order to deepen discussions of sex work and gender roles in Japan. The students also completed in-class essays for the midterm and analyzed a monograph for their final project. Assignment sheets with rubrics for each graded assignment were made available to the students via the course website on Moodle, and they were encouraged to visit the Writing Center prior to submitting each assignment⁷. Additionally, the class benefitted from presentations by two guest speakers: Dr. Christine Yano⁸ joined us to discuss Hello Kitty and pink globalization, while Dr. Elisheva Perelman facilitated a discussion on "poison women" such as Abe Sada.

3. The First Day

I wanted to ensure that we began our process of developing a general understanding sex, gender, and sexuality in both local contexts and East Asian contexts on the very first day. In order to facilitate understanding the general terms and their importance locally, I asked the GLC Director Mr. Bosch to take part in our first class. I introduced myself and the course and noted the East Asia focus. Students filled out a form listing their names, interests, preferred pronouns (for example, I prefer that others use "she" and "her" to refer to me; some students may prefer "he/him" or "they/them")⁹. They then used this to introduce themselves to the class. This activity is part of a larger initiative to support LGBTQIA students on the Elon campus. It aims to help students voice their identities in a natural way and to encourage awareness of the gender spectrum, as well as acceptance and respect for everyone regardless of how they identify themselves on that spectrum. Mr. Bosch voiced support of the preferred pronoun piece of the self-introductions, using it as a means to shift from student introductions to introduction of the GLC and his roles there. He described his personal and professional background in some detail before moving on to explain what the GLC is and what it offers. Although it is a relatively new Center, the GLC provides a wealth of information and support to members of the LGBTQIA community and its allies through programming and counseling services. Mr. Bosch brought pins and stickers for the students so they could, if they wished, show their

analysis, synthesis, and evaluation.

⁶ These are considered some of the benchmarks of student-centered learning.

⁷ Students could earn 5 extra credit points 3 times during the term (a total of 15 possible points) if they visited the Writing Center 48 hours prior to the deadline.

⁸ Dr. Yano was able to join us through the generous support of the Northeast Asia Council-Association for Asian Studies Distinguished Speakers Bureau, the Elon College of Arts and Sciences, the Sociology and Anthropology Department, the Elon Anthropology Honor Society, Women and Gender Studies, Asian Studies, Program for Ethnographic Research and Community Studies, and the Global Neighborhood.

⁹ One trans student wrote on his form that he really appreciated this gesture because no one else had given him this opportunity before.

support. He then encouraged them to ask any questions they might have. Several students took him up on this offer, and we had a lively conversation on topics such as how to address someone if they were unsure of the gender identity of the other person, whether trans individuals could play on sports teams with the gender they identified with at Elon, and what sort of policies Elon had in place regarding universal bathrooms, name changes, and housing. Prior to finishing for the day, Mr. Bosch encouraged them to come to the GLC when they were ready to work on their projects.

From my perspective, this engagement with students on the very first day helped set the stage for the ways in which we would stay true to our East Asia focus with regard to our readings and course materials, but learn how to compare and contrast ideas surrounding sex, gender, and sexuality cross-culturally through discussion of concrete examples from everyday life in the United States as well. Focusing on the diversity in the United States—both in terms of people and perspectives—helped to make the points that 1) difference and diversity are the norm, and it is acceptable to note when something is different from one’s own perspective, and 2) it is ethnocentric to make value judgements based on difference. In addition, face-to-face contact with the Director of the GLC during the first class also made it easier for them to see the GLC as a place where they were welcome regardless of gender or sexual orientation—something that made completing their individual projects less daunting.

4. The GLC Project

During the second week of the term, students signed up for a day to present on the GLC. Following the instructions on the assignment sheet, students visited the GLC and talked with either Mr. Bosch or a student worker. Some students chose their topics on their own; some worked with the GLC staff to find a topic that suited them. Topic selection was student driven to ensure each student could research something they felt comfortable exploring. (I did not provide a list.) Topics included the founding of the GLC, GLC training for sororities and fraternities, GLC-sponsored speaker events such as a talk by Robyn Ochs, and GLC events such as Lavendar Graduation and Dragstravaganza (a drag show during Pride Week). Some students, with my permission, opted to use this time with the GLC staff to learn about responding to inflammatory groups such as the Westboro Baptist Church.

Some of the most fruitful conversations the students had during class, from the instructor perspective, were the discussions in which students demonstrated their increased ability to discuss gender and sexuality spectrums according to cultural contexts. For example, one student opted to attend a GLC-sponsored workshop with activist Robyn Ochs and then met with the Director to discuss his experiences there. His presentation/facilitation focused on labels, identity formation, and intersectionality. By the time this particular student presented, the class had already discussed Pendleton’s chapter on how laws are created and enforced based on definitions and applications of the terms “trafficking” and “sex work.” They had also discussed how the term *tongzhi* (literally “comrade”, but often used as a gloss for non-normative sexualities) could be used differently in various Sinophone cultures such as mainland China, Taiwan, and Hong Kong. This made it easier for the presenting student to ask the class questions about how self-identification may shift over time so that, for example, one may identify as female and straight at one point in life and identify as male and gay at another; how ascribed and self-selected attributes shape identity formation; and how laws—both in the U.S. and East Asian nations—can constrain gender and sexuality self-expression. In other words, rather than see laws in East Asian nations as more restrictive than U.S. laws because “the U.S. values individuals more and Asians value the group more” (a common stereotype), students were able to discuss philosophical and religious underpinnings (such as Confucian family ideals, Socialist perspectives on work and the family unit, and Christian morality) of laws dealing with same-sex partnership in each place.

Through this same facilitation, students also sharpened their definition of intersectionality (the ways in which one’s ascribed and self-selected statuses combine to shape everyday experience), which had been a new term for many in the class. One student was able to link the concept to information in Mackie and Tanji’s chapter, *Militarized Sexualities*, where the authors discuss how Japanese women on the homefront in the early 1900s were labeled “good women” and worthy of protection as mothers and wives while colonized women were used as “sexual outlets” in military brothels. He noted that this could be explained by intersectionality because forced prostitution in this context was predicated on the perceived inferiority of women first, and non-Japanese women second. Another student contributed to the discussion by returning to the U.S. context and stating that non-Caucasian women’s salaries can be understood as a function of their race and their gender: women make less than men, but women of

color make less than white women. Again, thoughtful comparison of the U.S. and Japanese contexts, made possible by sustained engagement with the GLC, helped students explain similarity and difference in nuanced ways rather than by relying on stereotypes of either place¹⁰.

This is just one example of the depth of student learning and engagement that was fostered by strategic collaboration with the GLC. Not only did students work their way up through Bloom's taxonomy as they became proficient on the topics and region of focus, they (for the most part) embraced the student-centered model of the classroom, and relished the chance to talk about their experiences in a systematic, academic way. By the end of the term, the majority of the students had met the learning outcomes laid out in the syllabus. But perhaps more importantly, they had become acutely aware of and able to discuss LGBTQIA issues and human rights as they pertained to East Asia (particularly Japan), the United States, and Elon University. I am unsure this level of awareness could have been reached without the collaboration of the GLC.

5. Additional Positive Outcomes

There are a few other examples of positive outcomes that can be seen as products of this type of experiential learning. First, at several points during the course, students respectfully disagreed about gendered experiences on campus. One particularly memorable discussion (at least for the instructor) took place between some of the female students who belonged to sororities and some who did not. When one student defended the Greek system as "not exclusive" (drawing from her own experiences as someone who is open to diversity), another student asked her to explain why, then, only two of twenty of her close friends, many of whom were Asian, had been invited to join a sorority given that the percentage of women in sororities at the university is much greater than that? Another said that she had felt unsure if she would have been welcomed by a sorority because of her sexual orientation, while yet another queried if women were allowed to bring girlfriends to sorority date functions. These students granted that their classmates were open to diversity as *individuals*, but questioned whether or not the Greek *system* was equally accepting. One of the young women who had defended the Greek system, to her credit, apologized to these students for the negativity they had experienced, and several promised to take these issues to their sororities. One of the women thanked this woman for her apology, stating that when she had brought up what seemed like a lack of inclusivity for minorities in the past, they had been dismissed by other young women in sororities who had simply countered, "That is just the way it is." Consultation with Mr. Bosch confirmed that the number of requests for GLC sensitivity training had been increasing, and some of those who had requested it had told him outright that their requests were because of their experiences in this particular class.

Second, over the course of the term, several students felt comfortable enough to "come out" to their classmates as part of daily discussion. I attribute this to the combination of materials included, the level of GLC participation and support, and the general kindness of that particular group of students. The quality of class discussions was surely bolstered because students felt they could trust one another and because they could see how actual people they knew identified themselves rather than just reading about labels.

Third, although this is not directly attributable to the way this class worked, I feel it is important to note that in the weeks prior to submission of this essay, Elon was named by Campus Pride Index as one of the top 25 universities in the United States for policies, programs, and practices that are friendly to LGBTQIA students¹¹—and that they moved to this position from position 370 in just two years.

¹⁰ This was, of course, a process. During the first few weeks of the course, it was more common for students to make comments based on stereotypes. When this occurred, I paused the discussion and asked the class to think about why a statement like "the Japanese like rules" or "Americans value choice" may be too simple, noting the difference between modal personalities and stereotypes. (Modal personalities are characteristics that occur with relative frequency in a population, while stereotypes are blanket statements that assume everyone in a cultural group behaves the same way as the mode.) We also discussed the bases for stereotypes, and focused on the mass media (which fit nicely with the News assignment). Gradually, students began to police each other regarding stereotypical thinking and offered more complex answers as their knowledge of East Asia and sex, gender, and sexuality deepened. By the end of the course, our discussions were more focused on the cultural ideals they had read about than the stereotypes they had assumed to be true.

¹¹ "2015 Campus Pride Top 25 LGBTQ-Friendly Colleges & Universities," *Campus Pride*: <http://www.campuspride.org/2015-top-25/> (accessed on September 18, 2015).

6. Conclusions: New Directions

Partnering with the GLC and incorporating assignments that required engagement with the GLC gave my students the chance to discuss how course concepts related to everyday life. Moreover, applying knowledge (from the course materials and class) to experiences (such as visiting the GLC) encouraged my students to apply the knowledge they acquired rather than rely on stereotypes and preconceptions that they may have had regarding East Asia and/or topics such as sex, gender, and sexuality. I see the possibility of broad applications of this type of experiential learning. Given the positive outcomes I noticed through collaboration with the GLC, I hope to collaborate with the Gender and Sexuality Alliance at Creighton University, my current institution, should I teach a similar course. I am also inspired to reach out to campus organizations (such as student chapters of Partners in Health) when teaching medical anthropology courses and to sustainability groups when teaching food courses.

As an anthropologist, I would like to have gathered systematic ethnographic data regarding student perspectives of this course (rather than rely upon my notes as I did above), but this was not feasible this time due to a job change. However, this could be done in the future.

There are also some options to move towards a flipped classroom with some of the content and assignments. It would be possible, for example, to ask students to read the newspaper articles that their classmates present on during their sex, gender, and sexuality in the news presentations. It would also be possible to assign the films as homework rather than use class time to watch them—although the particular films I used for this class are difficult to access (which is why we watched them in class).

References

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Appendix 1: Assignment Sheet

Sex and Gender in East Asia (ANT 375)

Dr. Runestad

Assignment: GLC Presentation (25 points)

Rationale:

Because of the East Asia focus of the class, we will spend most of our time focusing on Sex and Gender topics in that region. However, we should also be aware of how sex and gender are negotiated in our own communities so as not to exoticize practices elsewhere. Therefore, I ask that you visit the Gender and LGBTQIA Center in Moseley once over the semester and learn about an event (i.e., sponsorship of The Vagina Monologues) or a moment in LGBTQIA history at Elon (i.e., creation of the Center) by talking with staff or volunteers there. You will report on your findings on your appointed day in class. With these points in mind, the goals of this assignment are:

1. Connect current issues on campus to classroom discussions/readings through topics selected by the students
2. Raise the profile of LGBTQIA history and events at Elon

Instructions:

1. Visit the Gender and LGBTQIA Center online (<http://www.elon.edu/e-web/students/lgbtq/>) and in Moseley
2. Make an appointment to speak with the Director and/or a student volunteer about an event or moment in LGBTQIA history that is of interest to you. It is OK to ask them for help deciding on a topic.
3. Talk with the Director or a student volunteer about your topic. TAKE NOTES!
4. Write a 2-page paper detailing what you learned.
5. Prepare a 5-10 minute presentation for your classmates based on this paper. Powerpoint (or other presentation program) is suggested but not required.

Rubric:

- 5 – Provides adequate details of the event/historical moment (the 5w's and how)
- 5 – Provides cultural context of the event/moment (why does it happen/did it happen HERE?)
- 5 – Connects the event/moment to course readings
- 5 – Presentation is clear and concise; 5 – Writing is free from errors

Appendix 2: Syllabus

Course Name/Number: Sex and Gender in East Asia (ANT 375)

Instructor: Dr. Pamela Runestad

Class Day/Time/Location: M/W/F from 12:15 to 1:25pm in Long 114

Office Hours: MW from 2:30 to 3:30 or by appointment in Lindner 212I

e-mail: prunestad@elon.edu

Course Objectives and Learning Outcomes

In this course, we will explore the concepts of sex, sexuality, and gender in East Asia with focus on Japan, South Korea, and Mainland China, with some discussion of North Korea, Vietnam, Mongolia, Taiwan and Hong Kong. Topics include cross-cultural views of sex and the body, love and marriage, sexual politics, sexual subcultures and communities, sex work, sexual health, and pornography and censorship. By the end of the course, students will be able to:

- 1) Discuss (verbally and in writing) sex as a biological concept, and sexuality and gender as both embodied experiences as well as expressions of identity and socio-cultural norms.
- 2) Be able to cite specific examples of how ideas about sex, sexuality and gender vary throughout East Asia.
- 3) Articulate the ways in which anthropological theories and perspectives on sex, gender, and sexuality contribute to our understanding of humans.

Given the importance Elon and I personally place on communication skills (please see the Elon Writing Excellence Initiative: <http://www.elon.edu/e-web/administration/provost/qep/default.xhtml>), we will focus on improving oral presentation skills and writing skills. Students will work in groups to present on course readings and complete thematic summaries of course materials. Students will also give brief presentations about sex and gender stories in the mass media and events on campus. These exercises will help students connect readings to everyday events, and prepare students for the midterm (exam) and final (analysis of one of the monographs listed below).

Required Texts

McLelland, M. & Mackie, V. (2014). Routledge Handbook of Sexuality Studies in East Asia.

ONE of the following:

Passage to Manhood: Youth Migration, Heroin, and AIDS in SouthWest China by Shao-hua Liu

Colonizing Sex: Sexology and Social Control in Modern Japan by Sabine Fruhstuck

Factory Girl Literature: Sexuality, Violence and Representation in Industrializing Korea by Ruth Barraclough

+ Various readings on Moodle

Classroom Etiquette

The one concept that underlies everything we do this semester is respect. Although the following are most likely common sense, please be advised that these simple actions signal respect for your classmates and the instructor:

- 1) Be prepared – bring your readings, paper for note taking, a writing implement, and your assignments to each class.
- 2) Listen. No talking during films, or while others are talking during class discussion.
- 3) Make a conscious effort to be polite, particularly if you are voicing disagreement.
- 4) Be on time.
- 5) Computers, mobile phones, and all other electronic devices should be off and out of sight. No headphones. **IF YOU USE THESE DEVICES DURING CLASS, I WILL MARK YOU ABSENT.**

Following these guidelines helps us create a safe space where we can all talk openly and learn from each other's differing opinions and experiences.

Late Work, Tardiness, and Absences

Late work is not accepted unless you have a documented illness or emergency.

If you are planning to be absent from class for some reason, please inform the instructor **PRIOR TO YOUR ABSENCE**. You are allowed 2 “free” absences for the semester. Be aware that being “present” in this course means that you are actively listening and participating. Therefore, **if you sleep in class, you will be counted as absent**. Additionally, if you are frequently late, **tardies will be converted to absences**.

Reading Assignments

You are responsible for reading the day's assignments listed in the chart below.

Writing Assignments

At the end of each unit, you will submit a 2-page (no more, no less!) integrated summary (IS) of the **THEMES** found in the weekly readings to your classmates at the end of every unit. Student groups will evaluate the writing of their group members in terms of the grammar, syntax, and diction; themes will be discussed as a class with the instructor. Students will submit **initial and edited** versions of their written summaries to the instructor **the following class**.

There are 6 days that summaries are due to the instructor. Five summaries are required. This means you can opt out of doing a summary once. When you opt out, submit a piece of paper with your name, the date, and the words **PASS** on it. You will not earn extra credit for doing an extra summary.

For the **Midterm**, you will write two in-class essays. One will be about the connections between sex, sexuality, and gender; the other will require you to apply these connections to a particular country in East Asia by drawing on class readings.

For the **Final**, you will write an 8-page paper on one of the monographs listed above in relation to the themes we explored in class. See details on Moodle.

Written assignments should follow these guidelines:

1.5 spaced
12 point, Times New Roman font
1 inch margins

Presentation Assignments

One student group (2-3 students) will present each week. The presentation team will submit a Reading Journal the day they present. See details posted on Moodle.

Each student will give a 5-10 minute presentation on a “Sex and Gender in Asia” current event once during the semester. See details posted on Moodle.

Each student will give a 5-10 minute presentation on an event sponsored by the Gender and LGBTQIA Center on campus or a specific historical moment in LGBTQIA history once during the semester. See details on Moodle.

Each student will participate in the final discussion on the monographs the last week of the course. See details posted on Moodle.

Plagiarism

Plagiarism is use of another person’s work without giving them credit, or attempting to present another person’s work as one’s own. Examples include using sentences, ideas, and/or images from books, articles, websites, and other students’ papers without explicitly stating the source. If you plagiarize, **you will earn a failing grade and will be reported to the academic dean.** If you are unsure about what constitutes plagiarism, please contact your instructor for tips on how to cite properly. See also the Elon Honor Code at <http://www.elon.edu/honor>.

Extra Credit

Generally, I do not offer extra credit. However, given the emphasis on writing that I have outlined for this course, I will extend this offer: GO TO THE WRITING CENTER. You can earn 5 extra credit points up to 3 times over the course of the semester (15 points total) by visiting the Writing Center **48 HOURS AHEAD OF A DEADLINE.** This rule ensures that you have time to implement the suggestions made by the consultants. To be clear, this means that you will not receive credit if you do not meet this time requirement.

Reading/Assignment Schedule:

See the chart on Moodle.

Evaluation Breakdown

Attendance and participation	50
Current Event Presentation	25
Elon GLC Presentation	25
Integrated Summaries (5)	100 (20 points each)
Group Presentation and RJ (4)	100 (25 points each)
Midterm Exam	100
Monograph Analysis Rough Draft	50
Monograph Analysis Final Draft	50

Total 500

Letter Grade Scale

I will use the following to determine your letter grade: 97% or above is an A+, 94-96% is an A, 90-93% is an A-, etc.

If in doubt...

ASK. If you have questions about the syllabus, assignments, what constitutes plagiarism, how to determine if a source you want to use is acceptable, etc., please do not hesitate to contact me. I will keep office hours (time TBA) and encourage you to make use of them.

Asian Studies Minor:

Because of the East Asia focus, this course is cross-listed as Asian Studies, which indicates that it can be counted toward an Asian Studies minor. The Asian Studies minor focuses on the history, geography, religion, languages, philosophy, economics and societies of this vast, diverse continent. For more information, see http://www.elon.edu/e-web/academics/asian_studies/, talk with the instructor of this course, or contact the director of Asian Studies, Dr. Pamela Winfield (pwinfield@elon.edu, 278-5128).

Women and Gender Studies Minor:

Because of the focuses on gender, sex, and sexuality, this course is cross-listed as WG, which indicates that it can be counted toward a Women's and Gender Studies minor. The WGS interdisciplinary minor increases awareness of how sex and gender intersects with ethnicity, nationality, race, socioeconomic class, religion, sexual orientation and age. Our students develop critical thinking skills that are translatable across disciplines and that help students understand and hopefully change the world around them. For information about the WGS minor please talk with the instructor of this course or contact the WGS director, Dr. Kim Epting (lepting@elon.edu, 278-5595).

The Writing Center Statement (From the Writing Center Webpage):

Elon's Writing Center is staffed by trained peer-consultants who can help you with all of your writing projects (for any class or major and for any extracurricular, personal, or professional purposes), so take advantage of this excellent academic resource and include a visit to our Writing Center as part of your own writing process.

In one-on-one, 45-minute sessions, our consultants will work with you on any kind of writing (such as research or analysis papers, Powerpoint or poster presentations, resumes, or job applications) at any stage of the writing process (such as understanding an assignment; brainstorming, drafting, revising, and editing; developing a research question or starting your research; or writing in-text citations and bibliographies/works cited). Through our "Librarian Connection" program, we can also introduce you to a librarian if you'd like additional research assistance.

The main Writing Center, located in 108 Belk Library, is open extensive hours:

M-Th	10am-10pm
Fri	10am-4pm
Sun	2pm-10pm

The Writing Center also staffs satellite Writing Centers in the Multicultural Center (Moseley 221-B) and in the Business School (see The Writing Center website for more details).

If you have questions, please contact The Writing Center Director, Dr. Paula Rosinski, at prosinski@elon.edu or X5842. (Website: <http://www.elon.edu/writingcenter>)