

ACS Mellon Foundation Faculty Renewal Grant
Final Report

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How to Put the Gender in Women's and Gender Studies

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1. The **initial goals and objectives** of this project were three-fold: a) to study and visit the women's and gender studies programs in two liberal arts colleges comparable to Furman in terms of educational objectives and size; b) to synthesize the material collected and use it as the basis for organizing a retreat for the Women's and Gender Studies (WGS) Faculty at Furman University; c) to begin to re-draft Furman's WGS curriculum so that it becomes more inclusive of and more thoroughly integrates gender studies into its more traditional women's studies program. The specific goals are integral to our on-going discussions at Furman about the need for a permanent program director of WGS, the need for office space, and the possibility of expanding our present Concentration into a major. Ancillary goals included making contact with teachers of women's and gender studies outside the ACS, including establishing some relationships with teachers at ACS schools.

2. The **goals and objectives of the project changed** in two ways during the course of the program. First, thanks in part to my discovery that other liberal arts institutions considered sexuality studies to be an integral aspect of their women's and gender studies programs, the subject matter of Furman's Faculty Retreat included discussions and presentations about how to integrate both gender AND sexuality studies into our already existent program. Second, our goals and objectives changed due to a lucky opportunity: because Mrs. Susan Shi, the wife of the President of the University, offered to host the WGS faculty retreat at the President's mansion, we were able to save money on catering and the hiring of a meeting space to hold our retreat. These savings came unexpectedly, and upon the advice of Furman's Provost, Dr. Tom Kazee, and Marcia White, the WGS Faculty at Furman decided to use the extra funds two ways. First, to provide a small, otherwise un-budgeted honorarium for Dr. Judith Haas. Second, to begin building a collection of research materials (books) to support our on-going project of revising the WGS curriculum to include more gender and sexuality studies. These materials are intended to supplement (not duplicate) materials already available to us through the Furman library, and they will form the basis of a collection in Women's and Gender Studies to be housed in any future Women's and Gender Studies office space that becomes available at Furman. Not all titles have arrived at Furman as of this writing, but I attach a list of those so-far ordered and prices below (See Appendix Five).

3. The **goals and objectives were met** in a literal way because I was able to visit Macalester College in St. Paul, MN (Sept. 2009) and Wesleyan University in Middletown, CT (May 2009) and because I planned a retreat to help the Furman Faculty outline some new goals and objectives for its curriculum (Nov. 2009; see Appendix Six, copy of the Faculty Retreat Pamphlet). Because of these visits, I have established on-going contacts with Dr. Theresa Krier at Macalester and Drs. Jennifer Tucker and Natasha Korda at Wesleyan. In addition, because I prefaced my work on this project by putting together a panel on the same topic—“How do we put the gender in Women’s and Gender Studies”—at the ASC Women’s and Gender Studies Conference at Rhodes College in March 2009, I have established on-going contacts with Dr. Judith Haas of Rhodes, who attended our faculty retreat, and Dr. Wendy Brandon of Rollins College.

In less literal ways, the objectives of the grant have been met by our tentative decisions at the Furman Faculty Retreat to re-shape our curriculum to have required introductory courses and a larger number of courses required to complete our Concentration (these changes have yet to be officially confirmed through university channels). In addition, we decided at the retreat that we ought to add sexuality studies to our Concentration title and begin to solicit Furman’s faculty to cross list existing courses and develop new courses for a revitalized Women’s, Gender, and Sexuality Studies Concentration (WGSS). Pursuant to this goal, we have designed and submitted for curricular approval a third introductory course, WGS 250: Introduction to Queer Theory and Sexuality Studies (See Appendix Four). In addition, our traditional introductory/gateway course, WGS 230: Issues in Women’s and Gender Studies, has been thoroughly re-mapped to include a significant component in gender studies, transnational studies, and sexuality issues (see Appendix Three). This new introductory course is being taught this Spring semester, 2010, and while its syllabus is not obligatory for others who may teach this course in the future, it helps outline for our colleagues new ways to integrate gender studies into a course that has been on the books for many years.

In even less tangible ways, the goals of the grant have been met by several important decisions that were made at our faculty retreat: a new WGSS program at Furman will need to include masculinity studies, courses in queer theory, and transnational studies. We are taking steps to increase our offerings in these areas. In addition, we have re-visited and abandoned our hitherto practice of adjudicating the validity of a course’s being included in the WGS Concentration based solely upon the amount of attention it accords to women, women’s history, women’s cultural production, etc. New criteria suggest that courses be considered legitimate in our Concentration if they include a critical awareness of gender in its broadest senses and/or matters of sexuality as they intersect with gender studies.

4. In order to make an **assessment** of how effectively the goals and objectives of the project were met, I designed several survey instruments (see Appendix One) to understand how my colleagues understood and reacted to the kinds of changes in our program explored at our Faculty retreat. I received written responses to these instruments from about 70% of the faculty in attendance, some of which I reproduce in this report

(see Appendix Two). The assessment instruments tended to repeat (that is, confirm or corroborate) the faculty's commitment to making the changes to our program and curriculum that were outlined above: that is, there was demonstrated in the assessment our general sense that by comparison with other schools, Furman lagged somewhat behind in the integration of gender and sexuality studies, that we ought change our curricular expectations to rectify these shortcomings, and that we ought to create a new introductory course in Queer Theory and Sexuality Studies. These instruments indicated as well the salutary effects of our ability to meet as a faculty in retreat. As far as I know, this has never occurred in the history of Furman's WGS Concentration, and we invited all those members of the Furman community who have now or have a long-standing interest in the WGS program. Both written assessment instruments and informal responses to the retreat indicated that a renewed sense of commitment to our common goals emerged from this project.

5. The **"lessons learned,"** in the sense of what I would do differently, were few and have primarily to do with how I would approach my visits to other colleges. Truthfully, this aspect of the Mellon Grant was especially successful. It energized me and I believe I was able to convey some of that energy to my colleagues at Furman. It has put me in touch with Chairs of other departments on matters particular to issues involved in creating courses, fostering interest, increasing majors or "concentrators." But, to be frank, I think I needed to have conceived my purpose in visiting Macalester and Wesleyan more broadly—a point that became clear to me because Terri Krier at Macalester took such thorough charge of my visit there. Dr. Krier insured that I met with more people than simply the Women's Studies people (though I met all of them). I met with the Provost, religious leaders, student leaders, the heads of diversity programs, and I toured the multicultural center at Macalester. This experience made me aware of how the most successful women's and gender studies programs have become thoroughly integrated into a college's structure for fostering diversity and multicultural awareness. That seems obvious now, and if I were re-thinking this Grant, I would ask for more time at particular institutions to investigate all these aspects of the college's programs that created and maintained a healthy atmosphere for the kinds of diversity represented in WGS programs.

If I had to do it over, I would make the assessment procedure different—perhaps devoting a specific portion of time at the Faculty Retreat for colleagues to think about and fill out these forms in greater detail. I believe it was a mistake to ask for this information after the fact, especially given that this aspect of the grant took place so late in the semester (mid-November). But the concrete action that has resulted from the Grant indicates that it has rather successfully accomplished its stated goals.

6. The **impact of this grant project on faculty at Furman** was two-fold. In the first place, it helped some of my colleagues confront their lack of understanding of what gender studies specifically involves. In some cases, this involved the expected confusion about difficult gender theorizations such as Judith Butler's that call into question the very nature of gender; in other instances it had more to do with people's confusion about how to integrate these difficult theoretical constructions into their own areas of interest and expertise, especially when these were more traditionally centered on women—women's

literature, women's history, etc. Subsequent to our retreat, several faculty members asked me for advice on reading lists to help them understand better the concept of gender studies and queer theory (and, in fact, our idea to use monies left over from this grant to increase our study resources emerged from our attention to just such requests). I should add at this point, that the grant had an impact on me (and perhaps others) in the opposite way. It made me aware that although we did not have a specifically identified theoretical component to our Concentration program and introductory courses, some of my colleagues were, in fact, addressing questions of gender performativity, transnationality, and masculine studies in their course work. The challenge this created for all of us was to figure out better how to bring this work that already existed in the university into our WGS program.

The second way in which this project impacted the faculty, then, should be obvious from these comments. The program gave us the luxury of sitting down as a "department" to address in a consistent way issues such as gender theory, masculinity studies, and sexuality studies. We were able during our retreat to hear presentations and engage in conversation with some of our (especially younger) colleagues who do work in these areas, and we were all able to envision better how they will contribute to rather than threaten the foundation in women's studies that we have worked hard at Furman to put in place.

7. The project as a whole will have an **impact on the institution** and all Furman's faculty in several ways. First, now that we have formally submitted for approval a course in Queer Theory and Sexuality Studies, we expect to open discussion among the faculty about the reasons behind and the need for such a course, subsequent to our larger appeal to the faculty to have our request to change our mission to one that includes sexuality studies. At that point, we will begin to actively solicit new curricular offerings from our colleagues across the university, cross listed and particular to a new WGSS program. From the point of view of colleges in the Northeast or Upper Midwest, it may seem like a small step to add sexuality studies to the curriculum at Furman, but for us it represents the culmination of nearly twenty years of struggle around issues of sexuality that began with the formation of an LGBT student group in the early nineties. The changes in our proposed WGSS curriculum reflect a wider acceptance of LGBT issues on campus as evidence by the recent creation of a new Administrative Committee to address LGBT concerns.

Second, we expect that the project will as well have one other salutary impact: in the past gender theory and social constructionist theory has been taught in various courses across the university. We hope that now that we have articulated the importance of these projects to WGS, we will be able to more effectively bring these varied and disparate courses together to make our curriculum seem more coherent to our students.

Third, we remain cautiously optimistic that what we have learned—especially from Macalester—about the thorough integration of multicultural concerns across the curriculum and institutional structure of student services as a whole will provide those of us in Women's, Gender, and Sexuality Studies with more and better arguments for how

Furman might expand its already effective offices of multicultural services to reach further than concerns with race and include sexuality, gender, and nationality at the very least. We hope, too, that we can use this knowledge to argue more strongly for the importance of a physical space dedicated to women and sexually or gender alternative peoples.

8. Students were invited to participate in our faculty retreat, but we have reached this year a periodic low in enrollments in our concentration—we graduated nearly ten concentrators last school year and have not had a chance to rebuild that body of students. Consequently, when we had our retreat in the Fall, there was a very small cadre of Concentrators, and none took advantage of our offer to explore our curriculum. It is regrettable.

9. I plan to **share my results** by writing up a summary of my findings from visiting Macalester and Wesleyan and offer this to the ACS Faculty Renewal Website (as requested below). As I suggested above, this project has put me in on-going contact with at least four faculty members in WGS programs at other institutions (Rhodes, Macalester, Wesleyan). In addition, I have recently been contacted by a colleague at High Point University in North Carolina; she is doing research for the possible creation of a women's studies program at the university there and is hoping to hear both about Furman's program and my experiences at Rhodes, Macalester, and Wesleyan. Although my participation in the next ACS Women's and Gender Studies Conference in Richmond next Spring will be contingent on travel funds from Furman (and the viability of my proposal to the Conference organizing committee), I have thought about doing a repeat of the session that I organized at Rhodes called "How to Put the Gender in Women's and Gender Studies," in which I might share my experiences and invite others from ACS schools to share theirs as well.

10. Besides a possible conference presentation noted above, I have no plans to **publish** material related to this project.

11. The **next**, most immediate **steps in this project** are two fold: they include 1) our mapping out a comprehensive plan for integrating sexuality studies into the WGS Concentration at Furman as well as 2) strategizing a series of introductory-level courses for our Freshman Seminar program that will begin to introduce students to basic ideas in women's, gender, and sexuality studies. Both of these goals are concrete ones that we were able to discuss at the retreat and that were emphasized as important in the **assessment** instrument (See Appendix Two).

Mapping out a comprehensive plan for integrating sexuality studies will involve identifying already existing courses and inviting colleagues to have them approved for WGS credit. We also intend to seek authorization to officially become Women's, Gender, and Sexuality Studies, and so will work to encourage faculty to develop new courses in Sexuality Studies as well as considering hiring in this field. Pursuant to this goal, we have proposed a new introductory course, WGS 250, Introduction to Queer Theory and Sexuality Studies that is now before the Furman faculty for approval.

Our next concrete step is to begin to think strategically about the kinds of Freshman Seminars that we might create that will provide new students with information about women's and gender studies that will not only be significant to their education in its own right but also help us recruit additional concentrators and, perhaps, generate interest in a major.

Longer-range goals are only slightly more abstract. During the Spring semester, we will complete discussions initiated at our Mellon Funded WGS Retreat concerning the creation of a five (rather than a four) course Concentration, one that requires students to take at least one of several introductory level courses (WGS 230, Introduction to Women's and Gender Studies; WGS 240, Women and Science; or WGS 250, Introduction to Queer Theory and Sexuality Studies).

As several of the assessment instruments make clear, we consider the introduction of theory to be primary long-term goal of our program (see Appendix Two), so we hope to continue to encourage the development of more theoretically informed courses in gender studies and transnational studies as part of Furman's present WGS curriculum. To that end, we are beginning discussions about how we might institute on-going workshops to help faculty members better understand the issues involved. The success of this program will depend upon the commitment and time constraints of the WGS faculty, but there does seem to be an interest in some kinds of on-going reading groups to address these issues, which is part of what prompted our decision to purchase books with the funds remaining from this Furman grant.

13. Summary

The Women's and Gender Studies Concentration at Furman University has a long history of teaching first-rate courses in Women's Studies; however, five or so years after adding "Gender Studies" to the title of the Concentration, its Co-Chairs and Oversight Committee recognized that we perhaps lagged behind other schools in integrating a concern both with gender theory and sexuality into our classrooms. Consequently, we decided that we needed a suitable plan to help us make the transition from our primary focus on women to one that explores gender within a range of new theoretical and multi-disciplinary perspectives and that we needed to develop a variety of new courses that explore race, class, or post-colonial nationalities; masculinity studies; sexuality studies, including Lesbian, Gay, and Transgendered issues; and Queer Theory. We want a program that successfully houses the variety of gender and sexuality studies now flourishing in the academy. With help from an ACS Mellon Foundation Faculty Renewal Grant, we have come closer to realizing these goals

The ACS Mellon Grant provided us with funds to visit and consult with faculty in the Women's and/or Gender and Sexuality Studies programs at Macalester College in St. Paul, Minnesota and Wesleyan University in Middletown, Connecticut and to host a retreat for members of Furman's WGS Oversight Committee and an outside participant from another ACS school (ably represented by Dr. Judith Haas, from Rhodes College). We hoped the retreat would allow us to initiate public discussion of the ways our program at Furman might be better able to achieve its goals. Our efforts were well rewarded and (we trust) have merited the confidence that the ACS and the Mellon Foundation placed in our work.

We discovered at Macalester and Wesleyan a host of strategies for integrating women's, gender, and sexuality studies—strategies ranging from the considered place of introductory courses in helping create a focus of interest, to the importance of an emphasis on Feminist Methodologies as the center that keeps the disparate variety of gender and sexuality issues from floating too far afield of women's interests, to the need to develop transnational perspectives on women as a way to enlarge the theoretical aspirations of our program, to the possibilities attendant on integrating women's issues thoroughly with the concerns of multicultural life and diversity interests within the university as a whole. We were ably aided in our investigations by the extremely wise advice of Dr. Theresa Krier at Macalester College and Drs. Jennifer Tucker and Natasha Korda at Wesleyan.

As a result of the opportunities provided by the ACS and Mellon Foundation, we have been able to make several positive steps toward the future of our goals: we have already added new courses in sexuality studies to our curriculum in addition to making the decision to integrate "Sexuality Studies" to our name, thus turning our Concentration into Women's, Gender, and Sexuality Studies and helping change the focus of our charge and purpose. We have engaged in discussions of the ways we might begin to use our general issues courses (Issues in Women's and Gender Studies, Introduction to Queer Theory and Sexuality Studies, and Women and Science) as introductory experiences, and we have mapped out tentative plans for utilizing Furman's new Freshman Seminar Program as a strategic location for introducing students to the concerns of women's, gender, and sexuality studies from their very first introductions to college learning.

While the goal of integrating more theoretically or transnationally oriented courses to our curriculum is more elusive and depends upon a longer-term strategy of our creating new courses and directing new hires in these directions, we are more confident now of our understanding of the ways these goals enhance our concern with women and women's issues, and we are committed to making theoretical work an integral part of a more comprehensive curriculum stressing the importance of feminist, queer, and gender theorizing as co-equal bases for our students' richer intellectual experiences. We are extremely grateful to the ACS and the Mellon Foundation for helping to enhance our experience as teachers and for helping to broaden our base of contacts with our colleagues in other schools inside and outside the ACS.

Appendix One Assessment Instrument

Furman University
WGS Retreat
November 14, 2009

Sometime within the next week, I will send you copies of this form electronically so that you can record your comments in type via computer. In the meantime, could you please begin taking notes about your thoughts on the following information germane to our discussions today at the retreat?

Assessment Instrument-1

I. What elements of the programs at Macalester, Wesleyan (and to the extent that we know them, Rhodes) seem most useful to our consideration at Furman? What aspects of their curriculum can we most usefully adopt? Which ones do you think will not work for us at all? Do you have any insights into the challenges we might have in adapting these aspects of curriculum to our own situation?

Assessment Instrument-2

II. Do you believe that gender and sexuality studies should both be represented in a new Concentration at Furman? What kinds of tensions do you foresee in integrating these studies? How will doing so improve our work in both women's and gender studies?

Assessment Instrument-3

III. Think about our curriculum and please offer some useful comments on the following questions. Should we offer one unified curriculum in Women's, Gender, and Sexuality studies, and if so, what are the guiding intellectual premises of such a curriculum? Or, should we provide subsets of interest within the Concentration (say Women's Studies, Masculinity Studies, Queer Theory)? Or, are there other options?

Appendix Two
Sample Assessment Responses
(Color Coded to Reflect Different Faculty Member's Responses)

I. What elements of the programs at Macalester, Wesleyan (and to the extent that we know them, Rhodes) seem most useful to our consideration at Furman? What aspects of their curriculum can we most usefully adopt? Which ones do you think will not work for us at all? Do you have any insights into the challenges we might have in adapting these aspects of curriculum to our own situation?

I see two levels to our challenges: one, we have very few concentrators, and it would be awfully nice if we could increase those numbers; two, we do teach a larger number of students who do not become concentrators, and we should make sure we are giving them the tools they need to become good citizens (i.e. decent human beings) in today's society. So my suggestions address how to increase exposure and how to increase the quality of that exposure, both inspired by what we learned about what other programs are doing.

We're not going to have the numbers of concentrators/majors we see at Macalester, but we can do many things to increase awareness among students at Furman, thereby increasing our presence in other meaningful ways. So while I hope numbers increase, I think it's probably wise to work with the assumption that most of the students we have in our classes will not become concentrators (or majors, should we get to that point). We do, however, have a chance to expose many students to WGS(S) ideas and approaches, and that is also worthwhile. It would behoove us to open some doors to understanding issues of gender and sexuality early on in our students' careers, whether through FYS or in the context of other courses not necessarily for WGS(S) credit. For the most part, I think the complacency we see in students comes from not being exposed to different ideas and experiences, and I am hopeful that exposure to these ideas in our many great courses might help change that—especially if we actively seek to find students early. And then if we find them early, maybe they will in fact become concentrators.

I also am impressed with how Macalester and Wesleyan emphasize theoretical approaches in a large number of their courses, and I think we can learn from that. I worry that some of our current WGS courses do little to interrogate categories and assumptions but rather strive to fill in the historical gap, so to speak. I don't think it would be fruitful for us to go back and reevaluate courses (and really, my concern might be ill-founded), but I do think we can all become more mindful about raising the level of theoretical inquiry in our own courses. I also think concentrators need to get sufficient training in theoretical approaches, and we've moved in that direction by requiring them to take one of two courses on feminism and queer studies and by broadening our concentration to include sexuality studies.

I wonder if it would be helpful for us as a group to talk some about our courses: what we aim to teach; what works and what doesn't; what we might do to improve our courses. This would be helpful for advising purposes, but it might also be helpful for thinking through how we can incorporate sexuality and gender studies and raise the theoretical level. I could see this as an extension of the workshop element of the retreat. I thought the idea of doing a reading group was excellent (as they do at Rhodes), but I worry about adding one more thing to our already very busy schedules. However, each of us could share what we already do without much prep, and maybe this would inspire individuals to incorporate some of these topics and readings into their own courses. Maybe we could even brainstorm about particular courses—say, someone wants to include a different issue or approach but isn't sure where to start. Although I certainly feel I have no extra time, I do think that strengthening our sense of community will be helpful for us and our students in the long run. The retreat was an excellent step in this direction.

I like the idea of gateway courses and think that option is a possibility at Furman. However, we will have to work harder to ensure staffing of these courses. Since the WGS Concentration started, we have more often than not had trouble staffing WGS 230 (formerly 30). We also need to define what content should be in a gateway course. I think we need to join both Wesleyan and Macalester in incorporating sexuality studies into the concentration and in offering courses that focus strongly upon queer theory. I'd like to see Furman move towards having at least one faculty member primarily devoted to women's, gender, and sexuality studies, towards having a space for the program, and towards developing an annual lecture/film/performance series associated with the concentration. I'd like to see more of a commitment to activism and advocacy and a liaison with multicultural services, as is the case with Macalester. Furthermore, I'd like to follow Macalester's example in stating that the concentration "engages students in creative and artistic work involving gender, sexuality, and/or embodiment." I'm not sure how Music would respond, but I think we could forge some rich bonds with Art and Theatre Arts.

Without space, administrative support, or faculty devoted primarily to women's, gender, and sexuality studies, I don't think in the near future that we can offer a major and require a senior research project. I think rigidities of department boundaries and of some department chairs is one of our biggest challenges.

First, I'll temper my comments by stating that I don't have the perspective on the WGSS concentration that other members do; so, I'm happy to defer to others' arguments. That being said, I thought the best idea from the retreat was to try to get changes in the GER requirements to make WGS courses more attractive to students. Although a number of WGSS courses already offer "Historical Analysis," "Analysis of Text," and "Human Behavior" credit, it would be very helpful to modify the "World Cultures" category under "Global Awareness" to include gender and sexuality related courses.

My biggest concern for the WGSS concentration is the diminishing flexibility of students' choices because of the expansion of departmental requirements for their majors.

Again, it is hard for me to observe a trend, but I suspect that many departments are discussing ways to require more classes from their majors under the new calendar and curriculum. Sociology just revamped the major requirements a few years ago, so no new changes are likely any time soon. However, each passing year opens up new discussions within departments for additional ways to require majors to process more and more material. I think it would be helpful if concentrations in general and WGSS in particular could communicate to departments the challenges that their expanding requirements place on us. I guess one solution would be to allow concentrations to compete against themselves until one emerges as the best candidate to become a department; but I don't know enough of Furman's institutional history to predict how this might play out.

A careful examination of the WGSS programs at these three schools clearly shows how Furman pales in comparison. Using these schools as models, I would favor the following changes to Furman's program:

- 1. Establishment of a WGSS Department with a compensated Chair/Director.**
- 2. Designation of space on campus, not for a WGSS Department so much, but rather as a gathering place for the Furman students with interests in WGSS.**
- 3. Expansion of the concentration to include sexuality studies.**
- 4. Movement from a concentration toward the development of a WGSS major.**

At minimum, I think we should develop soon a sort of gateway course that has a strong focus on the theoretical lenses one might use-- feminist, queer, postcolonial/transnational---and that interrogates the categories women and gender. Given our current resources, expertise and teaching loads, it seems that the first step is to aim to add one additional sophomore-level course to the present offerings, and have it be required of all concentrators. (if this is too difficult for the next one or two years; I think we should aim for it in a "5 year plan" sort of way)

While we might keep our sights on a curriculum as rich (or nearly as rich) as those offered at Wesleyan /Macalester/Rhodes, I don't believe we can hope to come near to any of this, unless we are able to hire at least one new faculty member who could devote at least part of their teaching load to development of such courses for a WGS concentration.

One of the things that strikes me as I compare the Furman WGS courses to those offered at the other institutions is how we seem even in the past two or three years to be adding courses that merely have the word "women" in them, without problematizing the category. While this means of approaching the issue was not uncommon in the 1970's and 80's (and perhaps even the early 90's. . .), I note that

many (at least half?) of courses added to the concentration in the last 3-5 years or so seem merely to celebrate “women”—with attention to questions of Power/Politics/Gender/Sexuality. Since these additions may serve in some ways to anchor us to an outmoded framework of analysis, the idea of shifting the focus of the concentration in the direction of other WGS programs in the country appears quite daunting to me.

I am wondering whether , as a very first step, we might want to have a WGS conversation

These discussions were very important to me, especially seeing (or listening about) specific examples from other colleges, and how they integrate transnational perspectives, queer and masculinity studies. Realizing how behind we are here at Furman (focusing narrowly on women's studies, which is what I do in my own class) was overwhelming, but I suppose good in the sense that I am already making changes to include queer theory. I think that trying to become a major / department would be hard at this time, due to budget considerations, and lack of faculty particularly trained in the area of Gender and Sexuality studies. But eventually, I think this is what we need to try to do.

II. Do you believe that gender and sexuality studies should both be represented in a new Concentration at Furman? What kinds of tensions do you foresee in integrating these studies? How will doing so improve our work in both women's and gender studies?

Absolutely.

I am afraid I cannot predict the kinds of tensions there might be at Furman. I'm sure I am missing something there and would love to hear more about this.

However, I do think that we need to be careful about which courses get included in gender and sexuality studies. In order for this to meet the intended objective, there must be a strong theoretical component that examines various subjectivities and engages in questions about gender and sexuality constructions. As we discussed during the meeting, we need to come up with a good statement that clarifies this part of the curriculum.

Absolutely. I don't foresee many tensions but rather a natural complementarity and fluidity since discourse about sexuality, even at the biological level, is itself gendered. The main tension I foresee is having faculty focus on courses in sexuality studies may mean even more difficulty staffing WGS 230. Although not formally listed, sexuality studies is already a component in many of the WGS 230 courses, including such issues as sexual politics, social constructions of sexuality, physical and psychological aspects of human development, sexual violence, body image, and health and reproductive rights.

Gender and sexuality are—conceptually—inseparable. I can understand that some folks might resist any changes that would appear to take the focus off of women's studies, but I

think that merely talking about women in course material does not ensure that a critical analysis of socially constructed norms (and stigmas) will occur. I think the best way to pre-empt possible tension is through educating other faculty on the state of gender and sexuality studies in the literature today. Folks who do not study gender and sexuality critically in their own aren't aware of the arguments (yet, they may not know because they do not want to know). I don't think it is our duty to bring them up to speed on, say, the social construction of sexuality, but I do think we need to offer them enough evidence so that they will defer to our expertise. I don't know enough about politics at Furman to know if that approach will work, but I can hope.

I do not favor a *new* concentration at Furman, but rather an expansion of the current concentration to include sexuality studies (WGSS). I don't anticipate tension in this endeavor as I believe those faculty members that support WGSS share a vision. While I recognize that gender and sexuality studies can be viewed as distinct fields, they share common ground and can both benefit from an interdisciplinary approach. From the student perspective, many of the students that have an interest in one area within WGSS also have interests in others as well. At the moment, these students are relatively rare on the Furman campus and efforts to unite them through WGSS will serve to strengthen WGSS campus-wide.

Yes, it makes sense to add sexuality studies to the concentration. I would guess that a number of courses in the concentration already address sexuality in some way, but it would be good to have courses that underscore this problematic.

I don't think this would be the best strategy. I think that starting in our own Women's and Gender studies concentration is the first step, making necessary modifications in the content of our courses and changes such as the one proposed one about the title of the concentration. About the necessary modification in the content of our classes (and certainly offering others that are more specifically about queer and masculinity studies) I believe we should get the support necessary to revamp our classes. I DO NEED to revamp mine, but I would need something like a summer grant, or time off to concentrate on this. I teach my class only every 2-3 years. It is a "marginal" class that students usually take because they don't find any other classes to take. I'd like to teach it more often, updating it to integrate queer and masculinity studies.

III. Think about our curriculum and please offer some useful comments on the following questions. Should we offer one unified curriculum in Women's, Gender, and Sexuality studies, and if so, what are the guiding intellectual premises of such a curriculum? Or, should we provide subsets of interest within the Concentration (say Women's Studies, Masculinity Studies, Queer Theory)? Or, are there other options?

As a first step, I think requiring one of two courses, "Intro to Sexuality Studies and Queer Theory" and "Issues in Women's and Gender Studies" or "Feminist Methodology," will

work well to provide an intellectual context for students to interrogate gender and sexuality. I think that is a useful core for our concentration. At the moment, I am inclined to say that I don't think we should provide subsets of interests because I think it is valuable to realize that there are some interconnecting concerns and agendas and that examining other positions may enrich one's own perspective. For instance, students who might be inclined to focus on Women's Studies would in fact gain a more nuanced and more useful perspective if they were to learn about Queer Theory, etc. If we get to the point of offering a major, then I would be inclined to increase the requirements to two, probably to include WGS 230 (Issues) and either feminist or queer theory. Beyond that, students could take courses on issues or themes of their choosing—in conversation with their advisors.

I see Women's, Gender, and Sexuality Studies as reflecting a process, with each term representing a focus that evolved as feminist theories and practices responded to and shaped ever-changing cultures. I think a formalizing of subsets of interest at Furman is premature when we have only a small number of concentrators and lack a major or full-time faculty devoted to WGSS. I do, however, think we could do more to encourage subsets of interest through course selection, Furman Advantage projects, and internships.

I would suggest an alternative concentration: Critical Gender and Sexuality Studies.

For me, substantive material on the achievements (and failures) of men and women is not of value without a critical analysis of gender and sexuality. And, by critical analysis, I mean an analysis of how humans have constructed symbolic boundaries around particular genders and sexual identities that serve to reproduce unequal social arrangements. The objective of a Critical Gender and Sexuality Studies curriculum would be to teach students: (a) the conditions that foster the creation of these categories, (b) the processes that serve to reproduce them, and (c) the consequences that arise from their enactment. I think this framework would be generic and inclusive, yet keep the focus on critiquing current social arrangements and behaviors rather than taking them for granted.

For now, within the context of a concentration, I favor a unified curriculum. I believe the mission statement we have used routinely, most recently revised a year ago, still effectively states our guiding intellectual premise (substitute WGSS for WGS):

Women's and Gender Studies at Furman provides an interdisciplinary mode of inquiry that examines the historically contingent roles gender and sexuality play in structuring the social and culture experiences of all people. In addition to exploring the specific and varied roles women play in our own and other cultures, the Concentration is concerned to understand how the sex-gender system shapes knowledge across the curriculum. While courses in Women's and Gender studies have disciplinary homes in different departments of study at Furman, they are unified by their focus on the ways sex and gender shape the knowledge we acquire within those disciplines and across others. They bring recent knowledge about sex and gender acquired in fields such as sociology, anthropology, and history into dialectical relation with a variety of other disciplines such as biology and other empirical sciences,

psychology and the social sciences as well as the traditional humanities. Women's and Gender studies truly embodies the idea of "liberal arts;" it is interdisciplinary and unifying, teaches analytical skills, assumes a problem solving stance, and promotes socially useful ends by bringing a new perspective to existing questions.

If, as I recommended in Part I, we move toward the development of a WGSS major, I would favor the student's choice of a track in a particular area of interest (such as queer theory) beyond some common core of courses.

I still think it makes sense to keep a unified curriculum at present. I fear that the subset approach could have a rather splintering effect. Ideally, there should be enough cross pollination between a course more traditionally situated within "women's studies" and one in "queer studies" that coherence in the concentration is maintained. There is so little left-of-center at Furman in the curriculum, that I would resist taking that little bit of left-of-center analysis and splintering it further.

What I would propose is a name change:

My first choice would be to call the concentration

"Wo/men's, Gender and Sexuality Studies"---

This would require me to engage in the somewhat daunting task of converting everyone else to embrace the neologism wo/men (coined by my very own thesis advisor, but gaining ground in at least some feminist quarters)-----the word, with its destabilizing slash, is so useful both in communicating that there is no "essential" nature inherent in being sexed as a woman, and in communicating the inclusion of non-elite males under the umbrella of those with whom we are concerned.

Since I might not be able to convert (and Brad Baron might go apoplectic on us if we gave him a word with a slash in it)

My second choice would be "Feminist, Gender and Sexuality Studies"—so that we signal the move away from the essential woman to the politics of it all.

Should we offer one unified curriculum in Women's, Gender, and Sexuality studies I think this would be better strategically and practically. I think every student who takes the concentration should read basic theory on women's, gender, queer, masculinist approaches, (and any other that develops, and that becomes relevant in any discussion of gender). This would be my intellectual premise: the concentration should be the place that provides a forum for all these theories, not just one or two, but all that have such relevance nowadays.

I fear that if we have subsets students won't get the whole picture, and could lead to confusion in colleagues trying to understand what we do.

Commentary from One Faculty Member That is Not Pegged to the Assessment Instrument

My concern re: the WGS concentration at Furman concerns the difficulty of getting Furman students, who tend to be conservative, to be interested in the program. In this respect, our student body is far different from that found at Macalester or Wesleyan, both

of which attract a more liberal and open-minded audience. This is in large part due to their places of origin, as well as religious and social backgrounds. My sense is that the population at both places is more diverse than what is found here. So the question becomes one of how to start with where our students are and then how to lead them in a direction where we want them to go? My personal opinion is that we need to leave the term women in the title of the concentration, but I would have no problem in calling it WGSS (Women, Gender, and Sexuality Studies).

I think that a gateway course for the concentration makes good sense. If we want to have it become more theoretical and emphasize methodologies (such as queer theory), that would be beneficial. The larger issue is who would teach such a class and how often would it be offered? I do not see any hope in the immediate future at Furman of hiring WGSS faculty apart from other hires. Such folks will have to be imbedded in traditional departments. Nor do I see much hope for a Department of WGSS. The Asian Studies experiment has been so fraught with entanglements, that the current administration wants no similar duplication. So we will have to be creative with staffing.

With a cursory look, it appears to me that the Wesleyan and Rhodes models are closer to Furman than is Macalester's. Organizational and staffing structures are similar, and the courses at Wesleyan are in the much the same spirit as what we offer. My sense of what we need to do is to continue encouraging both junior and senior faculty to offer creative and engaging courses in WGSS and to concentrate our attention on how to entice students to take them. This may be a tough sell, what with competition from double majors, other concentrations, and the new semester system. But we must try to do so. Perhaps it is time to get a well placed article in the Paladin or even in FU Notes on the Internet.

A fascinating issue to me from the retreat was the question of whether Furman students engage in charity or activism when they do active/engaged learning. My sense is that too often the latter is the case. How do we differentiate between the two and train professors to understand the difference? Is this a university-wide problem, or just a WGSS one? What standards should be developed for active learning?

Appendix Three Revised Course Syllabus

WGS 230: Introduction to Women's and Gender Studies
Spring 2010

Radel
FH 100P
Office Hours: TR
10-11:30

Course Objectives

This course is designed to introduce you to some key issues in Women's and Gender Studies. Primarily theoretical in focus, the course will help you begin to understand some of the methods for cultural analysis developed by feminist thinkers over the past forty or so years, and it will introduce you to key concepts and debates that have emerged in the growth of women's studies from its beginnings and in its more recent confrontation with gender studies and poststructuralist thinking. Rather than concentrate on the material or political application of feminist knowledge, our focus will be on understanding the ideas, methods, and theories that underlie, enable, and (sometimes) hinder such applications.

Required Texts

Chandra Mohanty, *Feminism Without Borders*

Diane Richardson and Victoria Robinson, *Introducing Gender and Women's Studies*

Syllabus

Feminist and Other Methodologies

- Jan 12 Introduction: Critical Feminism: Classic Critiques of Method
- Jan 14 *What's the Subject of this Course?*
Moodle: Elaine Showalter, "Toward a Feminist Poetics"; Toril Moi, "Theoretical Reflections," from *Sexual/Textual Politics*
- Jan 19 **Moodle:** Patrocínio Schweikart, "Reading Ourselves: Toward a Feminist Theory of Reading"
- Jan. 20 Phyllis Schlafly, "The Left's War Against Women," 7 pm University Center, Watkins Room (Discussion afterwards?)
- Jan 21 *Systems and Privilege*
Moodle: Marilyn Frye, "Oppression"; Peggy McIntosh, "White Privilege and Male Privilege"
- Jan 26 *Working with Difference*
Moodle: Audre Lorde, "The Master's Tools Will Never Dismantle the Master's House"; Audre Lorde, from "Age, Race, Class, and Sex: Women Redefining Difference"
- Jan 28 **Moodle:** Joseph Chadwick, "Toward an Antihomophobic Pedagogy"; Yvonne Yarbro-Bejarano, "Expanding the Categories of Race and Sexuality in Lesbian and Gay Studies"

Feminist and Other Theories

- Feb 1 **Journal #1 Due**
- Feb 2 Diane Richardson, "Conceptualizing Gender"
- Feb 4 Sally Hines, "Feminist Theories"

- Feb 9 *The Big Three: Liberal, Marxist, and Radical Feminisms*
 Guest Lecture, Dr. Carmela Epright, Philosophy
Moodle: John Stuart Mill, “The Subjection of Women”; Friedrich Engels, “The Origin of the Family, Private Property, and the State”; Shulamith Firestone, “The Dialectic of Sex”;
- Feb 11 *Non-essential Gender*
Moodle: Simone de Beauvoir, from *The Second Sex*; Monique Wittig, “One is Not Born a Woman”
- Feb 16 *The Sex/Gender System*
Moodle: Gayle Rubin, “Thinking Sex”; Eve Kosofsky Sedgwick, Axiom 2, from *Epistemology of the Closet*
- Feb 18 *Gender Performativity*
Moodle: Judith Butler
- Feb 23 *Transgender Studies and Feminism*
Moodle: from Kate Bornstein, *Gender Outlaw*; Judy Grahn, “Boys at the Rodeo”
- Feb 25 *Female Masculinity*
Moodle: Judith Halberstam, “An Introduction to Female Masculinity: Masculinity Without Men”

Masculinity

- Mar 2 Victoria Robinson, “Men, Masculinities, and Feminism”
 Film: Clint Eastwood: *The Enforcer*, 6pm
- Mar 4 Discussion: Hegemonic Masculinity in *The Enforcer*
Moodle: Victor Jeleniewski Seidler, “Men, Bodies and Identities”

Transnational Feminisms

- Mar 15 **Journal #2 Due, Noon**
- Mar 16 **Moodle:** Anne McClintock, “Genealogies of Imperialism”; Margaret Strobel, Women's history, gender history, and European colonialism"; Chandra Talpade Mohanty, “Under Western Eyes”
 Film: *Fire*, 6 pm
- Mar 18 **Moodle:** Ratna Kapur, “Too Hot to Handle: The Cultural Politics of *Fire*”
 Guest Lecture/Discussion, Dr. Lisa Knight, Religion? Dr. Veena Khandke,? Dr. Karni Bhati, English?
- Mar 23 Chandra Talpade Mohanty, “Cartographies of Struggle”; “Race, Multiculturalism, and Pedagogies of Dissent”
- Mar 25 **No Class**—Professor attending Symposium

Bodies/Identities

- Mar 30 Kathy Woodward, “Gendered Bodies/Gendered Lives”
- Apr 1 **Moodle:** Judith Butler, Introduction to *Bodies that Matter*; Elizabeth Grosz, “Refiguring Bodies,” from *Volatile Bodies*
- Apr 6 Kate Reed, “Racing the Feminist Agenda”
- Apr 8 Guest Lecture: Dr. Victoria Chevalier, English,
Moodle: Readings TBA
- Apr 13 Yvette Taylor, “Sexuality”; Additional Reading TBA
- Apr 15 **No Class-Furman Engaged**
Group Writing Assignments Due, Noon

Apr 20 **Moodle:** Eve Hensler, *The Vagina Monologues*; Bell and Reverby, *Vagina Politics*; Ho and Tsang, “Beyond the Vagina-Clitoris Debate

Media and Popular Culture

Apr 22 Ruth Holliday, “Media and Popular Cultures”

Apr 26 **Journal #3 Due, Noon**

Film Showing, *Million Dollar Baby*, 6 pm

Apr 27 Richard Letteri, “Dirty Baby”

Guest Lecture, Dr. Richard Letteri, Communication Studies

Appendix Four
Description of Proposed WGS 250 Course
Introduction to Queer Theory and Sexuality Studies

Author Name: Nicholas Radel

Position and Department: Professor, WGS

Type of Proposal: New course

Catalog Title: Introduction to Queer Theory and Sexuality Studies

Catalog Description

Students will study Foucault, Butler, Sedgwick, Anzaldua, Edelman, Mercer and Ferguson among others to understand what it means to say that sexuality has a history and that it is socially constructed. Topics include the ways Queer Theory problematizes the connections among sex, gender, and sexuality; modern lesbian, gay, and transgendered movements; and anti-identitarian alternatives to normative sexual regimes.

When will the first offering of this course occur (term and year): Spring 2011

Number of credits proposed for the course: 4

Enter the specific prerequisites to the proposed course:

FYW or FYS or Permission of Instructor

Enter a brief description of the relationship the course will have to the sequence of courses in your department. (Include or describe any overlapping content with other courses):

This will constitute a third overview course similar to WGS 230 (Introduction to Womens and Gender Studies) and WGS 240 (Women and Science). It may serve eventually as one of two possible required offerings for the WGS Concentration (along with WGS 230), but that has yet to be determined.

Enter a list of course topics and the approximate percentage of time in the semester you expect to spend on each topic:

Gay and Lesbian History—2 weeks

Gay Liberation and the Roots of Queer Theory—2 weeks

Radical Feminism and the Roots of Queer Theory—2 weeks

Constructionism—2 weeks

Historicizing Sexuality—2 weeks

Heteronormativity—1 week

Queer Race—1 week

Transgender Politics—1 week

Communities and Identities—1 week

List possible text(s) by author and title:

Gloria Anzaldua, Selections from *Borderlands/La Frontera*

Judith Butler, *Bodies that Matter*.

----- "Capacity," in *Regarding Sedgwick*, ed. Barber and Clark. (109-119).

----- *Gender Trouble: Feminism and the Subversion of Identity*.

----- "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory," *Theatre Journal* 40.4 (1988): 519-31.

Pat Califia, selections from *Sex Changes: The Politics of Transgenderism*.

John D'Emilio, "Dual Identity and Lesbian Autonomy: The Beginnings of Separate Organizing Among Women," in *Sexual Politics, Sexual Communities*.

Stefanie K. Dunning, *Queer in Black and White: Interraciality, Same Sex Desire and Contemporary African American Culture*.

Lee Edelman, *Homographesis: Essays in Gay Literary and Cultural Theory*.

----- *No Future: Queer Theory and the Death Drive*.

Roderick A. Fergusson, *Aberrations in Black: Toward a Queer of Color Critique*.

Michel Foucault, *History of Sexuality, Vol. I: An Introduction*.

Diane Fuss, "Introduction," "The 'Risk' of Essence," "Reading Like a Feminist," "Lesbian and Gay Theory: The Question of Identity Politics" from *Essentially Speaking: Feminism Nature & Difference*.

Linda Garber, *Identity Poetics: Race, Class and the Lesbian-Feminist Roots of Queer Theory*.

Judith Halberstam, selections from *Female Masculinity*.

Guy Hocquenghem, "Introduction" and Chapter 2, "Anti-Homosexual Paranoia." *Homosexual Desire* (49-72).

Kobena Mercer, "Reading racial fetishism: the photographs of Robert Mapplethorpe," *Fetishism as Cultural Discourse*, ed. Apter and Pietz. (307-329).

Jose Munoz, *Disidentifications: Queers of Color and the Performance of Politics*.

Neil Miller, "Before Stonewall: Introduction" (245-246); "The Rise and Fall of the 'Gay is Sick' Shrinks" (247-258); "The Age of McCarthy" (258-279); "The Homophiles" (333-362); "The Gay Liberation Decades: Introduction" (363-364); "Stonewall and the Birth of Gay and Lesbian Liberation" (365-388); "The

1970s: The Times of Harvey Milk and Anita Bryant” (395-411); “The 1980s: The Age of AIDS” (439-481) from *Out of the Past*.

Michael Moon, “New Introduction.” *Homosexual Desire* (9-22)

Robert F. Reid-Pharr, *Black Gay Man: Essays*.

Adrienne Rich, “Compulsory Heterosexuality and Lesbian Existence.” *Blood, Bread, and Poetry*.

Judith Roof, *A Lure of Knowledge: Lesbian Sexuality and Theory*.

Dariek Scott, “Jungle Fever?: Black Gay Identity Politics, White Dick, and the Utopian Bedroom,” *GLQ: A Journal of Lesbian and Gay Studies*1, 299-321

Eve Kosofsky Sedgwick, “How to Bring Your Kids Up Gay,” in *Fear of a Queer Planet*.
----- “Introduction: Axiomatic” and *Epistemology of the Closet*,” in *Epistemology of the Closet* (1-90).

----- “Introduction” and “Gender Asymmetry and Erotic Triangles,” in *Between Men* (1-27).

Barbara Smith, “Queer politics: where’s the revolution.” *The Nation* 257:1 (5 July 1993).

Nikki Sullivan, *A Critical Introduction to Queer Theory*.

Thomas Lacquer, *Making Sex: Body and Gender from the Greeks to Freud*.

Michael Warner, “Introduction,” *Fear of a Queer Planet*.
----- Chapter 1, “The Ethics of Sexual Shame,” in *The Trouble with Normal*.

Jeffrey Weeks, “Preface to the 1978 Edition.” Guy Hocquenghem, *Homosexual Desire*.

Monique Wittig, “The Straight Mind” and “One is Not Born a Woman,” in *The Straight Mind and Other Essays*.

Enter other resources required (computer hardware/software, videos, films, etc.):

“The Times of Harvey Milk” (dir. Epstein, 1984)

“Milk” (dir. Van Sant, 2008).

“Before Stonewall” (dir. Schiller and Rosenberg, 1985)

Appendix Five
List of Books Purchased for WGSS Collection

M. Jacqui Alexander, *Pedagogies of Crossing: Meditations on Feminism, Sexual Politics, Memory and the Sacred*, \$16.47

Elizabeth A. Armstrong, *Forging Gay Identities: Organizing San Francisco, 1950-1994*, \$25.00.

Kate Bornstein, *Gender Outlaw: On Men, Women, and the Rest of Us*, \$16.15

Anderson Hill Collins, *Race, Class, and Gender: An Anthology*, \$83.65

Corales, Pecheny, *The Politics of Sexuality in Latin America: A Reader on Lesbian, Gay, Bisexual, and Transgender Rights*, \$29.95

Cranny-Francis, *Gender Studies: Terms and Debates*, \$37.05

Tim Dean, *Beyond Sexuality*, \$24.00

Laura Downs, *Writing Gender History*, \$29.95

Ferber and Holcombe, *Sex, Gender, and Sexuality: The New Basics*, \$65.57

Judith Gardener, *Masculinity Studies and Feminist Theory*, \$32.00

Inderpal Grewal, et. al. *An Introduction to Women's Studies: Gender in a Transnational World*, \$63.09

Inderpal Grewal, et. al. *Transnational America: Feminisms, Diasporas, Neoliberalisms*, \$21.11

Sandra Harding, *Sciences from Below: Feminisms, Postcolonialities, and Modernities*, \$19.62

Lynne Huffer, *Mad for Foucault*, \$24.75

Annamarie Jagose, *Queer Theory: An Introduction*, \$16.92

Alexandra Juhasz, *Women of Vision: Histories in Feminist Film and Video*, \$26.00

Kimmel and Plante, *Sexualities: Identities, Behaviors, and Society*, \$47.36

Ursula King, *Gender, Religion, and Diversity: Cross-Cultural Perspectives*, \$29.74

Lancaster, et. al. *The Gender/Sexuality Reader: Culture, History, Political Economy*, \$42.70

Levitt and Khagram, *Transnational Studies Reader*, \$50.93

Lovaas, et. al. *LGBT Studies and Queer Theory: New Conflicts, Collaborations, and Contested Terrain*, \$108.00

Cruz-Malave and Manalansan eds., *Queer Globalizations: Citizenship and the Afterlife of Colonialism*, \$19.60

Robert McRuer *Crip Theory*, \$20.49

Jose Esteban Munoz, *Disidentifications*, \$17.82

Pilcher, Wheelan, *50 Key Concepts in Gender Studies*, \$44.05

N. Schor, et. al. *Feminism Meets Queer Theory*, \$20.65

Steven Seidman, et. al. *Introducing the New Sexuality Studies: Original Essays and Interviews*, \$46.13

Bond Stockton, *Beautiful Bottom, Beautiful Shame: Where "Black" Meets "Queer,"* \$19.62

David Valentine, *Imagining Transgender: An Ethnography of a Category*, \$20.44

Total Orders So Far: \$1018.81

Remaining Orders Forthcoming: \$145.25

(This remaining \$145.25 will be spent; at present we are debating exactly which books and or DVDs we can order that will bring us closest to this figure without significantly overspending it).

Appendix Six
Copy of Furman Faculty Retreat Pamphlet

Furman University

How Do We Put the Gender in Women's
and Gender Studies?

Women's and Gender Studies Retreat
November 14, 2009

Schedule of Activities

- 9:30-10:00 Continental Breakfast, Introductions
- 10:00-10:30 What is Gender Studies?
10:30-12:00 Report on Macalester and Wesleyan, Nick Radel
12:00-12:30 Report from Rhodes College, Dr. Judith Haas
12:30-1:00 Discussion
- 1:00-2:15 Lunch and Free Time
- 2:15-3:00 Introduction of Curriculum Proposal
- 3:00-4:00 Small Group Discussions, Construction, Transnationality,
Masculinity
Some
Further Distinctions
- 4:00-5:00 Group Discussion Section, The Significance of Sexuality Studies,
Roger Sneed
- 5:00-6:30 Closing Remarks by Provost Tom Kazee; Drinks and Hors
D'oeuvres

What is Gender Studies?

Gender Studies examines “gender as . . . a complex social construction that intersects with class, race, age, ethnicity, nationality, sexual orientation and sexual identity.” Its program explores “[t]he lives and experiences of groups which have been underrepresented in traditional academic work” and seeks “[t]o acquaint students with the fundamental methodologies of women's gender studies.”

The School of Interdisciplinary Knowledge at University of Texas, Dallas

<http://www.utdallas.edu/genderstudies/recruit.html>

“Gender Studies focuses on both genders and their relations to each other. At the same time, it also takes into account how gender intersects with social, ethnic and cultural differences. These multiple interdependencies allow Gender Studies to produce more precise knowledge. . . . Gender Studies analyzes gender relations in the past, present and future. They advance the understanding of social processes. Thus, they contribute to the solution of key problems societies face today.”

The University of Basel, Switzerland

<http://genderstudies.unibas.ch/en/studies/what-is-gender-studies/>

“Gender Studies may be best understood as an evolution from the Women's Studies programs founded in the 1960's and after. . . . Gender Studies addresses such issues as femininity and masculinity; gender and the body; gender and culture; gender and knowledge; current and historical inquiries into the relationships between the sexes; gender and aesthetics; gender as an organizing factor on social, political, and familial institutions and policy; gender role development and institutionalization; feminist theory; sexual orientation; sexual identity politics and history, queer theory, and lesbian cultural criticism and other interdisciplinary inquiries related to sex, gender, sexuality, reproduction, and feminist theory. It examines ideas of femininity and masculinity across cultures and historical periods and how these concepts are represented within cultures (e.g., literature, popular culture, the arts, science, and medicine).”

Indiana University, Bloomington

<http://www.iub.edu/~gender/html/women-or-gs.html>

What are Some Student Learning Goals in Gender Studies?

Students graduating with a major in Gender Studies will demonstrate:

1. Knowledge of Gender Studies methods and content in the following . . . areas:
 - a. History,
 - b. Humanities,
 - c. Social Sciences,
 - d. Theory,
 - e. Global Context;
2. Understanding of and the ability to apply gender theory from the following perspectives:
 - a. Feminist theory,
 - b. Queer theory,
 - c. Men and masculinity studies;
3. Knowledge and appreciation of human diversity, and an understanding of the role of intersectionality in the gendered realities of human life;
4. The ability to write clearly, expressively, and creatively;
5. The ability to discuss and verbally defend academic ideas;
6. The ability to apply Gender Studies theories to new problems;
7. Knowledge of different approaches to a single issue within Gender Studies;
8. Adequate preparation for graduate-level work; the ability to apply critical perspectives on gender and sexuality to situations beyond the context of Whitman College.

From Whitman College, Walla Walla, Washington

http://www.whitman.edu/gender_studies/

Statements of Purpose

Wesleyan

The Feminist, Gender, and Sexuality Studies Program . . . is an interdisciplinary major . . . [that] critically examines the construction of gender and sexuality as categories of analysis and experience that intersect with the broad matrices of race, class, and ethnicity. Employing feminist methodologies, the Program interrogates the historical and contemporary, local and transnational forces underlying social and economic injustice and inequality in order to promote greater possibilities of freedom and social justice (from *Self Study*, 2009)

Macalester

In the Women's, Gender, and Sexuality Studies Department (WGSS) at Macalester College, students investigate key questions raised within feminist and queer theories and the fields of women's, transgender, bisexual, lesbian, and gay studies. We examine our core topics in contexts of interlocking systems of cultural and political difference based on race, nation, class, ethnicity, and ability, including comparative national and transnational perspectives.

Wesleyan
Sophomore Gateway Courses

**FGSS 238/AFAM 238 (Thinking,
Writing and Speaking Feminism)**

This course offers feminist theory from a broad variety of disciplines, prominently including the approaches to women's roles and lives and feminist politics in anthropology and sociology, psychoanalysis, economics, women, gender, and sexuality studies, feminist literary criticism, and philosophy. We will examine inequality from a broad range of perspectives and focus on gender politics, power relations and sexuality. The course also analyzes issues of social relations, women's rights, and empowerment. Themes explored in the course include aesthetics, the media, discrimination, stereotyping, objectification, oppression, patriarchy, and misogyny. We will take up the interconnectedness of race, class, gender, and sexuality and the ways in which feminism is represented and understood in women's everyday lives.

Macalester
Introductory Core Courses

**100 RACE, CLASS, AND
SEXUALITY IN U.S. FEMINISMS
(same as American Studies 100)**

This course is an interdisciplinary introduction to a variety of feminist analyses of United States history and contemporary sociopolitical life, figured around the relationship of gender to race, class, sexuality, ability, colonialism, and nationalism. Through analytical reading, writing, and discussion, the course aims to develop an understanding of gender as a tool to organize society on the basis of difference and power and as a performative practice, which is also a mode of agency and activism for positive social change. Materials from history, literature, sociology, anthropology, and film are included.

Wesleyan
Sophomore Gateway Courses

FGSS207/ANTH207 (Gender in a Transnational Perspective)

The purpose of this course is to introduce students to the interdisciplinary field of feminist studies and to provide them with the basic analytical tools with which to approach gender and feminist issues. We will look at a variety of transnational feminist theories and examine examples of feminist struggles from across the globe. We will explore how gendered inequalities and identities are shaped in particular contexts, through race, class, sexuality, and religion, for example, and what implications this has for the study of gender and for feminist praxis. Throughout the course we will pay careful attention to the interconnections between feminist production of knowledge and feminist activism

FGSS221/PHIL274 (Sex, Morality, and the Law)

In the United States, the law is supposed to protect liberty and privacy and to promote equality. But when it comes to sex, these goals bump up against other values. In this course we will explore the tensions revealed in sex law. We will read, discuss, and argue about some of the most notable cases on abortion, queer sex, gay marriage, pornography, and prostitution. We will also examine the growing transnational trade in sexual labor. We will explore the case law from a variety of feminist perspectives to understand how gender, class, and race are both constituted by and contested in the area of sex law.

Macalester
Introductory Core Courses

110 SEXUALITY, RACE, AND NATION: INTRODUCTION TO LESBIAN/GAY/BISEXUAL/ TRANSGENDER AND QUEER STUDIES (Same as American Studies 112)

This course introduces the fields of LGBT and queer studies by examining how sexuality, race, and nation relate in the lives of people in the United States, which we read in relation to histories of colonialism and globalization. Course materials foreground scholarship, testimony, activist art, and social movements by LGBT, two-spirited, queer people of color, and by white anti-racist LGBT and queer people. Their stories offer a template through which all students may examine how everyday life is shaped by sexuality, race, and nation—both as power relations, and as spaces for creating new identity and action.

Macalester
Intermediate Level Core

200 FEMINIST/QUEER THEORIES AND METHODOLOGIES

This course is a historical survey of theories and methodologies used in feminist and queer studies. Course material highlights the unique and intertwined knowledges feminist and queer scholars have produced; these include the re-makings of liberal, Marxian, antiracist, poststructuralist, and postcolonial theories, and their uses in humanities and social science methods. The course centrally examines how feminist and queer studies transform

FGSS277/PHIL277 (Feminist Philosophy and Moral Theory)

[T]he dialogue between feminist concerns and moral theory, revisiting along the way what might count as a feminist concern. It will cover not only how moral theory might express certain central feminist insights and aims, but also why some feminists subject the very aims of moral theory to radical critique. After a brief review of existing philosophical moral theories, we will ask whether their language (reason, fairness, equality, utility, human nature, and rights) sufficiently allows articulation of feminist problems. If gender categories and intersecting deep social identities have resiliently resisted moral scrutiny, can distinctively feminist contributions to moral theory provide better critical tools?

FGSS269/HIST179 (Sophomore Seminar: Gender and History)

FGSS210/ENGL211 (Ethics of Embodiment)

FGSS254/SOC223 (Gender and Social Movements)

FGSS271/ HIST273/AFAM272 (Engendering the African Diaspora)

FGSS217/AFAM205 (Key Issues in Black Feminism).

societies and are transformed through struggle over their gender/sexual identities, racial formations, and global/transnational locations. The course considers how feminist and queer studies have arisen in close relationships—of union, tension, and antagonism—and how feminist and queer work today may link.

205 TRANSNATIONAL SEXUAL POLITICS: INTERMEDIATE LESBIAN/GAY/BISEXUAL/TRANS GENDER AND QUEER STUDIES

This course foregrounds a transnational view on the social scientific study of sexual politics. Sexuality and gender are read as political fields that arise in relation to the racial, economic, and national dynamics of colonialism and globalization. Case studies mark how people on the margins of “normal” sexuality, gender, or health status organize transnationally, including by challenging their condition in such arenas as: moral panics over reproductive health, sex work, public sex, and drug use; international human rights, border control, and refugeeism/asylum; and the medical, legal, and cultural dimensions of the global HIV/AIDS epidemic.

210 20TH CENTURY ANGLO-PHONE WOMEN WRITERS

The term “Anglophone Literature” refers to writings in English from countries connected to Britain by imperial rule or by the presence of British immigrants, yet does not include England itself. This course variously studies India, the Caribbean, South Africa, the United States, and England as locations of Anglophone Literature produced by their

Wesleyan
Required Junior Level Core

FGSS209 *Feminist Theory*

What is feminist theory? What is the relationship of feminist theory to feminist practice? How has this relationship evolved since the advent of second-wave feminism during the civil rights era? This course examines various, and often conflicting, responses to these large questions by tracing contemporary developments in feminist theory and considers how feminism has been articulated in relation to theories of representation, subjectivity, history, sexuality, technology, and globalization, among others, paying particular attention to the unstable nexus of gender, sexual, racial and class differences.

Wesleyan
Representative Advanced Level

FGSS360 *The Black '60s: Civil Rights to Black Power*

The development of African American political activism and political theory from 1960 to 1972, with particular focus on student movements. The history of political activism and agitation for civil rights and social equality during the '60s by examining the formation of specific organizations, especially the Student Nonviolence Coordinating Committee and the Black Panther Party, and tracing the changes in their political agendas. While our primary focus will be African American social movements in the '60s, we will also situate these movements in terms of the long history of African American political struggles for equality and in terms of other predominantly white student movements in the '60s

natives, immigrants, and cosmopolitans. Writers include Virginia Woolf, Una Marson, Anita Desai, Doris Lessing, Suniti Namjoshi, Angela Carter, Ravinder Randhawa, Bharati Mukherjee, and Zadie Smith, among others. We will explore how concepts of nation, race, citizenship, gender, ownership of the language, and English/British literary canons are constructed, in written and visual media.

220 *ICONS, IDEAS, INSTRUMENTS: FEMINIST RECONSTRUCTIONS*

Karl Marx is an icon. Socialism is an idea. A labor union is an instrument. How have feminisms interpreted such figures, concepts, and tools to propose new ways of thinking and acting? This course studies how various feminisms have been informed by and have responded to both prominent and marginalized 20th century thinkers and movements. It focuses on icons such as Antonio Gramsci, Emma Goldman, Simone de Beauvoir, Michel Foucault, Arundhati Roy, and Paolo Freire, among others. It analyzes the implications of ideas such as hegemony, anarchism, racialism, gender-transgression, colonialism, and pedagogy, to name a few. It evaluates the past, current, and future force of political instruments such as the nation-state, civil society, armed repression and revolt, and cultural instruments such as memoirs, pamphlets, novels, films, and art.

Macalester
Advanced Level Core

300 *ADVANCED FEMINIST/QUEER THEORIES AND METHODOLOGIES*

Wesleyan
Representative Advanced Level

ANTH 302 Critical Perspectives on the State

FGSS312 Bodies of Science, Bodies of Knowledge

This seminar explores scientific, medical, and anthropological constructions of the body with the intention of jostling reductive representations of bodies as entities that end at the skin and simply house minds. Readings will be interdisciplinary, from the history of science, critical medical anthropology, feminist studies to other disciplines interested in the body such as medieval studies and performance studies. We'll put our minds together to think about how imaginations of embodiment tie to political and knowledge-making projects both of domination and of resistance, and what it means for a range of actors to live in bodies at the turn of the 3rd millennium.

FGSS263 Introduction to Trans Studies: Interdisciplinary Approaches

Thinking critically about the categories of knowledge in this anthology (sex, gender, and science; feminist investments; queering gender; selves: identity and community; transgender masculinities: embodiment: ethics of time and space; and multiple crossings: gender, nationality, race) as well as the ways other disciplines have understood trans and other sexual minority communities, we will ask, What are the foundational objects and methods of trans studies?

This course is an in-depth study of some specific theories and methodologies on which contemporary feminist and queer thinkers have based their analysis, critique, and reconstruction of men's and women's roles. Some guiding questions are: What is a Nation? Who are its citizens? How do language and gender roles shape the ways we imagine our roles as men and women? Do sexuality or economy affect how we subscribe to or resist political ideologies? In previous offerings, the course has explored the intersection of Postcolonialism (gendered critiques of colonizing sociopolitical and economic structures) with Postmodernism (gendered critiques of language, sexuality, culture, and nation). The course will include film, photography, music, and the writings of Butler, Foucault, Chodorow, Kristeva, hooks, Spivak, and Trinh, among others. It offers ways to create links with local community and social-work organizations.

Macalester
Representative Advanced Level

WGSS 194-02 Language and Gender in Japanese Society

Japanese is considered to be a gendered language in the sense that women and men speak differently from each other. Male characters in Japanese animation often use *boku* or *ore* to refer to themselves, while female characters often use *watashi* or *atashi*. When translated into Japanese, Hermione Granger (a female character in Harry Potter series) ends sentences with soft-sounding forms, while Harry Potter and his best friend Ron use more assertive

Wesleyan
Representative Advanced Level

FGSS328 The Immigrant City in the United States, 1880-1924

The formation-in the wake of massive immigration-of ethnic cultural enclaves in U.S. cities played a decisive role in shaping both literal and figurative cityscapes in the years that American culture made the transition to modernity. This seminar examines both the adaptation of traditional cultures to the urban context and the collision of these cultures with the dominant WASP ideology shared by reformers, politicians, literati, and nativists alike. Particular attention will be paid to the ways ethnic and religious differences modulated class and gender systems. Paintings, photographs, architecture, and film will supplement written sources.

FGSS216 Stereotyped Japan: A Critical Investigation of Geisha Girls and Samurai Spirit

FGSS231 The Family

FGSS333 American Literature as American Studies

FGSS358 Women's and Gender History in Africa

FGSS 148 Biology of Women

FGSS307 American Media and the Politics of Representation

Macalester
Representative Advanced Level

forms. Do these fictional representations reflect reality? How do these distinct forms come about? Do speakers of Japanese manipulate their language to express themselves?

WGSS 294-08 Race and Masculinity in Modern U.S. History

Through readings in labor, gender and cultural history, this course will examine the racialized construction of masculinity in the United States since the mid-19th century. Throughout the course we will examine cultural texts – from fiction and poetry to film and spectator sport – as key historical sources in the history of race and masculinity. A key concern over the course of the semester will be the ways in which notions of race and masculinity have shaped and reflected the transnational history of the United States.

WGSS 294-06 Comparative Muslim Cultures

The course introduces students to the diversity of Muslim societies in the Arab world, Europe, Africa, North America, and Asia. It traces Islam as a culturally lived local and transnational experience. The course applies various social-science and humanities theories to complex case studies to illuminate connections between Islam and ethnicities, gender, media, travel, migration, citizenship, politics, and social change.

Wesleyan
Representative Advanced Level

**FGSS398 Queer/Anthropology:
Ethnographic Approaches to Queer
Studies**

**FGSS320 Staging Race in Early
Modern England**

**FGSS279 French Feminisms: Texts,
Pre-Texts and Contexts**

**FGSS226 Japanese Horror Fiction
and Film**

**FGSS213 Harlots, Rakes, and
Libertines**

FGSS310 Stein and Woolf

Macalester
Representative Advanced Level

**WGSS 117-01 Women, Health,
Reproduction**

**WGSS 127-01 Women, Gender &
Sexuality in Ancient Greece and
Rome**

**WGSS 194-01 Goddesses and
Ghosts: Images of Women in
Chinese Culture and Literature**

**WGSS 194-03 Race, Sex, and
Biology: A History of Differences**

**WGSS 252-01 Gender, Sexualities
and Feminist Visual Culture**

Furman Courses

2009-2010

WGS-230	Issues in Women's and Gender Studies
WGS-240	Women in Science
ART 252	Women and the Arts
COM-412	International Women's Rhetoric
COM-435	Race, Gender, Class in the Media
ECN-233	Economics of Gender
ENG-324	Women of Restoration Theater
ENG-374	Stardom and Identity
ENG-405	Literary Feminism
ENG-473	Gender in South Asian Literature and Film
FYS-1134	A Woman's Place in Balancing Work and Family
FYS-1172	Queer Economics
FYW-1148	Southern Women: Black and White
FYW-1159	Veils and Turbans: Whose Modernity is it Anyway?
HST-215	Women and Gender in European History
HST-231	History of Women in America
HST-256	Gender History of South Asia
PHL-312	Philosophy of Gender
PSC-212	Women and Politics
REL-317	Feminist Biblical Interpretation
REL-323	Women, Gender, Islam
REL-325	Women and Power in Hinduism
REL-344	Black Liberation and Womanist Theology
REL-360	Women and Religion in the West
REL-363	Religion and Sexuality
SOC-232	Sociology of Contemporary Families
SPN-445	Latin American Women's Literature
SPN-460	Readings in Spanish American Literature

Some considerations:

What we do right:

1. Given the gender inequities that persist at Furman and throughout society, Furman's current catalogue courses make a salutary effort to equalize representation of women and women's concerns in our curriculum. There is no question that women's contributions to culture and society demand stronger representation than even we in Women's and Gender Studies are able, at the present moment, to provide.

A. Indeed, it remains crucial that courses taking up both women's lives as objects of investigation and women as subjects who produce and participate in the representational strategies of culture be mainstreamed into our curriculum as a whole.

2. Given that we cannot understand the complete or exact focus of a class from its catalogue title or course description, it is worth considering that 13 out of 28 of the courses that we have on the books this year seem to take women as an essential category of investigation. The focus of these courses seems to be on women or women's cultural production as objects of some kind of empirical investigation.

3. Other courses such as Economics of Gender and Philosophy of Gender also seem to take women as a primary focus of investigation.

4. Any number of these courses--as, for instance, Stardom and Identity, Literary Feminism, Veils and Turban, Women and Gender in European History, Feminist Biblical Interpretation, Black Liberationist and Womanist Theology, Sociology of Contemporary Families, among others--seem clearly to move in the direction of constructing feminist or womanist epistemologies that lead to more comprehensive analyses of gender as social construct.

4. Several explore issues of sexuality, theorize feminist methodologies as a means for exploring other social issues, or take up global or transnational considerations in the study of gender.

What continues to challenge us:

1. Through no particular fault of our own, women's, gender, and sexuality issues seem to remain marginal, indeed perhaps become marginalized through the process of their appearance in the WGS curriculum. In this sense, we might need to think more carefully about the ways our own address of a lack in Furman's curriculum in effect "ghettoizes" women's, gender, and sexuality studies. How does our work let our colleagues off the hook for failing to complicate their own course work and taking these fundamental social categories of analysis into account?

2. **THEORY AND QUEER THEORY:** We seem to fall short of the many kinds of theory-laden courses everywhere in evidence in both Macalester's and Wesleyan's curriculum.

A. It seems true (and perhaps a bit reductive) to say that Macalester's curriculum tends to favor **transnational and queer methodologies** as strategies for theorizing the work gender does in constructing social power.

1. The result of this focus, especially in transnational studies, is, as one student put it to me, to force students into a continual comparative regard about their own concerns as middle-class Americans AND to help them learn to understand better their own place of privilege.

2. The transnational approach has its own limitations, perhaps, but it tends to highlight the ways American gender constructions are normative, not real, that is, the ways students' apprehension of gender issues are conditioned by their own class, race, and national placements.

3. The focus on queer methodologies raises the significant question of embodiment--in many senses.

- a. What does it mean to say a body is gendered?
- b. In what ways does sexuality enforce bodily engenderment?
- c. How many genders are there? If there are more than two, does it make sense even to speak of gender any longer?

B. It seems equally true (and equally reductive) to suggest that Wesleyan's curriculum seems focused on **Feminist Methodology** (a claim some members of the FGSS faculty dispute) as a way of instituting not simply the study of women but methods for knowing or exploring the world through women's insights into gender.

1. This particular theoretical perspective tends to emphasize not an essential category so much as advances made in many fields of cultural investigation by a particular set of methodologies.
2. As Wesleyan's advances into transnational and queer approaches to knowledge suggest, this methodological approach provides great flexibility in terms of responding to changes in intellectual focus over the years.

3. **CONSTRUCTIONISM.** Albeit we do address this essential issue, our strong focus on women and women's issues may suggest that we do not focus enough on the ways "woman" is an ideological category that has meaning primarily in relation to other ideological categories or vectors of social power, such as race, nationality, sexuality, class, other constructions of gender.

A. An increased focus on transnational issues, for instance, might help us locate better some of the ways American men and women are institutionalized as well as the ways American and Western sexualities are ideologically naturalized.

B. Feminism has been an especially privileged location for understanding how race, sexuality, and class issues have been refracted through gender, and so an increased focus on these issues could help us move both women and gender studies away from the margins and into the centers of contemporary social analysis.

C. It is intriguing that both Macalester and Wesleyan offer courses crosslisted with FGSS and or WGSS that, on the surface, seem to have little to do with gender or women *per se*.

1. Wesleyan, for instance, offers **The Immigrant City in the United States, 1880-1924** and **The Black '60s: Civil Rights to Black Power**, while Macalester offers **Comparative Muslim Cultures** within their women and gender studies programs.

2. At Wesleyan, this focus is partly explained by the fact that the major offers “concentrations” within FGSS as well as its traditional emphasis on feminist methodology as the difference that distinguishes an FGSS course.

3. But such emphases also seem to recognize that the claims of gender analysis and its insights ARE NOT LIMITED TO CATEGORIES OF MALE OR FEMALE GENDER ROLES.

4. **MASCULINITY STUDIES.** Macalester offers **Race and Masculinity in Modern U.S. History**. The question to be considered is how the specific representations of masculinity as an ideological construction related to race (and other categories of analysis) help prepare students to understand strategies by which and the normative ideologies through which women and all gendered positions are created?

A. Is masculinity studies in competition with women’s studies? Or does it provide the adjunct analysis that corroborates in-essentiality, the social constructedness of gender?

SIGNIFICANT FACTORS

1. **SIZE.** Although Furman is larger than either of the two schools I did my comparison with, Furman offers far fewer courses in women’s and gender studies than either.

A. In part, this is perhaps because both Macalester and Wesleyan have majors, and so have had to commit more specific courses and teachers to the program.

B. Both, however, depend heavily upon crosslisted courses, and neither has an appreciable number of faculty members devoted specifically to their women’s and gender studies programs.

1. Macalester has two.

2. Wesleyan has none; although the Chair of FGSS is given a more considerable release time to develop this program and its offerings than anyone at Furman has.

2. **DEPARTMENTAL IDENTITY.** The Provost at Macalester suggested to me that one clue to the success of Macalester’s program was that there were strong departmental identities at Macalester, and that this was as true of WGSS as any other department.

A. Departments create strong identities to attract students, and, ironically enough, Macalester’s WGSS has developed a strong “interdisciplinary” identity.

B. It is fostered in these efforts by having an attractive space in which to house itself: the WGSS office, its administrative assistant, the offices of primary faculty members, and CLASSROOMS are located in a central location, amid the offices of other humanities fields.

1. I emphasize CLASSROOM space because Dr. Jennifer Tucker at Wesleyan feared that even though FGSS had its own house on campus, its classrooms were spread across the campus, causing a diffusion of identity that was not, in her opinion, salutary.

3. Gateway courses seem key to both Wesleyan's and Macalester's success. Both have a number of gateway courses, and at Macalester these courses helped the WGSS program establish an institutional identity that help them attract majors. At Wesleyan, however, there was some concern that too many gateway courses often diffused the focus of the program, and confused the program's identifications, resulting in a problem for attracting students.

4. **ACTIVISM.** Student after student at Macalester (and their opinions were corroborated by faculty and administrators) emphasized to me that the success of WGSS there proceeded in great part because students came to Macalester with a commitment to activism. They saw women's, gender, and sexuality issues as key to understanding contemporary social problems and, hence, classrooms at Macalester were filled with students of multiple genders.

A. When I asked female students why there were so many men in feminist, queer, and/or women's studies classes, I was told that although some were queer-identified, a good many "straight" men also attended these classes, in political solidarity with their female, activist friends AND because they, too, understood gender theory to be integral to any advanced political theorizing.

B. This kind of thinking might seem to leave Furman, with its conservative and indeed often complacent, student body out of the loop—unless, that is, we begin to think more proactively about the waves of religiously-inspired social activism that arise periodically among our students.

5. **MULTICULTURAL LIFE.** Because I visited Wesleyan on the day of an on-campus shooting, I was not able to visit their offices of multicultural services. But it is clear that Macalester has a model multicultural services program that fosters and enhances the work of any number of identitarian curricular enterprises on campus.

A. To begin with, there is a Department of Multicultural Life, presided over by a DEAN of multicultural issues

1. The goals of DML are to:

a. "Identify, assess, and promote social justice for the campus community."

b. "Create partnerships with academic and administrative departments to infuse multiculturalism throughout all aspects of campus life."

c. "Foster and promote a welcoming and pluralistic environment that is inclusive of the entire College community."

2. Under this umbrella, the Lealtad-Suzuki Center maintains a highly visible presence in the student center. It has its own director, and it oversees various on-going programs that include a speaker's series, oversight of any number of student collectives (Asian Women of the Diaspora, Black Women of the Diaspora, Queer and Transgender groups, etc.), a monthly lunch and discussion series with faculty, staff, and students, first-year student dialogue groups, monthly celebrations of particular cultures on campus, the allies project (similar to safe zone), and artistic showcases.

a. Karla Benson Rutten, director of the Lealtad-Suzuki Center stresses that it is important NOT to have "parallel" identity/ethnic centers (i.e. Black students, women students, queer students) but to create programming that encourages various constituencies to work together to create cross programming goals.

3. In addition, Macalester maintains "The Cultural House," as "a safe space for domestic students of color, multiracial students, and allies who are interested in learning from and contributing to a multicultural environment. . . . Although the C-House is organized, as an entry point, around the dismantling of racism, there is careful attention paid to the intersection of multiple identities, including gender, sexual orientation, class, national origin, religion, and ability."

a. C-House programs include:

1. An annual reception that formally welcomes Macalester students to the space.
2. A weekly program bringing students and faculty together over food and conversation.
3. Monthly social sessions.
4. Poetry slams and discussion session on multicultural issues.

A Curriculum Proposal for Furman: What if we instituted something like the following curriculum for a new Women's, Gender, and Sexuality Studies Concentration?

1. Students would be required to take 5 courses to qualify for Concentration accreditation.
2. Out of five, at least two would be required core courses, one each from among the following categories:

Core Category One:

WGS 230, Introduction to Women's and Gender Studies
WGS240, Women in Science

Core Category Two:

WGS 250, Feminist Methodology
WGS 260, Introduction to Sexuality Studies and Queer Theory
WGS 270 (PHL 312) Philosophy and Gender

(This proposal would require the development of two new courses, Feminist Methodology and Introduction to Sexuality Studies and Queer Theory. We might ask the Humanities Development Fund for stipends to support the development of both. And we might ask the Administration for a commitment to funding departmental course releases for three faculty members per year to teach these courses in the absence of other options).

3. Three additional courses with some kind of thematic or theoretical consistency to be determined in consultation with a WGS Advisor (drawn from the WGS Oversight Committee). So, for instance, a concentration on queer or sexuality studies; the history of Women in America; comparative or transnational gender studies; the racing of gender, etc.

In undertaking this new curricular focus, we might do several things differently:

1. Open up for WGS credit any number of courses that do NOT currently have WGS designation—courses in race, poverty studies, diaspora studies, transnationality, masculinity studies and other courses that do not seem to have a specific focus on women, gender, or sexuality studies but would be linked to a student's concentration focus as determined by the student and WGS Advisor and approved by the WGS Oversight Committee. Typically, a student could use no more than one, possibly two, such courses for the completion of the Concentration

(the advantage of this option for us is that it would expand the interdisciplinary opportunities of our students by tending to help them focus on ways that feminist or queer methodologies provide an epistemological locus for studying other, more traditionally disciplined areas; it would encourage a broader focus of interest for our students and allow for greater participation in WGS from a larger number of faculty members; and, finally, it would tend to distribute concern with WGS issues more widely across the university).

2. Make a concerted effort to encourage, fund, and develop new course offerings in masculinity studies, queer and sexuality studies, intersectional studies in race, gender, nation, religion, and/or class, etc. to be regularly included in Furman's courses offerings; encourage, fund, and develop course offerings in critical identity studies (critical race theories, feminist methodologies, queer theories), courses advanced theory, the gender and sexuality of science, etc. to be regularly included in Furman's course offerings.