Howard at the Helm

Jean Howard, Professor of English and Comparative Literature, has been appointed Director of the Institute for Research on Women and Gender for a three-year term, beginning this fall. In her first Director’s Column for ‘Feminist News’, she outlines her vision for the Institute.

Feminism doesn’t belong to a department or a discipline. It is a mode of inquiry that makes questions of gender and sexuality central to social and cultural analysis. Part of the intellectual energy apparent at the Columbia Institute for Research on Women and Gender stems from the unusual mix of faculty and students brought together by feminist commitments. Many graduate courses are team-taught by professors in the humanities and the social sciences or professional schools, and the undergraduate curriculum depends upon the close and ongoing cooperation of Barnard and Columbia faculty. On any given day, our seminar room may be occupied in turn by a group of fourth-year undergraduates—men and women—discussing their senior thesis; by a graduate class in feminism and psychoanalysis; by an interdisciplinary dissertation workshop; or by a faculty reading group.

The intellectual excitement at the Institute is palpable and invigorating, and it is the result of a decade of hard work by the faculty members who have administered and taught in the program. It is with great pleasure that I assume the role of Director, taking as my chief task the preservation and growth of the Institute as a place where rigorous and committed intellectual work is done. This task will be made easier by the appointment to the Columbia faculty in Fall 1996 of three distinguished feminist scholars: Margaret Ferguson of English, Sherry Ortner of Anthropology, and Carol Sanger of the Law School. Their achievements are celebrated in brief articles in this edition of ‘Feminist News’. We are pleased to welcome them to the Columbia community.

The next several years offer new challenges to the Institute. With the support of Vice President Cohen and Provost Cole, we will be working hard to develop new sources of financial support to allow an expanded range of programming. At the moment, we have more good ideas for conferences, symposia, and faculty seminars than our budget will allow. At the same time, we will be working with departments to make senior appointments that will further diversify and strengthen the feminist resources available at Columbia.

Faculty who wish to affiliate with the Institute or who have ideas for courses or programs are cordially invited to contact me through my email: JFH5@columbia.edu. We are eager for your support.
Professor Sherry Ortner

From the high latitudes of Nepal to the more familiar terrain of the United States, Professor Sherry Ortner has brought to her anthropological research a level of scholarship and performance which has resulted in a career distinguished by numerous professional honors, a career which she now continues as a faculty member of Columbia’s Anthropology Department.

Professor Ortner began her career as an undergraduate anthropology major at Bryn Mawr College. Commenting on shifts in attitudes towards attending a gender-specific institution, she noted that, for her, it presented “a precious escape from the male gaze” and an opportunity to perform in an atmosphere uncluttered by “courtship behavior in the classroom.” After receiving her Ph.D. from the University of Chicago, Professor Ortner taught at Sarah Lawrence College, where she co-founded its first women’s studies program. Subsequently, as the Sylvia L. Thrupp Professor of Anthropology and Women’s Studies at the University of Michigan, she taught both feminist anthropology and interdisciplinary women’s studies courses. She joins Columbia’s Anthropology Department from the University of California at Berkeley. Her numerous professional honors include several grants from the National Science Foundation, an NEH Fellowship for University Professors, a MacArthur Fellowship, two year-long appointments at the Institute for Advanced Study at Princeton, and election to the American Academy of Arts and Sciences.

During the 1960’s, when writing her dissertation on popular religion among the Sherpas of Nepal—published in 1978 as Sherpas through their Rituals—gender was scarcely a concern. Even when writing essays and editing collections based on gender issues (e.g. ‘Sexual Meanings’ [1981]), there was little overlap with Professor Ortner’s continuing work on the Sherpas. Recently, Professor Ortner has turned her attention to the entry of women into mountaineering—still in the Nepal Himalayas. She describes these changes as coinciding with “a shift towards global feminism” and thus her two interests have come together.

“Essentially, I try to look at the different ways in which Western and Sherpa women enter this arena, how they transform the ways in which the male mountaineers look at them, and the ways in which interactions within the context of mountaineering start to shift when it’s not a men’s club anymore. I also look at what Sherpa women take back into their everyday culture and how they start putting pressure on gender relations in ordinary life,” Professor Ortner said.

An emphasis on performance and on transformative moments within gender roles is central to this current work, and is included in her recent collection of essays, Making Gender: The Politics and Erotics of Culture (1996).

“I started out being interested primarily in the cultural construction of..."
Margaret Ferguson

Prof. Margaret Ferguson, a Renaissance scholar, has returned to Columbia’s Department of English this year after an earlier appointment from 1986 to 1989. She rejoins a department which has, since 1989, strengthened its Renaissance community with the tenuring of David Kastan, Jean Howard, and James Shapiro, creating a core intellectual group whose strengths benefit faculty and students alike. Coming most recently from a position at the University of Colorado (Boulder), Professor Ferguson looks forward to becoming part of this strong Renaissance community, as well as re-establishing ties with the Institute for Research on Women and Gender.

Beginning her academic career in Italian literature and Medieval Studies, Professor Ferguson followed Professor John Freccero from Cornell (where she received her A.B.) to the graduate program at Yale (1969-74). After a year of graduate work, she realized that she wanted a broader focus and switched to comparative literature. However, when she began her appointment at Yale (1974), most of the courses that were available for her to teach were in English literature. This precipitated her specific concentration on Renaissance England. Her current research and plans for teaching demonstrate a desire to move back toward more comparative work.

Professor Ferguson has long been involved in feminist political issues, but in the mostly male atmosphere that pervaded Yale in the 1970’s, it was unclear how to incorporate feminist issues into academic work. When, in 1972 she taught a course called Images of Women in Literature, based on a textbook of the same title edited by her mother, Mary Anne Ferguson, it may have been the first women’s studies course in the Yale literature department. In 1984, as a sign of changing times, she received an NEH Research Award to help develop new courses at Yale dealing with scholarship on women.

Since then there have been numerous changes within the field, specifically in terms of the new interest in and availability of the texts of Medieval and Renaissance women writers. For example, Ferguson recently published critical editions of Elizabeth Cary’s The Tragedie of Mariam (1613) and The Lady Falkland: Her Life (17th century) by one of Cary’s daughters.

“This movement of opening the canon to women writers, of the recovery of their texts—novels, plays, and poems—was spearheaded by developments within 19th and 20th century literature which are now influencing perspectives within Medieval and Renaissance literature,” Professor Ferguson said.

In a forthcoming book, Female Literacies and Emerging Empires: Studies in French and English Cultural History during the Transitional Era, she provides close analysis of texts by four women writers, including Christine de Pizan (15th century) and Aphra Behn (17th century).

“I look at the history of definitions of literacy. Who defined it? Who valued it? How did it become a social marker? How was it that illiterate became a term of abuse in the 18th century in a way that would never have been possible in the Middle Ages?”

Professor Ferguson also compares the function of literacy to such equally important social markers as gender, race, and class.

“This focus on gender has facilitated the discovery of unknown voices of the past. Renaissance used to mean studying famous men. But Joan Kelly’s pioneering 1977 article ‘Did Women Have a Renaissance?’ reconfigured the terms of the debate, by questioning the pertinence of the term not only to women, but also to men of lower social status or to men outside of Europe (e.g. in Africa). It raised questions about how periods get named, and about what issues or groups are privileged through that naming. By focusing on gender ideologies as well as on women themselves, you begin to correlate gender with other social factors, all of which creates an entirely different perspective, equivalent to the historical concept of history from below.”

Professor Ferguson is on leave this year. In the future, she looks forward to teaching a course connected to another work-in-progress, Transatlantic Fantasies and the Question of Luxury: Aphra Behn’s Representations of Colonial America, which would offer an interdisciplinary examination of the relation between educated white European women and ideologies of race. She is also interested in teaching both undergraduate and graduate courses at the Institute, including Paradigms in Feminist Scholarship.
Carol Sanger has always wanted to teach, from her days as a public high school teacher in Michigan and Italy to her current tenured position on the faculty of Columbia’s Law School.

After completing her law degree at the University of Michigan, she chose to practice for four years, entering a law firm where she specialized in commercial litigation, before returning to academia.

“It seemed to me that there was a huge discrepancy among my own professors, between those who practiced and those who never had. Those who never had struck me as missing a crucial link between what one teaches and how people do it,” Professor Sanger said.

On her return to teaching and before coming to Columbia, she taught at the University of Oregon Law School, Santa Clara University, and Stanford Law School. In 1994, she became a Visiting Professor at Columbia Law School, a position made permanent in 1996.

She teaches in three main areas: contract law, family law, and law and gender studies.

“What is interesting to me is that they don’t seem clearly connected, but they are. For example, I start the first year contracts course with the Baby M case, which deals with how the family is formulated in contracts.”

Professor Sanger’s interdisciplinary approach is well represented by the courses she teaches (Feminist Legal Thought; Gender, Law, and Equality: The Regulation of Motherhood; Children and the Law) and her publications, which include the forthcoming Mother from Child: Maternal Separations in Law and Literature. Commenting on law’s specific contributions to gender studies, she emphasizes both the empirical branch of law and more abstract feminist legal theory. On the one hand, law can ground gender issues in real examples by looking at rape law, custody law, and laws that govern marriage and property distribution. In this capacity, law provides a means to study how gender works on a practical level. On the other hand, on a more abstract level, law provides a discourse for thinking about gender in terms of justice.

“I think that law in this culture is the source of immense power and that just radiates back in the culture,” Professor Sanger said.

“Much of my work is about the hidden ways law affirms existing power relations. So my reform effort is to dislodge those relationships which I think are particularly powerful because we often don’t see them, we just assume, we think that’s the way it is.

“Part of what I’ve been trying to show is how laws actually play quite a big hand in what we think about these sorts of natural relationships. Who makes a good mother? How do we read families?”

Sometimes, law’s influence on gender roles is more obvious, as in custody law. There are, however, also good examples of how laws quietly determine gender roles. For example, when women were not allowed on juries, the reasoning was multiple: they should be at home with the children, they had fewer public social obligations than men, they were less rational than men (or even irrational). Professor Sanger is interested in both how the laws that govern our lives were/are created, and how they come to seem natural.

Though not currently teaching courses on gender issues, she plans to teach the course “Gender, Law, and Equality” again next year. She also hopes to participate more fully in the Institute for Research on Women and Gender, possibly teaching a course under its auspices next year.

Ortner, continued from page 2 of gender, in the ways in which different cultures and societies construct the supposedly natural differences of gender, reproduction, and sexuality,” Professor Ortner said.

“Slowly, my general theoretical interests have changed over time and I’ve become interested in questions of practice and agency, that is, questions of how gendered actors both reproduce and transform, through ordinary and extraordinary practices, the structures that made them.”

Professor Ortner considers anthropology, with its ability to cross the boundary between the social sciences and the humanities, an excellent discipline for studying these questions.

“I think anthropology is very open, and always has been, to gender issues. Now it’s also quite open to feminist issues in a political sense.”

Prof. Ortner is also involved in an ongoing fieldwork-based project on class and culture in the United States, which looks at class in connection with gender, race, and ethnicity, among other factors. In the spring semester, she will teach a related graduate seminar on class in America, as well as the 4000-level course Gender and Power.
Reproductive Politics in a Transnational Context

In the modern trans-Atlantic context, the concept of reproduction has been inextricably linked with nationalist and racist ideologies. In her far-reaching dissertation, “Genealogies of Race and Reproduction in Transatlantic Modern Thought,” Alys Weinbaum develops this claim and considers its implications for contemporary reproductive politics.

A graduate student in English and Comparative Literature and former tutor at the Institute for Research on Women and Gender, Ms. Weinbaum has been analyzing reproductive issues for much of her graduate and undergraduate careers. Interested in providing a genealogy for current debates about population control, immigration, and women’s reproductive rights, Weinbaum looks back to the late nineteenth and early twentieth century to expose the often covert role played by reproductive issues in several foundational discourses of modernity: namely, feminism, evolution, psychoanalysis, and nationalism.

Once one begins to look, the centrality of specific representations of reproduction and motherhood to the work of Darwin, Freud, and other icons of modernity becomes apparent. The most politically significant aspect of Weinbaum’s work, however, lies in her claim that the nexus between representations of reproduction and discourses of modernity underwrites the racialized agendas of modern nationalism and contemporary forms of global exploitation, especially those involving women of the so-called “South” struggling with the ramifications of global capitalism and of uneven economic development.

At the turn of the last century a feminist and a racialized nationalist agenda conjoined in the work of Charlotte Perkins Gilman, a public intellectual usually regarded a founding figure of U.S. feminism. Most famous for her novella, The Yellow Wallpaper, often read as a protest against women’s confinement and infantilization within bourgeois marriage, Gilman was also deeply interested in questions of motherhood and of the reproduction of ideal American citizens by careful selection of breeding stock. Participating in the turn-of-the-century anxiety about Asian and eastern and southern European immigrants diluting the purity of an America imagined as essentially Anglo-Saxon in its origins, Gilman worried about “race suicide,” that is, about the failure of those of Anglo-Saxon stock to reproduce as quickly as the immigrants she feared would overrun the nation. Consequently, she favored restrictions on immigration and measures to lessen the possibility of what she saw as the improper mixing of light and dark peoples. Her utopian novel, Herland, offers a fantasy of parthenogenesis that is also a fantasy of racial purity and supremacy. In Herland, the women who reproduce without the aid of men are also women of “a higher type,” women whose whiteness is untainted by shades of yellow, brown, or black. Here and in many of her other writings, motherhood is idealized as white women’s highest calling, their central function in building a new nation. This ideal of motherhood is implicitly juxtaposed to the dangerous reproductivity of darker-skinned women.

Weinbaum argues that at the present moment of heightened anxiety about illegal immigrants crossing into Texas and California, and anxiety about exploding populations in the so-called “developing countries,” feminists and policy makers should learn from, rather than replay, the conjunction of hypernationalism and racialized reproductive discourses that marked the last turn-of-the-century moment. There is a dangerous tendency on the part of elite feminists from the Northern countries to impose a reproductive agenda on women from Southern countries, or to see the reproductivity of dark-skinned women as essentially problematic. Instead, Weinbaum argues that feminists need to understand the complicated context of transnational capitalism in which the hyperexploitation of some women destroys the dream of a universal sisterhood and demands attention to reproductive agendas that may differ considerably from those suited to the U.S. and European contexts.

In the so-called Southern nations, women increasingly provide the low-wage work force for employment by multinational corporations, often doing piece work in the home, separated from other workers. These women continue to perform the bulk of domestic labor and frequently have limited access to adequate health care. Even the products of their reproductive labor are affected by the global market. As Southern women provide infants for childless Northern couples. In such conditions, while an idealized motherhood can be romanticized in the North, for many Southern women reproductive exploitation is a part of their lives. If abortion and access to fertility-enhancing technologies have been dominant issues in U.S. feminism in the last decade, these take a back seat in other contexts to such fundamental issues as access to adequate reproductive health care and improvements in women’s economic situation. Weinbaum argues that feminism needs to become more responsive to grassroots initiatives and to take cues for action from the women whose lives are most affected by multiple modes of exploitation. To do so, it is necessary to resist the discourses that have mobilized white motherhood in the service of nationalism and imperialism, while rendering dangerous and irrational the reproductive lives of “other women.”

Weinbaum’s thinking about reproductive issues has been influenced by her involvement with the International Reproductive Rights Research Action Group (IRRRAG), a group of social scientists and activists from Malaysia, Brazil, Mexico, Egypt, Nigeria, the Philippines, and the United States who are seeking to address reproductive issues in a transnational context. It was with IRRRAG that in 1995 she attended the Fourth UN World Conference on Women held in Beijing, China. It is Weinbaum’s hope that her academic work will provide a theoretical basis for understanding reproductive labor in a transnational context and for thinking about new forms of international feminist mobilization.
**Visuality/Spectacle: A Lecture Series in Cultural Criticism**

When David Levin and Rosalind Morris realized that they shared a passionate interest in visuality, cinema and the theorization of spectacle, they decided to pool their resources and labors to create a speaking series which would engage and wrestle with these issues. Called simply *Visuality/Spectacle: A Speaking Series on Contemporary Cultural Criticism*, the series begins in January with guest lecturer Peggy Phelan of New York University’s Performance Studies.

Five other renowned theorists will visit Columbia in the semester to speak on issues of vision, history, gender, and the politics of representation. Among them are David Bunn, Herbet Blau, Molly Nesbit, Rachel Moore and Jonathon Elmer.

Although David Levin comes from Germanic Studies, and Rosalind Morris finds her home in Anthropology, they both teach courses on cinema and spectacle, and both have authored books and essays on the topic.

“In fact, it was through our students, some of whom took both our courses, that we realized we had common concerns and theoretical orientations which include a firm belief in the importance of feminism as an intellectual force in our work,” Professor Morris said.

“We both know that there already exists a broad and diverse community of students and faculty working in related issues, and we hope this forum will allow them to come together in this new context.”

Professors Morris and Levin also share a mutual interest in interdisciplinary work. More importantly, they are interested in the ways that visual and performative structures or phenomena are implicated in the production of cultural subjects.

“Obviously, we come at this problem from different angles—my own perspective leads me to focus on the (culturally relative) social and political dimensions of these processes, while David’s perspective drives him to consider psychic issues at the point that they articulate with the political,” Professor Morris said.

“We’re hoping that the series will explore the most productive points of intersection between these orientations.”

Professor Morris believes that visual and performance studies, which she says exist at the cross-section of film, art history, theater, media studies and literary criticism, have generated some of the most exciting and provocative theoretical questions for feminism.

“Not all of the work has taken gender as its object, and even when it has done so, that object has been conceived differently, but the concern with subject formation and its relationship to social and political power makes questions of gender inevitable. This is the thread that will run through the otherwise diverse series of lectures.”

*Visuality/Spectacle* will run through the Spring semester at Deutches Haus (420 West 116th Street), and is being co-sponsored by the Institute for Research on Women and Gender, the Department of Anthropology and by Deutches Haus. Schedules and Information can be obtained from Deutches Haus by calling 854-0854, or emailing Visuality, continued on page 7

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**Queer Theory Meets Film Theory**

*Queer Pictures: Critical Studies in Film and Video* is a new undergraduate course offered by the Barnard Women’s Studies Department this spring semester.

Taught by Martha Gever, this seminar will explore the relationship of cinema and television to systems of visual representation and definitions of sexuality. Themes and approaches include feminist and postcolonial theories of spectatorship as they relate to sexuality; stereotypes and social roles; the interplay between unconscious processes and forms of representation; and the political implications of sexual iconoclasm.

Martha Gever, an adjunct lecturer at Barnard, specializes in photographic media. She has taught at Rutgers University, Hunter College, and the School of Visual Arts. She has written for, and edited, such publications as *The Independent* and *Afterimage*. This new seminar derives from conversations with Afasaneh Najmabadi and Natalie Kampen, the present and former chairs of the Barnard Women’s Studies Department. It represents an effort to bring queer theory and film theory together.

“There seems to be an important connection between representation and the construction of categories of sexuality,” Martha Gever explained.

“We need to examine what these categories are, what they mean, who they’re defined against, how people live these categories, and how we interpret them in our lives. I look at sexuality not as a given, but in order to determine how it is shaped socially. Film can help understand this.”

Rather than privileging gay men, as do many scholars of queer studies, she will emphasize work that deals with lesbianism. Further, instead of focusing on the negative images of homophobic cinema, Gever prefers to examine “images that are critical of prevailing definitions of sexuality, works that want to challenge definitions.”

The course will also consider such issues as gender, race, class, and ethnicity, in recognition of the fact that questions of representation do not pertain to sexuality alone.

Weekly discussions will be based on screenings, as well as on critical and theoretical texts. Films and videos to be viewed are mostly the work of independent artists and include: *Blue*, *The Celluloid Closet*, *Victim*, *Zero Patience, Entre Nous, Paris is Burning*, and *Looking for Langston.*
Over the past year the Institute for Research on Women and Gender has received books published by Columbia faculty and other scholars for inclusion in our library on the 7th Floor. Faculty and students are reminded that this collection exists, and visits to it are welcome. We have drawn up a list of some of the key titles we hold:

Berliner, Ira, Barbara Jeanne, Steven Miller, Joseph P. Reidy and Leslie Rowland (Eds.), Free at Last: A Documentary History of Slavery, Freedom and the Civil War.

Berlin, Ira, Barbara J. Fields, Steven Fineman, Martha Albertson.

Some of the key titles we hold:

Field, Barbara Jeanne, Slavery and Freedom on the Middle Ground: Maryland in the Nineteenth Century.

Fineman, Martha Albertson. The Illusion of Equality: The Rhetorical Reality of Divorce Reform.

Fineman, Martha Albertson and Isabel Karpin. Mothers in Law: Feminist Theory and the Regulation of Motherhood.

Fine, Nancy, At the Boundaries of Law: Feminism and Legal Theory.

Gluck, Carol. Japan’s Modern Myth: Ideology in the Late Meiji Period.

Howard, Jean. The Stage and Social Struggle in Early Modern England.

Howell, Martha. Women, Production and Patriarchy in Late Medieval Cities.

Najamabadi, Afsaneh. Women's Autobiographies in Contemporary Iran.

Perrot, Michelle, Duby Georges and Francoise Thebault. A History of Women: Toward a Cultural Identity of the Twentieth Century.

Simon, Barbara Levy, Never Married Women.


Williams, Patricia. The Rooster’s Egg: On the Persistence of Prejudice.

Wright, Marcia. Strategies of Slaves and Women: Life Stories from East/Central Africa.


The Institute Library also carries a limited number of journals, some published by other gender and/or women's institutes, e.g. the Research Institute for Asian Women (RIAW) at Sookmyung Women's University in Seoul, Korea. The RIAW's latest edition of Asian Women (Winter 1996, Vol. 3) carries a report on the Korean Domestic Violence Bill, providing a brief background to its existence. The following articles and book reviews are published in this edition of Asian Women (listed in order of appearance and accompanying commentary):

Schuster, Marilyn R. ‘The Gendered Politics of Knowledge: Lessons from the U.S.’ (Commentary by Gi-beom Lee)

Feldman, Shelley. ‘Revising the Curriculum: Institutional Responses to Women's Studies in Higher Education’ (Commentary by Young-hwa Kim)

Kassim, Azizah. ‘Gender, Politics and the University Curriculum in Malaysia’ (Commentary by Jung-suk Youn)

Kawashima, Fujiya. ‘Gender Politics and Women’s Higher Education in Modern Japan: A Case Study of Hiroshima Jogakuin’ (Commentary by Ji-moon Suh)


Ro, Hea-sook, Jeong-shin Han, Kyung-ock Chun, Young-ian Kim and Jae-il Oh. ‘Gendered Experiences in Korean College Education: Analyses of Curriculum and Campus Climate’ (Commentary by Ki-oh Jeong)

Chitrakar, Purna Shova. ‘Female Education in Nepal’


Sohn, Seong-young. ‘Fifty Years of Development in Korean Women’s Studies’ (Review of book of same title, published by Ministry of Political Affairs [II], Seoul)

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deutches-haus@columbia.edu or visiting its Web page at http://www.columbia.edu/cu/german/dhaus/html

Each session will begin at 8:00pm. Dates may be subject to change, so please contact Deutches Haus to confirm.

January 30: Peggy Phelan, ‘Not Surviving Reading’

February 19: David Bunn, ‘Morbid Curiosities’

March 6: Herbet Blau, ‘To Be Announced’

April 6: Rachel Moore, ‘Pyrotechnic Reproduction’

April 10: Molly Nesbit, ‘Duchamps at the Movies’

April 24: Jonathon Elmer, ‘Aberrations of Spectacle and Event in Native Son’
Ensuring a Solid Background

In 1994, during her first year as Graduate Director of the Institute, Kathryn Gravdal worked on the idea of a mid-level course in feminist theory. *Genealogies of Feminism* was the result and, in 1995, Professor Gravdal and Atina Grossmann (from the History Department) were able to teach it for the first time, setting the model for future pairings of one professor from the humanities and one from the social sciences.

The course is designed to provide the kind of comprehensive coverage which the more topic-specific and in-depth *Paradigms in Feminist Scholarship* cannot, given the latter's aims to instruct students who have a background in feminist theory.

“It was always regrettable how many students were turned away from *Paradigms in Feminist Scholarship* not only because of the lack of room, but also because of the lack of theoretical background,” Professor Gravdal explained.

“There should be a place for graduate students who did little or no feminist theory as undergraduates.”

*Genealogies* provides a loosely chronological overview of canonical texts (including Marx, Engels, Mill, Freud, Levi-Strauss, Foucault, and Lacan), to enable students to understand later critiques and references, especially feminist interventions in the decidedly masculinist epistemological tradition. Examples from this latter-day canon include works by Scott, hooks, Wollenstonecraft, Pateman, Rich, Wittig, Fanon, Spivak, Rubin, Irigaray, and Butler.

The course incorporates both lectures and discussion, as well as individual and group presentations. Students come from many departments (Art History, English, History, Archaeology, Political Science, Teacher's College), and there is no limit to enrollment. *Genealogies* is not a prerequisite for *Paradigms*. It fits into a three-tier system of courses at the 4000-level (*Genealogies*), 6000-level (*Paradigms*), and 8000-level (*Advanced Topics*). It will be taught every year, with a rotating faculty.