

**Undergraduate Curriculum Redesign Proposal
Department of Women's, Gender and
Sexuality Studies
The Ohio State University**

Faculty Approved: 28 January 2019

Overview

The following contains items related to the proposed revisions to the Women's, Gender and Sexuality Studies major (WGSST-BA) and minor (WGSST-MN) plans.

If approved, these revisions will be implemented Autumn 2020 in Academic Year 2020-2021.

Rationale for Revised WGSS Undergraduate Curriculum

The proposed new undergraduate major eliminates the four concentration areas that are the center of the current curriculum, in which students choose one area to build a specialization. The proposed new curriculum instead requires students to take three core courses in addition to the pre-requisite introductory course. The new curriculum is representative of the expertise of our multi-disciplinary faculty, and draws from our strengths in interdisciplinary methods and research areas. This change to the curriculum is needed in order to correct the problems with the current rubric and to further advance the interdisciplinary dynamic of our department and field:

- The problem with the current curriculum is that the concentration areas emphasize the differences rather than the connections among the many topics and methods included in our curriculum. In doing so, this current rubric re-inscribes a division between the humanities and the social sciences which is precisely the division that an interdisciplinary curriculum seeks to eradicate.
- Rather than emphasizing differences, the new curriculum emphasizes the linkages and alliances among our topics and fields of knowledge. It does this through the three required core courses, each of which focuses on a competency we expect every student in the major to demonstrate: the ability to contextualize issues within the history of feminism (WGSST 2550); the ability to recognize, evaluate, and utilize feminist methodology (WGSST 3575); and the ability to apply these skills in a capstone research project (WGSST 4575). Elective courses will also be revised according to our department's teaching goals and learning outcomes to support the intellectual and professional development of WGSS students.
- One of the three core courses is a methodology course, which is new to our undergraduate curriculum (syllabus found in Appendix A). This course addresses the gap between theory and practice in the old curriculum by focusing on techniques of application and problem-solving, exploring the ways feminists approach knowledge and practice. This course will introduce students to thinking critically and analytically about feminist approaches to knowledge production, examining identities and subjectivities, and critical excavations of lived experiences and consciousness. It will focus on how race, class, gender, sexuality, ability, religion, ethnicity, and geopolitical location affect feminist research and scholarship. It will also explore the relational dynamics of power and knowledge, feminist ethics, disciplinarity vs. interdisciplinarity, the politics of representation, intersectional inquiry, and the contours of critical analysis.
- Our departmental commitment to women of color and to global and transnational feminisms is embedded in the requirement that two electives cover these topics. While our old curriculum also required a woman-of-color course, the new requirement for a

transnational course reflects current scholarship in feminist studies which aims to decenter Western thought and offer broader perspectives on gender issues worldwide. It also reflects our faculty and curricular strength in transnational feminism.

- The structure of the new curriculum allows students to take more electives at the 4000 level, offering more opportunities for research and advanced inquiry.
- The interdisciplinary thrust of the proposed new curriculum, along with the emphasis on history and methodology, aligns us with current and emerging trends in feminist, gender, and women's studies. Although women's studies departments do not use rankings, our department is widely considered one of the top programs in the country, so we feel that this move away from area concentrations confirms our role as leaders in the field. We also believe this new curriculum will continue to attract students and keep our enrollments not only healthy but among the most robust in the college.

An undergraduate student perspective on the proposed curriculum changes can be found in Appendix B.

Goals, Objectives and Proficiencies of the WGSS Curriculum

In accordance with Ohio State University's pursuit of curricular excellence, the Department of Women's, Gender and Sexuality Studies has worked extensively with the University Center for the Advancement of Teaching to revise the departmental learning goals and outcomes associated with our major and minor programs. The following are the revised departmental goals, outcomes and proficiencies students will encounter and master as they earn their major or minor in WGSS.

Key:

B - Basic

I - Intermediate

A - Advanced

S - Specialized

Goal 1:

The successful student will be able to question common-sense, dominant assumptions about what seems "natural," "timeless," "universal," "human," and "normal," by critically speaking, thinking, writing, and reading.

Outcomes:

- 1.a. Interrogate a variety of dominant narratives especially as relating to sex, gender, sexuality, disability, race, ethnicity, nation, class, etc.
 - (B-1) Identify variances within and across cultures and contexts as they have developed across time and spaces.
 - (B-2) Recognize cultural assumptions and common knowledge as socially constructed in historical, cultural, political, scientific, religious, aesthetic, contexts.
 - (I-1) Detect dominant narratives.
 - (I-2) Analyze the role of power in upholding core cultural assumptions.

- (A-1) Map dominant narratives to their particular historical, cultural, political, scientific, religious, aesthetic origins.
- (A-2) Evaluate the connections between core cultural assumptions and various forms of injustice.
- (S) Envision a more equitable and just society.
- 1.b. Evaluate counter-narratives that challenge dominant assumptions.
 - (B) Recognize and describe counter-narratives.
 - (I-1) Explain the production of counter-narratives.
 - (I-2) Compare and evaluate counter-narratives.
 - (A) Produce counter-narratives that contest dominant knowledge.
- 1.c. Analyze texts.
 - (B-1) Recognize that different schools of thought inform reading practices.
 - (B-2) Analyze texts using a feminist lens.
 - (I) Compare texts and interpretive frameworks.
 - (A-1) Identify the core argument of advanced texts.
 - (A-2) Connect complex texts to research questions.
 - (A-3) Use texts as evidence for research ideas.
 - (A-4) Apply different interpretive frameworks to texts.
 - (S) Put theories in conversation with each other.
- 1.d. Articulate clear and cohesive thoughts through writing.
 - (B) Demonstrate the components of clear writing.
 - (I) Practice appropriate writing styles for different audiences (e.g., blog posts, research papers, essays, creative writing, short response, letters, etc.).
 - (A) Provide formative feedback to improve writing.

Goal 2:

The successful student will be able to work and learn compassionately and collaboratively.

Outcomes:

- 2.a. Collaborate with people across difference.
 - (B) Explain differential privilege in lived experiences.
 - (I) Develop skills of critical listening.
 - (A) Decenter one's lived experience.
- 2.b. Engage with texts in an open and critical manner.
 - (B) Recognize texts as rooted in specific intellectual, ideological and cultural traditions.
 - (I) Examine the power differential between various intellectual, ideological and cultural traditions.
 - (A) Draw upon texts from different intellectual, ideological and cultural traditions while recognizing their roots.
- 2.c. Interact productively and openly across difference.
 - (B) Recognize that difference is produced through power.
 - (I-1) Examine how one's sense of self is produced through relational difference.
 - (I-2) Examine how one is complicit with power and actively enacting hierarchies.

- (I-3) Interrogate the detrimental uses of difference to uphold dominance.
- (A) Create inclusive spaces and processes that communicate productively and openly across difference.

Goal 3:

The successful student will be able to understand “feminisms” as interdisciplinary, creative, theoretical and social movements.

Outcomes:

- 3.a. Evaluate the multiple forms of feminist thought as derived from different feminist social movements.
 - (B) Articulate different feminist social movements.
 - (I-1) Connect feminist theories to feminist social movements, as they vary across time and space.
 - (I-2) Compare feminisms.
 - (A) Evaluate various feminist theories and/or social movements.
- 3.b. Evaluate the relationships between feminist theory and praxis.
 - (B) Analyze everyday social practices through feminist theoretical frameworks.
 - (I) Demonstrate how feminist theories and practices inform one another.
 - (A) Evaluate the relationships between feminist theory and praxis.
- 3.c. Differentiate various disciplinary methodologies and interdisciplinary connections.
 - (B) Identify different methodologies.
 - (I) Analyze different disciplinary assumptions and impacts.
 - (A) Evaluate the interdisciplinarity of research.
- 3.d. Evaluate the critical role of creativity in feminist theory and praxis.
 - (B) Identify feminist creative interventions in cultural production.
 - (A) Evaluate how creativity can contribute to and inform feminist theory and practice.
 - (S) Practice various forms of creative expression as modes of inquiry.

Goal 4:

The successful student will be able to understand and critically engage categories of social difference (such as but not limited to gender, sexuality, race, class, language, ethnicity, nation, empire, geography, and (dis)ability) as intersectional, always shifting, and shaped by hierarchies of power.

Outcomes

- 4.a. Articulate how lived experiences and material realities of marginalized people have shaped knowledge production.
 - (B-1) Define marginalization.
 - (B-2) Explain lived experiences and material realities of marginalized people.
 - (B-3) Define consciousness.
 - (B-4) Define subjectivity.
 - (B-5) Define knowledge production.

- (I) Explain lived experiences and material realities in relation to knowledge production.
- (A) Explain the relationship among group consciousness, individual subjectivity, and knowledge production.
- (S) Incorporate the lived experiences and material realities of marginalized people into original research.
- 4.b. Articulate how categories of social difference, including, but not limited to, gender and sexuality, are created and upheld by differentials of power.
 - (B-1) Describe how categories of social difference emerge, change and evolve across time and space.
 - (B-2) Map categories of social difference to hierarchies of power.
 - (I-1) Explain how social inequalities are maintained through interlocking multiple systems of power.
 - (I-2) Explain how categories of social difference shape each other's meanings.
 - (A-1) Analyze how categories of social difference have been reclaimed for the purposes of empowerment and social justice.
 - (A-2) Analyze theories of social difference and power.
 - (A-3) Interpret the world by taking into account that categories of social difference are contingent upon one another.
 - (S) Imagine new ways of cultivating interactions that create more just and equitable futures.
 - (S) Create intellectual, political, social, and economic practices that challenge inequities by embracing the complexity of social difference.
- 4.c. Interrogate the category "women of color."
 - (B-1) Describe the category "women of color."
 - (B-2) Discuss how systems of power work together to create distinct material realities for "women of color."
 - (B-3) Describe how "women of color" challenge universalizing assertions about womanhood.
 - (I-1) Demonstrate how "women of color" fit into a history of feminist thought.
 - (I-2) Appraise differences within the category "women of color."
 - (I-3) Articulate the relationship between studying "women of color" and "transnational feminism."
 - (A) Appraise how gender complicates "women of color."
 - (S) Design policies and conceptual and analytical frameworks that acknowledge "women of color" as a contested, multivalent, but useful category.

Goal 5:

The successful student will be able to understand the interconnections between the local and the global.

Outcomes:

- 5.a. Evaluate phenomena as expressions of the global and the local.
 - (B) Locate the U.S. within a global context.

- (I) Map how local and global acts are mutually implicated.
- (A) Evaluate phenomena as expressions of the global and the local.
- (S) Formulate responses grounded in a feminist critique of the local and the global.
- 5.b. Enact everyday practices with awareness of local/global interconnections.
 - (B) Recognize the local and global in everyday practices.
 - (I) Evaluate the impact of the local and global on everyday practices.
 - (A) Propose everyday practices grounded in a feminist critique of the local and the global.
- 5.c. Locate feminisms geographically and historically.
 - (B-1) Recognize that feminisms vary geographically and historically.
 - (B-2) Reflect on the limits of one's own normative assumptions as informed by geohistoric specificities.
 - (I-1) Recognize that feminist frameworks emerge out of specific geohistoric contexts.
 - (I-2) Recognize that geohistoric contexts are shaped by differential accesses to resources.
 - (A) Analyze the hegemonic and normative power of western feminisms.

Goal 6:

The successful student will be able to recognize, analyze and critique their position and identity in society, thereby understanding the potential to imagine themselves and act creatively as feminist agents of social change.

Outcomes:

- 6.a. Engage feminist ways of thinking and acting.
 - (B) Identify the connections between feminist theories, practice and lived experience.
 - (I-1) Map and critique one's relationship to power.
 - (I-2) Compare different feminist subject positions.
 - (A) Reflect on feminism as a practice with the possibility to affect change.
- 6.b. Realize one's power to participate in feminist social change.
 - (B-1) Recognize how the personal is political.
 - (B-2) Recognize that feminist social change can be expressed through a variety of mediums.
 - (I) Articulate the many modes of the political.
 - (A) Reflect on one's interests and capacities to participate in feminist social change.
 - (S) Design feminist interventions that create a more just and equitable world.

Proposed Major and Minor Program Plans

The revised WGSS curriculum aims for students to practice all programmatic goals via the outcomes and proficiencies as they move through their academic career. The following major and minor plans

emphasize these goals, outcomes and proficiencies by practicing each of them in core courses. Students will then use the open elective plan to strengthen their engagement with the departmental goals. Advising sheets for the major and minor may be found in Appendices C and D. Two and four year sample WGSST-BA plans may be found in Appendix L.

WGSS Major Plan (30 credit hours, 33 in practice)

Key features:

- 4 core courses
- 7 electives
 - 1 of these electives must be a Women of Color course
 - 1 of these electives must be a Global and Transnational Feminisms course

Prerequisite (1 course, 3 credit hours):

WGSST 1110: Gender, Sex & Power | Offered every semester; GE

Core Courses (3 courses, 9 credit hours):

- **WGSST 2550: History of Feminist Thought** | Offered SP
- **WGSST 3575: Feminist Methods & Inquiry** | Offered AU; WGSST 1110 is prereq; Envisioned as preparatory course for a research-based 4575
- **WGSST 4575: Senior Research Capstone** | Offered SP; Culminating research project based course; WGSST 3300 is a prereq.
 - Note: Students can still pursue 4999: Thesis option for research distinction. Should be longer and more in depth than 4575 research project.

Electives (7 courses, 21 credit hours):

- Electives are inverted triangles of specialization, with 2000-level courses serving as courses that have breadth, but less depth, while 4000-level courses have depth, but less breadth.

Overarching major goals:

- 1 elective course must come from the list of approved Women of Color courses
 - To be a Women of Color course, it must: cover 4c in its entirety (excluding the S)
 - These proficiencies must be central to the course design
 - Note: need to be able to offer at least two goal 4 courses every semester
- 1 elective course must come from the list of approved Global and Transnational Feminisms courses
 - To be a Global and Transnational Feminisms course, it must: cover 5a1 and A, 5bA, 5cA
 - These proficiencies must be central to the course design
 - Note: need to be able to offer at least two goal 5 courses every semester
- 3 elective course must be upper division (3000-level or above)
- 1 elective must be a 4000-level course in WGSST (cannot be 4575)
- A maximum of 2 approved-related electives may count towards the major
 - Note: Approved-related courses will not be evaluated for program goals
- Single majors may not overlap any GEs, with the exception of 1110
- Double majors may overlap up to 12 credit hours of GEs and/or double major coursework (upon approval of all departments), provided that at least 18 credit hours are unique to the WGSS major, with the exception of 1110

WGSS Minor Plan (12 credit hours, 15 in practice)

Prerequisite (1 course, 3 credit hours):

WGSST 1110: Gender, Sex & Power | Offered every semester; GE

Electives (4 courses, 12 credit hours)

Overarching minor goals:

- 1 course must be at the 3000-level or above, one at 4000-level.
- One course must be Women of Color course or a Global and Transnational Feminisms Course.
- A maximum of 1 approved-related courses may count towards the minor.
- Minors can overlap up to 6 credit hours of GEs, with the exception of 1110.

Additional Notes:

- Ideally students would declare by the end of Spring of their Junior year provided they have already taken 1110, or during Autumn of Junior year if they have not taken 1110.

Revised Curriculum Map

Each course in the department is in the process of being mapped to align with the proposed programmatic goals, outcomes and proficiencies (Appendix K). At present, every core course in the new major and minor program plans has been mapped along with choice elective courses.

Given labor constraints, not every course in the WGSS catalogue has been mapped at this time. As faculty prepare to teach courses for the first time under the revised curriculum they will be asked to submit a course map showing the alignment of their course with the new department goals, outcomes and proficiencies (Appendix E). In addition, instructors will be asked to submit an assignment showcase chart (Appendix F) highlighting which assignments will be used to practice the proficiencies mapped to each course. Such items will be critical to our continued assessment efforts (see next sections for assessment plan details).

During the first three years of implementation of the revised curriculum, courses that have not been mapped will be removed from the catalogue to better reflect the department's current course offerings.

Undergraduate Assessment Plan Overview

The new undergraduate curriculum assessment will take place over a two-year cycle. A two-year cycle was selected to minimize the time to results while emphasizing a realistic workload for teaching faculty and the undergraduate studies committee tasked with collecting and reviewing assessment data. With a two-year assessment cycle, students who declare their majors as freshman will be captured twice during their anticipated time to degree.

During the first year of the assessment cycle, goals one, two, and four will be assessed. While goals three, five, and six will be assessed during the second year. The goals were split this way across the assessment cycle in order to disperse the labor associated with goals four and five, also known as the "women of color" goal and the "global and transnational feminism" goal, respectively. While goals one, two, three, and six readily appear across the proposed WGSS core courses, the faculty felt goals four and five needed to be reinforced via additional elective courses dedicated to highlighting certain outcomes captured in goals four and five. Goals four and five were thus split across the assessment cycle to balance the additional labor associated with assessing these goals.

Given the breadth and detail of the goals, outcomes and proficiencies, it was determined to be too much labor to evaluate every proficiency associated with every outcome during the assessment cycle. Instead, we determined representative proficiencies that would minimize the labor per course while maximizing the range of proficiencies assessed for each outcome. Care was taken to select representative proficiencies that emphasize the range of skill level being assessed (a basic, intermediate, and advanced proficiency were selected for each outcome), while also selecting proficiencies that were central to the course in question.

For example, let’s look at goal one, outcome A (figure 1): “the successful student will be able to interrogate a variety of dominant narratives especially as relating to sex, gender, sexuality, disability, race, ethnicity, nation, class, etc.” Of the seven proficiencies for the outcome (two basic, two intermediate, two advanced, and one specialized), many of the proficiencies are repeated and reinforced across the core courses.

Linking Proficiencies to Program Assessment	
Which courses contain which proficiencies?	1.a. Interrogate a variety of dominant narratives especially as relating to sex, gender, sexuality, disability, race, ethnicity, nation, class, etc.
1110, 2550	(B-1) Identify variances within and across cultures and contexts as they have developed across time and spaces.
1110, 2550, 3575	(B-2) Recognize cultural assumptions and common knowledge as socially constructed in historical, cultural, political, scientific, religious, aesthetic, contexts.
1110, 2550, 3575	(I-1) Detect dominant narratives.
1110, 2550, 4575	(I-2) Analyze the role of power in upholding core cultural assumptions.
2550, 4575	(A-1) Map dominant narratives to their particular historical, cultural, political, scientific, religious, aesthetic origins.
3575, 4575	(A-2) Evaluate the connections between core cultural assumptions and various forms of injustice.
	(S) Envision a more equitable and just society.

Note: S proficiencies not assessed

Fig. 1

While ideally we would be able to assess every instance that each proficiency is practiced in each core course, the faculty labor required to do so is beyond our capabilities. Instead, we identified one proficiency at each level and selected one location in a single course to assess during the first assessment cycle (figure 2). Using this method of selection, these representative proficiencies can be varied from cycle to cycle depending on our assessment needs.

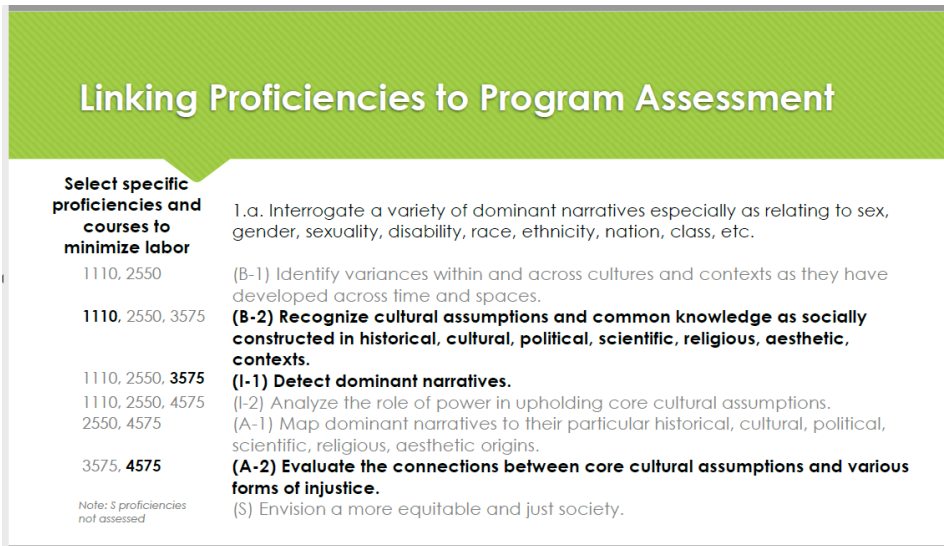


Fig. 2

Out of this approach, we created a plan to assess a total of 38 proficiencies located required courses during year one of the assessment cycle, and 28 proficiencies located in required courses during year two. Figure 3 details the precise representative proficiencies for each year of the cycle, with the exception of elective course proficiencies, which will be determined on a yearly basis (also located in Appendix G).

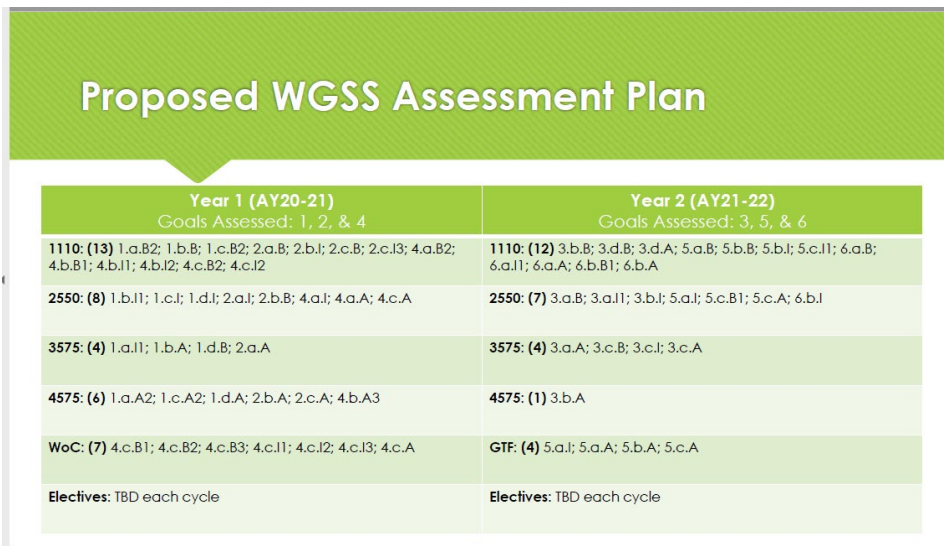


Fig. 3

While 38 and 28 individual proficiencies still may seem to be a large number for assessment purposes, it's important to note that proficiencies do not correlate to assignments assessed on a one to one basis. Based on current estimations, we anticipate a two to one ratio of proficiencies to assignments. Figure 4 details these projections, which will greatly reduce the number of individual assignments a faculty member will be asked to review per semester.

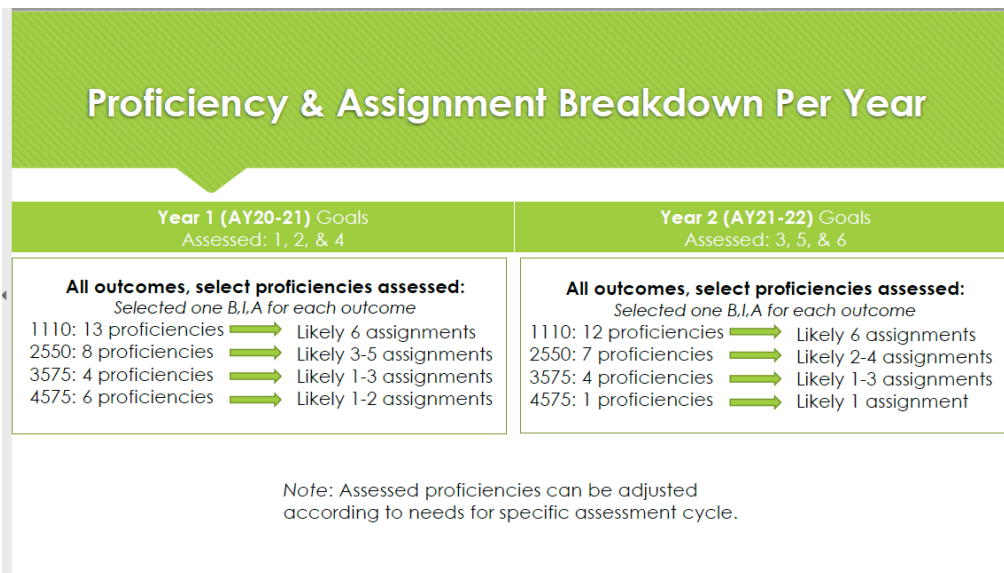


Fig. 4

Timelines for Data Collection and Analysis

Faculty members teaching core courses will be asked to submit assessment data in January following Autumn semester and in May following Spring semester. The Chair of the Undergraduate Studies Committee, with the assistance of the Program Coordinator, will combine and perform an initial analysis of the data for submission to ASC college assessment in July. When the UGSC reconvenes, a full data review will occur at the first meeting in September. In October, UGSC will present the findings of the assessment data to the faculty, along with any recommendations or calls to action based on the findings.

Criteria for Success

Our primary marker of success is for a majority of our students to earn a four out of five, or “above average” on a Likert scale, in each proficiency the encounter in a course with expectations for the percentage of students we aim to hit this marker varying based on course level. Under our new curriculum plan course level should roughly correspond to the number of basic, intermediate, advanced, and specialized proficiencies that are emphasized in each course. For example, a 1000- or 2000-level course should feature mostly basic proficiencies, some intermediate proficiencies, and few advanced proficiencies. Conversely, a 4000-level course should have few basic proficiencies, while concentrating on intermediate and advanced proficiencies. In accordance with class level, we do not anticipate as many students will be successful in hitting the above average mark for the intermediate and advanced proficiencies that appear in lower level courses. Thus expectation on the percentage of a class we wish to achieve an above average designation scales according to class level. This level is noted in figure 5 (also Appendix J) as the “goal” percentage. Similarly, the level at which we become concerned that a class is not demonstrating adequate proficiency scales within each class based on proficiency level and overall based on class level. The minimum marker of success is noted in figure 5 as the “flag” level. Particular attention will be paid to courses where the percentage of students demonstrating above average proficiency fall below this “flag” level.

1000-level courses				
<i>Proficiency Level</i>	B	I	A	S
Target Range	75%	60%	40%	10%
Flag Range	50%	40%	20%	0%
2000-level courses				
<i>Proficiency Level</i>	B	I	A	S
Target Range	75%	60%	40%	10%
Flag Range	50%	40%	20%	0%
3000-level courses				
<i>Proficiency Level</i>	B	I	A	S
Target Range	80%	70%	60%	15%
Flag Range	70%	60%	40%	5%
4000-level courses				
<i>Proficiency Level</i>	B	I	A	S
Target Range	90%	85%	80%	25%
Flag Range	80%	75%	60%	10%

Fig. 5

Rubrics to determine what an above average score look like will be developed on a rolling basis as a collaboration between faculty and the Undergraduate Studies Committee. As faculty review student assignments for assessment purposes, they will provide samples of the differing levels of the rubric scale. These examples can then be turned into a repository for faculty looking for comparison points of what makes a one versus a five on a rubric.

Testing Assessment Plan with WGSST 1110 AU18

Over the course of Autumn 2018, we completed a trial run of our assessment plan focusing on the course that meets the most proficiencies, WGSST 1110. This introductory core course covers several proficiencies and provides one of the most significant points of assessment for the overall success of our major. Whereas our assessment plan only requires that we assess 3 goals per year across our core courses and selected electives, this trial assessment focused on ALL proficiencies met by WGSST 1110. We conducted the trial in this way to both assess the effectiveness and the feasibility of our assessment plan. This was an exceptional experiment that provided insightful data for tweaking our assessment plan and for evaluating the efficacy of our existing introductory core course.

In Autumn 2018, we assessed students enrolled in WGSST 1110 through two critical response essays, two reading quizzes, discussion participation, an in-class midterm examination, and a final paper. Through this diversity of assignments, we were able to assess each of the proficiencies covered by WGSST 1110. Each of the assignments aligned with two or more designated proficiencies. We closely

examined “mastery” of proficiencies over the course of the semester. Mastery, as stated in our assessment plan means achieved an 80% or higher on an assignment or question directly connected to the proficiency.

The students enrolled in Autumn 2018 WGSST 1110 nearly met, met, or exceeded the proficiencies associated with the course. On basic proficiencies, 65% or more of students achieved at least 80% or higher on assignments that correlated with particular proficiencies. On intermediate proficiencies, 50% or more of student achieved at least 80% or higher on assignments that correlated with particular proficiencies. On advanced proficiencies, 45% of more of students achieved at least 80% or higher on assignments that correlated with particular proficiencies. Intermediate proficiencies showed the most variation for “mastery,” which is unsurprising for a 1000-level course. Overall, the students in Autumn 2018 WGSST 1110 performed at or above the level we expected in the course (Appendix H).

This assessment also provided us with some preliminary data regarding students becoming Goal 4 outcomes and proficiencies. The proficiencies of Goal 4 specifically align with one of the core areas of inquiry in WGSS, the study of women of color. One of the propelling factors for redesigning our major and minor was ensuring that WGSS students understood the importance of women of color to the interdisciplinary field of Women’s, Gender, and Sexuality Studies. The assessment revealed that students are meeting Goal 4 proficiencies and that we should continue to closely assess the progress of students enrolled in WGSST core courses in this specific area of inquiry.

To assess this course, the instructors pulled the best, average, and worst assignments from among our students to more closely examine how students mastered or “failed” to master specific proficiencies. In Appendix I, there are examples of highly proficient, proficient, and less than proficient assignments from the course. Students who received 8 or more out of 10 on their essays or 16 or more out of 20 on their midterms mastered the proficiencies assessed by that particular assignment. The averages from these respective assignments were 8.25 and 17. The averages indicate proficiency among the majority of students enrolled in the course.

Assessing WGSST 1110 allowed for us to ensure our assessment plan is viable and inextricably connected to our goals, outcomes, and proficiencies. Students met and exceeded our expectations. The assessment of Autumn 2018 WGSST 1110 revealed that our assessment plan is effective in understanding student mastery of key concepts and feasible in terms in sustainability and manageability for WGSST faculty. This streamlined assessment will provide the Department of Women’s, Gender, and Sexuality Studies with invaluable information about student progress, areas of improvement, and mastery. It is an assessment plan that allows for learning and intellectual reflexivity.

Continued Use of Assessment Data

Moving forward assessment data will be used to evaluate the goals, outcomes, and proficiencies of the program in addition to recommendations to teaching protocols. As an example from the recent assessment of WGSST 1110, the Undergraduate Studies Committee noted that students are demonstrating poorer-than-anticipated writing skills. A recommendation for faculty consideration is a writing workshop day in faculty-led classes, along with an emphasis on utilization of the writing center and other campus resources across all WGSS classes.

Appendices

Appendix A: WGSST 3575 Proposed Syllabus

Appendix B: WGSS Undergraduate Student Perspective on Program Revision

Appendix C: Major Program Form
Appendix D: Minor Program Form
Appendix E: Course Mapping Worksheet
Appendix F: Assignment Showcase Chart
Appendix G: Assessment Plan Cycle
Appendix H: 1110 AU18 Assessment Results
Appendix I: Student assessment samples from WGSST 1110
Appendix J: Assessment Criteria by Course Level
Appendix K: Curriculum Map
Appendix L: Sample WGSST-BA Plans



SYLLABUS: WGSST 3575

FEMINIST METHODOLOGY

AUTUMN 2020

Course overview

Classroom Information

Format of instruction: Lecture

Meeting Days/Times: Monday/Wednesday, 9:35AM - 10:55AM

Location: TBD

Instructor

Instructor: Dr. Treva Lindsey

Email address: lindsey.268@osu.edu

Phone number: 614-292-8339

Office hours: Mondays, 1-4 pm

Course description

This course will introduce students to thinking critically and analytically about feminist approaches to knowledge production, examining identities and subjectivities, and critical excavations of lived experiences and consciousness. We will focus on how race, class, gender, sexuality, ability, religion, ethnicity, and geopolitical location affect feminist research and scholarship. We will explore the relational dynamics of power and knowledge, feminist ethics, disciplinarity vs. interdisciplinarity, the politics of representation, intersectional inquiry, and the contours of critical analysis.

What is a methodology? What are feminist methods? What is the difference between methodology and methods? How do feminist scholars create and work through collaborative processes? How does methodology help feminists develop and address their research questions? Where and how are feminist methods produced? What distinguishes feminist methodologies from other anti-oppressive, anti-colonial, anti-racist, or anti-sexist methodologies?

As an interdisciplinary introduction to feminist methodology, students will engage multiple perspectives and directions in feminist research. From poetry and performance to quantitative methods, this course will uncover the range of ways feminist scholars produce scholarship. Students will also use this course to consider the methodology they will use for their final WGSS research project. Ultimately, students will examine their own research principles and develop a feminist methodological approach to their research projects.

This course is a required for the major in Women's, Gender, and Sexuality Studies.

Course learning outcomes

By the end of this course, students should successfully be able to:

- Understand what constitutes feminist methodology.
- Understand what constitutes a method and what constitutes a feminist method.
- Understand various feminist approaches to knowledge production, subjectivity, and consciousness.
- Ascertain the skills for feminist collaborative work.
- Comprehend the relationship between feminist theory and praxis.
- Explore the role of creativity in feminist theory and praxis.
- Understand how difference, power, and marginalization affect knowledge production and the canonization of particular feminist methods.
- Critically consider a methodological approach for future research.

Course materials

Required

All readings available at OSU bookstore.

Critical Autoethnography: Intersecting Cultural Identities in Everyday Life, Robin M Boylorn and Mark P Orbe, eds.

Feminist Methodology: Challenges and Choices, Janet Holland and Caroline Ramazanoglu

Living a Feminist Life, Sara Ahmed

Decolonizing Methodologies: Research and Indigenous Peoples, Linda T Smith

Muddying the Waters: Coauthoring Feminism Across Scholarship and Activism, Richa Nagar

Required supplemental materials

Additional readings will be posted to Carmen.

Grading and instructor response

Grades

This course will require 50-75 pages of weekly reading, thoughtful participation in discussion, response papers, weekly discussion board posts, and a final project on designing a feminist methodology.

Assignments

Weekly Reading: Readings will be assigned for the week. Students are responsible for **ALL** of assigned readings and will be expected to engage in-class.

Abstract: Students will submit a 300-400 word abstract of the topic they will focus on over the course of the semester.

Annotated Bibliography: Students will compile an annotated bibliography with 10-12 sources related to the topic of their choice. The annotation for each entry will include both a brief summary and analysis of the source and its specific connection to your topic.

Methods Review Essays: Students will explore their chosen topic using **THREE** different feminist methods. Each **THREE**-page essay will contribute to examining how to approach feminist inquiry and to develop a feminist methodology.

Peer Review: Throughout the semester, students will learn the process of peer review and how to provide constructive feedback to their colleagues.

Methodological Essay: Students will write a 5 to 7-page papers detailing their proposed methodology for their forthcoming 4575 research paper.

Thoughtful Participation: Attendance is **MANDATORY**. Students are permitted **TWO** (2) absences an absence without penalty. Each additional absence will result in a penalty of two (2) points from your participation and attendance grade.

Assignment or category	Points
Abstract	5
Annotated Bibliography	20
Methods Review Essay 1	10
Methods Review Essay 2	10
Methods Review Essay 3	10
Peer Review Feedback	10
Methodological Essay	20

Thoughtful Participation	15
Total	100

See course schedule, below, for due dates

Late assignments

[Fill in late assignment policy]

Grading scale

93–100: A

90–92.9: A-

87–89.9: B+

83–86.9: B

80–82.9: B-

77–79.9: C+

73–76.9: C

70–72.9: C-

67–69.9: D+

60–66.9: D

Below 60: E

Instructor feedback and response time

I am providing the following list to give you an idea of my intended availability throughout the course.

Contact Preference

Contacting me via email or meeting during office hours is preferred.

Grading and feedback

For large weekly assignments, you can generally expect feedback within **10 days**.

E-mail

I will reply to e-mails within **24 hours on school days**.

Attendance, participation, and discussions

Student participation requirements

Explicit Content Statement

This course will contain some material of an explicit nature. Students should be aware that they will be engaging with material they may find offensive, but will be asked to respectfully engage with the material, their fellow students, the GTAs, and myself. If a student is uncomfortable with any particular portion of the material, the student should contact their GTA. This class requires difficult discussions about a wide range of topics.

RESPECT

Students are expected to be respectful at **ALL TIMES**.

- 1) Cell phone usage (calls, texts, e-mails, etc.) will not be permitted during class. Please turn off or silence your phone during class. If a student uses the phone at any point during the class, the student will be asked to leave and **5 POINTS** will be deducted from their final grade for each infraction.
- 2) Students may not use laptops, iPods, iPads, e-readers, or other electronic devices during class, unless previously approved by me, as a result of exceptional circumstances. Our classroom experience will be based on mutual respect and thoughtful, but critical engagement.
- 3) No taping, filming, or photography in class without my prior permission (whether by camera, cell phone, or other means). These activities often distract and inhibit learning and may infringe upon privacy rights or copyright. These activities also tend to negatively affect classroom discussions
- 4) Once class begins, please end all conversations with fellow students.

Discussion and communication guidelines

The following are my expectations for how we should communicate as a class. Above all, please remember to be respectful and thoughtful.

- **Writing style:** While there is no need to participate in class discussions as if you were writing a research paper, you should remember to write using good grammar, spelling, and punctuation. Informality (including an occasional emoticon) is fine for non-academic topics.
- **Tone and civility:** Let's maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Remember that sarcasm doesn't always come across online.

- **Citing your sources:** When we have academic discussions, please cite your sources to back up what you say. (For the textbook or other course materials, list at least the title and page numbers. For online sources, include a link.)
- **Backing up your work:** Consider composing your academic posts in a word processor, where you can save your work, and then copying into the Carmen discussion.

Course schedule (tentative)

Week	Dates	Topics, Readings, Assignments, Deadlines
1	Aug 26	Introductions
2	Aug 31 & Sep 2	Theme: What Is Feminist Inquiry? Readings: "Feminist Epistemology," (Carmen),
3	Sep 9	Theme: What Is Methodology? Readings: Abstract Due on Sept 9th
4	Sep 14 & 16	Theme: What Is Feminist Methodology? Readings: "Feminist perspectives on empowering research methodologies" (Carmen) Part One: <i>Feminist Methodology</i>
5	Sep 21 & 23	Theme: What Are Feminist Methods? Readings: Part Two- <i>Feminist Methodology</i> Annotated Bibliography Due in Class on Sept 23 rd
6	Sep 28 & 30	Theme: Knowledge Production Readings: Part Three- <i>Feminist Methodology</i>
7	Oct 5 & 7	Theme: Consciousness Readings: <i>Decolonizing Methodologies pp. 1-61</i> Methods Essay #1 Due October 7 th

8	Oct 12 & 14	<p>Theme: Subjectivity</p> <p>Readings: <i>Decolonizing Methodologies</i> pp.61-126</p> <p><i>Living a Feminist Life: pp. 65-88</i></p>
9	Oct 19 & 21	<p>Theme: Collaboration</p> <p>Readings: <i>Decolonizing Methodologies</i> pp. 127-197</p>
10	Oct 26 & 28	<p>Theme: Peer Review</p> <p>Readings: <i>Decolonizing Methodologies</i> pp. 198-233</p> <p><i>Muddying the Waters- Introduction and Chapter 1</i></p> <p>Methods Essay #2 Due October 28th</p>
11	Nov 2 & 4	<p>Theme: Feminist Reflexivity</p> <p>Readings: “What can conversation analysis contribute to feminist methodology? Putting reflexivity into practice” (Carmen)</p> <p><i>Living a Feminist Life: pp. 1-64</i></p>
12	Nov 9 & 11	<p>Theme: Feminist Reflexivity Reloaded</p> <p>Readings: <i>Muddying the Waters</i> Chapters 3&4</p> <p><i>Living a Feminist Life: pp. 235-268</i></p>
13	Nov 16 & 18	<p>Theme: Discovering Your Methodology</p> <p>Readings: <i>Critical Autoethnography</i> pp. 27-74</p> <p>Methods Essay #3 Due November 18th</p>
14	Nov 23	<p>Theme: The Future of Feminist Methodology</p> <p>Readings: <i>Critical Autoethnography</i> pp. 75-143</p>
15	Nov 30 & Dec 2	<p>Peer Feedback in Class Nov 30th & December 2nd ;</p> <p>Readings: <i>Critical Autoethnography</i> pp. 144-188; pp. 195-208; 235-238</p> <p>Methodology Paper Due Dec 9th</p>

Other course policies

Academic integrity policy

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 33355487). For additional information, see the [Code of Student Conduct](#).

As defined in University Rule 3335-31-02, plagiarism is “the representation of another’s works or ideas as one’s own; it includes the unacknowledged word for word use and/or paraphrasing of another person’s work, and/or the inappropriate unacknowledged use of another person’s ideas.” It is the obligation of this department and its instructors to report **all** cases of suspected plagiarism to the Committee on Academic Misconduct. After the report is filed, a hearing takes place and if the student is found guilty, the possible sanctions range from failing the class to suspension or expulsion from the university. Although the existence of the Internet makes it relatively easy to plagiarize, it also makes it even easier for instructors to find evidence of plagiarism. It is obvious to most teachers when a student turns in work that is not his or her own and plagiarism search engines make documenting the offense very simple. Always cite your sources’ always ask questions **before** you turn in an assignment if you are uncertain about what constitutes plagiarism. To preserve the integrity of OSU as an institution of higher learning, to maintain your own integrity, and to avoid jeopardizing your future, **DO NOT PLAGIARIZE!**

Other sources of information on academic misconduct (integrity) to which you can refer include:

- The Committee on Academic Misconduct web pages ([COAM Home](#))
- *Ten Suggestions for Preserving Academic Integrity* ([Ten Suggestions](#))
- *Eight Cardinal Rules of Academic Integrity* (www.northwestern.edu/uacc/8cards.htm)

Accommodations for accessibility

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After

registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

Student Support Policies and Resources

Mental Health Services. As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at suicidepreventionlifeline.org.

Title IX. Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator, Kellie Brennan, at titleix@osu.edu.

As an instructor, one of my responsibilities is to help create a safe learning environment on our campus. I also have a mandatory reporting responsibility related to my role as an instructor. It is my goal that you feel able to share information related to your life experiences in classroom discussions, in your written work, and in our one-on-one meetings. I will seek to keep information you share private to the greatest extent possible. However, I am required to share information regarding sexual misconduct or information about a crime that may have occurred on Ohio State's campus with the University. Students may speak to someone confidentially by calling 1-866-294-9350 or through the [Ohio State Anonymous Reporting Line](#).

Recovery Support. The Collegiate Recovery Community (CRC) is a supportive peer community on campus for students in recovery from a substance use disorder or who may be currently struggling with substance use. The CRC is located in room 1230 of Lincoln Tower and meets

regularly on Wednesdays at 5pm. Stop by or visit go.osu.edu/recovery or email recovery@osu.edu for more information.

Student Advocacy. The Student Advocacy Center can assist students with appeals, petitions and other needs when experiencing hardship during a semester. Learn more at <http://advocacy.osu.edu/>.

***** I reserve the right to change/adjust this syllabus at any time, provided students are given a reasonable amount of notice of any changes.**

During the undergraduate curricular design process, we asked our undergraduate representatives on the Undergraduate Studies Committee provided detailed feedback on the current and the proposed curricula. The following feedback reflects our students' perspectives.

Implications of new WGSS Undergrad Curriculum: Student Perspective

My experience with current undergrad curriculum-

I liked the concept of having my major focus around a theme I was interested in, however I felt like the 'track' concept ended up being more of a hoop to jump through to assure all of the classes I wanted to take fit the track. The track was not as prominent or relevant throughout my WGSS journey.

I really like the new proposed curriculum for 2 main reasons:

- 1) One of the new required core courses is the Feminist Methods and Inquiry Course. I believe this course will be extremely beneficial for undergraduate students because it will focus on application of critical theory into practice. We spend so much of our time analyzing and investing our energy into deconstructing which is SO necessary, but I feel like as WGSS majors we need to learn more about application, action, and solution-creation and this typically involves research. This course would essentially explore the ways in which feminists are approaching knowledge and practice, how WGSS is an interdisciplinary field, vital to all majors and professions, and how to include feminism in research... both outside of the major and with capstone). I feel like research is often so foreign to undergraduate students and this creates a hesitancy to pursuing it, despite research being the site for change in our society. Undergrads might be less hesitant or frightened to delve in to research and pursue higher degrees both within and outside of WGSS with the addition of this core course.
- 2) I think the 2 guidelines for the 7 elective credits (taking one WoC and 1 GTF course) is a really fair and manageable guideline- when it comes down to it, all courses should incorporate these elements into their curriculum.
- I still like the 3000/4000 level requirements as well as the approved-related electives

WGSS Major Program Advising Sheet – 30 credit hours

Student Information

Name: _____ Name.#: _____ OSU ID: _____

Pronouns: _____ Major(s): _____ Minor(s): _____

Prerequisite – 1 course, 3 credit hours **Note: not counted towards major hours**

Course	Term	Grade	Notes
WGSST 1110: Gender, Sex & Power			

Core Courses – 3 courses, 9 credit hours

Course	Term	Grade	Notes
WGSST 2550: History of Feminist Thought			
WGSST 3575: Feminist Methodology			
			<i>Either 4575 or 4999</i>

Electives – 7 courses, 21 credit hours

Course	Term	Grade	Notes
<i>WoC course</i>			
<i>GTF course</i>			

Overarching Elective Requirements:

- 1 elective course must come from the list of approved Women of Color courses
- 1 elective must come from the list of approved Global and Transnational Feminisms courses
 - WoC and GTF elective courses must be distinct
- 3 electives must be upper division (at the 3000-level or above)
- 1 elective must be a 4000-level course in WGSST

Additional Information:

- A maximum of 2 approved-related courses may count towards the major.
- All cross-listed courses, regardless of department of offering, are automatically approved to count towards the major.
- Single majors and dual degree students may not overlap any GEs, with the exception of 1110.

- Double majors may overlap up to 12 credit hours of GEs and/or double major coursework provided each major has 18 unique credit hours. Advisor approval required.
- No more than 6 credit hours of WGSS internship credit (3191 and 3385) may be used toward to fulfill major requirements.
- No more than 6 credit hours of research credit (5998) may be used to fulfill major requirements.
- No more than one half (15 credits) of the credit hours in the major can be transfer credit.
- Minimum C- required in all major classes. Minimum 2.0 major GPA required. No more than 3 credit hours of courses graded S/U.
- Unique circumstances may warrant a petition to the WGSS Undergraduate Studies Committee to alter requirements.
- Students pay petition the WGSS Undergraduate Studies Committee to seek approved-related status for courses in other departments they feel are closely related to the curriculum goals of WGSS.

Notes

Advisor's Signature to Declare Major: _____ Date: _____

WGSS Minor Program Advising Sheet – 30 credit hours

Student Information

Name: _____ Name.#: _____ OSU ID: _____

Pronouns: _____ Major(s): _____ Minor(s): _____

Prerequisite – 1 course, 3 credit hours **Note: not counted towards minor hours**

Course	Term	Grade	Notes
WGSST 1110: Gender, Sex & Power			

Electives – 4 courses, 12 credit hours

Course	Term	Grade	Notes

Overarching Elective Requirements:

- 1 elective course must come from the list of approved Women of Color or Global and Transnational Feminisms courses
- 1 elective must be at the 3000-level or above
- 1 elective must be at the 4000-level or above

Additional Information:

- A maximum of 1 approved-related course may count towards the minor.
- All cross-listed courses, regardless of department of offering, are automatically approved to count towards the minor.
- Minors may overlap up to 6 credit hours of GE's with the exception of WGSST 1110.
- No more than 3 credit hours of WGSS internship credit (WGSST 3191 and 3385) may be used toward to fulfill minor requirements.
- No more than 3 credit hours of research credit (WGSST 5998) may be used to fulfill minor requirements.
- No more than one half (6 credits) of the credit hours in the minor can be transfer credit.
- Minimum C- required in all minor classes.
- No more than 3 credit hours of courses graded S/U.
- Unique circumstances may warrant a petition to the WGSS Undergraduate Studies Committee to alter requirements.
- Students may petition the WGSS Undergraduate Studies Committee to seek approved-related status for courses in other departments they feel are closely related to the curriculum goals of WGSS.

Notes

Advisor's Signature to Declare Major: _____ Date: _____

WGSST Course Curriculum Map

Using Department Goals from 5 June 2018

Faculty Name: _____

Number and Title of Course: _____

Goal 1:

The successful student will be able to question common-sense, dominant assumptions about what seems “natural,” “timeless,” “universal,” “human,” and “normal,” by critically speaking, thinking, writing, and reading.

1a (B2, I2, A2, S):

1b (B, I2, A):

1c (B2, I, A4, S):

1d (B, I, A):

Goal 2:

The successful student will be able to work and learn compassionately and collaboratively.

2a (B, I, A):

2b (B, I, A):

2c (B, I3, A):

Goal 3:

The successful student will be able to understand “feminisms” as interdisciplinary, creative, theoretical and social movements.

3a (B, I2, A)

3b (B, I, A):

3c (B, I, A):

3d (B, A, S):

Goal 4:

The successful student will be able to understand and critically engage categories of social difference (such as but not limited to gender, sexuality, race, class, language, ethnicity, nation, empire, geography, and (dis)ability) as intersectional, always shifting, and shaped by hierarchies of power.

4a (B5, I, A, S):

4b (B2, 2I, A3, S):

4c (B3, I3, A, S):

Goal 5:

The successful student will be able to understand the interconnections between the local and the global.

5a (B, I, A, S):

5b (B, I, A):

5c (B2, I2, A):

Goal 6:

The successful student will be able to recognize, analyze and critique their position and identity in society, thereby understanding the potential to imagine themselves and act creatively as feminist agents of social change.

6a (B, I2, A):

6b (B2, I, A, S):

Proposed WGSS Assessment Plan

Year 1 (AY19-20) Goals Assessed: 1, 2, & 4	Year 2 (AY20-21) Goals Assessed: 3, 5, & 6
1110: (13) 1.a.B2; 1.b.B; 1.c.B2; 2.a.B; 2.b.I; 2.c.B; 2.c.I3; 4.a.B2; 4.b.B1; 4.b.I1; 4.b.I2; 4.c.B2; 4.c.I2	1110: (12) 3.b.B; 3.d.B; 3.d.A; 5.a.B; 5.b.B; 5.b.I; 5.c.I1; 6.a.B; 6.a.I1; 6.a.A; 6.b.B1; 6.b.A
2550: (8) 1.b.I1; 1.c.I; 1.d.I; 2.a.I; 2.b.B; 4.a.I; 4.a.A; 4.c.A	2550: (7) 3.a.B; 3.a.I1; 3.b.I; 5.a.I; 5.c.B1; 5.c.A; 6.b.I
3575: (4) 1.a.I1; 1.b.A; 1.d.B; 2.a.A	3575: (4) 3.a.A; 3.c.B; 3.c.I; 3.c.A
4575: (6) 1.a.A2; 1.c.A2; 1.d.A; 2.b.A; 2.c.A; 4.b.A3	4575: (1) 3.b.A
WoC: (7) 4.c.B1; 4.c.B2; 4.c.B3; 4.c.I1; 4.c.I2; 4.c.I3; 4.c.A	GTF: (4) 5.a.I; 5.a.A; 5.b.A; 5.c.A
Electives: TBD each cycle	Electives: TBD each cycle

Selected Assigned Proficiencies for WGSS Assessment Plan

Key:

B - Basic

I - Intermediate

A - Advanced

S – Specialized

Yellow highlight – Year 1 Assessment

Blue highlight – Year 2 Assessment

1 – 1110

2 – 2550

3 – 3575

4 – 4575

GTF – Global and Transnational Feminisms Course

WoC – Women of Color Course

Bolded Text– Selected for Basic Assessment Plan

Goal 1:

The successful student will be able to question common-sense, dominant assumptions about what seems “natural,” “timeless,” “universal,” “human,” and “normal,” by critically speaking, thinking, writing, and reading.

Outcomes:

1.a. Interrogate a variety of dominant narratives especially as relating to sex, gender, sexuality, disability, race, ethnicity, nation, class, etc.

1, 2	(B-1) Identify variances within and across cultures and contexts as they have developed across time and spaces.
1, 2, 3	(B-2) Recognize cultural assumptions and common knowledge as socially constructed in historical, cultural, political, scientific, religious, aesthetic, contexts.
1, 2, 3	(I-1) Detect dominant narratives.
1, 2, 4	(I-2) Analyze the role of power in upholding core cultural assumptions.
2, 4	(A-1) Map dominant narratives to their particular historical, cultural, political, scientific, religious, aesthetic origins.

3, 4	(A-2) Evaluate the connections between core cultural assumptions and various forms of injustice.
N/A	(S) Envision a more equitable and just society.

1.b. Evaluate counter-narratives that challenge dominant assumptions.

1, 2	(B) Recognize and describe counter-narratives.
1, 2, 3	(I-1) Explain the production of counter-narratives.
2, 3	(I-2) Compare and evaluate counter-narratives.
3, 4	(A) Produce counter-narratives that contest dominant knowledge.

1.c. Analyze texts.

1	(B-1) Recognize that different schools of thought inform reading practices.
1, 2, 3, 4	(B-2) Analyze texts using a feminist lens.
2, 3	(I) Compare texts and interpretive frameworks.
2, 3, 4	(A-1) Identify the core argument of advanced texts.
3, 4	(A-2) Connect complex texts to research questions.
1, 2, 3, 4	(A-3) Use texts as evidence for research ideas.
3, 4	(A-4) Apply different interpretive frameworks to texts.
3, 4	(S) Put theories in conversation with each other.

1.d. Articulate clear and cohesive thoughts through writing.

1, 2, 3, 4	(B) Demonstrate the components of clear writing.
2, 3	(I) Practice appropriate writing styles for different audiences (e.g., blog posts, research papers, essays, creative writing, short response, letters, etc.).
4	(A) Provide formative feedback to improve writing.

Goal 2:

The successful student will be able to work and learn compassionately and collaboratively.

Outcomes:

2.a. Collaborate with people across difference.

1	(B) Explain differential privilege in lived experiences.
1, 2 , 3, 4	(I) Develop skills of critical listening.
1, 3 , 4	(A) Decenter one's lived experience.

2.b. Engage with texts in an open and critical manner.

1, 2 , 4	(B) Recognize texts as rooted in specific intellectual, ideological and cultural traditions.
1 , 2, 3	(I) Examine the power differential between various intellectual, ideological and cultural traditions.
2, 4	(A) Draw upon texts from different intellectual, ideological and cultural traditions while recognizing their roots.

2.c. Interact productively and openly across difference.

1 , 2	(B) Recognize that difference is produced through power.
1, 4	(I-1) Examine how one's sense of self is produced through relational difference.
1, 3	(I-2) Examine how one is complicit with power and actively enacting hierarchies.
1 , 2, 3	(I-3) Interrogate the detrimental uses of difference to uphold dominance.
4	(A) Create inclusive spaces and processes that communicate productively and openly across difference.

Goal 3:

The successful student will be able to understand "feminisms" as interdisciplinary, creative, theoretical and social movements.

Outcomes:

3.a. Evaluate the multiple forms of feminist thought as derived from different feminist social movements.

1, 2	(B) Articulate different feminist social movements.
2	(I-1) Connect feminist theories to feminist social movements, as they vary across time and space.
1, 2	(I-2) Compare feminisms.
2, 3, 4	(A) Evaluate various feminist theories and/or social movements.

3.b. Evaluate the relationships between feminist theory and praxis.

1	(B) Analyze everyday social practices through feminist theoretical frameworks.
2, 3	(I) Demonstrate how feminist theories and practices inform one another.
1, 2, 3, 4	(A) Evaluate the relationships between feminist theory and praxis.

3.c. Differentiate various disciplinary methodologies and interdisciplinary connections.

3, 4	(B) Identify different methodologies.
3, 4	(I) Analyze different disciplinary assumptions and impacts.
3, 4	(A) Evaluate the interdisciplinarity of research.

3.d. Evaluate the critical role of creativity in feminist theory and praxis.

1, 2,	(B) Identify feminist creative interventions in cultural production.
1, 2, 3	(A) Evaluate how creativity can contribute to and inform feminist theory and practice.
N/A	(S) Practice various forms of creative expression as modes of inquiry.

Goal 4:

The successful student will be able to understand and critically engage categories of social difference (such as but not limited to gender, sexuality, race, class, language, ethnicity, nation, empire, geography, and (dis)ability) as intersectional, always shifting, and shaped by hierarchies of power.

Outcomes

4.a. Articulate how lived experiences and material realities of marginalized people have shaped knowledge production.

1	(B-1) Define marginalization.
1, 2	(B-2) Explain lived experiences and material realities of marginalized people.
1, 2	(B-3) Define consciousness.
1, 2	(B-4) Define subjectivity.
1, 2, 3	(B-5) Define knowledge production.
2	(I) Explain lived experiences and material realities in relation to knowledge production.
2	(A) Explain the relationship among group consciousness, individual subjectivity, and knowledge production.
N/A	(S) Incorporate the lived experiences and material realities of marginalized people into original research.

4.b. Articulate how categories of social difference, including, but not limited to, gender and sexuality, are created and upheld by differentials of power.

1, 2	(B-1) Describe how categories of social difference emerge, change and evolve across time and space.
1, 2	(B-2) Map categories of social difference to hierarchies of power.
1, 2	(I-1) Explain how social inequalities are maintained through interlocking multiple systems of power.
1, 2, 3	(I-2) Explain how categories of social difference shape each other's meanings.

2	(A-1) Analyze how categories of social difference have been reclaimed for the purposes of empowerment and social justice.
2, 3	(A-2) Analyze theories of social difference and power.
2, 3, 4	(A-3) Interpret the world by taking into account that categories of social difference are contingent upon one another.
N/A	(S) Imagine new ways of cultivating interactions that create more just and equitable futures.
N/A	(S) Create intellectual, political, social, and economic practices that challenge inequities by embracing the complexity of social difference.

4.c. Interrogate the category “women of color.”

WoC, 1, 2	(B-1) Describe the category “women of color.”
WoC, 1, 2	(B-2) Discuss how systems of power work together to create distinct material realities for “women of color.” [
WoC, 1, 2, 3	(B-3) Describe how “women of color” challenge universalizing assertions about womanhood.
WoC, 1, 2	(I-1) Demonstrate how “women of color” fit into a history of feminist thought.
WoC, 1, 2	(I-2) Appraise differences within the category “women of color.”
WoC, 1, 2, 3	(I-3) Articulate the relationship between studying “women of color” and “transnational feminism.”
WoC, 1, 2, 3	(A) Appraise how gender complicates “women of color.”
N/A	(S) Design policies and conceptual and analytical frameworks that acknowledge “women of color” as a contested, multivalent, but useful category.

Goal 5:

The successful student will be able to understand the interconnections between the local and the global.

Outcomes:

5.a. Evaluate phenomena as expressions of the global and the local.

1, 2	(B) Locate the U.S. within a global context.
GTF, 1, 2	(I) Map how local and global acts are mutually implicated.
GTF	(A) Evaluate phenomena as expressions of the global and the local.
N/A	(S) Formulate responses grounded in a feminist critique of the local and the global.

5.b. Enact everyday practices with awareness of local/global interconnections.

1	(B) Recognize the local and global in everyday practices.
1	(I) Evaluate the impact of the local and global on everyday practices.
GTF	(A) Propose everyday practices grounded in a feminist critique of the local and the global.

5.c. Locate feminisms geographically and historically.

1, 2, 3	(B-1) Recognize that feminisms vary geographically and historically.
1, 2, 3, 4	(B-2) Reflect on the limits of one's own normative assumptions as informed by geohistoric specificities.
1, 2, 3	(I-1) Recognize that feminist frameworks emerge out of specific geohistoric contexts.
1, 2	(I-2) Recognize that geohistoric contexts are shaped by differential accesses to resources.
GTF, 2	(A) Analyze the hegemonic and normative power of western feminisms.

Goal 6:

The successful student will be able to recognize, analyze and critique their position and identity in society, thereby understanding the potential to imagine themselves and act creatively as feminist agents of social change.

Outcomes:

6.a. Engage feminist ways of thinking and acting.

1, 2, 3	(B) Identify the connections between feminist theories, practice and lived experience.
1, 4	(I-1) Map and critique one's relationship to power.
2, 3	(I-2) Compare different feminist subject positions.
1, 2, 3, 4	(A) Reflect on feminism as a practice with the possibility to affect change.

6.b. Realize one's power to participate in feminist social change.

1, 2	(B-1) Recognize how the personal is political.
1, 2, 3	(B-2) Recognize that feminist social change can be expressed through a variety of mediums.
2, 3	(I) Articulate the many modes of the political.
1, 3, 4	(A) Reflect on one's interests and capacities to participate in feminist social change.
N/A	(S) Design feminist interventions that create a more just and equitable world.

ASSESSMENT OF 1110 (AU 2018)

**Percentage reflects the percentage of students who mastered the proficiency at the stated level. Mastery, as stated in our assessment plan means achieved a 80% or higher on an assignment or question directly connected to the proficiency. The accompanying assignment map provides information about alignment between assignments and proficiencies. Copies of each of the assignments for the course are included as well.*

Goal 1:

The successful student will be able to question common-sense, dominant assumptions about what seems “natural,” “timeless,” “universal,” “human,” and “normal,” by critically speaking, thinking, writing, and reading.

Outcomes:

- 1.a. Interrogate a variety of dominant narratives especially as relating to sex, gender, sexuality, disability, race, ethnicity, nation, class, etc.
 - (B-1) Identify variances within and across cultures and contexts as they have developed across time and spaces. **(80%)**
 - (B-2) Recognize cultural assumptions and common knowledge as socially constructed in historical, cultural, political, scientific, religious, aesthetic, contexts. **(75%)**
 - (I-1) Detect dominant narratives. **(70%)**
 - (I-2) Analyze the role of power in upholding core cultural assumptions. **(60%)**
- 1.b. Evaluate counter-narratives that challenge dominant assumptions.
 - (B) Recognize and describe counter-narratives. **(75%)**
 - (I-1) Explain the production of counter-narratives. **(65%)**
- 1.c. Analyze texts.
 - (B-1) Recognize that different schools of thought inform reading practices. **(80%)**
 - (B-2) Analyze texts using a feminist lens. **(80%)**
 - (A-3) Use texts as evidence for research ideas. **(85%)**
- 1.d. Articulate clear and cohesive thoughts through writing.
 - (B) Demonstrate the components of clear writing. **(75%)**

Goal 2:

The successful student will be able to work and learn compassionately and collaboratively.

Outcomes:

- 2.a. Collaborate with people across difference.

- (B) Explain differential privilege in lived experiences. **(75%)**
- (I) Develop skills of critical listening. **(70%)**
- (A) Decenter one's lived experience. **(50%)**
- 2.b. Engage with texts in an open and critical manner.
 - (B) Recognize texts as rooted in specific intellectual, ideological and cultural traditions. **(75%)**
 - (I) Examine the power differential between various intellectual, ideological and cultural traditions. **(60%)**
- 2.c. Interact productively and openly across difference.
 - (B) Recognize that difference is produced through power. **(80%)**
 - (I-1) Examine how one's sense of self is produced through relational difference. **(60%)**
 - (I-2) Examine how one is complicit with power and actively enacting hierarchies. **(55%)**
 - (I-3) Interrogate the detrimental uses of difference to uphold dominance. **(60%)**

Goal 3:

The successful student will be able to understand "feminisms" as interdisciplinary, creative, theoretical and social movements.

Outcomes:

- 3.a. Evaluate the multiple forms of feminist thought as derived from different feminist social movements.
 - (B) Articulate different feminist social movements. **(75%)**
 - (I-2) Compare feminisms. **(70%)**
- 3.b. Evaluate the relationships between feminist theory and praxis.
 - (B) Analyze everyday social practices through feminist theoretical frameworks. **(70%)**
 - (A) Evaluate the relationships between feminist theory and praxis. **(60%)**
- 3.d. Evaluate the critical role of creativity in feminist theory and praxis.
 - (B) Identify feminist creative interventions in cultural production. **(75%)**
 - (A) Evaluate how creativity can contribute to and inform feminist theory and practice. **(50%)**

Goal 4:

The successful student will be able to understand and critically engage categories of social difference (such as but not limited to gender, sexuality, race, class, language, ethnicity, nation, empire, geography, and (dis)ability) as intersectional, always shifting, and shaped by hierarchies of power.

Outcomes

- 4.a. Articulate how lived experiences and material realities of marginalized people have shaped knowledge production.

- (B-1) Define marginalization. **(75%)**
- (B-2) Explain lived experiences and material realities of marginalized people. **(75%)**
- (B-3) Define consciousness. **(65%)**
- (B-4) Define subjectivity. **(65%)**
- (B-5) Define knowledge production. **(65%)**
- 4.b. Articulate how categories of social difference, including, but not limited to, gender and sexuality, are created and upheld by differentials of power.
 - (B-1) Describe how categories of social difference emerge, change and evolve across time and space. **(70%)**
 - (B-2) Map categories of social difference to hierarchies of power. **(75%)**
 - (I-1) Explain how social inequalities are maintained through interlocking multiple systems of power. **(75%)**
 - (I-2) Explain how categories of social difference shape each other's meanings. **(60%)**
- 4.c. Interrogate the category "women of color."
 - (B-1) Describe the category "women of color." **(75%)**
 - (B-2) Discuss how systems of power work together to create distinct material realities for "women of color." **(70%)**
 - (B-3) Describe how "women of color" challenge universalizing assertions about womanhood. **(75%)**
 - (I-1) Demonstrate how "women of color" fit into a history of feminist thought. **(65%)**
 - (I-2) Appraise differences within the category "women of color." **(70%)**
 - (I-3) Articulate the relationship between studying "women of color" and "transnational feminism." **(60%)**
 - (A) Appraise how gender complicates "women of color." **(45%)**

Goal 5:

The successful student will be able to understand the interconnections between the local and the global.

Outcomes:

- 5.a. Evaluate phenomena as expressions of the global and the local.
 - (B) Locate the U.S. within a global context. **(75%)**
 - (I) Map how local and global acts are mutually implicated. **(60%)**
- 5.b. Enact everyday practices with awareness of local/global interconnections.
 - (B) Recognize the local and global in everyday practices. **(70%)**
 - (I) Evaluate the impact of the local and global on everyday practices. **(50%)**
- 5.c. Locate feminisms geographically and historically.
 - (B-1) Recognize that feminisms vary geographically and historically. **(70%)**
 - (B-2) Reflect on the limits of one's own normative assumptions as informed by geohistoric specificities. **(65%)**

- (I-1) Recognize that feminist frameworks emerge out of specific geohistoric contexts. **(60%)**
- (I-2) Recognize that geohistoric contexts are shaped by differential accesses to resources. **(55%)**

Goal 6:

The successful student will be able to recognize, analyze and critique their position and identity in society, thereby understanding the potential to imagine themselves and act creatively as feminist agents of social change.

Outcomes:

- 6.a. Engage feminist ways of thinking and acting.
 - (B) Identify the connections between feminist theories, practice and lived experience. **(70%)**
 - (I-1) Map and critique one's relationship to power. **(50%)**
 - (A) Reflect on feminism as a practice with the possibility to affect change. **(70%)**
- 6.b. Realize one's power to participate in feminist social change.
 - (B-1) Recognize how the personal is political. **(75%)**
 - (B-2) Recognize that feminist social change can be expressed through a variety of mediums. **(85%)**
 - (A) Reflect on one's interests and capacities to participate in feminist social change. **(50%)**

Dr. Treva Lindsey

Char Harrison

WGSST 1110

6 September 2018

The Second Wave of a Feminist Hurricane

From 1966 to 1971, a hurricane of revolutionary ideals pierces the American society. Its strong winds forcefully open the doors of various houses, leaking out women's problems that, previously seen as personal, are revealed to be universal. The nonstop rains flood into these homes, bringing new perspectives that challenge the societal view of women. In that way, a second wave of the women's movement emerges with new aims centered around equity, inclusion, and education.

very good intro! nice use of water metaphors

The new wave emphasizes the disparity between women and men in the workplace, the academic curricula and the household. Thus, the movement's primary aim is the eliminate that imbalance by advocating for equity, inclusion, and education through protests, conversations and legislations. For example, as depicted in the documentary "She's Beautiful When She's Angry"

by Mary Dore, (many women gather to protest the new legislation that restricts the access to reproductive healthcare in Austin, Texas.) Furthermore, before the second wave, the only option

for women in the workplace is a secretary. All the good jobs are marketed for men. Thus, feminists advocate for the inclusion of women in more types of employment. Unfortunately, once women enter the workforce, they face lower incomes. Due to such, feminists demand equal pay. Also, in light of a male centric education that dominates the majority of academic curricula

this scene is present-day (re 2000s) before the setting of the film

one of the

to

this

(there were a few more - nurse, teachers)

in the United States, feminists create the course Women's Studies to educate people about women's history, literature and anatomy, etc. Unfortunately, these actions against the inequality between men and woman brings many tensions to unfold.

The most blatant tension is between men and women. Men feel threatened. They view employed women as someone who has stolen their job. For them, educated women challenge the unquestioned norms of society and reject the female role of submissive wife. Thus, various men strongly oppose the movement by passing laws that reduce women's rights, supporting violence against women, and branding feminists with derogatory terms. From one slur, a tension blooms within the movement. In that era, straight women do not want to advocate against the homophobia that lesbians face. ^{They believe it is for such advocacy} ~~Such advocacy~~ is too soon and would create a divide between feminists. Thus, many lesbians leave the movement and create groups where they'd discuss such problems. These groups push feminists to include lesbianism into their conversations, like when the Lavender Menace interrupted the Second Congress of United Women. ^{v. yad} ~~On the other hand,~~ ~~such tension is not the only one within the movement.~~ ^{tension} Another one has blossomed between white women and women of color. These minorities face problems that greatly differ from white women's, such as the integration of women in the workplace. Women of color already have jobs; however, they advocate for better work ^{is} conditions. Due to the lack of talk about these women's problems, they create their own groups, such as Black Sisters United. Others advocate for an intersectional feminism that emphasizes ~~on~~ the problems of minorities too, such as Bonnie T. Dill in her article "Intersections". ~~There~~fore, in light of these internal tensions, the definition of feminism definitely fluctuates.

Despite its fluctuations, every type of feminism has a core value: the fight against gender inequality. Feminism shall always be about raising consciousness, fighting for women's rights, and constantly struggling to maintain those rights. Feminism is a continuous call to action so that every single women could live better lives.

Works Cited

M. Shaw, Susan, and Janet Lee. *Women's Voices, Feminist Visions, Classic and Contemporary*

Readings. 6th ed., Mc Graw Hill Education, 2015.

She's Beautiful When She's Angry. Dir. Mary Dore. Netflix, 2014.

Excellent work, [redacted] - very impressed with your level of engagement with the film and the quality of your writing. Great intro and conclusion - just a few small suggestions for wording changes throughout. Thanks for your thoughtful contributions to class discussions so far as well.

Chr

10
/0

Dr. Lindsey

WGSST 1110

6 September 2018

She's Beautiful when She's Angry

The definition of feminism varies from person to person. It can mean gender equality, women's empowerment, or can be defined as countering gender norms. During the women's movement (a period of radical change), women fought for many different changes that they wanted to see in their era. Some of the primary aims of the women's movement were changing the abortion laws to pro-choice, equal pay and more leadership roles for women in the workforce, affordable child-care and more. Women wanted to learn more about their own bodies because they never were taught in school. They demanded to know more about birth control once the government finally allowed women to have it. The companies that processed birth control did not warn women about the many side effects. If women could not afford the contraceptive or were not able to obtain it for another reason, or wanted an abortion, it was not available legally. Over 11,000 illegal abortions happened throughout the women's movement, mostly by women who were taught second hand by a physician. Women endured the procedure with full knowledge of the potential consequences. Another primary aim was equal pay and more leadership roles for women. One of the lines in the film, *She's Beautiful when She's Angry*, was astonishing: A woman with a college degree could earn 60% of what a man did with only three years of high school. Even though the woman is way more qualified, she still would have never made the same as her male counterpart. Women were deemed

unequal through the societal lens and unable to attain a position higher than a housewife.

or secretary

The women's movement gave a voice to women that allowed them to vocalize their feelings and catalyze social change.

Although the women's movement produced extreme success, the movement was not immune to the tensions produced by radical social change. A major question of the movement was whether or not the women's movement should be associated with gay rights. At first, the answer was no, however, the Lavender Menaces showed up to a NOW convention and convinced that the two movements need to join forces. Another source of tension was an attitude that men were the enemy, with a focus on infant males despite their innocence. Also, many people held the opinion that relationships with men were counterproductive to the movement. One other specific source of tension was that problems with racial inequality of black women were put on the back burner. Black women had different types of issues than the white women had: black women were working in white homes as housekeepers or nannies. They wanted to be free of those issues and needed to voice their own opinions on what they needed changed.

In this film, feminism is all about unity. It is about everyone coming together to fight toward a common goal: equality. It is about taking action: taking the bull by the horns to see the change you want to see happen. It is about empowerment and taking a stand for what you believe in. Feminism is learning to accept your beautiful self and learning to love the imperfections that make you who you are. This movement is still occurring and even though the roar of the previous waves accomplished many things, the fourth wave has to continue fighting for what is necessary.

fourth
third

10/10

great job, [redacted]
you have a way with words & make a strong argument here

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many people are familiar
"All men are created equal", everyone is not unfamiliar with this sentence, ~~even~~ most of them have read this so many times in the bible. However, over the last one hundred years, women ^{have been} ~~are~~ struggling to fight for their own rights and doing their utmost to break the boundaries between men and women. The reason is simple, this society makes women feel unsafe and they desire to have the same status ^{as} with men.

^{the} First, women's movement aims to tell the whole world that women ought to ^{have} ~~own~~ the same rights with men. They pay attention to ~~the~~ equal pay, health care, birth control, ^{opportunities} job and more importantly, their safety. According to the film, most of the companies don't want to hire women and even their recruitment information in public will write clearly that they just need men. Because the society is dominated by men and most of them are likely to advocate male chauvinism which means they consider that women should stay home doing ~~some~~ housework and taking care of babies. Therefore, the majorities of women do not have opportunities to work outside, ^{if} some of them are lucky enough to get a job, they will get lower pay than men even ^{if} they are doing the same job. Moreover, women don't have ^{access to} the ability to do abortions at that time. In other words, if they are pregnant but they do not want to keep babies, women have to give birth to kids because abortion is illegal in the society. Among those pregnant women, black women are the most despairing. Since the whole society has discrimination to black people, it will be harder for black women to make choices when they have babies. And the most significant aspect is for women's safety. Men will find quantities of excuses like women are overdressing or they look so pretty to explain why they try to

rape them. It seems the ^{blame is always put on} (faults are all come from) women due to their dressing styles and behaviors.

In addition, I think the only tension in this movement is right. If women start to fight for their deserved rights such as the equal job pay and opportunities, the social status of men will be certainly reduced, and the result will become that men won't dominate the society any more. All in all, men don't want to lose their power control and they will strongly disagree with this women's movement because they know women becoming powerful will be a threat to men. Moreover, there are a part of women who feel satisfied with their current lives will also disagree with this women's movement. These women have the same idea that they are born to take care of their husbands and it is their duties to devote all lives into the family. Because they think the if husbands mean everything to them, it will be acceptable for them to oppose this movement. The people in the documentary says it is not surprise to see lots of organizations at that time, and people are willing to support organizations like protect black people organization, but they will think women's movement is the leg of movement and even start to laugh and condemn. The fundamental causes of this discrimination are two. For one thing, the number of women's movements is very small compared to the number who defend the rights of black people. For another, a part of women still don't want to break the conventional boundaries which men settle down for them. They feel being a housewife is the most beautiful thing in the world. That's why they would like to maintain the current situations and oppose this weird(for them) movement. All in all, the women's movement hurts so many people's ^{beliefs?} benefits and changes their traditional thoughts, which explain that when this movement begins to advertise, there is so much pressure from the public.

tensions in the movement included gay rights; Black women having intersecting oppressions of race, class and sex; and disagreement about how organizations should be run

about tensions - differences →

Third, the documentary says the feminism is to teach women how to fight for discrimination in the society. I remembered clearly that many women feel struggle to live and desire to change the difficult situation because they are discriminated from different aspects and they don't know how to overcome that. There is a white woman who has two kids under five in the film. She said if this movement doesn't exist, she even cannot imagine the life could be so much different than she experienced before. She took part in the meeting and talked with so many women who may have the same issues as her (life with her). This movement encouraged her to be herself and helped her have a deeper understanding of women's liberation. They even asked a question that how your life would be different if you were a boy. Lots of women will first think they could have more rights and are able to enjoy lives instead of doing chores every day. Under such circumstances, women will realize how unfair about their current status and want to do their utmost to do something in order to reduce the discrimination for women. Thus, the women's movement will try to organize some activities like dressing like a witch or burning their bras in public, which can not only attach importance of this movement for more people, but also help women to relieve their feelings.

In summary, the word "equal" is the most indispensable thing that ~~quantities of~~ feminists use their whole lives to pursue. Ms. Done said: "feminists didn't just feel as if they were changing the world-they changed it." This is a peaceful and prosperous world, every people have their own rights to do whatever they want and especially women do not need to devote all their time and energy to husbands and children. They also have their desired jobs and ambitions, which may let them become more powerful and beautiful.



6.5
10

Good effort. You successfully answered the question of the aims of the women's movement during this time, and partially answered the question of how the film defines feminism. The other part of the question is about tensions - difficulties →

WGSST

Power of Women

→ be more specific

In the old society, women and men were never the same. Considered to be the machines of childbearing, women did not have the freedom to pursue their happiness and dreams. In addition, they did not have equal rights in social, economic, and political areas as men did. The documentary "She's beautiful when she's angry" shows the birth of women's liberation movement in the 1960s. Some great feminists in the film aimed to change the situations, and tried to solve the problems by leading the feminist movement. Even though the group faced many challenges, the movement was a success. It was the first and most important step that feminists took to protest for women's equality.

The feminist movement aimed for women's rights, safety, and freedom. While men can choose to wear anything they like, women have to follow the "clothing rules". As a result, women were (the ones to blame) for raping crimes. Society's prejudice towards women was outrageous. The society forgave an inhumane criminal but blamed an innocent victim. How ridiculous those thoughts were. Other than that, women were not allowed to give abortions. They have no freedom to choose what they want. Women should not have ambition or great education. They are the accessories for men. Their only duty is to take care of their husbands and children. Those thoughts and the unfair treatments in different aspects of women's lives finally angered the feminists. They took actions to protest.

Equal pay, abortion rights and women safety were the three main objects for the movement. Many people believed that women were not qualified to do certain jobs. Those "only

*First wave → the suffragettes
the battle for the right to vote in
the 1800s*

*Elaborate a bit →
what did this
involve?*

have

yes

15

for men's jobs. Women have the same structures, organisms, and brains as men have. ~~Therefore,~~
~~Why not?~~ The society was prejudiced and it questioned women's abilities. Other unequal
situations also occurred. For the same amount of work, men had higher wages than women.
Women should have the same opportunity for work and the same amount of pay as men. Women
should also have the rights to have abortions. If the mother does not want the child, the child
would not be happy even if he or she is born. In addition, if the family cannot afford rearing a
child, abortions are necessary. If a woman wants the child, she can have one. However, if she
does not want the child, she should have the rights to choose abortion. Other than equal pay and
abortion rights, women safety was also a main goal of the movement. Women going out alone at
night was dangerous. It is important that they are protected. More essentially, the rapists need to
be judged and punished. Most of the aims during the movement became valid. Those aims made
today women's lives better. *goals* *were realized*

A successful movement must face some challenges and difficulties. Different opinions
and theories led to arguments and tensions among the feminists. For example, members of the
group had different opinions toward men. Some thought that all men were enemies, including the
male babies. The hatred toward men became radical. There were also controversy *between* of straight and
lesbian women. Some members considered African American women inferior. Some leaders
were judged because they used the "male ways" to lead the group. Many tensions occurred but
they were eventually solved.

The women's liberation movement in the 1960s were the most crucial movement that
helped women pursuing their freedom and happiness. Women is today cannot be the same without
the movement. Because of it, women gained the rights of equal pay, abortion, and protection.

"She's beautiful when she's angry", the admirable movement helped improving women's lives in all areas.

8/10



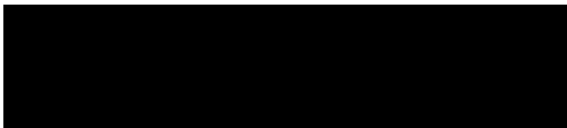
Some good arguments here, and lots of information about goals of the movement + tenso. I didn't find the question of how the film defines feminism answered, however.

You may in the future want to have someone at the Writing Center on campus proof read your work for grammatical errors - there are only a few, and I didn't remove any points for them, but it could help strengthen your writing for other work down the road.

Midterm Examination
WGSST 1110- Fall 2018
Professor Treva B. Lindsey
Tuesday, October 9th, 2018

+14.5
/ 20

~~XXXXXXXXXX~~



1) Intersectionality

The interconnecting of different identities and how you can be privileged or oppressed by them.

2
/ 2

ex: An African American woman

↑
How are these identities interacting w/ the privilege & oppression named above?

2) Gender Socialization

the many genders there are in society

↑
not how many but how certain genders "should" perform

ex: LGBTQIA

↑
how to do with sexuality / not gender

0
/ 2

3) Masculine God-Language

Referring to God in masculine pronouns instead of feminist or gender neutral ones.

ex: Many religious people thinking that higher up power is a man. - examples of these religions?

2/2

4) Heteronormativity

Society making heterosexuality the norm. ^{↓ define this}

ex: Mostly heterosexual relationships are shown on media = yes

2/2

5) Misogyny

The hatred towards women. ^{girls}

ex: Women barely receiving the high paying jobs men do.
 ↓ why are they not receiving these jobs?

2/2

Critical Short Answer Section

1) How is Women's, Gender, and Sexuality Studies connected to feminism?

WGSS is connected to feminism b/c in the 2nd wave women were beginning to become interested in learning more about the history of women along with different genders, sexuality, and how that plays in society.

0.5/5

↑
how is this also the goal of feminism?

15 - need definitions
of scripts/schemas

Sexuality is impacted by institutions because there are laws that control sexuality. Health care controls sexuality with birth control & abortion. Schools can control sexuality by pressuring people to be or not a certain way.

2) How is sexuality impacted by scripts, schemas, and institutions?

Sexuality is impacted by scripts because society can expect you to be something you aren't

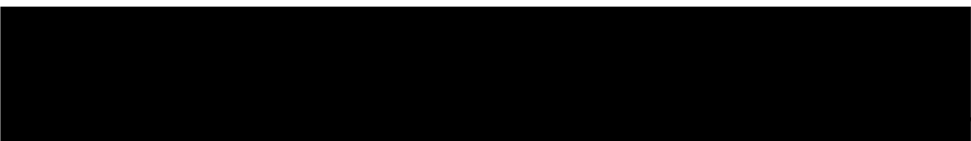
Sexuality is impacted by schemas because a person may participate in activities to fit what society thinks is acceptable.

↑ what are some examples of this?

Midterm Examination
WGSST 1110- Fall 2018
Professor Treva B. Lindsey
Tuesday, October 9th, 2018

+20/20

~~20/20~~



1) Intersectionality

2
2

Intersectionality is the power dynamic associated with how we identify. It attempts to identify the ways in which certain identities can dominate or oppress* others. It forms an intertwined network.

Ex. Being male and african american.
Power associated with being male,
Oppression associated with being african american.

great example!

2) Gender Socialization

2
2

This is how society interprets gender roles and uses them. It is learning* how we are supposed to act based on our assigned* gender.

Ex. Boy learning to be "boys", Girls learning to be "girls". Boy vs. girl toys.

↑ what are some examples of those behaviours/toys?

3) Masculine God-Language

This is the use of only male pronouns in religion, as well as, masculine traits.

2/2 context: There is a new pushback of non-masculine God language in society. Ariana Grande's new song, God is a Woman. Also, more people are choosing to identify God in a way that more closely represents them. - good examples

4) Heteronormativity

2/2 Heteronormativity is the idea that being heterosexual is the norm. Creates an effect of compulsory heteronormativity where society expects people to be heterosexual. - define this

Ex. In most male athletics, the form will ask for their girlfriend or wife's name - making the assumption they are all heterosexual - great example

5) Misogyny

Misogyny is the mistreatment or hatred towards women.

2/2

Ex. A woman being qualified for a job, however, not getting the job just because she is female. - also
SEXISM

Critical Short Answer Section

1) How is Women's, Gender, and Sexuality Studies connected to feminism?

5/5

Women's, Gender and Sexuality Studies is a department that focuses on issues related to women, gender and sex. It is a mix of ^{good} theory, education and advocacy. Feminism is a group that works to advocate for women, as well as, underrepresented groups such as the LGBTQ+ community. The two interlock and feed each other. It takes strong-willed feminists to keep the WGSS department going! Actually, WGSS came about because a group of women knew it was needed! WGSS teaches those it comes in contact with about the history and dynamics of the field, giving them the tools ^{yes} to become a feminist. Then, it comes full circle when the feminists can continue WGSS education for future generations.

not
nistory

3/5

2) How is sexuality impacted by scripts, schemas, and institutions?

A sexual script is the guidelines for how an individual is supposed to act; This can influence sexuality by asserting "norms" that can govern the way people will identify. In turn, someone can also choose how they identify and then, instead of just being them, fall victim to a script that tells them how they are suppose to behave.

A sexual self schema is our own take on a sexual ^{good} script. This may be a space in which someone's

sexuality allows them interpret their script for themselves and maybe come up with a schema that better fits them.

sexuality can assert certain ideas that are hard to break out of. For example, if you are bisexual, society tells you that you are confused and things along those lines. You may ~~not~~ fit in because you are too "gay" for straight people and too "straight" for gay people. - great example

Your sexuality plays a huge role in institutions. Therefore, institutions impact sexuality in a big way. This spans across jobs, education, government access, etc. For employment, you may or may not be considered just because of your sexuality. In education, it can dictate how you are treated, what resources you can access and the kind of assistance you get. In Ohio, there are no protections put in place for the LGBTQ community, they can be evicted, fired, etc just because of their sexuality and there would be nothing to stop it. - good

great answer!

+15/20



1) Intersectionality

0
2

- Intersectionality is when people are gender fluid and consist of different identities encompassing in one
- Intersex people are born with no basis of biological determinism.
- Every 1 out of 100 people identify themselves as intersexuals.

* Intersex can be one of the identities that operate intersectional ways, but this also encompasses race, class, gender, sexuality, religion, etc.

2) Gender Socialization

0
2

- gender socialization is a way of people to place themselves in the society.
- For eg: the interaction of cisgender males with homosexuals.

not sexuality, but gender identity.

has to do w/ enforcing gender binary and masculinity for men, femininity for women
ex- pink is girly, so are dolls + dresses.

3) Masculine God-Language

1/2 ~~M~~asculine god-language refers to the primary usage of male idols with respect to God.

- Men as seen as closer to God than females.

- They are considered to be associated with God in major ways as compared to women. ^{good examples!}

- Misogyny makes importance given to males seem normal.

- For eg: 'Jesus' in Christianity is a male & in many other religions God is identified as a man.

4) Heteronormativity

2/2 - Heteronormativity is the idea that it is normal to be a heterosexual. - define this

- The sexual scripts identify heterosexuality as the norm and something that is a given.

- There may be variations in sexual scripts across cultures but the idea of heterosexuality as a norm remains somewhat the same.

5) Misogyny

- Misogyny is the way of disregarding the actions of women that are deemed ~~wrong~~ by people

$\frac{1.5}{2}$
- It is ~~not~~ the hatred of women but of certain ways of behavior which people consider wrong.

- For eg: sex before marriage.

↑ both women's behavior and in general hatred for people identified as women

Critical Short Answer Section

1) How is Women's, Gender, and Sexuality Studies connected to feminism?

$\frac{1.5}{5}$
Women's Gender and sexuality studies is an interdisciplinary field that deals with the social change in regard to the ^{women} females and encompasses a drive to work towards something that benefits the society at large.
on the other hand, feminism is a ^{women} female movement for the rights of ^{women} females and it is also a proof of their ongoing fight for equality and justice.

In this context, women's gender and sexuality studies provides a background for all females irrespective of their gender preferences to work towards a social change and devote energy to a revolutionary force

* make sure unless you are talking about sex that you use women instead of females

Firstly, it gives people a creative field and an open space to work towards bringing a change. By making people realize the different aspects of feminism and clearing out misconceptions about the same, it proves to be very useful.

Secondly, it not only explains the different acts of feminism but it also accumulates the long struggle in the achievement of feminism and the history behind it.
 ↓ what are some examples?

Thirdly, women's gender and sexuality, as a discipline started in the 1960s which was right near the feminist movement and thus can be the best source to give a closer inspection on the ideals of feminism.

Thus, WGSST in the above way is connected to feminism and holds the ideals of feminism is the truest way.

ex ≠ sexuality ← see me it unclear on this

5/5

2) How is sexuality impacted by scripts, schemas, and institutions?

Sexuality goes way beyond the male-female binary and constitutes a much larger picture of human beings.

Social scripts are ways or rules in which people 'SHOULD' behave. Social scripts are in a way norms laid out for people to behave a certain way in the society. They vary across cultures but most of the time stand on the

some ideals. When it comes to sexuality, the social scripts define heterosexuality as the norm. For anybody other than heterosexuals, it might be considered wrong or acting against the society. Due to this, it plays a major role in how humans choose their sexual preferences.

Social schemes depend on each individual and their choice regarding their sexual preferences. This is at the micro level & pertains to an individual's choices. Whether a person identifies to be heterosexual, homosexual, transgender, queer, asexual or bisexual depends completely on the individual ^{are affected by scripts}.

^{Good} Institutions like schools, colleges, hospitals, military or religious institutions also play a major role when it comes to human sexuality. For eg: in hospitals how your doctor thinks about homosexuality might shape your preferences about the same or in schools if your friends see bisexuality as something bad, you might not want to identify as one.

Hence, social scripts, social schemes and social institutions play a major role with regard to human sexuality.

good answer

+20/20

Midterm Examination
WGSST 1110- Fall 2018
Professor Treva B. Lindsey
Tuesday, October 9th, 2018



1) Intersectionality

2/2
great definition!
was a term coined by Kimberly Crenshaw, a Black feminist in the late 20th century. It refers to viewing identity not as a factor of a single identifier like gender, or race but as a cum of all identities a person holds. It emphasizes how these identities are interconnected and rejects their conflation. It talks about how they are unique and work together. Some identities in some situations, however, may become more salient. Intersectionality is a broad all-encompassing intersecting axes of power, privilege. For eg. - A black trans woman cannot just be identified as 'black' in the wake of violence against her.
great example!

2) Gender Socialization

2/2
Gender socialization is a process by which we are told by society in explicit and implicit, formal and informal ways how we must fulfill gender roles. It is policing* and regulatory in nature and starts from a young age. It assigns different duties, roles, codes of conduct etc around gender (typically restricted to the binary of male and female)* - good
eg- boys get toy cars, nerf guns when they are children but girls may get barbies, kitchen sets. We often hear how this socialization is internalized as 'normal'.
great example

2/2

(through language)

3) Masculine God-Language

This refers to the portrayal of any God-figure in different religions and faiths, as primarily masculine and male. For example, using 'Him' to refer to God. Even messengers of God are seen as predominantly male.

It equates God with male and hence perpetuates the idea of men being more prevalent and valued in religion and faith. It also excludes a female voice and figure in religion. God is seen to have masculine traits and often this is ^{great example} complicated by race as well, where God is mostly white.

4) Heteronormativity

2/2 Heteronormativity is a (largely) global sexual script that identifies heterosexuality as the norm, rendering any other sexual identity as deviant. It is the ^{assumption} that most if not all ^{people are heterosexual.} This is probably why heterosexuals are referred to as 'straight', suggesting compliance with this mythical norm. - good

It is also the reason the homophobia and transphobia exist. It deals with rejection of or hatred for anyone who doesn't abide by the norm of heterosexuality. It even finds its place in many religions and spiritual texts.

5) Misogyny

Misogyny refers to the hatred against women that can be seen in economic, political and social spheres. It manifests into discrimination and violence against women.

It asserts male dominance (in the male-female binary) in all spheres. I like to view it as the 'mindset' aspect of a patriarchal society. Rape culture, wage disparity, excluding women from

Critical Short Answer Section

public domains and leadership positions are all outcomes of systemic misogyny.

1) How is Women's, Gender, and Sexuality Studies connected to feminism?

5/5

The Women's, Gender and Sexuality Studies Department was created in response to the exclusion and misrepresentation of women's history and politics in education curricula. The syllabus was largely male-centric and focused on their experiences, with women only in the periphery, if there at all. There was also a lack of women-held positions and leadership in educational institutions. The goal of the WGS department was to bring to light the female and non-binary experience and encourage women involvement in education. These goals are inherently feminist as they challenge gender equity and seek their fair share of representation. This resulted in more female figures in history and that can be extremely empowering. It is dedicated to reclaiming history in a just way and allowing female professors and other leadership to have a voice. It also encouraged women to get educated.

This opened up many doors for women who had previously felt alienated from school/college curricula.

It also changed the way society as a whole viewed history and politics. It challenged norms by increasing the number of women in education.

The department has since continued to grow and can be seen in most, if not all, colleges. It upholds the ideas of feminism by reforming ^{+ challenging} the primarily male view and adding representation. Its goals have roadened along with feminism to include more non-binary and non-white voices as well, adopting a more intersectional approach. Hence, it is rooted in and grows with feminist ideas. ↑ great!

2) How is sexuality impacted by scripts, schemas, and institutions?

Sexuality refers to the set of erotic — good behaviors, identities, beliefs and practices. It includes but does not require sexual experience and behavior. It is governed by sexual scripts which are the set of social norms dictating how one SHOULD ^{yes} practice sexuality. They are policing and regulatory in nature and dictate sexuality as per some guidelines and ideas that may vary

across different cultures. They may be things like heteronormativity or the viewing of heterosexuality as the norm. It may be compulsory heterosexuality or the expectation that everyone should practice heterosexuality. It may be the myth of the 'virgin' or associating a woman's virginity with her morals or worth. It can even be things like rejecting the idea of sex before marriage or deeming it 'dirty' or impure. These scripts lay precedents for 'appropriate' sexual behaviors, engagements and identities in society and enjoinance or non-compliance can result in social harm. Due to this, many people have internalized these dictates and struggle with accepting their own beliefs and identities if they are different from the norm. Sexual self-schemas which refer to an individual's own sexual beliefs, practices etc. that are based on ← good experience, can often be complicated or influenced by these overarching sexual scripts. They may internalize these scripts as correct, appropriate and important.

Institutions, which are a formal social organization of ideas and beliefs can also accept, uphold or reject these scripts. For example, marriage, almost all over the world, is seen as a union between two people

of the opposite sex (with reference to the male-female binary). Until 2015, homosexual marriage was not even legal in America. Institutions like this can heavily influence sexuality not only in its practice but also in its beliefs. When the court outlawed the practice of your sexuality, it can heavily influence your own perception of it as well.

↓
good use of institution!
Hence, sexual scripts are the core principles that govern our schemas as well as larger institution that can impact the way we look at and practice our sexuality.

— great answer, good examples + definitions!

Midterm Examination
WGSST 1110- Fall 2018
Professor Treva B. Lindsey
Tuesday, October 9th, 2018

+ 14 / 20



1) Intersectionality

Society has different identification, and it was interconnecting and interact.

what are some examples of this?
and how is it related to privilege + oppression?

0/2

2) Gender Socialization

The way that specific gender involved or impacted by society and community. ↑ enforces the gender binary

In market, the toys for girls and boys are separated. Girls are encouraged to play with toys for girls, Boys with toys for boys.

↑ what are some examples of those toys?

1.5 / 2

3) Masculine God-Language

God images are always masculine*. Father, god are male.

Men are included while women are excluded from god.

Women are forced to submit to their husbands**

$\frac{2}{2}$

4) Heteronormativity

It is a norm that most, if not all people should align with their gender assigned. ← has to do with heterosexuality

It is a guideline for people to be considered as normal.

Compulsory heterosexuality is closely related to heteronormativity.

↑
men and women together, not same sex relationships

$\frac{0}{2}$

5) Misogyny

The hatred towards woman.

It encourages male domination and male privilege.

It holds the idea that women should submit to men.

examples of
this in society

1.5
2

Critical Short Answer Section

1) How is Women's, Gender, and Sexuality Studies connected to feminism?

Women's, Gender, and sexuality studies provide the platform for women to understand themselves and the society. There are many similarities between WASS and feminism. First, they are fight for equality and justice. Second, women are included within both. One goal of WASS is to advocate toward social change. The goal of feminism is also fight for social change. WASS provide academic fields for feminism. With WASS, many women got chance to know themselves and the unequal society. The recognition is very important to the development of feminism.

4/5

3/5

2) How is sexuality impacted by scripts, schemas, and institutions?

Sexuality scripts are guidelines that how should feel and act as sexual persons. They are social norms that shape our understanding about sexuality. They affect the way people think of sexuality and what should do or what should not do. For example, virginity is the indicator of a woman's or girl's value. The script is precalculatedly exist. With the script, people may consider sexuality dirty before marriage.

good

Schemas is the self recognition of sexuality. It is a individual's belief on sexuality. It always based on experience. It largely

help people decide when and where to have sex with whom. It is decisive for how individual act. Based on different experience, people have different ideas about sexuality.

The institutions also play important role in shaping people's idea of sexuality. Institutions like education, health care are always leading the perception about sexuality. If in a person's ^{good} education system, sexuality is viewed as dirty and sex behavior should not be promoted, people are more likely to have the same opinion toward sexuality as how they were educated.