The University of Memphis began the 2001-2002 school year with a newly revised and revitalized women’s studies program for undergraduates. To kick off this new program a women’s studies symposium, open to both students and faculty, was held October 4 and 5, featuring a keynote address by Dr. Constance Penley, chair of the department of film studies at the University of California, Santa Barbara (see related article p. 3).

The Women’s Studies Task Force has been active for a number of years working to develop both an undergraduate and graduate program. This past year a Master of Arts program was approved by the Tennessee Board of Regents and now awaits consideration by the Higher Education Commission.

Since 1998, students in the College of Arts and Sciences have been able to minor in women’s studies through the Interdisciplinary Studies office. This year, for the first time, an introductory course in women’s studies is being offered and new requirements have been adopted.

A search for a new director of the women’s studies program is also underway. Dr. Barbara Ellen Smith, director of CROW, has served as director since 1998.

The aim of the women’s studies program, according to Smith, is to develop “a distinctive program that emphasizes racial inequality and diversity” among women. Other goals are to foster diversity at the university and “to encourage interdisciplinary cooperation among departments.”

Few women’s studies programs explicitly address issues of racial and ethnic diversity and most are based largely within the humanities. The program at The University of Memphis is unusual with its explicit focus on diversity, strong social science component, and in its association with CROW.

Students electing to minor in women’s studies are required to take three core courses, including the new introductory course taught by Dr. Allison Graham, professor of communication. Dr. Graham teaches courses in film history, theory, and criticism and is the author of *Framing the South: Hollywood, Television, and Race During the Civil Rights Struggle* (2001). She is also the co-producer of the documentary film *At the River I Stand* on the 1968 Memphis sanitation workers’ strike, which won the Organization of American Historian’s Erik Barnouw Award for best documentary.

Graham describes Women’s Studies 2100, Introduction to Women’s Studies, as “an interdisciplinary exploration of foundational concepts about the political, social, historical, cultural, and psychological experiences of women.” The course looks at both historical documents concerning women’s changing roles in Western societies and at contemporary analyses of these roles. It focuses on ways in which race, ethnicity, age, sexuality, and social class alter conventional notions of women’s lives and work, and builds to an appraisal of the representation of women in contemporary mass media.

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In addition to the introductory course, students are required to take Feminist Philosophy and have the choice of either Black American History or Black and White Women in the South.

Students must also take three electives. The electives are broken down into three groupings: “Women’s Issues Across Time and Space,”

See WOMEN’S STUDIES, p. 3
A New Women’s Studies

After a great deal of planning and several levels of approval, the Master of Arts in Women’s Studies is very close to being implemented at The University of Memphis. We at CROW look forward to being a part of this new degree program, and are enthusiastic both about what the program has to offer the university and the community and what we believe we can bring to the program.

Consistent with the values of the Center for Research on Women, the program honors the experience of women of color, southern women, and working class women. We know that theorizing gender apart from race, ethnicity, and class—as well as other primary frames for experience, such as sexuality—renders an incomplete image and understanding. Women’s Studies is enriched by the research and perspectives of Africana and African American studies and Chicana/o studies, for example, as well as the study of social inequality more generally.

The curriculum was developed and faculty energized around these precepts. But this is not the only way in which the program aspires to offer something more.

After completion of a common core, two alternative program tracks enable students to select courses based primarily in the humanities (a traditional home for women’s studies) or social sciences. One strength of the humanities-centered approach (on which our “Cultural Studies” track is based) is its grounding in feminist theory and methodology. Feminist standpoint theory confronts how knowledge is rooted in power relationships, while feminist-inspired qualitative and participatory research techniques uncover new and traditionally devalued perspectives that challenge conventional (male-centered) interpretations of women’s experience, role, contributions, and aspirations. Not only has women’s studies filled gaps in our knowledge, given its insistence on inclusion of women’s lives, it has transformed knowledge. Many changes in our lives—from woman-centered childbirth to the inclusion of women (and people of color) in clinical trials, from rape-shield laws to new approaches to domestic violence, and from “female-friendly” science to the redefinition of work in gender neutral terms—follow from transformed knowledge.

Complementing the “Cultural Studies” track is the “Inequality and Social Policy” track. This track includes not only more traditional women’s studies courses such as Race, Class, and Gender, but also “issues-oriented” courses, such as Sociology of Poverty, wherein gender, race, and class are foundational concepts. The “Inequality and Social Policy” option builds on faculty strengths in community-based, action-oriented, and policy research and reflects our commitment to “engaged scholarship.” Engaged scholarship means that teaching, learning, and research relate academic knowledge to lived experience while applying academic insights to collective problem-solving and social justice.

Significantly, the “Inequality and Social Policy” track respects the role that empirical research can play in framing issues, substantiating or challenging evidentiary claims, and evaluating the logic behind social reform and counter-reform policies and movements. To understand that knowledge is constructed should not undermine our efforts to document, analyze, and interpret patterns and influences in women’s lives when systematic methodologies are appropriate. Clearly, anti-feminist mythologies are often grounded in faulty evidence, while policies that have a disproportionate impact on women—such as welfare reform—are typically driven more by racially charged characterizations of women and political posturing than by data-driven decision making. Faculty and students working with the “Inequality and Social Policy” track will be in a position to offer a much needed corrective.

To cite current opportunities for research and outreach with CROW, students in the “Inequality and Social Policy” track might work with faculty to document and analyze the work experience of Latina immigrant workers and others for whom globalization is failing to deliver a living wage; the constraints on affordable housing for women moving from welfare to work; or the factors that influence how far in the “prosecutorial pipeline” sexual assault cases reported to police are likely to progress. All of these research initiatives have local roots and implications, so that students will be heavily involved in field-based research. All of these initiatives have national implications, so that the link between local, action-oriented research and policy making will become more and more familiar for women’s studies students. We expect that many of our students will go on to work with women’s advocacy, development, or policy groups, bringing a new set of skills with them.

What is especially exciting about the women’s studies program is that students and faculty involved with either track will have many opportunities to engage and learn from one another. This is the kind of interdisciplinary discourse with which the Center has always been associated. The women’s studies program means greater institutional support for this conversation.
**Penley Keynotes Women’s Studies Symposium**

On the evening of October 4, internationally recognized film scholar Dr. Constance Penley delivered the keynote address of the Women’s Studies Symposium, organized to spotlight the university’s new women’s studies program. Penley, chair of the department of film studies at the University of California, Santa Barbara, is the author of numerous books and articles on feminism, film, and popular culture, including *The Future of Illusion: Film, Feminism, and Psychoanalysis* (1989). She is co-founder and co-editor of *Camera Obscura: A Journal of Feminism and Film Theory*. Her work on pornography earned her the distinction of being named one of the eight most dangerous professors in America by *Rolling Stone* in 1998.

Penley’s presentation, “Merose Space: Art, Politics, and Identity in the Age of Global Media,” attracted a large audience of faculty and students to Ellington Hall. Penley discussed her part in a project to place artwork onto the set of the television program *Melrose Place*, thereby transforming both the show and the art.

The symposium continued on October 5 at the Fogelman Executive Center with two panels comprised of University of Memphis faculty members pursuing women’s studies scholarship. Dr. Barbara Ellen Smith, of the Center for Research on Women, moderated the morning’s events. The panels drew attention to work being done in each of the tracks of the women’s studies program. The first session, “New Directions in Cultural Studies,” featured Barbara Ching, professor of English, Allison Graham, professor of communications, and Holly Lau, professor of theatre and dance. The second panel, “Praxis: Inequality and Social Policy,” focused on the social sciences. Jane Henrici, professor of anthropology, Sharon Horne, professor of counseling, educational psychology and research, and Marcela Mendoza, a research professor at the Center for Research on Women, talked about their work. Both the panels and the ensuing discussions highlighted the diverse methodologies yet common themes of women’s studies research.

**Rockefeller Race & Gender Seminars**

**October 25, 2001**

Dr. Andrea Simpson, assistant professor of political science at the University of Washington and author of *The Tie that Binds: Identity and Politics Among Young African Americans* (1998) will present her new project, “In Shadowed Spaces: African-American Women and Environmental Justice.”

**January 31, 2002**


**February 28, 2002**

Dr. Tera Hunter, associate professor of history at Carnegie Mellon University and author of *To ’Joy My Freedom: Southern Black Women’s Lives and Labors after the Civil War* (1997), will present a paper on her project, “‘The Marriage Covenant is at the Foundation of All Our Rights’: Slave and Free Black Marital Relations in the Nineteenth Century.”

All three seminars will be held from 3:00 p.m. to 5:00 p.m. Participants must preregister and papers will be distributed in advance. For more information or to register call 901-678-2770.
New Leadership at University

On July 1, 2001, Dr. Shirley C. Raines became the eleventh president of The University of Memphis, and its first female president. Both her charisma and her ability to get things done recommended her for the job. Of her appointment as the university’s first female president, she said, “I really see this as a statement that women should expect to have these leadership opportunities.”

No stranger to Tennessee, Dr. Raines grew up on a farm in Bells, Tennessee, about seventy miles west of Memphis. She earned a bachelor’s degree from the University of Tennessee at Martin, and then a master of science degree and a doctorate in education from the University of Tennessee at Knoxville. Dr. Raines is widely known as an expert in early childhood and teacher education.

Her professional career has taken her to a number of southern schools. She began at the University of Alabama, where she was the chairperson of Elementary and Early Education. She has also spent time at North Carolina Wesleyan, Northeastern State in Oklahoma, George Mason University, and the University of South Florida. Since 1995 Raines has been at the University of Kentucky, where she held the positions of professor and dean of the College of Education. Since 1998 she has also served as vice chancellors of academic services. She is president of the Association for Childhood International and has authored co-authored eleven books and numerous articles on childhood education.

Dr. Raines is known for her ability to work effectively with legislators and to bring people together to solve problems. Among her proudest accomplishments while at the University of Kentucky was her successful campaign, involving both state legislators and state universities, to pass a bill to help raise literacy levels and improve graduation rates.

Raines is a believer in interdisciplinary research and a strong supporter of building partnerships between the university and the wider community. Among the advice offered her by friends and colleagues upon her appointment to the presidency was the suggestion to “mobilize the creative talent in the university and the city.” Raines plans to follow that advice. At a press conference following her appointment she emphasized the importance of university-community partnerships, arguing, “We must form community partnerships, where we are the ‘experts-on-tap.’ We must be experts who can be tapped to work as partners, who also recognize the expertise that already exists in the community. True partnerships flourish when we are learners together. We must be learners, knowing we have much to learn from our partners, whether in public schools, public policy, or private business. We must stand shoulder to shoulder to tackle problems together, from closing the achievement and learning gaps, to closing the community gaps. We must reach out to our neighbors around the university, while finding ways to connect to our global community. For some, the steps from Orange Mound to the McWherter Library may feel as distant as Memphis is from China.”

Changes at CROW

CROW looks a little different this year. Director Barbara Ellen Smith is taking a well-deserved professional leave of absence to work full time on her project with Dr. Marcela Mendoza, “Race and Nation: Building New Communities in the South,” which examines the impact of the arrival of new racial-ethnic groups on the South. Smith and Mendoza are paying particular attention to the growing Latino population in Memphis. Dr. Phyllis Betts, associate professor of sociology, will serve as acting director for the year.

CROW-affiliate, Dr. Kimberly Nettles, assistant professor of sociology, has also taken a leave of absence for the 2001-2002 academic year. Nettles will be teaching in the Women and Gender Studies Program at the University of California, Davis.

Dr. Martha Schmidt, who has been a member of CROW as a visiting research professor for several years, is now teaching at the University of Akron. She will continue to work with Phyllis Betts to complete their study, “Women’s Experience with Violence,” on sexual assault in Memphis. Schmidt and Betts are examining how the experience of African American and low-income rape victims differs from that of more thoroughly studied groups such as white college students.
Dr. Kenneth W. Goings, professor of history and long-time CROW affiliate, has taken up his new duties as chair of the African American and African Studies Department at Ohio State University, the largest and oldest such program in the country.

The author or editor of three books and numerous articles on African American history, Goings has been involved with CROW for more than a dozen years. He first learned about the work of CROW in the spring of 1988, while a professor at the College of Wooster in Wooster, Ohio. Elizabeth Higginbotham, a CROW faculty member, spoke at the college’s twentieth anniversary celebration of its women’s studies program. At the time, Goings was interviewing to become chair of the history department at Rhodes College in Memphis. Both Higginbotham and CROW director Lynn Weber were involved in the interview process, and as Goings recalls, “eased [his] mind” about moving to Memphis. The proximity of CROW, and especially of Elizabeth Higginbotham, Lynn Weber, and Bonnie Dill, was an important factor in his decision to join the Rhodes College faculty.

While at Rhodes, Goings became a regular member of CROW’s monthly potluck reading group. Goings credits his second book, Mammy and Uncle Mose: Black Collectibles and American Stereotyping (1994), winner of the Outstanding Book Award on the Subject of Human Rights presented by the Gustavus Myers Center, to those meetings. During his years at Rhodes, Goings also served as a facilitator at CROW’s workshops on integrating race and gender into the college curriculum.

Goings left Memphis, temporarily, in 1991 to teach at Florida Atlantic University in Boca Raton, Florida, but kept up with the work of CROW through its newsletter. Goings returned to Memphis in January 1995 to become a member of the history department at The University of Memphis. Once again, CROW was a “strong reason for coming back.”

Goings served as chair of the history department for the past four years.

While at The University of Memphis, Goings was an important part of the CROW community, collaborating on grants, serving on thesis committees for graduate students, and working on the women’s studies task force. He also worked to widen that community by bringing in a number of visiting scholars as co-author and co-director of CROW’s Rockefeller Foundation sponsored program on “The Making of Race and Gender: Memphis, the Delta and the Mid-South.”

Among his other professional activities, Goings is on the Board of Directors of the Urban History Association and is a Research Historian for the expansion of the National Civil Rights Museum’s exhibit on the assassination of Dr. Martin Luther King Jr.

His current research, in collaboration with Gerald L. Smith of the University of Kentucky, is entitled “‘Duty of the Hour’: Memphis, Migration and African American Agency, 1862–1923,” a study of the role of interracial violence in the development of Memphis’s African American community, focusing particularly on the active participation of working class migrants in the shaping of their own lives.

Four years ago, on the occasion of CROW’s fifteenth anniversary, Goings wrote, “My academic life has been transformed by the Center for Research on Women, and I am very fortunate to be associated with the people and ideas they represent.” In being associated with Dr. Goings, CROW has been fortunate as well.
This collection draws together fourteen essays that examine women’s collective action around the world. Each of the authors critically engages the concept of feminism and its relevance, appropriateness, organic development, and/or feasibility in a particular local, national, regional, or transnational context. Editor Bonnie Smith has chosen a group of essays that, while not commissioned for this volume and previously published in other venues, seem to work well together and are written around a common ideological thread.

In her introduction, Smith defines feminisms as “a variety of activism on behalf of social, political, economic, and personal justice.” The use of feminisms, she argues, also “suggests the existence of global debates over what feminism is in the first place” (p. 1). While her definition and use of feminisms is a welcome advance over a singular and hegemonic understanding of women’s collective action, what is lost in her introduction and in many of the articles is the degree to which feminism has always been a contested concept even within the U.S. and other Western nations. Attention to the plurality of women’s mobilization and organization within the West and how these various struggles parallel, link to, and sometimes undermine women’s struggles in South Africa, Germany, Brazil, Kenya, and so on would have strengthened the volume. Because the articles were written independently of this volume, a more comprehensive introduction or conclusion might have provided the reader with this type of context.

However, as it stands, both Smith’s concise yet brief introduction, her choice of essays, and the organization of the volume provide a highly readable and useful collection for professors to use in their undergraduate and graduate courses on social change, women’s movements, and collective action transnationally.

The volume is organized into four parts: “Nation-Building,” “Sources of Activism,” “Women’s Liberation,” and “New Waves of the 1980s and 1990s.” The first three sections contain three articles each, and the last section (arguably the strongest) has five essays. Each section for the strongest (has five essays). Each part might have made the connections between her essay and the others in that section. I found these brief abstracts useful and necessary. A more general statement at the beginning of each part might have made the connections among the pieces stronger and illuminated areas of debate and disjuncture.

The essays in the first section, “Nation-Building,” examine the ways that women engaged in the forefront of national struggles for self-rule often find themselves relegated to support status once self-rule has been achieved. Zengie A. Mangaliso writes in “Gender and Nation-Building in South Africa,” that South African women learned from the failures of feminism in the West and pushed the new, post-apartheid government to utilize language which explicitly acknowledges that “there is equality between men and women and people of all races” (p. 66). The dilemma becomes, Mangaliso argues, how the society itself might transform from one rooted in old gender traditions to a modern democracy where equality amongst the sexes is recognized.

Perhaps more importantly, how might a society ravaged by racial hegemony and savage inequality view and/or accommodate the demands of women when there is very little to draw women as a group together across racial and ethnic lines? Though there is documented evidence of white South African women taking a proactive role in bringing about the end of apartheid, coalitions between white and black South African women seem rare. Black South African women have been active, according to Mangaliso, in the informal sector and in community building efforts closely tied to ethnicity. But there remains a belief in the public/private divide where women are only active, often invisibly, in the private sphere. Mangaliso’s essay raises some important questions that she is not able to answer in the space of this one piece. She ends by arguing that racial inequality has been at the forefront of the issues raised by the ANC-led government, though the ANC has spoken out progressively on gender issues.

In a different vein, Yvonne Corcoran-Nantess’s article on women’s community-based struggles in Brazil explores the roots of feminist activism. Corcoran-Nantess’s essay, “Female Consciousness or Feminist Consciousness? Women’s Consciousness Raising in Community-Based Struggles in Brazil,” opens the second section of the volume, “Sources of Activism.” Like Mangaliso, Corcoran-Nantess finds that women often occupy key roles in non-institutional politics—in particular the Favela Movement and the Women’s Health Movement in the Brazilian context. Corcoran-Nantess uses oral histories to explore women’s own understand-
ings of their activism. She finds that feminism in Brazil is understood as a middle-class ideology with little relevance to the struggles of urban poor women.

Indeed, many of the women active in non-institutional politics do so out of their reproductive roles, thereby acting in very practical gendered ways that have the potential to be transformed into strategic gender politics at both the institutional and non-institutional levels. Corcoran-Nantes cautions us, however, not to define women’s activism in community-based struggles in Brazil as feminist movements or even women’s movements. Outsiders’ attempts to describe them as feminine or feminist is, she argues, irrelevant and can actually mask the issues for which the women of communities are struggling to gain recognition on the local, regional, and national scenes.

There is a concern that runs throughout many of the pieces in this volume: the fear that women’s activisms, whether we define them as feminist or non-feminist, run the danger of being co-opted by the state (however configured). This is a primary issue in Sabine Lang’s essay in the fourth section of this volume, “New Waves in the 1980s and 1990s.” Lang’s article, “The NGO-ization of Feminism: Institutionalization and Institution Building within the German Women’s Movements,” explores how the professionalization of feminism may have forestalled community-based women’s activism in both East and West Germany even given the strong historical precedent of women’s activism within both countries.

This trend, she argues, is one specific to Germany, but has far-reaching implications as more and more NGOs take on the task of dealing with women’s issues at the levels of the state and the community. The problem is that the “new politics of organization” (p. 295) parcels out women’s demands into women’s NGOs and precludes women organizing autonomously of the state. The NGOs—which Lang argues should actually be understood as SGOs, semi-governmental organizations—act as arms of the very body that has historically denied women access to resources and forestalled progressive legislation that might actually transform the society. There is not a sense, Lang asserts, of where and how women at the ground level might coalesce and create an alternative and autonomous women’s movement, particularly as women of the younger generations are reluctant to define themselves as feminist.

Mallika Dutt’s exploration of the NGO forum in Beijing is, I think, an appropriate final piece in this volume. Dutt’s essay, “Some Reflections on United States Women of Color and the United Nations Fourth World Conference on Women and NGO Forum in Beijing, China,” examines how U.S. women of color activists experienced the 1995 gathering of women. What I found compelling about this piece was the degree to which the U.S. women of color were surprised at the sophisticated and complex analyses of women’s lives presented by “third-world” or Southern women. Also striking was the realization that though U.S. women of color had articulated a sense of themselves in solidarity with women of color globally, at the Beijing conference they confronted being defined by these women as Americans first.

Women of color from the U.S. had to negotiate their constantly shifting identities and come to terms with their relatively privileged status on the world stage. Dutt is, in the end, disappointed with the opportunities lost for U.S. women of color in the pre- and post-Beijing stages, especially the opportunity to develop a statement or coherent plan of action to impact U.S. domestic and foreign public policy with regard to human and women’s rights. But the lost opportunity, for Dutt, can be seen as a wake-up call for U.S. women of color activists—to look critically not only at racism and classism within the U.S. context, but to make the necessary and important links with U.S. imperialism and human rights abuses in the transnational arena.

Editor Bonnie Smith has pulled together an eclectic group of essays that argue forcefully for a more nuanced understanding of and future directions for transnational feminist thought and action. The essays are readable, thought provoking, and in many cases, challenging. I would recommend women’s studies programs, women’s studies faculty, and others interested in a fairly wide-reaching collection of works on women’s activism to include this volume in their libraries.

**Selected Recent Scholarship on Gender, Race, and Globalization**


Gender & History 10 (November 1998): Special Issue on Feminisms and Internationalism.

Hu-DeHart, Evelyn, ed. 1999. Across the Pacific: Asian Americans See Bibliography, p. 9
Race, class, gender, and sexuality scholarship emphasizes the interdependence of knowledge and activism. We learn about race, class, gender, and sexuality through action, and what we learn can be used to further our actions toward social justice. Part of that action takes place in the classroom itself, highlighting the intersections of scholarship, teaching, and action for justice.

It is a great feeling to see your book come out in print. This past spring I had two books published, a conceptual framework and a set of case studies for the analysis of race, class, gender, and sexuality. In the months since my books came out, I have been asked on more than one occasion whether they are scholarly books or textbooks. My answer, “Both,” has brought mixed responses—ranging from excitement, to puzzlement, to intrigue, to dismissal.

Expressing the dominant ideological position within the modern academy, the skeptics contend that a book can be one or the other but not both. And many assume that because McGraw-Hill published the books and McGraw-Hill is known as a textbook publisher, then, ipso facto, they must be textbooks and cannot be scholarly. What the skeptics do not know is that three other publishers—two prestigious university presses and one commercial scholarly press—offered to publish these books with only nominal changes (such as the title). What I know is that good scholarship and good teaching about intersecting systems of social inequality are not polar opposites—they are one and the same thing.

Most people would agree that good scholarship advances a field of study—either through a new synthesis of existing work or through the generation of knowledge in primary research activities. Activist scholars who study the intersections of race, class, gender, and other dimensions of social inequality also consider good scholarship that which furthers the cause of social justice. And good teaching is that which conveys knowledge and inspires students and teachers to pursue further knowledge and to ask questions of the world around them and their place within it—in popular academic discourse, to think critically. Classrooms, like all other sites, are places where race, class, gender, and sexuality are socially constructed and where they can also be challenged when awareness of these systems is a goal for the participants. Activist teachers want to inspire students to work for social justice.

When I began work on a conceptual framework to characterize the exploding scholarship on the intersections of race, class, and gender, my goal was to further the scholarship in the field by making explicit the common themes and assumptions that had been guiding its development for about fifteen years. No one had yet developed a framework, and I thought it was needed to help us begin a dialogue about what we hoped to accomplish with the scholarship in this emerging field, to clarify commonalities and differences of perspective, to identify strengths and weaknesses, to further social justice. And it made perfect sense to me that I would develop this framework in conjunction with my teaching since one of the ways that I seek to understand the dynamics of race, class, gender, and sexuality is by critically examining how they unfold in my everyday life, which includes the classroom where I teach about their operation.

I began researching, writing, and sharing every drafted piece of the work with every class that I taught. I asked colleagues to do the same. I attempted to construct the text so that its pedagogy reflected what the scholarship and my own experience taught me about the ways that race, class, gender, and sexuality were reproduced and challenged in social life. I also sought to reflect the most effective ways to communicate the complex dynamics of power, privilege, and oppression that envelop us all.

Some of the choices I made relate to the themes in the conceptual framework:
Historically and Globally Contextual, Social Constructions. Race, class, gender, and sexuality are socially co-constructed in specific times and places, so their meaning varies and must be understood in its context. In cases I analyze and ask the reader to consider, I am careful to provide the social context in which these hierarchies are being played out. To highlight significant patterns of oppression in education, citizenship, government representation, work and economy, and family reproduction, I also offer a historical timeline and current indicators on inequality. I include an extended analysis of the ways in which race, class, gender, and sexuality work in American education—a critical locus of the knowledge-based economy of the 21st century. Finally, I focus much of my explication around the questions we might ask in analyzing the race, class, gender, and sexuality dynamics rather than provide a set of principles that might be expected to apply to all times and places.

Macro/Institutional and Micro/Individual Power Relationships. Race, class, gender, and sexuality are power relationships of dominance and subordination that operate simultaneously at both the macro level of social institutions and at the individual level of interpersonal interaction and identity. Like the pedagogy of many popular anthologies, the text explores the meaning of race, class, gender, and sexuality by moving back and forth from individual level cases to the macro institutional processes constraining individual life. By emphasizing these inequalities as power relations, the often hidden nature of privilege and its relation to the lives of the oppressed becomes foregrounded in every analysis.

Simultaneously Expressed. Race, class, gender, and sexuality simultaneously operate in every social situation. At the societal level, these systems of social hierarchies are connected to each other and are embedded in all social institutions. At the individual level, we each experience our lives based on our location along all dimensions, so we may occupy positions of dominance and subordination at the same time. Thus, these systems are not inherently ranked one above the other, and I present many voices and situations in which they live.

Pursuit of Social Justice. Race, class, gender, and sexuality scholarship emphasizes the interdependence of knowledge and activism. We learn about race, class, gender, and sexuality through action, and what we learn can be used to further our actions toward social justice. Part of that action takes place in the classroom itself, highlighting the intersections of scholarship, teaching, and action for justice. In the end, I ask if I have written a good book—a work of scholarly merit, pedagogically sound, that aids in the cause of social justice. Who published it will not tell me the answer to those questions. I ask, does it enlighten others about the intersecting dynamics of race, class, gender, sexuality and other dimensions of inequality? Is it useful in the work of social justice? I will look to see what others, including my colleagues and students, say and continue to revise my scholarship, teaching, and actions as a result of the knowledge I gain in that dynamic intersection.

The Department of Sociology at The University of Memphis invites applications for a tenure-track position at the rank of Assistant Professor to begin August 2002. The area of specialization will be in a field that integrates a race-class-gender perspective. We seek candidates who demonstrate exceptional commitment to research and teaching. Applicants must have a completed PhD in hand upon starting in August 2002. We specialize in social inequality, institutions and organizations, comparative social change, deviance and social psychology, and methodology. The successful candidate will join an exciting and growing department in a dynamic urban university and will have the opportunity to become affiliated with the nationally-known Center for Research on Women.

Applicants should send a letter of application, a curriculum vitae, publications or samples of written work, a statement describing teaching interests and research plans, and three letters of recommendation. Address all materials to: York W. Bradshaw, Chair, Department of Sociology, University of Memphis, Clement Hall 231, Memphis, TN 38152. Screening will begin October 15 and may continue until the position is filled. The University of Memphis is an Equal Opportunity/Affirmative Action Employer and we strongly encourage applications from women and members of minority groups.

Crow/Sociology Minority Fellowship Program

This program provides advanced undergraduate and graduate minority students the opportunity to earn a summer stipend while participating in social science research projects at CROW. To be eligible, students must be members of a minority group and in good academic standing at The University of Memphis. Priority will be given to students majoring in sociology. Additional eligibility criteria will vary depending on the research project.

Applicants should submit the following materials:
1. Cover letter with name, mailing address, phone, and email address. Include a brief personal statement describing your interest in the program and how you would like to contribute.
2. Photocopy of transcripts showing your current standing at the university and GPA.
3. One letter of recommendation from a faculty member familiar with your academic work.

Fax or mail application by May 1, 2002 to:
Marcela Mendoza, Fellowship Coordinator
Center for Research on Women
339 Clement Hall
University of Memphis
Memphis, TN 38152
fax: (901) 678-3652
Selected CROW Publications on Gender and the Classroom

Denying Difference: The Continuing Basis for Exclusion of Race and Gender in the Curriculum
By Margaret Anderson
$5.00. No. Copies__

Conceptual Errors Across the Curriculum: Towards a Transformation of the Tradition
By Elizabeth Minnich
$5.00. No. Copies__

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