

# General Education at UNC-Chapel Hill

Jay Schalin and Jenna Ashley Robinson

The general education program at UNC-Chapel Hill has abandoned the concept of a core curriculum. Instead, students choose their “required” classes from lists of thousands of courses that may be as narrow and idiosyncratic as Love, Sex and Marriage in Soviet Culture (RUSS 277) or The Gardens, Shrines and Temples of Japan (ASIA 586).

General education consists of the courses that a college or university requires a student to take in order to be a “well-rounded person.” Usually, students can choose from a variety of courses that fall into categories of knowledge determined by the school to be of particular importance.

When properly designed, general education (GenEd) can be the most valuable part of a student’s college education. It emphasizes skills, knowledge, and reasoning that are applicable to all careers. These include the ability to organize thoughts and write well, the ability to use logical, scientific, probabilistic, or other forms of reasoning, an awareness of mankind’s past activities and ideas as influences on the present and future, the power of analysis, and much more. In today’s world, in which graduates will likely change jobs numerous times or possibly never work in their major field of study, such skills are paramount for their success.

Society also benefits from a well-designed general education because it teaches students about citizenship, ethics, and culture. A good general education program should elevate a student’s sense of what it means to be moral, good, or just.

Yet, despite its importance, general education is often treated like a poor second cousin compared to the concentrated study of a specific major discipline.

Nowhere is that more true than at UNC-Chapel Hill.

The current general education curriculum at UNC-Chapel Hill is far from optimal. Indeed, it is incoherent. UNC-Chapel Hill’s general education program follows an all-too-typical “smorgasbord” approach. Students choose from thousands of courses, many of them as narrow as The Folk Revival: The Singing Left in Mid-20th Century America (AMST 266), or as trendy as First Year Seminar: Kung-fu: The Concept of Heroism in Chinese Culture (ASIA 55).

Why is the GenEd curriculum so unstructured and unwieldy? A major reason is that it reflects the control of curriculum by faculty, many of whom regard it as a means to advance their own department’s courses and even their own narrow fields of research. The inclusion or exclusion of a course in the GenEd program can influence course enrollment and thus the course’s possible continuation or elimination. With campus politics at play, faculties frequently create general education programs that are so all-inclusive that they lack any reasonable size or structure. That is the case at UNC-Chapel Hill.

Let us look more carefully at the UNC-Chapel Hill general education requirements, which are outlined below. The actual list of courses (more than 4700 courses) can be found online in a spreadsheet developed by the Pope Center ([popecenter.org/UNCGenEd](http://popecenter.org/UNCGenEd)).

## What's Wrong?

The first problem is that students must choose from hundreds or even thousands of courses in each category, many of which focus on very narrow—even trivial—topics. A college education should teach young people what ideas and facts are worth learning in order to make sense of the professional and political world they will soon enter. The assumption that they are ready to make those decisions themselves is misguided.

Second, UNC's wildly inclusive and eclectic selection of courses, including such exotic fare as Building a Nation: The Stage Musicals of Rodgers and Hammerstein, 1942–1949 (MUSC 52), Bollywood Cinema (ASIA 165), and Food in American Culture (FOLK 375), taps into many students' preference for entertainment over education. When students are left to pick among thousands of courses, many will choose an eclectic hodgepodge of courses that teach them a bunch of unconnected “slices of life” that do little to improve their reasoning and are quickly forgotten.

First Year Seminar: Issues in a World Society: Sports and Competition (PHIL 67)—very likely a popular course among sports-mad college freshmen—and Comparative Economic Systems (ECON 267) both fulfill the same requirements under the current UNC system. Yet one provides truly essential knowledge while the other borders on entertainment. (First-year seminars are courses developed by faculty on an “intriguing” topic, usually with outside funding; a final exam is not required.)

Students also tend to regard GenEd as an irritating hurdle to surmount with the least effort in order to concentrate on their majors. Including easy courses enables, even encourages, students to avoid rigorous and important classes.

Third, many courses in UNC's general education program are extremely narrow—they discuss a brief period of time, a small area of land, or a tightly circumscribed subject. A course such as Guerrillas and Revolution in 20th-Century

Latin America (HIST 528) may be worthwhile for somebody majoring in political science, history, or Latin American studies, but it does not provide the broad historical knowledge that a chemistry or accounting major should get from the general education curriculum. Other examples include Geisha in History, Fiction, and Fantasy (JAPN 161), First-Year Seminar: The United States and Cuba: Making Sense of United States Foreign Policy (POLI 61), and Conflict and Intervention in the Former Yugoslavia (RUES 469).

History is especially important for many reasons, yet UNC-Chapel Hill's program only requires one history course, which can be filled by courses focusing on such narrow topics as First-Year Seminar: Courts and Courtly Culture in 16th- and 17th-Century Spain (ROML 59) or: Shalom Y'all: The Jewish Experience in the American South (JWST 486). Surely a survey of Western civilization or American history would prove more useful in the long run.

Fourth, UNC's system of education is influenced by many of the ills of today's academy: a lack of clear vision, political correctness, and reluctance to make important judgments. It tends to promote particular political beliefs and intellectual trendiness.

Examples include: Ideology and Aesthetics: Marxism and Literature (SLAV 251), The History of Hip Hop Culture (AFAM 356), Sex and Gender in Society (WMST 124), Comparative Queer Politics (WMST 410), and Israeli Cinema: Gender, Nation, and Ethnicity (ASIA 235). The idea of multiculturalism is particularly in evidence, yet multiculturalism conflicts with the purpose of a proper general education. By definition, it focuses on narrow populations within nations, rather than with general experiences.

Finally, the “experiential learning” requirement can be satisfied in so many ways it is pointless as a requirement. It also equates valuable internships and research projects with “service learning” experiences that are full of political messages but lack any real intellectual content.

## **UNC's Current Overall Plan (41 Credit Hours)**

UNC-Chapel Hill's general education program is composed of four categories, each of which has requirements that students must meet.

### **1. Foundations**

UNC's general education program begins with "certain foundational skills and knowledge," which include writing, foreign languages, and "quantitative reasoning." It requires one course in English composition and rhetoric, at least one foreign language course, and one course that can either be mathematics, statistics, or formal logic quantitative reasoning. To complete the foreign language requirement, students must maintain continuous enrollment, beginning in the first semester, until the 300-level course in the language has been completed (typically, three semesters). The course in composition must be passed in the student's first or second semester.

In most cases, students should be able to fulfill the Foundations requirements by taking no more than 15 credit hours. There is also a one-credit "lifetime fitness course" (gym).

### **2. Approaches**

The Approaches category consists of six broad groupings of knowledge: the physical and life sciences, the social and behavioral sciences, historical analysis, philosophical and/or moral reasoning, literary arts, and the visual and performing arts. Students meet these requirements by taking courses worth a total of 25 credit hours.

### **3. Connections**

The Connections category is intended to introduce elements of interdisciplinarity into the general education program, as well as encourage learning outside the classroom. It operates in conjunction with the other categories; by allowing students to fulfill both requirements with a single

course, students are encouraged to choose specific courses that allow them to "double-dip." Thus, there are no general education credit values attached to courses taken for the purpose of meeting Connections requirements, as there are in the other categories.

Eight Connections courses are required. One is a "communication intensive" course, which can be satisfied by taking the required Foundations course in composition and rhetoric. The same is true for the Connections requirement for a "quantitative intensive" course, which can be met by taking the Foundations course in quantitative reasoning.

Five more Connections requirements direct students toward specific Approaches courses. They require one course each in: U.S. Diversity; The North Atlantic World, Beyond the North Atlantic, The World before 1750, and Global Issues.

The final Connections requirement is for Experiential Education. This can be met in a variety of ways, sometimes in a conventional classroom course or in some sort of for-credit internship or working experience.

### **4. Supplemental General Education**

Students who pursue a B.A. degree (or a B.S. with a major in psychology) also must satisfy a Supplemental General Education requirement. This can be accomplished in one of the following ways:

- Completing a second major or a minor;
- Completing three courses (nine hours) above the 199 level (above the introductory level) that are offered outside the home department or curriculum of the first major. These three courses cannot be used to fulfill the requirements of the first major; nor be cross-listed with courses that a student has used to satisfy major requirements; or
- Completing a concentration outside a professional school as part of the degree requirements for graduating from the school.

## UNC's Specific Requirements

From the above four sections, students must select courses according to the following rubric:

### Foundations: Generally no more than 15 Hours

- English Composition and Rhetoric (1 course)
- Foreign Languages (Through level 3; from 0 to 3 courses)
- Quantitative Reasoning (1 course)
- Lifetime Fitness (1 course)

### Approaches: 25 Hours

- Physical and Life Sciences (2 courses)
- Social and Behavioral Sciences (3 courses)
  - Social Science
  - Historical Analysis
- Humanities and Fine Arts (3 courses)
  - Philosophical and/or Moral reasoning (1)
  - Literary Arts (1)
  - Visual and Performing Arts (1)

### Connections: 0 Hours

- Communication Intensive (1 course)
- Quantitative Intensive (1 course)
- Experiential Education (1 course)
- U.S. Diversity (1 course)
- North Atlantic World (1 course)
- Beyond the North Atlantic (1 course)
- World Before 1750 (1 course)
- Global Issues (1 course)

## Supplemental General Education

### (Required for anyone getting a B.A.)

- Complete a minor or second major OR
- Complete 3 courses above 199 offered outside the home department of the 1st major OR
- Complete a concentration from outside the major

## An Optimal Alternative

Against the UNC-Chapel Hill smorgasbord, let us place an optimal system and explain why it would be much better.

If it were feasible to create a new system of general education, we would start with a question: what knowledge and skills are essential for thinking, productive, and engaged professional-level workers and citizens to possess? This matters because the lion's share of future business, political, and intellectual leaders are expected to come from the ranks of college graduates.

The answer to that question can be boiled down to three broad areas. One is the ability to reason; another is an awareness of the world's most important ideas, the ones that have affected the course of history and the modern world; the third is a high degree of cultural awareness.

Many general education programs claim their purpose is to teach reason, or "critical thinking" as it is commonly called today, but they do so by expecting students to pick it up in context of other subjects. Reason is best learned directly and arduously, not by osmosis.

There are four subject areas that will efficiently provide students with sufficient reasoning prowess. The first is logic—pure reason—which teaches how to draw proper conclusions from a sequence of statements. The second is laboratory science, which grounds students in the scientific method that employs empirical experimentation to draw a

conclusion. The next is statistics, which teaches students how to reason using trend patterns and probabilities.

Fourth, writing is extremely important to one's ability to reason (as well as being a key skill for success after college). Writing is applied thinking—learning to write well also means learning to organize one's thoughts coherently. It can be subdivided into two courses; one to focus on the primary building blocks of writing, composition and grammar, and the other to foster the use of rhetoric (argumentation). The ability to argue properly is often absent in today's students, and in professionals in the public arena as well. Too often, people today rely on emotions when faced with contrary opinions, or confuse ad hominem attacks with reasoned arguments.

While teaching students to reason is noncontroversial, or should be, learning about the great ideas and culture can be more problematic politically. However, mankind has been wrestling with some central questions for thousands of years, including:

What is justice? What is truth? Is morality universal or is it relative? Does mankind have a purpose? What does an individual owe to society, and vice-versa?

Perhaps the best way to educate people to think deeply and consider the long-term implications of actions and events is to introduce them to those questions directly through a single, required philosophy course.

Politics and economics are also essential for one's understanding of the world of ideas. Too often today, students graduate without knowing much about either but feeling as if they do, because many social science and humanities professors teach their own brands of superficial or false economics and political theory. Students' lack of political and economic understanding is frequently appalling; they often condemn business and capitalism without being able to provide a simple definition

of capitalism, let alone describe the connection between private property and freedom.

A required course in comparative political and economic systems would address students' ignorance, so that when they vote or discuss concepts such as capitalism or liberty, they actually know what they're voting or talking about.

Other great ideas can be introduced via courses that also provide cultural context, which is closely tied to understanding of the great ideas. History is the best starting point, giving students several key skills and perspectives. It is where thought and action join, a great laboratory of human cause and effect that leads to greater understanding of the possible or likely. Furthermore, it provides an awareness of the unfolding of events and ideas, creating an accurate timeline of events in students' minds that is crucial for knowledge of the world.

Not all history is equally valuable—the study of Western civilization is richer and more pertinent to U.S. students than other branches. Like it or not, we are part of the West and draw almost all of our culture from it. Furthermore, Western civilization, far more than any other branch of history, includes the vast range of ideas that influenced human events.

One thing history teaches is that, without unity, large nations such as ours crumble and fall. Our nation increasingly lacks a sense of the “contract between the generations,” as described by Edmund Burke, to hold us together. This implied contract suggests that the current generation should honor and preserve the wisdom of past generations and hand over to future generations lives of promise, while the more recent trend is to divide generations by regularly recreating the culture anew.

An understanding of how our country came to be and the underlying ideas behind its formation are central to such a contract. All American students should be exposed

to the thought of Hobbes, Locke, Smith, and Burke and read some of the U.S. canon of the Declaration of Independence, Constitution, and Federalist and Anti-Federalist Papers.

Another reason for grounding students in the American founding and its subsequent history is social cohesion. The emphasis on the multicultural model, which glorifies separate cultural traditions, sets people at odds with each other. If we are to have a unified nation that pulls together when needed, one culture must dominate. Fortunately, the traditional American model is rooted not in ethnicity but in principles of individual rights, and therefore is ideal for that role.

An extremely important part of the culture that is often ignored on campus is religion. It is fundamental to the world of ideas and to culture; most students could benefit from a comparative religion course. The goal would be a better understanding of basic beliefs and concepts rather than conversion. (This last statement obviously doesn't hold true for religious colleges.)

Too often today, students can graduate from college without being exposed to much of the great writing that defines our idea-rich British-American culture. Therefore, students should also be required to take one course each in British literature and in American literature.

And that's about it: thirteen courses totaling 40 credits, one less than UNC-Chapel Hill's current system. Certainly, it would be nice to include many other topics. But the need for efficiency means that many staples of existing general education programs, such as foreign languages, or art appreciation, must be excluded. While desirable, they cannot truly be called essential for an understanding of the world.

## Optimal General Education Curriculum (40 Credit Hours)

### Reasoning (16 Credit Hours)

- Logic (1)
- Natural or Physical Science (laboratory required) (1)
- Statistics (1)
- Writing (2)
  - Composition (1)
  - Rhetoric (1)

### Ideas and Cultural Knowledge (24 Credit Hours)

- Introduction to Philosophical Ideas (1)
- Political and Economic Systems (1)
- Western Civilization (2)
- Foundations of U.S. Revolution and Constitution (1)
- Comparative Religious Systems (1)
- Literature (2)
  - British (1)
  - American (1)

## A Better Program for UNC-Chapel Hill

Making the general education program of UNC-Chapel Hill optimal by limiting the course selection to essential knowledge will be extremely difficult politically, unless there is a significant change in the school's governance. GenEd can, however, still be greatly improved if the included courses are held to a "broadly important knowledge" standard. For example, it is not important to know the wartime musicals of Rodgers and Hammerstein, but knowing about the causes of World War II is important (if not essential).

The major change we recommend is to cut down the number of classes included in the general education program from over 4,000 to 717, using the criteria discussed below. We also recommend a few other changes, mostly adding rigor but also reducing the number of semesters required for a foreign language (which we will explain).

Reducing the list of courses included in the general education program is as much an art as a science, with judgments usually made for qualitative reasons. There was no single rule that we used all the time and for each rule or criterion, there was cause to make exceptions. Given that caveat, here are the major criteria:

### **1. Eliminating courses that require prerequisites.**

One of the first considerations in deciding among courses was to eliminate ones that require a great deal of previous knowledge in the same subject, such as graduate level courses or senior-level courses with prerequisites. Because the goal of general education is educational breadth, the prerequisite courses, such as surveys, should be the ones to satisfy the general education requirement, not the higher-level, specialized courses.

### **2. Eliminating courses based on limited time periods**

**and geographical regions.** Another key criterion was the amount of time covered in history or literature courses. In most instances, some considerable length of time—often at least a century—is needed to convey a proper sense of the world’s changing qualities. And for the most part, single events or authors are too narrow for general education. On the other hand, some events and authors are so influential—the American Revolution or Shakespeare, for example—that we kept in courses focusing on them. One such course that deals with a relatively narrow subject was included because it discusses a topic foundational to our society is The Protestant Tradition (RELI 322).

The geographical extent of a subject also played a part in the decision-making process. Continents and international regions were favored over nations. Additionally, we favored courses about countries that are or were major players on the world stage, or which produced a tremendous amount of art or literature, over courses about smaller, less notable countries. For instance, Modern British Drama (DRAM 285) was left in while Modern Irish Drama (DRAM 286) was left out.

Courses that focused on demographic sub-units within countries were generally avoided. We made a couple of exceptions in history but not literature; this is largely because only one literature course is required, while two history courses are required.

### **3. Ending duplication.** General education has become something of a game, with students trying to reduce their general education load by taking courses that satisfy more than one requirement. The Pope Center has ended this by confining each course to one category only.

Removing thousands of the least important classes ends the need for the Connections category. It was designed to introduce greater importance into the curriculum by directing students to the more important classes. This supposedly occurs because students are able to fulfill both a Connections requirement and another requirement with a single course, and are therefore encouraged to take specific courses.

The Connections category is both overly complex and largely ineffective; it contains nearly 2,000 courses, thereby defeating its purpose of directing students to the most important classes. Eliminating courses that lack importance or are overly narrow in scope would achieve the major goals of the Connections category. The Pope Center recommends eliminating it from the general education program altogether, including the Experiential Education requirement.

#### **4. Reducing the number of foreign language courses.**

Another improvement has been made for the Foundations category. We reduced the number of foreign language classes required from three to two. Although even three classes of a foreign language cannot usually produce fluency, one of the major reasons for taking a foreign language is to improve a student's facility with and understanding of the English language. The marginal gains from doing so decrease with each class; three classes is too much, given other needs.

**5. Adding quantitative reasoning.** In the Pope Center plan, the reduced foreign language requirement is offset by an additional quantitative reasoning course. It is too easy for liberal arts majors to avoid any sort of quantitative reasoning; UNC's current system permits them to escape with one relatively easy mathematics course. One of the two quantitative courses we would require must be statistics; many professional-level jobs to which UNC-Chapel Hill students aspire employ statistical reasoning at some point. Furthermore, few students, even those in an advanced placement mathematics program, are exposed to statistics in high school.

For the other quantitative class, students can choose between another mathematics course and formal logic.

**6. Making a few common-sense modifications.** A change to the Approaches category was the removal of psychology courses from the Physical and Life Sciences category and their inclusion in the Social and Behavioral Sciences. While some psychology courses focus on natural sciences, such as neurology, it has traditionally been considered a social science and still has a very large social component. Furthermore, one of the purposes of the Science requirement is to expose students to physical experimentation and the scientific method, something psychology courses often lack.

The Approaches Social and Behavioral Sciences category was changed to emphasize history by adding another history course. Previously, history was lumped in with the social sciences, with a minimum of one history course required. One reason for requiring an additional history course is that the study of history gives people a mental timeline of the occurrences of events, people, and ideas that is central to many of our higher reasoning functions. It is much easier to understand society and weigh alternative policies if one knows that fundamental intellectual advances in the Enlightenment preceded the technical advances of the Industrial Revolution, or that the Fall of Rome led to the so-called Dark Ages. Furthermore, the study of history deepens us by reminding us that we are part of a flow of time, connected to generations past and future.

Also in the Approaches category, the Pope Center recommends that one of the two other social sciences be economics or political science.

To slightly offset the extra credit hours added with the second history course, the Pope Center recommends that the Lifetime Fitness requirement be ended. Students have already had gym class every week during high school; their exercise patterns are now a matter of personal choice, and one course for four months during the nearly four years of their college education is not going to change much.

Finally, the Supplemental section was simplified so that students only need to complete three courses at or above the 200 level that are outside the home department of their first majors. The previous requirements were redundant and confusing.

## A Modified General Education Curriculum (43 Credit Hours)

The following outline illustrates the Pope Center's revision of the current UNC curriculum. It requires slightly more total credit hours (no more than 43 compared to the maximum of 40 required in UNC's current plan), reduces the number of courses from which students choose, and concentrates on important content.

### **Foundations: (No more than 15 credit hours)**

- English Composition and Rhetoric (1 course)
- Foreign Languages (through level 2)
- Quantitative Reasoning (2 courses)
  - One course in Statistics
  - One course in either Mathematics or Logic

### **Approaches: (28 credit hours)**

- Physical and Life Sciences (2 courses)
- Social and Behavioral Sciences (2 courses)
  - At least one must be in Economics or Political Science
- Historical Analysis (2)
  - One Ancient History and one Modern History OR
  - One Western History and one non-Western History
- Humanities and Fine Arts (3 courses)
  - Philosophical and Moral Reasoning (1)
  - Literature (1)
  - Visual and Performing Arts (1)

### **Supplemental General Education**

#### **(Required for anyone getting a B.A. degree)**

- Complete 3 courses above the 199 level offered outside the home department of the first major

### **Conclusion**

Getting any large bureaucracy with multiple interests, particularly one with a complex form of governance, such as UNC-Chapel Hill, to make large-scale reforms is a daunting task. Pressures at the Chapel Hill campus are so great that it may be impossible to implement an optimal general education system in the foreseeable future.

But the current system is too flawed to maintain in its present state; it exists as much for the good of the faculty and various campus political constituencies as it does for students. Much of its design and its failure to restrict course options in any meaningful way direct students away from the skills and knowledge they are most likely to need in the future. UNC's current system represents a failure of the school to make proper judgments about which knowledge is the most valuable and to set realistic priorities.

The Pope Center recommendations would move UNC-Chapel Hill considerably in the right direction by making those judgments and setting those priorities. It does so by cutting the number of general education courses by roughly 80 percent through holding courses to a standard of "important" knowledge.

The Pope Center plan, if adopted, would bring UNC-Chapel Hill graduates closer to an ideal of education that is the reason for having a general education program in the first place.

## A Sampling of General Education Courses at UNC-Chapel Hill

(These are taken from the 2012-2013 Undergraduate Bulletin.)

AFAM 50	First-Year Seminar: Defining Blackness*
AFAM 356	The History of Hip Hop Culture
AFAM 428	Bioethics in Afro-American Studies
AFRI 320	Music of Africa
AFRI 353	African Masquerade and Ritual
AFRI 375	Politics of Cultural Production in Africa
AFRI 535	Women and Gender in African History
AMST 52	First-Year Seminar: The Folk Revival: The Singing Left in 20th-Century America*
ANTH 92	UNITAS I**
ART 485	Art of the Harlem Renaissance
ASIA 50	First-Year Seminar: Real World Arabic*
ASIA 54	First-Year Seminar: The American Life of Japanese Women*
ASIA 58	First-Year Seminar: Chasing Madame Butterfly*
ASIA 59	First-Year Seminar: Media Masala: Popular Music, TV, and the Internet in Modern India* and Pakistan
ASIA 165	Bollywood Cinema
ASIA 224	Introduction to Iranian Cinema
ASIA 235	Israeli Cinema: Gender, Nation, and Ethnicity
ASIA 586	The Gardens, Shrines, and Temples of Japan
CHIN 354	Chinese Culture through Calligraphy
CMPL 252	Popular Culture in Modern Southeast Asia
CMPL 255	The Feast in Film, Fiction, and Philosophy
CMPL 379	Cowboys, Samurai, and Rebels in Film and Fiction
ENGL 371	The Place of Asian Americans in Southern Literature
FREN 332H	Cultural Identities in European Cinema
FREN 373	French New Wave Cinema
FREN 505	African Francophone Cinema

GERM 60	First-Year Seminar: Avant-Garde Cinema: History, Themes, Textures*
HIST 543	Histories of Health and Healing in Africa
HIST 574	Spanish Borderlands in North America
HIST 576	The Ethnohistory of Native American Women
JAPN 161	Geisha in History, Fiction, and Fantasy
JAPN 351	Swords, Tea Bowls, and Woodblock Prints: Exploring Japanese Material Culture
LING 558	Mesoamerican Writing Systems
PHIL 67	First-Year Seminar: Issues in a World Society: Sports and Competition
PLAN 585	American Environmental Policy
PWAD 108	Our Energy and Climate Crises: Challenges and Opportunities
RECR 311	Recreation and Leisure in Society
RELI 232	Shrines and Pilgrimages
RELI 450	Sexuality and Marriage in Jewish Tradition and History
ROML 59	First-Year Seminar: Courts and Courtly Culture in 16th- and 17th-Century Spain*
RUSS 275	Russian Fairy Tale
RUSS 277	Love, Sex, and Marriage in Soviet Culture
SECR 411	Introduction to Serbian and Croatian Literature
SLAV 251	Ideology and Aesthetics: Marxism and Literature
SOCI 257	Society and Culture in Postwar Germany
WMST 80	First-Year Seminar: The Actress: Celebrity and the Woman
WMST 111	Introduction to Sexuality Studies
WMST 124	Sex and Gender in Society

\* First-year seminars are courses developed by faculty on an “intriguing” topic, usually with outside funding; a final exam is not required.

\*\* UNITAS I is a “living and learning” program that explores issues of social and cultural diversity including class, gender, race, religion, sexuality, and ethnicity.

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- Improve the quality of teaching, and students' commitment to learning.
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### About the Authors

**Jay Schalin** is director of policy analysis for the John W. Pope Center for Higher Education Policy. A widely published author about higher education, he received his bachelor's degree from Stockton College and his master's in economics from the University of Delaware. He is the author of several reports by the Pope Center, including "State Investment in Universities: Rethinking the Impact on Economic Growth."

**Jenna Ashley Robinson** is director of outreach at the John W. Pope Center for Higher Education Policy. A specialist in federal loan policies, she has a bachelor's degree from North Carolina State University and a Ph.D. in political science from the University of North Carolina at Chapel Hill. She is author of the Pope Center's "State of the State University" report, among others.

## The John William POPE CENTER

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FOR HIGHER EDUCATION POLICY

353 E. Six Forks Road, Suite 200

Raleigh, NC 27609

919.828.1400 Fax: 919.828.7455

[popecenter.org](http://popecenter.org)

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