Course information: Copy and paste current course information from Class Search/Course Catalog.

College/School: College of Liberal Arts and Sciences
Department/School: School of Civic and Economic Thought and Leadership
Prefix: CEL
Number: 294
Title: Women in Political Thought and Leadership
Units:

Course description: The role of women in the family and society is a persistent and foundational theme in the history of political thought from Sophocles’ Antigone, Plato’s presentation of the equal role of women in the Just City in his Republic, to the discussion of women by modern liberal political thinkers like John Locke in the Second Treatise of Government, John Stuart Mill’s The Subjection of Women, and contemporary American feminist writers from across the political spectrum. This course combines the treatment of women in the history of political thought, and how it informs contemporary debates about American Feminism, with the discussion of women in leadership roles in social and political movements and history. In the final section of the class, we will address a selection of case studies of women leaders in political life. These might include Elizabeth I, Catherine the Great, Victoria, Indira Ghandi, Golda Meir, Benazir Bhutto, Margaret Thatcher, and Hillary Clinton.

Is this a cross-listed course? No
Is this a shared course? No

Requested designation: Cultural Diversity in the United States - C
Mandatory Review: No

Eligibility: Permanent numbered courses must have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:
For Fall 2018 Effective Date: October 1, 2017
For Spring 2019 Effective Date: March 10, 2018

Area(s) proposed course will serve:
A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:
Complete and attach the appropriate checklist
- Literacy and Critical Inquiry core courses (L)
- Mathematics core courses (MA)
- Computer/statistics/quantitative applications core courses (CS)
- Humanities, Arts and Design core courses (HU)
- Social-Behavioral Sciences core courses (SB)
- Natural Sciences core courses (SQ/SG)
- Cultural Diversity in the United States courses (C)
- Global Awareness courses (G)
- Historical Awareness courses (H)

A complete proposal should include:
- Signed course proposal cover form
- Criteria checklist for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:
Name: Carol McNamara
E-mail: carol.mcnamara@asu.edu
Phone: 480-965-0207

Rev. 3/2017
<table>
<thead>
<tr>
<th><strong>Department Chair/Director approval:</strong> (Required)</th>
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<tr>
<td>Chair/Director name (Typed):</td>
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<td>Chair/Director (Signature):</td>
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CULTURAL DIVERSITY IN THE UNITED STATES [C]

Rationale and Objectives

The contemporary "culture" of the United States involves the complex interplay of many different cultures that exist side by side in various states of harmony and conflict. The history of the United States involves the experiences not only of different groups of European immigrants and their descendants but also of diverse groups, including, but not limited to, American Indians, Latinos, African Americans, and Asian Americans—all of whom played significant roles in the development of contemporary culture and together shape the future of the United States. At the same time, the recognition that gender, class, and religious differences cut across all distinctions of race and ethnicity offers an even richer variety of perspectives from which to view ourselves. Awareness of our cultural diversity and its multiple sources can illuminate our collective past, present, and future and can help us to achieve greater mutual understanding and respect.

The objective of the Cultural Diversity requirement is to promote awareness and appreciation of cultural diversity within the contemporary United States through the study of the cultural, social, or scientific contributions of women and minority groups, examination of their experiences in the U.S., or exploration of successful or unsuccessful interactions between and among cultural groups.

Revised April 2014
Proposer: Please complete the following section and attach appropriate documentation.

### ASU--[C] CRITERIA

**CULTURAL DIVERSITY IN THE UNITED STATES**

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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1. A Cultural Diversity course must meet the following general criteria:

   The course must contribute to an understanding of cultural diversity in *contemporary* U.S. Society.

2. A Cultural Diversity course must then meet **at least one** of the following specific criteria:

   a. The course is an in-depth study of culture-specific elements, cultural experiences, or cultural contributions (in areas such as education, history, language, literature, art, music, science, politics, work, religion, and philosophy) of gender*, racial, ethnic and/or linguistic minority groups** within the United States.

   *syllabus pp 3-4*

   b. The course is primarily a comparative study of the diverse cultural contributions, experiences, or world views of two or more gender*, racial, ethnic and/or linguistic minority groups** within the United States.

   *Syllabus, pp 3-4*

   c. The course is primarily a study of the social, economic, political, or psychological dimensions of relations between and among gender*, racial, ethnic and/or linguistic minority groups** within the United States.

   *Syllabus pp 3-4*

   *Gender groups would encompass categories such as the following: women, men, lesbians, gays, bisexuals, transgender individuals, etc.*

   **Cultural, racial, ethnic, and/or linguistic minority groups in the U.S. would include categories such as the following: Latinos, African Americans, Native Americans/First Peoples, Asian Americans, Jewish Americans, Muslim Americans, members of the deaf community, etc.*
<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
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<tbody>
<tr>
<td>Example-See 2b. Compares 2 U.S. cultures</td>
<td>Example-Compares Latino &amp; African American Music</td>
<td>Example-See Syllabus Pg. 5</td>
</tr>
<tr>
<td>2a</td>
<td>This course studies the role of women in ancient, modern, and American political thought in a way that informs our contemporary debates about feminism</td>
<td>Syllabus pp 1,3,4</td>
</tr>
<tr>
<td>2b</td>
<td>This course considers the role of women in Political Philosophy from the perspective of the men who write about women in Ancient and modern political thought and then from the perspective of women who write about women in the American context in particular.</td>
<td>Syllabus pp 1,3,4</td>
</tr>
<tr>
<td>2c</td>
<td>This course concludes with a section that asks the students to conduct a case study of a woman in a leadership role. The student must select a female leader and explain her leadership both in form and content, make a presentation to the class and write a paper based upon the presentation for submission</td>
<td>Syllabus pp 4</td>
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What do women want? In 1963, Betty Friedan asked this question in *The Feminine Mystique*, a book that is credited with sparking the second wave of American feminism. The question continues to inform the contemporary discussion of feminism in the United States. This course examines the different accounts of women in political society as presented in the history of political philosophy from the ancient Greeks through to modern political thought, and how these discussions inform debates about the role of women in contemporary American political thought and feminism.

The role of women in the family and society is a persistent and foundational theme in the history of political thought. The thought of the classical poets and political philosophers acknowledges the power and influence of women in human affairs. We will begin the class with a discussion of Sophocles’ *Antigone*. Antigone is one of the iconic female leaders portrayed in ancient literature. She is a very young woman who stands for principled leadership against the tyrannical imposition of the king’s will on religious belief and practice and in the political world.

Sometimes the authority of women is acknowledged directly, as the comic playwright, Aristophanes does in his play, *Ecclesiazusae*, or as Aristotle does in his *Nicomachean Ethics* and the *Politics*. In *Ecclesiazusae*, the heroine of the play, Praxagora, leads the women of Athens in a takeover of the government. After establishing their rule, they abolish private property and the family, and communize the means of production and sexual relations. Aristophanes’ play raises with particular acuteness the question of the possible differences between the nature of women and men, and the general question of the connection between human nature and the possibility of political reform.

Plato and Aristotle also discuss the important role of women in political society. In Book Five of the *Republic*, Plato argues that women will necessarily serve as equal to men in the guardian ruling class of the perfectly just city in speech. Plato insists on the equality of women and the community of children as a foundation for the perfectly just city but when women work side by side with men in Plato’s military, it poses challenges familiar to 21st century readers. For Aristotle, the relationship between women and men and the family it creates are the foundation of society. He also argues that the importance of the friendship of marriage is a rival to that between friends who have lived together, eaten a grain of salt together, in the public realm.

The second section of the course will address women in modern political thought and the feminist movement in America. The liberal political thought of Thomas Hobbes and John Locke includes women as equal members of the social and marital contracts. In Book V of Jean Jacques Rousseau’s *Emile*, he presents the education of Sophie, who represents his idea of
womanhood, and her courtship with Emile, whose education is the theme of the book as a whole. In *The Subjection of Women*, John Stuart Mill develops the argument that liberalism has in fact failed to incorporate women sufficiently into political society.

Then, we will turn to examine directly women in American thought, beginning with Alexis de Tocqueville’s discussion of women in 1830 America, and then, turning to the early American feminists like Elizabeth Cady Stanton and Susan B. Anthony, who fought for political, legal, and social equality. Contemporary Feminist Thought is not, however, monolithic. There are many strands of feminist thought in the United States and the Western world—liberal, conservative, radical, Marxist feminism, among others that present their vision of the direction they believe contemporary feminism should take. This part of the course will include selections from Simone de Beauvoir, Betty Friedan, Bell Hooks, Camille Paglia, Catherine McKinnon, Carol Pateman, S.M. Okin, and Christina Hoff Sommers.

The third section of the class will address a selection of case studies of women leaders in periods of overall male dominance of political life. These might include Elizabeth I, Catherine the Great, Victoria, Indira Ghandi, Golda Meir, Benazir Bhutto, Margaret Thatcher, Condoleezza Rice, Hillary Clinton and other women who have held positions of authority in the American Government.

**Learning Objectives**

Upon successful completion of the course:

1. Students should be able to synthesize and demonstrate advanced knowledge across the field of classical political thought and leadership.
2. Students should be able to demonstrate critical thinking skills or formulate and defend a thesis in a written or oral format.
3. Students should be able to use a proper methodology necessary for leading and participating in a discussion of the ideas central to the study women in classical, modern, and contemporary political thought.
4. Students should be able to use a proper methodology necessary for writing a well-constructed paper in the field of Political Thought.

**Required Materials**

**Texts**

A series of readings will be collected and made available for students on Blackboard. There will also be texts required for purchase.

**Attendance**

Attendance at all class meetings is required—between points for participation and in-class presentations, much of your grade is at stake. Late arrival and early departure are strongly discouraged. Please notify me in advance, should it be necessary to miss all or part of a class.
meeting. Acceptable reasons for excused absences include: illness, religious observance, and ASU sanctioned activities. Appendix 2.

Technology
This classical political thought class does not allow the use of any technology. ALL phones, ipods, ipads, tablets, computers must be turned off during class. All you need for this class are the texts/hard copy books we are studying. Your technological devices are a distraction from the discussion of these texts. See Appendix 2

Academic Integrity
Students are responsible for knowing and adhering to the ASU Student Academic Integrity Policy (see http://provost.asu.edu/academicintegrity); violations - which include, but are not limited to plagiarism, cheating on examinations, etc. - will be sanctioned in accordance with ASU guidelines. See Appendix 2

Requirements
Students’ performance in the course will be assessed according to a 100-point scale:
  1. Attendance and participation in classroom discussions: 10 points;
  2. Three 5-7 page essays on topics distributed in class (20 points each/60 points):
  3. Two in class presentations on topic selected from the class schedule (5 points each, 10 points
  4. For the Second class presentation and third paper, the students will conduct a case study of a woman in a leadership role. The student must select a female leader and explain her leadership both in form and content, make a presentation to the class and write a paper based upon the presentation for submission
  5. A final take-home writing assignment: 20 points;

Schedule and Reading Assignments

(Substant to change; dates for holidays and deadlines for class assignments will be marked in bold)

Assignments
You must do ALL of the following to complete the course successfully:
  1. Do the assigned readings ahead of time.
  2. Come to class prepared to discuss these readings.
  3. Complete ALL written work and exams
  4. Comply with all University rules regarding cheating, Falsification, and plagiarism. (See Appendix 2 for details.)

Grading Scale:

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<tr>
<th>Grade</th>
<th>Points</th>
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<tbody>
<tr>
<td>A</td>
<td>93-100</td>
</tr>
<tr>
<td>A-</td>
<td>90-92</td>
</tr>
<tr>
<td>C</td>
<td>73-76</td>
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<tr>
<td>C+</td>
<td>77-79</td>
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<tr>
<td>F</td>
<td>63 or less</td>
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</table>
B+  87-89  
B  83-86  
B-  80-82  
C-  70-72  
D+  67-69  
D   64-66  

See Appendix I for an explanation of the grading standards for this class.

Class Schedule:

Week 1
Introduction: What do women want? Understanding the debate about American Feminism through the lense of the history of political philosophy, American literature, debates in feminism, and practical leadership case studies.

Women in Ancient Political Thought

Week 2
Sophocles, Antigone

Week 3
Plato’s Republic, Book V
Aristotle, Politics, Book I, Nicomachean Ethics, on marriage and friendship, pp. 35-38, 52-54, 55-63
Women in Ancient Political Thought: Draft for First paper due in class for comments

Week 4
Aristophanes’ Ecclesiazusae

Modern Political Thought: the Equality of Women in the Social Contract
Week 5
John Locke, the Second Treatise of Government, Marriage and the Family
Rousseau, Emile, Book V; Declaration of the Rights of Man and Citizen
Final submission of first paper due in class

Week 6
Alexis de Tocqueville, Democracy in America, selections
Elizabeth Cady Stanton, Seneca Falls Declaration (1848, and Lucretia Mott), “The Destructive Male,” 1868

Week 7
Mary Wollstonecraft, Vindication of the Rights of Women, 3-43
Mary Wollstonecraft, Vindication of the Rights of Women, 43-77

Week 8
John Stuart Mill, On the Subjection of Women, 409-454,

**Week 8**
Jane Addams, “Bread Givers”; “Women’s Conscience and Social Amelioration”; “A Review of Bread Rations and Woman’s Traditions”; “Women’s Memories-Challenging War”

**Week 9**
Charlotte Perkins Gilman, *Herland*, Ch. 1, 2, 5, 6, 7 (long reading--novel!)
Charlotte Perkins Gilman, *Herland*, Ch. 9, 10, 11 and “The Yellow Wallpaper” (171-187) (long reading!)

**Second Paper Due in Class**

**Contemporary Feminist Debates**

**Week 10**
Betty Freidan, *The Feminist Critique*
Second Wave Feminism: What do women want?

**Week 11**

**paper draft due in hard copy**

Judith Butler, *Gender Trouble* (On Blackboard, pp. 6-34, 143-149)
Camille Paglia, Essays from *Free Women, Free Men, Gender and Feminism*

**Week 12**
Susin Okin Okin, *Justice, Gender, and the Family* (On Blackboard)
Christina Hoff Sommers, selections from *Who Stole Feminism?* And from *Freedom Feminism*

**Week 13**
Wendell Berry, “Sex, Economy, Freedom, and Community” (pp. 117-144) and “Men and Women in Search of Common Ground”

**revised papers due in hard copy in class**

**Week 14-15**
The Leadership of women in the world – Case Studies
Elizabeth I, Queen Victoria, Catherine the Great, Joan of Ark, Ghandi, Golda Meir, Margaret Thatcher, Angela Merkel, Hillary Clinton

**Third Paper based on Case Studies of Leaders due in class, Thursday, week 5**

**Take home final exam on Women and Political thought and leadership**
Appendix I: Grading Standards

Papers should show that you have read carefully and thought seriously. Stick to the assigned topics. You will be credited for clarity, conciseness, and the degree of reflection your papers display.

A (90-100): An excellent piece of work. A paper in the A range will not only demonstrate a competence and solidity in treating the topic at hand, but it will go beyond that to demonstrate hard, original, and critical thinking. An A paper will not rest content with unsupported assertions (even sharp ones), but will build an argument or a series of arguments. I will have no doubt about what the guiding idea of the paper is. It will be well grounded in the text under discussion, with pertinent citations and quotations. Obvious opposing views will be anticipated and responded to. The writing throughout will be simple, clear and unambiguous and presented in a thoughtful and organized way. It will be proofread, well polished, and contain very few grammatical and typographical errors.

B (80-89): Good, solid, above-average work. A B paper will demonstrate a basic competence in the topic at hand. The argument of a B paper will be typically either solid but unremarkable, or it may face some notable, but not grave, problems. If the paper has attempted something more ambitious, there may be some significant problem (such as a failure to address opposing possibilities or insufficient textual support). A paper that otherwise might get an A may drop to a B owing to poor writing. But in general, a B paper will be clearly written and argued and well organized. Your basic argument should be clear to me, whether or not your support for it is rock-solid. A B paper will be free of major problems. Receipt of a B on a paper conceived and executed the night before is cause for celebration (except for the fact that if you had begun earlier and devoted more serious thought to the paper, it might have been an A).

C (70-79): Average work that may suffer from a variety of major ills. The reader may be left unsure what your main thesis is. Your basic thesis may contradict itself in a crucial way or be insufficiently supported or contradicted by the text. Many C papers are poorly written and haphazardly organized, giving the appearance of having been written in haste and with little reflection or attention to the text. Some C papers may evidence significant work, but fail to demonstrate the basic competence in the topic required by a B paper.

D (60-69): A paper receiving a D will have many major problems. This should serve as a wake-up call.

F: Unacceptable work by any measure.

Appendix 2: University Guidelines

Absences
The conditions under which assigned work or tests can be made up, include:

- The instructor's general policy on absences
• Information on excused absences related to religious observances/practices that are not in accordance with ACD 304-04 “Accommodations for Religious Practices.”
• Information on excused absences related to university sanctioned events and activities that are in accord with ACD 304-02 “Missed Classes Due to University-Sanctioned Activities.”

Academic Integrity
Academic honesty is expected of all students in all examinations, papers, and laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as grade of E), course failure due to academic honesty (indicated on the transcript as a grade of XE). Loss of registration privileges, disqualification and dismissal.

Accommodating students with disabilities
Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact the DRC immediately. The DRC Tempe office is located on the first floor of the Matthews Center Building. DRC staff can also be reached at: (480)965-1234 (V) or (480) 965-9000 (TTY). For additional information, visit: www.asu.edu/studentaffairs/ed/drc.

Expected classroom behavior
Be sure to arrive on time for class. Excessive tardiness will be subject to sanctions. Under no circumstances should you allow your cell phone to ring during class. Any disruptive behavior, which includes ringing cell phones, listening to your mp3/iPod player, text messaging, constant talking, eating food noisily, reading a newspaper will not be tolerated. The use of laptops, cell phones, mp3/iPod players, etc. are strictly prohibited during class.

Policy against threatening behavior
All incidents and allegations of violent or threatening conduct by an ASU student (whether on or off campus) must be reported to the ASU Police Department (ASU PD) and the Office of the Dean of Students. If either office determines that the behavior poses or has posed a serious threat to personal safety or to the welfare of the campus, the student will not be permitted to return to campus or reside in any ASU residence hall until an appropriate threat assessment has been completed and, if necessary, conditions for return are imposed. ASU PD, the Office of the dean of Students, and other appropriate offices will coordinate the assessment in light of the relevant circumstances.