



ARIZONA STATE UNIVERSITY

GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.

Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE 6/12/2009

- 1. ACADEMIC UNIT: School of Justice & Social Inquiry
2. COURSE PROPOSED: JUS 438 Human Differences: Dilemmas of Justice 3
3. CONTACT PERSON: Name: Charles Lee Phone: 480-965-5131
Mail Code: 0403 E-Mail: ctl@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 965-0739.

5. 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. (Please submit one designation per proposal)

Core Areas

Awareness Areas

- Literacy and Critical Inquiry-L
Mathematical Studies-MA CS
Humanities, Fine Arts and Design-HU
Social and Behavioral Sciences-SB
Natural Sciences-SQ SG

- Global Awareness-G
Historical Awareness-H
Cultural Diversity in the United States-C

- 6. DOCUMENTATION REQUIRED.
(1) Course Description
(2) Course Syllabus
(3) Criteria Checklist for the area
(4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

This course is transdisciplinary in nature that aims to bridge between humanities-inflected social and political theories (i.e. critical race, feminist, queer, and multicultural theories) and policy-making. Students are expected to engage in close reading and interpretation/analysis of the theories and philosophical thoughts presented by various authors, and use such ideas to interpret real-life events or hypothetical scenarios and formulate potential policies. The philosophies, ethics, and belief systems purported by a great range of the foundational racial, feminist, queer, and multicultural thinkers (e.g. Iris Young, Michael Dyson, Henry Louis Gates, Jr., the Combahee River Collective, Martha Minow, Catharine MacKinnon, Andrea Dworkin, Kimberly Crenshaw, Shane Phelan, Kate Bornstein, Charles Taylor, Adenos Addis, Chandran Kukathas, Kwame Anthony Appiah, Will Kymlicka, Susan Okin) constitute a substantial portion of the required course readings. Under the instructor's guidance, students are expected to interpret and analyze these theoretical and philosophical texts, and critically evaluate the strengths and weaknesses of their thoughts, logics, and reasonings. The analysis of



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the development of these critical realms of philosophical systems of thought occupies a central place in the course curriculum.

CROSS-LISTED COURSES: No Yes; Please identify courses: _____

Is this amultisection course?: No Yes; Is it governed by a common syllabus? _____

Marjorie S Zatz
Chair/Director (Print or Type)

Marjorie S Zatz
Chair/Director (Signature)

Date: 7/14/09

Arizona State University Criteria Checklist for

HUMANITIES, FINE ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised October 2008

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

ASU - [HU] CRITERIA			
HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2, or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.	Please see "Course Descriptions", "Course Goals and Objectives", and "Course Schedule" in the attached syllabus (p.1, 5-9), and the attached "Tables of Contents of Textbooks"
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.	Please see "Class Format and Requirement" in the attached syllabus for descriptions of reflection pieces and position papers (p.2-3), and the attached samples of position paper assignments
<input type="checkbox"/>	<input checked="" type="checkbox"/>	3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.	Please refer to the attached syllabus, the attached "Tables of Contents of Textbooks", the attached samples of position paper assignments, and the attached class handout on "the assimilationist model vs. the politics of difference model".

ASU - [HU] CRITERIA			
<input type="checkbox"/>	<input checked="" type="checkbox"/>	b. Concerns aesthetic systems and values, literary and visual arts.	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	d. Deepen awareness of the analysis of literature and the development of literary traditions.	
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		<ul style="list-style-type: none"> • Courses devoted primarily to developing a skill in the creative or performing arts, including courses that are primarily studio classes in the Herberger College of the Arts and in the College of Design. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to developing skill in the use of a language – <u>However, language courses that emphasize cultural study and the study of literature can be allowed.</u> 	
		<ul style="list-style-type: none"> • Courses which emphasize the acquisition of quantitative or experimental methods. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to teaching skills. 	

Course Prefix	Number	Title	Designation
JUS	438	Human Differences: Dilemmas of Justice	HU

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.	To fully understand and grasp the dilemmas between human differences and justice, the course requires students to engage in close reading of the philosophies, ethics, and value and belief systems purported by a range of the foundational critical race, feminist, queer, and multicultural thinkers (e.g. Iris Young, Michael Dyson, Henry Louis Gates, Jr., the Combahee River Collective, Martha Minow, Catharine MacKinnon, Andrea Dworkin, Kimberly Crenshaw, Shane Phelan, Kate Bornstein, Charles Taylor, Adenos Addis, Chandran Kukathas, Kwame Anthony Appiah, Will Kymlicka, Susan Okin). These humanities-inflected social and political theories constitute a substantial portion of the required course readings.	Please refer to the sections of "Course Description" (pg.1), "Course Goals and Objectives" (pg.1), and "Course Schedule" (pg.5-9) in the attached syllabus for descriptions of the course of study on this criterion. Please also refer to the attached "Tables of Contents of Textbooks" for evidence of the range of philosophies and theories covered in the course. For example, the articles in the course reader by Iris Young, Michael Dyson, the Combahee River Collective, and Kimberly Crenshaw are essential readings in critical race theory. The articles by Catharine MacKinnon and Andrea Dworkin are foundational feminist writings. The books by Shane Phelan and Kate Bornstein are important texts in queer and transgender theory. And the articles by Charles Taylor, Kwame Anthony Appiah, Will Kymlicka, Chandran Kukathas, as well as the book by Susan Okin are the classical and essential philosophical and theoretical texts on the multiculturalism debate.
2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.	The reflection pieces assignments (10% of the final grade) and position papers assignments (45% of the final grade) require students to engage in close interpretation/analysis of the aforementioned philosophical and theoretical texts, and critically	Please refer to the "Class Format and Requirement" section in the attached syllabus (pg.2-3), especially with regards to the reflection pieces and position papers for descriptions of the assignments. Please also refer to the attached samples of position

	<p>evaluate the strengths and weaknesses of their logics and reasonings. Students must develop a clear comprehension of the competing thoughts, ethics, belief systems, and normative judgments rendered in the written philosophical and theoretical texts in order to fluently respond to the essay questions on their assignments, which often ask them to offer interpretations of different philosophers' and theorists' thoughts and link their ideas to real-life events or hypothetical scenarios in formulating potential public policies.</p>	<p>paper assignments for the types of essay questions that require students to interpret and analyze the written philosophical and theoretical texts.</p> <p>For example, on paper #2 "Gendered and Sexual Differences in Democracy," one question asks: "You are in the same room with MacKinnon, Dworkin, and Crenshaw watching the film 'Hip-Hop: Beyond Beats and Rhymes'. Write a 3-page response addressing what each of the three feminists would say about hip-hop portrayed in the film, and whose view(s) you would endorse and why. If you do not agree with any of them, say so and state your reason." This type of question would require students to interpret/analyze the three feminist theorists' views, and critically evaluate their relevant strengths and weaknesses in relation to the issue of hypermasculinity and gender violence manifested in hip-hop. All other questions also follow a similar interpretive/analytical format.</p>
<p>4a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.</p>	<p>The course introduces students to the development of critical race, feminist, queer, and multicultural thinking (what I call the "politics of difference" model), addressing why such theories emerge in response to the conventional western philosophical thought (the "integrationist" model), and how they formulate particular ethics and normative values of justice that emphasize and celebrate distinctive identities vis-à-vis traditional philosophical paradigms that assume a position of neutrality with respect to race, gender, sexuality, and culture.</p>	<p>The whold body of literatures presented in course readings and the types of interpretive/analytical questions students are expected to do as addressed in criteria 1 and 2 illustrate the specific development of a body of human thought purported by critical race, feminist, queer, and multicultural philosophers and theorists (the "politics of difference" model). The political, philosophical, and normative systems of thought in these literatures are emphasized in both course readings and position paper assignments. For details, please refer to the "Course Schedule" section in the attached syllabus, the attached "Tables of Contents of</p>

		<p>Textbooks", and the samples of position paper assignments. Moreover, a class handout on "the assimilationist model vs. the politics of difference model" is also attached in providing a sense of the two major competing philosophical systems of thought on human differences that run throughout the course.</p>
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JUS 438
Human Differences: Dilemmas of Justice

Spring 2008
Manzanita Hall 001
Tuesday and Thursday 12:15-1:30

Professor: Charles Lee
Email: ctl@asu.edu
Office Hours: TuTh 3-4pm or by appointment @ Wilson 260
Office Phone: (480) 965-5131

Teaching Assistant: Denisse Roca Servat
Email: denisse.roca@asu.edu

Course Description

This course investigates issues of justice from the vantage point of “human differences.” We will pay attention to the ways in which human identities and differences are contested in the American democratic system. In particular, we will look at how various marginal groups (e.g. racial minorities, cultural minorities, women, and sexual minorities) challenge and transform conventional political and legal discourse through claims of “differences,” as well as explore what kinds of issues and conflicts arise amidst these contending demands of recognition. By engaging in a series of major debates on how diverse human differences should be recognized and incorporated in American democracy, we will evaluate competing theoretical analyses and policy propositions presented by a range of key commentators and scholars.

As human differences are broad in scope, we will zoom in and focus on racial, cultural, gender, and sexual differences in this class. The course will begin with a general examination of democracy and human differences, then proceed to an in-depth investigation of three major modules of human differences: 1) racial difference and identity politics; 2) gender and sexual difference in democracy; and 3) cultural difference and the multiculturalism debate.

Course Goals and Objective

Upon successful completion of the class, students should be able to:

1. Develop an in-depth understanding of the political, legal and cultural issues of justice affecting communities marked by racial, cultural, gender and sexual differences.
2. Firmly grasp major concepts and critically evaluate the strengths and weaknesses of competing theoretical analyses and policy propositions that seek to reconcile human differences and justice in contemporary democracy.
3. Clearly articulate their own views on the major justice issues relating to human differences through presenting evidence and arguments, and be able to justify their own conclusions.
4. Cultivate and improve upon their critical-thinking, writing, research, and presentation skills in general.

Required Texts

- Martha Minow, *Not Only for Myself: Identity, Politics, and the Law* (New Press, 1999)
- Wendy Chapkis, *Live Sex Acts: Women Performing Erotic Labor* (Routledge, 1997)
- Shane Phelan, *Sexual Strangers: Gays, Lesbians, and Dilemmas of Citizenship* (Temple University Press, 2001)
- Kate Bornstein, *Gender Outlaw: On Men, Women, and the Rest of Us* (Routledge, 1994)
- Susan Okin, *Is Multiculturalism Bad for Women?* (Princeton University Press, 1999)
- Course Reader available for purchase at the Alternative Copy Shop, 715 S. Forest Ave., (480) 829-7992.

Class Format & Requirement:

This class will place a strong emphasis on class discussion and interactive inquiry. While I will lecture from time to time, the objective is to lay out the context and background of the issue, and to point out some key questions to consider in our discussion. For the most part, your enthusiastic participation in class discussions will be essential for this to be a successful experience for all. Therefore, you are expected to keep up on the reading assignments and participate in class discussions. The readings are to be COMPLETED by the dates listed below under "Course Schedule".

A word on conducting class discussion: precisely because there will be ample opportunities for the class to engage in inquiry and debate, each of us should cultivate respect for one another's perspectives and opinions. Respect does not mean that we cannot disagree; rather, it is to develop a capacity to communicate our ideas to others through constructive engagement and dialogue rather than through mockery or jeers.

The course requirements consist of the following assignments that are designed to practice and enhance your writing and critical-thinking skills:

- **Class Participation (15%)**

Your active participation in this class is mandatory and crucial. If you are absent, you cannot participate. Be ready to ask questions and share your opinions with the class. Attendance will be monitored throughout the semester. More than three unexcused absences will drop your participation by one-third of a grade. For each additional absence, it will be lowered an additional one-third. For example, if your performance on participation is an "A-", missing 4 classes will result in a "B+", and missing 5 will result in a "B", so on and so forth.

Absences will be excused if you can provide documentations (e.g. doctor's note or funeral director's note). Also, please inform us in advance if you must leave the class early (with a valid reason), otherwise it will be recorded as an absence. You will be able to track your attendance record on Blackboard.

- **Reflection Pieces (10%)**

You are required to submit a 1-2 pg. reflection piece on the reading assignments each day we begin a new topic. There is a total of ten reflection pieces to be completed, evaluated on the scale of “0” (no credit: you did not turn it in, or work is insufficient), “1” (credit), and “2” (excellent work with bonus credit). They are due at the beginning of the class on the following listed dates:

#1 1/22 (Tues)	#6 3/4 (Tues)
#2 1/31 (Thurs)	#7 3/18 (Tues)
#3 2/7 (Thurs)	#8 3/25 (Tues)
#4 2/19 (Tues)	#9 4/3 (Thurs)
#5 2/26 (Tues)	#10 4/10 (Thurs)

In the reflection pieces, briefly summarize the main arguments of each reading in 2-3 sentences (if it’s a book, in one paragraph), AND present your comments, questions, and criticisms on the analyses given by the authors. Questioning the authors’ arguments or finding their “blind spots” (i.e. perspectives or factors that are overlooked) will be highly valued. You must address all articles for each week unless noted otherwise. The reflection piece should be concise and to the point, no longer than 2 pages. A reflection that merely touches on the surface of the readings and/or offers a general commentary will receive “0”.

- **Three Position Papers (15% each, for a total of 45%):** 6 pgs. each, due on 2/21, 3/27, 4/22

Paper topics will be handed out towards the end of each module:

The first paper on “Racial Difference and Identity Politics” is due on 2/21.

The second paper on “Gendered and Sexual Differences in Democracy” is due on 3/27.

The third paper on “Cultural Difference and the Multiculturalism Debate” is due on 4/22.

The objective of the position papers is for you to practice your arguments on the key issues addressed in class in critical-reasoning form. The paper topics will ask you to take a position on an issue, and you will need to make use of reading materials and lecture/discussion to back up your arguments. Each paper should be 6 pgs. long.

- **Research Paper (20%) and Research Presentation (10%)**

The last requirement of the course is to write a final research paper (10-12 pgs) on the topic of human differences, due on the last day of class on April 29. The research paper is your own individual work. However, you will partner up with others for a group research presentation during the final weeks of the course. Detailed instructions on this research assignment and presentation to be followed.

Grading Scale:

A+	97-100
A	93-96
A-	90-92
B+	87-89
B	83-86
B-	80-82
C+	77-79
C	73-76
C-	70-72
D	60-69
E	Below 60

Your class participation, papers, and presentation will be graded on this scale. All assignments are due on the day of the class meeting as specified. Late reflection pieces will not be accepted. No-show for presentation will receive no credit. Late papers will be marked down by one-third of a grade. For each day a paper is late, the final grade will be lowered an additional one-third. Extension given only in the case of documented medical or family emergency.

*Any student requesting academic accommodations based on a disability must notify me immediately and register with Disability Resource Center (DRC):

Phone: (480) 965-1234

Email: Disability-Q@asu.edu.

Webpage: <http://www.asu.edu/studentaffairs/ed/drc/>

Caveats on Academic Integrity:

It goes without saying, but keep in mind that acts of plagiarism are grounds for assigning you a “failure” on a particular paper or for the entire course according to ASU’s Student Code of Conduct. Please also note that while I value a cooperative learning environment and encourage you to help each other out and form study groups in preparation for the papers, the product on these assignments must be your own individual work. Thus, essays that are extremely identical in content will receive no credit. Moreover, submitting the same paper to different courses without express permission of all instructors also constitutes an academic violation. For further information on ASU’s academic integrity policy, please consult out the following websites:

- Student Academic Integrity Policy:
http://www.asu.edu/studentaffairs/studentlife/judicial/academic_integrity.htm.
- Student Code of Conduct:
<http://www.asu.edu/studentaffairs/studentlife/judicial>
- Computer, Internet and Electronic Communications Policy:
[https://techbase.asu.edu/wiki/index.php/Computer, Internet and Electronic Communications](https://techbase.asu.edu/wiki/index.php/Computer,_Internet_and_Electronic_Communications)

I reserve the right to modify the syllabus depending on the needs of the class

COURSE SCHEDULE

(CR) = Reading in the Course Reader

Introduction – Democracy and Human Differences

1/15, 1/17 Democracy and Human Differences: Integrationism and the Challenge of “Difference”

We will begin the course by examining two contrasting democratic visions on incorporating human differences: the “integrationist” model and the “politics of difference” model.

Module I – Racial Difference and Identity Politics

1/22 Shadows of Democracy: Inequality, Oppression, and Whiteness

Reflection#1 due on 1/22.

Are people of color more likely to suffer from inequality in America? How should “racial inequality” be measured? What does Iris Young mean by “social group”? What does she mean by “oppression”? Is “oppression” still a useful concept in describing the condition of minority groups in our country today? Why or why not? What is “whiteness”? How does “whiteness” function in society? Has “whiteness” become the implicit standard and norm by which the success and accomplishment of other ethnic/racial groups are judged?

Readings:

- Edna Bonacich, “Inequality in America: The Failure of the American System for People of Color” (CR)
- Iris Young, “Five Faces of Oppression” (CR)
- Laura Pulido, “Race and Political Activism” (CR)

1/24 Shadows of Democracy (Continued): Film Session

Film: “The Color of Fear”

You will watch a film in class today that involves eight men of various ethnic and racial identities confronting the issue of racism face-to-face. As you watch the film, think about the following questions:

- 1) What does it mean to be an “American”?
- 2) How do the two opposing democratic models on race/ethnicity—liberal universalism vs. politics of difference—play out in the film?
- 3) Which face(s) of oppression based on Young’s criteria can you identify in the film?

Readings:

- Alyson Cole, “Shaming the Victim: the Anti-Victimist Campaign” (CR)

1/29 Shadows of Democracy (Continued)

Evaluate the merit of claims of “whiteness” in different social arena and institutions.

1/31, 2/5 Identity Politics: Social Movements and the Politics of Difference

Reflection#2 due on 1/31.

Identity politics can be considered as a social movement that resists the “shadows of democracy” (namely: inequality, oppression, and whiteness) on behalf of disadvantaged minority groups. Though a movement in struggle for social justice, identity politics has been plagued by criticisms and antagonisms—the most important of which is the problem of essentialism. In your view, is essentialism a legitimate critique of identity politics? Should claims of common experience and authentic knowledge be considered limitations of identity politics? Why or why not? Lastly, does “intersectionality” constitute an effective way of reforming identity politics?

Readings:

- Iris Young, “Social Movements and the Politics of Difference” (CR)
- Michael Dyson, “Essentialism and the Complexities of Racial Identity” (CR)
- Henry Louis Gates, Jr. “‘Authenticity’, or the Lesson of Little Tree” (CR)
- The Combahee River Collective Statement (CR)

2/7, 2/12, 2/14 Post-Identity Politics

Reflection#3 due on 2/7.

First paper topic given on 2/12. Due on 2/21.

How does Martha Minow suggest that we look at identity in a different light? What are the “paradoxes of identity”? Why does Minow think that identity politics serves an important political function but we also need to move beyond it? What examples does she offer in illustrating the ways in which the law reinforces and essentializes group identities in problematic ways? In the end, do you think Minow succeeds in her endeavor in crafting a “post-identity” vision?

Readings:

- Martha Minow, *Not Only for Myself: Identity, Politics, and the Law*, Ch. 1-4, 6

Module II – Gendered and Sexual Differences in Democracy

2/19, 2/21 Woman’s Difference: the Personal Is Political

Reflection#4 due on 2/19.

Second paper due on 2/21.

Are women oppressed only by “illiberal” patriarchal traditions? To radical feminist thinkers such as Catharine MacKinnon and Andrea Dworkin, our liberal democratic institutions and society are inherently patriarchal and oppressive to women. Are women the “second” sex? How do MacKinnon and Dworkin suggest “woman’s difference” be recognized and incorporated into public policy in the political realm? How can “feminist jurisprudence” achieve justice for women? Does radical feminism re-inscribe the same problems of identity politics? How is Kimberly Crenshaw’s proposition of intersectionality different from the approach of MacKinnon/Dworkin? How would MacKinnon, Dworkin, and Crenshaw each respond to the film, “Hip-Hop: Beyond Beats and Rhymes”?

Film: “Hip-Hop: Beyond Beats and Rhymes”

Readings:

- Catharine MacKinnon, “Difference and Dominance: On Sex Discrimination” (CR)
- Andrea Dworkin, selections from *Life and Death*: “The Third Rape,” “Terror, Torture, and Resistance,” “Pornography Happens,” “Prostitution and Male Supremacy,” “Freedom Now: Ending Violence Against Women” (CR)
- Kimberly Crenshaw, “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color” (CR)

2/26, 2/28 Sex Workers: The Other of the Other

Reflection#5 due on 2/26.

According to Wendy Chapkis, prostitution has functioned as the “landmines” in feminist discourse. What does she mean by that? Should women who perform erotic labor be considered legitimate working professionals, and be accorded the same labor rights and protection like other workers? In which ways does the sex workers’ rights movement undermine or advance the cause of feminism?

Readings:

- Wendy Chapkis, *Live Sex Acts: Women Performing Erotic Labor*, Intro, Section I-III

3/4, 3/6 Sexual Strangers: Gays and Lesbians

Reflection#6 due on 3/4.

Shane Phelan argues that, as of today, gays and lesbians are still “strangers” in democracy. How are “strangers” different from “citizens”? How might we incorporate sexual “strangeness” into public law and policy?

Readings:

- Shane Phelan, *Sexual Strangers: Gays, Lesbians, and Dilemmas of Citizenship*, Intro, Ch.1, 3, 4, 6

3/11, 3/13 Spring Break ☺

3/18, 3/20 Changing Sex: Neither “Man” Nor “Woman”?

Reflection#7 due on 3/18.

Second Paper Topic Given on 3/18, due on 3/27

How are the concerns of transsexuals and transgendered different from gays and lesbians? What does Kate Bornstein mean by a “third space” that is neither man nor woman? In your opinion, is the “third space” an accurate description of individuals who undergo sex change? How might the “third space” be claimed as a strategy of empowerment for transgendered subjects, and for the rest of men and women? In which ways does the notion of “third space” present a problem for transsexuals who claim they are like ordinary men and women, and demand the right to heterosexual marriage? How might we reconcile the needs of “transsexuals” to be like other men and women and the desires of the “transgendered” to move beyond the gender binary?

Readings:

- Kate Bornstein, *Gender Outlaw: On Men, Women, and the Rest of Us*, Part 1-4, 7
- Cossey v. the United Kingdom* (CR)

Module III – Cultural Difference and the Multiculturalism Debate

3/25, 3/27, 4/1 The Multiculturalism Debate I: the Politics of Recognition

Reflection#8 due on 3/25.

Second Paper due on 3/27.

Recent debate on cultural difference has centered on the issue of multiculturalism. This week, we will start off the debate by examining the philosophical exchanges among several multicultural thinkers. One of the most important writings on this subject has been Charles Taylor’s “The Politics of Recognition.” What does “recognition” mean? Why is it important according to Taylor? Adeno Addis makes a distinction between “toleration” and “respect.” What are the differences, and why does Addis think that liberal “toleration” is insufficient in including cultural minorities? According to Addis, what are the connections between public dialogue and pluralism? Both Chandran Kukathas and Kwame Anthony Appiah point out problems with Taylor’s multicultural recognition. Why does Kukathas think multiculturalism is unnecessary in a liberal society? What does he mean by “the politics of indifference”? Do you agree with him? Why does Appiah think multiculturalism pose a tension with individual identity and autonomy? Is that a legitimate concern?

Readings:

- Charles Taylor, “The Politics of Recognition” (CR)
- Adeno Addis, “On Human Diversity and the Limits of Toleration” (CR)
- Chandran Kukathas, “Liberalism and Multiculturalism: The Politics of Indifference” (CR)
- Kwame Anthony Appiah, “Identity, Authenticity, Survival: Multicultural Societies and Social Reproduction” (CR)

4/3, 4/8 The Multiculturalism Debate II: Cultural Rights and Cultural Defense

Reflection#9 due on 4/3.

This week's readings focus on translating the philosophical "politics of recognition" into actual multicultural policy and cultural rights. We will first examine the exchange between Kukathas and Kymlicka on whether there should be any "cultural rights" at all. Why does Kukathas think that there is no need to establish group rights to do justice to minority groups? What do you think of Kukathas' analogy of cultural group being "private voluntary associations"? According to Kymlicka, how might we reconcile group claims within a liberal society? How do Jacob Levy and Alison Dundes Renteln suggest that we incorporate cultural rights and cultural defense into the political and legal arena, respectively? Do you agree with them?

Readings:

- Chandran Kukathas, "Are There Any Cultural Rights?" (CR)
- Will Kymlicka, "The Rights of Minority Cultures: Reply to Kukathas" (CR)
- Jacob Levy, "Classifying Cultural Rights" (CR)
- Alison Dundes Renteln, "Cultural Defense in the Courtroom" (CR)

4/10, 4/15 The Multiculturalism Debate III: Is Multiculturalism Bad for Women?

Reflection#10 due on 4/10.

Third paper topic given on 4/10. Due on 4/22.

While multiculturalists advocate for the recognition of minority group cultures in liberal society, others point out that defense of cultural traditions comes into conflict with the rights of another minority group—women. Susan Okin, a leading liberal feminist thinker, argues that multiculturalism is inherently bad for women. Why does she argue that? What kinds of criticisms have been directed at her argument by various respondents? Is there any way that we may strike a balance between recognizing cultural rights and women's rights?

Film: Womanhood and Circumcision: three Maasai women have their say

Readings:

- Susan Okin and Respondents, *Is Multiculturalism Bad for Women*, Part I, any 6~8 pieces in Part II, and Part III

4/17 Discussion: Research Presentation

4/22, 4/24 Research Presentation

Third paper due on 4/22.

4/29 Research Presentation and Conclusion

Research paper due.

CONFLICTING PHILOSOPHICAL VISIONS ON INCORPORATING HUMAN DIFFERENCES

	The "Integrationist" Model	The "Politics of Difference" Model
Liberty	Negative freedom (freedom from): to remove unjust laws and constraints for each individual	Positive freedom (freedom to): to create positive programs for disadvantaged minorities so they can realize liberty and freedom like everyone else.
Equality	Procedural equality (equal opportunity)	Substantive equality (equal redistribution)
Diversity	Thin Diversity: Pluralism (focusing on the presence of successful minorities)	Thick Diversity: Social Justice (focusing on deeper roots of social injustice)
Rights	Individual rights	Group rights
Ideology	Color-Blindness (treating each individual in the same way regardless of color, race, and gender)	Color-Consciousness (to acknowledge and respect group differences, and promote race- or gender-based programs in policy-making)

Tables of Contents of Textbooks (JUS438)

The required readings of the course consist of one course reader and four scholarly books. The tables of contents of each are listed below:

COURSE READER:

1. Edna Bonacich, "Inequality in America: The failure of the American System for People of Color," from *U.S. Race Relations in the 1980s and 1990s: Challenges and Alternatives*, ed. Gail E. Thomas (New York: Hemisphere Publishing Corporation, 1990), p. 187-208.
2. Iris Young, "Five Faces of Oppression," from *Justice and the Politics of Difference* (Princeton: Princeton University Press, 1990), p. 39-65.
3. Alyson M. Cole, "Shaming the Victim: The Anti-Victimist Campaign," from *The Cult of True Victimhood: From the War on Welfare to the War on Terror* (Stanford: Stanford University Press, 2007), p. 20-46.
4. George Lipsitz, "The Possessive Investment in Whiteness," from *The Possessive Investment in Whiteness: How White People Profit from Identity Politics* (Philadelphia: Temple University Press, 1998), p. 1-23.
5. Iris Young, "Social Movements and the Politics of Difference," from *Justice and the Politics of Difference* (Princeton: Princeton University Press, 1990), p. 156-191.
6. Michael Eric Dyson, "Essentialism and the Complexities of Racial Identity," from *Multiculturalism: A Critical Reader*, ed. David Theo Goldberg (Cambridge: Blackwell, 1994), p. 218-229.
7. Henry Louis Gates, Jr. "'Authenticity', or the Lesson of Little Tree," *The New York Times*, Nov. 24, 1991.
8. The Combahee River Collective, "The Combahee River Collective Statement," from *Home Girls: A Black Feminist Anthology* (New York: Kitchen Table, 1983), p. 272-283.
9. Catharine MacKinnon, "Difference and Dominance: On Sex Discrimination," from *The Moral Foundations of Civil Rights*, eds. Robert K. Fullinwider and Claudia Mills (Totowa: Rowman & Littlefield, 1986), p. 144-158.
10. Andrea Dworkin, "The Third Rape," "Terror, Torture, and Resistance," "Pornography Happens," "Prostitution and Male Supremacy," "Freedom Now: Ending Violence Against Women," from *Life and Death* (New York: The Free Press, 1997).
11. Kimberly Crenshaw, "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color," *Stanford Law Review* 43 (1991):

1241-1299.

12. *Cossey v. the United Kingdom* (1990 case in the European Court of Human Rights)
13. Charles Taylor, "The Politics of Recognition," from *Multiculturalism: Examining the Politics of Recognition*, ed. Amy Gutmann (Princeton: Princeton University Press, 1994), p. 25-73.
14. Adeno Addis, "On Human Diversity and the Limits of Toleration," from *Ethnicity and Group Rights*, eds. Ian Shapiro and Will Kymlicka (New York: New York University Press, 1997), p. 112-153.
15. Chandran Kukathas, "Liberalism and Multiculturalism: The Politics of Indifference," *Political Theory* 26 (1998): 686-698.
16. Kwame Anthony Appiah, "Identity, Authenticity, Survival: Multicultural Societies and Social Reproduction," from *Multiculturalism: Examining the Politics of Recognition*, ed. Amy Gutmann (Princeton: Princeton University Press, 1994), p. 149-163.
17. Chandran Kukathas, "Are There Any Cultural Rights?" *Political Theory* 20 (1992): 105-139.
18. Will Kymlicka, "The Rights of Minority Cultures: Reply to Kukathas," *Political Theory* 20 (1992): 140-145.
19. Jacob Levy, "Classifying Cultural Rights," from *Ethnicity and Group Rights*, eds. Ian Shapiro and Will Kymlicka (New York: New York University Press, 1997), p. 22-66.
20. Alison Renteln, "In Defense of Culture in the Courtroom," from *Engaging Cultural Differences: The Multicultural Challenge in Liberal Democracies*, eds. Richard A. Shweder, Martha Minow, and Hazel Rose Markus (New York: Russell Sage, 2002), p. 194-215.

BOOKS:

1. Martha Minow, *Not Only for Myself: Identity, Politics, and the Law* (New York: New Press, 1999)

Preface

Chapter 1. Knots

Chapter 2. Identities

Chapter 3. Laws

Chapter 4. Remedies

Chapter 5. Generations

Chapter 6. Ties

2. Wendy Chapkis, *Live Sex Acts: Women Performing Erotic Labor* (New York: Routledge, 1997)

Section I: Sex Wars

1. The Meaning of Sex
2. Sexual Slavery

Section II: Working It

3. The Emotional Labor of Sex
4. Locating Difference

Section III: Strategic Responses

5. Prohibition and Informal Tolerance
6. Legalization, Regulation, and Licensing
7. Sex Worker Self-Advocacy
8. Compromising Positions

Afterward: Researcher Goes Bad and Pays for It

3. Shane Phelan, *Sexual Strangers: Gays, Lesbians, and Dilemmas of Citizenship* (Philadelphia: Temple University Press, 2001)

Introduction

Chapter 1. Citizens and Strangers

Chapter 2. Structures of Strangeness: Bodies, Passions, and Citizenship

Chapter 3. Structures of Strangeness: Citizenship and Kinship

Chapter 4. Negotiating Strangeness: Assimilation and Visibility

Chapter 5. Strangers among "Us": Secondary Marginalization and "LGBT" Politics

Chapter 6. Queering Citizenship

4. Kate Bornstein, *Gender Outlaw: On Men, Women, and the Rest of Us* (New York: Routledge, 1994)

Part One. First Things First

Part Two. Sorting Deeds

Part Three. Claiming Power

Part Four. A Gender Interrogatory

Part Five. Creating a Third Space

Part Six. Hidden: A Gender

Part Seven. The Punchline

5. Susan Okin, *Is Multiculturalism Bad for Women* (Princeton: Princeton University Press, 1999)

Introduction: Feminism, Multiculturalism, and Human Equality – Joshua Cohen, Matthew Howard, and Martha C. Nussbaum

PART 1: IS MULTICULTURALISM BAD FOR WOMEN? – Susan Moller Okin

PART 2: RESPONSES

Whose Culture? – Katha Pollitt

Liberal Complacencies – Will Kymlicka

"My Culture Made Me Do It" – Bonnie Honig

Is Western Patriarchal Feminism Good for Third World / Minority Women? – Azizah Y. al-Hibri

Siding With the Underdogs – Yael Tamir

"Barbaric" Rituals? – Sander L. Gilman

Promises We should All Keep in Common Cause – Abdullahi An-Na'im

Between Norms and Choices – Robert Post

A Varied Moral World – Bhikhu Parekh

Culture beyond Gender – Saskia Sassen

Liberalism's Sacred Cow – Homi K. Bhabha

Should Sex Equality Law Apply to Religious Institutions? – Cass R. Sunstein

How Perfect Should One Be? And Whose Culture Is? – Joseph Raz

Culture Constrains – Janet E. Halley

A Plea for Difficulty – Martha C. Nussbaum

PART 3: REPLY – Susan Moller Okin

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Human Differences: Dilemmas of Justice

Paper #1

Instructions:

The following questions present two “intellectual puzzles” that will require you to rethink about our discussion on the issues of racial difference and identity politics. Choose **ONE** of the two questions below and write a 6-pgs essay (double-spaced, with standard 12-pt font and margins). As a general guideline, be sure to:

- 1) Provide a clear thesis early on to indicate your position and major argument.
- 2) Make pertinent use of relevant readings in your analysis to strengthen your position as well as address counterarguments. General and vague references to readings and class discussions will not suffice.
- 3) Craft your writing to make your analysis concise, clear, and to the point.

Note: when you quote an author, be sure to provide proper citations that include the author’s last name and page number. E.g. (Young, 57). You do not need a works-cited page, however.

Due date: **in class on Feb. 21, 2008 (Thursday).**

Questions:

1. Are minority groups more likely to suffer from inequality in America? Write an essay that evaluates the merits of the analysis on “racial inequality,” “oppression,” and “whiteness” as discussed in relevant readings, film, and class examples. Given your response, address whether you think the assimilationist model or the politics of difference model (or a compromise between the two) provides a more informative paradigm in addressing race issues in U.S. democracy.
2. Write an essay on identity politics. What is the goal of identity politics? To what extent do you agree or disagree with Young’s proposition about group-conscious representation and group-conscious policies? Do you find the common critiques against identity politics valid or invalid? How does Minow attempt to move beyond the pitfalls of identity politics? Do you think Minow’s “post-identity” approach has succeeded in resolving the racial dilemma such as in the affirmative action debate? Why or why not?

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Human Differences: Dilemmas of Justice

Paper #2: Gendered and Sexual Differences in Democracy

Instructions:

Choose **ONE** of the following two questions, and write a **3-page response for part A and a 3-page response for part B in that question, for a total of 6 pages**. Please indicate which question you are discussing on your paper.

In each response, be sure to:

- 1) Provide a clear thesis early on to indicate your position and major argument.
- 2) Make relevant use of course readings and lecture materials to strengthen your position as well as address counterarguments.

Note: when you quote an author, be sure to provide proper citations that include the author's last name and page number. E.g. (Young, 57). You do not need a works-cited page, however.

Due date: **beginning of class on April 1, 2007 (Tues.)**

Question 1. (answer both A and B)

A) You are in the same room with MacKinnon, Dworkin, and Crenshaw watching the film "Hip-Hop: Beyond Beats and Rhymes." Write a 3-page response addressing what each of the three feminists would say about hip-hop as portrayed in the film, and whose view(s) you would endorse and why. If you do not agree with any of them, say so and state your reason.

B) Modeling after a few rural counties in Nevada, owners of several Gentleman's Clubs in Phoenix seek to expand their businesses by lobbying city officials to pass an ordinance that would provide for the legal licensing of brothels. As a legislative aide to the mayor, he has asked you to write a 3-page memo that evaluates the pros and cons of different approaches to prostitution: 1) prohibition, 2) tolerance, 3) legalization, and 4) decriminalization without legalization. Proceed to write this memo and come to your own suggestion for the mayor on which approach would constitute the best solution for the city of Phoenix.

Question 2. (answer both A and B)

A) Based on Phelan's notion of "strangers," write a 3-page essay addressing whether you think gays/lesbians are still strangers in U.S. democracy rather than fully-included

citizens. Your discussion should comment on issues of same-sex marriage (along with civil unions/domestic partnerships), gays in the military, and “new gay visibility” in mainstream media.

B) Comment in a 3-page response: What are the pros and cons of the medical narrative of transsexuality, and in your opinion, should psychotherapy be made mandatory for people who desire sex change? Also, discuss Bornstein’s notion of the “third space.” Assess the feasibility and desirability of different proposals (as discussed in class) that would implement the “third space” into actual policies or programs of action, and justify which of these proposals you would endorse and why.

Paper #3: The Multiculturalism Debate

Instructions:

Choose **TWO** of the following three questions, and write a **3-page essay for each, for a total of 6 pages**. Please indicate which question you are answering on your paper.

For each essay:

- 1) Provide a clear thesis early on to indicate your position and major argument.
- 2) Make relevant use of course readings and lecture materials to strengthen your position as well as address counterarguments.

Note: when you quote an author, be sure to provide proper citations that include the author's last name and page number. E.g. (Young, 57). You do not need a works-cited page, however.

Due date: **in class on April 24, 2008 (Thursday)**

Questions:

1. Year 2006. A controversy erupted over the debut of the Spanish version of the U.S. national anthem, "The Star-Spangled Banner." Supporters of the song argue that a Spanish version can help immigrants learn the national anthem and encourage them to be patriotic. Opponents argue that the national anthem should be faithful in its original rendition and sung in English. Moreover, immigrants should simply learn English.

Year 2016. You are working as a legislative aide for a U.S. Senator. A colleague of your boss has just proposed a legislation that would help promote not only Spanish, but different language versions of "The Star-Spangled Banner" – Ebonics (Black Vernacular English), Arabic, Asian, Native American etc. – in the media and K-12 schools to demonstrate different cultural and linguistic expressions of patriotism in America.

Unsure whether to support or oppose this proposal, the Senator whom you are working for asks you to write a 3-page memo analyzing the pros and cons of this legislation, and providing recommendations on how he should come to a decision that would be just and fair in a liberal democracy.

It appears to you that there are three possible positions on this policy:

Liberalism 1 (promoted by Kukathas)

Liberalism 2, or multiculturalism (promoted by Taylor/Addis)

Liberalism 3, or cosmopolitanism (promoted by Appiah)

Now, proceed to write this memo that addresses how each of these three positions/authors would respond to this policy, and come to a recommendation for your Senator on which position he should adopt and why.

2. Comment, in a 3-page essay: do you think the cultural practice of **female circumcision** is inherently bad for women and should be abolished, or do you think we should try to strike a balance between cultural rights and women's rights in this case? What are some of the ideas/proposals in balancing between cultural and gender rights? Do you agree with those ideas, why or why not? Your response should make use of arguments by three of the following five authors – Okin, Al-Hibri, An-Na'im, Parekh, and Gilman – plus one of your own choice (which can also be one of the five listed here) in the book, *Is Multiculturalism Bad for Women*.

3. Write a 3-page response that assesses the legitimacy of the following two cases of cultural rights, using the criteria of "individual liberty" and "group equality":

A) Exemptions: should Sikhs be exempt from public safety law that prohibited the carrying of a knife blade (in this case, their religiously required kirpan – the ceremonial dagger) at a public train station? Is "exemption" legitimate in this case?

B) Internal rules: Some members of the Pueblo Indians converted to Christianity and chose to withdraw from certain communal/religious functions, but still continued to reside on the land and partake in community resources. Soon after, these apostates were ostracized and denied access to community resources and the land. Is "internal rule" legitimate in this case?

*Note: although no specific author/reading is mentioned in this question, drawing connections and making use of two or three pertinent multiculturalism readings to support your arguments will enhance the quality of your response.