

POLI 115A: Gender and Politics
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Winter 2008
Final Essay Prompts

Instructions:

This essay is designed to focus your analysis primarily on material covered in the second half of the quarter. In your essay, you should work with and make reference only to texts assigned for or given to you in class. (Do not use outside sources for this essay.) You should cite the texts correctly. (The “SSH Library” has an online “Reference Shelf” -- click on “Style Manuals,” and link #8 is particularly helpful -- where brief reference guides are available, as well as hard copies of various style manuals in the Geisel library’s reference area.) Please refer to UCSD’s academic integrity policy at: <http://www-senate.ucsd.edu/manual/appendices/app2.htm> In accordance with this policy, a student who has engaged in academic dishonesty will be given a failing grade on this assignment and a failing grade for the course. When in doubt, cite! This is true whether you are borrowing someone else’s words or idea(s) in the course of **making your own argument**. You are encouraged to discuss the prompts with your colleagues. Please make sure, however, that you put your own ideas into your own words. Neither borrow nor lend your essay.

Respond to one of the following two essay prompts. Your essay should be 7-9 double-spaced pages in length, using 12-point type and 1” margins. Give your essay a title, and *identify which prompt you’re addressing*. (Also, do you have a thesis statement?) Your essay must be submitted via Google Docs (see “Google Docs instructions for the final” at the course website: <http://dss.ucsd.edu/~kshelby/115A>). Your essay is due by 7:30pm on Wednesday, March 19th.

Final Essay Prompts:

1. How have debates around the Ministry of Women’s Rights, Parity and Headscarves drawn on, engaged and/or rejected the rhetoric of universal citizenship that is a part of France’s revolutionary legacy? What is being claimed and contested about what it means to be a *citoyen(ne)*? What are the sources of those claims? Which claims or arguments do you find most compelling, and why?
2. What has been the effect of such French gendered institutional responses as the Ministry of Women’s Rights, the Parity law and the 2004 law forbidding the “conspicuous display of religious objects,” a.k.a the ‘Headscarf Law’? To what (crises) are these laws responding? Have they been effective responses? What has facilitated and/or hindered their effectiveness? Which response(s) do you find most compelling, and why?