



ARIZONA STATE UNIVERSITY
GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

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

Academic Unit Justice and Social Inquiry Department School of Social Transformation
 Subject JUS Number 370 Title Cultural Diversity and Justice Units: 3
 Is this a cross-listed course? No
 If yes, please identify course(s) _____
 Is this a shared course? No If so, list all academic units offering this course _____
 Course description: _____

Requested designation: Cultural Diversity in the United States-C

Note- a separate proposal is required for each designation requested

Eligibility:

Permanent numbered courses must have completed the university's review and approval process.
 For the rules governing approval of omnibus courses, contact the General Studies Program Office at (480) 965-0739.

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, Fine Arts and Design core courses (HU)
- * Social and Behavioral Sciences core courses (SB)
- * Natural Sciences core courses (SO/SG)
- * Global Awareness courses (G)
- * Historical Awareness courses (H)
- * Cultural Diversity in the United States courses (C)

A complete proposal should include:

- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Syllabus
- Table of Contents from the textbook, and/or lists of course materials

Contact information:

Name Charles Lee Phone 480-965-5131
 Mail code 4902 E-mail: ctl@asu.edu

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Prof. Mary Margaret Fenow Date: 11/6/12
 Chair/Director (Signature): Mary Margaret Fenow

Arizona State University Criteria Checklist for

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 of American Indians, Hispanic Americans, 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.

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

ASU--[C] CRITERIA			
CULTURAL DIVERSITY IN THE UNITED STATES			
YES	NO		Identify Documentation Submitted
		<p>1. A Cultural Diversity course must meet the following general criteria:</p>	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p>The course must contribute to an understanding of cultural diversity in contemporary U.S. Society.</p>	<p>Please see "Course Description" and "Course Objective" on p.1-2 of the attached syllabus. See also "Course Schedule" on p.6-10 in the syllabus for further descriptions and details.</p>
		<p>2. A Cultural Diversity course must then meet at least one of the following specific criteria:</p>	
<input type="checkbox"/>	<input type="checkbox"/>	<p>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.</p>	
<input type="checkbox"/>	<input type="checkbox"/>	<p>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.</p>	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p>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.</p> <p>*Gender groups would encompass categories such as the following: women, men, lesbians, gays, bisexuals, transgender individuals, etc.</p> <p>**Cultural, racial, ethnic, and/or linguistic minority groups in the U.S. would include categories such as the following: Hispanics, African Americans, Native Americans/First Peoples, Asian Americans, Jewish Americans, Muslim Americans, members of the deaf community, etc.</p>	<p>Please see "Course Description" on p.1 of the attached syllabus. See also "Course Schedule" on p.6-10 in the syllabus for further descriptions of each topic and module.</p>

Course Prefix	Number	Title	Designation
JUS	370	Cultural Diversity and Justice	CULTURAL

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)
Example-See 2b. Compares 2 U.S. cultures	Example-Compares Latino & African American Music	Example-See Syllabus Pg. 5
1. The course must contribute to an understanding of cultural diversity in contemporary US society.	The course investigates how cultural diversity challenges and broadens conventional understanding of justice in contemporary U.S. society. It examines how cultural beliefs and practices come into conflicts with U.S. public law and policy. It also assesses the U.S.'s performance on incorporating cultural diversity in its social institutions including bilingual education, hip-hop music, Miss America pageant, and ethnic food.	Please see "Course Description" and "Course Objective" on p.1-2 of the attached syllabus. Also, on p.6-10 of the syllabus, all of the readings and course topics contribute to this goal.
2c. 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.	Please see above. Furthermore, on p.1 the syllabus states, "We will explore some of the current philosophical and public policy issues on how to negotiate and incorporate cultural minority groups' concerns in liberal democracy, including the politics of recognition, toleration vs. respect, cultural policy, cultural defense in the courtroom, and the conflict between cultural rights and gender rights." On p.6-10 of the syllabus, the course topics and readings all contribute to this goal.	Please see "Course Description" on p.1 of the attached syllabus. See also "Course Schedule" on p.6-10 in the syllabus for further descriptions of each topic and module.

JUS 394 Cultural Diversity and Justice

Fall 2012
Farmer Education ED328
TuTh 3:00-4:15pm

Professor: Charles Lee
Office: Wilson 260
Office Hours: TuTh 1:30-2:30pm or by appointment
Email: ctl@asu.edu
Office Phone: (480) 965-5131

COURSE DESCRIPTION

The question on whether and how to incorporate cultural diversity into public life has been considered one of the foremost challenges facing liberal democracy in a global age with intensified human travel, migration, and movement. In particular, how should we respond to the demand of public acknowledgement of minority groups' needs and concerns based on claims of cultural difference? In this course we will take an in-depth look at how cultural diversity challenges conventional understanding of justice, and examine competing analyses on how contemporary multicultural issues and conflicts should be resolved and negotiated in a way that would achieve the goal of "justice" in a culturally informed and sensitive manner.

The course is divided into four parts. In **Part I, "The Diversity of Justice? : Liberal Universalism vs. Cultural Relativism"**, we begin our inquiry by looking at two contrasting historical visions of liberal society: Enlightenment vs. Romanticism. As an extension of this discussion, we will further examine contemporary debate on human rights between the camp of "liberal universalism" and the approach of "cultural relativism".

In **Part II, "Negotiating Liberal Justice and Cultural Recognition"**, we will explore some of the current philosophical and public policy issues on how to negotiate and incorporate cultural minority groups' concerns in liberal democracy, including the politics of recognition, toleration vs. respect, cultural policy, cultural defense in the courtroom, and the conflict between cultural rights and gender rights.

As some scholars have proposed the vision of cosmopolitanism as an alternative to the usual understanding of cultural diversity, we will turn to this debate in **Part III, "Cosmopolitanism beyond Multiculturalism?"**, investigating the pros and cons of cosmopolitanism. Finally, in **Part IV, "Cultural Diversity in Everyday Life: the State of Multicultural America"**, we will assess the U.S.'s performance on incorporating cultural diversity into everyday social arena and institutions, paying particular attention to bilingual education, hip hop music, the Miss America pageant, and ethnic food.

COURSE OBJECTIVE

This course is designed for students to:

1. Develop an in-depth understanding on how cultural diversity changes and broadens conventional understanding of justice.
2. Firmly grasp major concepts and theories, and critically evaluate the strengths and weaknesses of competing analyses and policy propositions in reconciling cultural diversity and democratic justice.
3. Clearly articulate their own views on the major issues addressed in class through presenting evidence and arguments, and convincingly justify their own conclusions.
4. Cultivate and improve upon critical-thinking, writing, and presentation skills in general.

REQUIRED TEXTS

The following required books are available for purchase at the ASU bookstore:

- David Hollinger, *Postethnic America: beyond Multiculturalism* (Basic Books, 2006)
- Sarah Banet-Weiser, *The Most Beautiful Girl in the World: Beauty Pageants and National Identity* (University of California, 1999)

All other required course readings are posted on Blackboard under “Course Documents”.

CLASS FORMAT AND REQUIREMENT

This course places a strong emphasis on collective discussion and interactive inquiry, as well as on the cultivation of your writing, analytical, and critical-thinking skills on the designated social topics. The course requirement consists of the following assignments that are designed to enhance and integrate those noted skills: 1) class participation; 2) critical reflections; 3) position papers; and 4) group presentation.

1) Class Participation (15%)

Collective discussion and interactive inquiry are a crucial component of the class. While lecture will be an essential part of the course, your enthusiastic participation in class discussions and group activities will be critical for your continued learning and intellectual growth and innovation. You are expected to keep up on the reading assignments in order to participate meaningfully in class discussions. The readings are to be COMPLETED by the dates listed below under “Course Schedule”. As you complete the readings, be ready to ask questions and share your invaluable thoughts/opinions with the class.

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 critical dialogue rather than through mockery or jeers. I would like us to create and foster a class environment where everyone can comfortably issue a thought/perspective from all angles and positions.

Re attendance: if you are absent, you cannot participate. Attendance will be monitored throughout the semester, and you are allowed a maximum of two unexcused absences without interference with grade. For each additional absence, it will drop your participation by one-third of a grade. For example, if your performance on participation is an “A-”, missing 3 classes will result in a “B+”, and missing 4 will result in a “B”, so on and so forth. As a rule of thumb, be discretionary in using your allowance of unexcused absences.

Absences will be excused only if you can provide official documentations (e.g. doctor’s note or funeral director’s note). Also, attendance means being present in class from the beginning to the end. If on a rare occasion you must enter the class late or leave the class early, you must inform me in advance with a valid reason, otherwise it will be considered as “absence” even if you have signed in. Attendance record will be updated on blackboard on a weekly basis – please check it periodically and if you think there is any discrepancy in your record, notify me immediately (rather than waiting until the end of semester) when my memory of your attendance in class is still fresh and can make the needed corrections.

Class participation also means observing common class etiquette by refraining from engaging in activities that are distracting of everyone’s learning experience (including but not limited to: chatting, text-messaging, surfing on the net, reading newspaper, etc.). These non-class-related activities negatively affect your learning and participation, and also distract others and create an environment of disrespect. Please make a special note that engaging in non-class-related distractions will lower your participation grade without warning.

Lastly, while laptop use is allowed in the classroom, it is considered a privilege not a right. If you use your laptop for purposes other than note-taking or related class activities, you will be revoked that privilege.

2) Six Critical Reflections (10%) – 1-2 pgs. each, double-spaced

This writing exercise will help prepare you to share your invaluable comments during class discussions and guide you to think critically as you prepare for the longer-length position papers. There are a total of six critical reflections assigned, and you are required to complete all of them (1-2 pgs each, double-spaced).

For each critical reflection, choose two of the assigned readings that you have the most to comment on. If the assigned reading is a book, pick two chapters. Each reflection should consist of two components: 1) a concise summary of the readings that gets to the crux of the authors’ arguments; and 2) a critical evaluation of the strengths and weaknesses of the authors’ arguments by providing your own comments, questions, and/or critiques. Note that for the component of critical evaluation, what I am looking for is your assessment of the specific perspectives and examples offered by the authors, not their writing style; questioning the authors’ analyses by providing counterexamples or finding their “blind spots” (i.e. perspectives or factors that are overlooked) will be highly valued. When evaluating your reflections, I will look to see whether your writing has satisfied these two components. **A tip to do well on these critical reflections is to be concrete and specific and avoid generality in your thinking and writing.**

Each critical reflection is evaluated on the scale of “0”, “0.5”, or “1” point (0 meaning no credit: you did not turn it in or your discussion only scratches the surface; 0.5 meaning half credit: work is incomplete or insufficient; 1 meaning full credit: good work). If you receive a “0” or “0.5”, you will be given a chance to make it up for full credit within one week (only for work that was turned in; if you did not turn it in, there is no make-up). You will get an “A” on this component of grade as long as you get “1” point for all six reflections. “1+” score will be awarded to exceptional work which will be recorded as bonus credits that count towards assigning “A+” grade on the reflections.

All the critical reflections must be submitted in hardcopies on the following dates – no late reflection will be accepted.

#1 9/4 (Tues)	#4 9/25 (Tues)
#2 9/11 (Tues)	#5 10/2 (Tues)
#3 9/18 (Tues)	#6 10/9 (Tues)

3) Three Position Papers (20% each – 60% total) – 6-7 pgs. each, double-spaced, due on 9/27, 10/25, and 12/11

The position papers constitute the major assessment of your understanding of the course materials in this class. They will ask you to take a position on an issue, and you will be evaluated on how substantively and fluently you **make use of course readings and lecture materials** to support your arguments and analyses in critical-reasoning form. Although these assignments are formally “papers”, you should consider them technically as open-book essay exams as they involve an evaluation of your understanding of the key concepts/arguments introduced in class and the depth-level of your engagement with the course materials.

You will be given two weeks of time to complete each paper. All the position papers must be submitted in hardcopies at the beginning of the class on the following dates:

1st paper: given 9/13, **due 9/27 (Thurs)**
2nd paper: given 10/11, **due 10/25 (Thurs)**
3rd paper: given 11/27, **due 12/11 (Tues)**

Late position paper will be marked down by one full letter grade for each day it is late (i.e., A→B, B→C), and it will not be accepted after the third day from the due date.

4) Group Presentation: “Cultural Diversity in Everyday Life” (15%)

Presentation Dates: **10/30, 11/13, 11/27, 12/6**

You are required to do a group presentation on one of the four topics in Part IV of the course, “Cultural Diversity in Everyday Life”: bilingual education (10/30), hip hop (11/13), the Miss America pageant (11/27), and ethnic food (12/6). In the presentation, you will be teaching the subject at hand. However, instead of using lecture format, I would like you to use games, shows, skits, posters, video clips, or alternative activities to involve the audience in your presentation

and pose some engaging questions for class discussion. Feel free to bring in relevant cultural artifacts to class. Substance, creativity, and teamwork will be the key ingredients for this project. The length of the presentation is 50 minutes. Further instructions will be announced and distributed in the class. No-show for group presentation will receive no credit.

GRADING POLICY

Your class participation, critical reflections, position papers, and group presentation will be evaluated on the letter-grade scale (using the GPA system):

A+	4.33
A	4.00
A-	3.67
B+	3.33
B	3.00
B-	2.67
C+	2.33
C	2.00
C-	1.67
D	1.00
E	0.00

All critical reflections and position papers must be submitted in hardcopies at the beginning of class on the listed due dates. No late reflection will be accepted. Late position paper will be marked down by one full letter grade for each day it is late (i.e., A→B, B→C), and it will not be accepted after the third day from the due date. Extension given only in the case of documented medical or family emergency. Be sure to save your paper files in more than one electronic/digital location and make sure your printer is up and running prior to the paper due dates – as lost files or printer failures are not valid excuses for late submissions. No-show for group presentation will receive no credit.

Caveats on Plagiarism:

It goes without saying that acts of plagiarism are grounds for assigning you a “failure” on a particular assignment 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 and Student Code of Conduct, please refer to: <http://provost.asu.edu/academicintegrity>.

The syllabus may be modified based on the needs of the class

COURSE SCHEDULE

(BB) = Reading posted on Blackboard

Part I – The Diversity of Justice? : Liberal Universalism vs. Cultural Relativism

8/23 Course Introduction

8/28 History in Tension: Enlightenment vs. Romanticism

We will look at how the historical tension between the Enlightenment ideal and the Romanticism vision foreshadows contemporary debate on how to approach cultural diversity in public life.

8/30 Class Cancelled

9/4, 9/6 Looking through the Lens of “Human Rights”: Liberal Universalism vs. Cultural Relativism

Critical reflection #1 (choose 2 of the following readings) due on 9/4

Some people have criticized “human rights” as an inherently Western concept. Is there any way that we may reconcile a universal conception of human rights on the one hand and cultural relativism on the other? How does the debate on human rights tell us about both the demand of and the resistance to multiculturalism within the U.S.?

Readings:

-Jack Donnelly, “Human Rights and Human Dignity: An Analytical Critique of Non-Western Conceptions of Human Rights” (BB)

-Alison D. Renteln, “The Unanswered Challenge of Relativism and the Consequences for Human Rights” (BB)

-Abdullah Ahmed An-Na'im, “Towards a Cross-Cultural Approach to Defining International Standards of Human Rights” (BB)

Part II – Negotiating Liberal Justice and Cultural Recognition

9/11, 9/13 Tensions between Liberal Justice and Cultural Recognition

Critical reflection #2 (choose 2 of the following readings) due on 9/11.

First position paper topic given on 9/13, due on 9/27.

This week’s readings feature four major thinkers/theorists on liberal justice. What viewpoint does each one hold regarding the presence of cultural diversity in liberal society? To what extent does each theorist express confidence in the ideal of liberal justice in incorporating the needs of ethnic and cultural minorities? Whose perspectives do you agree with the most and why? We

will examine how each theorist's argument informs particular positions on different multicultural conflicts and policies.

Readings:

- John Rawls, "Justice as Fairness: Political Not Metaphysical" (BB)
- Charles Taylor, "The Politics of Recognition" (BB)
- Adeno Addis, "On Human Diversity and the Limits of Toleration" (BB)
- Chandran Kukathas, "Liberalism and Multiculturalism: The Politics of Indifference" (BB)

9/18, 9/20 Cultural Rights and Cultural Defense

Critical reflection #3 (write on the 2 following readings) due on 9/18.

What are the different types of cultural rights identified by Jacob Levy? Based on his typology, which categories of cultural rights do you think should be incorporated into a democratic society and which ones are problematic? What is cultural defense? According to Leti Volpp, what can cultural defense do for cultural minorities and what are its potential problems and limitations?

Readings:

- Jacob Levy, "Classifying Cultural Rights" (BB)
- Leti Volpp, "(Mis)identifying Culture: Asian Women and the 'Cultural Defense'" (BB)

9/25, 9/27 Culture vs. Gender?

Critical reflection #4 (choose 2 of the following readings) due on 9/25.

First position paper due on 9/27.

Does the provision of cultural rights come into a conflict with gender rights? Are cultural practices such as female genital cutting, polygamy, and the wearing of headscarves patriarchal? Is there any way that we may strike a balance between recognizing cultural rights on the one hand and women's rights on the other?

Film: "Womanhood and Circumcision: Three Maasai Women Have Their Say"

Readings:

- Susan Okin, "Is Multiculturalism Bad for Women?" (BB)
- Azizah Y. Al-Hibri, "Is Western Patriarchal Feminism Good for Third World/Minority Women?" (BB)
- Sandra D. Lane and Robert A. Rubinstein, "Judging the Other: Responding to Traditional Female Genital Surgeries" (BB)

Part III – Cosmopolitanism beyond Multiculturalism?

10/2, 10/4 Postethnic America

Critical reflection #5 (choose 2 of the assigned chapters from Hollinger's book) due on 10/2.

What are David Hollinger's reasons in asking us to move beyond multiculturalism? What are the problems associated with identity politics? What does Hollinger mean by "rooted cosmopolitanism"? Does his postethnic vision sound like an attractive proposition? Why or why not?

Readings:

-David Hollinger, *Postethnic America*, Ch. 1, 2, 4, 5

10/9, 10/11 Actually Existing Cosmopolitanism

Critical reflection #6 (choose 2 of the following readings) due on 10/9.

Second position paper topic given on 10/11, due on 10/25.

What is the connection between cosmopolitanism and Enlightenment? Is cosmopolitanism an elitist idea that is accessible only to the educated and financially privileged? Who are included in and who are excluded from cosmopolitanism? What are the similarities and differences between the writings on "actually existing cosmopolitanism" and Hollinger's "rooted cosmopolitanism"?

Readings:

-Bruce Robbins, "Actually Existing Cosmopolitanism" (BB)

-Scott Malcomson, "The Varieties of Cosmopolitan Experience" (BB)

-Gloria Anzaldúa, "*La conciencia de la mestiza: Towards a New Consciousness*" (BB)

10/16 No Class – Fall Break

10/18 Group Presentation Discussion

IV. Cultural Diversity in Everyday Life: The State of Multicultural America

10/23, 10/25, 10/30 Bilingual Education and Culturally Responsive Instruction

Second position paper due on 10/25

Group presentation (bilingual education) on 10/30

Does bilingual education prevent non-native English speakers from learning, or can it help enrich learning experiences in the classroom? Should K-12 school system incorporate linguistic differences in the instruction of students? Why or why not?

Readings:

-Victor Villaseñor, excerpts from *Burro Genius* (BB)

-Mileidis Gort, "Bilingual Education: Good for U.S.?" (BB)

-Lisa Delpit, "Language Diversity and Learning" (BB)

11/1, 11/6, 11/8 (Class Cancelled), 11/13 Hip Hop: Musical Multiculturalism?

Class is cancelled on 11/8 as I will be away for conference.

Group presentation (hip hop) on 11/13.

Some commentators consider hip hop as a form of “resistance”? What exactly does it resist? In which ways does hip hop constitute a musical expression of racial/cultural difference? Are the foul words and hypermasculine messages in the music purely entertainment or do they carry implications for gender justice? What is the impact of commodification on hip hop?

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

Readings:

-Theresa A. Martinez, “Popular Culture as Oppositional Culture: Rap as Resistance” (BB)

-Robin D.G. Kelley “Kickin’ Reality, Kickin’ Ballistics: ‘Gangsta Rap’ and Postindustrial Los Angeles” (BB)

-Jeff Chang, “New World Order: Globalization, Containment and Counterculture at the End of the Century” (BB)

11/15, 11/20, 11/22 (No Class – Thanksgiving), 11/27 Miss America Pageant: Domesticating Difference and Managing Diversity?

Third position paper topic given on 11/27, due on 12/11.

Group Presentation (Miss America Pageant) on 11/27.

How is our national identity constituted in an event such as the Miss America pageant? According to Sarah Banet-Weiser, in which ways does this cultural representation of women domesticate racial and gender differences? Why does she argue that cultural diversity is being “managed” in this annual national event? Do you agree?

Readings:

-Sarah Banet-Weiser, *The Most Beautiful Girl in the World*, Ch. intro, 1, 3, 4, 5

11/29, 12/4, 12/6 Food and Culture

Group Presentation (food and culture) on 12/6.

Do you think most Americans desire the familiar and fear the strange when it comes to the matter of tastes? To what extent has the presence of immigrants and cultural minorities influenced the eating habits of Americans? Does the current food scene in the U.S. reflect a sign of assimilation or does it reflect cultural diversity? How might different cultural conceptions of human relations inform different notions about food taking, gender roles, and body shapes? According to Jennie Germann Molz, what does the phenomenon of “culinary tourism” say about these tourists’ outlook on cultural awareness in their exploration of foreign tastes?

Readings:

- Christiana Miewald, "The Nutritional Impact of European Contact on the Omaha: A Continuing Legacy" (BB)
- Elisa Sobo, "The Sweetness of Fat: Health, Procreation, and Sociability in Rural Jamaica" (BB)
- Marvalene Hughes, "Soul, Black Women, and Food" (BB)
- Jennie Germann Molz, "Eating Difference: The Cosmopolitan Mobilities of Culinary Tourism" (BB)

12/11 Conclusion

Last day of class – third position paper due.

List of Course Materials (JUS370)

The required readings of the course consist of the following articles and two scholarly books. The contents are listed below:

Articles:

1. Jack Donnelly, "Human Rights and Human Dignity: An Analytical Critique of Non-Western Conceptions of Human Rights," *The American Political Science Review* 76 (1982): p. 303-316.
2. Alison Dundes Renteln, "The Unanswered Challenge of Relativism and the Consequences for Human Rights," *Human Rights Quarterly* 7 (1985): p. 514-540.
3. Abdullah Ahmed An-Na'im, "Towards a Cross-Cultural Approach to Defining International Standards of Human Rights," from *Human Rights in Cross-Cultural Perspectives: A Quest for Consensus*, ed. Abdullah Ahmed An-Na'im (Philadelphia: University of Pennsylvania Press, 1992), p. 19-43.
4. John Rawls, "Justice as Fairness: Political not Metaphysical," *Philosophy & Public Affairs* 14 (1985): p. 223-251.
5. Charles Taylor, "The Politics of Recognition," from *Multiculturalism: Examining the Politics of Recognition*, ed. Amy Gutmann (Princeton: Princeton University Press, 1994), p. 25-73.
6. 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.
7. Chandran Kukathas, "Liberalism and Multiculturalism: The Politics of Indifference," *Political Theory* 26 (1998): p. 686-698.
8. 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.
9. Leti Volpp, "(Mis)identifying Culture: Asian Women and the 'Cultural Defense,'" *Harvard Women's Law Journal* 17 (1994): p. 57-101.
10. Susan Okin, "Is Multiculturalism Bad for Women?" from *Is Multiculturalism Bad for Women?* Eds. Joshua Cohen, Matthew Howard, and Martha Nussbaum (Princeton: Princeton University Press, 1999), p. 9-24.
11. Azizah Y. al-Hibri, "Is Western Patriarchal Feminism Good for Third World / Minority Women?" from *Is Multiculturalism Bad for Women?* Eds. Joshua Cohen, Matthew Howard, and Martha Nussbaum (Princeton: Princeton University Press, 1999), p. 41-46.
12. Sandra D. Lane and Robert A. Rubinstein, "Judging the Other: Responding to Traditional Female Genital Surgeries," *Hastings Center Report* 26 (1996): p. 31-40.
13. Bruce Robbins, "Actually Existing Cosmopolitanism," from *Cosmopolitics: Thinking and Feeling beyond the Nation*, eds. Pheng Cheah and Bruce Robbins (Minneapolis: University of

- Minnesota Press, 1998), p. 1-19.
14. Scott Malcomson, "The Varieties of Cosmopolitan Experience," from *Cosmopolitics: Thinking and Feeling beyond the Nation*, eds. Pheng Cheah and Bruce Robbins (Minneapolis: University of Minnesota Press, 1998), p. 233-245.
 15. Gloria Anzaldúa, "La conciencia de la mestiza: Towards a New Consciousness," from *Borderlands/La Frontera* (San Francisco: Aunt Lute Books, 1999), p.99-113.
 16. Victor Villaseñor, excerpts from *Burro Genius* (New York: HarperCollins, 2004), p. 3-44.
 17. Mileidis Gort, "Bilingual Education: Good for U.S.?" from *Language and Cultural Diversity in U.S. Schools: Democratic Principles in Action*, ed. Terry A. Osborn (Westport: Praeger, 2005), p. 25-37.
 18. Lisa Delpit, "Language Diversity and Learning," from *The Critical Pedagogy Reader*, eds. Antonia Darder, Marta Baltodano, and Rodolfo Torres (New York: RoutledgeFalmer, 2003): p. 388-403.
 19. Theresa A. Martinez, "Popular Culture as Oppositional culture: Rap as Resistance," *Sociological Perspectives*, 40 (1997): p. 265-286.
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