



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:** Literacy and Critical Inquiry-L

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 (SQ/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 Fonow Date: 11/4/12

Chair/Director (Signature): Mary Margaret Fonow

## 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.

<b>ASU - [HU] CRITERIA</b>			
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 <b>CENTRAL AND SUBSTANTIAL PORTION</b> 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 Description", "Course Objective", and "Course Schedule" in the attached syllabus (p.1, 6-10), and the attached "List of Course Materials"
<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 critical reflections and position papers (p.3-4), 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 "List of Course Materials", the attached samples of position paper assignments, and the attached class handout on "Liberal Universalism vs. Cultural Relativism".

<b>ASU - [HU] CRITERIA</b>		
<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.
		<b>THE FOLLOWING ARE NOT ACCEPTABLE:</b>
		<ul style="list-style-type: none"> <li>• Courses devoted <b>primarily</b> to developing a skill in the creative or performing arts, including courses that are <b>primarily</b> studio classes in the Herberger College of the Arts and in the College of Design.</li> </ul>
		<ul style="list-style-type: none"> <li>• Courses devoted <b>primarily</b> to developing skill in the use of a language – <b><u>However, language courses that emphasize cultural study and the study of literature can be allowed.</u></b></li> </ul>
		<ul style="list-style-type: none"> <li>• Courses which emphasize the acquisition of quantitative or experimental methods.</li> </ul>
		<ul style="list-style-type: none"> <li>• Courses devoted <b>primarily</b> to teaching skills.</li> </ul>

Course Prefix	Number	Title	Designation
JUS	370	Cultural Diversity and 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 how cultural diversity challenges and broadens conventional understanding of justice in contemporary U.S. society, the course requires students to engage in close reading of the philosophies, ethics, and value and belief systems purported by a range of multicultural theorists and philosophers (e.g. Jack Donnelly, Alison D. Renteln, Abdullah Ahmed An-Na'im, John Rawls, Charles Taylor, Adeno Addis, Chandran Kukathas, Jacob Levy, Leti Volpp, Susan Okin, Azizah Y. Al-Hibri, David Hollinger, Bruce Robbins, Gloria Anzaldúa, Mileidis Gort, Lisa Delpit, Theresa Martinez, Robin D.G. Kelley, and Marvalene Hughes). These humanities-inflected social and political theories constitute a substantial portion of the required course readings.	Please refer to the sections of "Course Description" (p.1), "Course Objective" (p.2), and "Course Schedule" (pg.6-10) in the attached syllabus for descriptions of the course of study on this criterion. Please also refer to the attached "List of Course Materials" for evidence of the range of philosophies and theories covered in the course. For example, the articles by Jack Donnelly, Alison D. Renteln, and Abdullah Ahmed An-Na'im are the essential theoretical readings on the debate between Liberal Universalism and Cultural Relativism. The writings by John Rawls, Charles Taylor, Adeno Addis, and Chandran Kukathas cover the foundational philosophical ground on the tensions between liberal justice and cultural recognition. The theoretical texts by Susan Okin and Azizah Y. Al-Hibri address the conflict both between cultural recognition and gender rights, and between Western feminism and Third World feminism. The book by the historian David Hollinger speaks to the limits of multiculturalism and the merits of cosmopolitan ethics.

<p>2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.</p>	<p>The critical reflections (10% of the final grade) and position papers assignments (60% of the final grade) require students to engage in close interpretation/analysis of the aforementioned philosophical and theoretical texts, and critically 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 compose their written assignments. The position papers would ask them to offer interpretations of different philosophers' and theorists' ideas and link them to real-life events or hypothetical scenarios in formulating workable public policies.</p>	<p>Please refer to the "Class Format and Requirement" section in the attached syllabus (pg.3-4), especially with regards to the critical reflections and position papers for descriptions of the assignments. Please also see the attached samples of position paper assignments for further reference on the types of essay questions that students are asked to answer by conducting an interpretation and analysis of written philosophical and theoretical texts.</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 multicultural thinking (i.e. the "cultural relativist" model), addressing why such theories emerge in response to the conventional western philosophical thought (the "liberal universalist" model), and how they formulate a particular set of normative values and ethics that emphasizes cultural difference in founding claims of justice.</p> <p>vis-à-vis traditional philosophical paradigms that assume a position of neutrality with respect to race, gender, and culture.</p>	<p>The whold body of literatures presented in course readings and the types of interpretive and 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 multicultural (and cosmopolitan) theorists and philosophers. 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 "List of Coure Materials", and the samples of position paper assignments.</p> <p>Furthermore, a class handout on "Liberal Universalism vs. Cultural Relativism" is also attached here to provide a sense of the two major competing philosophical systems of thought on cultural diversity that run throughout the course.</p>

## 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](mailto: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:

1<sup>st</sup> paper: given 9/13, **due 9/27 (Thurs)**  
2<sup>nd</sup> paper: given 10/11, **due 10/25 (Thurs)**  
3<sup>rd</sup> 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 *Cosmopolitanism: 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.
  20. Robin D.G. Kelley, "Kickin' Reality, Kickin' Ballistics: 'Gangsta Rap' and Postindustrial Los Angeles," from *Race Rebels: Culture, Politics, and the Black Working Class* (New York: The Free Press, 1994), p. 183-227.
  21. Jeff Chang, "New World Order: Globalization, Containment and Counterculture at the End of the Century," from *Can't Stop, Won't Stop: A History of the Hip-Hop Generation* (New York: St. Martin's Press, 2005), p. 437-465.
  22. Christiana Miewald, "The Nutritional Impact of European Contact on the Omaha: A Continuing Legacy," from *Food in the USA: A Reader*, ed. Carole Counihan (New York: Routledge, 2002), p. 109-122.
  23. Elisa Sobo, "The Sweetness of Fat: Health, Procreation, and Sociability in Rural Jamaica," from *Food and Culture: A Reader*, eds. Carole Counihan and Penny Van Esterik (New York: Routledge, 1997), p. 256-271.
  24. Marvalene Hughes, "Soul, Black Women, and Food," from *Food and Culture: A Reader*, eds. Carole Counihan and Penny Van Esterik (New York: Routledge, 1997), 272-280.
  25. Jennie Germann Molz, "Eating Difference: The Cosmopolitan Mobilities of Culinary Tourism," *Space and Culture* 10 (2007): p. 77-93.

**BOOKS (Table of Contents):**

**1. David Hollinger, *Postethnic America: Beyond Multiculturalism* (New York: Basic Books, 2000)**

Preface

Chapter 1. Introduction

Chapter 2. Haley's Choice and the Ethno-racial Pentagon

Chapter 3. From Species to Ethnos

Chapter 4. Pluralism, Cosmopolitanism, and the Diversification of Diversity

Chapter 5. Towards a Postethnic Perspective

Chapter 6. The Ethnos, the Nation, the World

**2. Sarah Banet-Weiser, *The Most Beautiful Girl in the World: Beauty Pageants and National Identity* (Berkeley and Los Angeles: University of California Press, 1999)**

Introduction

1. "A Certain Class of Girl": Respectability and the Structure of the Miss America Pageant
2. Anatomy of a Beauty Pageant: The Swimsuit Competition
3. "If You Were a Color, What Color Would You Be?": The Interview and Talent Competitions in the Miss America Pageant
4. Bodies of Difference: Race, Nation, and the Troubled Reign of Vanessa Williams
5. The Representational Politics of Whiteness and the National Body: Bess Myerson, Miss America 1945, and Heather Whitestone, Miss America 1955
6. International Spectacles, National Borders: Miss Universe and the "Family of Nations"

Conclusion

JUS 394 Cultural Diversity and Justice  
Fall 2012

Paper #1

Instructions:

The following questions present two “intellectual puzzles” that will require you to revisit what you have learned about the debate between liberal universalism and cultural relativism. Choose **ONE** of the two questions below and write a 6-7 pgs. essay (double-spaced, with standard 12-pt font and margins). As a general guideline, be sure to:

- 1) Make pertinent use of readings and lectures in-depth to support your position and address counterarguments. Random and vague references to readings and class discussions will not suffice.
- 2) Provide a clear thesis by the end of introduction to indicate your position and major argument.
- 3) Craft your writing to make your analysis clear and concise.

Note: when you quote an author, be sure to provide proper citation that includes the author’s last name and page number. E.g. (Donnelly, 305). However, you do not need a bibliography page for this paper.

Due date: **in class on September 27, 2010 (Thursday)**

Questions:

1. Competing philosophical conceptions of justice have often had a role to play in determining where one stands on multicultural issues when minorities demand recognition of their cultural values or distinct ways of life. In each of the two following cases, pick **THREE** of the four philosophers/theorists we discussed in class – **Rawls, Taylor, Addis, and Kukathas** – in analyzing where each would stand on the issue at hand. For each case, discuss whose views you would endorse and whose views you would refute and why. In your response, also address if you think the liberal universalist model or the cultural relativist model (or a compromise between the two) provides better guidance in helping us resolve this kind of multicultural conflict in a democratic society.

Case A: a congressional bill that promotes multilingual versions of the U.S. national anthem.

Case B: legalizing same-sex marriage.

(over)

2. The right not to be subject to “Cruel, Inhuman, or Degrading Treatment or Punishment” is a major international human rights provision. Write an essay addressing whether you think the liberal universalist model or the cultural relativist model (or a compromise between the two) better informs our approach to resolve the following two cases that concern the violation of this human right (or animal right when it is being applied to animals). In your response, draw upon the arguments made by **Donnelly, Renteln, and An-Na'im** to comment on these two scenarios on whether you think each practice constitutes a violation of this human right or animal right and should be abolished without question, or if you think a cross-cultural approach/dialogue is in order before we reach our conclusion.

Scenario A: whipping of 40 lashes for a British teacher in Sudan who was arrested after allowing her class of seven-year-olds to name a teddy bear “Mohammed,” an act that was considered insulting Islam (blasphemy) under Sudanese law.

Scenario B: the Santeria’s religious ritual of public animal sacrifices that took place in Coral Gables, Florida (refer to class handout for the story; digital copy available on Blackboard).

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Paper #2

Instructions:

Choose **TWO** of the following three questions, and write a **3-3½ page essay for each, for a total of 6-7 pages** (note that you are writing **2 separate essays** for this paper assignment). Please indicate which questions you are answering on your paper.

For each scenario:

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

Note: when you quote an author, be sure to provide proper citation that includes the author's last name and page number. E.g. (Donnelly, 305). However, you do not need a bibliography page for this paper.

Due date: **in class on October 25, 2012 (Thursday)**

Question:

1. The Federal Prohibition of Female Genital Mutilation Act of 1996 provides prison sentences of up to 5 years for anyone who performs circumcision on a minor under age 18. An Ethiopian immigrant mother in Phoenix was found in violation of this law after circumcising her 16-year-old daughter who agreed to this procedure, which removed certain parts of her external genitalia including the clitoris. The question at hand is whether cultural defense should be introduced to exonerate the mother or at least reduce the severity of the punishment. Based on a scale from "1" to "3" ("1" meaning the action is an innocuous cultural practice that should never be prosecuted and the law should be overturned; "2" meaning the action, while culpable, is influenced by a sincere cultural belief held by the mother and a reduced sentence ought to be considered; and "3" meaning the action constitutes a criminal offense and no excuse should be accepted under any circumstances), write a 3-3½ page response that analyzes how would **Okin, Al-Hibri, and Lane & Rubenstein** each rate the case, and whose views you would adopt and why.

2. Peter came to the U.S. as a Cambodian refugee when he was twelve-years-old, and this year he is about to graduate from X university as a senior. The following describes four different stages of how Peter sees cultural identity over his college years:

Freshman year: Peter joins a fraternity on campus. Wanting to fit in, he works hard on his coursework but also enjoys partying all night. He wants other people to just see him as a regular teenager, and does not like any campus discussions on ethnicities. His friends are unaware of the fact that he is actually bilingual in English and Cambodian. He feels that the university is already a diverse place, and it should just focus on creating an orderly environment for students to concentrate on school work and have fun.

Sophomore year: Peter rediscovers his Cambodian roots. He actively seeks out courses on the history of refugees and Asian American literature, and becomes the president of the Cambodian Student Association. He is proud of his parents who overcome all obstacles and continue to practice Cambodian customs, and thinks that the X university should have more campus programs to promote awareness of Cambodian culture and to provide resources that gear towards the needs of students who were once refugees.

Junior year: Peter still appreciates his ethnic roots, but he is also curious about other cultures and eagerly explores other possibilities of affiliation beyond his immediate community. In fact, during his junior year Peter converts from Buddhism to Islam, has a Jewish girlfriend, takes courses in Spanish, and also joins an astronomy club.

Senior year: Peter participates in a week-long educational program off campus called "BorderConnect" where program participants experience first-hand the implications of global economy and what it is like to live along the U.S./Mexico border. In talking with workers and newly arrived migrants in communities along the border, Peter feels that some migrant populations are forced to move and relocate due to circumstances not of their own choosing, and do not have as much choice as he or his peers in determining which new culture to enter or which community to affiliate with. He thinks that these border residents and migrant workers are placed in a situation where they have to constantly straddle between cultures, and yet this particular historical experience and geographic context also enable them to develop a unique and valuable perspective on immigration that should be brought to public attention.

It turns out that four different scholars – **Hollinger, Taylor, Kukathas, and Robbins\*** – each has had a major impact on Peter in each stage. Write a 3-3½ page response pinpointing which scholar's work has an influence on him in each of the different stages and why. In addition, given this is Peter's senior year, discuss which author(s) you think has the most positive influence on Peter and that he should continue to explore that belief(s) when he graduates.

\*Note: You may substitute **Malcomson or Anzaldúa for Robbins** in your discussion if you so choose.

3. Write a 3-3½ page response that assesses the legitimacy of the following two categories of cultural rights by using Kymlicka's two-step test of "individual liberty" and "group equality":

**A) Exemptions:** Should Sikhs be exempt from public safety law that prohibits 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, be sure to draw connections and make use of **3 or 4 readings** that we have studied in the course (such as but not limited to: Donnelly, An-Na'im, Rawls, Taylor, Addis, Kukathas, Okin, Hollinger, etc.) to support your arguments and address counter-arguments so to enhance the quality of your essay.



# Sample: Class Handout

JUS 394  
8/28/2012

## Liberal Universalism vs. Cultural Relativism

	Liberal Universalism	Cultural Relativism
Knowledge	<ul style="list-style-type: none"><li>-Knowledge is universal, based on reason</li><li>-Truth as singular</li><li>-Abstract "strong-we"</li></ul>	<ul style="list-style-type: none"><li>-Knowledge is particular, based on cultural context, group norm &amp; experience</li><li>-Truths as plural</li><li>-Concrete "weak-we"</li></ul>
Identity	Private and personal	Public and political
Rights	Individual rights	Group rights
Diversity	Thin diversity: toleration	Thick diversity: respect
Ideology	Culture-neutrality: neutrality with respect to all cultures	Culture-consciousness: dominant culture vs. minority cultures