

UPPER DIVISION GENERAL EDUCATION NEW COURSE PROPOSAL  
FOR AREA CC – HUMANITIES

Please Read Instructions on Next Page of This Form

Course Number GBST 301

Course Title Constructing Global Identity

- This is a new course. A FORM C is being filed concurrently.
- This is an existing course not currently satisfying an UDGE requirement, which is not being changed.
- This is an existing course not currently satisfying an UDGE requirement, which is undergoing change. A FORM C-2 is being filed concurrently.
- This is an existing course currently satisfying an UDGE requirement which is being submitted for recertification. A FORM C-2 is required only if the course is being changed.

1. Please attach a syllabus or draft syllabus of the course.
2. How many units is this course? 3 (Upper-Division General Education courses are limited to 3 units.)
- 3.a. Does this course have (a) prerequisite (s) other than completion of LDGE requirements?  
  yes   X\_no
- b. Does this course fulfill requirements for a major by the academic unit in which the course is offered? Check the YES box even if the course counts as an elective in the major.  
  X\_yes   no
- c. If you answered "yes" to 3.a. or 3.b., then the course is an exception to the definition printed on the next page of this form, and you must explain why the GE committee should make an exception for this course. Please describe how this course is designed to provide valuable and appropriate learning experiences to both majors and non-majors.

Global Studies is an interdisciplinary major that employs the basic assumptions, principles and methods of a variety of academic disciplines to explore the impact of globalization on the human community in both the past and the present. GBST 301 uses tools from a range of humanities disciplines to examine how globalization affects questions of identity and the manifestations of identities in culture. It queries the notion of global citizenship at its most basic level, allowing students to build upon whatever humanities knowledge they gained at the lower division. For GBST majors and minors, it encourages them to foreground the ethical components of globalization. This is a critical addition to GBST because globalization is frequently held to be primarily about economics and politics and to be relatively unconcerned with questions of ethics and the obligations that people in diverse cultures owe to one another. If globalization means that "we" are moving towards 'one world', it's important to ask students to think deeply about questions of cultural dominance, loss, fusion, appropriation and assimilation. As important as these questions are to majors/minors, they are also critical questions for all people who will live and work in a globalized world. More practically, in a small major (about 80-100), it is difficult to offer classes designated for the major that will "fill" unless the class can reliably attract other students. Because the class does not require advanced specialized knowledge of the humanities disciplines involved but does appropriately advance majors' /minors' knowledge of humanities issues in globalization, it is an excellent candidate for a class that can meet both the needs of major/minors and general education students.



Read Questions 4-8 in the instructions on the next page of this form and submit your answers as attachments. The instructions do not have to be printed or submitted.

P. Seleski PSELESKI  
 Originator  
Elizabeth Y. Matthe  
 Program Director  
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 General Education Coordinator  
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Signatures  
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 Date 1/26/16  
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4. Upper division general-education students may have fulfilled their lower division area C requirements in broad, interdisciplinary courses or in a different discipline than the discipline in which this course is offered. Please explain how this course introduces such students to the basic assumptions, principles and methods of the discipline, and how connection is made between these fundamentals and the particular applications emphasized in the course.

This course uses the basic assumptions of several humanities disciplines over the course of the semester. Most notably, it will emphasize the close reading of texts and documents (at the core of studies in History, Philosophy and Literature) and use students own questioning of texts to build (or depending on which humanities discipline a student completed their LDGE in, reconstruct) the vocabulary and principle methods of a range of disciplinary critical approaches to texts. Although the intent is for the course to emphasize active learning, at the beginning of the class, the instructor will both lecture and provide exercises that link critical approaches. Because the focus of the course is on identity, the various kinds of identities themselves will provoke discussion of disciplinary contributions and connections to the overall conversation. The texts used in the class will range from the philosophical to the literary to the historical. By foregrounding questions of voice and purpose and the strategy of texts, students will be able to discover the different sorts of approaches of humanities disciplines and compare the ways in which meaning is developed by each approach.

5. Please specify how this course represents both past and present approaches to at least one of the following: a) spirituality, b) the arts, c) philosophy or intellectual thought.

GBST uses as its starting point the notion of cosmopolitanism or being a “citizen of the world” as understood by Classic philosophers and traces this ideas through to the contemporary world to think through the idea of mutual obligation and connectedness that has occurred as a result of various forms of historical globalization. It takes an idea that is centuries old and not only tries to understand its history in the face of competing ideas of belonging (ie., nationalism), but also attempts to understand how it has been reinvented for the challenges of the modern world. So, after leaving the idea of cosmopolitanism for several weeks to investigate its seemingly more successful competitor – nationalism --, the class returns to the notion of a reinvigorated idea of global citizenship that both compensates for the limitations of nationalism but that might also embrace new cultural possibilities available for citizenship in a new era of globalization.

The class also investigates how cultures have invented ideas and ‘rules’ about humanitarianism over time and how these have changed to encompass expanded ideas about human and cultural agency.

6. Please specify how in this course students address issues involving both the cognitive and affective aspects of human experience either using critical analysis or creative activity.

Students will engage with a wide variety of primary texts documenting both cognitive (e.g. Tagore’s *Nationalism*) and affective experience (e.g. Umripur’s memoir, Cole’s/Eggers’ fictionalized “memoirs”) and testimony. Students will be asked to engage first in personal critical reflection and comparison of these texts and testimonies without the benefit of formal critical frameworks in order to establish for themselves the possibility and validity of such frameworks. Once this occurs, we’ll engage in a more formal critical analysis using established approaches within global studies and the various humanities disciplines so that we can elicit different meanings depending on the approach used.

For example, we will start reading Eggers’ *What is the What?* with questions about how Eggers can write a fictional autobiography of someone else – Valentino Deng – that Deng really does acknowledge as his autobiography. In subsequent weeks, we will do reading about humanitarianism as a form of colonialism. We will also contrast Eggers’/Deng’s cordial and supportive relationship (Eggers gave all the profits from the book to Deng’s foundation for the Lost Boys) with that of Elisabeth Burgos-Debray’s contentious (most would say exploitative) relationship with Rigoberta Menchu that has been the subject of many articles about how not to provide testimonial authorship for an unempowered subject. As we move from first reading, we increasingly complicate the question of ‘voice’. Students would ideally come to understand that the question of who speaks in Eggers’ book, even in the ‘best case’, is a bigger question in the contemporary world about how to address questions of extreme poverty and dislocation. The gradual exploration involved allows them to engage both cognitively and affectively with questions of agency on the individual but also on the level of a people – who speaks for the Sudanese and defines what it means to help them – or at the level of global discussions of how best to alleviate suffering. For Global Studies majors, it gives them another tool to think about the UN Millennium Development Goals that they will encounter in many of their classes or about issues of humanitarian intervention. For students in the class for UDGE credit, it will encourage them, as citizens to consider questions of voice and agency when thinking about philanthropy at home or abroad. In the best way, it allows students to use the tools of the humanities to understand not only other people but other worlds in ways that illuminate larger social and global issues.

7. Please provide specific examples of the way in which this course examines at least one of the following: aesthetic, metaphysical, or ethical manifestations of the human intellect in at least one of the following contexts: a) diverse historical contexts; b) diverse cultural contexts.

Both cosmopolitanism/world citizenship and nationalism are different ways describing “who belongs”, “who counts” and “to whom I have obligations”. They describe relationships in societies. They have had different meanings in different historical eras. This class aims to explore the claims of each kind of belonging and how they have worked (or not) at different time and in different places. Most particularly, the class is concerned with reinvigorated claims for cosmopolitanism that have arisen with the rapid globalization at the end of the 20<sup>th</sup> century. Globalization is all about interconnectedness – the famous notion that the world is now flat. But, when it comes to culture, citizenship, people to people contact, learning to live with one another, what does that really mean? Global citizenship sounds all well and good (maybe), but does it mean that you become like me or do I have to become like you? What does that even mean? Is global citizenship about dominance, fusion, assimilation or appropriation? Does it mean the same thing to someone in Lagos as it does to someone in Topeka? In this course, we look at these sorts of questions not only from the perspective of people in the United States but using texts and sources from people from all over the globe to see what they think about the prospect, challenges and opportunities of the world and its cultures coming closer together. Engaging with the rest of the world looks very different from Bangalore than it does from Dakar or from Galway.

8. a. Please give examples explaining how the work assigned to students (quizzes, tests, essays, projects, etc.) allows you to measure how successful individual students are in meeting the UDGE learning objectives for this course. Please attach an example of the type of assignment you will use to evaluate how successfully students meet the UDGE learning objectives

Writing assignments will be the primary mechanism for measuring how successfully students are meeting UDGE learning objectives. For example, the comparative essay on diasporas will allow students to look critically at at least four diverse cultures (US, Nigeria, India, UK), apply various analytical approaches about cultural dislocation, and think deeply about questions of issues having to do with questions of cultural gain and loss, including generational issues. By providing an opportunity for students to demonstrate their mastery of the course material and their ability to engage in critical reflection and analysis, these assignments will make it possible to measure students’ success at meeting UDGE learning objectives.

#### SAMPLE ASSIGNMENT

#### TRAVEL AND TOURISM ASSIGNMENT

Working in groups of 4, you will plan a 7-10 day educational trip for a group of secondary school teachers. We will draw lots and you will plan your trip using one of the following locations/destinations:

St. Petersburg/Russia  
Manchu Pichu/Peru  
Cairns/Australia  
Bangkok/Thailand  
Agra/India  
Naples/Italy  
Nairobi/Kenya  
Istanbul/Turkey  
Jakarta/Indonesia  
Capetown/South Africa

You must plan at least one excursion in the town mentioned, but otherwise you are free to go anywhere in the country mentioned. Don’t worry about things like finding and booking hotels, planning meals, etc.. Plan for at least one feasible activity/excursion per day that is appropriate for the group [so probably not too many things like clubbing, shopping and surfing – though don’t leave out all fun activities]. “Excursions” may be visiting sites or taking part in some activity. Your tour should have a theme based on the attractions of your destination.

Put together a brochure (your group is a ‘travel agency’ trying to ‘sell’ this tour) and upload it to Cougar Courses by the end of week 8. Your brochure should include some idea of the overall ‘theme’ of your trip like “Explore the traditional music of Ireland!

We will use these brochures during our discussions of travel and tourism during weeks 11 & 12. As part of our week 11-12 discussions, we will ‘score’ the brochures (your grade won’t be based on its ‘score’) and the trips you’ve planned using a scorecard of ethical tourism.

It is important that you NOT create your tour or put your brochure together after having done a lot of research about debates on ethical or heritage tourism. I want you to put together a trip using your current sense of what you see as important and what you think your ‘clients’ would enjoy.

At the end of our week 12 discussions, your group will write a 5-7 pp reflection about your planned trip, making any adjustments to the itinerary you think it might be important to make or explaining why you might want to go ahead with the trip as planned

- This is where you should employ research about issues regarding ethical tourism, heritage tourism, etc.
- This is where you might address any particular issues concerning tourism in the destination you picked (corruption, sex tourism, or the ways in which popularity may have impacted the tourist experience, etc.).

***For GEC** -- Although this assignment is not a pre/post- test, per se, this group assignment is a way of getting students to reflect on how something that they might have done before – plan a vacation – has ethical implications in a globalizing world and how they might rethink global travel in the future.*

GLOBAL STUDIES 301 (CRN #####)

CONSTRUCTING GLOBAL IDENTITY

Professor Patty Seleski

Fall 2016

Office: SBSB 4118

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Office Hours: TBD

Class Meetings: TBD

**Catalogue Description:** What does it mean to be a citizen of the world? Considers the impact of globalization on individual and community identities from the perspective of the interdisciplinary global humanities. Addresses the relationship of global citizenship to local, national, and ethnic identities. Topics may include: cosmopolitanism; humanitarianism; religion; cultural diasporas/migrations; class; gender; human rights; food, sport; the ethics of travel and tourism.

**Course Student Learning Outcomes (CSLOs):**

Upon successful completion of this course, students will be able to:

- ~~1. Demonstrate an understanding of key ethical value systems and their approaches to contemporary global challenges.~~ Identify the basic theories of world citizenship and the challenges to them.
- ~~2. Demonstrate an understanding through the study of the global humanities of how the process of globalization in its historical and cultural contexts influences individuals and societies.~~ State the benefits to individuals and communities associated with cosmopolitanism.
- ~~3. Explore and analyze how globalization is lived or experienced differently by individuals in distinct social, spatial, and temporal locations.~~ Describe key ethical challenges in how globalization is experienced in distinct social, spatial and temporal locations.
- ~~4. Articulate an understanding of the major challenges and opportunities involved in forming and sustaining individual, local and national identities in a globalizing environment.~~ Describe the threats to individual, local and national identities in a globalizing environment.

~~5. Critically analyze and communicate orally and in writing course concepts as they relate to peoples and cultures.~~ Critically analyze creative expressions from different cultures that reflect on individuals' own experience of globalization.

**Global Studies Program Student Learning Outcomes relevant to this particular course (PSLOs):**

Upon successful completion of this course, students will be able to:

1. Describe and explain how their own culture is one of many diverse cultures and that alternate perceptions and behaviors may be based in cultural differences.
3. Compare and contrast global cultures (beliefs, values, arts, practices and philosophies)
4. Interpret and analyze global issues from a variety of disciplinary perspectives to think critically and solve problems.

**General Education Program Student Learning Outcomes relevant to this particular course (GEPSLOs):**

GBST 301 has applied for UDC CC certification. Upon successful completion of this course, students will be able to:

2. Compare and contrast relationships within and between human cultures.
3. Communicate effectively in writing, using conventions appropriate to various contexts and diverse audiences.
4. Use oral communication to effectively convey meaning to various audiences.
5. Find, evaluate, and use authoritative and/or scholarly information to comprehend a line of inquiry.
6. Think critically and analytically about an issue, idea or problem, considering alternative perspectives and re-evaluation of one's own position.
8. Describe the importance of diverse experiences, thoughts, and identities needed to be effective in working and living in diverse communities and environments.
9. Apply knowledge gained from courses in different disciplines to new settings and complex problems.

**Required/Recommended Materials:**

Most required reading/viewing materials will be available on the class Cougar Course site. A copy of all films posted on the Cougar Course site will also be on reserve in the Media Library. The following required books are available for purchase in the campus bookstore (a copy will also be placed on reserve in Kellogg Library):

Abrahamian, Atossa Araxia *The Cosmopolites* (2015).  
Cole, Teju. *Every Day is for the Thief*. (2015).  
Eggers, Dave. *What is the What?* (2007)

Hamid, Mohsin. *How to Get Filthy Rich in Rising Asia*. (2014)  
Tagore, Rabindranath. *Nationalism* (1917, 2012 rev. ed.)  
Umrigar, Thrifty. *First Darling of the Morning* (2008).

### **Graded Components:**

Comparative Essays, 5 pgs (2) – 20% each – 40%

1. Diasporas
2. Nationalism/Cosmopolitanism

Travel and Tourism Assignment – 20%

Documenting Poverty Porn Assignment – 10%

Reflection on a Menu Assignment – 10%

Take Home Final Essay Exam (6-8 pp) – 20%

Extra credit opportunities may arise depending on campus programming and other events in the area during the semester.

In order to successfully complete this course, students are expected (at a minimum) to attend class. While there is no formal attendance policy in this class (after all, you are an adult) and I will not take roll – class participation is a vital ingredient in processing the questions and ideas we're going to discuss. In addition, successful completion of the class will require you to spend a minimum of two hours outside the classroom each week per unit of credit. Since this is a 3 unit class, that means you should be spending a minimum of six hours per week outside of class working on this class (reading, writing, thinking, talking with your peers).

Please note that assignments are due on the dates indicated on the class schedule. Late work is not accepted unless documented appropriately (e.g. doctor/hospital records, court documents, etc.).

As indicated above, the final exam in this course will be administered in the form of a take home essay exam, posted on the final day of class and due on the day during the final exam period when the final exam for this class is scheduled – [fill in date here]. Exams are due in hard copy to my office. While you may also upload a digital copy of the exam to Cougar Courses as a "back-up" to prove that the exam was completed on time in case you are delayed in getting the hard copy to me, I **require** that you provide me with a hard copy. If I do not receive one from you, you will fail the final exam (even if you have uploaded a copy to CC).

### **ADA Statement:**

Students with disabilities who require reasonable accommodations must be approved for services by providing appropriate and recent documentation to the Office of Disabled Student Services (DSS). This office is located in Craven Hall 4300, and can be contacted by phone at 760-750-4904, and by email sent to [dss@csusm.edu](mailto:dss@csusm.edu). Students authorized by DSS to receive reasonable accommodations should meet with me during my office hours in order to ensure confidentiality.

### **All-University Writing Requirement:**

This course meets the all-university writing requirement. Students will write a minimum of 4,000 words (16, double-spaced pages) in completing 3 essay assignments. Additional writing will be required to complete other reflective and/or analytical assignments.

**Academic Honesty Statement:**

Students will be expected to adhere to standards of academic honesty and integrity, as outlined in the Student Academic Honesty Policy ([http://www.csusm.edu/policies/active/documents/Academic\\_Honesty\\_Policy.html](http://www.csusm.edu/policies/active/documents/Academic_Honesty_Policy.html)). All assignments must be original work. All ideas/material borrowed from other sources must have appropriate references to the original sources. Any quoted or otherwise cited material should give credit to the source and should be documented according to the conventions of the discipline (or as directed by the instructor). If you are in any doubt about how to document the use of outside source material, please ask the instructor before making a mistake in doing so.

Students are responsible for honest completion and representation of their work. There will be no tolerance for infractions of the Student Academic Honesty Policy. The instructor reserves the right to discipline any student for academic dishonesty in accordance with the general rules and regulations of the university. Disciplinary action may include the lowering of grades and/or the assignment of a failing grade for an exam, assignment, or the class as a whole.

**PLEASE NOTE: In the normal course of the semester, things happen: people get sick, the class gets really interested in things and we get behind. As a result, this syllabus is subject to change. However, I will not make changes that disadvantage you in the completion of assignments or add requirements to the class (ie., shorten the time to complete an assignment or add a paper, etc.).**



## Class Schedule

Weeks 1-5: After first looking at the ancient ideal of cosmopolitanism, we will look at the more recent history of nationalism as an organizing principle of group identity in the modern world. Finally, we will explore why and how the cosmopolitan ideal has been revived as a response both to the problems of nationalism and to the realities of globalization.

### Week 1 – The Cosmopolitan Ideal

Readings: Excerpts from Kwame Anthony Appiah, *Cosmopolitanism* (2007) [Cougar Courses]  
Martha Nussbaum, "Patriotism and Cosmopolitanism" (2002) [Cougar Courses]

### Week 2 – The Power of National Identity

Readings: Ernst Renan – "What is a Nation?" (1882) [Cougar Courses]  
Rabindranath Tagore, *Nationalism*. (1912)  
Excerpts from Benedict Anderson, *Imagined Communities* (1983)[Cougar Courses]  
Excerpts from Ernest Gellner, *Nations and Nationalism* (1983) [Cougar Courses]

### Week 3 -- The Limits of National Identity – Case Studies – Rwanda & Yugoslavia

Readings: Elizabeth Neuffer, "What does a Tutsi Woman Taste Like" (2002) [Cougar Courses]  
Michael Ignatieff, "The Narcissism of Minor Difference" (1998) [Cougar Courses]

Film: *Pretty Village, Pretty Flame*, dir. Srdjan Dragojevic (1996)  
*No Man's Land*, dir. Danis Tanovic (2001)

### Week 4 – Reviving the Case for Cosmopolitanism – Pro and Con

Readings: Richard Falk, "Revisioning Cosmopolitanism" (2002) [Cougar Courses]  
Kwame Anthony Appiah, "W.E.B. DuBois: Culture and Cosmopolitanism" (2014) [Cougar Courses]  
Pheng Cheah, "The Cosmopolitical Today" (1998) [Cougar Courses]

### Week 5 – Is Cosmopolitanism a Con? The Village of the Liberal Managerial Class

Readings: Atossa Araxia Abrahamian. *The Cosmopolites* (2015).  
Mohsin Hamid. *How to Get Filthy Rich in Rising Asia* (2014).

In weeks 6 - 8, we assume – for argument's sake, that there is something to the cosmopolitan ideal and that something in addition to global trade and economics connects us not only to the people who live next door or in the next state, but to people who live in neighboring countries or even across oceans. What are our obligations to these people?

Week 6 -- Humanitarianism in History and Today

Reading: Excerpts from Michael Barnett, *Empire of Humanity*. (2013).

Week 7 – The Humanitarian Paradox: The Dangers of Poverty Pornography

Reading: Excerpts from Geoff Dyer, *The Ongoing Moment*. (rpt. 2007).  
Photos from Perspectives of Poverty Project  
(<https://waterwellness.wordpress.com/perspectives-of-poverty/> )

Film: *Slumdog Millionaire*. Dir. Danny Boyle (2008)

Week 8 – Can Intervention Make a Difference?

Reading: Dave Eggers. *What is the What?* (2007)

Valentino Achak Deng's whose real-life story formed the basis of Dave Egger's novel was one of the approximately 3800 Sudanese 'Lost Boys' who settled in the U.S. While Deng's settlement in the U.S. was the result of forced migration as a result of conflict, one of the hallmarks of globalization over the course of the 20<sup>th</sup>-21<sup>st</sup> centuries has been the migration of peoples in response to economic forces. In weeks, 9 & 10, we look at how the diasporic movement of peoples dislocates them between cultures. How do people reconcile themselves to living between cultures?

Week 9 – The South Asian Diaspora: Across the Former British Empire to the United States

Reading: Thrifty Umrigar. *First Darling of the Morning* (2008)

Week 10 – Nigeria Only Exists in My Imagination

Reading: Teju Cole. *Every Day is for the Thief*. (2015).

If globalization has meant that more and more people move for economic reasons, it has also meant that more and more people travel for both business and pleasure. What does it mean to experience a different culture? Does being a popular tourist site inevitably change a place? What does it mean to see the "real" X or Y? Is ethical tourism even possible? What role should international organizations, like UNESCO, play in preserving so-called 'heritage' sites? In weeks 11 & 12, we look at the impacts of short term travel/tourism on the people who travel and on the places they visit.

Week 11— The Meaning of Travel

Reading: D. Greenwood, "Culture by the Pound: Heritage Tourism as Cultural Commodity" [Cougar Courses]  
D. Nash, "Tourism as a Form of Imperialism" [Cougar Courses]  
Orvar Lofgren. "The Global Beach" [Cougar Courses]

## Week 12 – The Importance of Practice and Place

- Reading: Palma Ingles, “Performing Traditional Dances for Modern Tourists in the Amazon” [Cougar Courses]  
Edward Bruner, “The Masaai and *Lion King*: Authenticity, Nationalism, and Globalization in African Tourism” [Cougar Courses]  
T. Sofield and Fung Mei Sarah Li, “Is the Great Wall of China the Great Wall of China?” [Cougar Courses]

Among the by-products of travel, migration and globalization have been both figuratively and literally, changing tastes. Migrating peoples have insisted on taking the tastes of home with them or replicating them the best they could in new lands. Travelers have returned home having ‘discovered’ new foods to introduce to family and friends. And multinational corporations, of course, have moved into new markets, sometimes adapting their products for local palates, sometimes not. Even as almost a billion people worldwide still live in extreme poverty and barely have enough to eat, food occupies a place in the cultural imaginary that addresses questions of identity and place.

## Week 13 – Globalization of Food as form of Cultural Standardization

- Reading: James L. Watson, “China’s Big Mac Attack” [Cougar Courses]

## Week 14 – Food and Cosmopolitanism

- Reading: Danielle Gallegos, “Eating Your Way to Global Citizenship,” [Cougar Courses]  
G. Crowther, “Restaurants as Ethnosites” [Cougar Courses]  
Alison Leitch, “Slow Food and the Politics of Virtuous Globalization” [Cougar Courses]

## Week 15 – Wrap Up