

Humanities 5950: Citizenship and Globalization
Spring and Summer 2010

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Office hours: Monday and Wednesday, 1-2; Tuesday, 10-11; and by appointment
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Course description and objectives

If you are taking this course, you will have to apply, if you have not done so already, for a “passport” to enable you both to gain entry to a country that is not your own and to re-enter the country of your citizenship. The experience of applying for this document can be a strange one. You might wonder: “What right does my country have to regulate my travel? Am I first and foremost a human being, or first and foremost _____?”—space for the “nationality” that happens to be yours. If you have read much political philosophy, you might ask further: “How did it come to be that, though born free, men and women are now everywhere in chains?” These questions can give rise to others, also philosophical in nature. For example, is a citizen obliged to be “patriotic”? But just what is patriotism, and is it really a virtue, or instead a vice? In times of war, some questions of this kind can become pressing: Is a citizen obliged to be willing to die for his or her country? What if, to complicate matters, you don’t agree with the war in question?

We will begin this course by thinking about obligations, in particular so-called non-contractual obligations, like those of a child to a parent, and about loyalty: its kinds, its place in our lives, and its moral value. (Kinds include loyalty to family, to friends, to community, and to a nation.) Here our principal text will be a novel, Philip Roth’s *The Human Stain*, though we will also discuss several philosophical essays as a means to throw light on the themes of the novel. Having done this groundwork, we will then turn to the questions about citizenship and patriotism outlined above. While you are abroad in London and Madrid, two of the world’s great cities, you will have the opportunity to look at your country from a different perspective and to reflect on your bond to it. This will also be the moment for us to think about the phenomenon of “globalization” and how it bears on what it means to be a citizen. The course ends with a study of contemporary Muslims in the West, especially Europe, and how they are themselves negotiating globalization.

This course should help you to develop your skills in reflection and critical thinking; problem solving; communication; and independent research. Moreover, going abroad should help you to develop adaptability; tolerance for ambiguity; appreciation of diversity; and respect for the views of others. As a letter writer to *The New York Times* recently observed, study abroad thus serves the goals of traditional liberal education (see William C. Brown, August 18, 2007, section A, from whom I have taken and adapted this list of skills and virtues).

Grading, etc.

There will be a midterm exam worth 20 percent of the final grade and a final project plus presentation, to be given Labor Day weekend, worth the same. Attendance/participation for the classes at Villanova will count for 6 percent (one point per class). Your “postings” while in London and Madrid will count for 54 percent (nine points per week).

The midterm exam will consist of short-answer questions on the readings. The subject of your final project will be yours to choose, though in consultation with me.

For most of the time you will be in London or Madrid, I will be in the United States. We will communicate during this period (weeks 7-12) by the web; you will have to make weekly postings online. I expect that your postings will be substantive, grounded, and interactive; frequent (with an optimum score for three postings per week); timely (with an optimum score for two postings by Wednesday); and germane, appropriate, and respectful. Each week, you will be required: 1) to make a posting responding to questions about the reading put by me; and 2) to post *either* one elaboration of your answers to these questions and one comment on the answers of a peer, *or* to post two comments on the answers of two of your peers (not two comments on the answers of just one peer). Your initial posting is worth two points; so too your elaboration and comment or comments. So long as your postings seriously engage the material, simply making three in the week will gain you three points. Further, simply making two serious postings before Wednesday will gain you two points.

I will use the following rubric (derived from Dr. Paula Doherty) to evaluate your work:

Requirements	Max. Points
Posting responding to questions about the reading: substantive and well-grounded = 2 Two subsequent postings (whether elaboration or comments): germane, appropriate, and respectful = 2	4
Number of postings per week (Monday-Friday)	3
Number of postings before Wednesday	2

Total:	9
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Texts

Available at the University Shop: Philip Roth, *The Human Stain* (New York: Random House, 2000); plus material on WebCT

Schedule

SPRING BREAK

Week 1, March 10 (at Villanova)

Contractual and non-contractual obligations

Jane English, "What Do Grown Children Owe Their Parents?" in *Having Children: Philosophical and Legal Reflections on Parenthood*, ed. Onora O'Neill and William Ruddick (New York: Oxford University Press, 1979), 351-356; Philip Roth, *The Human Stain*, chapter 1, pp. 1-74

Week 2, March 17

The "big they," the "little they," and the "raw I"

Roth, *The Human Stain*, chapter 2, pp. 75-109 (three lines from the bottom of the page); W.E.B. Du Bois, "The Conservation of Races," *The American Negro Academy Occasional Papers* 2 (1897): 5-17; Adrian Piper, "Passing for White, Passing for Black," *Transition* 58 (1992): 4-15 (halfway down the second column)

Week 3, March 24

The "big they," the "little they," and the "raw I," continued

Roth, *The Human Stain*, chapter 2, pp. 109-145; Charles W. Mills, "Do Black Men Have a Moral Duty to Marry Black Women?" *Journal of Social Philosophy* 25 (1994): 131-153

EASTER (NO CLASS MARCH 31)

Week 4, April 7

The "big they," the "little they," and the "raw I," continued

Roth, *The Human Stain*, chapter 3, pp. 146-201

Week 5, April 14

The “big they,” the “little they,” and the “raw I,” continued

Roth, *The Human Stain*, chapters 4-5, pp. 202-361; Lydia Moland, “Grasping the ‘Raw I’: Race and Tragedy in Philip Roth’s *The Human Stain*,” *Expositions 2/2* (2008): 189-211

Week 6, April 21

Midterm exam

END OF CLASSES: STUDY PERIOD AND SPRING-SEMESTER EXAMS

TRAVEL TO LONDON OR MADRID

Week 7, May 24-29 (in London or Madrid)

Cosmopolitanism or patriotism?

Martha Nussbaum, “Patriotism and Cosmopolitanism,” in *For Love of Country: Debating the Limits of Patriotism*, ed. Joshua Cohen (Boston: Beacon Press, 1996), 5-17; Peter Singer, “Famine, Affluence, and Morality,” *Philosophy and Public Affairs* 1 (1972): 229-243

Week 8, May 31-June 4

Is patriotism a virtue or a vice?

Simon Keller, “Patriotism as Bad Faith,” *Ethics* 115 (2005): 563-592 (read sections 1-2.4, then 2.10); Nicola Woolcock, “‘Don’t Teach Children Patriotism,’” *Times of London*, February 1, 2008

Week 9, June 7-11

The “unencumbered” citizen

Michael J. Sandel, “The Procedural Republic and the Unencumbered Self,” *Political Theory* 12 (1984): 81-96

Week 10, June 14-18

The logic of globalization

William T. Cavanaugh, "The World in a Wafer: A Geography of the Eucharist as Resistance to Globalization," *Modern Theology* 15 (1999): 181-188

Week 11, June 21-25

God, country, and globalization

Cavanaugh, "The World in a Wafer," 189-194; Mark Lilla, "The Politics of God," *New York Times Sunday Magazine*, August 19, 2007, 30 ff.

Week 12, June 28-July 2

After patriotism

Olivier Roy, "Islam in Europe: Clash of Religions or Conversion of Religiosities?" *Eurozine*, May 3, 2007, 1-10

RETURN TO THE UNITED STATES

Week 13, September 4 (Saturday of Labor Day weekend)

Presentations