

***Course Overview.***

The goal of this course is to probe the idea of global citizenship. Strictly speaking, to be a citizen is to be a member of a political body. If the notion of global citizenship is to make sense, then we must understand how a person can belong either to a global political body or to a collective body that, though not political, bears a fundamental resemblance to political bodies. By investigating this issue, we will gain a better grasp of the place that programs like Amizade have in the world. Specifically, we will use what we learn to understand the connection we have to the peoples of Tanzania and Africa and the connection Tanzanians have to other Africans in the Pan-African movement.

***Method of Learning.***

The course will be both lecture- and discussion-based. Classes will be held twice weekly; each session will run 1.5 hours.

On the days when theoretical material is being introduced, class will be more lecture-based than discussion-based; on all other days class will be heavily discussion-based. Our study of the theoretical material will both inform and be informed by our experiences in Tanzania: we will use the theories we learn to think about and to discuss our experiences, and we will draw upon our experiences to test these theories. We will be reading some pieces on the history of Tanzania to place both our theoretical and experience-based discussions in an historical context.

***Expected Learning Outcomes.***

The goal of the course is to develop an understanding of how an individual understands her- or himself in relation to others. We will focus primarily on the relationship of citizenship, which, in the first instance, is born between an individual and his or her fellow countrymen and women. We will ask whether this relationship is fundamental or whether it is based on a deeper connection we have to each other in virtue simply of being human. We will also investigate the connections individuals bear to each other in virtue of belonging to other social groups, such as the family or the tribe. In investigating the connection we bear to one another simply in virtue of being human, special attention will be given to the way in which the capacity to reason binds us together. The class will wrap up by reflecting on the role of reason and cultural identity in cross-cultural debate. By the course's end each of us should have a better sense of who she or he is, both as a human and as a member of particular culture(s), which we will have developed both in the classroom and through our interactions with the citizens of Tanzania.

***Outline of Topics.***

The course will be organized into thematic pods listed below in the Schedule of Assignments. As we proceed through the pods we will confront a number of recurring questions. These questions will include the following:

- How is the individual defined and bound by membership to a nation?
- How is the individual defined and bound by membership to a family?
- How is the individual defined and bound by membership to a tribe?

- What connection do we have to each other simply in virtue of being human?
- What role does reason play in making us human?
- What role does feeling and emotion play in connecting us as citizens and humans?
- What is the ethical relevance of the answer to these questions?

***Schedule of Assignments.***

As noted above, the semester will be grouped into pods; each of these will be between two and four weeks.

The schedule of assignments below indicates topics for each class. Students are to have read the listed readings prior to the relevant class session.

Students will be regularly writing short papers (2-3 pages in length). For each paper a topic will be assigned. Papers are due, without exception, one week after each assigned topic. The dates on which topics will be assigned are indicated below.

**Pod 1 – Weeks 1-2 – Ethnic Diversity and Nationalism in Tanzania and Africa**

- Class 1:** Introduction
- Class 2:** Omari, “The Management of Tribal and Religious Diversity” (Ch. 3 of Mwalumi: The Influence of Nyerere) - **Paper Topic 1 assigned**
- Class 3:** Nkrumah, selections from Africa Must Unite; Nyerere, “The Nature and Requirements of African Unity” (from Freedom and Unity)
- Class 4:** Nyerere, “Unity Must Incorporate Differences,” “Unity Must Be Worked For,” “International Unity” (all from Freedom and Development)

**Pod 2 – Weeks 3-5 – The *Oikos*, the *Polis*, the *Cosmopolis*, and Citizenship**

- Class 5:** Aristotle, Politics, Book I, Chs. 1 and 2
- Class 6:** Aristotle, Politics, Book III, Chs. 1-6
- Class 7:** Schofield, “The Cosmic City” (Ch. 3 of The Stoic Idea of the City)
- Class 8:** Schofield, “From Republicanism to Natural Law” (Ch. 4 of The Stoic Idea of the City) – **Paper Topic 2 assigned**
- Class 9:** Bryceson, “Household, Hoe, and Nation: Development Policies of the Nyerere Era” (Ch. 5 of Tanzania after Nyerere)
- Class 10:** Shivji, “Tanzania: Pan-Africanism in Mwalimu Nyerere’s Thought” – **Paper Topic 3 assigned**

**Pod 3 – Weeks 6- 8 – Reason, Agreement, and Citizenship**

- Class 11:** Hume, A Treatise of Human Nature, II.3.iii and III.1.1-ii
- Class 12:** Rousseau, Social Contract, Book I
- Class 13:** Rousseau, Social Contract, Book II, Chs. 1-6– **Paper Topic 4 assigned**
- Class 14:** Rousseau, Social Contract, Book II, rest
- Class 15:** Kant, “Towards a Perpetual Peace”
- Class 16:** Kant, “An Answer to the Question: What is Enlightenment?” – **Paper Topic 5 assigned**

**Pod 4 – Weeks 11- 13 – Contemporary Debates about International Citizenship**

- Class 17:** Miller, “In Defense of Nationality” (Ch. 2 of Citizenship and National Identity)  
**Class 18:** Miller, “Group Identities, National Identities, and Democratic Politics” (Ch. 4 of Citizenship and National Identity)  
**Class 19:** O’Neill, “Identities, boundaries, and states” (Ch. 9 of Bounds of Justice) – **Paper Topic 6 assigned**  
**Class 20:** Appiah, “The Trouble with Culture” (Ch. 4 of Ethics of Identity)  
**Class 21:** Appiah, “Rooted Cosmopolitanism” (Ch. 6 of Ethics of Identity) – **Paper Topic 7 assigned**

**Pod 5 – Debates across Cultures**

- Class 22:** Appiah, “Facts on the Ground” and “Moral Disagreement” (Chs. 3 and 4 of Cosmopolitanism)  
**Class 23:** Appiah, “The Primacy of Practice” (Ch. 5 of Cosmopolitanism)  
**Class 24:** Appiah, “Imaginary Strangers” and “Cosmopolitan Contamination” (Chs. 6 and 7 of Cosmopolitanism) – **Paper Topic 8 assigned**  
**Class 25:** Appiah, “Whose Culture Is It, Anyway?” (Ch. 8 of Cosmopolitanism)  
**Class 26:** Appiah, “The Counter-Cosmopolitan” (Ch. 9 of Cosmopolitanism)

***Grading Schema.***

Grades will be based primarily on the performance on short (2-3 page) papers. Students will write eight short papers; the top six will count the final grade. The grades on these best six papers will determine 90% of the final grade. The remaining 10% of the final grade will be determined by participation in discussion. More information on calculating the final grade is provided below in the “Grade Scale” section.

Papers will be graded on a scale of 0-15 points. The correspondence between this numeric scale and student performance is listed below. Standards will be applied uniformly throughout the course. It is common for students who are unfamiliar with the analytical and critical demands of writing philosophy papers to receive unexpectedly low grades on the first few papers. Students for whom this is the case and who improve over the course of the semester will not be penalized for their initial lack of knowledge, however, as their early low grades will be dropped in the calculation of the final grade. The dropping of the lowest grades also prevents students who generally perform well but who struggle with a particular topic from having their grade dragged down by their narrow difficulty.

The correspondence between this numeric scale and student performance is as follows:

- 15:** A flawless paper.
- 14.5-14:** A paper that indicates mastery of the subject matter, that involves thoughtful analysis and/or criticism on the matter by the student, and that is generally well-written.
- 13.5:** A paper that indicates mastery of the subject matter, that involves thoughtful analysis and/or criticism on the matter by the student, but that has some writing mistakes.
- 13:** A well-written paper that indicates mastery of the subject matter but that includes no thoughtful analysis or criticism.
- 12.5:** A paper that indicates mastery of the subject matter but that includes no thoughtful analysis or criticism and that contains some writing mistakes.
- 12:** A well-written paper that indicates a lack of mastery of the subject matter.
- 11.5:** A paper that indicates a lack of mastery of the subject matter and that includes writing mistakes.
- 11-10.5:** A paper that has serious flaws either in its composition or in its presentation of the subject matter.
- 10:** A paper that fails to demonstrate basic comprehension of the subject matter or of the expectations for university-level writing.

***Grade Scale.***

Each point that a student gains on one of the six papers that will count towards her/his final grade is one of the one-hundred total possible points in the course. So, for example, if a student were to receive a 13 on each of her best six papers, she would have earned 78 (13 x 6) points towards her final grade. As indicated above, the remaining ten points are determined by the student's participation. If the student in the example earned 9 of these points, her final point total would be an 87. This numeric grade provides the basis for the student's final letter grade.

Final letter grades will be assigned as follows:

98-100:	A+
93-97.5:	A
90-92.5:	A-
87.5-89.5:	B+
83-87:	B
80-82.5:	B-
77.5-79.5:	C+
73-77:	C
70-72.5:	C-
67-69.5:	D
0-66.5:	F

***Texts.***

- Appiah, Kwame. The Ethics of Identity. Princeton UP: 2007.
- Appiah, Kwame. Cosmopolitanism: Ethics in a World of Strangers. W. W. Norton and Co.: 2007.
- Aristotle. Politics. Trans. by Stephen Everson. Cambridge UP: 1996.
- Hodd, Michael (ed.). Tanzania after Nyerere. Pinter: 1988.
- Hume, David. A Treatise of Human Nature. Ed. by L. A. Selby-Bigge and P. H. Nidditch. Oxford UP: 1978.
- Kant, Immanuel. Toward Perpetual Peace and Other Writings on Politics, Peace, and History. Ed. by Pauline Kleingeld, trans. by David Colclasure. Yale UP: 2006.
- Legum, Colin and Mmari, Geoffrey (eds.). Mwalimu: The Influence of Nyerere. Africa World Press: 1995.
- Miller, David. Citizenship and National Identity. Polity: 2000.
- Nkrumah, Kwame. Africa Must Unite. Panaf Books: 2006.
- Nyerere, Julius. Freedom and Development. Oxford UP: 1973.
- Nyerere, Julius. Freedom and Unity. Oxford UP: 1966.
- O'Neill, Onora. Bounds of Justice. Cambridge UP: 2000.
- Rousseau, Jean-Jacques. The Social Contract. Trans. by Maurice Cranston. Penguin: 1968.
- Schofield, Malcolm. The Stoic Idea of the City. University of Chicago Press: 1999.
- Shivji, Issa. "Tanzania: Pan-Africanism in Mwalimu Nyerere's Thought." <http://allafrica.com/stories/200905080106.html>, 7 May 2009.

***Attendance and Related Policies.***

- Attendance in class is mandatory.
- Do not do drugs. Do not get drunk. Do not break local laws.  
If you do any of the above, you will be sent home at your own expense.
- Work with us to ensure your safety. Be aware of your surroundings. Walk in groups. If you are ever uncomfortable, please let us know.
- Work with us to ensure your health. Be aware of how you feel, how you are eating, and how much water you are drinking. When in doubt, let us know.
- Remember that you are a guest. People will be watching you and forming ideas about the various groups you represent based on your actions and interactions. If you are not sure if something is appropriate, ask first.