



ETHICS 350K:

Citizenship and Globalization in the 21st Century

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Basic information

Professors:	Suzanne Shanahan, Noah Pickus, Wayne Norman
Class hours:	Tuesdays & Thursdays, 1-3:30pm
Course format:	Lecture, discussion, team projects, case study simulations, individual and team presentations by students

Course description

Around the world, and across the disciplines of the social sciences and humanities, we have been talking about “globalization” for more than three decades now. But what phenomena, activities, issues, or institutions can we say are *globalizing*? And if these things are becoming “more global” in various ways, then they are presumably becoming “less non-global,” in some sense, for example: less *national*, less *local*, less *different*, less *particular*, less *traditional*, less *isolated*, and so on. Moreover the ethical, social, and political norms that were used to evaluate various practices and institutions when they were “local” or “national” are often challenged or replaced by new norms and rules when these things extend beyond their traditional frontiers. This course will look closely at a small sample of the countless phenomena and institutions that are bundled in the ideal of “globalization.” We will look at some “pre-globalization” ways of understanding both the *nature* of these things, and the way we thought about the *values*, *rights*, *obligations*, and *identities* that legitimized them. And then, of course, we will look at the way globalization is challenging and transforming certain practices and institutions and the way we justify or criticize them.

This course will be team-taught, sequentially, by three professors whose respective fields of expertise are in Sociology (Professor Shanahan), Political Science and Public

Policy (Professor Pickus), and Political Philosophy (Professor Norman). The three have collaborated on inter-linked courses dealing with these themes for a number of years at the Kenan Institute for Ethics at Duke University. Each professor will bring into focus a particular cluster of globalization issues. Professor Shanahan will look at the obligations for citizens and governments of *one country* toward people enduring hardships *in other lands* – especially to *refugees*, many of whom have had to flee their homelands because of changed circumstances facilitate by other processes of globalization. Professor Pickus will introduce a range of issues arising from *increased migration of individuals* from one country to another, and of the way increasingly ethno-culturally diverse populations in many Western states have challenged older traditions of citizenship and nationality. Professor Norman will draw on some of the themes and debates from the first two sections of the course and introduce some challenges globalization raises in the world of *commerce*. How can transnational markets be regulated, and what are the ethical obligations and responsibilities for multinational corporations and for the individuals who own and manage them.

While the three parts of the course focus on different concrete issues of increasing importance on our more interconnected planet, they are all ultimately about how these issues challenge our values, identities, rights, and obligations. In short, the course is about the *ethics* of globalization. Is it possible to reconcile the criteria for “doing the right thing” – as individuals, organizations, or countries – as we move further and further from a “localized” world of face-to-face interactions? Do our moral standards differ when we talk about, for example, a good friend, a good mother, a good manager, a good citizen, or a good political leader? Do they differ fundamentally from one culture to another? Can we justify the widely held belief that we have more extensive obligations to our fellow citizens than we do to non-citizens living among us, or to foreigners in foreign lands? Does the same concept of justice apply both to the institutions *within* nation-states and to the activities of states *beyond their borders*? And how are we to evaluate rights and obligations involving individuals and groups – from economic migrants, global corporations and refugees, to Internet activists and social networks – crossing traditional national boundaries and interacting with people who have different values and ethical norms?

Course objectives

After reading all of the course material, participating in classroom activities and discussions, and preparing written assignments, students can expect:

1. To gain an understanding of standard ways of discussing and clarifying *normative* issues (that is, *ethical* issues in the broadest sense of “ethical”) involving individuals, groups, organizations, nation-states, and the international community. This will include an introduction to some of the dominant traditions of moral and political theory in the Western world, as well as discussion of other traditional value systems as these come into contact with Western institutions and value systems.
2. To improve the ability to distinguish between *normative* and *empirical* issues, and to be able to apply both normative concepts and empirical research to real-world case studies and issues.
3. To gain an appreciation of the challenges of living an honorable and ethical life in a complex world in which one may occupy roles that sometimes expose conflicts

between one's various obligations as an individual, a family member, a citizen, a leader, and a member of the global community.

Class format, activities, and expectations

Class time will involve a mix of:

- brief lecture segments by the professors
- interactive classroom discussions of the readings and the issues
- case-study analysis and role-playing exercises in which students will break off in smaller groups to prepare responses that they will then present (or act out) to the larger class.

We recognize that verbal and reading abilities in English will vary among the members of the class. Nevertheless, everyone is expected to come to class having read all of the day's readings carefully; and everyone is expected to participate actively in classroom discussions. We cannot emphasize strongly enough that students should expect that their deepest learning and intellectual development will come from these collective discussions and activities.

Required texts and resources

All texts will be made available on the Sakai course site, or from readily accessible sources on-line. The readings, some of which are noted in the tentative class schedule, below, are drawn from a number of sources: passages from classic texts in the history of thought; contemporary introductory textbook chapters; academic journal articles; case-studies and role-playing simulations; as well as articles, editorials, and speeches published in newspapers and popular magazines. There will also be films and videos, both fictional and documentary, that relate directly to course themes.

Assessment and grading

Each professor will assess all students' achievements on the material covered in the two or three weeks they taught the class. They will decide collectively on an overall-all **participation grade** (which is **10% of the final grade**).

Weeks 1-2 (Professor Shanahan), 25% of final grade from the following assignments:

- *One short written dialogue* (fewer than 1000 words), **due Monday, March 16, 5pm**. A dialogue is a "fictional" written discussion involving two or more characters who are debating some issue. Students will be given instructions on the choice of issues for their dialogue during the preceding week.

Weeks 3-4 (Professor Pickus), 25% of final grade from the following assignments:

- *One short written dialogue* (fewer than 1000 words), **due Monday, March 30, 5pm**. Students will be given instructions on the choice of issues for their dialogue during the preceding week.

Weeks 5-7 (Professor Norman), 40% of final grade from the following assignments:

- *One longer written dialogue* (fewer than 1500 words), **due Tuesday, 21 April, before midnight**. The issue and instructions for this dialogue will be given during the final class of the course (17 April). Student should expect this dialogue to be one that engages with a number of the topics and readings discussed over the preceding three weeks of the course, as well as aspects of the sections of the course led by Professors Shanahan and Pickus.

Course policies and guidelines

All students are expected to abide by the ***Duke Community Standard***:

Duke University is a community dedicated to scholarship, leadership, and service and to the principles of honesty, fairness, respect, and accountability. Citizens of this community commit to reflect upon and uphold these principles in all academic and nonacademic endeavors, and to protect and promote a culture of integrity.

To uphold the Duke Community Standard:

- *I will not lie, cheat, or steal in my academic endeavors;*
- *I will conduct myself honorably in all my endeavors; and*
- *I will act if the Standard is compromised.*

Further information on these principles and on how they apply to classroom activities and assignments can be found at: <http://studentaffairs.duke.edu/conduct/about-us/duke-community-standard>

If you are uncertain in any way about these rules and expectations, please ask your professors.

Tentative outline or schedule

Below is a *tentative* schedule for all of the classes. It is possible – indeed, *likely* – that some of these details will change.

Part I: JUSTICE BEYOND BORDERS (Professor Suzanne Shanahan)		
3.3	<i>Justice & Doing the Right Thing</i>	View on-line: Michael Sandel's <i>Justice: Episodes 3, 6, 8, 10</i> Read: Niklaus Steiner (2009), <i>International Migration and Citizenship Today</i> , Chapter 7
3.3	<i>Evening Film</i>	<i>The Good Lie</i>
3.5	<i>Justice and the Rights and</i>	Read: Eric Liu (2014) "Why there is No Such Thing as Global Citizenship," <i>Atlantic Monthly</i>

	<i>Obligations of National and Global Citizens</i>	http://www.theatlantic.com/national/archive/2012/08/why-theres-no-such-thing-as-global-citizenship/261128/
3.10	<i>Justice for Non-Citizens: The Limits of Refugee Rights</i>	Read: Refugee FAQ (Handout)
3.12	<i>Justice for the Rohingyas: a simulation</i>	Read: Rohingyas (Handout)
3.12	Evening Film	<i>The Visitor</i>
Part II: COSMOPOLITANISM, NATIONALISM, and PLURALISM (Professor Noah Pickus)		
3.17	<i>Cosmopolitanism</i>	Read: <ul style="list-style-type: none"> • Martha Nussbaum, "Patriotism and Cosmopolitanism," • Yin Pumin, "Debating Dual Citizenship," <i>Beijing Review</i> • "Choosing Between US and Chinese Citizenship: Pros and Cons"
3.17	Evening Film	<i>Joy Luck Club</i>
3.19	<i>Nationalism</i>	Read: <ul style="list-style-type: none"> • Teddy Roosevelt, "True Americanism" • Eric Liu, "Why I Just Can't Become Chinese," <i>Wall Street Journal</i> • "US Banker Proud to become Chinese Citizen"
3.19	<i>Option Evening Session: Migration in China/Houkou Reform</i>	Evening Film: Last Train Home Read: "China's Houkou Reform Plan Starts to Take Shape" *Note: This might be scheduled on a different evening so others can attend.
24	<i>Pluralism</i>	<ul style="list-style-type: none"> • Horace Kallen, "Democracy vs. the Melting Pot" (excerpts) • <i>Wisconsin v Yoder</i> (excerpts) • <i>West Virginia v. Barnette</i> (excerpts)
3.26	<i>Role-playing simulation</i>	<i>(Theme, rules, and readings to be announced later.)</i>
3.26	Evening Film	<i>Shanghai Ghetto</i>
3.27	<i>(Possible Field Trip to Shanghai)</i>	
Part III: JUST THINKING / JUST BUSINESS? (Professor Wayne Norman)		
3.31	<i>Is there an objective basis for morality?</i>	Read: Plato (427-347 BCE), <i>Euthyphro</i> Classroom activity: "Thought experiments"
4.2	<i>Human nature and the origin of morality and justice</i>	Read: <ul style="list-style-type: none"> • Plato, <i>Republic</i>, Book II (approx. 10-page extract) • Mencius (Mengzi/Meng Ke, 371-289 BCE), selections from <i>Mengzi</i> In-class viewing: Spiderman (selected scenes)
4.7	<i>Is it all relative?</i>	Read: James Rachels, "The Challenge of Cultural Relativism"
4.7	Evening Film	<i>The Corporation</i>
4.9	<i>Is "business ethics" a contradiction?</i>	Read: Milton Friedman, "The Social Responsibility of Business is to Increase Profits"

4.14	<i>Must we be ethical with our adversaries?</i>	Read: Joseph Heath, "An Adversarial Ethic for Business: or When Sun-Tzu met the Stakeholder"
4.16	<i>"When in Rome, do as the Romans do?"</i>	Read: <ul style="list-style-type: none"> • John Boatright (2012), "International Business," in his <i>Ethics & the Conduct of Business</i>, 7th ed. (extract) • "Google in China" (case study)
4.17	<i>Review session</i>	Optional workshop on final dialogue preparation