

# **POLSCI 3G03 - ETHNICITY AND MULTICULTURALISM: THEORY AND PRACTICE**

## **Winter 2020**

**Instructor:** Aslan Amani, PhD

**Email:** amania@mcmaster.ca

**Lecture:** Wednesday 7:00 PM – 10:00 PM

**Room:** MDCL 1010

**Office:** KTH 505

**Office Hours:** Wednesday 5:45 PM –

6:45PM or by appointment

## **Contents**

Course Description.....	3
Course Objectives .....	4
Required Materials and Texts .....	4
Class Format.....	4
Course Evaluation – Overview .....	4
Course Evaluation – Details .....	5
In-class mid-term test (25%), due February 12.....	5
Short essay (25%), due March 4 .....	5
Final exam (35%), due April 2020.....	5
Short reading responses (10%), due between weeks 3-11 .....	5
In-class mid-term test (25%), due February 12.....	5
Regular class attendance (5%).....	5
Weekly Course Schedule and Required Readings .....	6
Week 1 (January 8) .....	6
Week 2 (January 15) .....	7
Week 3 (January 22) .....	7
Week 4 (January 29) .....	8
Week 5 (February 5).....	9
Week 6 (February 12).....	10
Week 7 (February 19).....	11
Week 8 (February 26).....	11
Week 9 (March 4) .....	12
Week 10 (March 11) .....	13
Week 11 (March 18) .....	14
Week 12 (March 25) .....	14

Week 13 (April 1).....	15
Course Policies .....	116
Submission of Assignments.....	116
Grades.....	116
Late Assignments .....	117
Absences, Missed Work, Illness .....	117
Avenue to Learn .....	117
Turnitin.com.....	18
Academic Accommodation for Religious, Indigenous or Spiritual Observances (RISO) .....	18
University Policies .....	118
Academic Integrity Statement.....	118
Academic Accommodation of Students with Disabilities.....	118
Faculty of Social Sciences E-mail Communication Policy .....	118
Course Modification .....	118

## **Course Description**

Multiculturalism as a sociological fact, a political practice, and a philosophical outlook has had a significant impact on the theories and practices of citizenship. In order to respond to the growing emphasis on ethno-cultural and religious diversity, many liberal democracies embarked upon programs of legal, political and social reform. From language and education policies to the laws and policies governing interactions between states and religious groups, from human rights and immigration practices to the constitutional provisions concerning devolution and decentralization of political authority, this new emphasis on diversity has transformed the relationships between citizens and their governments. For instance, there have emerged new movements that define themselves (almost) exclusively in terms of their support for, or opposition to, identity politics. These changes in the socio-political realm have not gone unnoticed in the social sciences and humanities. Over the past three decades, the study of multiculturalism's socio-political implications has grown from a few books to a vast, multifaceted, and interdisciplinary literature. Today, multiculturalism represents one of the major research directions in political science.

This course will explore the various ways in which multiculturalism as a sociological fact and a political philosophy has challenged and transformed the ideals and practices of citizenship in contemporary democracies. We will examine the normative and conceptual debates on multiculturalism and citizenship, as well as the policy issues and empirical trends from the Canadian and international contexts. Although the empirical and normative/conceptual questions make up the two, relatively distinct themes of the course, they will not be studied in isolation. The methodological decision to study the empirical and theoretical literatures together is due to the fact that multiculturalism deals with the actual experiences of temporally and spatially situated groups, and even the most abstract writings on the subject draw extensively on empirical observations. In the weeks that deal primarily with normative and conceptual issues, we will focus on the following kinds of questions: What are the philosophical origins of multiculturalism? Are some ways of responding to diversity more democratically acceptable than others? How is multiculturalism related to justice, and how does it interact with other areas of the politics of difference such as feminism? Other weeks will require us to work primarily with questions of a more empirical nature: Are assumptions made by different theories of multiculturalism empirically valid? Have policies of multiculturalism eroded social solidarity, social cohesiveness, and public support for distributive policies? Is there a public backlash against multiculturalism? Is Canadian multiculturalism a unique success story?

## **Course Objectives**

- The course has two primary objectives: to gain an understanding of the major theories and policies of citizenship and to prepare students for advanced studies

in social sciences. We will try to achieve these objectives by developing the following skills.

- Learning to interpret data and evidence. The course will introduce different types of social science data (e.g., public opinion surveys, statistics, experiments). We will learn how to interpret evidence and apply it to academic and political debates on our subject matter.
- Learning to formulate research questions, conduct literature reviews, and develop theoretically- and empirically- sound arguments.
- Critical writing. POL355Y emphasizes critical writing (writing rich in critical analysis of multiple sources). We aim to develop critical writing skills through supplementary writing workshops. For more information, please consult the writing guidelines to be circulated in the first week of classes.
- Respectful and informed debate. One of the main reasons for studying our subject matter is to become more informed as citizens and decision-makers. We will strive to create a collaborative learning environment in which we can explore the merits and shortcomings of different arguments.
- By the end of the course students should:
  - Gain substantial knowledge of main debates and concepts in multiculturalism, the politics of difference, citizenship studies, and democratic theory.
  - Understand the goals and concerns that motivated social movements for recognition, inclusion, and self-government, as well as what led/continues to lead to their success/failure.
  - Learn to apply the tools of political science and political theory when interpreting contemporary political arguments and practices.
  - Become more proficient in understanding and using the language of political science.

### **Required Materials and Texts**

- All required readings will be made available through the course website on Avenue To Learn.

### **Class Format**

The course includes three hours of lecture per week.

### **Course Evaluation – Overview**

1. In-class Mid-Term Test – 25%, due February 12, 7:00 pm.
2. Short Essay – 25%, due March 4.
3. Final Exam – 30%, April 2020.
4. Short Reading Responses (10%), due in class between weeks 3 and 11.

5. Regular Class Attendance (5%).

### **Course Evaluation – Details**

#### **In-class Mid-Term Test (25%), due February 12**

80 minutes long. 7:00 PM – 8:20 PM on Wednesday, February 12, 2020. The test will include short answer questions.

#### **Short Essay (25%), due March 4.**

Students are required to write a short essay no longer than 1250 words. The assignment writing instructions will be posted on Avenue to Learn by February 1, 2020.

#### **Final Exam (35%), April 2020**

A final exam will be held during the regular exam period. The exam will include short and long answer questions. I will conduct an exam review in the last week of the term.

#### **Short Reading Responses (5 x 2% = 10%), due in class between weeks 3 and 11.**

Each one of these participation papers should be roughly 300 words long and should discuss one of the readings from the module we are covering in a given week. The reading response should discuss the critical points of the reading of your choice. That is, we are not looking for a general overview/summary of that reading. I would like you to briefly reflect on the critical discussion that takes place in that piece. Feel free to suggest further questions for reflection or to speculate on how a particular problem raised by the reading could be solved/tackled. You can hand in only one response paper per week. I will not accept any response papers over email. All of the response papers have to be handed in person during the class. You can use any citation style. Please make sure you clearly identify the article/book chapter you are responding to.

#### **Regular Class Attendance (5%).**

Students missing more than 1/3 of classes will receive 0 attendance marks.

### **Weekly Course Schedule and Required Readings**

#### **Week 1 (January 8)**

##### **January 8 – Introduction to the course: Conceptualizing multiculturalism**

*What are the most common ways in which states respond to cultural diversity, and which of these responses could we characterize as multiculturalist? How are multiculturalist responses to diversity different from the principles of human rights and liberalism embodied in contemporary liberal democracies? What are the conceptual*

*similarities/differences between the rights and protections that different types of minority groups demand?*

Readings:

[R] Kymlicka, Will. 1995. *Multicultural Citizenship: A Liberal Theory of Minority Rights*. Oxford Political Theory. Oxford ; New York: Clarendon Press. Chapters 1 and 2.

[R] Kukathas, Chandran. "Theoretical Foundations of Multiculturalism" (an unpublished manuscript).

[O] Parekh, Bhikhu C. 2000. *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. New York: Palgrave Macmillan. Chapter 3.

[O] Kymlicka, Will. 2011. "CANADIAN MULTICULTURALISM IN HISTORICAL AND COMPARATIVE PERSPECTIVE: IS CANADA UNIQUE?" *Constitutional Forum / Forum Constitutionnel* 13 (1 & 2): (2003) No 1: 1–8.

[O] Raz, Joseph. 1994. "Multiculturalism: A Liberal Perspective." In *Ethics in the Public Domain: Essays in the Morality of Law and Politics*. Oxford ; New York: Oxford University Press.

[O] Laden, Anthony Simon, and David Owen, eds. 2007. *Multiculturalism and Political Theory*. Cambridge, UK ; New York: Cambridge University Press.

## **Week 2 (January 15)**

### **January 15 – The concept of group rights**

*What are the individualist premises of liberalism and in what ways are they challenged by the multiculturalist demands for collective rights? Why do different authors disagree as to whether such tensions are resolvable within a liberal framework or not? What role does the distinction between "internal restrictions" and "external protections" play in the defence of a liberal account of group rights?*

Readings:

[R] Kymlicka, Will. 1995. *Multicultural Citizenship : A Liberal Theory of Minority Rights*. Oxford Political Theory. Oxford ; New York: Clarendon Press. Chapter 3

[R] Kukathas, Chandran. 1992. "Are There Any Cultural Rights?" *Political Theory* 20 (1): 105–39.

[O] Kymlicka, W. 1992. "The Rights of Minority Cultures: Reply to Kukathas." *Political Theory* 20 (1): 140–46.

[O] Kukathas, C. 1992. "Cultural Rights Again: A Rejoinder to Kymlicka." *Political Theory* 20 (4): 674–80.

[O] Phillips, Anne. 2007. *Multiculturalism Without Culture*. Princeton: Princeton University Press. Read chapters 5 and 6.

### **Week 3 (January 22)**

#### **January 22 – Diversity and inclusion**

*On what grounds do some theorists of difference criticise contemporary liberal democracies for harbouring exclusionary tendencies? Does an inclusive democracy have to be a multiculturalist one? How is attention to structural injustice different from attention to recognition and self-government that we studied in the previous weeks?*

#### Readings:

[R] Young, I. M. (2009) "Structural Injustice and the Politics of Difference", in *Contemporary Debates in Political Philosophy* (eds T. Christiano and J. Christman), Wiley-Blackwell, Oxford, UK.

[R] Bonnie Honig, "Democracy and foreignness: democratic cosmopolitanism and the myth of an immigrant America" in *Multiculturalism and Political Theory*, ed. Anthony Laden and David Owen, Cambridge University Press, 2007.

[O] Iris Marion Young, *Inclusion and Democracy*, Chapters 2 and 3

[O] Kiss, Elizabeth. "Democracy and the politics of recognition", *Democracy's Edges*. 1st ed. Cambridge: Cambridge University Press, 1999. 193-209.

[O] Christian Joppke. "Exclusion in the Liberal State: The Case of Immigration and Citizenship Policy," *European Journal of Social Theory* February 2005 8: 43-61.

[O] Veit Bader, "Citizenship and Exclusion: Radical Democracy, Community, and Justice. Or, What is Wrong with Communitarianism?" *Political Theory*, Vol. 23, No. 2 (May, 1995), pp. 211-246

### **Week 4 (January 29)**

#### **January 29 – The politics of accommodation in practice: Minority languages**

*Why should theorists of liberal democracy be concerned about linguistic justice? What are the costs associated with the linguistic policies that rest on neutrality/benign neglect? In what ways do contemporary liberal democracies try to meet the demands of liberal justice? Do immigrant groups and national minorities benefit equally from linguistic accommodation?*

Readings:

[R] Kymlicka, Will, and Alan Patten. 2003. "Introduction: Language Rights and Political Theory: Context, Issues, and Approaches." In *Language Rights and Political Theory*, edited by Will Kymlicka and Alan Patten. Oxford ; New York: Oxford University Press.

[R] May, Stephen. 2012. *Language and Minority Rights: Ethnicity, Nationalism and the Politics of Language*. 2nd ed. New York: Routledge. Read chapters 7, 8, and 9

[O] Pogge, Thomas. 2003. "Accommodation Rights for Hispanics in the United States." In *Language Rights and Political Theory*, edited by Will Kymlicka and Alan Patten. Oxford ; New York: Oxford University Press.

[O] Patten, Alan. 2003. "Liberal Neutrality and Language Policy." *Philosophy & Public Affairs* 31 (4): 356–86.

[O] Parijs, Philippe van. 2011. *Linguistic Justice for Europe and for the World*. Oxford Political Theory. Oxford ; New York: Oxford University Press.

[O] Haque, Eve. 2012. *Multiculturalism Within a Bilingual Framework: Language, Race, and Belonging in Canada*. Toronto ; Buffalo: University of Toronto Press.

## **Week 5 (February 5)**

### **February 5 – Religious minorities and multicultural citizenship**

*What are the main strategies for democratic accommodation of religious groups, and how are they related to the fundamental principles of liberal democracy such as freedom and equality? How do these strategies differ in the ways they mediate the tensions between the freedom of conscience and the obligations of citizenship? What are the normative foundations of toleration in liberal political thought? Do the principles of tolerance and the freedom of conscience justify a more moderate interpretation of secularism (e.g., one that allows for religious exemptions from democratically made*



laws)?

Readings:

[R] Rosenblum, Nancy L. 2000. "Pluralism, Integralism, and Political Theories of Religious Accommodation." In *Obligations of Citizenship and Demands of Faith: Religious Accommodation in Pluralist Democracies*, edited by Nancy L. Rosenblum. Princeton, N.J: Princeton University Press.

[R] Kukathas, Chandran. 2003. *The Liberal Archipelago: a Theory of Diversity and Freedom*. Oxford Political Theory. Oxford: Oxford University Press. Chapters 3 and 4

[R] Selections from Maclure, Jocelyn, and Charles Taylor. 2011. *Secularism and Freedom of Conscience*. Cambridge, Mass: Harvard University Press.

[O] Modood, Tariq. 2007. *Multiculturalism. Themes for the 21st Century*. Cambridge ; Malden, MA: Polity.

[O] Macedo, Stephen. 2000. *Diversity and Distrust: Civic Education in a Multicultural Democracy*. Cambridge, Mass: Harvard University Press. Read part 2.

[O] Levey, Geoffrey Brahm, and Tariq Modood, eds. 2009. *Secularism, Religion and Multicultural Citizenship*. Cambridge, UK ; New York: Cambridge University Press.

[O] Parekh, Bhikhu C. 2014. *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. New York: Palgrave Macmillan. Chapter 10.

[O] Parekh, Bhikhu C. 2005. "Europe, Liberalism and the 'Muslim Question'." In *Multiculturalism, Muslims and Citizenship: a European Approach*, edited by Tariq Modood, Anna Triandafyllidou, and Ricard Zapata-Barrero, 1st ed. New York, NY: Routledge.

## **Week 6 (February 12)**

### **February 12 – Multiculturalism and the problem of illiberal groups**

*In what ways do the principles of tolerance and freedom of association create problems for the internal minorities? Do multiculturalists have convincing answers to the challenge of minorities within minorities? How should liberal democratic states adjudicate the clash of interests between minority groups and their internal dissenters? Does the challenge of minorities within minorities become normatively more challenging in the context of indigenous peoples?*

Readings:

[R] Barry, Brian. 2001. *Culture and Equality: An Egalitarian Critique of Multiculturalism*. Cambridge, Mass: Harvard University Press. Chapters 4 and 5.

[R] Eisenberg, Avigail I. 2005. "Identity and Liberal Politics: The Problem of Minorities Within Minorities." In *Minorities Within Minorities: Equality, Rights, and Diversity*, edited by Avigail I. Eisenberg and Jeff Spinner-Halev. Cambridge ; New York: Cambridge University Press.

[R] Moore, Margaret. 2005. "Internal Minorities and Indigenous Self-determination." In *Minorities Within Minorities: Equality, Rights, and Diversity*, edited by Avigail I. Eisenberg and Jeff Spinner-Halev. Cambridge ; New York: Cambridge University Press.

[O] Kymlicka, Will. 1995. *Multicultural Citizenship : a Liberal Theory of Minority Rights*. Oxford Political Theory. Oxford ; New York: Clarendon Press. Chapter 8

[O] Green, Leslie. 1995. "Internal Minorities and Their Rights." In *The Rights of Minority Cultures*, edited by Will Kymlicka. Oxford ; New York: Oxford University Press.

[O] Kukathas, Chandran. 2002. "The Life of Brian, or Now for Something Completely Difference-Blind." In *Multiculturalism Reconsidered: "Culture and Equality" and Its Critics*, edited by P. J. Kelly. Cambridge ; Malden, MA: Polity Press.

[O] Walzer, Michael. 1997. *On Toleration*. The Castle Lectures in Ethics, Politics, and Economics. New Haven: Yale University Press.

Notes: In-Class Mid-Term Test will take place during the first half of the class.

**Week 7 (February 19)**

**February 19 – Reading Week**

**Week 8 (February 26)**

**February 26 – Race, historical injustice, reparations, and reconciliation**

*Why do scholars of social justice and identity politics argue that reconciliation is not simply a matter of repudiating and abolishing old discriminatory practices? What impact does the idea of reconciliation have on the politics of multiculturalism? Are colour-blind*

*conceptions of justice sufficient to address problems faced by historically marginalized groups?*

Readings:

[R] Torpey, John. 2006. *Making Whole What Has Been Smashed: On Reparations Politics*. Cambridge, Mass: Harvard University Press. Chapters 2 and 4.

[R] Gutmann, Amy. 1996. "Responding to Racial Injustice." In *Color Conscious: The Political Morality of Race*, edited by Anthony Appiah and Amy Gutmann. Princeton, N.J: Princeton University Press.

[R] Mansbridge, Jane. 1999. "Should Blacks Represent Blacks and Women Represent Women? A Contingent 'Yes'." *The Journal of Politics* 61 (03): 628–57.

[O] Bashir, Bashir, and Will Kymlicka. 2008. "Struggles for Inclusion and Reconciliation in Modern Democracies." In *The Politics of Reconciliation in Multicultural Societies*, edited by Bashir Bashir and Will Kymlicka, 1–24. Oxford ; New York: Oxford University Press.

[O] Thompson, Janna. 2001. "Historical Injustice and Reparation: Justifying Claims of Descendants." *Ethics* 112 (1): 114–35.

[O] Morse, Brad. 2008. "Indigenous Peoples of Canada and Their Efforts to Achieve True Reparations." In *Reparations for Indigenous Peoples: International and Comparative Perspectives*, edited by Federico Lenzerini. Oxford ; New York: Oxford University Press.

[O] Walters, Mark D. 2008. "The Jurisprudence of Reconciliation: Aboriginal Rights in Canada." In *The Politics of Reconciliation in Multicultural Societies*, edited by Bashir Bashir and Will Kymlicka, 1–24. Oxford ; New York: Oxford University Press.

## **Week 9 (March 4)**

### **March 4 – Multiculturalism and gender**

*Why do some feminist authors think that the demands of gender equality and multiculturalism are in tension? How could liberal democratic states mediate these tensions? Would the assimilationist stance create new problems/aggravate the existing ones? Who should have the authority to adjudicate these conflicts, and by what principles should they decide?*

Readings:

[R] Okin, Susan Moller. 1999. "Is Multiculturalism Bad for Women?" In *Is Multiculturalism Bad for Women?*, edited by Joshua Cohen, Matthew Howard, and Martha Craven Nussbaum. Princeton, N.J: Princeton University Press.

[R] Kukathas, Chandran. 2001. "Is Feminism Bad for Multiculturalism?" *Public Affairs Quarterly* 15 (2): 83–98. doi:10.2307/40441286.

[R] Phillips, Anne. 2005. "Dilemmas of Gender and Culture." In *Minorities Within Minorities: Equality, Rights, and Diversity*, edited by Avigail I. Eisenberg and Jeff Spinner-Halev. Cambridge ; New York: Cambridge University Press.

[O] Shachar, Ayelet. 2001. *Multicultural Jurisdictions: Cultural Differences and Women's Rights*. Contemporary Political Theory. Cambridge, UK ; New York: Cambridge University Press. Chapters 2, 6, and 7.

[O] Phillips, Anne. 1992. "Must Feminists Give Up on Liberal Democracy?" *Political Studies* 40: 68–82. doi:10.1111/j.1467-9248.1992.tb01813.x.

[O] Song, Sarah. 2007. *Justice, Gender, and the Politics of Multiculturalism*. Contemporary Political Theory. Cambridge ; New York: Cambridge University Press.

[O] Lake, Marilyn. 2003. "Woman, Black, Indigenous: Recognition Struggles in Dialogue." In *Recognition Struggles and Social Movements: Contested Identities, Agency and Power*, edited by Barbara Meil Hobson. Cambridge, UK ; New York, NY: Cambridge University Press.

[O] Szalai, Júlia. 2003. "Conflicting Struggles for Recognition: The Roma Struggle in the Face of Women's Recognition." In *Recognition Struggles and Social Movements: Contested Identities, Agency and Power*, edited by Barbara Meil Hobson. Cambridge, UK ; New York, NY: Cambridge University Press.

Notes: The short essay is due via avenue to learn before 11:59 pm.

## **Week 10 (March 11)**

### **March 11 – Multiculturalism and Democracy**

*Does multiculturalism represent a departure from the liberal-egalitarian values or an advancement of these values? Does the requirement that majority's powers be limited make the perspective of multiculturalism an anti-democratic one? Do the egalitarian critics of multiculturalism take into account the fact that there are different competing definitions of political equality and democracy? What can Schumpeter's seminal critique of classical democracy teach us about the relationship of multiculturalism and*

*democratic citizenship? Why should theorists of liberal-democratic persuasion pay close attention to the claim that current practices of representative democracy fail to address the problem of marginalization? Would it be possible to improve liberal-democratic institutions of representation without giving up on the project of liberal democracy?*

Readings:

[R] Barry, Brian. 2001. *Culture and Equality: An Egalitarian Critique of Multiculturalism*. Cambridge, Mass: Harvard University Press. Chapters 7 and 8.

[R] Schumpeter, Joseph Alois. 1994. *Capitalism, Socialism, and Democracy*. Edited by Richard Swedberg. Vol. 5th. London ; New York: Routledge. Chapters 21 and 22.

[R] Mansbridge, Jane. "Should Blacks Represent Blacks and Women Represent Women? A Contingent 'Yes.'" *The Journal of Politics* 61, no. 3 (1999): 628–57.

[O] Shapiro, Ian. 1990. "Three Fallacies Concerning Majorities, Minorities, and Democratic Politics." In *Majorities and Minorities*, edited by John W. Chapman and Alan Wertheimer. Nomos 32. New York: New York University Press.

[O] Philip Pettit, "Minority Claims under Two Conceptions of Democracy" in Duncan Ivison, Paul Patton, and Will Sanders, eds., *Political Theory and the Rights of Indigenous Peoples*, Cambridge, Cambridge University Press, pp. 199-215.

[O] Williams, Melissa S. 1998. *Voice, Trust, and Memory: Marginalized Groups and the Failings of Liberal Representation*. Princeton, N.J: Princeton University Press. Chapters 2, 3, and 7.

## **Week 11 (March 18)**

### **March 18 – Multiculturalism and distributive justice**

*Does multiculturalism weaken the state's distributive capacity? More specifically, do multiculturalist policies erode the political support for distributive justice? What do empirical studies suggest with regard to the relationship between multiculturalism and distributive policies? Why do some political thinkers contend that immigration poses a special risk to the welfare state?*

Readings:

[R] Miller, David. 2006. "Multiculturalism and the Welfare State: Theoretical Reflections." In *Multiculturalism and the Welfare State*, edited by Keith Banting and Will Kymlicka. Oxford: Oxford University Press.

[R] Banting, Keith, Richard Johnston, Will Kymlicka, and Stuart Soroka. 2006. "Do Multiculturalism Policies Erode the Welfare State? An Empirical Analysis." In *Multiculturalism and the Welfare State*. Oxford: Oxford University Press.

[O] Gitlin, Todd. 1995. *The Twilight of Common Dreams: Why America Is Wracked by Culture Wars*. 1st ed. New York: Metropolitan Books.

[O] Banting, Keith G. 2010. "Is There a Progressive's Dilemma in Canada? Immigration, Multiculturalism and the Welfare State." *Canadian Journal of Political Science/Revue Canadienne de Science Politique* 43 (04): 797–820.

[O] Koopmans, Ruud. 2010. "Trade-Offs Between Equality and Difference: Immigrant Integration, Multiculturalism and the Welfare State in Cross-National Perspective." *Journal of Ethnic and Migration Studies* 36 (1): 1–26.

[O] Parekh, Bhikhu. 2012. "Multicultural Society and the Welfare State." In *The Withering of the Welfare State*, edited by James Connelly and Jack Hayward. Palgrave Macmillan.

## **Week 12 (March 25)**

### **March 25 – Immigration and citizenship**

*To what extent do the arguments based on the principle of democratic self-determination justify immigration controls? What are the normative strengths/weaknesses of the arguments for open borders? Does the desire to preserve one's cultural identity offer a sound basis for a restrictive immigration policy?*

Readings:

[R] Carens, Joseph H. 2013. *The Ethics of Immigration*. New York: Oxford University Press. Chapters 11, 12, and 13.

[R] Kukathas, Chandran. 2012. "Why Open Borders?" *Ethical Perspectives* 19 (4): 649–75.

[R] Miller, David. 2005. "Immigration: The Case for Limits." In *Contemporary Debates in Applied Ethics*, edited by Andrew I. Cohen and Christopher Heath Wellman. Contemporary Debates in Philosophy 3. Malden, MA: Blackwell Pub.

[O] Joppke, Christian. 2010. *Citizenship and Immigration*. Immigration & Society. Cambridge ; Malden, MA: Polity. Chapter 5.

[O] Joppke, Christian. 2007. "Beyond National Models: Civic Integration Policies for Immigrants in Western Europe." *West European Politics* 30 (1): 1–22.

[O] Kymlicka, Will. 2001. *Politics in the Vernacular*. Oxford; New York: Oxford University Press. Chapter 15.

[O] Kesler, Christel, and Irene Bloemraad. 2010. "Does Immigration Erode Social Capital? The Conditional Effects of Immigration-Generated Diversity on Trust, Membership, and Participation Across 19 Countries, 1981–2000." *Canadian Journal of Political Science/Revue Canadienne de Science Politique* 43 (02): 319–47.  
doi:10.1017/S0008423910000077.

### **Week 13 (April 1)**

#### **April 1 – Alternatives to Multiculturalism: Populism and Cosmopolitanism**

*Why is radical right populism on the rise across Western democracies? What impact does the proliferation of populist radical right actors have on multiculturalism policies across Western democracies? What are the links between the level of cultural diversity and that of public support for the radical right populist movements? How does the electoral success of such movements impact the democratic institutions and the experiences of democratic citizenship? What aspects of the multiculturalist worldview does Waldron's cosmopolitan alternative challenge? Does the feasibility of a cosmopolitan alternative render multiculturalism less defensible? Are the two projects – multiculturalism and cosmopolitanism – incongruous or could the tensions be eased? For instance, does the "disaggregation of citizenship" make the two projects more compatible with each other?*

#### Readings:

[R] Selections from Müller, Jan-Werner. 2016. *What Is Populism?* Philadelphia: University of Pennsylvania Press.

[R] Waldron, Jeremy. 1991. "Minority Cultures and the Cosmopolitan Alternative." *University of Michigan Journal of Law Reform* 25: 751-793.

[O] Rydgren, Jens. 2007. "The Sociology of the Radical Right." *Annual Review of Sociology* 33 (1): 241–62.

[O] Mudde, Cas. 2007. *Populist Radical Right Parties in Europe*. Cambridge, UK ; New York: Cambridge University Press. Chapter 7 and all of Part III.

[O] Nussbaum, Martha C. 2008. "Toward a Globally Sensitive Patriotism." *Daedalus* 137 (3): 78–93.

[O] Selections from Benhabib, Seyla. 2006. *Another Cosmopolitanism*. The Berkeley Tanner Lectures. Oxford ; New York: Oxford University Press.

[O] Nussbaum, Martha Craven. 2002. *For Love of Country?* New Democracy Forum. Boston: Beacon Press.

[O] Linklater, Andrew. 1998. "Cosmopolitan Citizenship." *Citizenship Studies* 2 (1): 23–41.

[O] Tan, Kok-Chor. 2012. "Cosmopolitanism and Patriotism." In *Rooted Cosmopolitanism: Canada and the World*, edited by Will Kymlicka and Kathryn Walker. Vancouver: UBC Press.

## **Course Policies**

### **Submission of Assignments**

All assignments except the weekly reading responses are due electronically via the assignment submission folders on Avenue-to-Learn. The reading responses are due in class in hard copy format.

### **Grades**

Grades will be based on the McMaster University grading scale:

<b>MARK</b>	<b>GRADE</b>
90-100	A+
85-90	A
80-84	A-
77-79	B+
73-76	B
70-72	B-
67-69	C+
63-66	C
60-62	C-
57-59	D+
53-56	D
50-52	D-
0-49	F



## **Late Assignments**

All late assignments will be subject to a late penalty of 2% per calendar day.

## **Absences, Missed Work, Illness**

In the event of an absence for medical or other reasons, students should review and follow the Academic Regulation in the Undergraduate Calendar “Requests for Relief for Missed Academic Term Work”.

## **Avenue to Learn**

In this course we will be using Avenue to Learn. Students should be aware that, when they access the electronic components of this course, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in this course will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

## **Turnitin.com**

In this course we will be using a web-based service (Turnitin.com) to reveal authenticity and ownership of student submitted work. Students will be expected to submit their work electronically either directly to Turnitin.com or via Avenue to Learn (A2L) plagiarism detection (a service supported by Turnitin.com) so it can be checked for academic dishonesty. Students who do not wish to submit their work through A2L and/or Turnitin.com must still submit an electronic and/or hardcopy to the instructor. No penalty will be assigned to a student who does not submit work to Turnitin.com or A2L. All submitted work is subject to normal verification that standards of academic integrity have been upheld (e.g., on-line search, other software, etc.). For more information please refer to the [Turnitin.com Policy](#).

## **Academic Accommodation for Religious, Indigenous or Spiritual Observances (RISO)**

Students requiring academic accommodation based on religious, indigenous or spiritual observances should follow the procedures set out in the RISO policy. Students requiring a RISO accommodation should submit their request to their Faculty Office normally within 10 working days of the beginning of term in which they anticipate a need for accommodation or to the Registrar's Office prior to their examinations. Students should also contact their instructors as soon as possible to make alternative arrangements for classes, assignments, and tests

## **University Policies**

### **Academic Integrity Statement**

You are expected to exhibit honesty and use ethical behaviour in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity.

Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behaviour can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: “Grade of F assigned for academic dishonesty”), and/or suspension or expulsion from the university.

It is your responsibility to understand what constitutes academic dishonesty. For information on the various types of academic dishonesty please refer to the [Academic Integrity Policy](#).

The following illustrates only three forms of academic dishonesty

- Plagiarism, e.g. the submission of work that is not one’s own or for which other credit has been obtained.
- Improper collaboration in group work.
- Copying or using unauthorized aids in tests and examinations.

### **Academic Accommodation of Students with Disabilities**

Students who require academic accommodation must contact [Student Accessibility Services \(SAS\)](#) to make arrangements with a Program Coordinator. Academic accommodations must be arranged for each term of study. Student Accessibility Services can be contacted by phone 905-525-9140 ext. 28652 or e-mail [sas@mcmaster.ca](mailto:sas@mcmaster.ca). For further information, consult McMaster University’s Policy for [Academic Accommodation of Students with Disabilities](#).

### **Faculty of Social Sciences E-mail Communication Policy**

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student’s own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student’s responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

### **Course Modification**

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable

notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check his/her McMaster email and course websites weekly during the term and to note any changes.