

Cultural Diversity in a Globalizing World



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INTRODUCTION

1. Contact: Course Coordinator and Tutor

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2. Course Description

This course focuses on cultural difference and identity-construction in an era of globalization. At the end of the 20th century, globalization became one of the keywords in a new discourse about human interaction on an expanding scale, increasingly transcending time and space. Growing possibilities of communication and better means of transport aided the growth of markets and reduced the significance of national and trans-national boundaries, or so the story goes. But has the nation lost its unifying significance in matters of personal identity and group identity formation? What do we mean by terms such as national and cultural identity, or cultural diversity? How has diversity been theorized? How might globalization and culture relate?

During the course, you will study instances of how globalization influences identity and culture as well as the ways in which these interact with other differences, such as gender, ethnicity, religion and nationality. Our orientation to the field of cultural diversity from a global perspective is first of all theoretical. In the course the relations between key terms such as difference, cultural diversity and identity are studied, as well as mutual constructions of “us” and “them.” First you will become acquainted with different theories of globalization and culture such as hybridization (Pieterse), McDonaldization (Ritzer), and the clash of civilizations (Huntington). Next, concepts such as Orientalism, Occidentalism, and multiculturalism will be introduced. Throughout the course theoretical discussions are linked to real life, actual and sometimes pressing everyday debates and examples such as national identity formation, multicultural dilemmas, fundamentalism, feminism, and migration.

Globalization, identity, and culture are broad concepts and phenomena that have far reaching consequences. Therefore, they cannot be studied within the realm of one discipline only. At least not if we want to come to a fuller and better understanding of the complexity of several debates, problems, and phenomena of cultural diversity in a globalizing world. That is why we will not confine ourselves to one disciplinary approach. During this course we will learn and work with different theories and tools, developing an interdisciplinary approach to help us to grasp the full scale of cultural diversity from a global perspective. We acquaint ourselves with several competing approaches and challenge our preconceived notions about cultural diversity. The disciplines we will come across are, among others: cultural studies, gender studies, philosophy, history, anthropology, and sociology.

3. Course Objectives

The main objective of the course is to empower students with the skills and opportunity to reflect upon issues of globalization and cultural diversity from several disciplinary perspectives so as to connect these issues to their major field of academic study. Students will gain an understanding of the possible effects of globalization on cultural phenomena and become able to analyze current cultural phenomena in terms of globalization and diversity.

4. Literature

Most readings are either available as e-readers (E) or can be downloaded from the internet (I). Some texts were too long (because of copyrights) to be included in the e-reader and are therefore made available in the UCM Reading Room (RR). Please see the student portal for any clarifications about the readings.

5. Assessment and Grading Policy

The assessment of each student will be based on the following:

- *Participation* in tutorial group meetings/performance as discussion leader.
- *Mid-term exam (Part I)* in Week 5: Summary of three texts related to the task “Transnational Families”. In total three pieces, each 350–400 words uploaded on SafeAssignment in the course environment within the student portal by **Friday Dec. 1, 2017 at 19:55 p.m.** (individual written assignment) (Weight: 10%)
- *Mid-term exam (Part II)* in Week 6: Individual Presentation of the summaries. A presentation of seven to ten minutes by each student (hand-outs, PowerPoint or similar), including in-text references on the slides and a reference list at the end (in APA style), during the tutorial meeting on **Monday Dec. 4, 2017**. (Weight: 20%)
- *Final take-home exam* in Week 7: take-home exam consisting of five open questions about the units/tasks of the course. The exam will be made available after the last tutorial meeting (7 December). Upload your exam on SafeAssignment in the course environment within the Student Portal by **Friday Dec. 15, 2017 at 16:55pm**. (Individual assignment Weight: 70%)

Participation in the resit is only possible when all the other requirements have been met. The resit grade will replace the grade for the final exam.

6. Final exam, take-home exam:

The material which will be covered in the final exam includes the content of the lectures, and the readings for all units (but not the additional readings, although you may refer to them in the exam).

The final exam will be graded on the following criteria:

1. Are you showing a clear understanding of the relevant core concepts involved?
2. Are the arguments you make valid and consistent?
3. Is evidence for the argument supported by an adequate number of facts and details? And are these facts and details applied in a meaningful and convincing way?
4. Are you able to mobilize the readings to make an elaborate and convincing analysis?
5. Are there any concepts, theories, or other aspects that have not been discussed but should have been?
6. Paragraph organization: Are paragraphs unified, coherent, and fully developed? Is there a flow from one paragraph to the other? Has repetition of information or ideas been avoided?
7. Choice of words: Are words spelled and chosen correctly, avoiding jargon, etc.?
8. Sentences: Are sentences clear and concise? Are grammar and syntax correct?
9. Does the student make proper reference to the literature (in APA style)?

Grades increase as student work gives more relevant information, uses authors and theories correctly, and provides analysis; top grades are given to student work that shows not only a clear understanding of the topics concerned but also demonstrates scholarly originality and outstanding referencing.

Plagiarism leads to automatic expulsion from the course and will be reported to the Examination Board. For more information on what plagiarism is and how to avoid it, see: <http://www.indiana.edu/wts/pamphlets/plagiarism.shtml>.

7. Attendance

To pass the course, you should attend at a minimum 85% of the course meetings, i.e. eleven tutorials/presentations and the five lectures: at least 14 of all 16 meetings.

If you miss more sessions than allowed, due to sickness or another valid extenuating circumstance, you can file for an extra assignment at the Office of Student Affairs to make up for the missed meeting(s). The assignment will be given by the course coordinator. Note however that there is no possibility to do an extra assignment if you miss more than 30% of all meetings. You must inform your tutor by email, in advance if possible, if you will miss a course meeting.

Attendance implies participating in the meetings. Active participation means active preparation and presentation of the literature, and fulfilling your role as discussion leader, note taker, and group member. If you do not actively participate, you will be warned once by email or orally. If your participation does not improve, half a grade from your overall grade will be deducted for this course. If you participate beyond expectation, your final grade can be increased by 0.5.

8. Tutorial Method

During this course the tutorial groups will follow the standard method of Problem Based Learning (PBL) as taught at UCM, in which each of the tasks in this course manual is treated according to the 'seven-step approach.' The tasks and exams are made with this model in mind. The approach is summarized below.

First meeting-Pre-discussion

1. Clarifying concepts; make sure that you do not only take the text of the task that is posed into account in your pre-discussion, but also the titles of the readings that are listed.
2. Defining the problem of the task (outcome: one 'umbrella' problem statement).
3. Analyzing the problem: brainstorming.
4. Systematic classification (what belongs to what, B is a sub-question of A etc.).
5. Formulating learning objectives.

Between meetings

6. Self-study: finding answers to learning goals and preparation by presenters.

Next meeting-Post-discussion

7. Reporting (post-discussion).

Tutorial group meetings (with the exception of the first) follow a standard format:

- *Post-discussion.* In the first hour, students discuss the literature on the basis of learning objectives formulated in group discussions in the previous meeting.
- *Pre-discussion.* In the second hour, the group deals with a new task by formulating a problem statement that provides the input for a brainstorming session. This discussion is concluded by formulating learning objectives that provide the basis for the presentations in the following meeting.

This format for instruction and learning requires students to fulfil three roles. Each meeting requires a discussion leader who serves as a chairperson, and a note-taker who takes notes on the whiteboard. The discussion leader should not only establish an agenda and keep order, but also guide the discussion, stimulate students to participate, summarize important conclusions, and make sure that the literature is well understood by everybody. The note-taker jots down points for clarification and learning objective(s) for further study on the whiteboard. Ordinary group members have read the literature and have thought about the learning objectives. They are required to contribute to the discussion on the basis of this preparation. In order to fulfil these roles effectively, students must be well prepared. Finally, students are personally responsible for making their own minutes of the pre-and post-discussion. Discussion leader and note-taking roles will be distributed during the first meeting.

Please check the student portal regularly for any clarifications or updates about the course, tutorial meetings, or readings.

9. Rough Course Schedule (subject to change)

<p>Week 1: 30/10-3/11</p> <p>Meeting 1: Start-up Pre-discussion Unit 1</p> <p>Lecture: Introduction to course (Lana Sirri)</p> <p>Meeting 2: Post-discussion Unit 1 Pre-discussion Unit 2</p>	<p>Week 4: 20/11-24/11</p> <p>Meeting 1: Post-discussion Unit 5 Pre-discussion Unit 6</p> <p>Lecture: Women of Parties or Parties of Women (Somaye Dehban)</p> <p>Meeting 2: Post-discussion Unit 6 Pre-discussion Unit 7</p>
<p>Week 2: 6/11-10/11</p> <p>Meeting 1: Post-discussion Unit 2 Pre-discussion Unit 3</p> <p>Lecture: Hybridity and National Identity (Lana Sirri)</p> <p>Meeting 2: Post-discussion Unit 3 Pre-discussion Unit 4</p>	<p>Week 5: 27/11-1/12</p> <p>Meeting 1: Post-discussion Unit 7 Pre-discussion Unit 8</p> <p>Lecture: Transnational Families (Karlijn Haagsman)</p> <p>Meeting 2: No meeting. Time to work on mid-term exam (summaries & presentation). Deadline for uploading all summaries: 1 December, 2018 at 20:00.</p>
<p>Week 3: 13/11-17/11</p> <p>Meeting 1: Post-discussion Unit 4 Pre-discussion Unit 5</p> <p>Lecture: Rules of Representation (Constance Sommerey)</p> <p>Meeting 2: Film Viewing <i>Femme de la rue</i> (Sofie Peeters 2012) plus discussion afterwards.</p>	<p>Week 6: 4/12-8/12</p> <p>Meeting 1: Post-discussion Unit 7-Students presentations</p> <p>No Lecture.</p> <p>Meeting 2: Course Evaluation & Discussing take-home exam</p> <p>Week 7: 11/12-15/12 Deadline take-home exam: 15 December, 2017 at 18:00.</p>

UNITS

START-UP GLOBALIZATION AND CULTURE

During the first half of the first meeting, you will be asked to briefly (5 min) talk about one phenomenon of your own choice that you consider to be typical for the culture of your nation (depending on your country of origin—or the nation you identify with most). Think about objects, dishes, sayings, songs, symbols or even plants or rocks that you link to your national identity. You do not have to prepare a PowerPoint; you can describe your cultural object orally or, even better, bring it (or show it to us on the internet—a computer and a beamer will be available).

Here are two examples:

Example 1

A Dutch chef who lives in the United States of America calls nutmeg and cinnamon typically Dutch. This is both true and not true. These spices were taken to the Netherlands by the Dutch East India Company (VOC), from the Indonesian archipelago. Nutmeg and cinnamon have become part of Dutch culture, a fact that has to do with Dutch colonial and trade history.

Example 2

The North American artist Fred Wilson contributed to the exhibition “Unpacking Europe” in the Rotterdam Museum of Modern Art Boijmans van Beuningen in 2000. He presented an installation of several objects taken from the collection of the museum that he had always assumed to be of European origin. To his surprise, many objects had originated from elsewhere in the world: “basic things like paper, ink, glass, trousers, and the notion of zero are all imports, though now seem to have sprung from Europe, fully formed. The list seems endless. While Europe slept, medicine was developed in Egypt, footwear in Mesopotamia, the melting of carbon steel in Tanzania. The Indians invented numbers, and the Chinese the compass” (cited in Stam 2005). After indeed an almost endless list, he asks the rhetorical question that forms the motto of this text: “If most Europeans have known that Europe has been such a cultural melting pot, how could there be a notion of the “exotic” (at best), or of ethnic hatred (at worst)? There are no ‘them’ and ‘us,’ if ‘we’ are ‘them’” (cited in Stam 2005).

Readings

- Sen, A. (2002). Globalization and Poverty. Transcript of Lecture at St. Clara University, 29 October 2002. (E)
- Stam, D. (2005). A Clog-dance with Diversity. Past, Present and Future of the Multicultural Netherlands. *L’Homme. European Review of Feminist History*, 16(2), 151-158. (E)

UNIT 1 CULTURAL IDENTITIES IN A GLOBAL WORLD

Globalization is a complicated, multidimensional process with social, economic, environmental, political, and cultural implications. Globalization encompasses many different and often contradictory things, such as (according to some) increasing cultural uniformity and (according to others) increasing cultural differentiation. What happens when the frequency of encounters between cultures are intensified? Within the study of the cultural aspects of globalization, the (trans)formation of cultural identities is a major point of focus and debate; hence, it warrants our critical attention in this unit.

The refrain of the song “Amerika” by the German Metal band Rammstein below shows one particular view on this issue.

We're all living in America,
America is wunderbar.
We're all living in America,
Amerika, Amerika.
We're all living in America,
Coca-Cola, Wonderbra,
We're all living in America,
Amerika, Amerika.

This is not a love song,
this is not a love song.
I don't sing my mother tongue,
No, this is not a love song.
We're all living in America,
Amerika is wunderbar.
We're all living in America,
Amerika, Amerika.
We're all living in America,
Coca-Cola, sometimes WAR,
We're all living in America,
Amerika, Amerika.

Video: <http://www.Youtube.com/watch?v=DhPBnQomZ5w>

Lyrics retrieved on September 21, 2010, from: http://herzeleid.com/en/lyrics/reise_reise/amerika

Another perspective on the effects of globalization on culture gained currency during the 1990s. Samuel Huntington's thesis of what he called a “clash of civilizations” predicted the opposite of what Rammstein foresees.

A third perspective on the effects of the increasing connection between cultures on people's identities is formulated by Nederveen Pieterse (2004), who talks about the hybridization of cultures. Could hybridization and the process as described by Rammstein in their song perhaps be different aspects of globalization going on at the same time, or do they exclude each other?

When one is talking about cultural globalization or the impact of globalization on cultural diversity, it is important to keep in mind that one can be referring to many different things. One can for instance consider the globalization of communication (from internet to media culture), the globalization of consumption goods (from Coca Cola to pop music), or the effects of globalization on nationalistic sentiments and feelings. In order to connect globalization with culture and formulating a point of view, it is therefore important to clarify or to query what is understood exactly by "culture" and cultural diversity or cultural difference.

Readings

- Hall, S. (2000). The Question of Cultural Identity. In: Hall, S. et al (Eds.), *Modernity: An Introduction to Modern Societies* (pp.595-634). Blackwell Publishers. (E)
- Berger, P. L. (2002). The Cultural Dynamics of Globalization. In: Peter L. Berger and Samuel P. Huntington (Eds.), *Many Globalizations. Cultural Diversity in the Contemporary World* (pp. 1-16). Oxford: Oxford UP. (E) <http://library.northsouth.edu/upload/many%20globalization.pdf>
- Nederveen Pieterse, J. (2009). Globalization and Culture: Three Paradigms. In J. Nederveen Pieterse, *Globalization and Culture. Global Mélange* (pp. 43-64). New York: Rowman & Littlefield Publishers. (E)

Additional Readings

- Huntington, S. P. (1993). The Clash of Civilizations? *Foreign Affairs*. 72(3), 22-28. (E)
- Ritzer, G. (1996). The McDonaldization Thesis: Is Expansion Inevitable? *International Sociology*, 11(3), 291-300, 304-305. (E)
- Nederveen Pieterse, J. (2009). Globalization as Hybridization. In J. Nederveen Pieterse, *Globalization and Culture. Global Mélange* (pp. 65-94). New York: Rowman & Littlefield Publishers. (RR)

Websites

- The website on and by George Ritzer contains interesting video interviews with George Ritzer: <http://www.georgeritzer.com/interviews.html> (I)

· The New York Times website contains several articles on and interviews with Samuel Huntington (1927-2008):

http://topics.nytimes.com/top/reference/timestopics/people/h/samuel_p_huntington/index.html (I)

· The website about and by Jan Nederveen Pieterse: <http://www.jannederveenpieterse.com/> (I)

UNIT 2 NATIONAL IDENTITY: A RELIC FROM THE PAST?

When you are asked who you are, one of the first things you will probably articulate in your answer is your nationality. How often have you heard yourself say: I'm Dutch, I'm American, German, Chinese etcetera? Especially when you are abroad or when you meet people who do not share this background with you, your nationality plays a big part in defining who you are. On the one hand, in a more globalizing world nationality seems to provide a lasting and stable factor in defining who you are, but, on the other hand, national identity is also often considered to be a possibly dangerous thing contributing to various violent conflicts in a globalizing world.

Identity and nation seem to be intimately connected. This is a view that dates back to the Romantic reaction to Enlightenment ideas on nation and state. Whereas the French political philosopher Montesquieu defined the nation in political terms based on the will of citizens, the German philosopher Herder claimed that one is born a German, a Chinese, an American or a French man/woman. Someone simply is her or his nationality, and there is little room for choice in these matters.

But is the nation really an organic whole and is one's national identity thus fixed? In the wake of the work of political scientist Benedict Anderson, recent historiography focuses on the idea of the nations and nationalisms as largely cultural constructions, much like religion or philosophy, based on totemic powers and veneration of ideas. Anderson argues that one's emotional experience of nationalism is to belong to "imagined communities" that have a basis in believing one shares experiences. What are the implications of this metaphor for national belonging?

And what about ethnicity? It seems that the presence of different ethnicities within one nation questions the "naturalness" of national identity and the nation. Yet, civil wars and ethnic cleansing have only increased in the last fifty years, for example in the breakup of Yugoslavia, or in Rwanda. And even if we accept that the nation is not a natural entity, does this mean that the role of national identity and the nation will gradually come to an end, in part due to globalization, and thus give way to other identity markers becoming primary? And if so, should we counter this development? Is there, in other words, a need for nations and national identity in an increasingly globalizing and regionalizing world?

Readings

- Hamilton, M. (2007). New Imaginings: The Legacy of Benedict Anderson and Alternative Engagements of Nationalism. *Studies in Ethnicity and Nationalism*, 6(3), 73-83. (E)
- Anderson, B. (1983/1991). Introduction. In: *Imagined Communities: Reflections on the Origin and Spread of Nationalisms* (pp. 1-7). London: Verso. (E)
- Weedon, C. (2006). History, Nation and Identity. In C. Weedon (2006). *Identity and Culture. Narratives of Difference and Belonging* (pp. 22-45). Berkshire: Open University Press. (E)
- Sack, A. L. & Suster, Z. (2000). Soccer and Croatian Nationalism: A Prelude to War. *Journal of Sport and Social Issues*, 24, 305-308, 310-319. (E)

Additional Readings

- Rice, A. (2009). The Teeth May Smile but the Heart Does Not Forget. *Murder and Memory in Uganda*. Henry Holt, pp. 66-74, 151-154. (E)

Websites

- An interview with Benedict Anderson by Lorenz Khazalah:
<https://www.uio.no/english/research/interfaculty-research-areas/culcom/news/2005/anderson.html>
- Andrew Rice's website, with more information about his book:
<http://www.andrewrice.net/book.html>

UNIT 3 A CLOSER LOOK AT HYBRIDITY: WHAT'S IN A NAME?



Retrieved 02-10-2017 from <http://nagfa.blogspot.com/2007/10/nac-september-2007-hybridity.html>

In his book entitled *Cultural Hybridity*, Peter Burke (a professor emeritus in Cultural History from Cambridge) writes, not without a sense of humor:

The variety of hybrid objects is more than matched by the number of terms that are current today in the writings of scholars describing the process of cultural interaction and its consequences. Indeed, far too many words are in circulation to describe the same phenomena. We live in a jungle of concepts competing for survival. (Burke, 2009, p. 34)

Burke is looking for a concept that describes what happens when cultures interact and presents his readers with a number of terms that have been used throughout history, such as “borrowing” (a term taken from economics), “hybridity” (from zoology), “melting pot” (from metallurgy), the “stew” (food) and “translation” and “creolization” (both from linguistics). Concepts are not neutral, and language itself is part of cultural history. Each term carries its own history. Borrowing, for example (or its counterparts, such as imitation or appropriation) seems to imply one direction: one culture is the “original,” the other is the borrowing culture. Although Burke chooses the term “hybridity” for his own book, he does not seem to endorse the term wholeheartedly.

Criticism of the term hybridity has not only been directed at the level of terminology, but also on the level of what it entails. Friedman (1999) famously argued that hybridization is just a superficial phenomenon: “[t]he ‘hamburger’ is surely a hybrid, but what does this imply for American society and its cultures?” (Friedman 1999, p. 251). Though this seems to be a rhetorical question, we might ask the same about music, clothing, or subcultural styles. Is there a need to resist hybridity, for instance, as a perceived negative outcome of globalization?

Readings

- Burke, P. (2009). *Cultural Hybridity*. Cambridge: Polity Press, pp. 44-65. (E)
- Frello, B. (2006). *Cultural Hybridity – Contamination or Creative Transgression?* AMID Working Paper Series, 54/2006. Available online: http://www.amid.dk/pub/papers/AMID_54-2006_Birgitta_Frello.pdf (E)
- Bhabha, H. (1984). *Of Mimicry and Man: The Ambivalence of Colonial Discourse*. *October*, Vol. 28 Discipleship: A Special Issue on Psychoanalysis (pp. 125-133).
- O'Conner, A. (2002). *Local Scenes and Dangerous Crossroads: Punk and Theories of Cultural Hybridity*. *Popular Music*, 21, pp 225-236. (E)

Additional Readings

- Middleton, J. and R. Beebe (2002). *The Racial Politics of Hybridity and 'Neo-Eclecticism' in Contemporary Popular Music*. *Popular Music*, 21(2), pp. 159-172. (E)

UNIT 4 ORIENTALISM AND OCCIDENTALISM: STEREOTYPING “THE OTHER”

Both within “Western” and “non-Western” cultures there is a history of typing and demonizing the “other” by attributing fixed and often negative or demeaning traits to their person and culture. Stereotyping, fixing, and essentializing cultural identities can lead to tensions and misunderstandings between different cultural groups and may ultimately contribute to violent conflicts. Examples of the tendency to stereotype other cultures are the denigrating fantasies of the exotic “East” which the “West” has developed. This Western discourse of the East is called Orientalism, the study of which has become known through the work of Edward Said. Although he was not the first to focus on Orientalism, his work can be considered as the most influential critique of this epistemology. One of the most important arguments Said makes is that Orientalism exists for the West:

Leaving aside the fact that Western armies, consular corps, merchants and scientific and archaeological expeditions were always going East, the number of travelers from the Islamic East to Europe between 1800 and 1950 is minuscule when compared with the number in the other direction. Moreover, the Eastern travelers in the West were there to learn from and to gape at an advanced culture; the purposes of the Western travelers in the Orient were, as we have seen, of quite a different order. In addition, it has been estimated that around 60,000 books dealing with the Near Orient were written between 1850 and 1900; there is no remotely comparable figure for Oriental books about the West. As a cultural apparatus Orientalism is all aggression, activity, judgment, will-to-truth, and knowledge. The Orient exists for the West, or so it seemed to countless Orientalists, whose attitude to what they worked on was either paternalistic or condescending [...]. (Said, 1995 [1978])

The image below (left) is one of many examples of stereotypical image of the Orient from the nineteenth century, but how does it compare to the photograph (right) from today?



Left image: Odalisque with a Slave, Jean-Auguste-Dominique Ingres, 1839-1840 Oil on canvas, 72.07 x 100.33 cm (28 3/8 x 39 1/2 in.) Harvard University Art Museums, Fogg Art Museum.

Right image: Um Ahmed, 5 July 2006 Emilio Morenatti, AP Photo

Occidentalism is Orientalism's twin concept and refers to the study of the images of "the West", often produced by self-proclaimed enemies of the "Western world." They too had and have their dreams and stereotypes about the "other", i.e. "the West." Consider for example the following pictures and quote:

The Western (or "Occidental") way of life is inherently, irreparably base and depraved, and [...] anyone living a Western lifestyle has become less than human. The first and foundational belief of Occidentalists is that the West has been destroyed by its materialism. We've all heard this critique: Westerners have replaced spiritual authenticity with the empty worship of money and property. As a result, the Western lifestyle is soulless. (Hari, 2004)



(cover from Buruma & Margalit, *Occidentalism: the West in the Eyes of its Enemies* (2004))

Buruma and Margalit have attempted to describe the divergent Occidentalism movements, their origins and commonalities. Although the most widely known Occidentalism movement in the world today is Al Qaeda, they claim Occidentalism has its origin in the Western world itself as a 17th century counter-Enlightenment movement. Buruma and Margalit describe various strands of Occidentalism, which despite their differences all have one thing in common: a chain of hostility, which consists of a feeling of hostility to the city, hostility to the mind of the west, hostility to the settled bourgeois, hostility to the infidel and to feminism.

It does not seem to be easy when we write or speak about other cultures to avoid Orientalism and Occidentalism, even though intentions may be sincere. Whether they are western or non-western, we might unconsciously be tapping into stereotypical cultural registers.

Readings

- Ning, W. (1997). Orientalism Versus Occidentalism? *New Literary History*, 28(1), 57-67. (E)
- Said, E. W. (1985). Orientalism Reconsidered. *Cultural Critique*, 1(Autumn), 89-107. (E)
- Mooney, J. & Young, J. (2004). Imagining Terrorism: Terrorism and Anti-Terrorist Terrorism, Two Ways of Doing Evil. Retrieved September 26, 2010, from http://www.malcolmread.co.uk/JockYoung/imagining_terrorism_jun04-4.pdf (E)
- Dyer, R. (1993). The Role of Stereotypes. In *The Matter of Images* (pp. 11-18). London: Routledge. (E)

Additional Readings

- Andreasson, S. (2005). Orientalism and African Development Studies: The 'Reductive Repetition' Motif in Theories of African Underdevelopment, *Third World Quarterly*, 26(7), 971-986. (E)
- Boer, L. (2004). Struggling with -isms: Occidentalism, Liberalism, Eurocentrism, Islamism. *Third World Quarterly*, 25(8), 1541-1548. (review of Buruma & Margalit) (E)
- Hari, J. (2004, August 15). Occidentalism: A Brief History of Anti-Western Hatred by Ian Buruma and Avishai Margalit. A Review. *The Independent on Sunday*. Retrieved October 6, 2010. (E)
- Luyendijk, J. (2006). They are Killing Innocent Jews. In: *People Like Us. Misrepresenting the Middle East* (pp. 139-154). Berkeley: Soft Skull Press. (E)

Websites

- Two internet links to very readable newspaper articles by Buruma and Margalit on Occidentalism. The articles may be helpful for you to gain a better insight in their arguments:
<http://facultystaff.vwc.edu/~dmargolies/Occidentalism.htm>
<http://chronicle.com/free/v50/i22/22b01001.htm>
- Interview with Amartya Sen on his latest book *Identity and Violence. The Illusion of Destiny* (2006) (the introduction is in Dutch, but the interview in English):
<http://www.vpro.nl/programma/tegenlicht/afleveringen/37057905/> Click on the second video link in the right frame, entitled: "De kracht van ideeën - In gesprek met Amartya Sen Tegenlicht 5 november 2007"
- Lecture by Edward Said on Samuel Huntington's *The Clash of Civilizations*
<http://www.youtube.com/watch?v=boBzrqF4vmo&p=5B08B09BD433B216&playnext=1&index=13>

UNIT 5 MULTICULTURALISM AND (WESTERN) LIBERALISM: A DUTCH EXAMPLE

While the overall tone of multicultural society used to be rather celebrative up till about 2000, the past decade and a half showed an increasingly deep skepticism about its consequences, thereby referring, for example, to forced arranged marriages and circumcision practices. Apparently, important tensions may result from multiculturalism in liberal states. Often, for example, the critique of multiculturalism revolves around the position of women in Islamic communities in Western, liberal countries.

In The Netherlands, the debate between supporters of multiculturalism on the one hand and of liberalism on the other, has been uncommonly fierce since the murder of filmmaker Theo van Gogh in 2004. Van Gogh was someone who explicitly and openly criticized the Islam in the media. Ayaan Hirsi Ali, a member of parliament for the Dutch liberal party between 2003-2006, was also well known for her critique of Islamic communities for their, according to her, oppressive and abusive way of treating women.

Hirsi Ali produced a controversial short film about the position of women in Islamic faith communities, *Submission* (2004), together with aforementioned Theo van Gogh. Three months after the broadcasting of this movie, Van Gogh was murdered. Hirsi Ali received several death threats and received around-the-clock security surveillance. Eventually she left the Netherlands to work for the (conservative) American Enterprise Institute for Public Policy Research in Washington. The movie was criticized heavily for sketching a monolithic image of Islam and for drawing on Western stereotypes of Muslims, which would in turn contribute to further misunderstandings and violence between different cultural groups in The Netherlands.

Readings

- Joppke, C. (2004). The Retreat of Multiculturalism in the Liberal State: Theory and Policy. *The British Journal of Sociology*, 55, 237–257. (E)
- Schwartzman, L. (1999). Liberal Rights Theory and Social Inequality: A Feminist Critique. *Hypatia*, Vol. 14(2) (pp.26-47).(E)
- Jusová, I. (2008). Hirsi Ali and van Gogh's *Submission*: Reinforcing the Islam vs Women Binary. *Women's Studies International Forum*, 31, 148-155. (E)
- Nederveen Pieterse, J. (2004). Ethnicities and Multiculturalisms. Online: <http://www.jannederveenpieterse.com/pdf/Ethn%20Multic%20CUP.pdf> (E)

Additional readings

- Brinks, J. H. (2005). The Netherlands between Islam and Populism. English translation of *Les Pays-Bas, entre Islam et Populism*, *Politique étrangère*, 3, 587-98. Available online: <http://www.sussex.ac.uk/Units/cgjs/publications/HBLePaysEng.pdf> (E)
- Gilman, S. L. (1999). “Barbaric” Rituals? In J. Cohen, M. Howard & M. Nussbaum (Eds.), *Is Multiculturalism Bad for Women?* (pp. 53-58). Princeton: Princeton UP. (E)
- Leeuw, M. De & S. van Wichelen (2005). Please, Go Wake Up! Submission, Hirsi Ali and the “War on Terror”. *Feminist Media Studies*, 5(3), 325-240. Available online: http://www.tandf.co.uk/journals/video/RFMS/RFMS_Vol5_3_2005_pp325.pdf (E)
- Moller Okin, S. (1999). *Is Multiculturalism Bad for Women?* In J. Cohen, M. Howard & M. Nussbaum (Eds.), *Is Multiculturalism Bad for Women?* (pp. 9-25). Princeton: Princeton University Press. (E)

Websites

- An interview with Nederveen Pieterse on the Dutch multicultural society: <http://www.will.uiuc.edu/am/focus/archives/05/050110.htm>

Hirsi Ali, Ayaan and Gogh, Theo van (2004). Submission [Film, in English]. Available online: <http://video.google.com/videoplay?docid=-7106648073888697427> (trigger warning for implied sexual violence)

UNIT 6 FEMINISM- A GLOBAL SISTERHOOD?

In early 2013 the Ukrainian activist group FEMEN organized the “Topless Jihad Day” in Berlin as act of solidarity with the Tunisian activist Amina Tyler. FEMEN protesters gathered in front of Ahmadiyya mosque, a Pakistan-community mosque, with slogans such as “naked freedom,” “Arab women against Islamism” and “fuck religion” written on their naked breasts in a demonstration against the use of religion to oppress women.

When the German-Muslim law student, activist and blogger, Betül Ulusoy learned of “Topless Jihad Day,” she decided to engage in a counter-protest, and through social media networks created the group #MuslimaPride. A few days later Ulusoy and five other Muslim women protested outside the same mosque wearing their headscarves, and holding posters stating: „Du brauchst mich nicht befreien, ich bin frei“. Other Muslim women joined them on Facebook and Twitter under the hashtag #MuslimaPride and posted pictures of themselves with the slogans, such as: “#ToplessJihadDay? No, Muslim women reject the efforts of racist, Islamophobic Imperialists like FEMEN #MuslimahPride.”



Top image: #MuslimaPride counter-protest



Bottom image: FEMEN group members protest in front of the Ahmadiyya Mosque, Berlin.

Retrieved 02-10-2017 from <https://mezquitademujeres.org/2013/04/05/mujeres-musulmanas-femen/>

The tension between these two protests exemplifies the question of representation and globalization of the feminist movement:

The way women perceived themselves and were perceived was ineluctably shaped by the ways in which images of women were constructed and communicated to the population at large (Pilcher & Wheleham, 2004: 135)

Gayatri Spivak is one of the most important theorists in post-colonial studies and makes a distinction between the two definitions representation and their implications: *Vertretung* as 'stepping in someone's place' or 'speaking for' which has a reference to political representation; and *Darstellung* as 'representation-portraying' or 'placing there' (Spivak, 1988).

Feminism in its singular form has been criticized for its limited understanding of women's complex realities, and there is a call to expand its parameters of knowledge.

Readings

Spivak, G. (1988). Can the Subaltern Speak?. In: C. Nelson & L. Grossberg (Eds) *Marxism and the Interpretation of Culture*. Basingstoke (pp.271-313). Macmillan Education: Basingstoke (E).

Moallen, M. (2006,) *Feminist Scholarship and the Internationalization of Women's Studies*. In: *Feminist Studies*, Vol. 32, No. 2 (pp.332-351). Feminist Studies, Inc.

Zine, J. (2008). *Lost in Translation: Writing Back from the Margins*. In: *Journal of Feminist Studies in Religion*, Vol.24, No.1, (pp 110-116). Indiana University Press.

Pilcher, J., Whelehan, I. (2017). *Representation*. In: *Key Concepts in Gender and Studies*, 2nd Edition (pp.133-137). Sage Publications Ltd.

Additional Reading

Lorde, A. (1984, 2007). *Sister Outsider—Essays and Speeches* by Audre Lorde, Crossing Press Berkeley.

UNIT 7 IS CULTURAL DIVERSITY IN OUR GENES?

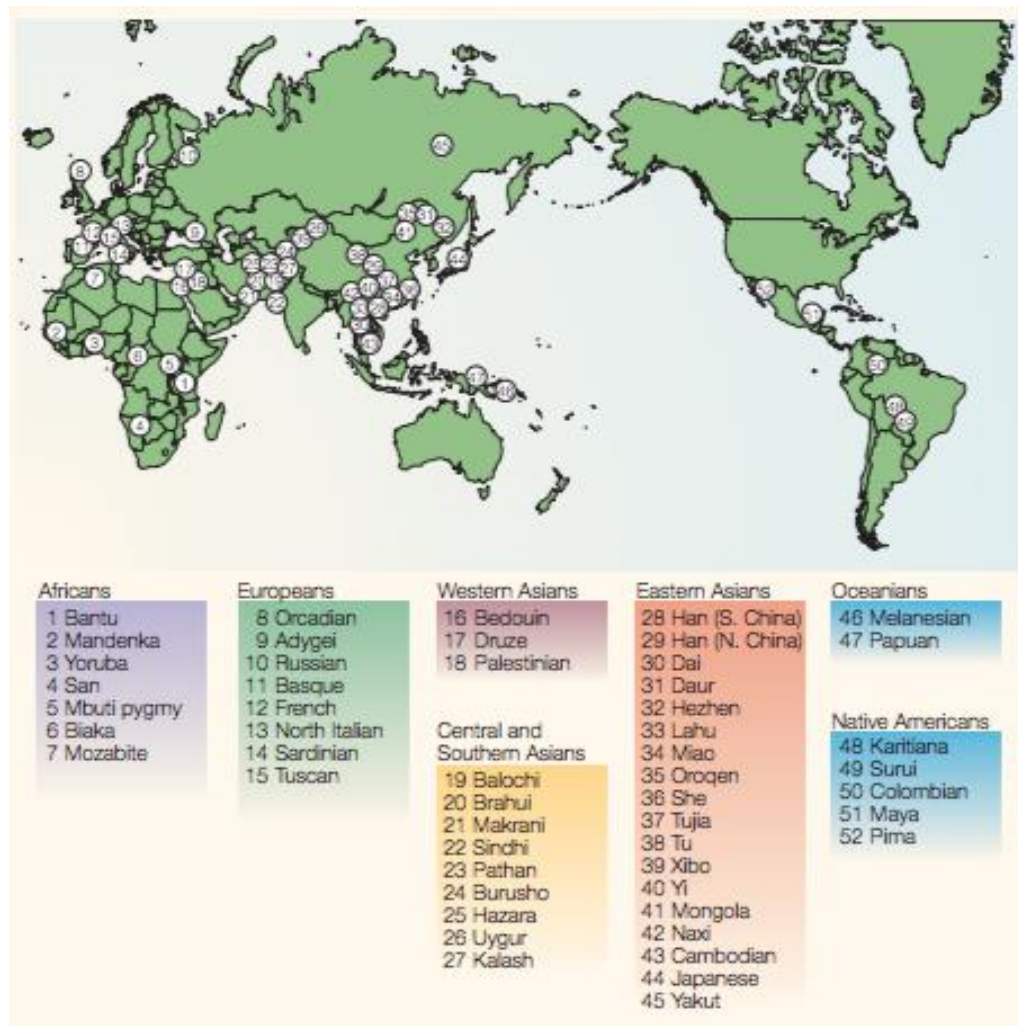


Figure 1 | Populations that are included in the Human Genome Diversity Project collection. A geographical distribution of the 52 populations that are represented in the Human Genome Diversity Project collection and that were used in the analysis by Rosenberg et al. Source: Cavalli-Sforza 2005

Our history is reflected in our DNA. Ever since scientists figured out a way to unravel a person's genetic make-up, we believe to find many answers in our DNA. For example, what specific genetic markers make me 'me'?

Yet, genetics is not only about the individual. It also organizes humans into biological groups. More and more people test their DNA in order to find out more about their ancestry. This ancestry-testing is especially popular among African-Americans trying to determine from which parts of Africa their ancestors were shipped during the slave-trade. Or, in case you have a rare genetic disease, you could test whether there is a whole biological group prone to this particular disease. This is a way to organize, for example, patient right groups. Genetic testing can therefore create 'biological' citizenship, as opposed to national one. It creates new categories of belonging. In 1991, the Human Genome Diversity (HGD)

Project was initiated by a group of American geneticists among whom were the late Allan Wilson (Professor of Biochemistry at Berkeley University) and Luigi Luca Cavalli-Sforza (Professor of Population Genetics at Stanford University). Together they found more colleagues welcoming their plan to map genetic diversity of human populations on a worldwide basis. The values of this initiative were summarized as follows:

The main value of the HGD Project lies in its enormous potential for illuminating our understanding of human history and identity. The resource created by the HGD Project will also provide valuable information on the role played by genetic factors in predisposition or resistance to disease. The HGD Project will bring together people from many countries and disciplines. The work of geneticists will be linked in an unprecedented way with that of anthropologists, archaeologists, biologists, linguists and historians, creating a unique bridge between science and the humanities. By leading to a greater understanding of the nature of differences between individuals and between human populations, the HGD Project will help to combat the widespread popular fear and ignorance of human genetics and will make a significant contribution to the elimination of racism. (M'Charek, 2005, p. 2)

In 1978, the UNESCO Declaration on Race and Racial Prejudice had stated that all human beings belong to one species, denying any scientific basis for the category of race. Scientific truth claims about DNA and our 'genetic diversity' can considerably impact the life and identity construction of people. We tend to believe scientific claims and are quick to embed them into our established ideas about cultural diversity. What are the implications of science on how we perceive and make sense of cultural diversity? How can the HGD Project help to eliminate racism as claimed in the text above? Or does it actually bring racism back on the table?

Readings

- Cavalli-Sforza, L. L. (2005). The Human Genome Diversity Project: Past, Present and Future. *Nature Reviews Genetics*, 6, 333-340. http://www.uvm.edu/~rsingle/stat295/F05/papers/Cavalli-Sforza-NRG-2005_Ceph-HGDP-CDP.pdf (E)
- Heinemann, T. & Lemke, T. (2014). Biological Citizenship Reconsidered: The Use of DNA Analysis by Immigration Authorities in Germany. *Science, Technology and Human Values*, 39(4), 488-511. (E)
- UNESCO Declaration on Race and Racial Prejudice, Nov. 27, 1978 (Available in multiple languages)http://portal.unesco.org/en/ev.phpURL_ID=13161&URL_DO=DO_TOPIC&URL_SECTION=201.html (I)

Additional Readings

· Salopek, P. (1997) Basically, We Are All the Same. Chicago Tribune, 27 April 1997 accessible via <http://www.pulitzer.org/works/1998-Explanatory-Reporting> (article in 4 parts) [a very readable account of the Human Genome Diversity Project is by Paul Salopek (it won him the Pulitzer Prize 1998)] (E)

UNIT 8 TRANSNATIONAL FAMILIES

In September 2017 the Trump administration announced its plans to cancel DACA - a program that gives temporary protection to undocumented migrants who arrived in the US as children. These children are called "Dreamers". In this YouTube video, they share what they think about the plan to cancel DACA. It also reveals how Dreamers construct their cultural, familial and national identities:

<https://www.youtube.com/watch?v=65GThGSvVOI>

Throughout human history, people have migrated from one place to another for various reasons. While some were forced to migrate due to war, political, religious and/or sexual persecution, and climate change, others sought better economic and social mobility for themselves and for their children. Nevertheless, the emergence of transnationalism and the transnational family is closely related with the phenomenon of globalization. Global inequality leads some to migrate to get better earnings somewhere else. Due to inequity in economic terms or distance to the country of origin, some families migrate together whereas others cannot. This has affected patterns of parenthood and child-parent relationships on many levels (psychological, educational and health outcomes).

The changing migratory patterns have resulted in the emergence of complex patterns concerning cultural, ethnic and national and familial identity formation. Notions of cultural hybridity and cultural syncretism underpin old models of “fixed” national and ethnic identities. In addition, (transnational) social networks are structured differently for different groups. While some networks offer support and access to the host society, others exercise control on one’s behavior and possibilities of agency. Technologies, such as mobile phones, satellite and other social network media allow contact and relevance to be maintained for those who migrated and those left in country of origin.

The phenomenon of transnational families is more prevalent than the simplistic definition that is restricted to the families of migrants or migrant workers. Researchers consider families created through inter-country adoption as transnational families (Wesseling, L.). Moreover, Western families who involve themselves in the global care chain, by, for instance, hiring an in-house nanny from, say, the Philippines should also be considered under the definition. And while most of the focus is on parents and children, transnational families could also be when spouses are separated (and have no children), or when adult children leave their ageing parents behind. The personal has become geopolitical.

Assignment:

The Reading List below approaches the topic of “Transnational Families in a Globalizing World” from diverse perspectives including: parenting in a transnational family, children of transnational families, gender perspective—the difference between mothering and fathering in a transnational family, global inequality and “identity” in a transnational family.

For this unit, you are asked to choose the perspective that interests you most. Select 3 relevant articles from the reading list and prepare a summary for each. Each article should be summarized in one page (350-400 words), giving 3 summaries in total. You are asked to focus mainly on how the article relates to the course objective in general and to the topic of transnational families in particular, and what, in your opinion, are the strengths and weaknesses of the theories, approaches and methods used in the texts.

All summaries should be uploaded to the student portal by Friday Dec. 1, 2017 at 19:55 p.m.

You will present and discuss these 3 articles/summaries during the tutorial meeting on Monday, Dec. 4. Students will be given 7-10 minutes each to present and discuss their 3 chosen articles.

Reading List

- Carling, J, Menjívar, C, & Schmalzbauer, L. (2012). Central Themes in the Study of Transnational Parenthood. In: *Journal of Ethnic and Migration Studies*, Vol. 38(2), (pp.191-217). doi: 10.1080/1369183x.2012.646417
- Dankyi, E., Mazzucato, V. and Manuh, T. (2015). Reciprocity in global social protection: providing care for migrants' children. *Oxford Development Studies*, 2015 DOI: 10.1080/13600818.2015.1124078.
- Dreby, J. (2007). Children and Power in Mexican Transnational Families. In: *Journal of Marriage and Family*, Vol. 69(4), (pp.1050-1064).
- Dreby, J. (2015). U.S. immigration policy and family separation: The consequences for children's well-being. In: *Social Science & Medicine*, Vol. 132(0), (pp.245-251). doi: <http://dx.doi.org/10.1016/j.socscimed.2014.08.041>
- Fresnoza-Flot, A. (2009). Migration status and transnational mothering: the case of Filipino migrants in France. In: *Global Networks-a Journal of Transnational Affairs*, Vol. 9(2), (pp.252-270). doi: 10.1111/j.1471-0374.2009.00253.x

- Graham, E., Jordan, L., Yeoh, B. (2015). Parental migration and the mental health of those who stay behind to care for children in South-East Asia. In: *Social Science & Medicine*, Vol. 132(0), (pp.225-235). doi: <http://dx.doi.org/10.1016/j.socscimed.2014.10.060>
- Gonzalez, M.G. (2017), *Origin Narratives: The Stories We Tell Children About Immigration and Adoption*. London: Routledge.
- Hondagneu-Sotelo, P., Avila, E. (1997). "I'm Here, but I'm There": The Meanings of Latina Transnational Motherhood. In: *Gender and Society*, Vol. 11(5), (pp. 548-571).
- Horton, S. (2009). A Mother's Heart is Weighed Down with Stones: A Phenomenological Approach to the Experience of Transnational Motherhood. In: *Culture Medicine and Psychiatry*, Vol. 33(1), (pp.21-40). doi: 10.1007/s11013-008-9117-z
- Leinaweaver, J. (2013). *Adoptive Migration: Raising Latino's in Spain*. Duke University Press.
- Madianou, M. Miller, D. (2011). Mobile phone parenting: Reconfiguring relationships between Filipina migrant mothers and their left-behind children. In: *New Media & Society*, Vol.13 (3), (pp.457-470). doi: 10.1177/1461444810393903
- Mazzucato, V. (2015). Transnational families and the well-being of children and caregivers who stay in origin countries. In: *Social Science & Medicine*, Vol.132 (0), (pp.208-214). doi: <http://dx.doi.org/10.1016/j.socscimed.2014.11.030>
- Mazzucato, V. and V. Cebotari (2016) Psychological well-being of Ghanaian children in transnational families. *Population, Space and Place*. DOI: 10.1002/psp.2004
- Nobles, J. (2011). Parenting From Abroad: Migration, Nonresident Father Involvement, and Children's Education in Mexico. In: *Journal of Marriage and Family*, Vol. 73(4), (pp.729-746). doi: 10.1111/j.1741-3737.2011.00842.x
- Parreñas, R. S.. (2005). Long distance intimacy: class, gender and intergenerational relations between mothers and children in Filipino transnational families. In: *Global Networks-a Journal of Transnational Affairs*, Vol. 5(4), (pp.317-336). doi: 10.1111/j.1471-0374.2005.00122.x
- Parreñas, R.S. (2001). Mothering from a distance: Emotions, Gender, and Intergenerational Relations in Filipino Transnational Families. In: *Feminist Studies*, Vol.27(2), (pp.361-390). doi: 10.2307/3178765
- Schiller, G., Basch, N.G., & Szanton-Blanc, L.(1992). Transnationalism - a New Analytic Framework for Understanding Migration. In: *Annals of the New York Academy of Sciences*, Vol. 645, (pp.1-24).

- Schmalzbauer, L. (2004). Searching for Wages and Mothering from Afar: The Case of Honduran Transnational Families. In: Journal of Marriage and Family, Vol.66(5), (pp.1317-1331).
- Schmalzbauer, L. (2008). Family divided: the class formation of Honduran transnational families. In: Global Networks, Vol. 8(3), (pp.329-346). doi: 10.1111/j.1471-0374.2008.00198.x
- Wong, M. (2006). The gendered politics of remittances in Ghanaian transnational families. *Economic Geography* 82 (4), 355-381.

