GLOBAL STUDIES SYLLABUS INTEGRATING THE SERVICE-LEARNING COMPANION

Global Studies 118—Culture, Identity, and Dialogue: An Introduction to Global Studies

Instructor: Dr. Dawn Duncan

Course Description:
This interdisciplinary course examines forms and sources of diversity and fragmentation, including individual and group cultural identities and beliefs. Diverse cultural traditions and expressions of belief will be explored as both sources of conflict and resources for addressing global problems.

Goals and Objectives
Objectives of the Global Studies major are to:

1. Assist students in gaining an understanding of the evolution of the current social institutions, assumptions and practices that shape the interactions of peoples around the globe. Students will also be encouraged to look beyond these current arrangements and think critically and imaginatively about possible new ways of managing global interactions.

2. Assist students in exploring how trends that are contributing to an increasingly borderless world and growing human interaction might be serving to both fragment and integrate the global community. These trends include new technologies, environmental changes, population growth, growing economic inequalities, trade and investment, contagious diseases and possibly the emergence of global norms of democracy and human rights.

3. Encourage students to develop a greater appreciation for the role that religion plays in public life throughout much of the non-Western world.

4. Encourage students to explore whether universal values exist that might guide our interactions with each other and shape institutions and principles for global governance.

5. Encourage students to reflect on their own individual responsibility to the increasingly borderless world in which we all must reside. Given the unprecedented level of wealth, military power, and cultural/ideological appeal currently enjoyed by the United States, we believe that students must also be encouraged to consider whether “great powers” and their citizens have a unique responsibility for the world outside their borders.

Specific goals and objectives for students in this course are as follows:
Goals: Students will...

- Understand and integrate multiple perspectives
- Examine cultural, ethical, and spiritual self-understanding against the background of cultural diversity and human commonality
- Participate responsibly in the world
Learning Objectives: Students will...

- Develop conceptual tools for textual, historical, and comparative analysis in a global framework that emphasizes multiple perspectives and the roles they play in conflict and resolution
- Explore different world views by understanding the historical and psychological perceptions of self and others that contribute to the construction of identity
- Learn and relate the knowledge of a particular part of the world to global trends and issues
- Examine how, values, beliefs, art and traditions inform each other and shape individual and group identity and guide behavior
- Examine the pervasive power of religious beliefs and traditions on the shaping of cultural identities and the creation of both conflict and conflict resolution
- Explore interactions of peoples, cultures, economies, and polities in order to identify both sources of conflict and resources for addressing global problems
- Conceptualize relations between power and institutions as mediators of human interaction
- Generate a concept of human commonality through the process of inquiry that leads to responsible action
- Stimulate a dialogue of understanding by drawing linkages on critical discourse such as colonialism, feminism, ecology, and racism

Methods of Learning

Service-Learning:

You might note the highlighted phrases above. I have highlighted these phrases because they correlate to the pedagogy I have chosen to assist your learning process. The pedagogy, service-learning, helps you to apply and test the theoretical knowledge you are gaining in an active manner as you partner with community organizations. In our case, we will be partnering with a variety of organizations that represent global diversity in our local community. You will choose from a selected group of partners, considering your interests, personal learning objectives, and skills that you might share to meet their needs as your own learning needs are met. The service experience intends to enhance the course texts; think of your service experience as a living textbook. You will have the opportunity to join in dialogue and work alongside people in our community whose global perspective may differ widely from yours. Indeed, the living text that our service-learning provides through human interaction with culturally diverse individuals may also challenge what you read in textbooks or hear from the media. At the same time, you will be more likely to discover what human commonality you share with those who differ culturally. Gaining a firsthand knowledge of globally diverse perspectives and common human values will help you move forward as a responsible citizen able “to influence the affairs of the world” by being “thoughtful and informed” and taking action as a servant-leader, the very mission of our college.
**Traditional Classroom Methods:**

In addition to service-learning as a living text and active learning method, you will be expected to engage in other traditional learning methods. These include critical thinking, discussion, writing, and reading. When it comes to our reading material, we will incorporate some journal articles and essays from books, which I will provide electronically or as handouts, with attention to the ethical use of copyrighted material. At times you will be expected to seek essays or articles that address specific issues, using your research skills. In addition, we will share two course texts that will provide a backbone for general study, discussions, and service-learning experiences. It may help you to have a brief description of these texts and what they provide.

**Required Texts:**


This multicultural, thematic reader takes on thought-provoking, global issues. *The New World Reader* presents timely essays on the most significant issues of the post–September 11th world. Working with recently published selections from well-known writers, you will have the opportunity to consider such strategic questions as the changing face of America, the challenges and consequences of globalization, the just response to terror, the international digital revolution, and the fate of the global environment. Challenged by notable contemporary thinkers and writers, you will be encouraged—individually and as members of a community—to come to grips with a world that is now subject to complex transformations.


This guide to understanding and using service-learning explains what the pedagogy is, why it is central to developing as a learner and a leader in today’s world, and how to apply it to your specific learning objectives and on-site experiences. The text provides both a theoretical basis and practical application exercises to focus your learning. It emphasizes the global citizen model, the reciprocal relationship of the community partnership, and a cyclical approach to learning called the CARC Learning Cycle that includes contemplation, action, reflection, and commitment.

**Requirements**

**Reading and Participation:**

You are expected to have completed reading specific texts by the date indicated on the schedule. At the beginning of class meetings, I may give a reading quiz or prompt a brief written response to the readings as a way of checking your understanding and stimulating discussion. With the exception of the Case Study that I will lead on Ireland/Northern Ireland, this course will follow a discussion model. I expect you to contribute during each class session with open-ended questions, original insights, and/or extended ideas about the topic at hand. It will be the responsibility of all of us to allow room for everyone to engage. Beyond the classroom dialogue, you may offer further discussion on our electronic class web board.
Prior to college, your educational experience may have centered on what you received in the process of learning. One significant difference in the higher academic learning experience is the expectation that you will also produce knowledge as you actively contribute to the community of learners. This expectation is in keeping with a level of intellectual rigor commensurate with the university experience. For this reason, I habitually address you and treat you as scholars. As scholars, you are expected to pursue ideas through dialogue with others and through independent research. That dialogue happens as you critically read texts and mentally engage in arguments with the authors, as you participate in class discussion, and as you interact with community partners at your service-learning site. With regard to research, as scholars you are expected to focus your exploration of ideas so that you can eventually contribute an informed, written argument that furthers the field of study. Early in the semester, in keeping with your interests and your selected service-learning community partner, you will choose a culture (other than your own primary ethnic identification) as the basis of your own case study throughout the semester. You are expected to closely research this culture, reading primary and secondary source material, completing primary field research at your service-learning site, and closely attending to cultural perspectives on the topics associated with our course. Throughout the course, your discussion of issues should be informed by your research into and active experience within this culture; in this way, the entire class will benefit from hearing about multiple cultural perspectives and what has contributed to the formation of these various perspectives. For example, as a scholar who specializes in Irish Studies, I will use case study examples of Ireland/Northern Ireland to inform our study together.

As part of the service-learning approach, we will continually practice the CARC Learning Cycle. CARC stands for Contemplation, Action, Reflection, and Commitment. During the first three weeks of the semester, we will work to establish our community partnerships, to reach an understanding of the basis of Global Studies, and to clearly establish our learning goals, objectives, and methods of assessment. During this time you will be asked to contemplate with your partner about the needs of their community organization, your learning needs, and what you might each contribute to one another. You will then establish a schedule and expectations for actions throughout the semester. In your service-learning journal, you will complete focus exercises that are suggested in The Service-Learning Companion and reflect on what you are learning, on the reciprocal community partnership of which you are now a part.

After our initial three weeks of establishing the basis of our studies, you will still practice CARC as you proceed. Below you will find the minimal requirements for the written journal that corresponds. At certain junctures, I may ask you to complete a particular “Focus Exercise” from The Service-Learning Companion in one of the sections.

Contemplation:

As we enter each topical unit, I will ask you to contemplate what you know about the topic, what you think you need to learn, and what questions you have. You will write out your thoughts and questions in the Contemplation section. The questions you have should guide your dialogue with your community partner as you seek your partner’s cultural perspective on the topic. Since not all members of any one culture would be expected to agree, try to engage in as much conversation as possible as you work and learn. Of course, sometimes conversation is not possible or appropriate. Use your observation skills: listen and watch, be aware of what is going on around you; try to understand rather than to judge.
Action:
In the Action section of your journal, keep a log of your work with your community partner. Headings include: Day/Date, Hours, Action(s) Taken, Partner Signature.

Reflection:
In this section of the journal, you need to articulate what you are learning as a result of your community partnership. Make an effort to write weekly, giving enough time after working with your partner to truly reflect. As you think about what you are learning, you should also be able to identify what more you need to discover and to think about how you might go about finding the information you need to deepen your learning.

Commitment:
Record here your plans for research and how you will carry out this portion of your discovery and learning. This section can also be framed as a log with the headings: Need to Learn, Research Plan, Sources Consulted, Date Completed. Of course, as you carry out this commitment to learning more about your focus culture as you work with your community partner and do additional research that is traditionally text- and web-based, you will find yourself developing more questions. These new questions will lead you right back to Contemplation, and the whole cycle will continue in a spiraling fashion, leading you ever deeper into learning.

Writing:
You will have the opportunity to write three essays of 3–5 pages each (11 or 12 pt. Font, double spaced) over the course of the semester, each associated with the topic at hand and due at the end of that specific unit. For two of the three essays, you will need to find and read at least three texts (essays or chapters in a reputable source) that explore or deal with your focus culture. If you are able to work in observations and/or discussion as a result of your service-learning experience, you may use this as one of the three texts. One of the three papers, rather than based on secondary research, may be carried out entirely as an interview and/or based on primary research with local community members that represent diversity and are associated with your service-learning site. In each essay, use MLA documentation style. I urge you to read through the Appendices in The New World Reader, which cover “Conducting Research in the New Global Era,” as well as useful rhetorical and global studies terms.

Evaluation
Please see our class web site for specific grading criteria for class participation and essay writing. Grades translate as follows:
A+ = 98, A = 95, A- = 92
B+ = 88, B = 85, B- = 82
C+ = 78, C = 75, C- = 72
D+ = 68, D = 65, D- = 62
F = 50
Participation, Quizzes, and Daily Responses = 10%
Service-Learning Journal = 30%
Colonial Legacy Essay = 15%
Religion or Economics Essay = 15%
Gender Essay = 15%
Cultural Artistry Presentation = 15%

Course Policies

Attendance:
I consider this a commitment to learning. While the occasional absence may be unavoidable, such occurrences do limit learning (least favorite question: “Did I miss anything?” or versions of that insult to our learning community). Attendance will influence your participation grade, though being present in body only does not constitute participation. Clearly, if you are not present, you cannot participate; if you are present, you should participate so that we can all learn from you too. Be courageous; risk speaking your thoughts and questions. It is up to you how often and how well you contribute. It is up to all of us to make sure that everyone has an opportunity.

Make-up work:
The subject should rarely come up. Generally, I do not accept make-up or late work because you know from the outset when work is due and should plan accordingly. If you know you will be absent, turn the work in early or arrange to have it to me when it is due (you are responsible, not any courier). If there are strong enough extenuating circumstances to warrant the acceptance of late work, I reserve the right to apply a penalty if the situation warrants such. Under all other conditions, work must be on time or early.

Academic honesty and responsibility:
No criterion is more important in the lifelong learning process. In all of your work, you are responsible for dignifying the thoughts and work of others and for exercising and demonstrating original thought and work. The difference between the two should be clearly and appropriately identified and documented. Plagiarism, or any other form of cheating, will result in a zero for the work in question, the possibility of an F in the course, and any other disciplinary measures deemed necessary. At the bottom of cover sheets for all polished writing in this course, you should type and sign the statement on academic integrity.
Weekly Schedule

Note: NWR stands for The New World Reader, and SLC stands for The Service-Learning Companion.

- **Respectful Questioning—the role of global studies, the service-learning method**

Weeks One–Two:

**NWR--Thinking, Reading, and Writing About the New Global Era**

- Critical Thinking
  - Thinking About an Essay: Nicholas B. Kristof, “Love and Race”
- Reading Critically
  - Reading an Essay Critically: Ray Gonzalez, “The Ladybugs”
- Writing in Response to an Essay: Patricia Leigh-Brown, “At Muslim Prom, It’s Girls-Only Night”

**SLC--What Is Service-Learning?**

- “Defining Service-Learning”
- “Practicing Service-Learning”
- Focus Exercises

**SLC—How Does Service-Learning Work?**

- “Participating in an Integrated Experience”
- “The CARC Learning Cycle: Contemplation, Action, Reflection, Commitment”
- Focus Exercises

- **Cultural Humility and Civic Identity—defining ethnocentrism and recognizing its dangers, how to respectfully be culturally located yet open to other cultural perspectives**

Week Three:

**NWR-- New American Mosaic: Are We Becoming a Universal Nation?**

(Choose any three. Note: If your cultural focus is not represented here, you may substitute one of your choices with an appropriate approved essay)

- N. Scott Momaday, “The Way to Rainy Mountain”
- Ishmael Reed, “America: The Multinational Society”
- Mortimer B. Zuckerman, “Our Rainbow Underclass”
- Ronald Takaki, “Asian Immigrants: Actors in History”
- Bharati Mukherjee, “American Dreamer”
- Richard Rodriguez, “Go North, Young Man”


**SLC—Why Do Service-Learning?**

“Becoming Good Citizens”

“Preparing for Your Future”

Focus Exercises

- **The Legacy of Colonialism in a Postcolonial World**—defining colonialism, postcolonialism, and neo-colonialism; how the past frames today’s tensions

*Research and Writing—explore the colonial legacy of your focus culture

Week Four:

**Duncan—Case Study of Ireland/Northern Ireland**

The ABC’s of Colonization

Defining Postcolonialism

A Short History of Ireland and Its Colonial Struggle

Week Five:

**Translations** by Brian Friel—An Irish Drama

Week Six:

**NWR-- The Clash of Civilizations: Is Conflict Avoidable?**

Margaret Atwood, “When Afghanistan Was at Peace”

Dinesh D’Souza, “The World in 1500—or the West as a Backwater”

Amartya Sen, “A World Not Neatly Divided”

Edward Said, “Andalusia’s Journey”

Week Seven:

**NWR--The Age of Terror: What Is the Just Response?**

Anna Quindlen, “One Day, Now Broken in Two”

Jeffrey Rosen, “Bad Luck: Why Americans Exaggerate the Terrorist Threat”

Todd Gitlin, “Blaming America First”


- **Economics, Religion, and Politics—the convergence of three motive powers on global relationships**

*Research and Writing: During this unit, find and read at least three texts (essays or chapters in a reputable source) that explore either how economics or religion impacts the politics of your focus culture. If you are able work in observations and/or discussion as a result of your service-learning experience, you may use this as one of your sources. Write a 3–5 page essay on the convergence of either economics or religion with politics as it relates to your focus culture in today’s world. Use MLA documentation style. Due at end of unit.
Week Eight:

*NWR—The Challenge of Globalization: What Are the Consequences?*

Thomas L. Friedman, *Prologue: The Super-Story*

Pico Iyer, *The Global Village Finally Arrives*

Johan Norberg, *The Noble Feat of Nike*

Joseph S. Nye, Jr., *Fear Not Globalization*

Anthony Giddens, *Globalisation*

Benjamin Barber, *The Educated Student: Global Citizen or Global Consumer?*

Week Nine:

Selected essays on religion today on the global stage

Weeks Ten– Eleven:

*NWR—A Casebook on the Contemporary Middle East: Why Does It Matter?*

Tamim Ansary, *Villages and Compounds*

Edward Said, *Blind Imperial Arrogance*

Azar Nafisi, *The Veiled Threat*

Fouad Ajami, *Stranger in the Arab-Muslim World*

Amira Hass, *And They Call This Paradise*

Hassan Nafaa, *The Neo-Con Triumph*

*Global Relationships: Are Sex and Gender Roles Changing?*

*Research and Writing: explore gender roles in your focus culture.*

Weeks Twelve–Thirteen:

From *NWR* unit of the same name as unit topic

Lizette Alvarez, “Arranged Marriages Get a Little Reshuffling”

Kofi A Annan, “In Africa, AIDS Has a Woman’s Face”

Ann Grace Mojtabai, “Polygamy”

Ellen Goodman, “Justice for Women”

Richard Rodriguez, “Family Values”

Mary Morris, “Traveling Alone”

Barbara Ehrenreich and Annette Fuentes, “Life on the Global Assembly Line”
**Chapter 2: Sample Syllabi and Integrating Service-Learning Across the Disciplines**

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**NWR—A Casebook on the Contemporary Middle East: Why Does It Matter?**

Saira Shah, “The Storyteller’s Daughter”  
Marjane Satrapi, “Awarding of Nobel Peace Prize to Iranian Female Judge Provokes Controversy”  
Shirin Ebadi, “For Iranian Women, a Controversial Victory”

- **Self, Society, and Artistic Expression—artistic expressions of culture that represent a view of the self and society: graphic arts, literature, music**

Create a presentation based in the arts that pulls together your growing understanding of the focus culture you have researched and partnered with in the community throughout the semester.

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are at least an audience and often partners or clients. Service-learning helps students more fully appreciate on practical and active levels how image and audience connect, the impact of image on the

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**Instructor: Dr. Brooke Hessler**

Course Purpose and Scope

Our course is an enriched version of Composition II designed to challenge you to communicate visually as well as textually. Through a series of individual and collaborative research and writing projects, you will:

- Extend the academic research and writing knowledge you learned in Composition I (including the development and analysis of summaries, reports, and arguments);
- Employ a range of rhetorical strategies to analyze and create visual texts;
- Identify and interpret the rhetorical strategies inherent in everyday images, places, and things;
- Become familiar with many of the ways visual literacy is employed in academic disciplines and in professional communication.