



Let me say at once that I am no advocate of foolish cosmopolitanism. I believe that a man must be a good patriot before he can be, and as the only possible way of being, a good citizen of the world. Experience teaches us that the average man who protests that his international feeling swamps his national feeling, that he does not care to be a citizen of any one country, because he is a citizen of the world, is in fact usually an exceedingly undesirable citizen of whatever corner of the world he happens at the moment to be in. In the dim future, all moral needs and moral standards may change; but at present, if a man can view his own country and all other countries from the same level of tepid indifference, it is wise to distrust him, just as it is wise to distrust the man who can take the same dispassionate view of his wife and mother. (Theodore Roosevelt, "Citizenship in a Republic," 1910)

UNITED COLORS  
OF BENETTON.

**Course:** ENGL 102: Critical Reading, Writing, and Research  
**Module:** Critical Reading, Writing, and Research for World Citizenship  
**Instructor:** Michael Zito

### Signature Assignment

A researched ethical argument in which students apply the ethical theory or moral principle of their choosing to original thesis statements concerning the necessity and urgency of implementing cosmopolitan education in American schools. Students will be provided with three articles from which to work ("The Unpatriotic Academy" by Richard Rorty, "Patriotism and Cosmopolitanism" by Martha Nussbaum, and "Education and Cosmopolitanism" by Cynthia C. Scott) and will, according to the Student Learning Objectives for the course, use traditional library and online research skills to locate and evaluate other college-level sources appropriate for sustaining an argument. In the process, students will also meet Globalized SLOs, such as confronting controversial issues of global reach; recognizing and responding to a variety of cultural understandings of ethics and morality; and locating and evaluating information and ideas about how students in other parts of the world are educated to be globally-minded citizens, aware of and concerned with the world around them, and prepared to meet the challenges of the future with an intercultural facility.

### The Big Idea

In 1910, Theodore Roosevelt delivered the speech titled "Citizenship in a Republic" to a group of French dignitaries at the Sorbonne, not quite on the eve of the First World War, but still at a time that was seeing great power shifts in the world and the ingredients of war starting to simmer. Known for its famous "man in the arena" quote, critical of idlers, in praise of doers, its message still resonates today. As an educator, I see my students as future persons "in the arena" in all of the fields that they may be pursuing: technology, business, engineering, education, medicine, law, arts. When students leave this class, I want them to come away with possible answers to questions pertaining to the meaning of citizenship: What is citizenship? What does it mean to be a citizen? What does it mean to be cosmopolitan? Does one have an ethical obligation to strive to be cosmopolitan? When does and when ought education in world citizenship begin? How urgent is the need for this kind of awareness; is it more important now than ever? How can an understanding of the concept heighten one's awareness of matters of great importance, such as economics, terrorism, and disease? Were I to encounter any students from this class five years from now, I would like to know that they are continuing to contemplate their places in the world, their senses of higher purpose, and that they not only remember the moral and ethical principles to which they were exposed in the class, but that they continue to explore and study these matters on their own, remain introspective with regard to their moral and ethical behavior in both their personal and professional lives, and that they are looked to by others as not only sounding boards but as authorities on matters of principle.

### Global Content

The ethical argument concerning cosmopolitanism and cosmopolitan education will be the third writing assignment in the ENGL 102 sequence. By the time students get to this assignment, they will have already considered other topics pertinent to one's understanding of citizenship and place in the world—language and politics—by way of a rhetorical analysis of Orwell's "Politics and the English Language," and a synthesis argument of Orwell's essay and Baldwin's "If Black English Isn't a Language, Then Tell Me, What Is?" The chapter reading from the *Practical Argument* textbook, or any equivalent textbook that deals with ethical arguments, will be supplemented by a PowerPoint presentation that introduces students to both the research process and a range of moral theories and theorists, including Aristotle's virtue ethics, Aquinas' natural law ethics, the doctrine of double effect, Kant's categorical and hypothetical imperatives, Kant's means to an end principle, relativism, utilitarianism, the greater good principle, and the Rogerian common ground principle.

### Global Competencies

1. Explain the ethical, social, and environmental consequences of local and national decisions that have global impact (AACU Personal and Social Responsibility Benchmark 1/Milestone 2).
2. Synthesize a *multiplicity* of perspectives (such as cultural, disciplinary, and ethical) when investigating subjects within natural and human systems (AACU Perspective Taking Milestone 3).
3. Analyze ways that human actions influence that natural and human world (AACU Global Self-Awareness Milestone 2).
4. Identify the basic role of some global and local institutions, ideas, and processes in the human and natural worlds (AACU Understanding Global Systems Benchmark 1).