

This portion of your final exam is worth 20% of your final grade. (The other portion of the exam is also worth 20% and will be handed out the last day of class (May 13).)

DUE: Thursday May 15, by 1:00 PM. You may send it to me electronically (as an attachment only—not as part of an e-mail message), or turn it in as a hard copy at UMass, in my mailbox (in W-5-017) or under my office door (W-5-012) by **1:00**. (I will write back to you that I have received it. If I don't write back, that means I didn't get it and you will have to figure out another way to get it to me.) (I will be at a meeting from 10:00 until 1:15 at UMass that morning.)
Lateness penalty: .7 for up to 1 day (24 hours) late, 1.4 for 2 days. Paper not accepted after Wednesday 4:00.

1000 - 1400 words (equivalent of c. 4-5 typed pages)

PLEASE NUMBER YOUR PAGES!!!!

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PLEASE PROVIDE WORD COUNT!!!!

Please read all instructions carefully and make sure you address *all* parts of the question that you answer!!!!

ANSWER ONE OF THE FOLLOWING 2 QUESTIONS:

EDUCATIONAL MULTICULTURALISM

I. Drawing on his argument in sections I and II of his essay "The Politics of Recognition" (in Amy Gutmann (ed.), Multiculturalism), on pp. 63-73 of his essay, Charles Taylor gives several related arguments in favor of the study of different cultures within the college curriculum – that is, in favor of multicultural education.

(a) Explain Taylor's basic arguments in these pages (making use of the earlier part of the article where appropriate). Make sure that in your explanation, you discuss *equal respect, recognition, fusion of horizons*, and especially the "*presumption*" (that we discussed at length in class) in your account. You have two handouts on Taylor that are relevant to this question.

(b) Explain Susan Wolf's criticism of Taylor's arguments specifically on the issue of multicultural education (*not* on the issue of gender), from her "Comment" on Taylor in Gutmann (ed.), Multiculturalism.

[Part (a) should be a good deal longer than (b), since Taylor's argument is more complex than Wolf's, though Wolf's is not simple.]

(c) Drawing on any other readings for this course, or any other sources, or just your own thinking, give your own informed and reasoned evaluation of *both* Wolf's and Taylor's arguments for educational multiculturalism. Do you see any problems, or any limitations, in either or both of their arguments for multicultural education? *Explain and back up your view.*

[Keep in mind that although there are many criticisms of Taylor and of multiculturalism in our readings from Waldron, Barry, and Appiah, these do not directly concern the *educational* issues that Taylor and Wolf are talking about; also, the 2nd question on the final will concern criticisms by those authors, and you are permitted to have only minimal overlap in the two exams. So you should probably stay away from Waldron, Barry, and Appiah on this question. However, if you are able use substantially different criticisms on the 2nd portion of your final than you use on this one, you may use any of these 3 authors as a source of criticism for part (c) of this one.]

OR

SOCIAL/POLITICAL MULTICULTURALISM

II. (a) Drawing on his prior argument in sections I and II of his article "The Politics of Recognition" (in Amy Gutmann (ed.), Multiculturalism), in section IV of this essay Charles Taylor argues in favor of a policy of linguistic and cultural protection and preservation in Quebec, Canada, as an example of a "politics of difference." Taylor argues that this policy (and the specific laws that it involves) is acceptable from a liberal point of view. You have two handouts on Taylor that are relevant to this question.

Explain Taylor's argument on these issues, being sure to explain the philosophical dimensions of Taylor's argument (not only the particular linguistic policies themselves).

(b) In "Equality in a Multicultural Society," from his book Rethinking Multiculturalism, Bhikhu Parekh gives an argument for cultural and religious accommodation to minority groups that has some similarities to Taylor's view. (Handout on Parekh, listing his main examples, might be useful.)

Compare and contrast Parekh and Taylor in their views on dealing with minority groups' cultures. Do they differ in the philosophical reasons they offer for these policies? Do they differ in the parameters for accommodating minority cultures? What is the same and what is different in their views on social and political multiculturalism?

Write a coherent and cohesive essay in which you deal with (a) and (b).

(c) In addition, find some way, somewhere in your essay, to bring in *at least one* of the following readings: Du Bois; Liu ("The Accidental Asian"); readings on the French headscarf controversy; Sen ("Religious Affiliations and Muslim History"); Frederickson ("Mosaics and Melting Pots")