COURSE DESCRIPTION AND OBJECTIVES

Preface:

"Is dividing the world between ‘them’ and ‘us’ an unchangeable feature of human nature? Is the world as it has always been, and will always be? Is there any such thing as human progress, except technologically?"

If we were to attempt to respond to the question above, by which means and methods are we likely to follow in a one-credit course. How do we define human progress or how do you define personal progress? In this class, the depth of your curiosity will be one of the indicators of your measurable progress.

Since curiosity cannot be monitored in a vacuum we will follow a single theme but with multi-perspectives. The choice is nationhood because it makes for very interesting scholarly study as a subject with multiple applications. How does the expression Gator Nation fit into how scholars define nationhood? What of the Nation of Islam, how can the nation in both be (re)conceptualized, investigated and understood?

A nation is like a dream, it exists first in the imagination of a few before it finds vent in text or in discourse. In the same way, a virtual nation is normative in conceptualization. It is constructed through conversations and reflections. It speaks to how a nation structurally and functionally ought to be as opposed to how it is. Nations can only be renewed by ideas shared and discussed by a multitude of people who are bounded by common purpose and vision. It is not baseless to expect that ideas for such renewal survive more in atmospheres of justice and freedom.

In this course, we shall collectively rummage the Internet for discussions on Nationhood, nationality and nation-states. However, we will start with the nation that we all are familiar with; Gator Nation and move on from there.

Course Description: This is a one-credit course designed to also facilitate development of intellectual curiosity. Curiosity can be defined as “the recognition, pursuit, and intense desire to explore, novel, challenging, and uncertain events.” It has been argued that “[t]he power of curiosity to contribute not only to high achievement, but also to a fulfilling existence, cannot be emphasized enough.”

This course emphasizes critical thinking and interactive learning. The emphasis is not on quantity of words produced but the quality of thinking behind your work. So concisely we want to nurture our “intelligent curiosity: [by learning to ask] What is behind this? How many dimensions does this have? Even that basic question: What is the truth [when it comes to nationhood?”

Course objectives: By the conclusion of the course, it is expected that students will:

- demonstrate grounded knowledge of virtual ethnography [how to use the Internet as a tool].
- interrogate their own perception of what a nation is and what it ought to be.
- Analyze critically everyday statements.
- make connections between a known concept and an abstract concept
- learn to make use of the Internet for academic research
ATTENDANCE POLICY AND EXPECTATIONS

Each student is encouraged to attend classes regularly and contribute meaningfully to class discussions/research. Students are allowed two unexcused absences. Beyond that, each additional absence will require a medical note/excuse verifying illness. In case of family emergency, you will need to show proof in accordance with UF policy, failing which; your final grade will be lowered by a one-letter grade. Assignments are to be handed in as at when due. Late papers will be assessed a penalty of one-half letter grade out of fairness to those who hand in their work on time.

So what are my weekly expectations? A learning journal that will be written after class. Remember emphasis is not on quantity but the quality of thinking. The journal will include a summary of the reading for the week and a compilation of the reaction of your friends on social media about issues raised in class. If one of your friends raised an interesting question about what we focused on that week, you can inform me so that you can share with the rest of the class.

Justification for social media as part of the course. The required textbook is based on virtual ethnography, meaning the use of the Internet as a tool for knowledge production. One of the objectives of this course is to guide you into using social media as part of your learning tools.

What is Virtual Ethnography?: Virtual ethnography refers to an ethnographic research approach that is carried out in the online setting (the Internet). Ethnographers are interested in studying culture often engage in fieldwork to immerse themselves in culture they are studying. In the same way, virtual ethnographers study online communities and culture. They conduct their research on the World Wide Web. Virtual Ethnography has been termed differently by various researchers and different disciplines. One term that has become particularly popular was coined by Robert Kozinets. He combined the words 'internet' and 'ethnography' to come up with 'netnography' (Kozinets, 2010). Other terms used to described ethnographic research online are digital ethnography, online ethnography and cyber ethnography. Kozinet's provides a concise definition of netnography (or virtual ethnography). He describes it as "ethnography conducted on the Internet; a qualitative, interpretive research methodology that adapts the traditional, in-person ethnographic research techniques of anthropology to the study of online cultures and communities formed through computer-mediated communications" (Kozinets, 2006, p. 135).

https://sites.google.com/site/virtualethnography/about_pathfinder

COURSE EVALUATION: Final grade in this course is based on the following:

<table>
<thead>
<tr>
<th>Component</th>
<th>Points</th>
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<tr>
<td>Class attendance, evidence of sharing weekly sessions with friends on social media</td>
<td>300</td>
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<tr>
<td>Weekly learning journals (including a summary of the week &amp; chapter)</td>
<td>300</td>
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<tr>
<td>One mid-term test</td>
<td>100</td>
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<tr>
<td>Final project/exam</td>
<td>300</td>
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<tr>
<td>Total</td>
<td>1000</td>
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Weekly learning journals will have reviews of chapters read and what was discussed in class that week. Your journal should show what you found out and contributions from your friends to the issue of the week.

**GRADE CORRESPONDENCE**

<table>
<thead>
<tr>
<th>Percentage Range</th>
<th>Grade</th>
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<tr>
<td>930-1000</td>
<td>A</td>
</tr>
<tr>
<td>900-920</td>
<td>A-</td>
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<tr>
<td>870-890</td>
<td>B+</td>
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<tr>
<td>830-860</td>
<td>B</td>
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<tr>
<td>800-820</td>
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<td>770-79</td>
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<td>Below 600</td>
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**Course Evaluations Fall 2019 - Updated Syllabus Statement**

After piloting throughout the last three academic semesters, the GatorEvals course evaluation system will implement campus wide this Fall semester. As such, UF course syllabi need to be updated to reflect the implementation of GatorEvals. The text below is an appropriate statement informing students of the online course evaluation process in accordance with the UF Policy on Course Syllabi. “Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available at [https://gatorevals.aa.ufl.edu/students/](https://gatorevals.aa.ufl.edu/students/). Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or via [https://ufl.bluera.com/ufl/](https://ufl.bluera.com/ufl/). Summaries of course evaluation results are available to students at [https://gatorevals.aa.ufl.edu/public-results/](https://gatorevals.aa.ufl.edu/public-results/).”

**WEEKLY BREAKDOWN OF THE COURSE**

**Week 1 8/20:** General introduction to the course and objectives

Discussion on the function of tools and how the Internet can be used as a tool.

**Class activity:** Listen to This is your brain on Nationalism


**2nd Week 8/27:** Class activity: Internet research about how the University of Florida came to be known as Gator nation.

**Reading:** Chapter 1 of textbook 22 pages

**3rd Week 9/3:** **Class activity:** What are your views about the notion of nationhood, diaspora and the sociotechnical aspects of the internet? What are others saying about it? Using the reading how do you connect the origin & characteristics of nationhood to that of the Gator nation. **Reading** -pages 25 to 36
Week 4 9/10: What methods can be used to understand Gator nation? What is virtual ethnography? Reading pages 37 to 43 (leave out the section on rationale for the study)

Week 5 9/17: Where can Gators online be located? How can discussions on the sites be turned into data? Reading pages 49 to 60

Week 6 9/24: A break from reading now is the time to do something. Ask about 10 people on social media what they think the nation in Gator nation represents. Collate your responses and find a thread in your response

Week 7 10/1: The break from reading continues. Send emails to about 10 people who you think should know what the nation in Gator nation represents. Collate your responses and find a thread in your response

Week 8 10/8: What is data? How do you analyze and discuss data. Reading pages 60-69, 71 to 80

Week 9 10/15: What is data? How do you analyze and discuss data. Reading pages 80 -95

Week 10 October 22: With the data you collected during week 7; analyze and discuss your data reading pages 97-110

Week 11 10/29: pages 111- 122

Applying the notion of nationhood. What does it mean to be a Canadian? Can the questions apply to how to be a Gator?

Reading: https://blog.nfb.ca/blog/2015/12/15/teaching-canadian-identity-nationhood-media-literacy-shameless-propaganda/

Week 12 11/5. What has understanding the full meaning of Gator Nationhood got to do with social capital development and networking. Reading

Week 13 November 12. Conclusion-pages 122-128


Week 15 November 26th - Preface-xvii-xxi (search for reviews about this text and write your own review

Week 16 December 3rd Last day of class

Final Exam: 12/11/2019 @ 8:00 PM - 10:00 PM
Defining Americans: nation, state, and the politics of racial mixture, 1885-1905

Abstract

Prevailing understandings about what it meant to be American underwent significant changes at the turn of the 20th century. This study examines how challenges posed by racial mixture contributed to defining and redefining the boundaries of the U.S. nation and state between 1885 and 1905. Specific political and legal cases involving people and places perceived as racially mixed became sites of contestation where policymakers, press members and other participants articulated, debated and reconfigured their visions of citizenship, nationhood and statehood. Universalistic and particularistic principles became intertwined in these debates and featured in ideological perspectives that ranged across the political spectrum, including liberalism, republicanism and anarchism. The concepts of fitness for self-government, private property, and white supremacy also played controversial and critical roles in debates about racial mixture. They structured the fluctuating logics of inclusion and exclusion that ultimately determined which individuals were accepted as full members of the nation and which territories were accepted as full members of the state.
The Birth of a Nickname
Reprinted from Florida Times-Union, August 2, 1948

A Jacksonville lawyer 'christened' the University of Florida's football team 41 years ago when he gave a pennant-designing firm in Charlottesville, Va., the suggestion of "The Alligators."

"Austin Miller, who has practiced law here since shortly after his graduation from the University of Virginia in 1910, yesterday recalled the circumstances surrounding the choice of a name for Florida University's athletic teams. It happened in the fall of 1907, a year after the University of Gainesville had fielded its first team.

"Miller, a native of Gainesville, was enrolled in the University of Virginia at the time and was visited by his father, Phillip Miller, a Gainesville merchant. The elder Miller, who died nine years ago, then owned and operated a combination drug store and stationery store in Gainesville, a popular rendezvous for university students.

"While in Charlottesville the father decided to order some pennants and banners for the University of Florida from the Michie Company, which was engaged in the manufacture of such items. The Millers went to the firm, where they were shown samples of pennants which featured the Yale bulldog, the Princeton tiger and other school emblems. When the manager asked for Florida's emblem, the Millers realized the new school had none.

"Austin Miller, said the name 'Alligators' occurred to him as a suitable emblem, both because the Michie manager said no other school had adopted it and because the alligator was native to this state. 'I had no idea it would stick, or even be popular with the student body,' Miller said. 'We wanted to get the Michie firm started on the pennants as quickly as possible, though, so they would be available in time for the opening of the 1908 school term.'"
"The Michie manager complicated the christening when he told young Miller he'd never seen an alligator and didn't believe he could design one. The law student volunteered to find a suitable picture of a 'gator. After much search, he said, he located a picture of one in the library of the University of Virginia.

"The first appearance of the alligator emblem, Miller recalled was in his father's Gainesville store in 1908. The Michie firm had supplied Millers' with the blue banner measuring six by three feet, showing a large orange alligator, and also with several different types of smaller banners and pennants. Some of them showed the alligator lying down, some rampant, while others included only the alligator's head."


https://floridagators.com/sports/2015/12/10/_overview_p_name.aspx

“[There are] different ways of learning and teaching, which include e-cases, role play, role acting, dialogue, group work, which is an assortment or a variety of what we call pedagogical training. It was this approach in teaching and learning that we further distilled later and turned to what we call PedaL- Pedagogical Leadership in Africa.”

https://tribuneonlineng.com/232618/?fbclid=IwAR1JW6NmoySA7_0RRGyPi0XordYCV8QH1bSnipyu0WvftteDobYurUrzc