

GENERAL STUDIES 101  
**FREEDOM & AUTHORITY**

PROGRAM HISTORY

Freedom and Authority, the longest standing interdisciplinary course at Colorado College, began as a program designed to help students develop an intellectual framework for understanding what it means to be an individual *and* a member of larger groups – social, cultural, and political – in contemporary liberal societies. The earliest versions of Freedom and Authority were inspired by the problems of the 1950s:

- the ease with which people could be manipulated in an age of large-scale organization and mass media;
- the difficulty of finding meaning and direction in cultures both growing in affluence and diversity and losing touch with traditions; and
- the relative insignificance and passivity of modern individuals in the face of powerful state authorities.

In opposition to the brutal totalitarianisms of Soviet communism and European fascism, as well as to the “softer” totalitarianism of McCarthyite politics and market manipulation in the United States, Freedom and Authority courses sought to help students gain historical and philosophical perspective on the challenges and opportunities of contemporary life. At the same time, these courses encouraged students to engage the world on their own terms, rather than on terms imposed upon them.

COURSE DESCRIPTION

Today, the specters of communism and fascism have receded; however, contemporary late- or post-modern life in what are now globalizing market orders continues to make being an autonomous individual and an active and responsible citizen deeply problematic. This course seeks to provide students with critical historical, social, and cultural tools that may help them to understand and engage with such challenges.

The course will use texts of various genres to investigate problems of and conflicts between freedom and authority in a number of contexts, including personal, social, political, religious, and scientific-technical ones. These problems and conflicts will be examined thematically, with a significant emphasis on the history of the modern Western world and its predecessor cultures. The course consequently will fulfill the “Critical Perspectives: West in Time” requirement; however, it will neither approach Western traditions uncritically nor ignore non-Western ones entirely.

Block 1 will begin with a brief consideration of differing contemporary perspectives on freedom and authority and then turn to a study of ancient Greek beliefs and practices, with a focus on how the Athenian attempt to balance freedom and authority by means of democratic action may offer a useful critical perspective on modern society and government. The course then will examine the question of whether modern peoples, lacking the traditions of earlier eras, can in fact develop moral perspectives that could frame or inspire meaningful and autonomous lives. Here the focus will be on the cultural and religious forces that offer individuals direction and meaning in their lives. Next, the course will turn to the modern social and economic structures that both promote a sense of individuality and limit actual autonomy.

Block 2 will begin with a critical examination of enlightened rationality, scientific progress, and technological society. Finally, the course will seek to unpack some dilemmas of governing *for* freedom, particularly as large-scale quasi-democratic orders become absorbed in global orders. Here we will concentrate on developments that corrode critical engagement with others and the broader civil order, and on the ambiguities of power. Our question will be, how can democratic freedom be made substantive in an age of manipulative political marketing, inhumane struggles for power, and elusive global structures?

### COURSE GOALS

The primary aim of the course will be to help students understand some key cultural, social, and political dilemmas of the present, in part by tracing this era's development from the past, and in part by examining closely competing evaluations of these problems. At the same time, the course will seek to identify intellectual and moral resources that make continuing criticism of thoughtless conformism possible and necessary. In addition, the course will introduce students to a variety of influential texts and arguments that, one hopes, students may find interesting on their own terms – whether as works of literature, treatises in philosophy, or studies in the social sciences.

The course will also seek to develop students' abilities to read, interpret, and respond to such complex texts. Refining and developing interpretations of the texts we read will be emphasized through a number of very short writing assignments, combined with discussion and presentations in class. Two 4-5 page papers and a group oral midterm during Block 1 will aim to give students chances to develop and defend their own judgments about the problems the course will investigate. A longer research paper and a final group oral examination in Block 2 will encourage students to explore their judgements in more depth. As part of that research project, students will also work collaboratively on an annotated bibliography of readings relevant to their research. (Each student will write a part of the bibliography and be graded individually for their contributions.)

### COURSE REQUIREMENTS

*Reading.* This course will have a heavy yet quite rewarding reading list. Students will be expected to keep up with the reading throughout the block. Plan to spend a fair amount of time reading *before* attending class and, at times, re-reading after class. In general, texts are to be brought to our meetings so that they may be referred to in our discussions.

*Course Meetings and Discussion.* Most course meetings will consist largely of discussion. Individual students may be assigned to lead discussions or to take part in debates on particular topics periodically. Students should expect to attend class meetings consistently and punctually, and to discuss the subjects and texts under investigation in a civil manner. Performance in discussions will strongly influence the participation grade.

*Writing.* Students will write twelve two-page reaction papers, two somewhat longer essays (4-5 pages each), and a significant research paper (7-10 pages). In addition, students will contribute to a collaboratively-produced annotated bibliography. The essays and the research paper are to be typed (i.e., word-processed), double-spaced, and annotated in accordance with accepted norms of scholarship (that is, with citations and notes). Detailed requirements for the reaction papers appear at the end of this syllabus. Unexcused late papers will be downgraded one step per hour tardy.

*Examinations.* At the end of each block, students will be given oral examinations in small groups, based on questions that they will be given ahead of time. It is possible that unannounced quizzes may be given on the readings from time to time if it appears some students need prompting to keep up.

### REQUIRED TEXTS

#### BLOCK ONE

- Paul Woodruff, *First Democracy: The Challenge of an Ancient Idea* (Oxford, 2005)  
*University of Chicago Readings in Western Civilization, Volume 1: The Greek Polis*, ed. Arthur W. H. Adkins and Peter White (Chicago, 1986)  
 Anicius Boethius, *Consolation of Philosophy* rev. ed., trans. Victor Watts (Penguin, 1999)  
 J.W. von Goethe, *The Sorrows of Young Werther*, trans. Michael Hulse (Penguin, 1989)  
 Amitai Etzioni, *The New Golden Rule: Community and Morality in a Democratic Society* (Basic Books, 1996)\*\*  
 Chinua Achebe, *Things Fall Apart* (Doubleday, 1958, 1994)  
 Stephen Prothero, *Religious Literacy: What Every American Needs to Know – and Doesn't* (HarperOne, 2007)  
 Jean-Jacques Rousseau, *Basic Political Writings* (Hackett, 1987)  
 Isabelle de Charrière, *Letters of Mistress Henley Published by Her Friend* (MLA, 1993)  
 Diana T. Hacker, *A Pocket Manual of Style* (Bedford, 2003)

## BLOCK TWO

Voltaire (Francois Marie Arouet), *Candide, or Optimism* (Penguin Classics, 1972)  
 Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, 1996)  
 Aldous Huxley, *Brave New World* (HaperCollins, 1931, 1998)  
 Niccolò Machiavelli, *The Prince*, trans. David Wooten (Hackett Publishing, 1995)  
 David Brooks, *Bobos in Paradise: The New Upper Class and How They Got There* (Simon & Schuster, 2001)  
 Anthony Swofford, *Jarhead: A Marine's Chronicle of the Gulf War and Other Battles* (Schribner, 2003)  
 Benjamin R. Barber, *Jihad vs. McWorld: Terrorism's Challenge to Democracy* (Ballantine Books, 1995, 2001)  
 Robert N. Minor, *Scared Straight: Why It's So Hard to Accept Gay People and Why It's So Hard to Be Human* (Humanityworks, 2001)

Coursepack for GS 101, including the following selections:

- Neil Postman, "Media as Epistemology" and "Now ... This," in *Amusing Ourselves to Death: Public Discourse in the Age of Show Business* (Viking, 1985)
- Al Gore, "Introduction," "The Politics of Fear," excerpt from "Blinding the Faithful," "A Well-Connected Citizenry," and "The Rebirth of Democracy," in *The Assault on Reason* (Penguin, 2007)
- bell hooks, "A Revolution of Values: The Promise of Multicultural Change," and "Embracing Change: Teaching in a Multicultural World," in *Teaching to Transgress: Education as the Practice of Freedom* (Routledge, 1994)

\*\*Note: The Etzioni book will not be in the bookstore. I will make copies available for \$7.00 on the first day of class.

ADDITIONAL RESERVE READINGS

(articles and selections, as noted on the calendar section of the syllabus)

## BLOCK ONE

George Orwell, "Shooting an Elephant" (1936), reprinted in *Shooting an Elephant and Other Essays* (Harcourt Brace, 1950). Now available at:  
 <<http://whitewolf.newcastle.edu.au/words/authors/O/OrwellGeorge/essay/shootingelephant.html>>  
 Allan Bloom, "Our Virtues," in *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students* (Simon & Schuster, 1989)  
 Herbert Marcuse, "Repressive Tolerance," in Robert Paul Wolff, Barrington Moore, Jr., and Herbert Marcuse, *A Critique of Pure Tolerance* (Beacon Press, 1965)  
 Sophocles, *Antigone* (c. 440 BC), trans. Ian Jospheston (2003, rev. 2005), now available at:  
 <<http://www.mala.bc.ca/~johnstoi/sophocles/antigone.htm>>  
 Thucydides. "Pericles' Funeral Oration," in *The Peloponnesian War*, now available at the World Civilizations Home Page, Washington State University (Richard Hooker, 1996, Updated 6-6-1999):  
 <<http://www.wsu.edu:8080/~dee/GREECE/PERICLES.HTM>>  
 Euripides, *Medea*, (431 BC), trans. Ian Johnston (rev. 2005), now available at:  
 <<http://www.mala.bc.ca/~johnstoi/euripides/medea.htm>>  
 Edward Friedman, "The Painful Gradualness of Democratization: Proceduralism as a Necessarily Discontinuous Revolution," in *Democracy and Its Limits: Lessons from Asia, Latin America, and the Middle East* (Notre Dame, 1999)  
 Lynn Hunt, "Introduction: 'We Hold These Rights to Be Self-Evident'" and "Torrents of Emotion: Reading Novels and Imagining Equality," in *Inventing Human Rights: A History* (W. W. Norton, 2007)  
 Jean-Paul Sartre, "Existentialism Is a Humanism," from *The Fabric of Existentialism: Philosophical and Literary Sources*, ed. Richard Gill and Ernest Sherman (Prentice-Hall, 1973)  
 Iris Marion Young, "City Life and Difference," in *Justice and the Politics of Difference* (Princeton, 1990)  
 Aristotle, "Book I," *The Politics*, trans. T.A. Sinclair (Penguin, 1962)  
 John Locke, "Of Slavery," "Of Property," "Of Political or Civil Society," and excerpts from "Of the Beginning of Political Societies," in *Two Treatises of Government*, Book II (1689, 1764), now available at:  
 <[http://oll.libertyfund.org/EBooks/Locke\\_0057.pdf](http://oll.libertyfund.org/EBooks/Locke_0057.pdf)>  
 Benjamin Constant, "Liberty of the Ancients Compared with That of the Moderns: Speech Given at the Athéné Royale in Paris," (1819) in *Political Writings* (Cambridge, 1988)

## BLOCK TWO

Immanuel Kant, "What Is Enlightenment?" (1784), in *Internet Source Book*, ed. Paul Halsall, [<http://www.fordham.edu/halsall/mod/kant-what.html>], (August 1997)  
 Joseph A. Schumpeter, "The Classic Theory of Democracy," "Another Theory of Democracy," and "The Inference," in *Capitalism, Socialism and Democracy* (Harper Torchbooks, 1942, 1975)

Robert D. Putnam, "Bowling Alone: America's Declining Social Capital," in *Journal of Democracy* 6:1 (1995), now available at: <[http://muse.jhu.edu/journals/journal\\_of\\_democracy/v006/6.1putnam.html](http://muse.jhu.edu/journals/journal_of_democracy/v006/6.1putnam.html)>  
 "The Strange Disappearance of Civic America," in *The American Prospect* 7:24 (1996), now available at: <<http://www.prospect.org/print-friendly/print/V7/24/putnam-r.html>>  
 William H. McNeil, "Muscular Bonding," in *Keeping Together in Time: Dance and Drill in Human History* (Harvard, 1995)  
 Robert Kagan, "Power and Weakness," *Policy Review*, no. 13, now available at: <[http://www.policyreview.org/JUN02/kagan\\_print.html](http://www.policyreview.org/JUN02/kagan_print.html)>.

Other supplemental readings may also be assigned as the blocks unfold. All additional and supplemental readings will be available as electronic reserve readings. Where possible, all required readings will be available at the Library's Reserve Readings Desk.

### E-RESERVES

The website for this course's E-Reserve readings may be accessed directly by going to:

<http://coloradocollege.docutek.com/eres/coursepage.aspx?cid=243>

### GRADING AND ATTENDANCE POLICIES

Grades will be assigned on an 100-point scale and weighted in the following manner:

1.	First paper draft	Mon., 10 Sept.	1%
2.	First paper (4-5 pages)	Thurs., 13 Sept.	10%
3.	Second Paper (4-5 pages)	Thurs., 20 Sept.	10%
4.	Group Oral Midterm Examination	Wed., 26 Sept.	5%
5.	Project Proposal Presentation	Tues., 2 Oct.	1%
6.	Annotated Bibliography	Fri., 12 Oct.	3%
7.	Research paper draft	Wed., 17 Oct	1%
8.	Research paper (7-10 pages)	Mon., 22 Oct.	18%
9.	Twelve reaction papers (2 pages each)	Various dates	24%
10.	Final Group Oral Examination	Wed., 26 Oct.	7%
11.	Participation	Throughout	20%
	<b>TOTAL:</b>		<b>100%</b>

The reaction papers will be graded minimally: check, minus, zero. For more detail on this requirement, see the last page of this syllabus.

Regular, timely attendance and active participation in discussion are essential parts of the course – worth 20% of your final grade. Unexcused absences and regular tardiness will be noted and will affect grades negatively. If you have a good reason to be absent or late, notify me as soon as possible. Be sure to write a note (so that I remember!), as well as to speak to me.

The schedule of assignments appears above and below. You will be expected to meet all of these deadlines. Exceptions will be made only in extreme and unavoidable circumstances. If you expect to submit a paper late, contact me immediately. Either see me in my office, or give me a note or an e-mail message explaining your circumstances. If religious observances or other serious obligations conflict with the course schedule, let me know as soon as possible, and we can work out an alternate schedule for you.

Plan to attend class for the whole period, focusing on coursework throughout. If you have a good reason for arriving late or leaving early, please notify me in advance. ***As a courtesy to all, please turn off all electronic devices while in class, and if you use a notebook computer, please do not surf the web in class.***

#### HONOR CODE

Students will be expected to abide by the Honor Code. Among other things, the Honor Code specifies that you will be responsible for producing all of your own work and that you will always cite the works or ideas of others used in your work. However, discussing your ideas and your writing with others is *not* a violation of the Honor Code. In fact, it is a good idea to compare your ideas and writings with those of others and to ask others for criticisms of your work. Using other people's ideas can also be a good idea – *if* their ideas are good *and* you credit the authors for developing the ideas.

#### DISABILITY ACCOMMODATIONS

If you believe you are eligible for learning accommodations as the result of a qualified disability, please contact me privately. If you believe you may have a disability that impacts learning, and you have not self-identified to the College's Disabilities Services Office, please do so immediately. You will find their office in the Colket Student Learning Center at Tutt Library. You may also contact the College's learning consultant, Dr. Bill Dove, at the Learning Center or directly at extension 6168. I will make appropriate learning accommodations in accordance with the Disabilities Service Office's instructions.

#### OFFICE HOURS/COMMUNICATION

I will hold office hours on Tuesdays and Thursdays from 1:30-3 p.m. I am also generally in my office (130 Armstrong) in the afternoon. The easiest way to meet with me would be to make an appointment after class, or contact me via e-mail ([dmccennerney@coloradocollege.edu](mailto:dmccennerney@coloradocollege.edu)). I can also be reached at my office phone (extension 6564).

#### STUDENT FYE MENTOR

Zale Clay will serve as FYE Student Mentor for this class. He will be available to meet individually and in groups to assist with any questions or problems students might have. He can be contacted at:

Zale Clay <[z\\_clay@ColoradoCollege.edu](mailto:z_clay@ColoradoCollege.edu)>  
Residence: 222 E. Uintah Street  
Cell phone: 703-615-6966

*Note that this entire syllabus is subject to change at the discretion of the instructor.*

## SCHEDULE OF MEETINGS, TOPICS, AND ASSIGNMENTS

Note: All assignments are to be completed *before* class.  
Class will meet from 9:20 a.m. to 11:45 a.m., with a 15-minute break, unless otherwise noted  
\* Indicates electronic reserve reading / + Indicates coursepack reading.

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### PRELIMINARY ORIENTATION ACTIVITIES

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- Tuesday, 28 August
- New Student Orientation Meetings
- Capstone Address Event (Armstrong Theatre, 1-2:30 PM)  
*Presentation by author Ismael Beah.*
  - Class meeting and discussion of Beah's book, *A Long Way Gone: Memoirs of a Boy Soldier* (2:30-4:00 PM).  
**ORWELL READING FOR 3 SEPT. DISTRIBUTED.**
  - Meetings with Faculty Advisors (4-6 PM).
  - Meeting with Zale Clay, FYE Mentor (7:30-9 PM).

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### BLOCK 1: 3-26 SEPTEMBER

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#### *I. Some Problems of Freedom and Authority*

- Monday, 3 September
- Convocation and Introductions
- Morning: Convocation (9-10:20 AM, Shove Chapel).*
- Class Meeting (10:30-12:15):
- a. Introductions and Review of Syllabus;
  - b. \*Orwell, "Shooting an Elephant," pp. 1-8.  
*Afternoon: All-Campus Picnic (12:30-2 PM, Worner Quad).*
- Tuesday, 4 September
- Conservative & Radical Perspectives on Contemporary Values
- a. \*Bloom, "Our Virtues," pp. 25-43.
  - b. \*Marcuse, "Repressive Tolerance," pp. 81-117.
- FIRST PAPER TOPICS DISTRIBUTED IN CLASS**
- Afternoon: Library tour with Gwen Gregory, Head of Bibliographic Services, followed by introduction to the Writing Center with Tracy Santa (1:15-2:30 PM). Meet in Tutt Library lobby, 1:15.*

#### *II. Balancing Freedom and Authority – Ancient Greek Perspectives*

- Wednesday, 5 September
- Conflicts of Tradition & the Promise of Athenian Democracy
- a. \*Sophocles, *Antigone*, pp. 1-62.
  - b. Woodruff, *First Democracy*, pp. 3-79.

- Thursday, 6 September Free Thinking and the Demands of Democratic Order  
 a. \*Thucydides, "Pericles' Funeral Oration," in *Peloponnesian War*, pp. 1-6; and Woodruff, *First Democracy*, pp. 81-143.  
 b. Plato, *The Apology*, in *Chicago Readings*, pp. 183-206.
- Friday, 7 September Obligations: Promoted or Destroyed by Freedom?/Debate  
 a. Old Oligarch, *Athenian Constitution*, in *Chicago Readings*, pp. 48-56; and Aristophanes, *The Wasps*, in *Chicago Readings*, pp. 58-157.  
 b. Plato, *Crito*, in *Chicago Readings*, pp. 206-17.
- Monday, 10 September Freedom, Authority, and Others: A Possible Marriage?  
**\*\*Class at the CC Cabin\*\***  
**- Leave campus at 9 AM**  
**- Return around 5 PM**  
 a. \*Euripides, *Medea*, pp. 1-65; Woodruff, *First Democracy*, pp. 171-232.  
 b. \*Friedman, "The Painful Gradualness of Democratization," pp. 321-339.  
**FIRST PAPER DRAFTS DUE – BRING 3 COPIES**  
*Afternoon: Small group paper workshops (1:30-4 PM).*
- Tuesday, 11 September Reading and Writing Day  
 a. Individual meetings to discuss drafts (all day).  
 b. Read Boethius.
- III. Cultural and Religious Authority: Can We Develop Meaningful Values to Balance Life?**
- Wednesday, 12 September The Classical Hope: Critical Spirit or Conformist Belief?  
 (Rosh Hashanah and Ramadan begin)  
 a. Boethius, *Consolation of Philosophy*, Books I-II, pp. 3-46.  
 b. Boethius, Books III-IV, pp. 47-115.  
*Afternoon: Individual meetings to discuss paper drafts.*
- Thursday, 13 September Growing Up and Discovering the (Troublesome) Modern Self  
 (Rosh Hashanah)  
 a. Goethe, *Sorrows of Young Werther*, Part I, pp. 23-72.  
 b. Goethe, *Werther*, Part II, pp. 73-134.  
**REVISED FIRST PAPERS DUE AT 3:30 PM**
- Friday, 14 September Moral Bonds: Literate Individuals or Committed Communities?  
 a. \*Hunt, "Introduction" (excerpt) and "Torrents of Emotion: Reading Novels and Imagining Equality," pp. 26-69.  
 b. Etzioni, "Sharing Core Values," "Moral Voice," pp. 85-159.  
**SECOND PAPER TOPICS DISTRIBUTED**
- Monday, 17 September Global Values? The Crisis of Colonization  
 a. Achebe, *Things Fall Apart*, Part 1, pp. 3-125.  
 b. Achebe, *Things Fall Apart*, Parts 2-3, pp. 129-209.
- Tuesday, 18 September Can Conflict Be Our Meaning?  
 a. \*Sartre, "Existentialism Is a Humanism," pp. 519-533.  
 b. \*Young, "City Life and Difference," pp. 226-256.

- Wednesday, 19 September      Religion and Morality in Contemporary America  
 a. Prothero, "A Nation of Religious Illiterates" and "Religion Matters," pp. 21-55.  
 b. Prothero, "The Fall (How We Forgot)" (excerpts) pp. 92-121.
- IV. Modern Society: Basis for Freedom or Its Loss?***
- Thursday, 20 September      Writing Day  
 a. No class meeting.  
 b. Optional individual meetings.  
**SECOND PAPER DUE AT 3:30 PM**
- Friday, 21 September  
 (Yom Kippur begins)      How to Be Autonomous: Classical and Early Modern Contrasts  
 a. \*Aristotle, *The Politics*, Book I, pp. 53-97.  
 b. \*John Locke, *Second Treatise*, chaps. 4-5, 7-8 (to sect. 102), pp. 52-57, 63-68.  
**BLOCK 1 MIDTERM QUESTIONS DISTRIBUTED**  
**BLOCK 2 RESEARCH PAPER TOPIC DISTRIBUTED**
- Monday, 24 September      The Critique of Modern Society  
 a. Rousseau, *Origins of Inequality*, pp. 25-81.  
 b. Rousseau, *The Social Contract*, pp. 141-87, 192-200, 203-7.
- Tuesday, 25 September      The Promises of Modern Man and Women / Review  
 a. \*Benjamin Constant, "Liberty of the Ancients Compared with That of the Moderns," pp. 309-328  
 b. Isabelle de Charrière, *Letters of Mistress Henley*, pp. 3-42.  
*Afternoon: optional review discussion.*
- Wednesday, 26 September  
 (Sukkot begins)      GROUP ORAL MIDTERM EXAMINATIONS  
 One-hour group oral examinations.

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**B L O C K 2 : 1 - 2 4 O C T O B E R**

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***V. Reason, Science, and Society***

- Monday, 1 October  
**\*\*Class Meets 1-3:15 PM\*\***      Enlightenment: Rationalizing Authority and Realizing Freedom?  
 a. Voltaire, *Candide, or Optimism*, pp. 19-144.  
 b. \*Kant, "What Is Enlightenment?" pp. 1-8  
*Afternoons: Pre-Registration meetings with your faculty advisor and your FYE Mentor (Zale Clay) begin today, and all should be completed by 12 October.*

- Tuesday, 2 October  
**\*\*Meet at the Library\*\***
- Reading and Research Day
- Introduction to Library Research with Gwen Gregory, 9:30-11:30 AM.
  - Individual appointments to discuss research project interests.  
*All day: Read Kuhn; write a page-long project proposal and rough outline of the paper you propose to research; and begin reading Huxley.*
- Wednesday, 3 October  
 (Shemini Atzeret begins)  
**\*\*Leave for the cabin 3 PM\*\***
- What Is Scientific Authority?
- Kuhn, *The Structure of Scientific Revolutions*, pp. 1-76.
  - Kuhn, *The Structure of Scientific Revolutions*, pp. 92-135, 160-73.
- Thursday, 4 October  
**\*\*At the Cabin\*\***
- Making Humans Productive / Project Presentations
- First 8 students present their project proposals.
  - Huxley, *Brave New World*, chaps. 1-8, pp. 3-139.
- Friday, 5 October  
**\*\*At the Cabin\*\***
- Why Miss Freedom? / Project Presentations
- Second 8 students present their project proposals.
  - Huxley, *Brave New World*, chaps 9-18, pp. 140-259.  
*The weekend: Read works for your paper.*
- VI. The Humanity and Science of Modern Politics**
- Monday, 8 October
- A “Science” of Modern Politics – Liberating or Imprisoning?
- Machiavelli, *The Prince*, pp. 1-38.
  - Machiavelli, *The Prince*, pp. 38-80.  
*Afternoon: Group appointments at the Library to discuss bibliographies, and consult with Gwen Gregory, as needed.*
- Tuesday, 9 October  
**\*\*Class meets 1-3:15 PM\*\***
- The Technology of What Is Called Modern Democracy
- \*Schumpeter, “Classical Theory of Democracy,” pp. 250-68.
  - \*Schumpeter, “Another Theory of Democracy” and “The Inference,” pp. 269-302.
- Wednesday, 10 October  
 (Ramadan ends)
- U.S.A. Today: The Lonely Viewers or Happy Consumers?
- \*Putnam, “Bowling Alone,” pp. 65-78.
  - \*Putnam, “The Strange Disappearance of Civic America.”
- Thursday, 11 October
- Research Day
- Consult with Gwen Gregory as needed to finish your research.
  - Meet with your group to complete editing your bibliographies.
- Friday, 12 October  
 (Ramadan ends)
- Reading and Writing Day
- Begin drafting your paper.
  - Read Brooks for Monday.
- GROUP BIBLIOGRAPHIES DUE AT 10 AM**  
*Afternoon: Pre-registration meetings to be completed by now.*

- Monday, 15 October U.S.A. Today: Meritocratic Utopia or Narcissistic Sleepwalkers?  
 a. Brooks, *Bobos in Paradise*, intro., chaps. 1-3, pp. 9-139.  
 b. Brooks, *Bobos*, chaps. 4 (partial), 5-7, pp. 140-150, 189-273.
- Tuesday, 16 October Television: The End of Free Thinking, or Sour Grapes?  
 a. +Postman, "Media as Epistemology" and "Now ... This," pp. 16-29, 99-113.  
 b. +Gore, *The Assault on Reason*, pp. 1-57, 245-73.  
*Suggested reading: \*Reviews of the Assault on Reason by Michiko Kakutani, David Brooks, and Robert Parry.*
- Wednesday, 17 October Paper Workshops and Meetings  
**\*\*Class Meets 1-3:15 PM\*\***  
 a. No reading. Meet in small groups to read your paper drafts.  
 b. Begin reading McNeil and Swofford.  
**RESEARCH PAPER DRAFTS DUE – BRING 5 COPIES**  
*Morning and late afternoon: Individual meetings to discuss your paper drafts.*

### ***VII. Power and Problems in the Struggle to Be Free***

- Thursday, 18 October War, from the Top  
 a. \*William H. McNeil, "Muscular Bonding," pp. 1-11.  
 b. Film: "The Fog of War: Eleven Lessons from the Life of Robert S. McNamara."  
*Afternoon: Individual meetings to discuss your paper drafts.*
- Friday, 19 October War, from the Trenches  
 a. Anthony Swofford, *Jarhead*, pp. 1-184.  
 b. Anthony Swofford, *Jarhead*, pp. 185-359.  
*Afternoon: Individual meetings to discuss your paper drafts.*
- Monday, 22 October The New World Disorder / The Promise of Democracy?  
 a. \*Robert Kagan, "Power and Weakness," pp. 1-29.  
 b. Barber, *Jihad vs. McWorld*, introductions, pp. xi-xxxii; chaps. 1-9, pp. 23-151 (may be skimmed); chaps. 10, 14, 19, and afterword, pp. 155-68, 205-16, 268-300.  
**RESEARCH PAPERS DUE AT 3 PM**
- Tuesday, 23 October Confronting Authority and Struggling for Freedom Today  
 a. +hooks, *Teaching to Transgress*, chaps 2-3, pp. 23-44.  
 b. Minor, *Scared Straight*, chaps. 6-8, pp. 122-216.
- Wednesday, 24 October GROUP FINAL ORAL EXAMINATIONS  
 One-hour group oral examinations.

TWO-PAGE SUMMARY AND REACTION STATEMENTS

Over the course of the two blocks, students will write at least twelve short, informal summary-and-reaction statements. These pieces should be divided into two parts:

- a) Summary: stating what strikes you as the most significant or interesting point (or two points) made in the assigned text or texts ( $\frac{1}{2}$  – 1 page); and
- b) Reaction: explaining what that aspect of the reading leads you to think about (1 – 1  $\frac{1}{2}$  pages).

These statements should be the equivalent of 1  $\frac{1}{2}$  - 2 word-processed, double-spaced pages – so about 375-525 words long. The format is informal: your statement should list **your name**, the **date**, the assignment (**the authors, titles, and chapters/pages discussed**), and **your own title** at the top. You should divide the statement into two parts (“Summary” and “Reaction”), one summarizing the reading’s most important point or points and the other giving your reaction to the reading. You need neither quote nor cite the text, though you can, if you think it important to do so. The statements should be written in clear, Standard English prose. The style may be informal.

As you write, don’t try to summarize *all* the points made in the reading. Focus on one or two points that seem highly significant *to you*. This point or these points ought to have led you to think about something that seems important, significant, or meaningful. This point or these points need not be central to the reading, although in most cases I expect they will be. You may well write about some minor aside that an author makes, if that aside has led you to begin thinking. Just be sure to **explain clearly and accurately what the authors say** when you claim the authors argue something. Also, explain your reaction, your interest, your thought process. When I say, “explain,” I don’t mean saying that something is “interesting” or it has “made you think.” Instead, **identify what in particular strikes you as interesting, or what specific problems or ideas the reading raised for you, and then give the reader some sense of why any of these ideas seem important or significant to you.** What has led you to react in the way you have?

This assignment is meant to focus both on the reading and on your thoughts insofar as they relate to the readings. For the second half of the papers, you may explain why the authors’ claims seem to you wrong-headed, or really cogent; why they excite or repel you; why they have made you think of something in a new way, or why they seem to point to a dead end. You may explain why the piece seems really bad or really good to you. This assignment lets you think aloud, as it were. However, the first part of the paper should accurately summarize what the author says.

The assignment also, I hope, will further four other aims. First, it will give you a chance to work on mastering the readings, as well as to demonstrate to me that you have done the reading. If there are parts of the readings that you don’t understand, then write about the problems you have in seeing the author’s points. I’ll try to address those problems, either directly, by commenting on your paper, or indirectly, in class. Second, these assignments are designed to give you some easy practice in writing clearly and coherently. The more you learn to clarify your thoughts on paper, the better off you will be as a writer and student. Third, your comments may provide food for thought in our class discussions, as well as for you when you prepare to write more formal essays.

These papers will be graded minimally: check, check/minus, minus, zero. I may add no or only a few comments.

- Check: a) the paper clearly and coherently develops an idea; b) it also accurately and fully summarizes what the readings say; and c) it convincingly and clearly shows why this point or line of thought is significant to you.
- Check/minus: the paper demonstrates some effort, but it is incomplete or unbalanced.
- Minus: the paper is just thrown together, it lacks careful thought, or it is wildly inaccurate about the reading,

Checks will earn full credit (**2%**), check/minuses partial credit (**1.5%**) and minuses (**1%**) minimal credit. A check is the equivalent of an “A+” already for 2% of your final grade.

There are 38 authors assigned in this course. You must write reaction papers on twelve of them, but you may write on additional authors — in which case only the twelve best grades will be counted for the final grade. No late papers will be accepted. Finally, all papers will be e-mailed not only to me, but also to the entire class, for use in our discussions.

Note: Reaction papers must come from across the term. There must be at least **two** from each of the six lists following:

1. Bloom, Marcuse, Sophocles, Woodruff, Thucydides, Plato, Old Oligarch, Euripides, Friedman.
2. Boethius, Goethe, Hunt, Etzioni, Achebe, Sartre, Young, Prothero.
3. Aristotle, Locke, Rousseau, Constant, Charrière.
4. Voltaire, Kant, Kuhn, Huxley.
5. Machiavelli, Schumpeter, Putnam, Brooks, Postman, Gore.
6. McNeil, Swofford, Kagan, Barber, hooks, Minor.