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THE COLORADO COLLEGE
GENERAL STUDIES 101

FREEDOM & AUTHORITY

FALL 2011 – BLOCKS 1 & 2

PROGRAM HISTORY

Freedom and Authority, the longest standing interdisciplinary course at Colorado College, began with the aim of helping 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 mass 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” authoritarianism of McCarthyite politics and market manipulation in the United States, Freedom and Authority courses sought to help students develop historical and philosophical perspectives on the challenges and opportunities of contemporary life. These courses encouraged students to engage the world on their own terms, rather than on terms imposed upon them.

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.

COURSE DESCRIPTION

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 develop moral perspectives sufficient to frame or inspire meaningful, 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 perhaps necessary. In addition, GS 101 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.

Freedom and Authority 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. Students may bring computers to class so long as they do not prove distracting. If using a computer, remember to make eye contact with others regularly, and do not browse the web.

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, 2006). ISBN: 9780195304541
University of Chicago Readings in Western Civilization, Volume 1: The Greek Polis, ed. Arthur W. H. Adkins and Peter White (Chicago, 1986). ISBN: 9780226069357
 Anicius Boethius, *Consolation of Philosophy*, rev. ed., trans. Victor Watts (Penguin, 1999). ISBN 9780140447804
 J.W. von Goethe, *The Sorrows of Young Werther*, trans. Michael Hulse (Penguin, 1989). ISBN 9780140445039
 Chinua Achebe, *Things Fall Apart* (Doubleday/Random House, 1958, 1994). ISBN: 9780385474542
 Nicolas Wade, *The Faith Instinct: How Religion Evolved and Why It Endures* (Penguin, 2010). ISBN: 9780143118190
 Jean-Jacques Rousseau, *Discourse on the Origin of Inequality* (Hackett, 1992). ISBN: 9780872201507
 Isabelle de Charrière, *Letters of Mistress Henley Published by Her Friend* (MLA, 1993). ISBN: 9780873527767

BLOCK TWO

Voltaire (Francois Marie Arouet), *Candide, or Optimism*, trans. Theo Cuffe (Penguin, 2009). ISBN 9780140455106
 Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, 1996). ISBN: 9780226458083
 Aldous Huxley, *Brave New World* (Harper Perennial, 1931, 2006). ISBN: 9780060850524
 Niccolò Machiavelli, *The Prince*, trans. David Wooten (Hackett, 1995). ISBN: 9780872201507
 David Brooks, *Bobos in Paradise: The New Upper Class and How They Got There* (Simon & Schuster, 2001).
 ISBN: 9780684853789
 Nicholas Carr, *The Shallows: What the Internet Is Doing to Our Brains* (W.W. Norton, 2011). ISBN: 9780393339758
 Evan Wright, *Generation Kill: Devil Dogs, Iceman, Captain America, and the New Face of American War* (Berkley
 Caliber / Penguin, 2008). ISBN: 9780425224748

Note: The Wade, Kuhn, and Wright books are also available as E-books.

ADDITIONAL PROWL DIGITAL RESERVE READINGS

BLOCK ONE

Allan Bloom, "Our Virtue," in *The Closing of the American Mind: How Higher Education Has Failed
 Democracy and Impoverished the Souls of Today's Students* (Simon & Schuster, 1989)
 Hannah Arendt, "Thinking and Moral Considerations: A Lecture," *Social Research* 38:3 (1971), now available at:
 <http://www.dspt.edu/dspt/lib/dspt/_shared/pdfs/NewsEvents/Arendt_Thinking_and_Moral_Considerations.pdf>
 Sophocles, *Antigone* (c. 440 BC), trans. Ian Jopstheston (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>>
 David Held, "Democracy: From City-States to a Cosmopolitan Order," *Political Studies* 40, special issue (1992), now
 available at: <<http://www.polity.co.uk/modelsofdemocracy/docs/democracy-essay.pdf>>
 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)
 Amitai Etzioni, "Sharing Core Values," and "The Moral Voice," in *The New Golden Rule: Community and Morality in
 a Democratic Society* (Basic Books, 1996)
 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)
 John Micklethwait and Adrian Wooldridge, selections from "The European Way," "The American Way I and II,"
 "Pray Rabbit, Pray: Soulcraft and the American Dream," in *God Is Back: How the Global Revival of Faith Is
 Changing the World* (Penguin, 2009)
 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>
 Benjamin Constant, "Liberty of the Ancients Compared with That of the Moderns: Speech Given at the
 Athénée Royale in Paris," (1819) in *Political Writings* (Cambridge, 1988)

BLOCK TWO

Immanuel Kant, "What Is Enlightenment?" (1784), in *Internet Source Book*, ed. Paul Halsall, now available at:
 <<http://www.fordham.edu/halsall/mod/kant-what.html>>
 Owen Flanagan, "Preface" and "Free Will," in *The Problem of the Soul: Two Visions of Mind and How to Reconcile
 Them* (Basic Books, 2002)
 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>
 "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>>
 Neil Postman, "Media as Epistemology" and "Now ... This," in *Amusing Ourselves to Death: Public Discourse in the*

Age of Show Business (Penguin, 1985)
 Doug Saunders, "Reckoning," *The Globe and Mail* (Canada), 24 January 2004, pp. 1-4.
 "McNamara Principles," (handout based on Wikipedia article on "The Fog of War), pp. 1-2.
 Sara Cohen, "Sex and Death in the Rational World of Defense Intellectuals," *Signs* 12:4 (1987)
 Iris Marion Young, "Democracy and Justice," in *Inclusion and Democracy* (Oxford, 2000, 2002)

These digital readings, indicated by asterisks below on the calendar, may be accessed directly by going to:

<https://prowl.coloradocollege.edu/course/view.php?id=2365>

GRADING AND ATTENDANCE POLICIES

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

1.	First Paper Draft	Mon., 12 Sept.	1%
2.	First Paper (4-5 pages)	Wed., 14 Sept.	15%
3.	Second Paper (4-5 pages)	Thurs., 22 Sept.	15%
4.	Group Oral Midterm Examination	Wed., 28 Sept.	5%
5.	Project Proposal and Presentation	W-Th, 5-6 Oct.	1%
6.	Annotated Bibliography	Fri., 14 Oct.	2%
7.	Research Paper Draft	Fri., 21 Oct	1%
8.	Research Paper (7-10 pages)	Mon., 24 Oct.	20%
9.	Twelve Reaction Papers (2 pages each)	Various dates	12%
10.	Final Group Oral Examination	Wed., 26 Oct.	8%
11.	Participation	Throughout	20%
TOTAL:			100%

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 electric devices while in class, except notebook computers or digital readers that you plan to use in class. If you use a computer or reader in class, please do not surf the web in and please do try to make eye contact with the rest of the class periodically.***

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. I will make appropriate learning accommodations in accordance with the Disabilities Service Office's instructions. You will find their office in the Colket Student Learning Center at 152 Tutt Library. You may also contact the College's learning consultant, Jan Edwards, at the Learning Center, at 227-8285, or by visiting this site:

<http://www.coloradocollege.edu/learningcommons/academicsupport/disability.asp>

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 (124 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 (dmcennerney@coloradocollege.edu). I can also be reached at my office phone (extension 6564).

STUDENT FYE MENTOR

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

Street Address: 211 Uintah St, Colorado Springs, CO 80903
Worner Box: 459
Cell: 720-530-4695
Email: Andrew.Streight@ColoradoCollege.edu

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 PROWL electronic reserve reading.

PRELIMINARY ORIENTATION ACTIVITIES

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| Monday, 29 August | <u>FYE Mentor Meeting</u>
- Class meeting with the course FYE Mentor, Andrew Streight, 3-5 PM (meet in front of Palmer Hall). |
| Tuesday, 30 August | <u>NSO Speaker and Small Group Discussion</u>
- NSO Capstone Lecture by David Mason, author of <i>Ludlow</i> (1:30 PM, Armstrong Auditorium).
- Class meeting and discussion of <i>Ludlow</i> , (2:30-4 PM).
- Meetings with Faculty Advisors (4-6 PM), Philosophy-Religion Faculty Lounge, 132 Armstrong. |

BLOCK 1: 5 - 28 SEPTEMBER

I. Questioning Modern Freedom, Yearning for Traditional Authority

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| Monday, 5 September | <u>Two Critiques of Non-Thinking: Conservative and Radical Morning: Convocation (9-10:20 AM, Shove Chapel).</u>
Class Meeting (10:30-12:15):
a. Introductions and Review of Syllabus;
b. *Bloom, "Our Virtue," pp. 25-43.
c. *Arendt, "Thinking and Moral Considerations," pp. 417-446.
<i>Afternoon: All-Campus Picnic (12:30-2 PM, Worner Quad).</i> |
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II. Balancing Freedom and Authority – Ancient Greek Perspectives

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| Tuesday, 6 September | <u>Conflicts of Tradition & the Promise of Athenian Democracy</u>
a. *Sophocles, <i>Antigone</i> , pp. 1-62.
b. Woodruff, <i>First Democracy</i> , pp. 3-79.
FIRST PAPER TOPICS DISTRIBUTED IN CLASS
<i>Afternoon: Library tour with Daryl Lindsay-Alder, Social Science Liaison Librarian, (1:30) followed by intro. to the Learning Commons, with Writing Center Director, Tracy Santa (1:45). Meet in library lobby, 1:15.</i> |
| Wednesday, 7 September | <u>Free Thinking and the Demands of Democratic Order</u>
a. *Thucydides, "Pericles' Funeral Oration," in <i>Peloponnesian War</i> , pp. 1-6; and Woodruff, <i>First Democracy</i> , pp. 81-143.
b. Plato, <i>The Apology</i> , in <i>Chicago Readings</i> , pp. 183-206. |
| Thursday, 8 September | <u>Obligations: Promoted or Destroyed by Freedom?/Debate</u>
a. Old Oligarch, <i>Athenian Constitution</i> , in <i>Chicago Readings</i> , pp. 48-56; and Aristophanes, <i>The Wasps</i> , in <i>Chicago Readings</i> , pp. 58-157.
b. Plato, <i>Crito</i> , in <i>Chicago Readings</i> , pp. 206-17. |

- Friday, 9 September
****Class meets 12:30-3 PM****
- Freedom, Authority, and Others: A Possible Marriage?
- *Euripides, *Medea*, pp. 1-65; Woodruff, *First Democracy*, pp. 171-232.
 - *Held, "Democracy: From City-States to Cosmopolitan Order," pp. 10-39.
- III. Cultural and Religious Authority: Can We Develop Meaningful Values to Balance Life?**
- Monday, 12 September
****Class in Manitou Springs****
- Leave campus at 9:30 AM
- Return around 4 PM
- The Classical Hope: Critical Spirit or Conformist Belief?
- Boethius, *Consolation of Philosophy*, Books I-II, pp. 3-46.
 - Boethius, Books III-IV, pp. 47-115.
- FIRST PAPER DRAFTS DUE – BRING 3 COPIES**
Afternoon: Small group paper workshops (1:15-3:30 PM).
- Tuesday, 13 September
- Reading and Writing Day
- Individual meetings to discuss drafts (all day).
 - Read Goethe and work on your papers.
- Wednesday, 14 September
- Growing Up and Discovering the (Troublesome) Modern Self
- Goethe, *Sorrows of Young Werther*, Part I, pp. 23-72.
 - Goethe, *Werther*, Part II, pp. 73-134.
- REVISED FIRST PAPERS DUE AT 5 PM**
- Thursday, 15 September
- Moral Bonds: Literate Individuals or Committed Communities?
- *Hunt, "Introduction" (excerpt) and "Torrents of Emotion: Reading Novels and Imagining Equality," pp. 26-69.
 - *Etzioni, "Sharing Core Values," "Moral Voice," pp. 85-159.
- SECOND PAPER TOPICS DISTRIBUTED**
- Friday, 16 September
****Class meets 12:30-3 PM****
- Global Values? The Crisis of Colonization
- Achebe, *Things Fall Apart*, Part 1, pp. 3-125.
 - Achebe, *Things Fall Apart*, Parts 2-3, pp. 129-209.
- Monday, 19 September
- Can Conflict Be Our Meaning?
- *Sartre, "Existentialism Is a Humanism," pp. 519-533.
 - *Young, "City Life and Difference," pp. 226-256.
- Tuesday, 20 September
- Origins of Religious Experience
- Wade, *The Faith Instinct*, pp. 1-77.
 - Wade, *The Faith Instinct*, pp. 78-123.
- Wednesday, 21 September
- Modernity: With and Without Religion
- Wade, *The Faith Instinct*, pp. 124-210.
 - *Micklethwait/Wooldridge, *God Is Back*, pp. 31-43, 55-65, 84-7, 143-60.
- Thursday, 22 September
- Writing Day
- No class meeting.
 - Optional individual meetings.
- SECOND PAPER DUE AT 5 PM**

IV. Modern Society: Basis for Freedom or Its Loss?

Friday, 22 September

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

Monday, 26 September

****Meet 9 AM – 12:15 PM****

The Critique of Modern Society

- a. Rousseau, *Origins of Inequality*, pp. 25-81. Meet at 9 AM in our classroom. Discussion 9-10:20 AM.
- b. Film: François Truffaut, *The Wild Child* (“*L’Enfant sauvage*,” 1970, in French with subtitles, 85 minutes). Meet in the Cornerstone Arts Screening Room, 10:30–12:15.

BLOCK 2 RESEARCH PAPER TOPIC DISTRIBUTED

Tuesday, 27 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, 28 September
(Rosh Hashanah at sundown)

GROUP ORAL MIDTERM EXAMINATIONS

One-hour group oral examinations. Meet in the Philosophy-Religion Faculty Lounge, 132 Armstrong.

B L O C K 2 : 3 - 2 6 O C T O B E R

V. Reason, Science, and Society

Monday, 3 October

****Meet at the Library****

Reading and Research Day

- a. Introduction to Library Research with Daryl Lindsay-Alder, 9:30-11:30 AM. Meet in TLC 1 (below the Writing Center). Spend some time thinking about a project before packing to leave.
- b. 3 PM: Depart for the Baca campus. Arrive for dinner.

****Depart for Baca****

Afternoon and evening: read Voltaire and Kant; begin developing a project proposal and rough outline of the paper you propose to research; and begin reading Kuhn.

All who are not my advisees should make appointments for pre-registration meetings with your faculty advisors early next week, since we will be at the Baca campus this week.

- Tuesday, 4 October
At Baca
Enlightenment: Rationalizing Authority and Realizing Freedom?
a. Voltaire, *Candide, or Optimism*, pp. 3-94.
b. *Kant, "What Is Enlightenment?" pp. 1-8.
- Wednesday, 5 October
At Baca
What Is Scientific Authority?
a. Kuhn, *The Structure of Scientific Revolutions*, pp. 1-76.
b. Kuhn, *The Structure of Scientific Revolutions*, pp. 92-135, 160-73.
RESEARCH PROJECT PROPOSALS DUE AT 5 PM
- Thursday, 6 October
At Baca
Project Presentation and Reading Day
a. Students present their project proposals in small groups.
b. Continue reading Huxley for Friday.
- Friday, 7 October
At Baca in the Morning
Making Humans Productive/Why Miss Freedom?
a. Huxley, *Brave New World*, chaps. 1-8, pp. 3-139.
b. Huxley, *Brave New World*, chaps. 9-18, pp. 140-259.
c. Depart for main campus, 1:30 p.m.
****Return to Main Campus****
(Yom Kippur begins, sundown)
- Weekend: Collect and read works needed for your paper.*
- Monday, 10 October
Science, Humanity, and Freedom
a. *Owen Flanagan, *Problem of the Soul*, pp. ix-xvi, 99-123.
b. *Owen Flanagan, *Problem of the Soul*, pp. 123-159.

VI. The Humanity and Science of Modern Politics

- Tuesday, 11 October
A "Science" of Modern Politics – Liberating or Imprisoning?
a. Machiavelli, *The Prince*, pp. 1-38.
b. Machiavelli, *The Prince*, pp. 38-80.
- Wednesday, 12 October
Reading and Research Day
a. Complete course pre-registration, if needed.
b. Consult with Daryl Lindsay-Alder as needed to finish your research. Complete reading for your paper.
c. Meet with your group to plan your bibliographies.
- Thursday, 13 October
The Technology of What Is Called Modern Democracy
a. *Schumpeter, "Classical Theory of Democracy," pp. 250-68.
b. *Schumpeter, "Another Theory of Democracy" and "The Inference," pp. 269-302.
- Friday, 14 October
U.S.A. Today: The Lonely Viewers or Happy Consumers?
a. *Putnam, "Bowling Alone," pp. 65-78.
b. *Putnam, "The Strange Disappearance of Civic America," pp. 1-23.
GROUP BIBLIOGRAPHIES DUE AT 5 PM.

HOMECOMING WEEKEND

- Monday, 17 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, 18 October From Text to Digit: Ending or Freeing Thinking?
 a. Nicholas Carr, *The Shallows*, pp. 1-77.
 b. Postman, "Media as Epistemology" and "Now ... This," pp. 16-29, 99-113.
- Wednesday, 19 October Multitasking into the Future
****Class Meets 12:30-3 PM****
 a. Nicholas Carr, *The Shallows*, pp. 78-224.
 b. Begin writing your draft and reading Wright.

VII. Power, Reason, and the Struggle to Be Free

- Thursday, 20 October War, from the Top
****Meet in Cornerstone Arts****
****Screening Room 9 AM****
 a. Film: "The Fog of War: Eleven Lessons from the Life of Robert S. McNamara" (107 minutes). Meet in the Cornerstone Arts Screening Room at 9 AM. Watch the film, and then take a break at 10:50.
 b. *Doug Sanders, "It's Just Wrong What We're Doing," *The Globe and Mail*, 24 January 2004, pp. 1-4; and "McNamara Principles," pp. 1-2. Return to our classroom for discussion, 11:05-Noon.
Afternoon: Work on your research paper draft.
- Friday, 21 October Paper Workshops
****Small Group Meetings****
****9 AM - 4:30 PM****
 a. No reading assigned. Small group discussions of your drafts. Meet in the Philosophy-Religion Faculty Lounge, 132 Armstrong.
 b. Begin reading Wright for Monday.
RESEARCH PAPER DRAFTS DUE—BRING 5 COPIES.
- Monday, 24 October War, from the Trenches
 a. Evan Wright, *Generation Kill*, prologue and chaps. 1-4, 11-16, pp. 1-47, 115-176.
 b. Evan Wright, *Generation Kill*, chaps. 18, 21, 25, 30-35, pp. 181-191, 214-220, 244-262, 296-349.
RESEARCH PAPERS DUE AT 3 PM
- Tuesday, 25 October Reason and Openness: Feminist Perspectives
 a. *Sara Cohen, "Sex and Death in the Rational World of Defense Intellectuals," *Signs* 12 (1987): 687-718.
 b. *Iris Marion Young, "Democracy and Justice," pp. 16-51.
- Wednesday, 26 October GROUP FINAL ORAL EXAMINATIONS
 One-hour group oral examinations. Meet in the Philosophy-Religion Faculty Lounge, 132 Armstrong.

TWO-PAGE SUMMARY AND REACTION PAPERS

Over the course of the two blocks, students will write at least twelve short, informal summary-and-reaction papers. 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 1½ - 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 material 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 notably inaccurate about the reading,

Checks will earn full credit (**1%**), check/minuses partial credit (**0.75%**) and minuses (**0.5%**) minimal credit. A check is the equivalent of an “A+” already for 1% 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 posted on PROWL for the entire class to view.

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

1. Bloom, Arendt, Sophocles, Woodruff, Thucydides, Plato, Old Oligarch, Aristophanes, Euripides, Held.
2. Boethius, Goethe, Hunt, Etzioni, Achebe, Sartre, Young.
3. Wade, Micklethwaite/Woodridge, Aristotle, Locke, Rousseau, Constant, Charrière.
4. Voltaire, Kant, Kuhn, Huxley, Flanagan.
5. Machiavelli, Schumpeter, Putnam, Brooks, Postman, Carr.
6. Sanders, McNamara principles, Wright, Cohen, Young.