

1. Assignment--B Bundle Paper

- a. https://learn-us-east-1-prod-fleet01-xythos.s3.amazonaws.com/5df291ae6172d/7604452?response-cache-control=private%2C%20max-age%3D21600&response-content-disposition=inline%3B%20filename%2A%3DUTF-8%27%27Thurber.%2520Great%2520Depression%2520in%2520the%2520City.pdf&response-content-type=application%2Fpdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Date=20201108T000000Z&X-Amz-SignedHeaders=host&X-Amz-Expires=21600&X-Amz-Credential=AKIAZH6WM4PL5SJBSTP6%2F20201108%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Signature=e7f931fff99f195f9998b0fe8810d024fb0d6daad92d7f2535fd951a174b915c
 - b. Read the PDF (above--under "Reading for the Paper") on protests during the Great Depression. This is the only source you need to do this assignment.
 - i. **You need to make specific references to examples from this reading as you answer the questions.** You do not need to cite those sources. **You should not use other material to complete this assignment.**
 - ii. **Answer questions 1, 2, and 3 found under the heading "Questions for Discussion" on the last page of the PDF. Each answer should be about 250 words long. For question 3, you also need to answer "why" you did, or did not, find her argument convincing. Use specific evidence to support your case.** Don't just say "I found it convincing" or "No, I didn't find it convincing" and leave it at that. **Consider the author's use of evidence--what evidence made her argument convincing? Or, if you didn't find it convincing, what was mistaken in her use of evidence?**
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2. Assignment--A Grade Bundle Paper

- a. https://learn-us-east-1-prod-fleet01-xythos.s3.amazonaws.com/5df291ae6172d/14138238?response-cache-control=private%2C%20max-age%3D21600&response-content-disposition=inline%3B%20filename%2A%3DUTF-8%27%27Wilkins%2520Hamer.pdf&response-content-type=application%2Fpdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Date=20201108T000000Z&X-Amz-SignedHeaders=host&X-Amz-Expires=21600&X-Amz-Credential=AKIAZH6WM4PL5SJBSTP6%2F20201108%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Signature=fb0772fb9415432fe8100bf158fae5d747dcfce776439825591b54a68e394608
- b. Read the PDF on Roy Wilkins and Fannie Lou Hamer.
 - i. **This is the only source you need to do this assignment. All evidence you use to answer the questions for this assignment must come from this reading.**

- ii. **Answer questions 1-5 on page 11** of the PDF (page 230 of the chapter). **Each answer should be approximately 250 words in length** (that's about 1 page of double spaced text if you were doing this in Word). **For questions 1, 2, and 4, be sure to note specific examples from the chapter.** You do not need to cite these examples with footnotes, endnotes, or parenthetical citations in the text of your answer. Just answer the questions.
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3. Weekly Homework (H17): Debating the 1960s and other readings

- a. Answer the following questions using specific evidence from the assigned readings: **(5-6 sentences each)**
https://www.google.com/books/edition/Debating_the_1960s/iJKRriJIM4C?hl=en&gbpv=0
- b. *Debating the 1960s*, pages 99-130
1. How did libertarian and traditionalist conservatives differ from one another?
 2. How, according to William F. Buckley, did conservatism differ from liberalism?
 3. What objections did conservatives make regarding the War on Poverty, federal aid to education, and health care programs Medicare and Medicaid?
 4. How did conservatives differ from liberals regarding unrest in Newark, Detroit, and elsewhere in the late 1960s?
Friedman and Califano
 5. What are Friedman's arguments regarding:
--government programs and individual freedom
--the effectiveness of government programs at solving the problems they are supposed to solve
--the role of "special interests" in government programs
 6. What is Califano's thesis regarding the Great Society, and how does he respond to conservatives' criticism of 1960s liberalism?
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4. Supplemental Work (S23): Magnet, The Dream and the Nightmare

- a. Write a reflection of the Magnet essay **(375 words)**

Myron Magnet, *The Dream and the Nightmare* (1991)

The counterculture rejected traditional bourgeois culture as sick, repressive, and destructive. Bourgeois culture's sexual mores, based on guilt, marriage, and the perverse belief that present gratification should be deferred to achieve future goals, were symptoms of its pathology. Its sobriety and decorum were mere slavish, hypocritical conformism; its industriousness betokened an upside-down, materialistic value system; its family life was yet another arena of coercion and guilt. This culture went hand in hand with an inherently unjust capitalist economic order, and a political order whose murderousness was plainly revealed by 'Amerika's' war in Vietnam.

By contrast, 'letting it all hang out,' expressing yourself, acting upon what you really feel, 'doing it'—all this constituted authentic, liberated selfhood, healthy and life-affirming. . . .

The cultural revolution was made by an elite of opinion makers, policymakers, and mythmakers—lawyers, judges, professors, political staffers, journalists, writers, TV and movie honchos, clergymen—and it was overwhelmingly a liberal, left-of-center elite. . . . By no means did everyone embrace this culture, but it became the norm for a generation. . . . It became powerful enough to put those who didn't endorse it on the defensive. They came to look upon their own opposing views, however strongly held, as old-fashioned, no longer in the cultural mainstream, no longer utterable with the same intellectual and moral authority. . . .

In the name of benevolence, the culture of the Haves holds out a quite separate standard to the worst-off. For itself, some key bourgeois values—especially work, career, ambition, striving, competence and foresight—remain alive, notwithstanding the Haves' continued fascination with certain yearnings of the counterculture. What remains of the bourgeois ethic protects the Haves when they experiment with the self-liberation aspect of the cultural revolution, but the Have-Nots enjoy no such protection when they come under the spell of that part of our remade culture. The Haves may pay a price for experimenting with sexual liberation or drugs or dropping out (almost always temporarily), but it is usually not a catastrophic price, nothing like the price the Have-Nots pay in ruined lives. . . .

The cultural revolution hit the worst-off hardest of all, inflicting catastrophic damage on them. But looking over the wreckage, one can't help but see that the damage was so extensive it wasn't just the underclass who suffered harm. The Haves who trashed America's culture injured, in addition, their own children—nowhere near as grievously as they injured the worst off, but enough to leave a discernible scar on the character of the present age.

No one seems to have much good to say about the . . . eighties and nineties middle-class youth. . . . The usual explanation is that somehow an epidemic of greed set upon these young people, withering away their altruistic or communitarian impulses and leaving little of soul within the hard, unlovely shell of their narcissistic materialism. In fact, the reverse occurred. The cultural revolution created a spiritual vacuum within them that greedy selfishness could invade and fill. . . . The sustaining ideals that young people in the past had been able to hold on to, having been deconstructed to smithereens, weren't there for them. The only value that hadn't curdled in the new culture was 'compassion' or 'caring' or 'sensitivity' toward the excluded of all varieties. This attitude, for many, became the touchstone of moral worth. . . . But 'compassion' or 'caring' proved a barren value, for no amount of it made the condition of the lowest of the excluded get better.

The result for many Americans, and especially for a young person starting out in life, was a spiritual desert, in which values were so qualified and contradictory that they canceled each other out. The endless editorials bemoaning the 'Decade of Greed' have got it all backward. It isn't true that a headlong, intemperate pursuit of wealth has plunged us into a crisis of values. . . . The cultural revolution, not soulless greed, created the vacuum, and during the eighties boom money expanded to fill the emptiness. From his front-row vantage point on the money follies, the former head of the Visa credit card corporation, Dee Hock, perceptively assessed this phenomenon: 'It's not that people value money more,' he remarked in the late eighties, 'but that they value everything else so much less—not that they are more greedy, but that they have no other values to keep greed in check.' Or as sociologist E. Digby Baltzell succinctly put it: 'When there are no values, money counts.'

The more ordinary humble forms of the eighties' money hunger were really three distinct strategies to invest life with solidity. One impulse was to use money to make your life look distinguished and distinctive to other people, so that you could persuade yourself of your own worth by buying and flaunting fancy German cars, British raincoats, Swiss gold watches, and all the opulent luxury offered in the shop windows of Madison Avenue. . . . As Bret Easton Ellis's novel says, 'Surface, surface, surface was all that anyone found meaning in.'

A second, more unlovely group tried use the mere making of money, not the spending of it, to assure themselves that their lives had value. . . . To them, all other values were humbug and money was the only real source of power and therefore respect.

The third, much more sympathetic group includes many eighties yuppies who rejected the cultural revolution's nihilism but had nothing with which to replace it. Many were trying to choose the bourgeois solidity that the cultural revolution had jeered down. But after the mutilation of so many of the values that had undergirded that life, little more than an empty shell was left for them.

All through the eighties, the editorialists who harangued these young people to give up their soulless materialism and return to the commitment of the sixties were giving them useless advice. The 'commitment' they were recommending was to the ideology of the cultural revolution that had already bled so much of the life and vigor out of our key values.

- b. Reflections must include a one paragraph summary of the main ideas of the source, followed by your reaction to what the material makes you think about. You can write about anything you want, provided it relates to the source. You can, for example, write about something that moved you in a particular way, something that strikes you as familiar to/different from the present, something that connects to other material you've encountered in the class, or something from your personal life. Or, it could be something else. You have a lot of freedom here.

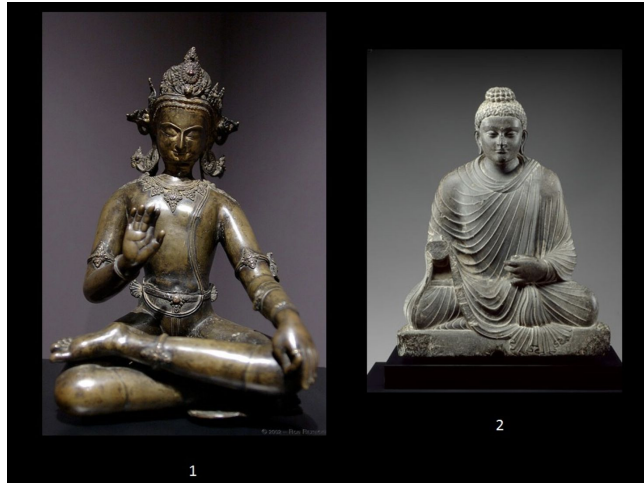
5. Supplemental Work (S24): Merle Haggard, Okie from Muskogee

- a. Song Analysis:
- i. Answer the following questions (**three sentences per question**):
 - Describe what you hear—the music and vocal style. What is the mood of the song?
 - Look at the lyrics. What is the overall theme of the song? Identify one part of the lyrics that leads you to this conclusion.
 - What does this song reveal about the time in which it was produced?
 - What does this song lead you to think about regarding this moment in history?

- b. <https://www.youtube.com/watch?v=D5K5l89mpV>
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6. ESSAY: Buddha vs. Bodhisattva

- a. **450 word min.**
- b. **ESSAY TOPIC:** Identify which image is the Buddha and which is a bodhisattva. Describe each figure and explain how you identified them. (300 word min.) Be specific. Use examples to support your arguments.



c.