

INTG 001-001 2020C Integrated Studies I: Orthodoxies and Disruptions

Course Syllabus

Ours could fairly be called an age of *disruption*. The word has many senses, positive and negative: protestors disrupt dogmas, entrepreneurs industries, pandemics economies. From the Latin for 'a rending asunder, a bursting apart', the metaphor of 'disruption' is a powerful and popular tool for interpreting the worlds that we inhabit. We may experience these worlds as broken, as needing further breakage, and/or as needing repair. There can be no disruption without a preexisting system that is disrupted, for example a system of values, habits, paradigms, or institutions. When it is a system of entrenched, respected beliefs, we might call it an *orthodoxy*. Though derived from the Greek for 'correct opinion', this word now carries the opposite connotation. Someone who calls a theory an orthodoxy is, often, about to challenge it.

Our understanding of the contrast between disruption and orthodoxy has been shaped by two richly fascinating and influential stories—the two themes of this hybrid course. The first is the story of ancient Greek poetry, drama, and philosophy, which we will examine through the lens of Classical Studies. The second is the story of Western cultural and intellectual history, which we will study through the lens of the discipline of History. Though overlapping and heterogeneous, Classical Studies and History tend to bring different perspectives to their texts, different ways of speaking, reading and thinking. In the integrative portion of the course, you'll practice thinking stereoscopically—with both a classical and a historical perspective—creatively combining, contrasting, and bending these two lenses.

Perhaps more than ever, our lives are defined by the interplay of orthodoxy and disruption. Seeing this interplay in the light of three thousand years will empower you to critique the ideas of orthodoxy and disruption themselves, and thereby invent fresh ways of seeing your worlds. Do orthodoxies produce their own disruptors, and vice versa? Is the disruption/orthodoxy distinction itself an orthodoxy ripe for contestation? We will explore these and many other questions, including questions of your own. We encourage you, over the summer, to begin thinking about what these might be.

Teaching Team:

Benjamin Nathans, Peter Struck, Judith Kaplan, Raffi Krut-Landau, Julio Tuma

Class meeting times:

Tuesday meeting: 10:30-11:50am

Tuesday, “Dr. is in the House”: 3-4:20pm

Thursday Symposium: 10:30-11:50am

Friday Seminars: 10-10:50am (301); 11-11:50am (302, 303); 12pm-12:50pm (304, 305); 1-2pm (306)

N.B. To ensure equitable access to this course, we plan to record some class sessions and make recordings available to all members of the class. Your use of these recordings is limited to this class, meaning you should not share these recordings with anyone outside the class or otherwise reproduce their content. This policy exists to ensure the confidentiality of our classroom discussion and thereby facilitate the free exchange of ideas. It also honors the creativity and labor that we have invested in creating the course content.

Course Aims & Requirements:

The course will take place in three streams: Classical Studies, History, and Integration. Each stream is worth 30% of your overall grade. The Thursday Symposia (participation and attendance) make up the remaining 10%.

Classical Studies & Ancient Ideas of Disruption

In this stream we will take a close look at disruption in the classical Greek world. We will concentrate on two texts, Homer’s *Iliad* and Plato’s *Republic*. The *Iliad*, a Greek recounting of the Trojan War, puts aside quickly any idea that it will be a celebratory text in which the Greeks praise themselves over their vanquished foes. In fact, the main conflict of the epic is not between Greeks and Trojans but between two powerful Greeks, Agamemnon and Achilles, in a fateful dispute over honor. Their clumsy and ham-fisted conflict sets the narrative in motion and leads to a radical questioning, and disruption, of core Greek values. We then turn to Plato’s *Republic*, a philosophical dialogue that performs a wholesale revision of the world Homer carefully crafted in his heroic epic. He proposes nothing less than ripping out the values of heroic, honor-based culture in favor of a radically new way of understanding the world—one that prizes wisdom, temperance, and courage, and above all justice. Plato’s new vision of the world argues for detachment from all the things Homer’s heroes held most dear, including social standing, reputation, money, and physical pleasure, and advocates for the pursuit of knowledge as the only true way toward a radical form of social justice and human thriving. Additional, shorter looks at other works will help us round out our understanding of the ubiquity of the Greek impulse to disrupt.

Classical Studies Stream Requirements:

(30% of overall INTG001 grade)

Participation, and mini-assignments linked to Tues. sessions: 10%, due throughout semester

Paper #1 (max 1000 words): 20% due Oct. 6th at 10am by submission to Canvas

Paper #2 (max 1500 words): 30% due Nov. 3rd at 10am by submission to Canvas

Paper #3 (max 2000 words): 40% due Dec. 18 at 10am by submission to Canvas

History as Rupture

History is the study of change over time: why change happens, how change happens, and the variety of forms that historical change can take. Debates among historians are often about whether lasting change happens suddenly or gradually, as captured in the terms “rupture” and “continuity.” In our own time, “disruption” has become a keyword not just for rapid change, but for *intentionally* rapid change, the kind that signals not just the arrival of something new, but the deliberate displacement of the old way of doing things. We are going to scrutinize this process, drawing on some of the key moments and texts of cultural and intellectual history. How do genuinely new ideas appear? We begin with religious prophets, make our way through the Reformation, the Enlightenment, the theory of evolution (i.e., biological continuity), the abolition of slavery, and challenges to capitalism and democracy. We will also look at the creation and destruction of monuments as visual embodiments of orthodoxy and its disruption. Along the way we will get to know some of history’s most challenging thinkers, some perhaps familiar, others not. What kind of people become disrupters? Does disruption require a prior orthodoxy, against which it rebels? If so, is it possible that orthodoxies contain the seeds of their own disruption?

History Stream Requirements:

(30% of overall INTG001 grade)

Participation, and mini-assignments linked to Tues. sessions: 10%, due throughout semester

Paper #1 (max 1000 words): 20% due Sept. 30 at 10am by submission to Canvas

Paper #2 (max 1500 words): 30% due Oct. 23 at 10am by submission to Canvas

Paper #3 (max 2000 words): 40% due Dec. 10 at 10am by submission to Canvas

Integrated Stream:

The Friday Seminars are a cornerstone of ISP. The goal is to give you the opportunity to develop your ability to integrate different academic disciplines, keeping in mind that a “discipline” (from the Latin *discere*, “to learn”) is a *way of learning*. Friday Seminars thus allow you not just to acquire new knowledge, but to think about different ways of knowing. They also serve as the primary venue for expressing and discussing ideas with your peers. It is a discussion-based seminar; participation and attendance is mandatory and part of your seminar grade. We expect you to engage in serious debate, deep thinking, and courteous dialogue because we believe it provides a productive foundation for understanding ourselves and our relationship with the society in which we live. In the course of your participation, we encourage you to work on honing the skills and confidence to communicate your ideas effectively. In Friday Seminars we will consider issues that arose in the Thursday Integrative Sessions, discuss the content of the two streams for the week, and prepare for the various seminar assignments. Throughout, we ask you to focus on the following questions: Why do we divide knowledge into different disciplines (or majors)? Are these distinctions primarily about subject matter, about the kinds of questions we ask, the methods we use to answer those questions, or the nature of the answers themselves? How do interactions between disciplines open up new ways of understanding the nature of disruption and orthodoxy?

Integrated Stream Requirements:

(30% of overall INTG001 grade)

Attendance & Participation: 20%, journal submissions due weekly on Thursdays by 5pm,

Integration Essay 1 (max 1500 words): 20%, due by submission to Canvas on Friday October 9th by 9pm,

Integration Essay 2 (max 2000 words): 30%, due by submission to Canvas on Friday December 4th by 9pm,

Final Journal Submission: 30%, due by submission to Canvas on Monday December 7th by Noon a (max 500 words) reflection on your semester-long journal as well as the full compiled list of journal entries for the semester.

Thursday Integrative Session Requirements:

(10% of overall INTG001 grade)

Attendance and Participation during weekly symposia including submitting written assignments, in-class exercises, or preparation for guest lecturers or skill-building exercises will be expected of each of you. Thursdays are where integration begins and it sets up the discussions and activities of integration in Friday seminars. If you are unable to attend Thursday symposia for a valid reason (see below section on attendance at synchronous sessions), your presence and participation via on-line discussion boards will be required.

Course Delivery:

1. **Readings:** Most of the readings for the course will be posted to Canvas, but see below for books that you will need to purchase for each stream. Look in the Modules section (links to “Modules” are found on the left side of Canvas Home page). Please have all of a given week’s readings read (at least once) by the Sunday evening prior to the week.
2. **Lectures:** Stream Professors will upload their lectures to Canvas (again, look in the Module for a given week) on Sunday evenings. Please listen to the uploaded lectures *before* 10:30am on Tuesday.
3. **Reading responses or discussion posts:** Some weeks you may be required to upload a reading response or a question to Canvas prior to Tuesday class meetings. This is to make sure you’ve understood the content from the readings and lectures and to prepare you for class. These will be graded but you will have the option of dropping your lowest score.
4. **Class meetings:** On Tuesdays from 10:30-11:10am (Classical Studies) and 11:10-11:50am (History) we will all meet as a group on Zoom, both to briefly review the recorded lectures but principally to work in break-out groups to discuss questions set out in the lectures. This is your opportunity to meet students from the class (who may not be in your Friday seminars), decide what *you* think about the material for the week and to ask questions of the stream professors. For those who cannot participate, you will be expected to make a discussion post probing some question of particular interest to you and/or a response to some other discussion posts for the week.
5. **“Dr. is in the House” class conversations:** During our regularly scheduled Tuesday afternoon slot (3-4:20pm) both stream professors will hold extended discussion and answer sessions or help with particularly interesting or difficult stream material. No formal preparation is required, apart from having done the assigned reading and watched the pre-recorded lectures. Bring your questions, and be ready to share your ideas on others’ questions.
6. **Preparation for Thursday Symposia:** this may involve a brief additional reading, preparing for a guest lecturer’s visit, or submitting a question or short assignment in preparation for Thursday symposia.
7. **Thursday Symposia:** We will have special integrative sessions on Thursdays (10:30-11:50am) where we will engage in integrative structured in-class activities or hear from guest lecturers.
8. **Friday Seminars:** Please attend the seminar assigned to you by the Registrar with the following instructors and times:

301 Dr. Tuma, Fridays 10:00-10:50am

- 302 Dr. Tuma, Fridays 11:00-11:50am
- 303 Dr. Krut-Landau, Fridays 11:00-11:50am
- 304 Dr. Krut-Landau, Fridays 12:00-12:50pm
- 305 Dr. Kaplan, Fridays 12:00-12:50pm
- 306 Dr. Kaplan, Fridays 1:00-1:50pm

A typical week:

- Read all assigned texts by Sunday evening, before watching Struck and Nathans's lectures (20–40 mins). The lectures will be available on Canvas by Sunday at 9pm.
- On Monday, work on and submit responses or mini-assignment due before class on Tuesday.
- On Tuesday morning, join the classics discussion with Prof. Struck from 10:30 to 11:10am, and the history discussion with Prof. Nathans from 11:10am to 11:50am.
- On Tuesday afternoon, from 3 to 4:20pm, attend the “Dr. is in the House” conversation.
- On Wednesday, re-read difficult or key passages. Prepare for the Thursday Symposium, which may involve reading a short essay.
- On Thursday morning, attend the Integration Symposium from 10:30 to 11:50am.
- On Thursday afternoon, prepare responses and write a question or thoughts on integration for the week.
- On Friday, attend your seminar.

Course Policies:

Attendance at Synchronous Sessions (Class or Seminars): Attendance in live discussions is an important part of your education and is therefore graded. Legitimate grounds for an excused absence include the following:

- **The live discussion occurs before 7am or after 8pm in your time zone.**
- You are observing a [college-listed religious holiday](#)[Links to an external site.](#)
- You need to be absent for medical reasons.
- You cannot participate because of technical difficulties. Keep in mind that Zoom sessions can be joined by phone.
- You are taking care of a family member.

To request an excused absence from a synchronous session, please email the instructor leading that session as soon as possible, ideally before the session. If you're not sure who the instructor is, email your seminar leader. Please also be in touch with any other issues that may arise.

Due dates:

Assignments are due promptly on the day and time indicated in the course map (ISP syllabus). Late assignments will be marked a third of a grade down per day late.

You will be given 3 “flex” days in each stream (9 total) to be used at your discretion. You can use a flex day to get an extra 24 hours to work on any major written assignment (not on weekly responses or mini-assignments), without incurring a lateness penalty. These can be used singly (e.g., for submitting three separate assignments in the Integrated Stream, each one day late) or in combination (e.g., submitting the final assignment in the history stream 3 days beyond the due date). You must indicate use of the flex day(s) along with your name and date at the top of your assignment or else they will not be credited to you. You may not use more than 3 flex days in any one stream. For example, you can’t carry over extra flex days from the Integrated Stream for use in the History stream. Additional extensions will be considered only in cases of documented medical or family emergency.

Code of Academic Integrity: For each and every assignment in ISP, you are expected to do your own work. For written assignments you must use specific quotations and arguments from the readings and the lectures to argue for your case. In doing so, you will be expected to adhere to the University of Pennsylvania’s Code of Academic Integrity (see: [IntegrityLinks to an external site.](#)). If you are not sure whether something needs to be cited — cite it! Any questions should be directed to the teaching team. Violations of the Code will be referred to the Office of Student Conduct.

Texts:

Required for the history stream:

Available as pdf, but you may prefer to own a hard copy:

Margaret Jacob, *The Enlightenment: A Brief History with Documents*. Bedford/St. Martin's; ISBN: 978-1319048860

Thomas Bender, ed., *The Antislavery Debate: Capitalism and Abolitionism as a Problem in Historical Interpretation*. University of California Press; ISBN: 978-0520077799

Available online, but you may prefer to own a hard copy:

John Arnold, *History: A Very Short Introduction*

Karl Marx and Friedrich Engels, *The Communist Manifesto*

Stillman Drake, *Galileo: A Very Short Introduction*

Required for the classics stream:

Homer, *Iliad*, trans. by Stanley Lombardo (Hackett). ISBN: 9780872203525

Plato, *A Plato Reader*, ed. by C.D.C. Reeve (Hackett). ISBN: 9781603848114

In addition to these texts, additional readings for the Classical Studies and History streams are available on the Canvas course website.

Tools: We will be using Canvas, Zoom, Panopto (an add-on to Canvas) and possibly Perusall (another Canvas add-on) for this course. There are excellent online tutorials for each, but in addition, we will go over these tools during the first week of class meetings.