

History 336: The Sixties
Dr. Richard Schneirov

The Sixties: Counterculture and Protest

"The one thing in the world of value is the active soul" --Ralph Waldo Emerson

Course Description: History 336 is an interdisciplinary course that meets the **Upper Division Integrative Elective requirement for Foundational Studies 2010**. In the course we will undertake an in-depth exploration of the cultural and political movements of the 1960s (1955 through 1973) primarily through a critical reading of books and articles written in that era, but also through listening to music and viewing documentary videos. We will examine the beat, civil rights, black power, new left, antiwar, and feminist movements along with the counterculture, including rock and roll music, hallucinogenic drugs, the sexual revolution and the whole hip scene. Students should understand that this course is not designed to provide a comprehensive history of the sixties but rather focuses on the popular movements of young people.

As an Upper Division Integrative Elective, this course requires that students engage the material through multiple “ways of knowing.” Within the Foundational Studies program, this means ways of knowing about the world or ways of solving problems. Most courses in the Foundational Studies program teach from a particular perspective or “way of knowing” about the world and human behavior. The Upper Division Integrative Electives then allow you to make use of multiple ways of knowing to examine a particular topic or theme. In History 336, we will employ the following ways of knowing on a regular basis: 1. Historical studies; 2. Social and behavioral sciences; 3. Literary studies; 4. Fine and performing arts; and 5. Ethics and social responsibility. In addition, the course requires that students make use of, and improve, their communication and composition skills through in-class discussion and multiple writing assignments.

Specific learning outcomes of all Foundational Studies courses [referred to as **FSO 1-10** throughout the syllabus] are:

1. Locate, critically read, and evaluate information to solve problems;
2. Critically evaluate the ideas of others;
3. Apply knowledge and skills within and across the fundamental ways of knowing (natural sciences, social and behavioral sciences, arts and humanities, mathematics, and history);
4. Demonstrate an appreciation of human expression through literature and fine and performing arts;
5. Demonstrate the skills for effective citizenship and stewardship;
6. Demonstrate an understanding of diverse cultures within and across societies;
7. Demonstrate the skills to place their current and local experience in a global, cultural, and historical context;
8. Demonstrate an understanding of the ethical implications of decisions and actions;
9. Apply principles of physical and emotional health to wellness;
10. Express themselves effectively, professionally, and persuasively both orally and

in writing.

Courses that satisfy the Upper Division Integrative Elective requirement of Foundational Studies 2010 are also designed to meet specific learning objectives [referred to as **LO 1-3**] and to build skills for applied learning [referred to as **SALR 1-5**].

Learning objectives:

1. Use a thematic approach to a particular topic or issue that integrates multiple ways of knowing;
2. Engage in a project or conduct research that makes use of multiple ways of knowing to address a particular topic or issue;
3. Analyze and write at an advanced level.

Skill applied learning requirements:

1. Explicitly demonstrate how the curriculum will develop critical thinking skills
2. Explicitly demonstrate how the curriculum will develop information literacy skills
3. Include a graded writing component, which whenever possible is developmental
4. Must incorporate opportunities for students to critically read and analyze sophisticated, complex text, and to write intensively.
5. Must include assignments that apply information from within and across various "ways of knowing"

Course Goals in History 336:¹. We try to make sense of the 1960s by:

- 1) understanding that era in all its rich diversity and complexity thereby getting beyond stereotypes and pat judgments; [**FSO 1, 2, 3, 5, 6, 7, 8, 10; LO 1, 2, 3; SALR 1, 3, 4, 5**]
- 2) figuring out the historical origins and long term impact on American society of 1960s movements thereby enhancing students' historical understanding and critical thinking skills; [**FSO 1, 2, 3, 5, 6, 7, 8, 10; LO 1, 2, 3; SALR 1, 3, 4, 5**]

1. History 336 began as a general education course in 1993 and has been redesigned and refined for the past sixteen years to foster holistic and critical thinking; to demonstrate the value of historical consciousness and modes of thought from other disciplines such as sociology, economics, psychology, political science and especially literary analysis; to develop writing and communication skills; and to give students the opportunity to translate their thinking into social action. Students write two twelve page take-home exams, turn in a three page report on their collective action assignment, write a three to five page book report on an assigned primary source from the period, and a three page take-home quiz on the Vietnam War (in addition to three other in-class quizzes) for a total of about 35 pages of writing during the semester. In addition, they undertake a collective action assignment—based on the experience of the civil rights movement—in self-selected groups of three or more in which they: 1) investigate the validity of a grievance; 2) confront an authority figure(s) with that grievance; and 3) make their concerns known to the student body or public. (**FSO 1, 2, 3, 4, 5, 7, 8, 10; LO 1, 2, 3; SALR 1, 3, 4, 5**)

3) viewing the 1960s experience as a way of considering and clarifying your own values, life goals, and personal philosophies thereby developing your ability to make informed choices and become a participatory citizen; [FSO 2, 3, 4, 5, 8, 10; LO 1, 2, 3; SALR 3, 4, 5]

4) developing students' communication skills through class discussion and special projects. [FSO 1,2, 4 5 7, 8, 10; LO 1, 2, 3; SALR 1-5]

Course Requirements: There will be **no exams** in this class; that also means no final exam.² Instead, students will complete two (2) take-home exams; and two short papers, one on Norman Mailer's *Armies of the Night* and another based on a special assignment in which you will be asked to take some campus social or political action (to be explained in class).³

Grading: Each exam is worth 30% of the final grade. The paper is worth 20% of the grade, and the special report is worth 15%. There will also be four or five in-class or take-home short quizzes, each worth one to two points, based on the discussion readings. **You may use your notes during a quiz.** Altogether, the quizzes will be worth 5% of the grade. A possible quiz is indicated on the schedule below where the word "discuss" appears. To figure out your final grade multiply your numerical score on the two take-home exams and Mailer paper by the weight (.3 and .2) and the add the point total for the

2. Because I have found that in-class essay exams foster cramming and rote memorization, I have students write two extended take-home exams in which they have at least a week to think through and write three 3-5 page essays. The assignment is intended not just for evaluation, but as a learning experience in itself.

Here are the sample midterm exam questions: 1) Write a 2 page essay on the thinking behind the beats' life style. Rely on three of the following assigned readings: Emerson, "The American Scholar"; Kerouac, On the Road (assigned selection); Brown, "Apocalypse"; and Ginsberg, "Howl." Use at least two citations from each of the two documents you use. Use Matusow's "Rise and Fall of the Counterculture" for background and context. (20 points); 2) Write a 4-5 page history of Martin Luther King Jr. and the civil rights movement (CRM) from 1954 to 1965. In the course of this paper you should discuss King's background, philosophy and his strategy for the CRM, quoting liberally from assigned documents; recount in brief the major events of the movement; and discuss the accomplishments and failures of the movement, including the two key pieces of legislation. Rely on the lectures, video, Anderson book, the writings and speeches of King (Howard-Pitney book), and other assigned readings. (60 percent of exam grade); 3) Write a 2 page discussion of BOTH: 1) the development of black power in the Southern CRM (don't go beyond 1966) and 2) the ideas and influence of Malcolm X. Discuss Malcolm's criticisms of the CRM and the alternatives he and the black nationalist movement proposed. Cite the video, "Message to the Grassroots" and other assigned documents in the Howard-Pitney book. (20 points)

3. The above assignments encourage students to apply knowledge from different disciplines and use different ways of knowing. The midterm and final exams ask students to analyze and synthesize using in most cases the lectures, which highlight historical, sociological, and political science concepts. In addition, students are asked to demonstrate textual analysis (English) in their use of quotations and other citations from primary source documents. The latter is also the case with the short paper based on Norman Mailer's Armies of the Night. Finally, the collective action assignment, including the paper, asks them to engage in experiential learning in regards to what a social movement is and to reflect on the experience (see Sept. 29th assignment. There is also an information literacy component in this assignment, as students are asked to do research on the question of whether their grievance is valid or not and are required to communicate among themselves and with other students electronically. (LO 1, 2, 3; SALR 1, 2, 3, 4, 5)

collective action paper plus quiz points. Finally, add or subtract attendance points.

Grading Scale: A=93-100%; A-=90-92; B+=87-89%; B=83-86%; B-= 80-82; C+=77-79%; C=73-76%; C-=70-72; D+=67-69%; D=63-66%; D-=60-62; F=59% and below.

Attendance Policy and Class Participation: Because the papers are based primarily on the lectures and the readings, which we discuss in class, attendance and participation are extremely important in this course. Participating in the form of asking and answering questions and making comments will help engage, focus, and maintain your attention and facilitate learning for you and others. By the way, **I welcome all opinions and especially encourage students to disagree or question my conclusions.**

Regular attendance is critical to doing well in this course. The lectures will greatly aid you in interpreting the basic themes of the course in a way you cannot get from simply reading the texts. Moreover, the discussions will help you clarify the readings, many of which are quite difficult. Attendance will affect the final grade according to the following scale: 0-2 absences: 1 point extra credit on the final grade; 3-4 absences: no change; 5-6 absences: 1 point subtracted; 7 absences: 2 points subtracted; 8 absences 3 points subtracted; and so on. Two times tardy equal one absence. **Thirteen or more absences will result in failing the course.** Because you are allowed four absences without losing any points on your final grade, I do not accept any excuses for missing class, legitimate as they may be; if you are not in class, you will simply be marked absent. **DO NOT BRING ME NOTES TO EXCUSE ABSENCES.** I will deal with extended absences due to severe illness or injury on a case-by-case basis.

Important Class Rules and Suggestions:

--*Plagiarism:* borrowing sentences or **even phrases** from the text, the internet, or from another student without quotes and citation is against university rules and will not be tolerated in the class. See the statement on academic dishonesty at: <http://web.indstate.edu/sjp/docs/code.pdf>.

--*Laptop use* is not required or permitted in this class except with my permission.

--*Writing Standards:* Writing (grammar, spelling, organization, clarity, style, etc.) is an important part of your grade. It is your responsibility to make sure that all papers you turn in meet minimal writing standards; please take advantage of the Writing Center, Root Hall, A-274, phone 3274; the Center is not just for remedial work; it is also for those who desire to excel in their writing.

-- *Late Papers:* Papers may be turned in during class or may be deposited in my mailbox in the history office as late as 4:30. Late papers will be accepted but with a penalty of one point per day, including weekends. After one week please see me if you still have not turned in a paper. **If you have not done your paper on time, don't compound the problem by missing class that day;**

--*Class Decorum:* Please turn off all cell phones and other electronic devices

before coming to class. If you have to leave class early, please sit close to the back door so that you don't disturb the class as you leave.

--*Attending Different Sections*: If you cannot make your class section, you may attend the other class section; please inform if you need to do this so you won't be marked absent.

--*Make Copies of Papers*: Please make copies of all papers you turn in and keep returned papers in your possession until you receive your final grade.

--*Disabilities*: Students who have physical or learning disabilities and need special accommodation should register with Disabled Student Services located on the second floor of Gillum Hall.

Academic Freedom: According to the American Association of University Professors, "Teachers are entitled to full freedom in research and in the publication of the results, subject to the adequate performance of their other academic duties; teachers are entitled to freedom in the classroom in discussing their subject, but they should be careful not to introduce into their teaching controversial matter which has no relation to their subject; college and university teachers are citizens, members of a learned profession, and officers of an educational institution. When they speak or write as citizens, they should be free from institutional censorship or discipline, but their special position in the community imposes special obligations. . . [T]hey should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that they are not speaking for the institution.

Required Books: Terry H. Anderson, **The Sixties** (any edition); David Howard-Pitney, **Martin Luther King, Jr., Malcolm X and the Civil Rights Struggle**; and Norman Mailer, **Armies of the Night** (any edition). In addition, students may either purchase a **Prof Pac** of supplementary readings, including reading guides for the books, questions for discussion, articles and documents available at Goetz Printing, 16 S. 9th St. (232-6504) or access these materials on e-reserve.⁴ "Sixties" is the password.

Office Hours: Tuesdays and Thursdays 11:00-11:30 or by appointment. My office is in Stalker Hall, 308; phone, 2719. I enjoy talking to students about their progress in the course or about anything brought up by the course, so please drop by or email me at: **Richard.Schneirov@indstate.edu**. I will respond to all messages.

Lecture, Reading, and Discussion Schedule:

Note: Assignments listed below are to be read the day **before** class

Aug. 27: **Introduction** [In addition to being introduced to learning objectives and course

⁴ The Prof. Pack contains reading guides for the Anderson and Mailer books, questions for discussion of the assigned documents, and the documents themselves.

content, students engage in an “ice-breaker” activity to pave the way to cooperative learning in small group discussions and in the collective action assignment. **LO 2; SALR 5]**

Sept. 1: **Lecture and Discussion: The Shadow and Social Norms** (read: Anderson, Introduction; discuss Zweig and Abrams, “The Shadow Side of Everyday Life”) [The lecture and class discussion during this and the next class introduces the social-psychological concept of the personal and social “shadow”; students learn through examples what there shadow consists of and how the line between what is acceptable and what is not constructs social norms and creates an “in-group” and an “out-group.” The lecture portion of this class introduces the different norms that the sixties generation challenged. The focus is on sexuality, family, consumerism, and McCarthyism. **FSO 1-3 5, 6, 8, 10; LO 1, 2; SALR 1, 5]**

Sept. 3: **Lecture continued: Social Norms of the 1950s.** [**FSO 1-3 5, 6, 8, 10; LO 1, 2; SALR 1, 5]**

Sept. 8: **The Transcendental Self.** (read and discuss: Emerson, “American Scholar”; Gitlin, “Enclave of the Elders”) [This class focuses on the classic literary and philosophical essay by Emerson in which he distinguishes between “Man Thinking and Thinking Man,” that is between the whole person grounded in his or her soul and the person who is a slave to social roles and the norms that define them. The idea of Man Thinking is the philosophical foundation for American democratic individualism and helps students understand the intellectual origins of the beats (next class) and key aspects of sixties activism, for example, the idea of individuals taking a moral stand through civil disobedience and the Berkeley Free Speech Movement’s protest against bureaucratic education. Students break up into small groups to answer questions that have been introduced to them in the Prof. Pac or e-reserve. **FSO 1-5, 7, 8, 10; LO 1-3; SALR 1, 4, 5]**

Sept. 10: **Topic: The Beats.** (read and discuss Kerouac, *On the Road* (selection) and “The Return of Dionysus and the Search for Ecstasy”; and Matusow, “Rise and Fall of the Counterculture,” 275-87). [**FSO 1-5, 7, 8, 10; LO 1-3; SALR 1, 4, 5]**

Sept. 15: **Topic: Holy v. Unholy Madness.** (read and discuss Norman O. Brown, “Apocalypse” and Ginsberg, “Howl”) [This class uses Norman O. Brown’s famous intellectual Manifesto of the sixties counterculture and Ginsberg’s classic poem, “Howl” to delineate the distinction made by the beats between unholy and holy madness. Unholy madness is the “crackpot realism” that leads humanity to the brink of nuclear and environmental destruction, while holy madness is the ecstasy of Dionysus. This critical distinction is the basis of the rock and roll and drug cultures and the antiwar movement’s critique of war that will be explored later in the course. **FSO 1-4, 7, 8; LO 1-3; SALR 1, 3, 4, 5].**

Sept. 17: **Lecture: Origins of the Civil Rights Movement, 1954-60: NAACP, SCLC.** (read: Anderson, chap. 1. [This two-day lecture, punctuated by a short class discussion on

the relation of the Civil War and slavery, sets the historical context for the civil rights movement. Using historically-situated economic and sociological analysis it shows how the crumbling of the cotton economy set in motion a great migration of ex-share croppers into the cities and created the conditions that allowed large numbers of blacks to be mobilized by the civil rights movement. The lecture also describes the multi-faceted nature of the oppression of blacks under Jim Crow. **FSO 1, 3, 5-8; LO 1-3; SALR 1, 4, 5]**

Sept. 22: **The Civil Rights Movement, 1960-62: SNCC.** (read: Diane Nash biographical sketch; be prepared to discuss Howard-Pitney, Introduction and 33-46, 57-67). **FSO 1, 3, 5-8; LO 1-3; SALR 1, 4, 5]**

Sept. 24: **The Sit-ins.** Video: **Eyes on the Prize: The Sit-ins: "Ain't Scared of your Jails,"** 1960 (Series I, Episode #3); (read: Anderson, 19-22 and 27-30). [This class is based on a 30 minute section of an Eyes of the Prize video covering the Nashville sit-ins. The class is asked: "What was the turning point in the sit-in," which leads into a discussion of the nature and power of nonviolent civil disobedience. Toward the end of the class, I play Bob Dylan's "Blowin' in the Wind," and we discuss the meaning of different lines, especially "How many times can a man turn his head and pretend that he just doesn't see." Students are asked to come to class the next day with a list of injustices apparent to them on campus. **FSO 1-8, 10; LO 1-3; SALR 1, 4, 5]**

Sept. 29: **The Freedom Rides: Eyes on the Prize: The Sit-ins: "Ain't Scared of your Jails,"** 1960, Part II; (read: Anderson, 27-30) [In addition to seeing a video about the freedom rides, we spend 15-20 minutes dividing the class into groups of three or more based on different grievances. The handout states that students are assigned "to take collective action on some social (not purely personal) grievance, issue, or concern that is meaningful to you. The action is to be collective in that it must be done in conjunction with at least two other persons from this class. You will be expected to: 1) investigate the facts so you are convinced it is a genuine grievance; 2) confront an authority figure(s) in some way by meeting with responsible officials, presenting a petition, or taking some other action; 3) make your concerns known to the student body or public via a petition, letter to the editor, demonstration, etc. When done, **each** member of the group will write a 3 page report consisting of: 1) an argument, including evidence, as to why this is a valid grievance; 2) why you chose the action you did and what you as an individual contributed; 3) what you learned from the experience; 4) what follow-up action you would suggest and why; 5) give a letter grade to each group member based on their overall effort and the quality of their contribution to the group; 6) document all actions taken if possible." Throughout the next four weeks I provide about five minutes every other class for group members to meet. During that time I meet with groups and offer suggestions. Part of this assignment is to learn how evaluate websites—information literacy—using the Berkeley site at <http://www.lib.berkeley.edu/TeachingLib/Guides/Internet/Evaluate.html>. **FSO 1-8, 10; LO 1-3; SALR 1-5]**

Oct. 1: **Lecture: Birmingham, Nonviolent Civil Disobedience, and the Civil Rights**

Act. (Read and discuss: Howard-Pitney, “Letter from Birmingham Jail, 74-90; King, “I Have a Dream,” 103-07; Anderson 35-38) [I lecture on the events leading up to King’s Birmingham demonstrations and the aftermath from the March on Washington, JFK’s assassination, to the Civil Rights Act. In the middle of the class we spend 20-25 minutes discussing King’s classic document, “Letter from Birmingham Jail.” I take the point of view of the Alabama Clergymen, who were critical of King. The students break up into small groups and offer King’s answers to my prompts. **FSO 1-5, 7, 8, 10; LO 1-3; SALR 1, 4, 5]**

Oct. 6: **Lecture: SNCC and the Rise of Black Power;** Video: **Eyes on the Prize.** Mississippi: Is This America? Episode #5 (read: Anderson, 52-55; 62-64; 73-75; 80-86 and Howard-Pitney, 47-56, 70-72). [**FSO 1-5, 7, 8, 10; LO 1-3; SALR 1, 4, 5]**

Oct. 8: **Read and Discuss: Malcolm X** (read: Malcolm X, “Message to the Grassroots” in Howard-Pitney, 99-101, 128-33; also: 108-12, 157-63; and King’s answer, 90-96, 118-26; 147-56) Video: **Eyes on the Prize**, Black Power: “The Time Has Come,” 1964-65 (Series II, Episode #1). **FSO 1-5, 7, 8, 10; LO 1-3; SALR 1, 4, 5]**

Oct. 13: **Lecture: The Transcendental Self as Seen Through Acid** (read: Matusow, “Rise and Fall of the Counterculture,” 287-93.) [This class discusses the origins of the use of acid, focusing on its origins in the CIA. It also relates the use of acid and other hallucinogenic drugs to many religious and cultural traditions’ promotion of visionary experiences throughout human history using meditation, fasting, prayer, and plant-based drugs (entheogens). We go over the thesis of Aldous Huxley’s book Doors of Perception and relate his themes to the experience of Jim Morrison and “The Doors” through playing and discussing the song “Break on Through to the Other Side.” We discuss Timothy Leary and Ken Kesey, with special reference to Kesey’s visit to ISU in 1994. **FSO 1-4, 7; LO 1-3; SALR 1, 5]** *First Take-Home Exam Due.*

Oct. 15: **Lecture: The Counterculture or the Return of Dionysus** (read: Schechter, “The Myth of the Eternal Child in Sixties America” and Anderson, 94-97; 126-27, 145-48, 178; reread: “The Return of Dionysus and the Search for Ecstasy”). [This class discussion and lecture is based on the above reading, which applies the archetypal psychology of Jung to an interpretation of the sixties counterculture. We bring together the concepts explained earlier—the shadow, unholy madness—with archetypes and the collective unconscious and apply them critically using the pedagogical method of “brainstorming.” **FSO 1-4, 6, 7-10; LO 1, 2, 3; SALR 1, 4, 5]**

Oct. 20: **Lecture: The Rock Explosion of the Mid-Sixties** (read and discuss: Rock History Diagram; Anderson, 17, 55, 96-97; Ehrenreich, “The Rock Rebellion”). [In this class and the next we play major examples of rock music as it developed from the fifties into the sixties. We place special attention on Dylan and the Beatles as transitional figures and discuss the meaning of their lyrics. The class gives additional examples of the Dionysian archetype and holy madness as introduced earlier in the semester. **FSO 3, 4, 6, 7; LO 1, 2; SALR 1, 4, 5]**

Oct. 22: **The Rock Explosion Continues:** (read: “Notes for a New Geology” and “To

Dance”) **FSO 3, 4, 6, 7; LO 1, 2; SALR 1, 4, 5]**

Oct. 27: **Lecture: The Sexual Revolution** (read and discuss Coontz, “First Comes Love.”) *Start Reading Mailer, Armies of the Night*. [This lecture analyzes the historical (describes “traditional” eighteenth century family and how it changed, etc.), sociological (shift from chaperoning to dating, etc.), and economic (separation of family from work) sources of the sexual revolution.] **FSO 1-4, 6, 7; LO 1, 2; SALR 1, 4, 5]**

Oct. 29: **Unrest on Campus Video: “Berkeley in the Sixties,” Reel 1** (read Savio speech at Sproul Hall; Anderson, 54-58) [This class starts with a 20 minute lecture on the historical context—including the economic and sociological dimensions—of the Berkeley Free Speech Movement, proceeds to show a 40 minute video on the events, and in the final fifteen minutes discuss the video. Students are asked to pick out the critical turning point in the events depicted in the video. The focus is on the Berkeley students’ updating of the Emersonian idea of “Man Thinking” and the transfer of nonviolent civil disobedience and other lessons of civil rights organizing from the South, to the Northern campus environment. **FSO 1-5, 7, 8, 10; LO 1-3; SALR 1, 4, 5]**

Nov. 3: **Lecture: Origins of the Vietnam War** (read: LaFeber, “The War in Vietnam” online (recommended—not required) and Anderson, 58-59, 64-66, 75-80). *Activism Paper Due*. **FSO 1-3, 5, 7, 8, 10; LO 1, 2; SALR 1, 4, 5]**

Nov. 5: **Visit from Vietnam Vet and Class Debate (read:** excerpts from National Teach-in). [This class begins with the story of a Vietnam Veteran, Dr. David Vancil (head of our library’s Special Collections), proceeds to a 20 minutes question and answer session, and concludes with a 25 minute student debate over whether the students would have deployed troops to Vietnam in 1965. The class lines up against the wall, with the strong hawks at one end and strong doves at the other; undecided students cluster in the middle. After a hawk and dove presentation, the undecided students ask questions of each side. David and I coach the hawks and doves, while my graduate assistant coaches the undecided students. Students are then asked to do a take-home quiz due the next class based on the actual 1965 Teach-In on the Vietnam War. The assignment focuses on the skill of listening to and answering your opponent’s point of view. The assignment is as follows: “Take a position pro or con on the Vietnam War. Using as evidence the material contained in the *LaFeber article* and *Teach-In* statements by Mc T Kahin and Scalapino in the Prof. Pack, a) write a one paragraph statement of your position; b) write a one paragraph objection to your position and c) write a one paragraph your response to the objection. End with a conclusion in which you assess your original position in light of testing of the arguments. Label each paragraph: Initial Statement; objection #1; response to objection #1. **FSO 1-3, 5-8, 10; LO 1-3; SALR 1-5]**

Nov. 10: **Lecture: The Anti-War Movement; Video: Berkeley in the Sixties, Reel 2** (read; Morgan, “A Nation Divided,” 127-54 and discuss King, “Beyond Vietnam--A Time to Break Silence”; for background read Anderson, 86-92, 97-100). [This class begins with a discussion of King’s 1967 speech in which he speaks out against the Vietnam War. Students are asked to identify in the speech the three positions within the

antiwar movement: liberal, radical pacifist, and anti-imperialist/socialist. Following the discussion we watch a 35-minute video of the Berkeley antiwar movement with the focus on the shift from “protest to resistance.” We do 5-10 minute debriefing of the video. **FSO 1, 3-8, 10; LO 1-3; SALR 1, 3-5]**

Nov. 12: **Lecture: The Incredible Year of 1968** (read: Anderson, chaps. 4-5; Morgan, “A Nation Divided,” 154-57) [The next two classes recounts the events of 1968 month by month. I play two songs that illustrate the feelings among young people—The Rascals’ “People Got To Be Free” and Dion’s “Abraham, Martin, and John.” We also listen to Robert F. Kennedy’s impromptu reaction to King’s assassination delivered in Indianapolis on April 4, 1968. I spend about fifteen minutes recounting my own experiences on the streets of Chicago during the Democratic National Convention. **FSO 1, 3-8, 10; LO 1-3; SALR 1, 3-5]**

Nov. 17: **"Berkeley in 60s," Reel 3** (read: Gordon paper on ISU in 60s and “Who Owns the Park?”). [**FSO 1, 3-8, 10; LO 1-3; SALR 1, 3-5]**

Nov. 19: **Lecture: The Democratic Convention of 1968: Electoral Realignment and the Collapse of SDS.** (read: Anderson, 108-20; 122-25) *Paper on Armies of the Night Due*. [**FSO 1, 3-8, 10; LO 1-3; SALR 1, 3-5]**

Nov. 24: **Lecture: The Nixon Administration, Detente, and the Antiwar Movement, 1969-73.** (Reading: Morgan, “A Nation Divided,” 157-68 and Anderson, chap. 6 and 182-89). [**FSO 1, 3-8, 10; LO 1-3; SALR 1, 3-5]**

Nov. 26: Thanksgiving; No Class

Dec. 1: **Discussion: The Oppression of Women** (read: Coontz, “Bra-Burners and Family Bashers”) [I spend the entire class brainstorming” with the students. I start by asking them whether women today are oppressed or not. Hands are raised. Then we spend the bulk of the class having students identify the historical and contemporary ways in which women were/are being oppressed. We cover religious teachings, the gendered division of labor, law and politics, psychological dimensions, and violence against women. At the end of the class students are asked to evaluate again whether women today are oppressed. I try to stay neutral in the students’ formation of their positions. **FSO 1, 3, 5-8, 10; LO 2, 3; SALR 1, 3-5]**

Dec. 3: **Lecture: The Origins of Modern Feminism (also Gay Liberation)** (Read Anderson, 8-9, 11-12, 124-25, 163-68; 178-79, 189-93; Wright, “The Stonewall Riots”) [**FSO 1, 3, 5-8, 10; LO 1-3; SALR 1, 2-5]**

Dec. 8: **Class Presentations: The Women’s Liberation Movement** (Read and be prepared to discuss the following short selections from the Prof Pac: Deutsch, “Male Privilege Checklist”; Friedan, “The Problem That Has No Name”; “SNCC Position Paper”; “No More Miss America”; “Consciousness Raising”; Koedt, “Myth of the Vaginal Orgasm”; Ehrenreich, “What is Socialist Feminism?”; Griffin, “The Politics of

Rape”; Alpert, “Mother-Right.” [Students are divided into nine groups of four. Each group examines a well-known document from the women’s liberation movement—some have to be accessed online (information literacy). They are asked to give an oral presentation to the class and turn in a two-page take-home quiz: a) summarizing the document; b) giving the historical context of the document; and c) evaluating the document. After each five-minute presentation, students are encouraged to ask critical questions of the presenters. This takes the entire class period. **FSO 1-4, 7; LO 1-3; SALR 1, 2, 5]**

Dec. 10: **The Legacy of the 1960s** (Read: Anderson, “Legacies” chapter; play and interpret song, “American Pie.”) [The final class summarizes the major themes and conclusion of the entire semester. **FSO 1-8; LO 1-3; SALR 1, 5]**

Final Take-Home Exam Due: Tuesday Dec. 15, 4:30 pm. **Place in cardboard box in mailroom, Stalker Hall 103.**