History/Humanities/Sociology 264 honors Contemporary Civilization
Prof. Frank Wayman Fall 2017 [July 30, 2017, 170730]
Class meets in1165 Soc. Sci. Bldg., 2 PM-4:45 PM Monday
Office: 2164 SSB; Office Hours Mon.&Th. 5:00-5:30 PM, and Tues. 12:15-1:15 PM
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Contemporary Civilization:

I have organized this course around what I call the six revolutions -- scientific, economic, political, military, cultural, and environmental -- that have shaped the world we live in.

Introduction:

I want to start the first day of the course (when some of us won't have the books yet) with something brief and yet meaningful that I can print here -- four lines from Langston Hughes. They can be found in the enlarged (1968) edition of
Hooked on Books by Daniel Fader and Elton McNeil. That book features, on p. 86, "Motto", a poem of Langston Hughes:

Motto

I play it cool and dig all jive.
That's the reason I stay alive.
My motto, as I live and learn,
Is: Dig and Be Dug in Return.

Books You May Need to Buy:

I think these can be all acquired by you through the internet, where some relatively affordable used books may be for sale (see, e.g., ABE books, Alibris, Amazon, etc.); there were good bargains (some encouraging ones under $10) when I looked these up.

Rolf Fjelde, translator, *Ibsen: Four Major Plays, Volume II.* N.Y.: Signet Classic, 1970.
Library of Congress 65-1031.

William Baumol, Sue Blackman, and Edward Wolff, *Productivity and American Leadership: the Long View*. Princeton: Princeton University Press

Jennet Conant, *109 East Palace: Robert Oppenheimer and the Secret City of Los Alamos*. (N.Y.: Simon and Schuster, 2005) ISBN 988-0-7432-5008-5 (paperback).

Ronald F. Inglehart, *Culture Shift* (Princeton: Princeton Univ. Press, 1990). ISBN: 0-691-02296-8

Rosabeth Moss Kanter, *Men and Women of the Corporation* (N.Y.: Basic Books, 1977) ISBN 0-465-04452-2

Course Requirements and Grading:

There will be two exams in the course (a mid-term and a final) and two short papers. Each exam and short paper will count for 22% of the grade; participation and an occasional quiz will count for 12%. Expect to be called on in class! The exams will be a combination of short answer identification and essay questions. Papers, due at the beginning of class, will be 5-page "think pieces" (with an optional appendix of data for those students who choose analyzing data patterns as part of their paper). There will be an option of rewriting one of the questions on the mid-term exam into a polished paper (no more than 5-pages double-spaced).

Students are expected to have completed the readings before the class meets. Regular attendance is essential to success. No late papers will be accepted.

Themes:

As mentioned, I have organized the course around what I call The Six Revolutions that created the modern world. I present them in what I think is a causal sequence, with the first leading to the second, and the second to the third, and so on through to the sixth.

Why this focus on revolutions? Although I will soon talk about the American Revolution (of 1776), the French Revolution (of 1789), the Russian Revolution (of 1917), and so on, all modern and contemporary life is revolutionary. As Marion Levy (1966: 19) says,

> By the term *revolution* I refer to the radical nature of change not necessarily the violence of the means by which it is achieved. . . . The members of a relatively modernized society, unlike the members of any other societies, have the problem of socializing children for an unknown future. . . . This means at least a general social revolution per generation

> for the relatively modernized. . . . If so, we live in a spectacularly peculiar period of history. -- Marion J. Levy, Jr., *Modernization and the Structure of Societies* (Princeton Univ. Press, 1966)

That is why it makes sense to talk about modern and especially contemporary history in terms of revolutions, and I think there are six fundamental revolutions.

1. The Scientific revolution:

We have several readings on modern science, some of which I will distribute for free on the first day. Why start with this? Is it not reasonable to suppose that modern science and technology are a main source of economic growth? And is economic prosperity stemming from growth not a defining and undergirding force in all modernity? For example, Stephen Hawking has proposed (focusing on Albert Einstein as an exemplar of science), "The Einstein equations of general relativity are his best epitaph and memorial. They should last as long as the universe. The world has changed far more in the last hundred years than in any previous century. The reason has not been new political or economic doctrines but the vast developments in technology made possible by advances in basic science. Who better symbolizes those advances than Einstein?" -- from Stephen Hawking, *The Universe in a Nutshell* (N.Y.: Bantam Books, 2001), p. 26.

So if science has become so important, let's raise another question: What is modern science? I believe two central elements of science are theory (which has two closely related components, explanation and prediction) and hypothesis tests (to confirm or disconfirm theoretical and other predictions). Prediction of anything novel means that science needs to take a dynamic rather than static view of the world, so study of dynamics is a third component -- and a hallmark of modern science.

Reading: Frank Wayman, Paul Williamson, Solomon Polachek, and Bruce Bueno de Mesquita, eds., *Predicting the Future in Science, Economics, and Politics*, chapter one, chapter two, chapters three and four (both on implications of the Darwinian revolution), and chapter sixteen (on the fundamental, Newtonian revolution, that launched modern science). These pages will be provided free (since I hold the copyright). These are pages x-xv and chs. 1-4 (pp. 1-107), and ch. 16 (pp. 427-459) (totaling, from that book, 144 pages in all). The authors of the chapters 1-4 are Frank Wayman, Paul Williamson, Edward O. Wilson, and Richard Alexander.

In the honors program, you have already studied one trial -- Galileo's -- that involved issues at the heart of the Newtonian revolution in physics and astronomy. In some ways, the Darwinian revolution in biology, a century and a half ago, caused more disturbance than Galileo. The readings from *Predicting the Future* cover many aspects of these scientific revolutions, including Darwin's. In our time, views of the implications of Darwinism for society have continued to mature. Edward O. Wilson writes that "the central theoretical problem of sociobiology [is] how can altruism . . . possibly evolve by natural selection?" (in *Sociobiology* (1975, 2000: 3)). Wilson studies social creatures such as ants and bees, who cooperate to survive. When the political scientist Robert

Axelrod wrote a paper about this the journal *Science*, it won a prize as the best paper in *Science* that year. We will read a summary of that work, by Douglas Hofstadter:

Reading: Douglas Hofstadter, "Metamagical Themas," *Scientific American*, May 1983, pp. 16-26. Please access this via the electronic resources (Jstor, etc.) on journals at our campus library.

Also, in a late-19th century play we will read, Ibsen explores the conflict between a scientist who knows the truth, and a town of science-deniers who do not believe in these scientific notions about disease organisms:

Reading: Henrik Ibsen's "An Enemy of the People", from Rolf Fjelde, translator, *Ibsen: Four Major Plays*, Volume II. N.Y.: Signet Classic, 1970. (pp. 119-222 of that Ibsen book) Library of Congress 65-1031.

Discussion topics: In the course as a whole, we're not trying to cover as Western civilization textbooks do, a detailed history of everything -- it would get too distracting and we'd get bogged down; what is needed is a few points that explain a lot, which is a way of saying "theory." Theory is the a central part of science (as well as a pivot-point of philosophy), so it is fitting that we start with the scientific revolution, with both the Newtonian revolution about gravity, to explain the path of an arrow and the path of a planet, and the Darwinian theory of evolution, to explain the variety of life on earth. If there are three forms of knowledge -- acquired-skill knowledge, such as bike riding; acquaintance knowledge, as in whom you know; and, finally, scientific knowledge, which is our focus, shouldn't we ask, what makes scientific knowledge distinct? Isn't science propositional knowledge, or knowledge of hypotheses, such as a body of a certain mass will accelerate in proportion to the force applied to it, or, democratic nations will not wage war against each other? If hypotheses are the mainstay of science, how can hypotheses be known to be true (or, alternatively, shown to be false), and how can the true ones be assembled into scientific theories? How well have Newton and Darwin done that? What do we learn about these questions from our readings? What are the differences between and among physical science, biological science, and social science? What are the limits of each?

Class sessions: The scientific revolution will be covered September 11th and 18th.

2. The Industrial Rev. and all its consequences

Here we will consider the modernization process: growing living standards, the affluent society, consumerism; and inequality, as discussed in Piketty, *Capital in the 21st century (which we will examine in class via tables he has posted on line).*

Readings: Baumol et. al, *Productivity and American Leadership: the Long View*. Princeton: Princeton University Press, pp. 1-286. I will try to get you through this with a slide presentation in class. Read an update through UM's online sources (jstor, etc.): Nordhaus, William D. (2016) "Why Growth Will Fall," *The New York Review of Books*, Vol. LXII, No. 13 (Aug. 18) : 64-68.

Readings: World GDP growth (annual percentage), 1961-2016, from the World Bank: http://data.worldbank.org/indicator/NY.GDP.MKTP.KD.ZG
Again, I will present some data in class on this, to supplement what you see at the World Bank website.

Related considerations include class structure and communist revolution -- Russia; China, Vietnam; Cuba. There is *The Communist Manifesto* of Marx and Engels, who assert: Human social forms tend to an error, which is the rich get rich and the poor get poorer. The only remedy is violent uprising by the poor, which eventually happens. Djilas (as we'll see in a class handout of several pages) took a different view: the communist elite becomes a "new class", just as greedy and oppressive as the old capitalists who were overthrown; the new class controls the means of production in communist states, and is the communist party elite; it serves the same function as the capitalist class, which controlled the means of production in the days of the 19th century analyzed by Marx and Engels. The overall effect is described in Orwell's allegory, *Animal Farm*, and is like Michels' "iron law of oligarchy", saying that there always will be an unfair power structure. However, Piketty (above, under the economic revolution) and others show that there is a lot of systematic variation from really unequal and unfair places to ones that are much less bad, within capitalism, so I believe it is important not to become too cynical.

Class sessions: The economic revolution will be covered September 25th and Oct. 2nd.

3. The Political Revolutions: English, American, French, Russian, Chinese

Intra-state war and colonial war data, in both the early modern and late modern eras.

Brief readings on English (1640s), American (1776), French (esp. 1789), Russian, and Chinese Revolutions (probably as class handouts)

Totalitarianism: Lenin, Stalin, Hitler, Mao

In Class: "Playing for Time", a movie concerning the actions of Fania Fenélon, Holocaust survivor, and based on her autobiography about Nazi concentration camp life. (Substantial excerpts will be shown; if shown in full, this is 2 1/2 hour DVD.) Arthur Miller is the author of the screen play, and Vanessa Redgrave plays Fania Fenélon.

Reading: Handouts: from p. 22 of *Totalitarian Dictatorship and Autocracy*, 2nd ed., N.Y.: Praeger, 1965, by Carl J. Friedrich and Zbigniew Brzezinski, a definition of totalitarianism.

Reading: Rummel, *Death by Government* (New Brunswick, NJ: Transaction Publishers, 1994), pp. 1-122. It would be great if you can check this out of a library or buy it cheap

on line, and I would prefer that, but if that's inefficient for you, there is a free way to get the basic information. The first 78 pages of this is free at:

http://www.hawaii.edu/powerkills/NOTE1.HTM

If you are patient enough to scroll around a little and click some appropriate points, the information in the remaining 40 or so pages can be found in the Nazi, Soviet, and Chinese communist sections of:

http://www.hawaii.edu/powerkills/MEGA.HTM

We will go over that MEGA.HTM source briefly in class.

The reason for this free information is a grant from Doug Bond and Harvard University maintaining in perpetuity Rummel's website, www.hawaii.edu/powerkills.

Liberalism: The U.S., the U.K., et cetera

Reading: Michael W. Doyle (1986) "Liberalism and World Politics," *American Political Science Review*, 80: 1151-61. Jstor. Also recommended: Bruce Russett and John Oneal, *Triangulating Peace* (N.Y.: W.W. Norton, 2000), pp. 15-156.

Additional Texts to Deliberate on (based on class handouts and Jstor): Fukuyama on end of history, Tocqueville on Russia, Kennan, on containment; Lasswell on the garrison state.

Class sessions: The political revolutions will be covered October 9th and 23rd. Note that there is a Fall study break on Oct. 16th, and that
THE FIRST EXAM WILL BE OCTOBER 23RD

4. Revolutions in Military Affairs: The Arms Race and Weapons of Mass Destruction, Trends in Use of Force, including genocide and war

To make a transition from the political to the military, we will study the U.S. response to totalitarianism, the Manhattan project and the Cold War: nuclear weapons, and (if there's time) the Vietnam War, and the broader question: can people be forced to be free? (We had to destroy the village in order to save it, said an American soldier in Vietnam.)

We will probably start with a class handout, Einstein's letter to FDR, Aug. 2, 1939, alerting the President to the possibility that a nuclear chain reaction involving fast-moving neutrons and uranium might trigger a bomb blast of unprecedented magnitude,

and that the Nazi government might be taking action with this in mind. Of course, World War II started 30 days later, with the German invasion of Poland.

Reading: Jennet Conant, *109 East Palace: Robert Oppenheimer and the Secret City of Los Alamos*. (N.Y.: Simon and Schuster, 2005), pp. xv-5, 279-398. This is a 400-page book; read the assigned sections fast, like a novel. It introduces the characters really well. Topics examined: secrecy; espionage; role of scientists, military, public, officials; great power conflicts; international organizations; arms control and deterrence.

Reading: U.S. Catholic Bishops' *Pastoral Letter on Nuclear War*, available on line, at http://www.usccb.org/upload/challenge-peace-gods-promise-our-response-1983.pd**f** (This is about 60 pages.)

In Class: "The Day after Trinity" (movie, documentary, 1 hr. 28 mins.)

Study questions: What would the Catholic Bishops think of the decisions made in the Manhattan Project and by the U.S. government at the time? What do you think? To what degree would the moral compass turn, if we shifted from the Catholic Bishops to a Muslim or Jewish or Buddhist or agnostic ethical viewpoint? What are the similarities and differences between Dr. Thomas Stockmann and J. Robert Oppenheimer? Are scientists doomed to the limitations of being scientists, or does Einstein steer clear of their political follies and outshine the two of them (note how Einstein does successfully alert FDR to the danger of a Nazi atomic bomb, but then avoids the whole Manhattan Project and Cold War militarism, wryly commenting (Conant 2005: 389) "The trouble with Oppenheimer is he loves a woman who doesn't love him -- the United States Government.") What about Hans Bethe, I.I. Rabi, and Robert Wilson?

Class sessions: The revolution in military affairs will be covered October 30th and Nov. 6th.

5. Cultural Revolution.

Main theoretical authors here are Abraham Maslow and his intellectual successor Ronald Inglehart (now co-authoring with Pippa Norris).

In the humanistic side of all this, as time permits, we'll consider

-- individual expression: Romantic poetry; Walt Whitman

-- fragmentation: art such as cubism (Guernica), some scenes perhaps from Waiting for Godot

Main Reading:

Ronald F. Inglehart, *Culture Shift* (Princeton: Princeton Univ. Press, 1990), pp. 1-288. **Update:** Ronald F. Inglehart and Pippa Norris, paper at annual meeting of the American Political Science Association, Philadelphia, 2016, on the implications of all this for the age of Trump and Brexit.

Class sessions: Maslow and Inglehart will be covered November 13th.

Two readings on race and on the roles of women:

James Baldwin, excerpts from *Notes of a Native Son* (N.Y.: Bantam, 1964): "Equal in Paris", and "Stranger in the Village", which are two chapters, constituting pp. 117-149 of the book. Note: I have seen this as a used book for about $6 on the internet.

Rosabeth Moss Kanter, *Men and Women of the Corporation* (N.Y.: Basic Books, 1977), pp. xi-xv and 129-244.

Question: What do Baldwin and Kanter have to tell us? What are the similarities and differences in their writings that we are assigned?

Class handout or course pack from Marvin Perry, ed., *Sources of Twentieth Century Europe* (N.Y.: Houghton Mifflin, 2000), pp. 8-18, 374-378, on women in society. These pages include essays by John Stuart Mill (perhaps assisted by Harriet Taylor), Emmeline Pankhurst, the Goncourt Brothers, Almroth Wright, and Simone de Beauvoir.

Globalization/Voices from the periphery: Assignment on Aung San Suu Kyi: watch her BBC Reith lecture,
http://www.bbc.co.uk/programmes/b012402s

and U. of Michigan Wallenberg lecture,
https://archive.org/details/AungSanSuuKyi -- 21stRaoulWallenbergLecture-2011.

Excerpts -- two short readings, from class handouts:
politics and the English language and 1984 -- Orwell

Class sessions: Baldwin and Kanter, Aung San Suu Kyi and Orwell will be covered November 20th.

(Thanksgiving is Nov. 23rd)

Poetry: the ages of English poetry, from the Medieval to the contemporary. I will pass out some dozens of pages of selected poems. (Many of these will be in the long version of this syllabus, as a kind of appendix, along with some other materials to get us started and keep us going through the term.)

Questions: What is the function of poetry for us, and how has the form changed?

Class sessions: The poetry readings will be covered November 27th.

6. The Environmental Revolution: The Limits to Growth and the World Dynamics. Global warming and the Paris accords.

By the way, half the readings on this topic we've already done. On the literary side, please review the Romantic Poetry: Wordsworth, and the others; and also we'll do "An Enemy of the People" reprise --

The Environmental Crisis:
-- can the improved world be sustained?

Romantic Poetry: Wordsworth, et al. Byron's "Apostrophe to the Ocean"; "Daffodils", "Nutting"

We'll consider as time permits views on ecology from Darwin to Edward O. Wilson; with a video of Wilson's talk at U. of M.'s Rackham Building.

Also, we'll see a Charles Darwin Research Station video, and consider my synopsis of a related book, *Beak of the Finch*. Please review Wilson, Alexander chapters in *Predicting the Future*.

Three Readings: Ibsen "An Enemy of the People" from *Ibsen: Four Major Plays* (review; from our first week of class)

Alice Pinsley questionnaire on the gamut of environmental issues (class handout)

Environmental Working Group website on line, plus League of Conservation Voters (these are on-line sources). Possibility:
Research Paper based on this.

Most importantly in this section, a reading on global warming --

IPCC, 2013: Summary for Policymakers. In: *Climate Change 2013: The Physical Science Basis. Contribution of Working Group I to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change* [Stocker, T.F., D. Qin, G.-K. Plattner, M. Tignor, S.K. Allen, J. Boschung, A. Nauels, Y. Xia, V. Bex and P.M. Midgley (eds.)]. Cambridge University Press, Cambridge, United Kingdom and New York, NY, USA.

Here's the link:

http://www.climatechange2013.org/images/report/WG1AR5_SPM_FINAL.pdf

Possible topic for discussion: hot spots of concentrated life, such as reefs; beautiful remote areas such as national parks; invasive species and the current mass extinction; a discussion of such matters is in E. O. Wilson's recent book, *Half Earth.*

Class sessions: Environmental affairs will be covered December 4th and 11th.

WHAT TO MAKE OF THESE SIX REVOLUTIONS, AND MORE GENERALLY AND FUNDAMENTALLY, OUR PLACE IN THE MODERN WORLD:

A way of stating my personal **goals for what should be covered in the course** comes from the thinking of Graham Allison, long-time director of the Kennedy School at Harvard. His view is that "to understand foreign affairs, analysts engage in a number of related but logically separable enterprises: (1) description, (2) explanation, (3) prediction, (4) evaluation, and (5) recommendation." (Allison and Zelikow, 1999: 3) In his most well-known book, *Essence of Decision*, he says he will focus "primarily on description and explanation and, by implication, prediction." (Allison and Zelikow, 1999: 3) Our course, likewise, attempts to make you part of the intellectual effort to at least describe and explain, and more broadly thereby understand, the modern world around us. This approach I take, inspired by Allison, is focused on citizenship, science, and understanding.

How optimistic should we be about this endeavor? I am guardedly optimistic, and think that a course like this gives us reason to hope, and a lot of pleasure. I realize that there are limits to this cheerfulness. As a case in point, I recently said to a scientist and company president from Cambridge, Mass., "My problem with physics is that it seems like, for all the fundamental questions I have about physics, the answer of the physicists is 'Physics doesn't have an answer to that question.'" (Without knowing my specific questions, he immediately said, "You are right.") So, for instance, why is the speed of light what it is, or if nothing can escape from a black hole, how did the Big Bang happen? And that's just stuff connected to item two on Allison's list -- explanation.

When we get to recommendation, we need some ethical standard, and the modern view tends toward that being all relative. As Prof. Rayne Allinson put it in fall 2013 in her version of this course, "The Modern . . . world is a confusing place. Influenced by a great diversity of intellectual and cultural currents including Marxism, existentialism, psychoanalysis, feminism and post-empiricism, rocked by a number of seismic revolutions in industrial production, warfare, technology and science, and increasingly defined by secular, pluralistic, and subjectivist values, the modern mentality is often associated with a sense of loss -- in particular, a sense of lost meaning. Modern art, literature, philosophy and psychology is suffused with references to anxiety, alienation, and insecurity.

"So, where did it all go wrong? Or did it, in fact, go right? According to Richard Tarnas, the 'postmodern collapse of meaning has . . . been countered by an emerging awareness of the individual's self-responsibility and capacity for creative innovation and self-transformation in his or her existential and spiritual response to life' (*The Passion of the Western Mind*, p. 404)" It was Prof. Allinson's hope that this all made the Western intellectual tradition "more valuable" and "more deeply *relevant*". Let's hope so.

My own view is that Allinson's syllabus is truly great, but too humanistic, psycho-analytic, and existential in preoccupation for people like me. To us, the modern world also includes science with its unprecedented precision and certainty, and we shouldn't leave that out, should we? Science has methods of falsification, under which claims are scientific if they can be tested to see if they are true, and the ones that are false are weeded out by showing that their predictions turned out to be inaccurate. For some, perhaps the happy few, it's a joy to live in such a world, even in the bleakest of times. In this context, here's an initially troubling situation, but I think ultimately amusing quote about such a situation -- and about "alternative facts" versus scientific proof in the Nazi era; the item is from a book by Stephen Hawking:

"The Nazis launched a campaign against . . . Einstein and relativity. . . . When told of the publication of a book entitled *100 Authors against Einstein*, he replied, 'Why one hundred? If I were wrong, one would have been enough.'" -- from Stephen Hawking, *The Universe in a Nutshell* (N.Y.: Bantam Books, 2001), p. 26. If Einstein, chased out of his country as it were by Hitler, and facing the possible total destruction of Western civilization, was not inclined to wallow in "the postmodern collapse of meaning", why should we? After all, we humans are what Carl Sagan calls an exploratory species, so let's explore all this -- there's a lot of world out there to explore in our 264 course.

We are grappling with the Riddle of Modernity. It's what we live in. So, what is it, in its broad contours, and how does it affect us? Hopefully, looking at the six revolutions will tell us.

Possible Major Writing Assignment:

Let me assert the following:
1. Based on the revolution in physical science around Newton, we know that Galileo was right and the Church was wrong, about place of the Earth in the Solar system.
1a. It is said that Voltaire wrote Leibnitz, saying that he (Voltaire) could not follow Newton's math in the *Principia*, and would Leibnitz please confirm that it was right (Leibnitz did). I bet few or none of us has worked through the physics ourselves.

2. Darwin is right, about evolution, because we have over a hundred years in which no one has been able to disprove him on any of his challenges (see Alexander 2014 in our readings), which generally take the form, "if anyone could find even one instance of X, my theory would totally be disproven."

2a. Not only is Darwin's theory very distressing to many religious people, who believe that it in inconsistent with religious teaching about the origins of humanity, but, again as with Newton and astronomy, few of us know enough biology to check this all out, and we must rely on scientists.

3. Keynes and his followers argue that government spending is needed to break out of a depression or deep recession in the business cycle.
3a. Milton Friedman and other conservatives (who oppose the role of government in the economy as a general principle) disagree with Keynes, and their views are influential enough that, in the global recession of 2008, probably not enough was done to stimulate the recovery, costing millions their jobs and lowering our standard of living, yet economists today (just like Keynes and Friedman in earlier times) seem to disagree a lot about whether Keynes (and neo-Keynesians) are right.

4. It is said that we are now in an age of democratic peace (see Doyle 1986, and also Rummel 1994).
4a. The evidence for this is mostly statistical, and so if you are not a statistician as well as an historian it is very difficult to verify for yourself whether this claim (about democracy or Liberalism and peace) is true.

5. We are told global warming is occurring, induced by human generation of greenhouse gases including carbon dioxide.
5a. Not only do many people disagree with that, but, again, it is hard for the ordinary person to have any direct evidence of what is going on, especially since the processes involved take a long time and are global.

Essay assignment: Briefly, can you rank the five claims above (1-5) on how convinced you are (i.e., how certain you are that the 1a-5a views are wrong)? Turning to the bulk of the assignment: What is your opinion of where the truth lies in one (or more) of these controversies, and what is the argument you think would be effective, to convince those who disagree with you that they are wrong?

Background, Sources, and References:

A UM-D graduate (now teaching with us) shared her concern that students be given the opportunity to learn more of the description of the historical past, beyond what we have time for in the ancients, Medieval, modern, and contemporary courses. To that end, here are some sources which may help you, and which can provide a lifetime of pleasure. On the ancient past, I continue to find useful J.B. Bury's *History of Greece*, which is an inexpensive Modern Library book. It is a very old classic; it covers everything from Homer to Alexander the Great. More recent analysis is provided by Josiah Ober, *The Rise and Fall of Classical Greece* (Princeton U. Press, 2015). As for the Romans, see Mary Beard's *SPQR*. In Medieval times, I do not have a single-authored book such as Bury or Beard, but I am fortunate to own a wonderful fourteen-volume encyclopedia, Joseph R. Strayer, ed., *Dictionary of the Middle Ages* (N.Y.: Charles Scribner's Sons, 1982, under the copyright and auspices of the American Council of Learned Societies).

Strayer's work includes everything we would broadly consider the footprint of Western civilization in all it's diversity, from London and Paris to "the Slavic world, Asia Minor, the lands of the Caliphate in the East, and the Muslim-Christian areas of North Africa." For the period since 1492, R.R. Palmer's *History of the Modern World* is superb, though it only comes up to 1965 or so. His companion book, *The Atlas of World History*, is the first book I ever purchased myself and owned, and is one of the most worthwhile.

For more up-to-date coverage, it's hard to beat John Merriman's *A History of Modern Europe, from the French Revolution to the Present*, 2nd ed., N.Y.: W.W. Norton, 2004. This book covers the period I call contemporary civilization, i.e., our course, so it's probably the most relevant background source for us this semester. The main limitation is that it is just about Europe. William Langer's *Encyclopedia of World History* has specific events globally, and it has been kept up-to-date by a younger co-author. As for the place of my own work in all this, violent revolutions and international wars (over 600 of them) are covered in Meredith Sarkees and Frank Wayman, *Resort to War*, which won honorable mention for best single-volume reference book in the social sciences and humanities, and covers all such events, world-wide, from 1816 to 2007.

If your tastes are more artistic, *Gardiner's Art through the Ages* is excellent, and a more theoretical interpretation, rooted in human nature, is provided by Ernst Gombrich, in *Art and Illusion*. A source on music is Milton Gross and David Ewen, *Milton Gross' Encyclopedia of the Great Composers and their Music*. World literature is so broad as to be hard to encompass in a single work; a mainstay in our course will be M.H. Abrams' *The Norton Anthology of English Literature*.

For contemporary events, I rely on the periodic press, including the only five daily or weekly sources I have found it valuable to subscribe to for long interludes: Le *Monde* (in French) and *The Guardian* (British), both of which are a bit left-ish; the weekly *Economist* for a more right-wing, free-enterprise viewpoint; *The New York Times*; and the *Washington Post*. A single source for the world beyond Europe in contemporary times (and actually covering everything back to 1492 as well) is the typescript by me and Phil Schafer, *Stamp of Authority, Coin of the Realm: the States, Nations, and Entities of the World since 1492*, which has a page or more on each of the somewhat over 1,000 political units (either colonies or independent countries) that have existed at one time or another since the age of Columbus. It has sources for further reading at each entry. Hopefully, that will be published in a few years; meantime, it is available in selections for students in my various courses, so maybe you'll run into it if I'm fortunate to see you there!

UM-Dearborn-mandated statements:

Goals and Rules:

I have been asked by the Provost to include the following statement (which should go without saying): The University of Michigan values academic honesty and integrity. Each student has a responsibility to understand, accept, and comply with the University's

standards of academic conduct as set forth in the Code of Academic Conduct, as well as policies established by the schools and colleges. Cheating, collusion, misconduct, fabrication, and plagiarism are considered serious offenses. Violations will not be tolerated and may result in penalties up to and including expulsion from the University. Our administrators think it is important that you be told what our bureaucratic goals are, so I have been told to place this sort of information in the syllabus:

Campus Honors Program: Core Learning Outcomes

1. Written and Verbal Communications:

Communicate clearly in writing and public speaking.

Compose analyses of challenging texts in thesis-driven academic essays.

Compose advanced, inquiry-oriented papers, demonstrating comprehension of relevant primary and secondary sources and academic genres.

2. Critical Thinking:

Raise good questions.

Evaluate relevant texts in terms of authors' theses, assumptions, evidence, and inferences.

Consider counterevidence in response to ongoing reading.

Draw well-reasoned conclusions that address the implications of findings.

3. Integrative, Comparative, and Creative Thinking:

Compare different historical contexts and ideas.

Assess one's own assumptions.

Create ways of integrating contrasting information on contexts and theories.

4. Written and Verbal Communications:

Recognize problems that inhibit use of intellectual standards in thinking.

Identify and discuss reasonable solutions.

Work and communicate with others in solving problems.

RULES FOR TURNING IN MAJOR/TERM PAPERS: TURN IN TWO PRINTED AND ONE EMAILED COPY (3 IN ALL).

Grading Scale:

Grading of the exams and of the term papers is on a basis of absolute quality rather than a curve. Grades of A correspond to a GPA of 4.0, B is a 3.0, C is a 2.0, and so on down through D (1.0) and E or F (0). Class participation grade takes into account attendance, formulating good questions, effectiveness in any class presentations, and participating constructively in class discussion.

University Attendance Policy:

A student is expected to attend every class and laboratory for which he or she has registered. Each instructor may make known to the student his or her policy with respect to absences in the course. It is the student's responsibility to be aware of this policy. The instructor makes the final decision to excuse or not to excuse an absence. An instructor is entitled to give a failing grade (E) for excessive absences or an Unofficial Drop (UE) for a student who stops attending class at some point during the semester.

Academic Integrity Policy:

The University of Michigan-Dearborn values academic honesty and integrity. Each student has a responsibility to understand, accept, and comply with the University's standards of academic conduct as set forth by the Code of Academic Conduct (http://umdearborn.edu/697817/), as well as policies established by each college. Cheating, collusion, misconduct, fabrication, and plagiarism are considered serious offenses and violations can result in penalties up to and including expulsion from the University.

Disability Statement:

The University will make reasonable accommodations for persons with documented disabilities. Students need to register with Disability Resource Services (DRS) every semester they are enrolled. DRS is located in Counseling & Support Services, 2157 UC (http://www.umd.umich.edu/cs_disability/). To be assured of having services when they are needed, students should register no later than the end of the add/drop deadline of each term. If you have a disability that necessitates an accommodation or adjustment to the academic requirements stated in this syllabus, you must register with DRS as described above and notify your professor.

Safety:

All students are strongly encouraged to register in the campus Emergency Alert System, for communications during an emergency. The following link includes information on registering as well as safety and emergency procedures information: http://umemergencyalert.umd.umich.edu/ Finally, all students are also encouraged to program 911 and UM-Dearborn's Public Safety phone number (313) 593-5333 into personal cell phones. In case of emergency, first dial 911 and then if the situation allows call UM-Dearborn Public Safety.

MISSED DEADLINES AND ACCOMODATIONS:

No late work will be accepted without a physician's letter or similar documentation.

E- MAIL MATTERS:

Please be sure to send email attachments as .doc documents (older versions of MS-Word), as a number of computers including some of mine do not open .docx documents. Also, please be sure to identify yourself clearly, by having a subject line pertinent to what we are doing, and your name in the "from" line (not something more anonymous and worrisome such as viruscontents@criminalorg.bad). Thanks.