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Slowing Down the University Experience through Truly Integrated Learning: The Core Program at the University of Dayton

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A student in the Core program at the University of Dayton, we'll call her Caroline, had difficulty sitting among the other 120 students in the lecture hall. Usually once and often two or even three times in the course of a 75-minute lecture, she would get out of her aisle seat (she always sat on the aisle so she knew she could make a quick exit) and run up the steps of the hall and out the door to get some relief. Although Caroline secured accommodations for exams, which helped her do better than she otherwise would have, those exams and other larger assignments (like formal papers) in the course proved to be quite difficult. To her great credit, Caroline passed the course even as she carried with her everyday a burden that was sometimes so great she could not return to her seat in lecture or, even worse, could not come to class at all. And, of course, Caroline is not alone.

National statistics show that more than one in four undergraduate students (and graduate students too) report living with symptoms of anxiety that add sometimes debilitating obstacles to their academic success. And more than four out of ten first-year students say that they feel "overwhelmed by all they have to do" (that compares to fewer than two out of ten who said the same in 1985). For the last seven years in a row, anxiety has been the top complaint among students seeking assistance with their mental health.

Students who live with anxiety experience such symptoms as shortness of breath, inability to concentrate, disorientation, difficulty listening to or understanding what is being said to them, hyperventilation, panic attacks, feelings of isolation, scattered thoughts, and a kind of mental paralysis. These symptoms often result in students being unable to complete tasks in class or

assignments outside of class in the time given. Reading for comprehension or crafting an argument for a paper or completing a computation on a math test just takes them longer. And if they encounter a time when their symptoms are especially acute, they may miss class for a few days or even up to a couple of weeks as they try to get themselves back on track. In the context of higher education where firm deadlines are the norm, expectations for class participation are high, and faculty often convey messages (sometimes quite explicitly) that students who can't keep up are just lazy or don't have the intelligence to succeed, students with anxiety often come to the conclusion (no matter their intellectual gifts) that they are failures who just can't measure up.[1]

We have become increasingly aware over the last few years as faculty who teach in the Core program at UD (and Bill even more as the director of Core who in that role also advises, on average, between a quarter and a third of the 120 first-year students in the program) that a significant percentage of our students suffer from the kinds of symptoms and challenges described above. Just last fall, for instance, Sue had three students who, so much to their credit, informed her that they suffer from (as one student put it) chronic anxiety. Importantly, all three of those students along with the vast majority of students in the program do succeed. In fact, one of the three students who told Sue that she suffered with anxiety turned out to be the top student in the class. We are here at this conference because we have become convinced, especially over the last several years, that certain structural components of the Core program go a long way toward making it possible for students living with anxiety to succeed and even flourish at the University of Dayton. We want to talk about those structural components (along with other somewhat serendipitous aspects) shortly. But first, a brief introduction to the University of Dayton and the Core program.

The University of Dayton (UD) is a Catholic Marianist university located in Dayton, Ohio, just south of downtown. Founded in 1850 as St. Mary's, UD currently has over 8,000 full-time undergraduate students, 90% of whom live on campus. Besides the College of Arts and Sciences, UD has Schools of Business Administration, Education and Health Sciences, and Engineering (as well as a School of Law). The second largest private university in the state of Ohio, it is the largest university in the state with a Common Academic Program (CAP) of courses that all students are required to take.

One way in which students can take many or most of these required courses is through the Core Program. In existence since 1985, Core's origins were in a National Endowment for the Humanities grant designed to enhance interdisciplinarity. The program has a 2 ½ year curriculum of CAP courses (Core is not a major, but, instead, a CAP delivery system) that stresses connections between academic disciplines, and that has a common theme: "Human Values in a Pluralistic World." All entering students are eligible to join Core – they just click "Core" when they register for classes, and they are in – but because of various constraints (including space) the number is limited to the first 120 (on occasion, the first 128) students who sign up. In the first year of Core, students take a pair of interdisciplinary humanities courses (more on this below); in the second year, students take three or more Core courses in the arts, social sciences, and the humanities; in the fall of the third year, they take one of four tightly connected courses that focus on ethics and ethical living in a globalized context. Core concludes with a graduation ceremony in the spring of junior year (this year, Core graduation is Sunday, which is why we have to go home tomorrow).

While the second and third years of Core really matter – for one thing, it is in those years that Core provides a number of service-learning opportunities – there is no question that what makes Core work is the first year. In fact, it is no exaggeration to say that it is in the first year that

students are "formed" into Core students, to the point that faculty outside of the program repeatedly report that they can pick out which of their sophomore students are in Core. But the first-year curriculum has changed over time. Originally students took separate or loosely linked Core versions of required English, History, Philosophy, and Religious Studies courses. But thanks to a Wabash Center grant, in 1998 the History, Philosophy, and Religious Studies courses came together into two (fall and spring) interdisciplinary courses, ASI 111 and 112 (ASI referring to Arts and Sciences Interdisciplinary), with a connected English composition course. Then in 2012 English was fully incorporated into these two courses, ASI 110 and 120, which is in reality one year-long course – The Development of Western Culture in a Global Context – that follows a historical narrative from the beginning of civilization to today, with the semester break arriving at about the time the course gets to the beginning of the 18th century.

The structure of this course is easily described (and syllabi for this academic year are included in the appendices to this paper). Eight tenure-line faculty teach the course: two each from English, History, Philosophy, and Religious Studies. On Tuesday and Thursday mornings, all first-year Core students gather for a 75-minute lecture (something of a performance) from one of the eight faculty teaching the course, with the other seven faculty members sitting at the back of the lecture hall; students fill out attendance slips that invite them to ask questions or make comments regarding that day's lecture. Then, on Tuesday and Thursday afternoons – at 2:00 pm and again at 4:00 pm – each faculty member meets with his/her seminar of fifteen or sixteen students for 110 minutes to discuss the lecture (often making use of questions and comments on the attendance slips as a way to begin discussion) and the primary source readings for day; as you can see from the appendices, these texts can include works by, to mention just a few, Plotinus, Maimonides, Margaret Porette, Marx, Simone de Beauvoir, Foucault, and James Weldon Johnson.

Importantly, this is one tightly-connected year-long class. Students are not reading for one English class and writing a paper for a different Philosophy class and taking an exam for yet another History class. It is one course, and it is a truly interdisciplinary course. While below we talk about how daunting it is for students, it is also quite daunting for those of us teaching it, in that we are all teaching History and Philosophy and Religious Studies and Rhetoric from the perspective of those disciplines. Toward that end, we are educated by our colleagues as to how to think about the lecture and the readings, and the lecturer for the day sends out suggestions for writing prompts and discussion questions. But more than this, the course employs a Writing Across the Curriculum (WAC) approach (as far as we know, it is the only place in the university where this approach is taken). This means, of course, that each of us also teaches writing; thankfully, we are assisted by our English colleagues, who provide us with instruction as to how to teach writing. We suspect that that the WAC approach – combined with all the writing we require – is the primary reason why for the past few years UD's English Department has – in its assessment of first-year writing – has ranked ASI 110/120 at the top of all first- and second-year composition courses.

But to say that this is one interdisciplinary course is not to say enough about how tightly-connected it is. It is quite significant that there is a historical narrative (which gradually develops into an argument regarding modernity and its discontents) that drives this year-long course and gives it both coherence and momentum, the latter which really picks up steam once we hit the last third of fall term. More than this, there is something quite powerful about all 120 students (and eight faculty) gathered together every Tuesday and Thursday morning, in that it helps drive home to students the point that they are part of something larger than themselves. In this regard, in the past 3-4 years, students have started applauding after every lecture (it was rather stunning the first

few times it happened), which we think says something about their appreciation for this intellectual community to which they belong.

But equally significant for giving students a sense of an intellectual home are the small seminars on Tuesday and Thursday afternoons. There is no lecturing; instead, there is lots of talking, particularly on the part of students, in small groups and in the seminar as a whole. As regards group work, we are fortunate to hold seminars in a wonderful learning space that was designed precisely with the Core Program in mind, with three classrooms that are the antithesis of the desks-in-neat-rows factory model, including one wall-less "classroom" known as the Commons. The seminars rotate from one room to the next; there is a whiteboard outside the learning space that tells faculty and students which room they are in for that day. Unfortunately, there is a fourth classroom with little space but lots of chairs; faculty who are scheduled for that room often opt to hold their seminar in the student lounge in the Core residence hall (much to the delight of the students). All this to say that there is an intimacy that develops in seminar: not only do the students get to know each other, but they get to know us, and we get to know them, to the point that full seminar attendance on any given day is much more the norm than the exception.

It must be noted that this is a rigorous course. Not only are students reading challenging texts, but over the course of the year they take six essay exams, write three major papers in the fall plus a historiographical essay in the spring (complete with annotated bibliography), plus a host of smaller writing assignments. But while at the beginning of fall semester all of this seems daunting, even terrifying, to the incoming first-year men and women, it turns out that the course's rigor turns out to have real benefits for our anxious students. As regards the readings, many of us teaching the course assign a host of "First Passes" or informal writing assignments that get the students into the texts before lecture. Then, once we are in seminar, we talk through the texts together. In this way

(and others), students are not left simply on their own trying to understand what, say, Montaigne or Kant is arguing. But it is not just faculty and their fellow first-year students who help them grasp the content of texts and write their exams and papers. We have sophomore and junior Core students working as Core TAs (known as Core Fellows) and Core Writing Consultants who support student learning and writing. The Fellows and Writing Consultants hold office hours in which they meet with ASI 110/120 students. Importantly, the Fellows hold their hours in the residence hall where the first-year Core students live, and the Writing Consultants hold theirs in the learning space where first-year Core students meet for their seminars.

In short, there is a robust support structure for first-year Core students inside and outside of seminar. As a result, the vast majority of first-year Core students perform extremely well, to the point that in our two seminars last semester the lowest grade was a B-. This is where the course's rigor has huge benefits, particularly for anxious students. Despite the difficulty of the texts, despite the workload, and despite their anxiety, students succeed. More than this, they know they have accomplished something difficult, and they are very proud of themselves. They have done something that matters.

Here it is important to point out that the Core Program is not an honors program. While UD's Honors Program grants 15 hours of Honors credit to students who graduate from Core, and while in the past few years the Honors Director has suggested that Honors could absorb Core, the Core Program is a "small d" democratic program, with almost 2/3 of incoming Core students not Honors students. And these students discover that they can do high-level academic work, and they can do it very well. Two years ago, Bill had a non-Honors student in his fall and spring seminars who came from a small town in Ohio, and who reported that she had had an acceptable high school education (and perhaps better than nearby towns), but it was not great, and on some topics – such

as slavery – she had been provided very little substance. But at the end of the spring semester her historiographical essay was selected for publication in *Line by Line: A Journal of Beginning Student Writing*, an online UD journal edited by the English department that publishes outstanding first- and second-year student writing. She was thrilled, and wrote Bill to say: "Dr. Trollinger, thank you for everything you have taught me in the past year. I feel that I have grown so much. Just as you said it would on the first day, this course has [had] an incredible impact on me."

There is one other aspect of the Core experience that we have alluded to, and that has a huge impact on students. First-year students live together in one of the UD residence halls, women on the top floor and men just below them. They are all reading the same texts at the same time; they are all writing their papers at the same time; most significantly, they are all preparing to take the same essay exams at the same time, to the point that in the 3-4 evenings before the exam the Core floors essentially become one big study hall with Core Fellows leading study sessions. Adding to the sense of community, second- and third-year Core students serve as Resident Assistants for the Core floors, in the process helping students negotiate the transition to university life as a whole and the Core community in particular.

For the reader who is familiar with George D. Kuh's "High-Impact Educational Practices" as popularized by the American Association of Colleges and Universities, you are undoubtedly hearing in the description of the Core Program most of the HIPs Kuh identifies.[2] We think that the HIPs that Core features and the particular manner in which they are manifest in the program are especially valuable and helpful for students who live with anxiety. Kuh identifies eleven HIPs. We'll talk here about the seven that first-year Core delivers (noting that second- and third-year Core together deliver another two), in our opinion (and in the opinion of our students) to an extraordinary degree.

First-Year Seminars and Experiences

To be sure, ASI 110/120 is an intense first-year seminar/experience that not only brings small groups of students together to engage in critical inquiry, lots of writing, and collaborative learning but it does so for an unusually long period of time. And we mean that in two senses. First, this is a year-long rather than semester-long course. And as it delivers half or nearly half of the credits a student takes in the first year (depending on how many courses they take in the first year), this is not your average first-year seminar. This course looms large in the experience of a Core first-year student. Second, rather than the usual 50 or 75-minute class, our seminars meet for 110 minutes twice a week. The length of the seminar is important because it allows for ample time (though now and again students complain that they wish seminars were longer) for discussion of student questions submitted on their attendance slips, group work with primary source materials, writing workshops, peer reviews, and so forth. Having ample time to work through the lecture material, primary source readings, and writing projects slows time down for students and reduces the experience of rushing from one class to the next and switching gears throughout the day. Moreover, the fact that seminars meet in the afternoon of the same day in which students heard the 75-minute lecture means that students have the lecture in mind when they come to seminar. By the time seminar ends they have spent three hours of their day focused on one course that integrates learning across four disciplines.

Of course, spending that much time in one course and, especially, the more than three-and-a-half hours each week in small seminars that focus on discussion, group work, and writing means not only that our students get to know one another well but that the professors get to know our students very well. We learn their names very early in the first semester (usually, within the first week of classes). We provide written feedback on informal and formal writing assignments as well

as quizzes and exams. Moreover, the students that we have in our seminars in the fall are typically the same students we have in the spring (a few students move from one seminar to another often in order to accommodate some course that conflicts with one of the two seminar time slots). That is to say, we typically have these 15 or 16 students in our seminars for their entire first year.

Students who live with anxiety often talk about struggling to concentrate or understand course material and being afraid to approach their professors at all and especially about the extra obstacles that anxiety places before their academic success.[3] The amount of time students spend each week in this one interdisciplinary and fully integrated course provides structural support for improving concentration. Moreover, the small size of our seminars and the relationships that we build over time in them means that when (and it is relatively rare) misses a couple of lectures and/or seminars, the seminar professor will be in touch by email with that student. First-year Core students don't fall through the cracks. Seminar professors will persist in being in contact with students who appear to be struggling for whatever reason and will, when needed, direct them to resources outside of Core that can provide assistance. In addition, the relationships that we build with our students makes it much easier for students to speak candidly with their professor about any challenges they are facing. It is not an accident, in our opinion, that students (not all but certainly some) do feel like they can tell us that they suffer with anxiety. Their willingness to do so also makes it possible for us to provide accommodations for them as needed.

Common Intellectual Experiences

To say that first-year Core students have a common intellectual experience is something of an understatement. All students in first-year Core hear the same lectures, read the same primary and secondary source texts, take the same essay exams, and write the same formal papers. But to say that is not enough. We must also say that this common intellectual experience is shared by the

eight faculty as well. Faculty regularly talk about how their intellectual life and even their research agendas have shifted or been shaped by what they have learned in first-year Core from their colleagues who have expertise in disciplines other than the ones they were trained in; as one first-year Core professor has said repeatedly, "Core is the best class I have ever taken." There is a strong sense among students and faculty that we are all learning together with the help of individual faculty who do have expertise in the historical moments, topics, and texts we are discussing. This shared intellectual experience that includes faculty letting students in their seminars know that they are challenged by the lecture and readings too and that they are learning along with the students opens up a space in which students anxious about their performance in the course can take comfort in knowing that even their professor who evaluates their work is learning right alongside them.

Learning Communities

As we indicated above, first-year Core isn't just a learning community, it's a learning *living* community. First-year Core students typically reside on the top two floors of the largest first-year student residence hall with women on the top floor and the men just a floor beneath them. This allows for plenty of social interaction among the students. More than that, students gather regularly in lounges at the end of each wing of the residence hall to prepare for class and to study. Core Fellows, who serve as tutors to the first-year students, also hold their office hours in the residence hall as well as host four-hour study sessions (complete with snacks and beverages) the night before each exam. One student had this to say about Core's learning living community: "Coming to the University of Dayton from the suburbs of Chicago was a huge change of pace and having a community of academically minded peers and supportive professors was critical to easing the shift. . . . Living with other Core students, communal studying and group work on harder assignments is an important facet of the community we [had] within our cohort."[4] Core students often reflect

that they met and made their best friends in first-year Core not just because they lived together but because they lived and learned together. As one student put it: "I have had the time of my life in my first year at Dayton, and there can be no mistake that it is due to my involvement in the Core Program. My best friends are in Core, my favorite subject is Core, and my favorite professors are from Core (naturally)."[5] Importantly, when students are feeling the most anxiety (whether they suffer from anxiety on a regular basis or not), which is usually the night before one of the essay exams, they experience that anxiety not in isolation, not as an individual who is (seemingly, unlike everyone else) worried about failure, but in a community of students who are all stressed out and panicking: "It is really cool being able to live together . . . I remember fondly the screaming and laughing and crying going on at 2 AM before Core exams, but then even more interesting, . . . as you go on you see each other grow up."[6] Reflecting on her first year in Core another student put it this way: "not only did I grow intellectually, but I have also found so many of my friends through this program. I think the common bond of stressing over exams and assignments has really helped bring me together with many people I may not have bonded with otherwise. It was extremely beneficial for me in the transition into college life."[7] The point here is that the first-year experience is deeply challenging for most students and, especially for students who suffer with anxiety. First-year Core does not by any means eliminate the stress or anxiety. What it does do is provide all students with the clear sense that they are not in it alone.

As important as living alongside one another is for developing a strong sense of community, the focus of the Core LLC is on the integration of learning across four disciplines in one year-long course. And for a lot of students entering first-year Core, the idea of studying history, philosophy, rhetoric, and theology/religion is downright frightening. Often the interdisciplinary and integrated approach transforms their relationship to those disciplines. As one student put it:

> When Core began, I was a little confused as to what I had gotten myself into. I was not a humanities major. I was the furthest thing from a history buff, and I had never had a single philosophy lesson in all of my previous education. I definitely had my apprehensions about the program and believed that there was a large chance I may drop out of the program. However, Core became my favorite class once we had our first exam. While studying the somewhat confusing questions with the fear that I was about to fail this exam, I suddenly had the realization that I had learned things in ways that I had never imagined before. I had never taken an interdisciplinary class. I had these new skills of being able to look at history through a philosophical lens or literature through religion, or any variation.[8]

But more than this, the interdisciplinary integration is structured by the narrative that runs through the course. Students are not studying a long list of disparate topics, concepts, or ideas; they are engaging a story of how the West came to be and developed over time in a global context. For students who live with anxiety this is yet another crucial and structural feature of the program. Instead of taking four courses with four professors in four seemingly unrelated disciplines, these students are taking one course that weaves questions of philosophy, theology, religious studies, literature, rhetoric, and history into a single (albeit complex) story. For students who struggle to concentrate, this course gives them a cognitive lifeline in the form of a story that helps to organize all that they are learning.[9]

Finally, with respect to Core as a learning living community, we want to highlight that the Core community is not only about students and faculty learning (and in the case of students also living) together. It is also about additional support structures that are available to all students in Core that remind them constantly that it is not simply up to them as individual students, some of whom struggle with anxiety, to succeed. As we mentioned above, students are also supported by other Core students whether as Core Fellows, Core Writing Consultants, or Core Residence Advisors. What that means is that when a student is feeling panicky about a quiz that they'll be taking in seminar the next day or a question on an exam or a rough draft that is coming due they not only have their seminar professor to talk to and other students in their seminar but also these

other Core students who have succeeded in first-year Core and who are there to help them. One student comment points to the significance of this support:

> Core also provides a solid support network. Help was never far. When I struggled with a writing assignment, Katherine or Julie from Write Place came to my rescue with perspective and encouragement. When I needed help understanding a reading or lecture, I could count on the girls on my floor to find words that would resonate. When I wanted help preparing for any one of our daunting exams, the Fellows were right there in the trench showing me the way.[10]

Writing-Intensive Courses

First-year Core is most certainly a writing-intensive course as students (especially in our seminars) engage in some kind of writing (usually informal but also formal) either before or during seminar. In addition, first-year Core has mobilized a writing-across-the-curriculum approach. Since the full integration of English into first-year Core in fall 2012, all eight faculty teach writing in their seminars. While the English faculty provide leadership in teaching writing by providing writing instruction for special gatherings of combined seminars, by constructing writing assignments and rubrics, and by making sure that writing assignments are appropriately scaffolded over the course of the year, all faculty talk through each formal writing assignment with their seminars, lead peer review sessions, and comment on student writing.

What all this means is that students' experience in first-year Core is that writing is an integral part of their learning no matter whether they happen to be studying theology, biblical studies, history, philosophy, literature, or rhetoric. Indeed, they learn that it is through writing that they internalize and synthesize what they are learning. Moreover, they learn through comments from professors on their daily writing work that what they write matters and that someone is paying attention to what they write, how they are thinking, and what they are learning or may be struggling to learn. By doing so much writing and receiving so much feedback on their writing, students learn that writing is as much about thinking as it is about producing a finished product. One student put

it this way: “The most crucial thing I learned about writing this semester was the importance of making connections – within the main text, across multiple texts, with history and with the current state of the world. Making these connections allows for a much deeper and more complete understanding of the prompt at hand.”[11]

Students also learn that writing doesn’t have to be a one-time, high-stakes, high-stress performance. Through scaffolded writing assignments, in-class writing time, peer reviews, and comments from professors on drafts of papers, students learn that writing is much more a work in progress. As another reflected on writing at the end of the fall semester:

> ASI 110 has taught me a new approach to writing. In high school, I was taught to write AP style essays where you had forty minutes to frantically make your argument clear and try to understand what you were talking about. This class showed me a completely different approach. ASI 110 is all about understanding the material, taking time to write a good solid essay, and getting a chance to improve it after someone has reviewed it.[12]

All of the writing assignments across the year are scaffolded. One of the crucial responsibilities of the English faculty is to think about how to help first-semester Core students learn how, for instance, to summarize a primary source text before they try to respond to it or critique it or to make an argument with it. Through the course of the first term, they craft writing assignments that build on the writing abilities that students have gained or developed in the first assignment for the second formal writing assignment and so forth. This feature of the course is important for all students and especially students who live with anxiety as they are not expected to be able to produce some sophisticated analysis or argument or critique of a challenging primary source text in the first few weeks of their first semester at UD. Instead, this WIC/WAC approach invites them to master in a step-by-step fashion the writing abilities they need to succeed at UD and beyond.

Although students may not recognize the scaffolding in the first semester they are much more likely to appreciate it in the second semester as they move in the historiography project from topic ideas to proposed sources to an annotated bibliography to a draft of their historiography paper to their final version of the paper. One student put it this way at the end of the second semester:

> The most important thing I learned about writing [the historiography paper] is the importance of breaking down large tasks into smaller ones . . . It made a larger task an easy one overall. It also allowed me to pay more attention to perfecting each component of the paper as I wrote it so that when all the parts were put together in a rough draft, my rough draft felt like a very strong basis for the paper. I will use this process of breaking down and perfecting small components of my paper for the rest of my educational career.[13]

Commenting specifically on the scaffolding of assignments toward the historiography paper, a first-year student had this to say at the end of the year:

> The historiography paper provided a guideline for the multiple steps that are taken before producing the final product. Through assignments ranging from proposed sources to the final draft, I learned a method of preparation that is conducive to my learning style. Rather than being incredibly overwhelmed by assignments, and unsure of a starting place, I was able to . . . slowly build my knowledge on the subject.[14]

Collaborative Assignments and Projects

Perhaps the best way to describe first-year Core is as one giant collaborative project in which students and faculty alike seek to gain an understanding of how it was that the West came to be what it is today through the interventions of ideas, changing economies, plagues, social movements, wars, and so forth over time and in the context of that which was understood and/or constructed as beyond or other than the West. That is a huge project and one that requires collaboration among students (both among first-year students and with the help of students who have come before them) and with and among faculty.

Students regularly work together in small groups during their seminars on various worksheets and prompts designed to get them actively working with ideas from lecture and primary source materials. As students do that, they inevitably come into contact with differences

among them—how they think, their backgrounds, their life experiences, what they were taught in high school, and so forth. Thus, they encounter diversity in a variety of forms and, in the case of seminar, in an intimate face-to-face setting. In all these ways both faculty and students learn how to work with other faculty and students on behalf of this common learning project. As one student reflected,

> One of my favorite features of the Core program is its diversity. It goes far beyond joining subjects; it joins people. Core welcomes different majors and respects differing views. These diverse viewpoints converge to reach a greater understanding of the topic. Where other freshmen courses stay in their lane and skim the surface, Core challenges students to broaden their scope and find connections.[15]

And that obliges all of us, faculty and students, to find ways to better hear what others, who we may or may not agree with, have to say. One first-year student put it this way:

> In high school, I did not find class discussions enjoyable because students dominated the conversation and because I was pressured by the fact that talking in class was for a grade. It was not until I had seminar in CORE that I realized how enjoyable and beneficial a class discussion could be when everyone respected each other and asked the right questions. I have contributed a lot of my opinions and arguments in class this past year, and have come to love working in small groups to discuss certain aspects of a topic.[16]

Another student, reflecting on the interdisciplinary nature of the course had this to say about encountering other perspectives: "Core has helped me become a better writer and student by encouraging me to look at things from a multitude of different perspectives . . . and question the reason why things are the way they are."[17]

We should mention that it is not only students but also the faculty who work closely together. In the case of faculty, we work together to structure and execute this team-taught course. Faculty meet in advance of each semester to plan the syllabus, lecture topics, and readings. And then throughout each semester we get together to discuss and revise drafts of essay exam questions and ideas for formal writing assignments. In addition, and with some regularity, we bring our seminars together for, among other things, focused writing instruction and workshops. Finally, we

are present for every lecture given by every other faculty member of the team. One of the results of the time faculty spend working together is that despite differences in disciplinary training, opinions about this or that historical event or primary source reading, or teaching/lecture styles (and we do differ quite a bit), we have developed great respect and affection for one another.

What does all of this have to do with students who suffer with anxiety? In these days of seemingly ever-increasing divisions within our culture and society, students in first-year Core experience among themselves and among the faculty real camaraderie despite whatever differences we may bring to this learning living community. That we are all—faculty and students—working together on this great project to understand the West over time and in a complex global context, strengthens community and provides reassurance that no one, no matter how isolated they might feel now and again owing to their struggle with anxiety, is alone. Even more, all are involved in something much bigger and better than they could ever do alone.

Undergraduate Research

In the spring semester, all first-year Core students research and write a historiography for which they earn three hours of course credit for what the university refers to as "advanced historical study." Importantly, first-year Core is the only first-year course at UD for which students receive that credit. In the course of that research project, all students in ASI 120 take up the same large topic. For the last three years, that topic has been Reconstruction in the US (1865-1877). They may take up one of a whole host of topics within that larger topic, and their job is not only to tell a story of the various interpretations historians have offered of their topic over time but also to evaluate those interpretations based on certain criteria. Given the challenges of race relations in the US today and the deep roots that those challenges have in slavery, the Civil War, and Reconstruction, this project provides students with opportunities to engage live historical questions.

Because students work through this challenging research project by way of scaffolded assignments in the context of a community that offers them multiple layers of support, students are often surprised by what they are able to produce and, as a result, gain a lot of confidence in their ability to succeed not just in the Core program or in their first year but throughout all four years at UD and beyond.

Speaking to the point about how this research project is made manageable through scaffolding, one student boldly wrote: "I spent a great deal of time and put in a lot of effort for my annotated bibliography. While on the surface this may not be the most important assignment, it became the rough draft of my historiography paper. Because I put in the work for my annotated bibliography, the draft writing process was a breeze."[18] Reflecting on the learning that took place in the course of the research project, another student wrote: "With the historiography paper . . . I have learned how to gather various sources, examine their interpretations, and draw conclusions."[19] And to the point that the quality of students' papers far exceed their expectations, one need only look to UD's online undergraduate journal of beginning student writing to find that over the last three years, one quarter of the essays published there were historiographies from ASI 120. And three of those 11 won awards complete with cash prizes of $100 or $200. (And that's on top of another 5 papers that were published from student writing in ASI 110, for a total of 16 out of 44 *Line by Line* publications).

That faculty witness a high rate of success among first-year Core students with the historiography project given how it is structured and sequenced in the course of the spring semester makes sense. That students receive additional support for this project in the form of visits to the library and instructional sessions led by library faculty along with research guides made available online that direct students to appropriate encyclopedias, books, and databases only makes all of

this make more sense. Add to all that the fact that instead of writing three papers on very different topics, as they do in ASI 110, students produce a series of formal writing assignments that are all linked to one larger project, we think it is reasonable to imagine that students who live with anxiety may be especially likely to succeed in this project and, as a result, to develop added confidence in their ability to succeed throughout their experience at UD.

Diversity/Global Learning

ASI 110/120 – The Development of Western Culture in a Global Context – is not what one might think of as an old-fashioned Western Civilization course. This course seeks to repeatedly bring into question what exactly "the West" means and how that meaning came to be constructed. More than this, the course strives, to quote from the syllabus, to discuss "Western civilization as it evolved in the larger context of other world civilizations." In this regard, there is great effort – especially (but not solely) in ASI 120 – to look at the West in a clear-eyed fashion, to attend to the inequalities and oppression and even horrors that are part of the story of Western civilization. In this regard a number of faculty in the course repeatedly put before the students this quote from W. E. B. DuBois' *Black Reconstruction*:

> Nations reel and stagger on their way; they make hideous mistakes; they commit frightful wrongs; they do great and beautiful things . . . And shall we not best guide humanity by telling the truth about all this, so far as the truth is ascertainable?[20]

One topic that we have discussed at some length in the past few years is the place of race and racism in the story of Western civilization. Starting in ASI 110 with a discussion of the European invasion of the Americas, in ASI 120 we deal with – as one can see in the syllabus provided in Appendix B – modern slavery and capitalism; the American revolutions (including here the Civil War) and race (the Reconstruction historiographical essay fits nicely here); industrial imperialism and racial Darwinism (including eugenics); the Great War and the emergence of

fascism; and, World War II, Nazism, and the Holocaust as the horrific culmination of the eugenics project.

These are difficult and painful topics to deal with, both for our white students (who are often upper-middle-class Catholics) and our students of color. As one white first-year student noted about the course in general:

> All of the topics covered in Core have something in common. Modernity, slavery, capitalism, socialism, Nazism . . . the list goes on, but they are all contentious and meant to challenge the first-year student's view of the world around them. I personally believe I entered this year wholly foolish and am just starting to lift the veil of ignorance that has been over me my whole life. No class I have ever taken has done so much to change my view of the world, its history, and its people.

Of course these topics are contentious, and could pose serious challenges to students suffering from anxieties. The antidote is to ensure that the place of discussion – the seminar – is a place that allows students to work their way through painful material and to try out their understandings of the material without fearing that they will simply be shut down. And as these comments from anonymous students on course evaluations would suggest, many or most Core students experience seminars as a welcoming place:

> The open discussion in seminar is welcoming and offers a great opportunity to ask questions without judgment.[21]

> The discussion aspect of seminar helped us to adequately state our ideas and communicate with other people openly and respectfully.[22]

> I especially enjoyed the small class size because I feel like I really got to know my classmates and felt very comfortable discussing controversial topics with them by the end of it.[23]

> Discussion was always a "safe" place, where everyone was free to voice their opinion, as long as they were prepared to support and defend it.[24]

Conclusion

Kuh's typology of high-impact practices offers a helpful way of identifying the components of, especially, first-year Core that we think provide students who live with anxiety (whether clinically diagnosed or experienced in a more general way or something in between) with learning opportunities, living experiences, and support structures that make it much more likely that they will succeed than they would have otherwise. That said, there is something more—something about first-year Core that doesn't fit into any of Kuh's eleven categories. We call it "mystery."

The vast majority of students who come to UD have absolutely no idea what Core is; the exceptions to that rule are rare. They include those relatively few students who come to an admitted student event as "discover arts" students (meaning they have not selected a major but have some confidence that they will end up in a major in the humanities, social sciences, or arts) who hear the Core director (Bill) along with current Core students and others talk about Core, and who actually decide to come to UD. Those exceptions also include prospective students (who end up coming to UD) who happen upon the Core table at one of the academic fairs (that feature every major and program) that prospective students are invited (but by no means required) to attend. For those students who do decide to come to UD and for whom Core is an option, they will encounter Core as an option in the course of their online registration within the category of learning living communities. If they happen to click on "Core" in that context they will be inserted into the Core LLC. Not surprisingly, given how all this works, what we have heard from student comments when they arrive in our seminars in the fall (and in other comments and elsewhere), most students don't even know why they selected Core and even more don't recall that they, in fact, selected Core. A small percentage (admitted students who declare a major in History, Philosophy, Religious Studies, or English) are automatically placed in Core (though they have the option to "opt out").

Our point here is that when students show up for lecture on the first Tuesday or Thursday morning (depending on when in the first week of classes start) for their first day in Core, nearly all of them have no idea what this program is. Oddly enough, that, in conjunction with what Core is and has become over the years, appears to become something of a mystery that is quite intoxicating for students. We like to think (and further inquiry is certainly in order to substantiate this) that the "mystery" of Core is significant for students whose experience of the world is disorienting or confusing or paralyzing owing to feelings of anxiety.

One day, we hope to have a much clearer sense of the mystery that is Core. For now, we share testimonies from Core students that, we believe, begin to point in some poignant directions. Put another way, in an age characterized simultaneously by rubrics, course learning objectives, assessment, and continuous improvement as well as students struggling desperately to make meaning of their world and to figure out how they might bring their intellectual and other gifts positively to bear in a world so much in pain, we put before you the following testimony. We confess that we don't know what this testimony means exactly. And we hope someday to have better clarity. For now, we offer up this our students' wisdom.

> "I had absolutely no idea what I was getting into when I signed up for Core over the summer, but I can say with complete honesty that I have learned more from these two courses than my entire high school experience as far as history, literature, religion, and philosophy go. For the first time in a very long time, I became excited to learn."[25]
>
> "Core, for me, was an adventure into the unknown at the start of the year. I didn't really know anything about the Core program and what it stood for and meant. I now realize that Core was one of the best things to happen to me at the University of Dayton. . . . The program truly embodies the idea of community within the university by providing a real family of educational learning with the seminar and lecture setup."[26]
>
> "The Core LLC is the monastery I have become infatuated with."[27]
>
> "My first year in Core has been quite an experience that I will not soon forget, but one with most, if not all, positive memories. I came into this University barely scraping through AP English, and failing to comprehend difficult texts. Now, I can tell friends and family that I

> have read the likes of Georg Hegel, Nietzsche, Maimonides, and many more. I remember sitting in the first lecture of Core last semester at 9:30 am thinking 'What is this? Did I sign up for a Core?' However, that 'mistake' I made has turned out to be a blessing that I will be forever grateful for. My Core classes have consistently been my favorite classes during both semesters, even outcompeting courses relating to my major."[28]

> "You don't know what you're going to get into, really. It was kind of a mystery . . . It was an option you click on the computer when you're a senior in high school when you don't even know what college is . . . And then you show up in this giant lecture hall and there's like this weird buzz going on . . . And then Dr. [William] Trollinger gets up and he says that this is going to be the greatest thing that will ever happen to you – his whole spiel – and then they start smacking you with homework and paper assignments, and you're thinking, 'What is going on? I don't even know where the library is!'. . . But they [the professors] know exactly when students will start to adjust, and they [the students] can just grow from there."[29]

There is something about Core that doesn't fit within any (even an exceptionally wise and helpful) typology or rubric. There is something about especially first-year Core that students don't expect and, indeed, can't expect. There is something about the mystery of Core that gives all students in Core, and perhaps especially students who are feeling isolated or who are struggling to concentrate or who are feeling a certain mental paralysis or whatever, a chance to outstrip their expectations and even their sense of their own limits to become something (not magically free from the burden of living with anxiety or anxieties of this or that sort) grounded, with weight, with gravitas, with seriousness. Beyond any diagnosis or, more commonly, any experience of anxiety and/or intense stress. To be an intellectual in a community of intellectuals. Mystery, indeed.

Appendix A

ASI 110 C1: Core Integrated Studies
The Development of Western Culture in a Global Context
University of Dayton (Fall 2018)

William Trollinger
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Phone: 92827

Humanities 482
Office Hours: Tues 11-noon, Thurs 11-1, and by appt.

Faculty:
Dr. Dustin Atlas, Department of Religious Studies
Dr. Una M. Cadegan, Department of History
Dr. John Inglis, Department of Philosophy
Dr. Elizabeth Mackay, Department of English
Dr. Sayeh Meisami, Department of Philosophy
Dr. Anthony Smith, Department of Religious Studies
Dr. Susan Trollinger, Department of English
Dr. William Trollinger, Departments of History and Religious Studies

Core Fellows: Scarlett Crabson, Claudia Jackert, Garrett Reese, and Dawson Vandervort
Core Write Place Consultants: Jasmine Reichmann, Ethan Szierczewski, and Carter West

This is a challenging, broad-ranging course on the origins and development of civilizations, with particular emphasis upon the cultural heritage of Western Civilization as it evolved in the larger context of other world civilizations. While the course follows the general narrative of the history of Western Civilization and tells that story in large part by looking at developments in philosophy, literature, religious studies, and rhetoric in their historical contexts, it also seeks to understand how other civilizations developed rich and enduring traditions that help us, by comparison, to understand the complex tapestry of human experience. In addition, the course integrates the development of university-level writing skills throughout the academic year. ASI 110 explores the period from the beginnings of civilization through the seventeenth century; ASI 120 completes the course by bringing it to the present.

For Core students, ASI 110 and 120 fulfill the Common Academic Program requirements of the Humanities Commons – ENG 198, HST 103, PHL 103, and REL 103 – plus credit for Advanced Historical Study (HST xxx). These courses are required of all University of Dayton students. Successful completion of ASI 110 and 120 earns the Core student 15 credit hours.

Student Learning Outcomes
In ASI 110 students will

- demonstrate an understanding of important events, concepts, and developments in the ancient, medieval and early modern worlds from the standpoint of history, literature, philosophy, religious studies, and rhetoric;
- demonstrate an understanding of the idea of the west and western civilization as a historical construct with different meanings and manifestations in different times and places;

- demonstrate an understanding of the historically contingent development of Christianity in the context of other major world religions;
- develop an appreciation of the contributions that history, literature, philosophy, religious studies, rhetoric, and the arts make to human knowledge and civilizations, seeing the distinct nature of each of the disciplines as well as interconnections.

In addition, by the time students have completed ASI 110 and 120, they will be able to

- Demonstrate critical reading of texts.
- Produce well-researched and supported arguments that contribute to a scholarly conversation.
- Engage in a process of inquiry culminating in a research project addressed to an academic audience.
- Respond in writing to diverse perspectives on social inequalities.
- Reflect upon habits of scholarly inquiry and argumentation as inherited from the Catholic Intellectual Tradition.

Class Format

Students will attend lectures at 9:30 a.m. Tuesdays and Thursdays in Sears Recital Hall; lectures will be given by professors teaching this course and, on occasion, by guests. Students will also attend seminars in the learning space on the second floor of Marianist Hall on Tuesdays and Thursdays either between 2:00 and 3:50 p.m. or between 4:00 and 5:50 p.m. Seminar work will focus on discussing and analyzing primary texts from the four disciplines as well as helping you develop your academic writing. This time will be used flexibly and thus will vary from session to session.

Required Texts

- St. Augustine, The Confessions, trans. Henry Chadwick, Oxford University Press. Available at the UD Bookstore (other editions/on-line editions not acceptable).
- New Oxford Annotated Bible (NRSV), Oxford University Press. Available at the UD Bookstore (other editions/on-line editions not acceptable).
- Andrea Lunford, The Everyday Writer with Exercises with 2016 MLA Update (6th ed.). Available at the UD Bookstore.
- Dennis Sherman and Joyce Salisbury, The West in the World (complete brief edition; McGraw-Hill, 5th edition).
- Primary source readings on the ASI 110 Isidore site (isidore.udayton.edu).

To access Isidore go to the URL on pg. 1 and log in using your usual UD login name and password. There should be two ASI-related tabs at the top of the screen after you have logged in. One of these is labeled "Fall 2018 ASI 110 C1-C8" and is for the entire ASI 110 class – this is where you will find the assigned readings; the second label is for your particular seminar.

Grading

Students will be evaluated on the following basis:

- Examination #1 100
- Examination #2 100
- Examination #3 150

- Essay #1 100
- Essay #2 125
- Essay #3 125
- First Passes (10 pts apiece, low 2 dropped) 140
- Quizzes (10 pts apiece, low 1 dropped) 50
- Core Fellow consultations (3 or more) 10
- Write Place consultations (1 or more) 10
- Draft/Peer Review Essay #1 10
- Draft/Peer Review Essay #2 10
- Draft/Peer Review Essay #3 10
- First Year Immersion 10
- Seminar preparation/participation 30
- Portfolio 20
- Total points 1000

Course grades will be awarded according to the following scale:

A	925-1000	A-	900-924		
B+	875-899	B	825-874	B-	800-824
C+	775-799	C	725-774	C-	700-724
D	600-699	F	000-599		

Some Assignments and Expectations

- Examinations: The examinations will consist of essay questions chosen from a list provided to students before each exam. The questions will deal with lectures and assigned readings. Makeup exams will be permitted only under extreme circumstances.
- Essays: Assignment sheets and grading rubrics will be provided well in advance of the assignment's due date. The final version of each essay must be submitted to the seminar Isidore site by the due date/time. Late essays will be penalized.
- Participation: Students are expected to attend all lectures and seminars. Students are allowed a maximum of four absences (for whatever reason) from lecture, and a maximum of four absences (for whatever reason) from seminar. More absences from lecture and/or seminar will be severely penalized. But participation means more than simply being present. In university contexts, a "seminar" is a class in which much of the time is spent in discussion. We work through the meanings of the texts we are studying, and we develop the ability to express our points of views and work through differences in a way that contributes to everyone's learning. Being prepared for seminar and willing to participate in discussion is crucial for individual learning (and grades).
- First Passes: Students will be asked to complete informal writing assignments throughout the term that typically are designed to enrich their engagement with the primary sources in the course. They are to be submitted on Isidore by the due date/time. First Passes will be graded on their completeness and the degree to which they provide evidence of careful thought having been given to the reading or other assigned task.

- Quizzes: Quizzes will be administered for the purpose of evaluating student engagement with reading from the textbook. Students will receive three questions in advance of the quiz and will answer one of the three questions (randomly chosen) in a short essay during seminar.
- Core Fellow Consultations: At least three (preferably more) times during the semester students are to meet with one or more Core Fellows to discuss exam questions, paper and First Pass assignments, and more.
- Core Write Place Consultations: At least once during the month of September students are to meet in-person with one of the Core Write Place consultants to discuss the first paper or another writing assignment. It is hoped that this will serve as encouragement for students to visit the Write Place Consultants throughout the semester.
- First-Year Immersion Experience: All students in ASI 110 are required to attend Dracula on October 25 at the Schuster Center. Attendance will be taken.
- Portfolio: At the end of ASI 110, you will submit a portfolio of your writing in this course plus a reflection on your writing. Your portfolio is to be submitted in a two-pocket folder with your name and section number printed on the front. Your portfolio is to consist of the following:
  - A copy of the full course syllabus,
  - An assignment sheet for each formal writing assignment,
  - A draft for each formal writing assignment,
  - The final version of each formal writing assignment,
  - The two essay exams that you will write and that will be returned to you in class (the final exam will be put into your portfolio by your professor at the end of the term),
  - Quizzes and First Passes
  - A one- to two-page reflection (double spaced) on this course that responds to the following prompts:
    - Did your writing process change during the course of this class? If it did, how did it change and why did you change it?
    - What was the most important thing you learned about writing this semester? Why is it so important?
    - Comment on the interdisciplinary nature of this course and your learning—what did it mean for your learning that you studied history, philosophy, religious studies, literature, and writing all at the same time?
  - Be sure to hold on to all of your drafts and your informal writing assignments so that you can include them in the portfolio. The portfolio will be graded and evaluated according to the degree of its completeness and organization.
- Plagiarism: Evidence of plagiarism or other types of academic dishonesty can be grounds for failing the course. See the policy in the Student Handbook. Plagiarism includes not only failing to cite sources, or claiming another's work as your own, but also not doing new work for this class – it is unacceptable to submit work for this class that has already been (or will be) turned in for another course.

Students with Disabilities

If you anticipate barriers related to the format or requirements of this course, please meet with me so that we can discuss ways to ensure your full participation in the course. It is important that we have this

conversation early in the semester. If you have a documented disability, please contact the LTC's Office of Learning Resources (OLR) and notify me of your eligibility for reasonable accommodations. Together with the OLR, we can then plan how best to coordinate your accommodations. OLR staff can also help you learn the procedures for emergency building evacuation in the event that they are needed. For more information about disability services at the University of Dayton, please contact OLR at 229-2066 (TTY 937.229.2059 for deaf/hard of hearing) or disabilityservices@udayton.edu or stop in the office in Roesch Library 023. Or visit the OLR web site at https://www.udayton.edu/ltc/learningresources/index.php.

Office of Learning Resources

The Core Program offers you much learning support that is specific to the course, such as Core Fellows and Write Place consultants. I strongly encourage you to take advantage of these forms of support. In addition, you may find the Learning Teaching Center's Office of Learning Resources (OLR) also helpful for this or other courses. It is a learning resource for all students at the University of Dayton. OLR offers a wide variety of services to assist you in achieving academic success at the University, including study skills classes and workshops, tutoring and consultations, disability screenings, and a web site with many resources (https://www.udayton.edu/ltc/learningresources/index.php). Please contact OLR at 937-229-2066 (TTY 937.229.2059 for deaf/hard of hearing) or visit their office on the ground floor of Roesch Library (LTC 023) if you would like to talk about how you could become a more effective learner.

Core Write Place Consultants

You will be doing a good deal of writing. To help you do that well, the Core Program has secured three Write Place consultants who are dedicated to serving students in ASI 110. They will have special familiarity with the requirements and expectations of our writing assignments. You can get additional assistance with your writing (and research in ASI 120) from them in Marianist Hall Learning Space during their drop-in hours or by appointment.

Student Evaluation of Teaching

The university will ask for your anonymous feedback regarding instruction in this course through the online Student Evaluation of Teaching (SET) as your candid, respectful opinions and constructive suggestions have an impact on the quality of teaching at UD. Instructions for how to complete SET will be sent to your UD email account toward the end of the semester. If you encounter technical problems accessing SET, contact the UDit Help Desk at 937-229-3888 or HelpDesk@udayton.edu. To learn more about SET, visit go.udayton.edu/set.

The University of Dayton Honor Pledge

I understand that as a student of the University of Dayton I am a member of our academic and social community. I recognize the importance of my education and the value of experiencing life in such an integrated community. I believe that the value of my education and degree is critically dependent upon the academic integrity of the university community, and so in order to maintain our academic integrity I pledge to:

- Complete all assignments and examinations by the guidelines given to me by my instructors;
- Avoid plagiarism and any other form of misrepresenting someone else's work as my own;
- Adhere to the Standards of Conduct as outlined in the Academic Honor Code.

- In doing this, I hold myself and my community to a higher standard of excellence and set an example for my peers to follow.

Schedule of Class Meetings and Assignments

Thur. Aug. 23 — Welcome to Core & ASI 110

Tues. Aug. 28 — Imagining Ancient Worlds (Cadegan)
Reading: S&S 2-8, Ch. 3; Letter of Aristeas, excerpts (Isidore)
First Pass #1

Thurs. Aug. 30 — Genesis, Scripture, and Religious Studies (Smith)
Reading: S&S, 25-29; Genesis, 1-3 (Bible)
First Pass #2

Tues. Sept. 4 — Language, Logos, and the Power of Rhetoric (S. Trollinger)
Reading: S&S, Ch. 2; Gorgias, "Encomium of Helen"; Prodicus, "The Choice of Heracles" (Isidore)
First Pass #3

Thurs. Sept. 6 — Early Christianities (Smith)
Reading: S&S, 152-161; Gospel of Mark: chapters 1-3:6, 8:22-9:37, 10:32-10:52, 15:1-16:8 (Bible available from UD Bookstore); "Gnostic Christian Texts: Introduction," in After the New Testament, A Reader in Early Christianity, 100-300 CE, 162-163; "The Gospel of Truth," 188-194; "The Infancy Gospel of Thomas," pp. 278-282; Map of the Classic Gnostic Myth, 151-161 (Isidore)
First Pass #4

Tues. Sept. 11 — Inventing Orthodoxy: Paul, Martyrs, and Church (W. Trollinger)
Reading: S&S, 157-160; New Oxford Annotated Bible, “Acts of the Apostles,” chs. 16-28; The Passion of Saints Perpetua and Felicity (Isidore)
Quiz #1

Thurs. Sept. 13 — Monasticism and Medieval Christianity in the West (Cadegan)
Reading: S&S, 171-182, 203-206, 209-217, 223-229; Mechthild of Magdeburg, The Flowing Light of the Godhead, Book 1; “The Holy Rule of St. Benedict” (excerpts); “Plan of St. Gall” (Isidore)
First Pass #5

Tues. Sept. 18 — The Platonic Cosmos (Meisami)
Reading: Plato, The Republic, Book VII, pp. 177-180; Plotinus, Enneads 5.1: “The Three Primal Hypostases” up to section 8, pp. 443-444 & 448- 452 (Isidore)
Quiz #2

Thurs. Sept. 20 — How to Eat God: Augustine and the Manicheans (Atlas)
Reading: S&S, 160-165, 168-169; Augustine, Confessions (edition available in UD Bookstore), chapters 7, 8, and 12; Genesis 1 (revisiting, already read); Manichean excerpts (Isidore)

Essay #1

Tues. Sept. 25 — Examination #1

Thurs. Sept. 27 — Islam (Cadegan)
Reading: S&S, 190-201; Mattson, The Story of the Qur'an, Ch. 1; Qur'an, selected suras; Excerpts from the Hadith of Sahih Bukhari (Isidore)
First Pass #6

Tues. Oct. 2 — Farabi and the Perfect State (Meisami)
Reading: Majid Fakhry, Islamic Philosophy a Beginner's Guide (Oxford: Oneworld, 2009), pp. 47-49 & 55-58; Abū Naṣr Fārābī, Mabādiʾ ārāʾ ahl al-madīnt al-fāḍilah (Translated by Richard Walzer: On the Perfect State. Oxford: Clarendon Press, 1982), pp. 229-241 (Isidore)
First Pass #7

Thurs. Oct. 4 – Midterm break – no classes

Tues. Oct 9 — Carnal Israel: Reading and Rabbis (Atlas)
Reading: Boyarin, Jewish Gospels Introduction; Menachot 29b; Bava Metzia 59b; Lilith (midrash); Bereshit Rabbah 1 and 3 (Isidore); "Jewish Interpretations in the Premodern Era" (Bible, pg. 2208)
Quiz #3

Thurs. Oct. 11 — The Silk Road (Guest lecture: Dr. Chris Agnew)
Reading: TBA
First Pass #8

Tues. Oct. 16 — Maimonides and Jewish Mysticism (Atlas)
Reading: Maimonides, Excerpts from The Guide For The Perplexed and Ayin (The concept of nothingness) (Isidore)
First Pass #9

Thurs. Oct. 18 – Stories and Histories of the High Middle Ages (Cadegan)
Reading: S&S, Ch. 8; Soloman bar Samson, "The Crusaders in Mainz"; Urban II, "Speech at Council of Clermont"; Usmah Ibn Munqidh, excerpts from Autobiography; Dante, Divine Comedy, selections (Isidore)
First Pass #10

Tues. Oct. 23 – Preparation for Dracula: Bloodlines

Thurs. Oct. 25 – Aquinas: Who takes your selfie? (Inglis)
Reading: Aquinas, Who takes your selfie?.pdf (Isidore)
Quiz #4

Thurs. Oct. 25 – 7:30 p.m. – Victoria Theatre, Dayton Ballet production of Dracula: Bloodlines

Tues. Oct. 30 — The Sufi Ontology of Unity (Meisami)
Reading: from Ibnʿ Arabi, Muhyyi al-Din, The Bezels of Wisdom, pp. 47-59; Shabistari, Mahmoud, The Garden of Mystery, pp. 25-28; Rumi, Jalal al-Din, The Soul of Rumi: A New Collection of Ecstatic Poems, pp. 31, 34. (Isidore)
First Pass #11

Thurs. Nov. 1 — Medieval World Crumbles, African Empires Flourish (Cadegan)
Reading: S&S, Ch. 9; Catherine of Siena, Letters, excerpts (Isidore); Henry Louis Gates, Jr., Africa's Great Civilizations, Episode 3, "Empires of Gold"
Essay #2
Tues. Nov. 6 – Examination #2
Thurs. Nov. 8 – Margaret Porette: Beyond one-eyed reason (Inglis)
Readings: Porette, The Mirror of Simple Souls, Chs. 43-51, pp. 62-71; Aquinas on Heresy (Isidore)
First Pass #12

Tues. Nov. 13 – "The" Renaissance and the Origins of Modernity (Cadegan)
Reading: S&S, 291-315; Giorgio Vasari, "Leonardo da Vinci," Lives of the Artists; Desiderius Erasmus, Letters (Selections); Joshua Hammer, "The Brave Sage of Timbuktu," National Geographic (Isidore)
Quiz #5

Thurs. Nov. 15 – Invading America: Columbus and the Last Crusade (W. Trollinger)
Reading: S&S, chapter 12; Columbus, Journal (August 03-October 21, 1492); excerpt from de las Casas, Brief Account of the Devastation of the Indies (Isidore)
First Pass #13

Tues. Nov. 20 — Beyond Church: Protestant Reformations (W. Trollinger)
Reading: S&S, 329-340; Calvin, "Predestination," Institutes of the Christian Religion; Luther, "The Freedom of a Christian"; "The Trial of Michael Sattler" (Isidore)
First Pass #14

Thurs. Nov. 22 – Thanksgiving break – no classes

Tues. Nov. 27 — Reformations and the Religious Origins of Modernity (Smith)
Reading: Orsi, History and Presence, "Introduction: Real Presence," "Chapter 1: The Obsolescence of the Gods" (Isidore)
First Pass #15

Thurs. Nov. 29 — Cannibals, Christians, and Religious Wars (W. Trollinger)
Reading: S&S, 346-356; Luther, "Against the Peasants"; Montaigne, "Of Cannibals"; "Twelve Articles of the Swabian Peasants" (Isidore)
First Pass #16

Tues. Dec. 4 — Early Modern English Rhetoric and Nation Building (Mackay)
Reading: selections from Arte of English Poesie (George Puttenham); selected speeches from the Second Henriad cycle (William Shakespeare); "Speech to the Troops at Tilbury" and "The Golden Speech" (Elizabeth I); and selections from An Essay to Revive the Ancient Education of Gentlewomen (Bathsua Makin) (Isidore)
Quiz #6
Essay #3 Draft

Thurs. Dec. 6 – The State Triumphant and Supreme (W. Trollinger)
Reading: S&S, chapter 13; “Edict of Fontainebleau”; “Edict of Nantes”; Saint-Simon, “The Court of Louis XIV” (Isidore)

Sat. Dec. 8 (10 PM) – Essay #3

Wed. Dec. 12 (10:10 a.m. - 12:00 noon) – Final Examination
(Exam Date and Time are firm – no exceptions)

Appendix B

ASI 120 C1: Core Integrated Studies
The Development of Western Culture in a Global Context
University of Dayton (Spring 2019)

William Trollinger
wtrollinger1@udayton.edu
Office Hours: Friday 8.30-11.00 am, and by appointment

Office: Humanities 482
Phone: 92827

Faculty:
Dustin Atlas, Department of Religious Studies
Una Cadegan, Department of History
John Inglis, Department of Philosophy
Elizabeth Mackay, Department of English
Sayeh Meisami, Department of Philosophy
Anthony Smith, Department of Religious Studies
Susan Trollinger, Department of English
William Trollinger, Departments of History and Religious Studies

Core Fellows: Scarlett Crabson, Claudia Jackert, Garrett Reese, and Dawson Vandervort
Core Write Place Consultants: Emma Adams, Ethan Szierczewski, and Carter West

This is a challenging, broad-ranging course on the origins and development of civilizations, with particular emphasis upon the cultural heritage of Western Civilization as it evolved in the larger context of other world civilizations. While the course follows the general narrative of the history of Western Civilization and tells that story in large part by looking at developments in philosophy, literature, religious studies, and rhetoric in their historical contexts, it also seeks to understand how other civilizations developed rich and enduring traditions that help us, by comparison, to understand the complex tapestry of human experience. The course also integrates the development of university-level writing skills throughout the academic year. ASI 110 explores from the beginnings of civilization through the seventeenth century; ASI 120 completes the course by bringing it to the present.

For Core students, ASI 110 and 120 fulfill the CAP requirements of the Humanities Commons – ENG 198, HST 103, PHL 103, and REL 103 – plus credit for Advanced Historical Study (HST xxx). These courses are required of all University of Dayton students. Successful completion of ASI 110 and 120 earns the CORE student 15 credit hours.

Student Learning Outcomes
In ASI 120 students will:

- demonstrate an understanding of important events, concepts, and developments in the early modern, modern, and contemporary worlds from the standpoint of history, literature, philosophy, religious studies, and rhetoric;
- demonstrate an understanding of the idea of the west and western civilization as a historical construct with different meanings and manifestations in different times and places;
- demonstrate an understanding of the historically contingent development of Christianity in the context of other major world religions;
- develop an appreciation of the contributions that history, literature, philosophy, religious studies, rhetoric, and the arts make to human knowledge and civilizations, seeing the distinct nature of each of the disciplines as well as interconnections.

In addition, students will be able to:

- Demonstrate critical reading of texts.
- Produce well-researched and supported arguments that contribute to a scholarly conversation.
- Engage in a process of inquiry culminating in a research project addressed to an academic audience.
- Respond in writing to diverse perspectives on social inequalities.
- Reflect upon habits of scholarly inquiry and argumentation as inherited from the Catholic Intellectual Tradition.
- Write about historical texts with attention to historiography and historiographical interpretation.

Class Format

Students will attend lectures at 9.30 am Tuesdays and Thursdays in Sears Recital Hall; lectures will be given by professors teaching this course and, on occasion, by guests with special expertise. Students will also attend seminars in the learning space on the second floor of Marianist Hall on Tuesdays and Thursdays either between 2.00 and 3.50 pm or between 4.00 and 5.50 pm. Seminar work will focus on discussing and analyzing primary texts from the four disciplines. This time will be used flexibly and thus will vary from session to session.

Required Texts

- Eric Foner, A Short History of Reconstruction, Updated Edition (Harper Perennial, 2015)
- Sigmund Freud, Civilization and Its Discontents (W.W. Norton, 2010)
- James Weldon Johnson, The Autobiography of an Ex-Colored Man (Dover Thrift Edition, 1995)
- Viktor Frankl, Man's Search for Meaning (Beacon Press, 2006)
- Dennis Sherman and Joyce Salisbury, The West in the World (McGraw-Hill, 5th edition). Should already own from ASI 110.
- New Oxford Annotated Bible (NRSV), (Oxford University Press). Should already own from ASI 110 (other editions/on-line editions not acceptable).
- Andrea Lunsford, The Everyday Writer with Exercises with 2016 MLA Update (6th ed.). Should already own from ASI 110.
- Primary source readings on the ASI 120 Isidore site (isidore.udayton.edu).

Please buy and plan to use the editions of these texts available in the UD Bookstore.

To access Isidore, go to the URL above and log in using your usual UD login name and password. There should be three ASI-related tabs at the top of the screen after you have logged in. One of these is labeled "18_SP_ASI_120_C1-C8" and is for the entire ASI 120 class – this is where you will find the assigned readings. The second label is for your particular seminar. The third label, "18_SP_LIB_ASI_120," provides access to a required library tutorial and quizzes. For details on that requirement, see below.

Grading

Students will be evaluated on the following basis:

• Historiographical Essay		200
• Examination #3		150
• Examination #1		100
• Examination #2		100
• First Passes (10 pts apiece, low 2 dropped)	100	
• Annotated Bibliography	100	
• Foner Assignments (15 pts apiece)	60	
• Quizzes (10 pts apiece, low dropped)		40

- Participation 40
- Library Tutorial/Quizzes 30
- Proposed Sources 20
- Essay Draft 15
- Portfolio 15
- Core Fellow Consultations (minimum: 3) 15
- Core Write Place Consultations (minimum: 2) 15
- Total points 1000

Course grades will be awarded according to the following scale:

A	925-1000	A-	895-924		
B+	865-894	B	825-874	B-	795-824
C+	765-794	C	725-764	C-	695-724
D	595-694	F	000-594		

Please note: because of the large number of "effort" points available in this course, grades will not be "rounded up."

Some Assignments and Expectations

- Examinations: The examinations will consist of essay questions chosen from a list provided to students before each exam. The questions will deal with lectures and assigned readings. Makeup exams will be permitted only under extreme circumstances.
- Historiography Project: This project will involve researching and explaining how historians have interpreted the period of US history known as Reconstruction (1865-1877). The project includes reading and writing on Eric Foner's A Short History of Reconstruction, developing a list of proposed sources, creating an annotated bibliography, and finally writing a historiographical essay. This project will be explained in full detail after the first exam, though you will begin preparing for it from the semester's beginning. The final version of each formal assignment in the project must be submitted to the seminar Isidore site by the due date/time. Late papers will be penalized.
- Library Tutorials: Students are to complete three library tutorials and their accompanying quizzes (each of which is worth 10 points). The tutorials and quizzes must be completed by the first exam. Students will be informed when the tutorials are ready. They will appear as a tab in Isidore; just click on the tab, and it will be self-explanatory.
- Attendance: Students are expected to attend all lectures and seminars. Students are allowed a maximum of four absences (for whatever reason) from lecture, and a maximum of four absences (for whatever reason) from seminar. More absences from lecture and/or seminar will be penalized.
- Participation: Being prepared for seminar and willing to participate in discussion is crucial for individual learning (and grades) as well as for the experience of the class as a whole.
- Core Fellow and Core Write Place consultations: You will be doing a good deal of thinking, writing, and research in ASI 120. To help you do that well, the Core Program has secured four Core Fellows and three Write Place Consultants who are dedicated to serving students in ASI 120. Our Fellows and Consultants are high-achieving students who succeeded in ASI 120, who know the content of the course well, and who have special familiarity with the requirements and expectations of our writing assignments. You can get assistance with the content of the course from our Core Fellows in Marycrest during their drop-in hours (TBA). You can get assistance with your writing and research in ASI 120 from our Core Write Place Consultants in the Marianist Learning Space (room TBA) during their hours. A link to an online form for reserving an appointment will appear on the ASI 120 C1-C8 Isidore site.
- Portfolio: At the end of ASI 120, you will again submit a portfolio of your writing in this course plus a reflection on your writing. Your portfolio is to be submitted in a two-pocket folder with your name and section number printed on the front. Your portfolio is to consist of the following:

- An assignment sheet for each formal writing assignment,
- A draft for each formal writing assignment,
- The final version of each formal writing assignment,
- The two essay exams that you will write and that will be returned to you in class (the final exam will be put into your portfolio by your professor at the end of the term),
- Any significant informal writing assignments that you write during the course (first passes, quizzes, and the like),
- A one- to two-page reflection (double spaced) on this course that responds to the following prompts:
    - Did your writing process change during the course of this class? If it did, how did it change and why did you change it?
    - What was the most important thing you learned about writing this semester? Why is it so important?
    - Comment on the interdisciplinary nature of this course and your learning—what did it mean for your learning that you studied history, philosophy, religious studies, literature, and writing all at the same time?
- Be sure to hold on to all of your drafts and your informal writing assignments so that you can include them in the portfolio. The portfolio will be graded and evaluated according to the degree of its completeness and organization.

Note: All documents that you submit to Isidore must be in Word format. No Pages, pdfs, Google Docs or other formats will be accepted.

Plagiarism: Evidence of plagiarism or other types of academic dishonesty can be grounds for failing the course. See the policy in the Student Handbook. Plagiarism includes not only failing to cite sources, or claiming another's work as your own, but also not doing new work for this class – it is unacceptable to submit work for this class that has already been turned in for another course.

Students with Disabilities: If you anticipate barriers related to the format or requirements of this course, please meet with me so that we can discuss ways to ensure your full participation in the course. It is important that we have this conversation early in the semester. If you determine that disability-related accommodations beyond what I can offer are necessary, please contact the LTC's Office of Learning Resources (OLR) and notify me of your eligibility for reasonable accommodations. We can then plan how best to coordinate your accommodations. OLR staff can also help you learn the procedures for emergency building evacuation in the event that they are needed. For more information about disability services at the University of Dayton, please contact OLR at 229-2066 (TTY 937.229.2059 for deaf/hard of hearing) or disabilityservices@udayton.edu or stop in the office in Roesch Library 023. Or visit the OLR web site at https://www.udayton.edu/ltc/learningresources/index.php.

Office of Learning Resources: Besides the Core Fellows and Core Write Place Consultants. you may find the Learning Teaching Center's Office of Learning Resources (OLR) also helpful for this or other courses. It is a learning resource for all students at the University of Dayton. OLR offers a wide variety of services to assist you in achieving academic success at the University, including study skills classes and workshops, tutoring and consultations, disability screenings, and a web site with many resources (https://www.udayton.edu/ltc/learningresources/index.php). Please contact OLR at 937-229-2066 (TTY 937.229.2059 for deaf/hard of hearing) or visit their office on the ground floor of Roesch Library (LTC 023) if you would like to talk about how you could become a more effective learner.

Publish Your Writing in Line by Line: Published each fall and spring semester, Line by Line: A Journal of Beginning Student Writing showcases outstanding student work from ENG 100, 200, 200H, ASI 110, and ASI 120. Any writing or digital project created for an assignment in this course is eligible for publication

in the journal's next issue. Awards are given for the most outstanding student writing in each issue. Work selected for publication will demonstrate clear writing, critical thinking, and, if applicable, creative presentation. Please talk to your seminar instructor if you are interested in submitting your work in this course for publication. To learn more about Line by Line, visit http://ecommons.udayton.edu/lxl.

Intellectual Property: The materials shared with you during this course are authored and owned by the instructor, the department, the university, and/or publishers. Copyright laws must be respected in using these materials. Unless authorized to do so, do not share course materials with anyone outside the course.

Student Evaluation of Teaching: The university will ask for your anonymous feedback regarding instruction in this course through the online Student Evaluation of Teaching (SET) as your candid, respectful opinions and constructive suggestions have an impact on the quality of teaching at UD. Instructions for how to complete SET will be sent to your UD email account toward the end of the semester. If you encounter technical problems accessing SET, contact the UDit Help Desk at 937-229-3888 or HelpDesk@udayton.edu. To learn more about SET, visit go.udayton.edu/set.

The University of Dayton Honor Pledge: I understand that as a student of the University of Dayton I am a member of our academic and social community. I recognize the importance of my education and the value of experiencing life in such an integrated community. I believe that the value of my education and degree is critically dependent upon the academic integrity of the university community, and so in order to maintain our academic integrity I pledge to:

- Complete all assignments and examinations by the guidelines given to me by my instructors;
- Avoid plagiarism and any other form of misrepresenting someone else's work as my own;
- Adhere to Standards of Conduct outlined in the Academic Honor Code.
- In doing this, I hold myself and my community to a higher standard of excellence and set an example for my peers to follow.

Schedule of Class Meetings and Assignments

Jan 15 (T)	Science and the Absences of Modernity (W. Trollinger)
Reading:	West in the World, 425-439; Galileo, "Letter to the Grand Duchess Christina of Tuscany"
Jan 17 (TH)	Divine Emanation or Property? (Inglis)
Reading:	Locke, An Essay on Human Understanding and Second Treatise of Government (selections) First Pass #1
Jan 22 (T)	L'Ancien Régime and "the" Enlightenment (Cadegan)
Reading:	West in the World, 439-48, chapter 15; Voltaire, "Letter XI: On Inoculation"; Montesquieu, excerpts from The Spirit of Laws Quiz #1
Jan 24 (TH)	"What is Enlightenment?": Religion and Rational Autonomy (Atlas)
Reading:	Kant, "What Is Enlightenment?", "Groundwork for the Metaphysics of Morals" (excerpts), and "Critique of Pure Reason" (excerpts) Foner Assignment #1
Jan 29 (T)	The Age of Revolutions (Cadegan)
Reading:	West in the World, chapter 16; Declaration of the Rights of Man and Citizen; Declaration of the Rights of Woman; readings on the Haitian revolution

Quiz #2

Jan 31 (TH) How People Became “Hands”: Industrialization and Capitalism (Cadegan)
Reading: West in the World, chapter 17; Ricardo, “The Iron Law of Wages”; Ure, The Philosophy of Manufactures (excerpts); Elizabeth Stuart Phelps, The Silent Partner, Chapter IV, “The Stone House”
Foner Assignment #2

Feb 5 (T) Capitalism and Alienation (Meisami)
Reading: West in the World, 559-563; Excerpt from Karl Marx and Friedrich Engels' The Communist Manifesto; Karl Marx, Alienated Labor
First Pass #2

Feb 7 (TH) Lost in the Infinite: Religious Existentialism (Atlas)
Reading: Excerpts from Kierkegaard, Pascal, and Buber; AND Genesis 22, Ecclesiastes 1-2 (Bible)
Foner Assignment #3

Feb 12 (T) Slavery and the Triumph of Capitalism (W. Trollinger)
Reading: West in the World, 464-467; Baptist, “Left Hand,” The Half Has Never Been Told

Feb 13 (W) Library Tutorial and Quizzes

Feb 14 (TH) Examination #1 (no p.m. seminar meetings)

Feb 19 (T) The Sacred Nineteenth Centuries (Smith)
Reading: Lyman Beecher, "A Plea for the West"; Graber, The Gods of Indian Country: Religion and the Struggle for the American West (selections); Pius IX, Syllabus of Errors (selections); Henri Lassere, Our Lady of Lourdes (selections) (Isidore)
First Pass #3

Feb 21 (TH) American Revolutions and the Long Shadow of Slavery (W. Trollinger)
Reading: West in the World, 481-482, 585-586; AHA Statement on Confederate Monuments; Douglass, “What to the Slave is the Fourth of July?”
Foner Assignment #4

Feb 26 (T) Race and Industrial Imperialism (W. Trollinger)
Reading: West in the World, chapter 20; Kipling, “The White Man’s Burden”; Parezo and Fowler, “The Philippine Reservation,” from Anthropology Goes to the Fair; Williams, “An Open Letter to His Serene Majesty Leopold II, King of the Belgians”
Quiz #3

Feb 28 (TH) Do you want what you want?: Freud (Atlas)
Reading: Freud, Civilization and Its Discontents (UD Bookstore)
First Pass #4

Mar 5 (T) James Weldon Johnson: His Life and Times (Cadegan)
Reading: West in the World, 630-35, 645-651; James Weldon Johnson, The Autobiography of an Ex-Colored Man (UD Bookstore)
First Pass #5

Mar 7 (TH) Nationalism as the Coldest Monster (Inglis)

Reading:	Nietzsche, On the Genealogy of Morals, “First Essay”, 11-38 Proposed Sources
Mar 12 (T)	Spring break – no classes
Mar 14 (TH)	Spring break – no classes
Mar 19 (T) Reading:	War, Depression, and Fascism (W. Trollinger) West in the World, 654-673, 693-702, 706-707; DuBois, “The Souls of White Folk”; Mussolini, “Fascism” (excerpts); “Poetry from the Great War” First Pass #6
Mar 21 (TH) Reading:	Ruler or Ruled? (Inglis) Kojève, Sartre, De Beauvoir, & Fanon (selections)
Mar 24 (S)	Annotated Bibliography (10.00 pm)
Mar 26 (T) Reading:	Holocaust, Hiroshima, and Cold War (W. Trollinger) West in the World, 710-749; Black, “IBM at Auschwitz”; Frankl, Man’s Search for Meaning (UD Bookstore), pp. 3-93.
Mar 28 (TH)	Examination #2 (no p.m. seminar meetings)
Apr 2 (T) Reading:	The Culture Industry (Meisami) A Brief Note on Adorno from Internet Encyclopedia of Philosophy; “The Culture Industry: Enlightenment as Mass Deception,” Theodore Adorno and Max Horkheimer, Dialectic of Enlightenment First Pass #7
Apr 4 (TH) Reading:	resistance. hope. power. verbal and visual rhetorics of the civil rights movement (Mackay) West in the World, pp. 760-762; Martin Luther King, "I Have a Dream" (audio and text); excerpts from Malcolm X, "The Ballot or the Bullet" (audio and text); Fannie Lou Hamer, Testimony at the 1964 Democratic National Convention (audio and text); and Stokely Carmichael, excerpts from the Black Power Address at UC Berkeley (audio and text) First Pass #8
Apr 9 (T) Reading:	Orientalism (Meisami) Edward Said, “Introduction to Orientalism”, pp. 1-28. First Pass #9
Apr 11 (TH) Reading:	Decolonization (Guest: Dr. Haimanti Roy, Department of History) West in the World, 752-757; additional reading TBA Quiz #4
Apr 16 (T) Reading:	Catholic Moderns and the Twentieth Century (Smith) Roma citta aperta (At Kanopy, available through Roesch Library website: https://udayton.kanopy.com/video/rome-open-city); Jacques Maritain, "Christianity and Democracy"; Arturo Carlo Jemelo, "Catholic Non-Conformists"; Andre Bazin "Cinematic Realism and the Italian School of the Liberation"; Gaudium et Spes (selections) First Pass #10

Apr 18 (TH) Easter break – no classes

Apr 23 (T) Contextualizing the F Word: Second Wave Feminisms and Feminist Rhetorical Theories (Mackay)
Reading: West in the World, pp. 606-607, 632-635, 761-672, 763; NOW's 1966 Statement of Purpose; Alice Walker, "In Search of Our Mothers' Gardens"; Gloria Anzaldua, "How to Tame a Wild Tongue"; and Emma Scovill, "I Speak a Man's Language"
Draft, Historiographical Essay and Peer Review

Apr 25 (TH) Language, Power, and Resistance (S. Trollinger)
Reading: Michel Foucault, "The Eye of Power," 146-165; Viktor Frankl, Man's Search for Meaning; Jessica Bruder, "These Workers Have a New Demand: Stop Watching Us
First Pass #11

Apr 30 (T) Globalization, Neoliberalism and Pope Francis (Smith)
Reading: Pope Francis, Evangelii Gaudium (selections)
First Pass #12

May 2 (TH) History after the Cold War (Cadegan)
Reading: West in the World, chapter 26; additional reading TBA
Quiz #5

May 5 (S) Historiographical Essay (10.00 pm)

May 9 (TH) Final Exam and Portfolio (10.10 am-12.00 noon)
[Final exam date and time are firm; no exceptions. Please plan accordingly.]

[1] Sara Lipka, "'I Didn't Know How to Ask for Help': Stories of Students with Anxiety," *The Chronicle of Higher Education*, February 4, 2018 (www.chronicle.com/article/I-Didn't-Know-How-to-Ask/242412.

[2] George D. Kuh, "High-Impact Educational Practices: A Brief Overview," www.aacu.org/leap/hips.

[3] Lipka.

[4] First-year Core student, taken from application for a Core Fellow position.

[5] First-year Core students, taken from application for a Core Fellow position.

[6] Interview with Ryan Reed, p. 11.

[7] First-year Core student, taken from application for a Core Fellow position.

[8] First-year Core student, taken from application for a Core Fellow position.

[9] Draw on narrative theory from rhetoric here in next draft.

[10] First-year Core student, taken from application for a Core Fellow position.

[11] First-year Core student, taken from end-of-semester reflection on ASI 110.

[12] First-year Core student, taken from end-of-semester reflection on ASI 110.

[13] First-year Core student, taken from end-of-semester reflection on ASI 120.

[14] First-year Core student, taken from end-of-semester reflection on ASI 120.

[15] First-year Core student, taken from Core Fellow application.

[16] First-year Core student, taken from Core Fellow application.

[17] First-year Core student, taken from end-of-semester reflection on ASI 120.

[18] First-year Core student, taken from end-of-semester reflection on ASI 120.

[19] First-year Core student, taken from end-of-semester reflection on ASI 120.

[20] W. E. B. DuBois, *Black Reconstruction: An Essay Toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880* (New York: Harcourt, Brace, and Co., 1935), 714.

[21] Student Evaluation of Teaching, ASI 110 C1, Fall 2018.

[22] Student Evaluation of Teaching, ASI 110 C1, Fall 2018.

[23] Student Evaluation of Teaching, ASI 120 C1, Spring 2018.

[24] Student Evaluation of Teaching, ASI 120 C1, Spring 2017.

[25] First-year Core student, Core Fellow application.

[26] First-year Core student, Core Fellow application.

[27] First-year Core student, Core Fellow application.

[28] First-year Core student, Core Fellow application.

[29] Interview with Ryan Reed, used by permission, pp. 3-4.