Dugi

Teaching Assessment

Since I was named a Bingham Fellow in the mid-1990s, I have not made an application for a Bingham Award for Teaching Excellence in over twenty-five years. My last Bingham application came in 1999 when, at the urging of then Dean Moseley, I applied for and became the Bingham Young Professor for Faculty Enhancement (more about that later).

During my tenure here I have learned many things about teaching, some methodological, some "philosophical." Among the more simple are such things as classroom arrangement (e.g., arranging desks in a semi-circle instead of rows so that students can more easily see and interact with each other). Because everything we do has a socializing effect, I sit rather than stand (for good pedagogical reasons discussed below). I have students in my survey classes come in for a short conference at the beginning of the semester so that we can interact with each other as persons rather than only in classroom roles. I debrief exams and papers, the latter in dialogue (more below). I give several exams in survey courses because learning theory suggests the value of frequent feedback. Remembering the old truism that "we learn by reading; we learn more by reading and hearing; and we learn more by reading, hearing, and doing," class participation is required in all advanced course, not only in the form of discussion of course materials but in requiring students to teach their peers their research and other written work. I email news and scholarly articles to members of each of my courses about matters dealt with in the courses to further deeper reflection. Since self-discipline is a valued attribute (but cannot be taught), I try to provide occasions for its development, e.g., by not providing a day-by-day list of activities in a survey course and encouraging students to develop one for themselves in order to effectively meet deadlines.

Some years ago I walked into the Rafskeller grille on campus and joined a table of students doing what they called "Dugi-isms" (things that I did or said in class). One of the things that came up that bothered them was that they said I am the only one who tells them "no" when they are off-base, that most professors would say something like "oh, that is very interesting but let's look at it this way." My saying no had led some of them to feel that I disliked them. I had good reason to say no—learning theory suggests that people remember the first thing they hear about something even if it is wrong—that overcoming that sort of misinformation required abrupt disruption. I learned that I have to provide context for that action—so now when I begin a survey class I make it clear that when I might say no to a student, it is about avoiding misinformation not because I hate her or him.

I take seriously all aspects of teaching. I try to maximize the learning value of all assignments, including examinations. Since teaching and learning should not be limited to classrooms and class hours, I encourage students to interact beyond the classroom. I participate in most campus colloquia and encourage student participation as well. A lot of teaching is accomplished in the context of academic and law school advising; not only in helping people see what education can and should be, but also in maximizing individual growth and development. Why not help everyone be the best s/he can be?

I have always been concerned with the ways in which persons are "contained" as a consequence of ideology and/or socialization. While my study of these matters was originally primarily in terms of the sociopolitical structures in the larger society, I came to realize that pedagogy in the academy is marked by embedded ideologies with profound effects on students. I work to minimize the substantive problems so as to obtain a full and honest understanding of things. Thus, in my courses, students encounter texts in the original rather than through

secondary sources, they examine their own values and biases with respect to persons and institutions, and they come to the understanding that most facts are "situated." But the problems go beyond "substance."

Some years ago I had an epiphany. I became increasingly concerned about the socializing effects of what we teachers do. While it is obvious that we teach by socialization, it has taken us (including me) a long time to get a real sense of this aspect of pedagogy. Everything from graduate education to the way most faculty members are "assessed" socializes faculty against such awareness. I found that many of the standard practices in the academy reinforce subordination and dependence (even standing rather than sitting socializes subordination). It is greatly ironic that in a Liberal (and therefore supposedly individualistic) society it is much harder to socialize independence than dependence. Basically, I came to adopt the old aphorism: "give someone a fish, feed them for a day—teach them to fish, feed them for a lifetime." In other words, I came to realize that it is important for students to own the ways and means of their own education, i.e., that students must truly "own" information and skills if these things are really to have value for them later. Unfortunately, there is no neat calculus about how to facilitate accomplishing these goals. Take analysis: if we want students to be something other than clones (only able to apply a model we give them), it is important to use a "process" approach wherein we help them work through things on their own (an example for such process can be found in my theory syllabi [attached]). This involves lots of reading, writing, discourse, and dialogue. It takes time and, sometimes, more than a little angst for both teacher and student. I take the time.

Another area where I had a revelation about helping people overcome the negative aspects of their containment was in the background of students. Our college gets a lot of students that might be labeled "diamonds in the rough," i.e., persons with talent but without "cultural capital." While we get some "legacies," it is still the case that many of our students are the first in their families to attend college—and a good many of these come from culturally impoverished backgrounds. Recognizing talent and helping people find ways to maximize it are important goals for me. I am increasingly committed to a richer understanding of "equality of opportunity." More than anything, I hate the waste of talent and I do as much as I can to avoid it. Here again there is no neat formula for how to accomplish these goals. But I know that commitment is an important first step.

I am committed to leaving every student with whom I come into contact objectively better off for having known me.

And the facilitation of learning is not limited to students. As mentioned above, in 1999 I was selected to conduct a three-year program for Faculty Enrichment as the Bingham-Young Professor. The focus for the program was on race which remains a difficult problem for the academy as well as the general society. The program provided many occasions for "learning," including speakers, colloquia, film discussions, etc. We also had a month-long summer seminar in 2000, organized like a National Endowment of the Humanities (NEH) Summer Institute. The program led to substantial reformulation of both syllabi and courses, including the introduction of new courses dealing with racial issues (in areas as diverse as Philosophy and Education).

Beyond this "formal" program, I have participated in countless colloquia, workshops, and other activities intended to enrich the intellectual life of the college.

My experience in the enrichment program coupled with participation in a number of NEH, National Institute of Health, and National Science Foundation seminars and institutes has led to the understanding that team-teaching could facilitate both collegial learning and enrichment of student learning. I learned from teaching with Professors Jack Furlong (philosophy) and Barbara LoMonaco (Anthropology here but now Dean of Students at Salve Regina University), and teaching with former President Owen Williams (a constitutional historian). Furlong and I taught courses mostly dealing with thinkers that we call "founders of discursivity" including: Freud, Marcuse, and Social Theory; Nietzsche and Foucault; Darwin, Gender, and Social Theory; and The Genealogy of Nature. LoMonaco and I taught travel courses in Italy (twice) and Ireland (three times). Williams and I taught American Constitutional Development (our con law course, twice) and The Legal System (once). I also taught one summer in Italy for the Kentucky Institute for International Studies (Professor Simonetta Cochis, French professor but Italian native, was there too—we taught separate courses but managed the program together).

My concern about the containment of persons by ideology and socialized beliefs has led me to become increasingly concerned about political ignorance in the U.S. public—and about the responsibility of members of the academy to educate the public as well as their students. Toward that end, I have done programs on public television, given interviews to commercial media including television, radio, and newspapers. And I have contributed articles to a local business publication on topics like socialism (during the debates about the Affordable Care Act), conservatism and liberalism (during a presidential primary season). Clearly, recent political events and rhetoric reiterate the need for more education if there is to be an informed political society. We cannot afford what some are calling a "post-truth" world.

While I will continue many of the things that I am currently doing as a teacher, there will be some new challenges. The "post-truth" mentality that is developing in the U.S. will clearly have an impact on the students matriculating in future. Clearly there is a lot of work to be done to overcome this problem and achieve factually informed citizens (I always say if we cannot "get it right" in the academy what hope is there for the rest of the world). It is a difficult problem exacerbated by social media; again, everything one does is socializing and what is socialized by Facebook and Twitter tends to be narcissism (and in the case of Twitter, triviality). The resulting preoccupation with individual concerns diminishes social concern. And the tendency for misinformation and disinformation to go viral on these media complicates even further the task of moving beyond mere belief and self-interest as guides for action. There is much to be done.

Respectfully submitted,

Don Thomas Dugi

VITA

Don Thomas Dugi

ADDRESS

Political Science Program
Division of Social Sciences
Transylvania College
Lexington, Kentucky 40508
Phone: (606) 233-8233

EDUCATION

Ph.D., Political Science, Purdue University, West Lafayette, Indiana, 1981.

Dissertation Title

"The Political Ideology of Kentucky Coal Producers"

M.A., Political Science, St. Mary's University, San Antonio, Texas, 1972.

Thesis Title

"Roger B. Taney and States' Rights Thought"

B.A. Government, St. Mary's University, San Antonio, Texas, 1969.

Also, some courses at University of Kentucky College of Law.

TEACHING EXPERIENCE

Professor, Political Science, Transylvania College, Lexington Kentucky, 1992-present; Associate Professor, 1984-1992; Assistant Professor, 1980-1984 (tenured March, 1981), Instructor, 1975-1980.

Courses Taught in Political Science

U.S. National Government and Politics
Introduction to Political Thinking
U.S. State Government
Urban Politics
U.S. State and Urban Politics
Kentucky State Courts

Introduction to Public Administration
Congress and the Presidency
Public Policy
Environmental Policy
Civil Liberties
Citizenship in the American Polity
The U.S. Legal System (usually individually but team-taught with Owen Williams in 2012)
U.S. Political Behavior
American Political Thought
Modern Political Concepts, Methodology, and Analysis
Research in Kentucky Politics
Research in State Government
Directed Study in Political Science (Many)
Congressional District Office Internship
Political Theory I: Classical/Medieval
Political Theory II: Modern
American Constitutional Development (usually individually but team-taught with Owen Williams twice in 2011 and 2013)
Senior May Term
Senior Seminar (capstone)
Seminar on Judicial Policymaking
Seminar on Energy Policy
Seminar on the Ideology of Energy Producers
Numerous independent and directed study courses
Many internships

Other Courses

"Images of Human Nature," a First-year core course
"Freud and Social Theory," team-taught with Jack Furlong (Philosophy)
"Darwin, Gender, and Social Theory," team-taught with Furlong
"The Genealogy of Nature," team-taught with Furlong
"Nietzsche and Foucault," team-taught with Furlong
"Politics and Society of Florence," travel course team-taught with Barbara LoMonaco (Anthropology)
"Politics and Society of Italy (focusing on Florence)" KIIS Summer Program in Rome and Florence, June-August, 2002
"Contemporary Ireland: Politics, Culture, and Society," travel course team-taught with LoMonaco

Also, non-credit course preparing students for the
Law School Admissions Test (each May since 1979)

Faculty Seminar
Conducted month-long Summer Seminar on "Race" for Transylvania Faculty members, June, 2000

"Exchange" Professor, Department of Political Science,
University of Kentucky, Lexington, Kentucky, Winter, 1989.
Course Taught: Modern Political Theory.

Graduate Instructor, Department of Political Science, Purdue University, West Lafayette, Indiana, 1972-1975. Courses Taught: American Government and Politics (Upper Division); American Government and Politics (Lower Division)

Teacher, Edgewood Junior School, San Antonio, Texas, 1970-1971.

Instructor, Department of Political Science, St. Mary's University, San Antonio, Texas, Fall 1969, Spring and Summer1970. Courses Taught: American National and State (Texas) Government (Two Semester Course)

ADMINISTRATIVE EXPERIENCE

Political Science Program Director for many years (to present), Director of Administrative and Legislative Intern Programs, etc.

COMMITTEE EXPERIENCE

Extensive committee service.

PROFESSIONAL EXPERIENCE

Publications

"Liberalism," Business Lexington, April 11, 2012.

"Conservatism," Business Lexington, March 28, 2012.

"Socialism: A Hot-Button Term and a Primer on the Subject," Business Lexington, August 20, 2009.

"Adam Smith" and "Herbert Spencer" in Ian P. McGreal, ed.,
Great Thinkers of the Western World, Harper & Row, September, 1992.

"Contingency of community" manuscript in progress.

Workshops and Summer Seminars

Participant, Wye Faculty Seminar, Summer, 2016.

Participant, National Institutes of Health/Dartmouth Ethics Institute Conference on "Teaching the Ethical, Legal, and Social Implications of the Human Genome Project," Dartmouth College, Summer, 2006.

Participant, National Endowment for the Humanities Summer Seminar, "Comparative Constitutionalism," directed by Donald P. Kommers, University of Notre Dame, June-August, 2003.

Participant, National Institutes of Health/Dartmouth Ethics Institute Faculty Institute on "Teaching the Ethical, Legal, and Social Implications of the Human Genome Project," Dartmouth College, Summer, 1998.

Participant, National Science Foundation/National Endowment of the Humanities Summer Institute on Human Nature and Evolutionary Psychology, Dartmouth College, Summer, 1996.

Participant, duPont Faculty Seminar on Culture Wars, National Center for the Humanities, Summer, 1996.

Participant, National Endowment for the Humanities Institute on Jefferson, William and Mary and the University of Virginia, (Robert Gross, William and Mary, and Peter Onuf, UVA, Directors), Summer, 1993.

Participant, National Endowment of the Humanities Summer Seminar on "Constitutionalism as Civil Religion," University of Washington (Michael McCann, UW, and Lief Carter, University of Georgia, Directors), Summer, 1991. Presented "working paper" on the contingency of community in liberal theory (also presented a more formal version of that paper to the Transylvania community the following year).

Participant, National Endowment for the Humanities Institute on Classic Texts of the Early Republic (U.S.), University of Connecticut, Storrs (Christopher Collier, Director), Summer, 1989.

Participant, Wye Faculty Seminar, Summer, 1989.

Participant, National Endowment for the Humanities Institute on Aristotle, St. John's University, Collegeville, Minnesota (Eugene Garver, St. John's and Chuck Young, Claremont, Directors), Summer, 1988.

Participant, National Endowment for the Humanities Summer Seminar on "American Courts: A Bicentennial Perspective," University of Wisconsin (Joel B. Grossman, Director), Summer, 1987.

Participant, National Endowment for the Humanities Summer Seminar on "Business in the History of American Culture," University of California, Berkeley (Richard Abrams, Director), Summer, 1984.

Participant, Mellon Foundation Regional Faculty Development Workshop on Corporate Social Responsibility, Vanderbilt University, June 21-July 2, 1982.

Participant, Workshop on Learning Theory, American Political Science Association Professional Development Program, New York City, 1978.

Colloquia

Many presentations at numerous campus events, meetings, and conferences 1975-present

FORMAL STUDENT SERVICE

Pre-Law Advisor, 1975-present.
Advisor, Student Government Association, 1975-present.
Sponsor, both Young Democrats and Young Republicans.

HONORS, HONARIES, AND PROFESSIONAL ASSOCIATIONS

-Kentucky Professor of the Year, 2003, selected by the Carnegie Foundation for the Advancement of Teaching and the Council for the Advancement and Support of Education (CASE)
-Bingham Endowment for Faculty Enhancement, 1999-2002,
-Faculty Member of the Year, Awards Day, 1988; again, 1998.
-Bingham Fellow (Excellence in Teaching), 1995-present.
-Bingham Award for Excellence in Teaching, 1989-1995.
-Omicron Delta Kappa (Leadership-Faculty).
-Phi Kappa Phi (Scholarship-Graduate School).

REFERENCES

John J. Furlong, Professor of Philosophy, Transylvania College, Lexington, Kentucky 40508.

Veronica Dean-Thacker, Professor of Spanish, Transylvania College, Lexington, Kentucky 40508.

Dugi

Syllabi

P.S. 1014: Introduction to U.S. Politics
Winter, 2017: Syllabus and Reading List

> But what is government itself, but the greatest of all reflections on human nature? If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary. In framing a government which is to be administered by men over men, the greatest difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself.
>
> James Madison

> Capitalism is the extraordinary belief that the nastiest of men for the nastiest of motives will somehow work for the good of us all.
>
> John Maynard Keynes

> The most costly of all foibles is to believe passionately in the palpably not true. It is the chief occupation of mankind. ...
>
> To die for an idea; it is unquestionably noble. But how much nobler it would be if men died for ideas that were true.
>
> H. L. Mencken

> That the soul is immortal and that people should exist forever is a most unreasonable fancy. The trash of every age must then be preserved and new universes must be created to contain such infinite numbers.
>
> David Hume

> Power without love is reckless and abusive. Love without power is sentimental and anemic.
>
> Martin Luther King, Jr.

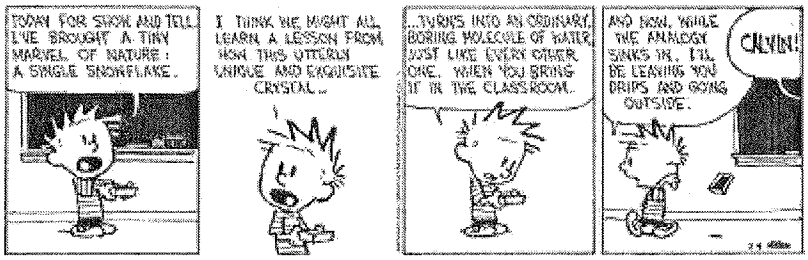
> Only to the white man was nature a "wilderness."
>
> Luther Standing Bear

> I can't understand why people are frightened of new ideas. I'm frightened of the old ones.
>
> John Cage

These quotations should get us thinking about some of the key concerns in this course, namely: the necessity of governance, the nature of politics, the operations of political systems, and the role(s) played by human ideas and beliefs in shaping these public components of our existence. While these are important matters in the abstract, they are critical in the context of our own lives and for our own society. While it may be important to know our system to be "good citizens," there is an even more fundamental reason to know it; knowledge of our "country" is fundamental to fuller knowledge of ourselves. This is "heady stuff."

The **goals** for this course are generally straightforward, namely, to explore the foundations of the U.S. political and governmental systems, to survey their operations and outcomes, and to reflect on their strengths and weaknesses. In order to fully realize these goals we must overcome the complacency of apparent familiarity as well as our tendency to respond on the basis of socialized values. Thus, the **underlying goal** (or theme) that informs the course is that we ought to reach a point where our judgments

about U.S. politics are based on knowledge rather than merely being manifestations of programmed opinions and beliefs. The hope is that we will test our ideas about U.S. politics by gathering accurate "data" on the actualities of the system. Ultimately, we need to overcome "knee-jerk" reactions, whatever the ideological basis; we owe it to ourselves not to be automatons. We should find out what our own political beliefs really are and then determine whether or not what they make us is what we really want to be. Clearly this is an important "project" and, equally clearly, one that can only begin in this course. While the task is difficult, perhaps especially because there is a lot about this subject that most people have to "unlearn" before they can really learn it, it is important to begin.



Beyond reflecting a commitment to individual authenticity, this goal is also based on a commitment to informed public discourse and the development of an authentic democratic ethos, that accurate knowledge of political affairs is an essential component in the development of the social dimension of the self. Clearly, we are getting back to the matter of being "good citizens" since this goal is rooted in the belief that the more the social dimension of oneself increases, the greater the probability for the success of a "democratic way of life."

Embedded in this goal of good citizenship is the need for mutual respect between and among persons. We must not be afraid of other persons and/or other ideas, particularly guarding against the tendency to validate our own beliefs and practices at the expense of others.

Finally, for those of you who plan to major in political science, this course is a building block for succeeding courses in U.S. politics. Thus, in addition to all the goals noted above, we will try to lay a good foundation for future work--another reason we try to cover as much as possible. Nevertheless, while the reading list for this course may seem lengthy now, it is just the "tip of the iceberg" of what needs be done and we can enrich it if you feel the need.

These are some "goals" that I think are important for this course. What are your objectives in taking this course? Why are you here, in this course at this time? You might take a few moments to write out some goals for yourself (perhaps as an initial journal entry--see the section "Journals" in the syllabus below).

WHAT YOU CAN EXPECT

If you do all the assignments in good faith, attend class regularly, avail yourself of old examinations and help sessions, and work hard, you can expect to have one of the best survey courses on U.S. politics in the U.S.--and you can expect to pass the course.

WHAT I EXPECT

I expect that you will act in good faith and work hard; that you will display "common courtesy" (called common because it is the minimum that one should expect from others), that you will be on time for class and examinations; and that you will be a "good citizen" in the class. There are some things I will not accept, particularly rude behaviors like text-messaging while in class—or sleeping—whatever.

COURSE SYLLABUS

The course is organized into three principal components. In the first section we survey foundational questions and concerns for the operation(s) of political systems, explore the nature and "functions" of political ideologies, and examine the "principles" underlying the U.S. system. In the second section of the course we study the "nuts and bolts" of U.S. national politics and government, especially national policy-making. In the final (and perhaps most "fun") section of the course we look at the problems facing the U.S. political system and discuss prospects and/or alternatives.

The following text is required:

The American Political System Ken Kollman, Second Full Edition (with policy chapters and 2014 Election Update)

The readings (other than your text) are "on reserve" (Moodle). While I use the reserve system to spare you expense, you may print any and all of those materials for your personal use. Make sure you do **all** the "outside readings" in a **timely** fashion.

Examinations

Five examinations will be given in this course with a total value of eighty-five percent of your course grade; **see reading list below for exam dates, formats, and values**.

There are many reasons for having several examinations. Most experts in "learning theory" stress the benefit of frequent feedback, especially in minimizing the negative consequences of any single examination and in maximizing the opportunities for "adjustments" in dealing with course materials. Further, we have to "master" a considerable amount of diverse materials which, if combined, might be too demanding to do in fewer exams. Finally, there are what might be called "natural breaks" in the materials which suggest "logical" places for the exams to be scheduled.

In order to maximize your potential for success, examinations consist of a combination of several question types, including identifications (which are short responses consisting of **both** a definition and an assessment of significance), short essays, multiple choice, and broad essay questions. Diversity in examining devices not only promotes fairness (since not all persons have the same learning strengths) but also facilitates assessment of different dimensions and/or levels of knowledge, e.g., general and specific.

My favorite analogy for examinations is that they are like recitals; first you rehearse, then you perform, and then you go over your performance to identify your strengths and weaknesses. To ease any anxiety about the exams themselves and/or about what kinds of questions might be asked (and to overcome any unfair advantage for those in groups with "files"), I have put myriads of old exams "on reserve" (Moodle). And "help" sessions will be scheduled (usually the day) before each exam. The old exams and help sessions should assist in your "rehearsal" for the exams. BUT, AND BE CLEAR ON THIS POINT, HELP SESSIONS ARE FOR THOSE WHO HAVE READ ALL THE ASSIGNED MATERIALS—NO "FREE RIDERS" ALLOWED. The same is true for those days when we discuss readings in class (see "Class participation" below); no "free riders" allowed then either.

Part of the class period following each exam will be devoted to "de-briefing," i.e., going over the examination to elaborate and/or reinforce those things the exam was intended to highlight.

Journals

To facilitate reflection on your political beliefs, values, commitments, etc., you should keep a journal wherein (at least once per week) you react to the "political things" in your life. While journal entries might focus especially on things that come up in class or in your readings, the stimulus for your reflections can be most anything, perhaps something you read, saw, or heard in the news, something you noticed about your home town (or state), something you heard from the people you live with, something your preacher said--whatever. There is no magical length or frequency (other than the minimum of one per week) for these entries--just make a **good faith** effort to explore these "political things." This ten percent of your course grade is a "gimme" if you act in good faith. Submit your journal at the beginning of the class period following each of your first four exams and on reading day (**April 17, 2017**) so I can return them at your final exam.

Class participation

Class discussions provide excellent opportunities to find and develop one's "voice." Effective discussion is facilitated by thorough preparation and reflection; therefore, always read and think about the materials before you come to class. I hope that you will feel free to participate at any time--and I remind you that these discussions do not have to be (nor should they be) limited only to class times.

Since this is a survey course with a large enrollment, my initial reaction is to view participation as an opportunity, not an obligation. While I always hope that we will have lengthy and fruitful discussions, at least two things work against a systematic discussion format in this course: firstly, that this is a survey course wherein a great deal of information needs be "gathered" and, secondly, that the economic exigencies of the college mean that its size is larger than ideal for discussion. Thus, it seems that discussion should be encouraged but not required.

At the same time, we have to remember the old truism: we learn by reading; we learn more by reading and hearing; and we learn more by reading, hearing, and doing. Thus, we will set aside each non-test Friday as designated discussion days. On those days we will focus our discussions mostly on the "outside readings." Five percent of your course grade **may** be based on an evaluation of your participation in these (and any other) discussions. This "fudge" factor can only work to your benefit, i.e., if you participate well it will enhance your course grade by five percent. Again, good faith is the measure of things.

As an aid to both journal writing and class participation, you might avail yourself of the electronic version of the New York Times or another quality newspaper to keep abreast of current political events. You can subscribe to the Times online without cost; just register and then log-in each day. Each Sunday in the Times there is a section called "Week in Review" which is a handy compendium of major stories. Articles are only "free" for a couple of weeks, after which there is a charge—so you have to read them in a timely fashion.

Some "logistics"

My office is 2 Haupt Humanities, phone: 8233. I keep many office hours (posted on my office door) and invite you to make use of them. If these times are inconvenient, appointments can be made for other times as well. If you need something and I am not immediately available, "leave word." You can do so in one of several ways: leave a note on or under my office door or in my mailbox in the division office (H109), or leave a message on my answering machine (8233), or contact me by E-mail (DDUGI@transy.edu), or leave a message with our divisional secretary, Ms. Banks (H109, 8110), and I will "get back to you."

Course outline and reading list follow.

COURSE OUTLINE AND READING LIST

PART ONE: IN THIS SECTION OF THE COURSE WE CONSIDER THE IDEOLOGICAL AND CONSTITUTIONAL FOUNDATIONS OF U.S. POLITICS AND GOVERNMENT.

Brendan Nylan, "When Beliefs and Facts Collide"
Textbook, Chapters One-Three.
Thomas Hobbes, **The Leviathan**, Chapters Thirteen and Fourteen.
James Madison, "Federalist Ten."
The Constitution of the United States of America.
"Four Freedoms" and "Four Essential Rights."
Leonard Levy, "The Framers and Original Intent."
Dolbeare and Medcalf, "The Dark Side of the Constitution."
Howard Zinn, "Some Truths Are Not Self-Evident."
Dugi, "Liberalism" and "Conservatism."
Handouts (as necessary—and/or "Moodle" or may be sent by email).

FIRST EXAMINATION: January 27, 2017. Identifications, short essays, and one broad essay. Ten percent.

PART TWO: HERE WE EXAMINE THE NATURE AND OPERATIONS OF THE U.S. POLITICAL SYSTEM.

Parties, Interest Groups, and Elections

Textbook, Chapters Nine-Fourteen.
J. Berry, **The Interest Group Society**, Chapters. One and Ten.
W. Lance Bennett, "News Content and Illusion: Four Information Biases That Matter."
Rodney Hero, "Two-Tiered Pluralism: Race and Ethnicity in American Politics."
Eileen L. McDonagh, "Gender Politics and Political Change."
Krugman, "America's Unlevel Field"
Sean McElwee on spending rules for corporations.
Thomas B. Edsall, "The High Cost of Free Speech"
PACs and the rest: http://www.fas.org/sgp/crs/misc/R42042.pdf
.

SECOND EXAMINATION: February 17, 2017. Identifications, short essays, multiple choice, and one broad essay. Twenty percent.

Policymakers

Textbook, Chapters Four-Eight.
Philip M. Stern, "Still the Best Congress Money Can Buy."
Common Cause, "Democracy on Drugs: How a Bill Really Becomes a Law."
J.D. Barber, "Presidential Character, Style, and Performance."
Bruce Miroff, "The Presidential Spectacle"
Thomas Cronin, "How Much Is His Fault?"

R. Dahl, "Decision-making in a Democracy."
Paul Waldman, "Fifteen Major Decisions from a Partisan Supreme Court"
J. Eisenstein and H. Jacob, "The Courtroom Workgroup."
Handouts (as necessary).

THIRD EXAMINATION: March 10, 2017. Identifications, short essays, multiple choice, and one broad essay. Twenty percent

Public Policy

Textbook, Chapters Fifteen-Seventeen plus Chapter Four.
G. Hardin, "The Tragedy of the Commons."
George McGovern, "The case for liberalism: A defense of the future against the past."
Michael Harrington, excerpt from **The Other America**.
Charles E. Lindblom, "The Market as Prison."
Krugman, "Plutocracy, Paralysis, Perplexity"
M. Walzer, "Totalitarianism v. Authoritarianism."
Alice M. Rivlin, "Economics and the Political Process."
George Kennan, excerpt from **Around the Cragged Hill**
Thomas Freidman, The Lexus and the Olive Tree,
Timothy Noah, "The Great Divergence"
Nicholas Kristof, "An Idiot's Guide to Inequalilty"
Handouts (Moodle or email) on economic policy

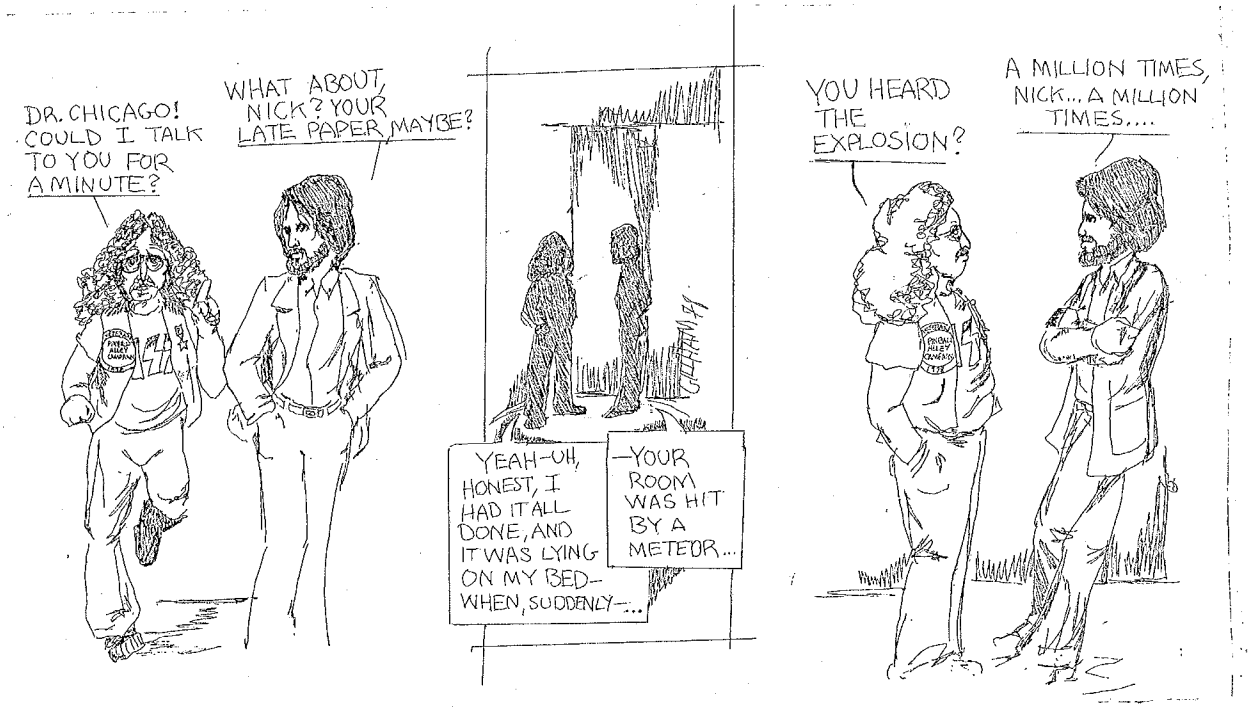
FOURTH EXAMINATION: April 3, 2017. Identifications, short essays, multiple choice, and one broad essay. Twenty percent.

PART THREE: HERE WE RAISE SOME OF THE PROBLEMS CONFRONTING THE U. S. POLITICAL AND GOVERNMENTAL SYSTEMS, AND DISCUSS SOME OF THE PROSPECTS AND/OR ALTERNATIVES.

C.W. Mills, "Liberal Values in the Modern World."
Cornel West, "Race Matters."
Paula D. McClain and Joseph Stewart, Jr., Can We All Get Along? Racial and Ethnic Minorities in American Politics, Chapters One and Six.
Kathryn Pogin, "Discrimination Is Un-Christian, Too"
D. Bell, "Notes on Post-Industrial Society."
A. Schick, "Toward the Cybernetic State."
A.M. Schlesinger, Jr., "The Challenge of Change."
C. Lasch, "What's Wrong with the Right and the Left."
Paul Krugman, "For Richer: Class Inequality and Democracy."
Joseph E. Stiglitz, "Inequality Is Not Inevitable"
Nancy Isenberg, "Five Myths About Class Divisions in the U.S."
Ralph Nader, "Closing the Democracy Gap."
Robert Bellah, **et al**., "Citizenship and Liberal Individualism."
Holly Sklar, "Imagine a Country."

FIFTH (and Final) EXAMINATION: Regularly scheduled final exam period: **Wednesday, April 19, nine-eleven a.m.** Identifications, short essays, and one broad essay question. Fifteen percent.

Some things Professors do not want to hear



https://www.youtube.com/watch?v=WVvKnq5XT-g

https://www.youtube.com/watch?v=fhd3DqBYbnk

https://www.youtube.com/watch?v=57aOIkaXQGc

https://www.youtube.com/watch?v=yu4PCI9As54

http://thesocietypages.org/socimages/2014/08/25/professors-pet-peeves/

Why you should be serious and work hard—this from a graduate who is a first-year law student:

"I'm writing just to thank you for how well you taught me at Transy. I'm finishing up my second week of law school now and I've not faced anything as work intensive or as conceptually challenging as I did in your courses. I'm so far ahead of the learning curve as compared to many of my classmates."

P.S. 3124
Modern Political Theory
Winter, 2017

Course Description

This course provides an overview of political discourse in the western tradition during the "modern" period. It proceeds in a generally chronological way to examine (some of) the major figures and movements in the "development." Although this is not a topical course, there are some themes that inform it and that are listed below. The primary goals of the course are for students to gain familiarity with these materials and to gain the ability to deal with them analytically.

Political formulations are clearly affected by historical developments (including cultural bias and/or class interests). While there is no single formula for understanding the political ideas of this (or any other) period, it is certainly the case that much of the political "debate" centers on the development(s) of Liberalism and responses to it (them), especially at several critical "moments" in what is called the modern period. The first follows from the decline of medieval institutions and the (apparent) release of the individual from status relationships. Another involves the development of the "modern nation-state" (and itinerant questions about citizenship, participation, and nationalism). The reshaping of the human condition by the technological (industrial) revolution(s) necessitated (re)consideration of ideas about human associations. Thus, there may be several "waves" of Liberalism and assorted alternative positions. Obviously, we will spend time exploring these ideas over the course of the semester.

It is true that much of the "fun" in a course of this type comes from challenging oneself and completing a difficult task. Gathering knowledge about the development of political ideas and engaging the work of "founders of discursivity" are good things but the emphasis in this course is on developing analytic skills rather than merely applying the usual information gathering skills. The distinction between description and analysis is simple on its face: it is the difference between asking "what" and asking "why." But "why" is a lot harder question and it takes some time and effort to get comfortable dealing with it. Thus, this course is a kind intellectual "rite of passage" wherein we begin to move from "what" to "why" (never forgetting that we should have a good idea of the "what" before offering the "why").

Please understand that dealing with the "why" is no mysterious enterprise; it is usually simply a matter of getting to the thinker's "philosophic building blocks ("pbbs")," i.e., the cosmological/ metaphysical/ontological/epistemological bases upon which the thinker has constructed his/her "philosophy." There is great diversity in the way "teachers" try to facilitate the development of these skills. Perhaps most commonly, teachers simply lay out a set of "analytic frameworks" and then tell you to apply them to some text or another. While some of that approach may be inevitable, I do not prefer the ordinary application of this approach because what usually results is that you merely ape what others do instead of actually "owning" the skills yourself.

peers about this person; thus, your presentation would include descriptive material as well as a discussion of thinker's major ideas. This exercise totals ten percent of your course grade.

III. A third component of your course grade is class participation. Fifteen percent will be determined by your discussions of assigned readings and any other topics that may arise. The evaluation of your "participation" is based on an assessment of (l) your preparation, willingness, and ability to discuss reading and lecture materials, and (2) your preparation, willingness, and ability in presenting information on concepts, events, and/or persons which pique the interests of the group. Obviously, you cannot accomplish these tasks in absentia.

IV. A fourth component of your course grade will consist of a journal wherein you explore these matters in a less formal way than the papers. In these journals, you will regularly (read that for each class period) respond to readings, discussions, and such, as well as develop your own ideas. They are not to be a collection of notes on your readings but, rather, your response to and assessment of what you have learned in the readings, discussions, and such. In order to insure that your entries are timely, I will collect the journals every other Friday beginning Week Three. The journal is valued at ten percent of your course grade.

V. The final ten percent of your course grade will be determined by a final examination. It is important that we not lose sight of the continuities and discontinuities that mark the political discourse of this period. Preparing for and then taking the final examination should assist in integrating the ideas that we have been discussing during the semester. Thus, this examination is comprehensive; it consists of one question drawn from the list of sixteen "themes" which (should) have guided your work throughout the course.

Modern Political Theory

The following considerations should be the foci for your reading and assist in writing your essays.

1. What is the theorist's conception of the cosmos (universe)?

2. What is the thinker's conception of human nature?

3. What are the theorist's prescriptions for a legitimate political order?

4. To whom (or what) does the thinker attribute ultimate power to govern, i.e., sovereignty?

January 30-February 3:

Discussion of Hobbes

February 6:

Locke paper due.

February 6-10:

Discussion of Locke.

February 13:

Late-Seventeenth, Early-Eighteenth Century Thought.

February 15-17:

The Enlightenment and Some of Its Principal Figures.

February 20:

Rousseau paper due.
Discussion of Rousseau

February 20-24:

Discussion of Rousseau.

February 27:

Overview of Nineteenth Century Political Theory.
Utilitarianism.

March 1:

Presentation on Hume _____

Presentation on J.S. Mill _____

March 6:

Marx paper due.

Overview of the last half of the twentieth century

April 10:

Marcuse paper due.

April 10-12:

Discussion of Marcuse.

April 14:

Conclusion.

April 13:

Reading Day.

April 18:

Final Examination, noon--two p.m.

Political Science 3134
Congress and the Presidency
Fall, 2016

Course Syllabus

This course is an in-depth examination and analysis of the two "active" institutions of the national government, the Congress and the presidency. The course focuses on three aspects: first, on congressional and presidential elections; second, on the nature and operations of each of the institutions; and, finally, on the interaction(s) between and among the various components of the two branches.

The goals for the course include developing a better understanding of Congressional and presidential politics and operations and developing independent study and research skills as well as written and oral communication skills by "teaching" the research to their student colleagues.

Two texts are required:

Congress and Its Members, Fifteenth Edition
Roger H. Davidson, University of Maryland
Walter J. Oleszek, Congressional Research Service
Frances E. Lee, University of Maryland
Eric Schickler, University of California, Berkeley

The Politics of the Presidency, 9th Edition
Joseph A. Pika, University of Delaware
John Anthony Maltese, University of Georgia
Andrew Rudalevige, Bowdoin College

Six examining devices are used in this course:

A. Twenty percent of your course grade is based on class participation. Obviously, regular attendance and preparedness are prerequisite.

B. Twenty percent of your course grade is based on a research paper. We will negotiate topics and discuss research approaches and techniques as we get into the course. You should quickly settle on some aspect of congressional or presidential governance that you wish to research and begin your research. You are ultimately expected to produce a major research paper of twenty to twenty-five pages. Beyond submitting a copy of your paper by email to each member of the class on **December 2nd**, each of you will present your findings to the group during the last week of the semester. Submit a "hard copy" to your instructor.

C. Ten percent of your course grade is based on a resumé-critique/ (or

summary/analysis) class presentation of an important text dealing with the interaction(s) between congressional and presidential actors. The texts will address important structural, functional, and "political" interactions between the two branches. Your summary/analysis should be approximately four pages; again, submit two copies. It will be submitted and discussed as Part IV; see "Course Outline/ Reading List" below.

D. Ten percent of your course grade will consist of a journal wherein you keep a detailed log of your research activities, including summaries and assessments of materials found in that research. You will submit journals each Monday for review.

D. The remaining forty percent of your course grade is determined by three examinations, one after each of the major sections of the course (see course outline below) and then a "comprehensive" final.

The first examination comes after the section on Congress and is scheduled for October 10; it is valued at ten percent. The second is administered after our study of the presidency and is scheduled for November 14; it is valued at fifteen percent of your course grade. The third examination covers any and all materials on congressional and presidential interactions as well as matters discussed in paper presentations; it constitutes your "final" and will be given during the regularly scheduled final examination period for this course, three-five p.m., Tuesday, December 13, and is valued at fifteen percent.

Each of the first two examinations consists of two parts; one is a set of identifications and/or short essay questions, the other requires you to analyze hypothetical cases, i.e., using the information you "gathered" from readings and discussions, you analyze a hypothetical "problem." This examination format is used to facilitate the development of policy analytic skills useful not only in the discipline but also for (those who might go into) government service. The final examination will consist of short and broad essay questions.

COURSE OUTLINE AND READING LIST

I. Introduction (September 7)

Davidson, et al., Chapter One

II. Congress (September 12-October 7)

A. Congressional History

Davidson, et al., Chapter Two

B. Elections and Districts

Davidson, et al., Chapters Three-Five.

C. Congress at Work

Davidson, et al., Chapters Six-Fifteen.

D. Conclusion

Davidson, et al., Chapter Sixteen.

FIRST EXAMINATION: October 10.

III. Presidency (October 12-November 11)

A. The Presidency and the Public and the Selection Process

Pika, Maltese, Rudalevige: Chapters One-Four.

B. The Presidency and the Government

Pika, Maltese, Rudalevige: Chapters Five-Seven.

C. Presidential Power and Politics

Pika, Maltese, Rudalevige: Chapters Eight-Eleven.

SECOND EXAMINATION: November 14.

IV. The Politics of Shared Government. (November 16)

Student summary/analysis papers due.
Papers need be submitted by November 16
Student presentations of "s/a" papers November 18-November 21)

V. The Politics of Bureaucracy

a. Bureaucracies as Policymakers.

b. Bureaucracies and Clients.

c. Bureaucratic Networks.

d. Bureaucracies in Action.

VI. Paper presentations: December 5-December 9.

Papers must be submitted by December 2

FINAL EXAMINATION: December 13, three-five p.m.

Texts for Summary/Analysis Papers:

-Graham Allison, Essence of Decision
-Sarah A. Binder, Stalemate: Causes and Consequences of Legislative Gridlock
-Sarah A. Binder and Forrest Maltzman, Advice and Consent: The Struggle to Shape the Federal Judiciary
-John Brehm and Scott Gates, Working, Shirking, and Sabotage: Bureaucratic Response in a Democratic Public
-Daniel Carpenter, The Forging of Bureaucratic Autonomy
-Kathryn G. Denhardt, The Ethics of Public Service
-Robert E. Durant, The Administrative Presidency Revisited
-Larry B. Hill, The Model Ombudsman
-Donald F. Kettl, Government by Proxy
-Douglas L. Kriner, After the Rubicon: Congress, Presidents, and the Politics of Waging of War
-Paul C. Light, A Government Ill Executed: The Decline of the Federal Service and How to Reverse It
-Jerry Mitchell, The American Experiment with Government Corporations
-Christopher Pollitt and Geert Bouckaert, Public Management Reform: A Comparative Analysis
-Sally Coleman Selden, The Promise of Representative Bureaucracy
-Paul A. Volcker, Leadership for America: Rebuilding the Public Service
-William F. West, Controlling the Bureaucracy
-David P. Auerswald and C.C. Campbell, eds. Congress and National Security

-Richard S. Conley, The Presidency, Congress, and Divided Government: A Postwar Assessment
-Kenneth Collier, Between the Branches: The White House Office of Legislative Affairs
-Andrew Rudalevige, The New Imperial Presidency
-David Rosenbloom, Building a Legislative-Centered Public Administration: Congress and the Administrative State
-Andrew Rudalevige, Managing the President's Program: Presidential Leadership and Legislative Policy Formation
-Patrick Sellers, Cycles of Spin: Strategic Communication in the U.S. Congress
-James Thurber, ed., Rivals For Power: Presidential-Congressional Relations, 5th ed.

Paper Topics

You are free to choose whatever aspect of congressional or presidential governance interests you after discussing possible topics with me. Your work must be original (remember the campus rules about plagiarism).

P.S. 3144: U.S. Legal Systems
Fall, 2016: Course Outline/Reading List

The U.S. legal system is a complex amalgam of institutions, participants, processes, and outcomes. This course begins with an overview of the origins and development of the American/U.S. legal system, includes a survey of its principal elements, and then focuses on courts, judicial processes, and major civil and criminal legal standards.

The goals of the course are: to gain familiarity with the components and operations of the legal system; to learn the basics of civil and criminal law in the U.S.; and to spend time engaging participants in the legal system and observing its operations.

Your course texts are:

Robert H. Klonoff, Introduction to the Study of Law, West Academic Publishing

I. READINGS AND EXAMINATIONS: Seventy percent.

A. Introduction.

"How to Read a Legal Opinion"
http://www.volokh.com/files/howtoreadv2.pdf
http://www.youtube.com/watch?v=nMvARy0lBLE

B. Background and foundational considerations.
September 5-October 3.

1. Law, legal history and culture.

a. Klonoff: 1.
b.
http://ufh.academia.edu/LiriekaMeintjesvanDerWalt/Papers/969527/Comparative_method_comparing_legal_systems_or_legal_cultures

2. Core institutions and personnel.

Klonoff, 1.

a. Comparing federal and state courts:

http://www.uscourts.gov/about-federal-courts/court-role-and-structure/comparing-federal-state-courts

b. Federal courts:

http://www.uscourts.gov/FederalCourts.aspx

c. Organization chart for the federal courts:

http://wlwatch.westlaw.com/aca/west/uscourt.htm

d. Organization charts for state courts:

http://wlwatch.westlaw.com/aca/west/statecrtorg.htm

e. DOJ chart for state court organization:

http://bjs.ojp.usdoj.gov/content/pub/pdf/sco04.pdf

3. Law, Ethics, and Justice.

http://www.youtube.com/watch?v=jQ-uX_JqBk8
http://ethicalrealism.wordpress.com/2011/04/26/three-theories-of-justice/

FIRST EXAMINATION: following October 3th class? This exam consists of identifications and short essay questions and is valued at twenty-five percent of your course grade.

C. Juridiction and procedures. October 5-10.

Klonoff, 3.

D. Civil law. (October 12-November 18)

Langbein,
http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2123386
(also on Moodle)
Klonoff, 4-6, 2.
Greenhouse, "The Free Speech Puzzle."
http://www.youtube.com/watch?v=9qFxFiMEioU&feature=related

SECOND EXAMINATION: following November 18 class? This examination consists of identifications and hypotheticals (a traditional law school examining format consisting of broad, issue-spotting essays). Twenty-five percent of course

grade.

E. Criminal law. (November 21-December 7)

Klonoff, 7-8.
http://www.youtube.com/watch?v=vUXP4_hae7k&feature=relmfu
NYTimes "debate," "Do Prosecutors Have Too Much Power?"
Additional readings.

F. Conclusion. (December 9)

http://www.ted.com/talks/philip_howard.html

FINAL EXAMINATION: Regularly scheduled final exam time, Thursday, December 15, noon-two p.m. It follows the same format as your second exam and is valued at twenty percent of your course grade.

II. EXPERIENTIAL EDUCATIONAL COMPONENTS: Ten percent.

A. Briefs.

Please submit two briefs (see sample for format), one each for a civil and a criminal case reported in the most recent U.S. Supreme Court Reports. You will find the Reports in the UK law library. Please submit the first brief on October 7 (for civil law), and the second on November 21 (for criminal law).

There are several purposes for this exercise. First, you will learn "briefing," an essential building block for any further legal work (perhaps especially law school). It will give you a "taste" of what is involved with legal research, introducing you to one of our primary legal sources (in this case, for constitutional law). Finally, it will familiarize you with a law library and, thus, add to your "arsenal" for effective research.

B. Observations and interviews.

Each student is required to attend at least one session of both the Fayette County District and Circuit Courts. In years past Judge Karen Caldwell has invited students to speak with her and to attend some proceedings in the U.S. District Court. And Judge Julie Goodman, Fayette District Court, has made the same offer. You should contact Judges Caldwell and Goodman and arrange a time for the group to meet with them. Further, each student is required to interview at least one of each of the following: a judge, a prosecutor, a criminal defense attorney, and an attorney specializing in civil cases. Develop an effective "interview schedule" and use it to gather your "data." A record of these observations and

interviews is to be kept and the findings analyzed in terms of the assessments found in your readings and classroom discussions. This report is due on Monday, December 5, 2016.

The value of this exercise is immense, even if obvious. In this case at least, experience is critical to full understanding.

III. CLASS PARTICIPATION: Twenty percent.

The final component of your course grade is an assessment of your class participation. This judgment is based on (1) your preparation, willingness, and ability to discuss reading, lecture, and experiential materials, and (2) your preparation, willingness, and ability to present information on concepts, events, and/or persons which pique the interest of the group. Obviously, you cannot accomplish these tasks in absentia; regular participation is expected.

Availability

I am in H-2, 8233. I am generally in office when not in class, but formal office hours are mostly on Tuesday and Thursday. You can set up appointments for other times as well. If you need to see me and for some reason I am not in office, please leave word. You can do so with the divisional secretary, Ms. Banks (H-109, phone 8110), or leave a message on my voice mail, or leave a note on my door, or email; regardless of the mode of contact, I will "get back to you" as soon as possible.

For those thinking about law school:

Intro to law school (not intended as an endorsement of Knewton)

http://www.youtube.com/watch?v=rggGMWoAKPs&feature=related

A relatively simplistic guide from St. Thomas Law:
http://www.stu.edu/Portals/Law/strategiesuc.pdf

Law exams
http://www.youtube.com/watch?v=iNOHyA61wAQ&feature=related
Blog discussed: http://blogs.wsj.com/law/2009/12/07/what-makes-a-good-law-school-exam-answer-law-profs-weigh-in/

Sample Academic Case Brief

SHERRER v. SHERRER
334 U.S. 343 (1948)

FACTS:

For twelve years Margaret and Edward Sherrer had lived in Massachusetts. On April 3, 1944, Margaret and her children went to Florida. From there she notified her husband that she would not return and instituted divorce proceedings on July 6, 1944. Notice was served upon Edward by mail and he appeared with counsel at the hearing. At that time he raised the issue of the validity of Margaret's residency but the Florida court decided against him. Two days after the divorce was final Margaret married Henry Phelps. In February, 1945, Margaret and Henry returned to Massachusetts. Upon their return Edward initiated a suit claiming the divorce was invalid and that he should have certain property rights. A Massachusetts court concurred and appeal was made to the U.S. Supreme Court.

QUESTION:

Must states give "full faith and credit" to laws of other states even when they conflict with their own?

REASONING:

Justice Vinson argued that the jurisdiction of the Florida court was dependent upon the validity of the residence requirement. He concluded that the Florida residency requirement was valid and so held that the Florida court was within its authority (had jurisdiction). Further, the Florida court exercised procedural regularity and the defendant participated in the proceedings. Thus, the Florida divorce decree must be held valid. The Massachusetts court erred in its decision. What arose was an inconsistent assertion of power by the courts of the two states. In such a case the local policy of the second state must give way to the action of the first state. The obligation of "full faith and credit" requires that such litigation should end in the courts of the state in which judgment was rendered.

DECISION:

States must give "full faith and credit" to the laws of other states even when the conflict with their own (7-2 decision).

DISSENTING OPINION(S): Justice Frankfurter with Justice Murphy joining.

PS 2294: Civil Rights/ Civil Liberties
May Term, 2016
Don Dugi

This course will examine the theoretical, political, and legal dimensions of civil rights and civil liberties.

COURSE REQUIREMENTS

We will read and discuss a set of common readings (see attached reading list) which will provide background on these matters and constitute the basis for some of our discussions.

The emphasis in this course is on sharing information and insights, whether from common readings or individual "projects" (see below). Thus, "class participation" is an important element in this course. Twenty percent of your course grade will be based on your discussions of assigned readings, student presentations, and whatever else might stimulate discussion. This judgment will be made on your "good faith" attempts to engage these matters, including (1) your preparation, willingness, and ability to discuss reading and "lecture" materials, (2) your preparation, willingness, and ability in presenting information on concepts, events, and/or persons which pique the interest of the group on these matters, and (3) the regularity of your attendance since, obviously, these tasks cannot be accomplished in absentia. To facilitate discussion, please bring to class each day one item from a newspaper, magazine, or media source dealing with a matter of liberty or civil rights and give a brief summary of the item to the class.

Beyond the items on the reading list, you will also read some "outside" materials to educate yourself (and ultimately the rest of us) on some topic of individual interest in the following general areas of concern: (1) the theory of civil liberties held/advocated by some "great thinker"; (2) civil liberties in some country other than the U.S.; (3) the most pressing civil liberties issues facing the U.S. today or in the near future; and (4) your own theory of civil liberties. You will do a paper/presentation exercise for each of these readings. Clearly, the paper should display your knowledge of the topic in a well-written analytic essay. Your task in the presentation is to educate your peers on the subject you have chosen.

The topics and due dates are:

1. Different theories of rights. Select some "great thinker" and discover her/his views on civil rights/ liberties. Read something actually written by the person rather than relying on secondary sources. Paper due May 2; ten percent.

2. Civil rights and liberties in other countries. Choose a country and report on the nature of civil liberties in it. Paper due May 9; fifteen percent.

3. Identify the most pressing civil rights/ liberties issue in the U.S. Discuss what you judge to be the most important civil rights/ liberties problem in the U.S. today (and/or the near future). Paper due May 16: fifteen percent.

4. "My" theory of civil liberties. Write an essay wherein you present your own theory of civil liberties. Paper due May 23: ten percent

NOTE: Papers should be five to six pages typewritten. You must submit two copies, one "hard" copy for me and an electronic copy sent to Ms. Banks to be put on Moodle for your "colleagues."

5. Ten percent of your course grade consists of a journal wherein you explore these matters in a less formal way than the papers. You should respond **daily** to readings, discussions, and such, as well as develop your own ideas. The principal requirement for this credit is a "good faith" attempt to engage **each** the readings, class discussions, and the ideas contained therein. The journals will be randomly collected—but your final journal submission will be May 20 (so I can return them to you before the end of May Term).

There will be a final examination on May 24 valued at ten percent.

WHAT YOU CAN EXPECT

If you do all the assignments in good faith, attend class regularly, and work hard, you can expect to have a wonderful course on civil rights and civil liberties--and you can expect to pass the course (with a good grade).

WHAT I EXPECT

I expect that you will act in good faith and work hard; that you will display "common courtesy" (called common because it is the minimum that one should expect from others), that you will be on time for class; and that you will be a "good citizen" in the class. Prepare carefully for your presentations. Listen attentively to the presentations of your peers and ask constructive questions.

There are some things I will not accept, particularly rude behaviors like text-messaging while in class—or sleeping—or any other stupid or disruptive behavior.

READING LIST

I. Of Rights and Liberties

A. Some Traditional Views

1. Jeremy Bentham, "Anarchical Fallacies" (http://128.59.33.77/core/sites/core/files/text/Anarchical%20Fallacies_0.pdf)
2. Marx on Human Rights (http://www.marxists.org/archive/marx/works/1844/jewish-question/)
3. J.S. Mill, "Introductory" (Excerpt)
4. _____. "Of the Liberty of Thought and Discussion"
5. _____, "Of Individuality, As One of the Elements of Well-Being"
6. J.J. Rousseau, Social Contract, I:6-8.

B. More Contemporary Discussion

1. Alan Gewirth, (1) "There Are Absolute Rights" and (2) "Are There Any Absolute Rights?" (1) http://www.jstor.org/stable/pdfplus/2218674.pdf and (2) http://www.jstor.org/stable/pdfplus/2218701.pdf
2. Ronald Dworkin, "What Rights Do We Have?"
3. _____, "Can Rights Be Controversial?"
4. http://www.lexrex.com/enlightened/AmericanIdeal/yardstick/pr3.html
5. Nathan Rostenstreich, "Of Rights and Duties" (http://press.princeton.edu/chapters/i6827.pdf)
6. Ian Shapiro, "The Liberal Ideology of Individual Rights"
7. Carl Wellman, "The Importance of Rights"
8. Catherine A. MacKinnon, "Not By Law Alone," in her Feminism Unmodified, pp. 21-31.
9. John Hardwig, "Should Women Think in Terms of Rights?" in Cass R. Sunstein, ed., Feminism & Political Theory.
10. http://www.aclu.org/key-issues
11. http://www.theatlantic.com/politics/archive/2011/04/the-civil libertiesprimary-what-issues-matter-most/237920/
12. http://www.huffingtonpost.com/2012/10/15/criminal-justice-civil-liberties-2012-campaign_n_1966791.html

13. http://www.strategicstudiesinstitute.army.mil/pdffiles/pub697.pdf
14. http://www.pbs.org/wnet/need-to-know/the-daily-need/are-we-becoming-a-police-state-five-things-that-have-civil-liberties-advocates-nervous/12563/

II. Civil Liberties (and Rights) in the U.S. (and elsewhere)

1. Eric Black, Our Constitution: They Myth that Binds Us, Part Two and Part Three
2. Lawrence M. Friedman, "Constitutional Law and Civil Liberties"
3. Daniel C. Maguire, A New American Justice
4. James W. Nickel, Making Sense of Human Rights
5. C. Herman Pritchett, "Constitutional Basis for Protection of Civil Liberties"
6. Catherine A. MacKinnon, "Linda's Life and Andrea's Work"; "The Sexual Politics of the First Amendment"; and "Afterword" in her Feminism Unmodified.
7. Siegfried Van Duffel, "Natural Rights to Welfare and More." (http://www.academia.edu/192931/Natural_Rights_to_Welfare)
8. Nancy Fraser, "Women, Welfare, and the Politics of Need Interpretation," Chapter Seven in her Unruly Practices: Power, Discourse, and Gender in Contemporary Social Theory

http://www.law.harvard.edu/current/careers/opia/toolkit/guides/documents/guide-civil-rights.pdf

Dugi

Some attempts at public education

Source: Smiley Pete Publishing

Socialism is what?

A hot-button term and a primer on the subject

by Don Dugi, Ph.D

August 20, 2009

Lexington, KY - Socialism is a commonly used (most often misused) term in politics. The term rightfully refers to an economic system wherein the major means of production, transportation, distribution and infrastructure are publicly owned. In order to denote its relation to a political system, an adjective is required to specify what is meant by "public." Thus, if the public is defined as "the people," you would have "democratic socialism" of the type you might find in a Scandinavian country. (Interestingly, these countries are usually among those at the top of the rankings of "best countries" in terms of quality of life). But if the public is defined as the state, and the state as the "fuehrer," you might have "national socialism" of the type you found in Nazi Germany before and during World War II. So socialism is not limited to the left side of the political spectrum; indeed, historically, the version most restricting freedom was on the right.

In the United States, there is no "pure" version of socialism. What we find here is most commonly some mixed programs, and those are usually local (namely, infrastructure and public transportation systems in cities) and not characterized as socialist.

Socialism in the United States has always generated suspicion among many, if not most of the population. The ideological response has several roots. In the 19th century, many of its proponents were foreign-born, and there is as strong strain of nativism (ethnocentric beliefs that immigrants will subvert supposedly national values) in the U.S. population. And many of the early advocates of socialism in the United States were associated with labor and labor movements, themselves held suspicious. And then eventually socialism was linked with communism during one or another "red scare."

Thus, the U.S. aversion to socialism is based in a generalized fear of the left; socialism's pink is on the slippery slope to communism's red. But why? The ideological base for this is a complex fusion of the individualism of classical Liberalism, the Protestant ethic (from Calvinist thinking that one demonstrates "election" through industry), and Social Darwinism (Social Darwinism is not from Darwin at all, but from Herbert Spencer in origin and, interestingly enough, popularized in the United States by religious figures like William Graham Sumner and Russell Conwell. Conwell, who founded Temple University, is credited with giving the "Acres of Diamonds" speech more times than any other speech in the history of the world -- over 6,000 times). Social Darwinism fused the first two so as to result in a new moral code; following Spencer's "survival of the fittest," the wealthy were not only thought to be economically deserving but morally superior as well. And the inverse also became dogma: the poor were morally unfit, and nothing should be done to help these "undeserving poor." Indeed, the latter validated such suspect programs as the forced sterilization of the poor during the eugenics movement in the United States (long before Hitler's program). All things on the political left became the "boogeymen" of U.S. politics. The Great Depression forced some modification of this view, since its events challenged the distinction between "deserving" and "undeserving poor," but the modification was slight. Of course this negativity was exacerbated by the advance of the USSR after World War II and the fears of communism rampant during the Cold War. Some have argued that it was at this time that an oddity developed between the United States and the rest of the rich world -- namely, that in the U.S. health insurance is obtained from employers, not from the government.

Thus, the current battle over reform in health care and the tendency for opponents to label reform

plans, particularly those involving any provision for national insurance, as socialist is part of a longstanding U.S. tradition. The same rhetoric was employed in the 1960s to lobby against the Medicare program, and perhaps especially by physicians (many of whom went on to become Medicare doctors; in the United States, even "public" programs provide entrepreneurial opportunities). We have just passed the 44th anniversary of Medicare, and it seems the greater fear is the demise of the program — not the demise of the United States because of the program. Indeed, in the context of the current debate, I saw a blog the other day wherein a woman said: "I don't want government-run health care. I don't want socialized medicine. But don't touch my Medicare!"

The power of this ideological approach is enhanced in times of fear — in this case, the very real fears of an economy on the verge of collapse. Problems like market failure usually generate one of three ideological responses: looking for alternatives (looking for a substitute ideology), tinkering with existing systems (looking for a reformist ideology like Keynesian economics during the Great Depression), or longing for "the good old days" (a reactionary formulation of traditional ideas based on the idea that things would be great if we just had not departed from the right path, or if we got back to those ideas). The latter seems the dominant mindset in the United States.

Periodically, the reformist position has some impact because of practical necessity (as it did in the Great Depression). While one of the characteristics commonly attributed to the United States and its citizens is pragmatism, or doing things as a matter of practicality in their ordinary lives, that pragmatism seems often trumped by ideology in their political lives. This has been especially true since the 1980s and even more so in the 1990s, when exacerbated by partisan extremism (particularly Republicans in Congress). Even that can sometimes be trumped, as it was when Bush announced a bailout plan, saying, "I'm a strong believer in free enterprise, so my natural instinct is to oppose government intervention ... (but) these are not normal circumstances. The market is not functioning properly. There has been a widespread loss of confidence." What has resulted has been described by some European socialists as "financial socialism," to distinguish it from whatever they think "true" socialism is. Thus, again, it comes down to adjectives. And one is left to wonder why the battle is more bitter about health than finance.

Don Thomas Dugi is a professor of political science at Transylvania University.

Source: Smiley Pete Publishing

Defining Conservatism and Liberalism in 2012

by Don Thomas Dugi

March 28, 2012

Part one of a two-part series by Transylvania University political scientist Don Dugi focuses on the term "American conservative" in this presidential election year. Part two, scheduled for the April 13 edition, will look at modern American liberalism.

This election season brings us yet another hot-button term. Like the health care reform battle and its focus on "socialism," current campaigns for the Republican presidential nomination focus on the term "conservative." It seems time for another clarification, especially because, in the Republican primaries, all candidates have been claiming themselves to be authentic conservatives and claiming that their opponents are inauthentic or false conservatives.

And the brands of conservative are diverse. You have Romney, who is historically primarily a fiscal conservative (and somewhat moderate on social issues); Santorum, who is a strong social conservative; Gingrich, who claims to be both fiscally and socially conservative; and Paul, who is libertarian (fiscally "conservative" and socially libertarian). And in addition, there are various groups attaching to each candidate (although results like South Carolina cause wonder — the Evangelicals voted for Gingrich, a thrice-married serial philanderer and a Catholic convert).

The agendas for each type of conservative are quite different. For the fiscal conservatives, it is primarily no taxes on the "haves," although some do talk about reduced spending or balanced budgets, but those goals often fall away when there is money to be made from government policy. The social conservatives focus on abortion or gay marriage, as do many religious conservatives. Libertarians want less government (evidently taking infrastructure, material and political, for granted), ironically advocating a radical version of classical liberalism.

Which raises the question: What exactly is an "authentic conservative" (if there is such a thing)?

The short answer is there is not. As indicated above, there are multiple versions of conservative. Indeed, the divisions and tensions in conservatism are obvious even in Conservapedia's attempt to define "conservative," wherein the authors quote Ronald Reagan claiming more individual freedom as the basis of conservatism but then go on to state that "the sine qua non of a conservative is someone who rises above his personal self-interest and promotes moral and economic values beneficial to all." Clearly pursuing one's individual freedom can subvert promoting "values beneficial to all" (witness the economic problems of the late 2000s). So someone can be authentically one kind of conservative or another, but not "an authentic conservative" in any absolute sense.

Obviously, there is need for adjectives. However, unlike terms like socialism and welfare, where modifiers denote categories, terms attached to "conservatism" are all over the board. Here are some of them: classical, traditional, neo-, paleo-, social, fiscal, religious, personal, libertarian, grassroots and new. And then there are "conservative" groups, historic and current: Know Nothings, Dixiecrats, McCarthyites, the Eagle Forum, John Birchers, Evangelicals, Neocons, Tea Partiers and more. And there are gradations of each on top of that.

So why are there so many varieties of conservatives? Conservatism is a positional ideology. For most of history, conservative politics were about protecting the interests of "haves," political and/or economic (Remember, it is the "haves" who make the laws, not the "have-nots" — the latter only get blamed for society's ills.). Sometimes this protection has been based on force, sometimes on rationalizations developed into political ideologies (of the merit of "haves," of the value of tradition, of God's will, etc.). It is these rationalizations that constitute the warp and woof of conservatism. Over time, specific changes in society stimulated a group or movement to advocate specific "conservations," including everything from preserving the gold standard to McCarthyism to preserving segregation. The proliferation of special conservative agendas escalated after the 1960s, coinciding with an "interest group spiral" in the post-WWII period but accelerated by the changing social landscape, particularly those changes promoted by the civil rights and women's movements. Some were single-issue groups, like the anti-abortion advocates who used this single issue as a litmus test for or against candidates. And the trend continues, resulting in numerous conservative positions.

And in addition to elite and/or agenda motivations for conservatism, there is conservatism by convenience — for some, being conservative is a default position (What does it take to be a conservative? Nothing — not to decide is to decide, as the policy "wonks" say). That there should be significant default conservatism is not surprising for several reasons; Humans tend to be creatures of habit ("dancing with who brung 'em") and so favor the familiar rather than the novel, and many U.S. citizens are seriously deficient in basic political knowledge, which also facilitates a default approach to political matters.

Despite all these variations, the form of conservatism that continues to dominate electoral politics is that of the economic elite. Thus, the primary focus of the conservatives elected to office at the national level is not a social conservative agenda, which has a stronger impact in some states, but rather policies that support the economic elite. Those persons are able to count on the votes of the diverse conservative groups, because all fear the alternative: whatever their specific agenda, they are, after all, called conservative, so there is hope that their preferences will be advanced — at least more hope than there would be if the "other" were elected.

Clearly, there are legitimate grounds for conserving things; the hard question is what things should be conserved. While liberals may be guilty of throwing the baby out with the bathwater, conservatives need to remember that the bath water needs be changed. And since the business of government is welfare, one always need ask: Whose?

Don Thomas Dugi, Ph.D., is a professor of political science and program director, Haupt Humanities 2, at Lexington's Transylvania University.

April 15, 2012

Defining conservatism and liberalism in 2012

Lots of labels are being bandied about in this presidential election year. Two of the most commonly uttered and most basic to the American political environment are "conservative" and "liberal." What does each mean in the context of 2012?

Part two of this two-part series by Transylvania University political scientist Don Dugi focuses on the term "American liberal."

Since the majority of the presidential primaries are done, the focus will be shifting to the general election this fall. A lot, perhaps most, of the "discourse" will focus on the differences between liberals and conservatives. While conservatism has been discussed earlier, it is appropriate to ask what constitutes liberalism.

The roots for modern liberals as well as libertarian conservatism are found in classical liberal thought. (As to the latter, yesterday's liberalism is today's conservatism.) Indeed, coupled with capitalism, classical liberalism is the basis for the political ideology of the United States. Liberalism was the first modern ideology and facilitated the transition from feudal to commercial societies. Early iterations in the 17th century met with great resistance — witness the names attached to the movements, e.g., "Levellers," which was a term of opprobrium coined by their opponents who wished to maintain a status society (obviously, this trend of liberals being defined by their opponents continues to color understanding of the term). Liberalism was born of the need to re-conceptualize the individual in society and society itself. For John Locke and most liberal thinkers, the political community is the product of human construction (artificial, created by the "social contract"), which is established on the basis of equal freedom and whose primary purpose is to maximize the well-being of individuals. So the first wave of liberalism was aimed at securing political and economic liberty.

By the late 18th and early 19th centuries, some liberals (labeled "reform liberals") began to argue for social or moral liberty — witness Thomas Jefferson on religion: "But it does me no injury for my neighbor to say there are 20 gods or no God. It neither picks my pocket nor breaks my leg" (Notes on Virginia, Query 17), or John Stuart Mill's "marketplace of ideas" (On Liberty). Subsequently, the fractures in liberalism occurred on its two key concepts, freedom and equality. The older version equated liberty with property rights. In the second half of the 19th century in the United States, a radical conflation of this view of liberty coupled with a rewriting of the capitalist notion of "freedom of enterprise" into "free enterprise" resulted in a laissez-faire attitude toward government, a departure from John Locke and Adam Smith, who both saw a legitimate role for government. This reformulation of

liberalism followed from the work of Herbert Spencer, which laid the base for social Darwinism and valorization (and validation) of the so-called "robber barons" of the late 19th century. It became the enabling ideology for the industrial revolution in the United States. It is radical because the notion of equal liberty was abandoned. It is this version that underpins libertarian conservatism.

The traditional view of equality is that there should be equality of opportunity (although for many in England and the United States, equality has always been a suspect notion). The developments of the late-19th century in the United States led some to believe that there was no real equality of opportunity — that the reality was unequal freedom and that instead of being a democracy, the country was really a plutocracy. This recognition led to reform movements in the form of progressives, populists and other liberals. Realizing that political and economic inequality meant inequality of opportunity, these groups sought to change the political and economic systems of the U.S., promoting reforms from direct election of senators to Keynesian economics to minimum wages to civil rights.

Obviously, as a consequence of differing priorities, there is a need for adjectives in denoting the type of liberalism, particularly classical, "old," reform, political, epistemological and contemporary. (Sometimes the term liberal itself is an adjective as in "liberal feminism" or "liberal egalitarianism.") The classical, "old," and epistemological (via Hayek and Popper) find primary expression in libertarianism. The political focuses on liberal egalitarianism, characterized by belief in equal political, economic, social and civil rights for all people. This vision is shared by many contemporary liberals, as demonstrated by this quotation from Eric Alterman: "We believe in giving everybody a fair shot at success, prosperity, self-fulfillment, etc, and if necessary, using the power of the government to make sure that everybody gets that chance, regardless of the circumstances of his or her birth. ... if you look at what you, in all likelihood, believe about protecting the environment, taxing the wealthy, keeping corporations under control, providing health care to everybody, supporting smart science, and only invading countries that actually mean you harm, well then, by today's standards, you're a liberal."

It is the latter version of liberalism, the contemporary liberal view, which is so much contested in current U.S. politics. The contemporary liberal idea that government (if properly controlled) can be a positive force in shaping human affairs, particularly by limiting the excesses of capitalism and by promoting egalitarianism, is especially troublesome to conservatives.

Don Thomas Dugi, Ph.D., is a professor of political science and program director, Haupt Humanities 2, at Lexington's Transylvania University.

January 6, 2017

Bingham Selection Committee
c/o Dr. Michael Bell
Transylvania University
300 N Broadway
Lexington, Kentucky 40508

Dear Members of the Bingham Selection Committee:

I am writing to support the application of Dr. Don Dugi for renewal of the Bingham Award for Excellence in Teaching. I have worked closely with Don across disciplines for twenty-eight years at Transylvania and have learned much about him and from him as a result.

Don's field is Political Science, particularly U.S. politics, thus his courses include Introduction to Politics and Intro. to U.S. Politics; Congress and the Presidency; U.S. State and Urban Policies; Modern Political Concepts, Methodology and Analysis; Political Theory; Human Rights, and Special Topics, as well as Senior Seminar and the occasional team-taught course with Professor of Philosophy Jack Furlong and others. Dr. Dugi gives a yearly LSAT prep. course (gratis) and has had tremendous success training future lawyers and politicians. A number of his students have won prestigious fellowships to law schools and to other graduate programs, and many former students keep in contact with him long after graduation.

Professor Dugi is actively engaged in his field, and his ongoing research is transferred to the classroom so that students have the benefit of the latest scholarly approaches to ideas and issues in Political Science. He is a voracious reader, and he inculcates that same habit in his students. He strives by way of his own example to broaden the knowledge base in his students and to make of them life-long learners. To this end he has participated in a variety of NEH seminars and institutes, and has built an extensive web of scholarly connections. Because he is considered a local authority on the subject of U.S. politics and elections, he is frequently called upon to speak to the press and the public about candidates, platforms, and other aspects of our electoral processes.

Dr. Dugi was one of the very first professors at Transylvania to receive the Bingham Award for Teaching Excellence, and soon after was honored with the prestigious Bingham-Young Outstanding Professor Award in recognition of both his teaching excellence and the high regard in which he is held as a faculty leader. This distinction included funding to implement a three-year program for faculty at Transylvania to study a particular theme, and Dr. Dugi chose to focus on the issues of race and ethnicity in the United States. That summer he directed a rigorous faculty seminar on these themes on Transylvania's campus. Since I have known him, Dr. Dugi has given a series of lectures on a variety of topics in his field of Political Science, to audiences of students, faculty, administrators, and the general public.

Professor Dugi brings to the classroom a rigorous academic preparation and in turn creates a demanding yet rich classroom environment. He manages to extract from his students their very

best efforts. I have observed and evaluated Professor Dugi's teaching and have found the atmosphere to be supportive, intellectually challenging, and stimulating. In late November, 2016, I visited Don's "Legal Systems" class—a group of about ten juniors and seniors in a small seminar room in the Humanities building. The students had read two articles for this session: "Two Models of the Criminal Process" by Herbert L. Packer, and "The Victim Satisfaction Model of the Criminal Justice System" by John W. Stickels. The plan was to have students prepare for a discussion about a hypothetical torts case and about who would be eligible to sue for what and on what grounds. Students had to think logically but also creatively, basing their answers on current law.

The students in the Legal Systems class came prepared with the readings (visibly annotated, highlighted, etc.) and with copious notes in their notebooks from which they drew some of their responses. Dr. Dugi guided the discussion, and all participated, clearly comfortable with their professor and classmates. While the work was clearly serious and demanding, Dr. Dugi would interject a humorous aside every so often to keep the discussion animated. Prior to the class session students had access to Don's questions, "What issues will arise in the pretrial proceedings? What defenses will be offered? What are the possible outcomes?" Thus, they were able to immerse themselves in these considerations before arriving for a lively discussion. The second half of the class was spent discussing the Packer article, and Don gave a brief historical overview of Miranda v. Arizona (1966) to help students deal with the concept of justice as opposed to the legal system. It dawned on me at the close of the class session that so many Americans probably equate those two terms, but students at Transylvania in Dr. Dugi's classes will have to reconcile their true meanings both in theory and in practice.

Dr. Dugi and I have always had many students in common, and they regularly comment on his diligent preparation and his high expectations of them. He instills in them a sense of responsibility toward the community. On multiple occasions he personally has led groups of students in active service, such as the Alternative Spring Break program to aid impoverished areas of the country. Additionally, he is an active volunteer in a local literacy program at the Carnegie Literacy Center in Lexington.

Because of his dedication to undergraduate education in Political Science and pre-Law, his tireless research of the political sphere, and his insistence on the latest research methods for his students, I give Dr. Dugi my highest recommendation for the Bingham Teaching Excellence Award.

Sincerely,

Veronica Dean-Thacker
Professor of Spanish
Transylvania University

To Whom It May Concern:

I recommend enthusiastically my colleague in political science, Professor Don Thomas Dugi, for renewal as a Bingham Awardee. I have known Professor Dugi for 26 years, have team-taught with him and been on significant committees with him. He is diligent in his teaching, remarkably accessible to students, and a colleague who encourages intellectual exchange among students and faculty alike.

I have worked with Professor Dugi on several projects. We team-taught a course entitled "Freud and Social Theory" in which we explored the nature-nurture debate in Freudian texts and subsequent Frankfort School treatments. This experience, and the subsequent discussions we had with each other and colleagues, lead to our successful joint application to the Dartmouth NEH-NSF funded summer institute on revisions of the Nature-Nurture debate in light of current evolutionary psychology. Our dissatisfaction with the undialectical line taken by many of the participants in that program lead to our offering a course entitled "Darwin, Gender, and Social Theory, which extended our Freud course in a different direction but with the same Frankfort School skepticism about the ideological underpinnings of science done about humans. Subsequently, we team-taught a course entitled "Genealogy of Nature." The course encapsulates insights of its distant cousins (Freud and Darwin courses) and narrows the focus to the way in which "nature" is used in significant texts from Plato to Darwin. We quite consciously mined Nietzsche's *Genealogy of Morals* for a line of approach and then subsequently attempted to assimilate Foucault's genealogies, which resulted in our 2004 May Term course, "Philosophical Genealogies: Nietzsche and Foucault," which, to our surprise, attracted more than 30 students.

A number of years ago, professor Dugi was named the first Bingham-Young professor on campus – a two-year commitment to improve faculty development on campus. What won him the honor was the faculty development project he proposed, one that grew out of his work on the genealogy of nature: the concept of race. As the Bingham-Young professor for three years, professor Dugi undertook to lead the faculty in an extended discussion of the nature of race and of how current scholarship can be used to inform our curriculum in many disciplines. An ambitious task, the project continues to inform -- now perhaps at a longer distance -- our discussions about diversity. More recently, he and my philosophy colleague, Peter Fosl, developed a PPE major (philosophy, political science, economics), which has turned out to be quite popular and is currently being revised.

Despite his impressive work to deepen the intellectual life of the faculty, professor Dugi is best known across campus as a splendidly-committed classroom teacher and a first-rate advisor. Having team-taught with him, I can attest to his constant concern that students explore complex issues on their own and come to their own judgments, no matter how orthogonal to his own. He provokes and cajoles, producing very good work even among modestly-gifted students. As an advisor, he consistently pushes students to think about their future careers. As law advisor, he offers a month-long LSAT preparation course, which he teaches *gratis* every year, and he

consistently puts students in the best law schools in the country. Indeed, he is our only expert in the law.

During this past semester, I visited Dr. Dugi's class when the topic of discussion was to involve models of the criminal justice system. At the time, I was teaching a course on neuroethics, where we had struggled with the role of neuroimaging in determination of guilt and sentencing. I wanted to hear how such issues were dealt with in legal discussions. I was not disappointed and greatly benefitted by the distinctions being brought out in the brief class period.

But I was also once again impressed by Dr. Dugi's ability to conduct a conversation, artfully moving from short lecture on a technicality or a connection to previous material, to a discussion among students. Two recent articles were under scrutiny, but Dugi began with a consideration of a hypothetical case from a previous exam, which students had recently taken. The questions the hypothetical scenario raised -- who would be sued and for what cause on what grounds -- were substantive. The comfort level in the room was such that students began immediately conversing together, shaving off each others' distinctions. Dugi let it ride for several minutes, watching, and then brought in the current articles: "Now ask a different question: what models are you using to determine guilt or innocence, assuming criminal charges?" Here Dr. Dugi changed the mode from sprightly and multi-tangent conversation to pointed question-and-answer: What are the core values of the Criminal vs. Due Process models? What advantages accrue to the characters in the Hypothetical of the exam? In effect, the complex content of the articles was given life and context from a case which the students were familiar enough with to expand upon themselves. It was a pleasure watching Dugi expand the process and push it toward the fruitful pathways.

In short, then, I strongly recommend my colleague for Bingham renewal, not only because of his past accomplishments but also because he continues to give good measure and tirelessly challenge our students.

Sincerely,

Jack Furlong
Professor, Philosophy