

UHON 301-006 MW 2:30-3:45  
UNM Honors College Room 1040

Dr. Obenauf  
Spring Term 2023

## WHAT GOOD IS TOLERANCE?

### SYLLABUS

Instructor: Richard Obenauf, PhD  
obenauf@unm.edu  
<http://tolerance.obenauf.net>

Office hours: Mondays and Wednesdays  
12:30-1:00 and 4:00-4:30  
and by appointment, Room 1071

From heresy to hate crimes, humans have a long and tortured history of subjecting one another to persecution.

In this course, we will be asking under what circumstances intolerance might be justified in the modern world, and in what cases we might prefer something beyond toleration such as the enthusiastic endorsement of difference. We will survey justifications for intolerance in the Western tradition, spanning the Middle Ages through the present day, with a particular interest in the rise of toleration as a founding and guiding principle of the United States. We will examine the dangers associated with difference in homogeneous societies while also exploring some ways that diversity is understood to enrich our culture and our political process. We will read a variety of highly canonical texts dealing implicitly and explicitly with our topic of tolerance, and we will discuss them in their literary, social, historical, and political contexts.

Our dynamic reading list will include recent works on tolerance by political philosophers including Preston King and Michael Walzer; medieval and Renaissance handbooks offering advice to rulers by John of Salisbury, Machiavelli, and Erasmus; documents from the American Revolution; essays by Emerson, Thoreau, and E.M. Forster; a variety of works by authors including Augustine of Hippo, Chaucer, Hobbes, Locke, Smith, Marx, Swift, Hawthorne, and others.

Consistent attendance and active participation are expected. Students will keep a reading journal which will form the basis for a series of short reaction papers. There will be one shorter analytical essay and a longer seminar paper, plus a concise presentation summarizing your research. Depending on enrollment, each student may be expected either to lead class discussion for 30 minutes at some point during the semester or to offer a series of three-minute "leads" to stimulate our discussion throughout the semester.

### A NOTE ABOUT LIFE IN 2023

You will be staring at a lot of screens this spring. It is my sincere hope that you use this class as an **analog oasis**. I hope you will make a point of writing in your journal in longhand before each reading and that you will savor our readings in their printed versions. Now more than ever, you have an opportunity not only to practice focusing

on a single task for extended periods of times—but to use this unplugged time as an escape from some of the other pressures of the present. If you don't already own a decent dictionary, you should consider buying one. A print dictionary will allow you to look up unfamiliar words without getting sucked into your phone.

We are all likely to struggle in unexpected ways during this ongoing historic pandemic and these turbulent times. I am committed to facilitating an accessible classroom setting in which students have full access and opportunity. If you are experiencing physical or academic barriers, or concerns related to mental health, physical health and/or COVID-19, please consult with me after class, via email, or during office hours. I want to help you succeed in this class, and I will do everything within my power to shepherd you through to May. We will work together on a case-by-case basis as issues arise. I urge you to stay in touch with me—especially if there is something I can do to help you across the finish line.

## YOUR GRADE

The grade you earn on each assignment in this course is less important than the feedback you receive and the progress you make over the course of the semester. Grades are a necessary evil: grades give you an idea of how you are doing, but you should not fixate on them. Do your best and strive to do even better next time.

- 30% Participation, including leading class discussion
- 70% Written work:
  - 20% Reflection papers
  - 20% Shorter analytical paper
  - 30% Term paper

Your semester grade will follow the Honors College's unique grading system according to these criteria:

A semester grade of A+, A, or A- will be recorded on your university transcript as an A. An "A" signifies exemplary work that meets Honors expectations and will compute into your academic GPA.

A semester grade of B+ through C+ will be recorded on your university transcript as "CR." A grade of Credit in this course signals that you participated meaningfully in class discussion and that you made an earnest attempt to meet the basic norms of scholarly writing even if your work did not consistently meet Honors-level expectations for writing and rigor. You will receive credit towards graduation for your satisfactory work in this class, but your grade will not factor into your academic GPA.

A semester grade of C or below will be recorded on your university transcript as "NC." A grade of No Credit signals a failure to meet basic conventions of scholarly work, such as respect for deadlines, formatting, grammar, accuracy in

citations and bibliographies, and/or significant problems in attendance and participation. **Even if your points add up to a passing grade, it is not possible to pass this course if your final project is incoherent or lacks appropriate citations or an accurate bibliography.** Thus, a grade of NC indicates unacceptable work and is not computed into your GPA or counted towards graduation.

I believe that every student enrolled in this seminar is capable of earning an A for the semester. Because I do not grade on a curve, nothing would delight me more than to turn in all As in May.

## CLASS PARTICIPATION

Attendance: Your consistent attendance and contribution to class discussion are crucial to the success of this small seminar. We all benefit from hearing your perspectives in class discussion. I hope not to have to enforce attendance by lowering your participation grade for each unexcused absence, which is the official policy of this course. Especially given the COVID-19 pandemic, I will strive to accommodate students who must miss class with alternative assignments on a case-by-case basis, to be arranged by email or during office hours. Please keep in touch with me when you have to miss class. And, by the way, although I expect you to be ready to begin on time, it's better to be late than not to come at all. Consistent tardiness will affect your participation grade in proportion to the consistency of your disruption.

Book policy: Bring the book we're reading to every class session. We will need to cite evidence for every claim we make. To practice quoting the text extensively during class discussion in preparation for your papers, we will all (literally) need to be on the same page. I have prepared a photocopied coursepack of shorter readings and ordered the most inexpensive editions I could find of longer books to make sure that you can afford the materials for this class, and you are expected to use these physical printed materials, in the exact editions I have requested. Our classroom is both a NO-B.S. ZONE and a safe space to try out new ideas; the best ideas are anchored in concrete evidence; without your book, you cannot cite evidence for your claims, and therefore you cannot participate meaningfully in discussion. Since you may be dismissed from class and marked "absent" for the day if you do not have your book with you, if you realize you've forgotten your book, you should tell your instructor immediately and ask permission to share with a classmate or to use an electronic version for that day only.

Electronics use: The emphasis in a seminar is on conversation. Please put away your electronic devices when you are in class so that you can devote your full attention to what your classmates are saying and to what you can contribute. I ask that you use PRINT editions of the texts we will be discussing so that you can leave your phones, computers, tablets, e-readers, and other distractions in your bags. I don't want for you to forfeit your participation points for that day. Pen and paper will do fine for your note-taking in Honors.

Participation and preparation: Honors seminars are neither lectures nor bull sessions; active attendance is a part of participation, but your presence alone does not guarantee participation points. You are encouraged to contribute when you have something thoughtful to say...which means coming to class thoroughly prepared to discuss the day's readings with an open mind. The best way to prepare is to read the course materials attentively, looking up unfamiliar words and concepts, and generally considering the major issues of the works before we begin our discussions.

Leading class discussion: Depending on course enrollment, you will be expected to lead class discussion in one of two ways (or possibly both). If enrollment drops to approximately one dozen students in the course, you will be charged with leading class discussion for at least 30 minutes (and likely the entire class session after my opening remarks) at some point during the semester. You should email me several days ahead of time with your tentative questions and plan of attack so that I can offer additional questions and offer some hints for the text you will be teaching.

Leads: In order to minimize duplication, if enrollment is near capacity (or well below a dozen students), you will instead be assigned to prepare a series of BRIEF (three-minute) "leads" on a rotating basis to stimulate our discussion throughout the semester. I will post these on the website and announce them in class ahead of time. **You should begin with a concise original summary of your assigned section. Beyond that, your job is to tie the passage you've been assigned to the themes of the course—ideally, by finding a test of tolerance that we could put on Walzer's or Laursen's scales or King's matrix, or by connecting it in some other way to our questions of tolerance and intolerance within specific historical contexts.** For example, you might open with a question the passage raised for you and some tentative solutions your pages seemed to point to. While you might mention other relevant material from elsewhere in the reading, you should try to limit your comments to your passage so as to avoid overlap with other students who are taking the lead on other parts of the text. **You must have some sort of argument for your lead: you can't just say that you found something "interesting"**—though you could certainly use that as a springboard. You must explain why it seems surprising at first, and what your observation suggests about our course themes. You are obviously free to agree or disagree with our texts.

Reading journal: In addition to your normal class notes, you should purchase a separate notebook—a **reading journal**—to use for reflection throughout the semester. For each reading, I will announce some reflection questions for you to consider in your private reading journal. I recommend tackling the questions before attacking the reading so that you can see how your ideas compare with those of the text. This will take approximately **one to two hours per text** and it is a significant part of this course. You will draw on your personal responses in your short reflection papers, and your observations about the readings will help you prepare for class discussion. **This reading journal is strictly confidential—you will never, ever be required to share its contents with me or with any of your classmates. You are expected to keep up with it.**

Following up by email: Although Honors expects all students to contribute to our daily seminar discussion, you may not be able to express every idea that you would like to

explore in our limited time. I encourage you to email me with your observations, questions, or even links to relevant articles. Past students have found it helpful to articulate an idea by explaining it in an email to me, and this is one way introverted students in particular can show that they are truly engaged in the course.

## WRITTEN WORK

Although consistent and thoughtful class participation is crucial to your education (and hence your grade), the slow, careful work of a scholar is largely a solitary activity. Moreover, in contrast to in-class participation, written work is much more objectively assessed and improved over time. For these reasons, your written work accounts for the bulk of your grade in this course. I will provide ample feedback on your papers, including marginal annotations and typed comments so that you can continue to improve your writing, no matter how well you write at the start of the term. You should review my notes carefully.

**I can only help you identify your strengths and weaknesses if the work you submit reflects your actual abilities. You will not be permitted to rewrite any of your papers in this class. It is important that you do your best the first time so that I can respond with advice that will help you take your writing and thinking to the next level.**

I will spend significant time responding to your work, and so I have some specific requests about how you format your documents so that I can streamline my grading. I would much rather spend my time commenting on your ideas and argumentation than on your formatting and grammar. You don't need me to tell you things you already know—if you rush through your drafts and skip the revision process, my feedback will be less helpful to you than if I am able to respond to your strongest effort. Since you will not be permitted to rewrite any of your papers in this class, I urge you to do a good job the first time and request guidance and extensions if necessary.

I have provided you with a thorough guide to writing and reasoning like a scholar in your coursepack, which will help you teach yourself how to meet the expectations of the formal analytical writing in this class, including the analytical portions of your term paper. You must proofread your work carefully before you turn it in. Please ask for help if you are struggling to meet these expectations.

**You are expected to follow the latest MLA style guide and to document your sources meticulously. This is Honors!** For example, all work should be exactly double-spaced in a 12-pt. Times New Roman typeface, rendered with 1" margins, and therefore 24 lines of text per page; the page number and your name must appear in the upper right corner of each and every page. **Please print all documents single sided.** You must neatly staple or paperclip your pages together: loose or crimped pages will not be accepted. **I will not grade any paper that fails to meet the minimum expectations for length, formatting, proofreading, or rigor of citations and bibliographies.** A template is available on my website, <http://www.richardobenauf.com>. For additional examples, consult your MLA Handbook and see <http://style.mla.org>.

As you write, you should consult references like The Elements of Style, a good dictionary, your MLA Handbook, and Dr. Obenauf's Guide to Writing and Reasoning Like a Scholar. I expect your very best. As a rule of thumb,

**A papers** open with an introduction that gives sufficient context without overwhelming the reader with irrelevant information and offer a concrete thesis statement at the end of the introduction. The body of an A paper is meticulously organized and well polished, taking a serious tone as it persuasively guides the reader through rigorously cited evidence and careful original analysis. Its conclusion takes the analysis a step further and considers the broader implications of the project's analysis, avoiding recapping or simply summarizing what has already been said. The bibliography is accurate. In short, an A paper follows the conventions of style and formatting described in the MLA Handbook and in Dr. Obenauf's Guide to Writing and Reasoning Like a Scholar.

**B papers** make an earnest attempt at all of the traits of an A paper, but do not fully meet these expectations.

**C papers** struggle to meet these basic expectations but show a sincere attempt at intellectual honesty and rigor.

**D papers** make reasonable use of evidence but are too incoherent to build a persuasive argument.

**F papers** are intellectually dishonest or otherwise fail to meet the most basic expectations of college writing as described in Dr. Obenauf's Guide to Writing and Reasoning Like a Scholar. Coherent papers may be returned with an F if they do not conform to the norms of formatting, if they do not present sufficient evidence to build a persuasive argument, or if they do not respond to the paper prompt as assigned. Papers below the minimum length requirement cannot answer the assignment as described and so they will be returned with an F.

**All work must be submitted in hard copy at the beginning of class on the day it is due. I am reasonable about extensions, but you must talk to me—or e-mail me—ahead of time if you think you will need an exception. Otherwise, late work will be penalized one letter grade for each day it is late.**

There are three kinds of papers you will submit in "What Good is Tolerance?":

- Your **six short response papers** will be **approximately two to three pages, double spaced, plus a Work Cited (or Works Cited) page**. You may submit them **at any time, but you must submit at least three of them before Spring Break**. These short reflection essays are likely to expand on topics you first explored in your private reading journal, but there is no assigned topic: they merely need to relate to the class themes or readings.

While these essays are likely to be personal and reflective in nature, you must argue them with concrete evidence. Part of the challenge is to strike a balance of personal and analytical commentary, writing neither an entirely personal essay nor an entirely analytical paper. A personal anecdote drawn from your life would make a suitable opening; you might then comment on how one or more of our recent readings deals with a similar issue; to conclude, return to your opening comments.

You are encouraged to write on political themes, and you should not worry about my political sensibilities. I am interested in hearing your stance and giving you the opportunity to articulate your understanding of philosophy in light of current events.

In order to avoid the pitfalls of arguing too broadly (such as by attempting to make sweeping suggestions about “society” or “human nature”), you might focus your commentary by briefly citing a relevant article from a newspaper of record (such as The New York Times, The Wall Street Journal, The Washington Post, or The Albuquerque Journal). Especially because of the brevity of the assignment, the more specific you can be, the better.

You may submit them at any time throughout the semester, but you are encouraged to write them earlier because they are likely to help you develop the topic and approach for your term paper (and because you do not want the burden of writing six reaction papers in May when you are writing your term papers and preparing for your final exams).

I will comment on these lightly. Since they will be graded on a pass/fail basis, as a general rule they will not be accepted late. A pattern of especially good or especially sloppy work will affect your grade.

- **First analytical paper (5-7 pages):** With Dr. Obenauf’s approval, you are to choose a work of literature of historical significance composed before 1950 such as a play or a novel. Most plays by Shakespeare would work well for this assignment; I encourage you to use Hawthorne’s The Scarlet Letter. Then, copy over the first paragraph I have provided below, inserting the relevant information for the text you will be analyzing. Subsequent paragraphs will describe the key events you list in the introduction and analyze them according to Walzer’s and Laursen’s scales. Your conclusion must take your analysis a step further, explaining the significance of your findings in their historical context.

**The political philosopher Michael Walzer has proposed five kinds of toleration: resignation to difference for the sake of peace; a benignly relaxed, passive indifference to difference; a principled recognition that others have rights even if they exercise them in unattractive ways; openness or even curiosity; and finally, an enthusiastic endorsement of difference (On Toleration 10-11). In critiquing Walzer’s scale, the political historian John Christian Laursen has clarified that “respect, endorsement,**

and celebration” are as far from toleration as is “organized, systematic, violent persecution” (“Orientation” 3). Laursen instead proposes a simpler scale, with “organized, systematic, violent persecution” at one end and “respect, endorsement, and celebration” at the other (3). One work that deals with tolerance and intolerance is [title of the work you will be discussing], by [author’s full name] (year). In this work, [brief 2-3 sentence or so summary of the work]. In [the work you will be discussing], [author’s last name] points to [three, four, or five] main events that illustrate tests of tolerance. First... Second... Third... [etc.] Taken together, these events suggest that [your interpretation of tolerance or intolerance in the work].

You may **not** analyze a work we have discussed in class. For this assignment, you must use the paragraph I have provided above as the basis for your introduction. Your paper must have a **clear, sophisticated thesis at the end of the first paragraph**. Your essay must demonstrate your thesis through **rigorous textual evidence and clear argumentation**. You may **not modify, alter, or expand on the scales of tolerance outlined by Walzer or Laursen**; you may comment on the limitations of those scales only after showing how your analysis draws on their frameworks. If you wish to use Preston King’s matrix, you may do so only as part of your conclusion.

You are **not** expected to bring in any outside research as part of this analysis, though you can quote additional material from Walzer and Laursen as necessary. Any additional research must be highly relevant to your argument. It is more important that you use Walzer’s and Laursen’s scales in conjunction with your primary source to provide new historical insights into the social climate within which your author was writing. Finally, you will need to produce a **Works Cited page** following MLA conventions.

- **Term paper (10-15 pages):** This paper should take a hypothetical approach and avoid making strong assertions which can be refuted easily. Working with Dr. Obenauf, you are to develop a topic of your own choosing that centers on issues of tolerance and intolerance, either in the past or the present. For example, you may wish to explore tolerance in literary works, in other countries at past or present, or in contemporary American society and politics. You could explore legal cases, sociological issues, or pretty much anything that provides clear examples of tolerance and intolerance that you can analyze according to Walzer’s and Laursen’s scales of tolerance (and King’s matrix, if you’d like).

By the tenth week of the semester, you must submit a one-page proposal describing the main question you hope to answer through your project and a tentative hypothesis; this document must also include an annotated bibliography of at least five works that you think will be helpful to you.

Your paper must demonstrate a deep understanding of the theoretical materials from this course; you are expected to use the scales of tolerance to guide your



interpretations, and you must explain them, in your own words, in such a way that an uninitiated reader can understand what they are and how you are using them. You may also find it useful to refer to some of the other readings from the course, explaining relevant passages and building on them in a way that someone unfamiliar with the materials can understand.

Note: your Works Cited page is perhaps the most important element of college writing because it shows your reader how to check the citations in your paper. You should plan ahead to create the bibliographic entries based on the sources you cite, and then painstakingly double- and triple-check them for accuracy. For reasons I explain in greater detail in my Guide to Writing and Reasoning Like a Scholar in your coursepack, it is very important that your Works Cited pages be accurate. In brief, bibliographies allow your reader to confirm that what you have said is true; inaccurate entries cast doubt on the entirety of your argument, and so they are anything but busy-work. You must devote as much attention to detail at the end of your project as at the beginning. A meticulous bibliography is part of a gestalt of rigor and intellectual honesty expected in Honors that signals your devotion to truthfulness and openness in your work.

**Any student who lists an edition other than the exact version cited in that student's paper will receive no higher than a D on the assignment. I am sorry that it has come to this. Too many past students have committed academic dishonesty by failing to represent their sources accurately. I do not think it is unreasonable to expect Honors students to cite their work accurately. You will not be permitted to revise or resubmit your project because accurate bibliographies are not difficult to produce and I wish to discourage you from taking hazardous shortcuts. DO NOT CHEAT BY USING AN ONLINE CITATION GENERATOR. YOUR ENTRIES WILL ALMOST CERTAINLY BE WRONG. IT IS NOT WORTH THE RISK!!** Instead, you should refer to my sample MLA template, your MLA Handbook, and other reputable guides and produce the entries yourself. If you have any doubts, you should ask your professor for guidance.

You may seek help with all stages of the writing process, but you must be the sole author of all work you submit in this course. Consulting outside sources is likely to derail your thought process, as is the use of AI tools such as ChatGPT. Instead, I urge you to enlist your friends and family to help you proofread your papers. The Center for Academic Program Support (CAPS), located both on campus and at <http://caps.unm.edu>, offers resources to help you improve your writing, including one-on-one tutoring, walk-in writing labs, and on-line writing assistance. You are encouraged to visit CAPS for help with all stages of the writing process.

## HOW WE WILL HANDLE PROVOCATIVE AND OFFENSIVE MATERIAL

This semester we will be examining cultural and historical legacies that span hundreds of years—some of them quite wonderful and others utterly horrifying—to better understand our own society and our place within it. For example, we will trace the roots of modern racism, sexism, xenophobia, and other forms of coercion from their

ancient and medieval roots as they manifest in forces and ideas such as the Great Chain of Being. I sincerely hope you use this information to build a more just world.

The syllabus for this course is packed with works chosen for their literary, philosophical, political, historical, and aesthetic significance. No historical artifact or document can capture the entire essence of the lived experience of a particular time or place; we will read these works for what they reveal about the broad expectations of their first audiences. But rather than judging the past by our standards, our time is best spent uncovering what old books suggest by thinking as historians, literary scholars, and anthropologists. For example, we will trace the roots of various kinds of bigotry—as well as pushback against injustice—from the classical world through the present. While I hope you find something of personal interest in our reading list, when you disagree with a perspective I encourage you to grapple with the seeming contradictions and internal inconsistencies within works and among various texts as a way to discover the forces that motivated people who held views different from your own. Indeed, we will be reading, discussing, and writing about ideas that will make you uncomfortable.

Considering concepts in their historical contexts should not be construed as endorsement of those memes. Our aim is not to litigate the truth or morality of the texts on our syllabus; our goal is to understand these works on their own terms for what they suggest about how other people lived and what they thought. To that end, as a general rule we will not be censoring our works. We acknowledge that when we analyze primary literary works within their historical contexts, the words and concepts belong to the author rather than to the scholar who is quoting part of a text that is germane to the topic at hand. In your papers, you should reproduce quotations precisely, though you may paraphrase words and passages in your subsequent discussion to avoid using epithets in your own prose. In our seminar sessions, at times your instructor may take the reins and read certain passages out loud so that no student is forced to read them in class, though, again, we recognize that the words and ideas belong to the author and not to the person reciting them.

Per Section 2220 of UNM's Student Handbook, [The Pathfinder](#),

As an institution that exists for the express purposes of education, research, and public service, the University is dependent upon the unfettered flow of ideas, not only in the classroom and the laboratory, but also in all University activities. As such, protecting freedom of expression is of central importance to the University. The exchange of diverse viewpoints may expose people to ideas some find offensive, even abhorrent. The way that ideas are expressed may cause discomfort to those who disagree with them. The appropriate response to such speech is speech expressing opposing ideas and continued dialogue, not curtailment of speech.

The University also recognizes that the exercise of free expression must be balanced with the rights of others to learn, work, and conduct business. Speech activity that unduly interferes with the rights of others or the ability of the

University to carry out its mission is not protected by the First Amendment and violates this policy.

While I would never pressure any student to say something simply because it's what you think I would want to hear, I encourage you to speak up when you have something relevant to say. Respectful debate and free inquiry are cornerstones of Honors seminars, so long as our discourse is germane to the seminar and the topic at hand. You do not have the right to derail class discussion.

Finally, at times this semester we may be discussing passages that could be disturbing, even traumatizing, to some students. If you ever feel the need to step out during one of these discussions, either for a short time or for the rest of the class session, you may always do so without penalty. You will, however, be responsible for any material you miss and should make arrangements to review notes with one or your classmates or to see me during office hours.

### STUDENT LEARNING OUTCOMES

Once students successfully complete "What Good is Tolerance?" they will be able to:

1. Analyze, critically interpret, and evaluate primary works of literature and politics that reflect issues of tolerance and intolerance, such as Machiavelli's The Prince, Locke's Letter Concerning Toleration, and Hawthorne's The Scarlet Letter within their interdisciplinary cultural and historical contexts.
2. Construct persuasive arguments and increase writing proficiency through analytical essays characterized by original and insightful theses, supported by logically integrated and sound subordinate ideas, appropriate and pertinent evidence, and good sentence structure, diction, grammar, punctuation, and spelling.
3. Compare modes of thought and expression across a range of historical periods and/or structures (such as political, geographic, social, cultural, philosophical, and intellectual); for example, the role of tolerance in American Democracy as opposed to the English Middle Ages.
4. Demonstrate knowledge that integrates ideas and methods from different disciplines; for example, how to evaluate literary, philosophical, and historical works as manifestations of changing attitudes towards tolerance and intolerance.

### ACADEMIC INTEGRITY

Each student is expected to maintain the highest standards of honesty and integrity in academic and professional matters. UNM reserves the right to take disciplinary action,

up to and including dismissal, against any student who is found guilty of academic dishonesty or otherwise fails to meet the standards. Per UNM policy, any student judged to have engaged in academic dishonesty in course work may receive a reduced or failing grade for the work in question and/or for the course. Academic dishonesty includes, but is not limited to, dishonesty in quizzes, tests, or assignments; claiming credit for work not done or done by others; hindering the academic work of other students; misrepresenting academic or professional qualifications within or without UNM; and nondisclosure or misrepresentation in filling out applications or other records. **Plagiarism is a grave offense that will result in a grade of “F” for the assignment and that could lead to dismissal from the Honors College or expulsion from the university. Any student who submits a paper substantially written by someone else will receive a grade of “Incomplete” which will convert to an “F” when the offender is unable to complete the requirements of the course.** Unintentional plagiarism (forgetting to put exact language into quotation marks or forgetting to cite a source in a paper that is otherwise original, for example) will result in a grade no higher than a D for the paper. For additional information on plagiarism and other university policies, please consult UNM’s Student Handbook, The Pathfinder, at <http://pathfinder.unm.edu/>.

## ACCOMMODATIONS

UNM is committed to providing equitable access to learning opportunities for students with documented disabilities. As your instructor, it is my objective to facilitate an inclusive classroom setting, in which students have full access and opportunity to participate. To engage in a confidential conversation about the process for requesting reasonable accommodations for this class and/or program, please contact Accessibility Resource Center at [arcsrvs@unm.edu](mailto:arcsrvs@unm.edu) or by phone at 505-277-3506. It is imperative that you take the initiative to bring such needs to the instructor’s attention, as I am not legally permitted to inquire. Students who may require assistance in emergency evacuations should contact the instructor as to the most appropriate procedures to follow. If you are experiencing physical or academic barriers, or concerns related to mental health, physical health and/or COVID-19, please consult with me after class, via email/phone or during office hours. You are also encouraged to contact Accessibility Resource Center at [arcsrvs@unm.edu](mailto:arcsrvs@unm.edu) or by phone, 277-3506.

## CREDIT HOUR STATEMENT

This is a three credit-hour course. Class meets for two 75-minute sessions of direct instruction for fifteen weeks during the Spring 2023 semester. According to federal guidelines, students are expected to complete a minimum of six hours of out-of-class work (including homework, study, assignment completion, and class preparation) each week. Honors courses generally demand more than six hours per week outside of class. You should budget at least ten hours a week for your reading and writing in this course.

## ELECTRONIC BACKUPS

You are required to keep electronic backups of all work you produce for this class that you can immediately provide upon my request. Additionally, I may retain scanned copies of the work you submit in this class to help me tailor my feedback to you and for other educational purposes.

## LAND ACKNOWLEDGMENT

Founded in 1889, the University of New Mexico sits on the traditional homelands of the Pueblo of Sandia. The original peoples of New Mexico Pueblo, Navajo, and Apache since time immemorial, have deep connections to the land and have made significant contributions to the broader community statewide. We honor the land itself and those who remain stewards of this land throughout the generations and also acknowledge our committed relationship to Indigenous peoples. We gratefully recognize our history.

## CITIZENSHIP AND/OR IMMIGRATION STATUS

All students are welcome in this class regardless of citizenship, residency, or immigration status. I will respect your privacy if you choose to disclose your status. I support your right to an education free from fear of deportation. I pledge that I will not disclose the immigration status of any student who shares this information with me unless required by a judicial warrant, and I will work with students who require immigration-related accommodations. As for all students in the class, family emergency-related absences are normally excused with reasonable notice to the professor, as noted in the attendance guidelines above. UNM as an institution has made a core commitment to the success of all our students, including members of our undocumented community. The Administration's welcome is found on the website: <http://undocumented.unm.edu/>.

## CONNECTING TO CAMPUS AND FINDING SUPPORT

Students who ask for help are successful students. UNM has many resources and centers to help you thrive, including [opportunities to get involved](#), [mental health resources](#), [academic support including tutoring](#), [resource centers](#) for people like you, free food at [Lobo Food Pantry](#), and [jobs on campus](#). Your advisor, staff at the [resource centers](#) and [Dean of Students](#), and I can help you find the right opportunities for you.

## TITLE IX STATEMENT

Title IX prohibitions on sex discrimination include various forms of sexual misconduct, such as sexual assault, rape, sexual harassment, domestic and dating violence, and stalking. Current UNM policy designates instructors as required reporters, which

means that if instructors are notified (outside of classroom activities) about any Title IX violations, they must report this information to the Title IX coordinator. However, the American Association of University Professors' (AAUP) "Statement on Professional Ethics" requires that Professors protect students' academic freedom and "respect[s] the confidential nature of the relationship between professor and student." Therefore, as a Professor I have pledged to honor student confidentiality and will strive to respect your wishes regarding reporting; I will only report with your consent. If you or someone you know has been harassed or assaulted and would like to receive support and academic advocacy, there are numerous confidential routes available to you. For example, you can contact the Women's Resource Center, the LGBTQ Resource Center, Student Health and Counseling (SHAC), or LoboRESPECT. LoboRESPECT can be contacted on their 24-hour crisis line, (505) 277-2911 and online at [loborespect@unm.edu](mailto:loborespect@unm.edu). You can receive non-confidential support and learn more about Title IX through the Title IX Coordinator at (505) 277-5251 and <http://oeo.unm.edu/title-ix/>. Reports to law enforcement can be made to UNM Police Department at (505) 277-2241.

### UNM EMAIL CONFIDENTIALITY NOTICE

Students often use email to inquire about protected and sensitive matters, including grades and class progress, and faculty often use email to individually report such protected and sensitive matters. Unless students opt out, in writing, to the Honors College, the Honors College and Honors Faculty will assume that all email sent individually to students via their official UNM email addresses (generally their @unm.edu address) is private and confidential and that the student assumes all risk of inappropriate interception of email transmissions. If students opt out of this policy, they are agreeing to receive such information only in person (and they may be required to show identification before information is shared with them) or through regular mail to the student's official address on file with UNM.

### COVID-19 HEALTH AND AWARENESS

UNM is a mask friendly, but not a mask required, community. **I strongly encourage you to wear a high-quality mask anytime you are in a small space with others, especially during our seminar.** To be registered or employed at UNM, students, faculty, and staff must all meet UNM's [Administrative Mandate on Required COVID-19 vaccination](#). If you are experiencing COVID-19 symptoms, please do not come to class. If you have a positive COVID-19 test, please stay home for five days and isolate yourself from others, per the [Centers for Disease Control \(CDC\) guidelines](#). If you do need to stay home, please communicate with me at [obenauf@unm.edu](mailto:obenauf@unm.edu); I can work with you to provide alternatives for course participation and completion. UNM faculty and staff know that these are challenging times. Please let me, an advisor, or another UNM staff member know that you need support so that we can connect you to the right resources. Please be aware that UNM will publish information on websites and email about any changes to our public health status and community response. If you are

having active respiratory symptoms (e.g., fever, cough, sore throat, etc.) AND need testing for COVID-19, OR if you recently tested positive and may need oral treatment, call [Student Health and Counseling](#) (SHAC) at (505) 277-3136.

## READING LIST

I have prepared a **coursepack** of readings, available for a nominal fee at the UNM Copy Center in Dane Smith Hall (projected to be \$45.00 for Spring 2023).

You will also need to purchase the following books **in the specific editions on file at the UNM Bookstore**:

- Emerson, Self-Reliance and Other Essays (Dover Thrift Editions)
- Erasmus, The Education of a Christian Prince (Cambridge, 1997)
- Hawthorne, The Scarlet Letter (Dover Thrift Editions)
- Hobbes, Leviathan (Penguin Classics)
- Locke, Second Treatise of Government and A Letter Concerning Toleration (Dover Thrift Editions)
- Machiavelli, The Prince (Chicago, 2<sup>nd</sup> ed., 1998)
- Marx & Engels, The Communist Manifesto (International Publishers)
- The MLA Handbook (9<sup>th</sup> ed., 2021)
- Smith, The Wealth of Nations (Bantam Classics)
- Thoreau, Civil Disobedience and Other Essays (Dover Thrift Editions)
- Walzer, On Toleration (Yale)

Other course materials may be distributed throughout the semester, either by email or on the class website, <http://tolerance.obenauf.net>. Students are responsible for obtaining these texts and bringing them to class: again, you should come to class prepared to discuss the readings **in their entirety** on the day they appear on the syllabus, even if we have fallen behind schedule.

This syllabus is subject to change, as I may announce changes in readings and adjust deadlines, ahead of time, in class, by email, or on the course website. It is very likely that we will drop some readings so that we can focus on the things that most interest us as a class. Check the website frequently for the most up-to-date schedule.

## TENTATIVE TIMELINE

Monday, January 16	<b>Martin Luther King Day: No Class</b>
Wednesday, January 18	Introduction
Monday, January 23	E.M. Forster, “Tolerance” and “What I Believe” (essays in coursepack)
Wednesday, January 25	Michael Walzer, <u>On Toleration</u>
Monday, January 30	John Christian Laursen, “Orientation”; Preston King, <u>Toleration</u> (both prefaces) (both selections in coursepack)
Wednesday, February 1	Continued discussion of theoretical devices; Geoffrey Chaucer, “The Prioress’s Tale” (in translation in coursepack)
Monday, February 6	Augustine of Hippo, <u>Letter 93</u> (in coursepack), focusing on Chapters 1.1, 1.2, 1.3, 2.4, 2.5, 2.6, 2.7, 2.8, 2.9, 2.10, 5.16, 5.17, 5.18, 5.19, and 6.20.
Wednesday, February 8	Dr. Obenauf’s Guide to Writing and Reasoning Like a Scholar (in coursepack); John of Salisbury, <u>Policraticus</u> (selections in coursepack from Books 1, 4, and 7), focusing especially on 4.8, 7.2, 7.7, and 7.25
Monday, February 13	<u>Policraticus</u> (continued); <b>First Analytical Paper is due today!</b>
Wednesday, February 15	<u>Policraticus</u> (continued) AND Cary Nederman, “Toleration, Skepticism, and the ‘Clash of Ideas’” (essay in coursepack)
Monday, February 20	Machiavelli, <u>The Prince</u>
Wednesday, February 22	Machiavelli, <u>The Prince</u> (continued)
Monday, February 27	Erasmus, <u>The Education of a Christian Prince</u>
Wednesday, March 1	Erasmus, <u>The Education of a Christian Prince</u> (continued)



Monday, March 6	Thomas Hobbes, <u>Leviathan</u> (Chapters 1-18, 21-22, and 25-30)
Wednesday, March 8	Thomas Hobbes, <u>Leviathan</u> (continued) AND Martyn P. Thompson, "Hobbes on Heresy" (article in coursepack); <b>at least three of your short reaction papers are due before Spring Break (i.e., today!).</b>
Monday, March 13	<b>Spring Break: No Class</b>
Wednesday, March 15	<b>Spring Break: No Class</b>
Monday, March 20	John Locke, <u>Second Treatise of Government</u>
Wednesday, March 22	John Locke, <u>A Letter Concerning Toleration</u> ; <b>Proposal for term paper is due today.</b>
Monday, March 27	Adam Smith, <u>The Wealth of Nations</u> (Books 1.1 through 1.8, 2.2, 4.2, and Book 5)
Wednesday, March 29	Adam Smith, <u>The Wealth of Nations</u> (continued)
Monday, April 3	Adam Smith, <u>The Wealth of Nations</u> (continued)
Wednesday, April 5	Karl Marx and Friedrich Engels, <u>The Communist Manifesto</u>
Monday, April 10	Franklin, "Toleration in Old and New England"; "The Boston Pamphlet" (both in coursepack)
Wednesday, April 12	Thomas Paine, <u>Common Sense</u> (in coursepack)
Monday, April 17	The Declaration of Independence (in coursepack)
Wednesday, April 19	Alexander Hamilton, <u>Federalist #1</u> ; James Madison, <u>Federalist #10</u> (both in coursepack)
Monday, April 24	The U.S. Constitution (in coursepack)

Wednesday, April 26	Emerson, “History,” “Self-Reliance,” and “Friendship”
Monday, May 1	Thoreau, “Civil Disobedience,” “Slavery in Massachusetts,” and “Life without Principle”
Wednesday, May 3	Course summary and final remarks. <b>The rest of your short reaction papers—and your term paper—are due at the start of class!</b>