

Two distinguished academic institutions will host Telluride Association Summer Programs in 2010: Cornell University and the University of Texas at Austin. Each host institution has its own distinctive character.

LOCATIONS

CORNELL UNIVERSITY, founded in 1868, is located in Ithaca, a small city in upstate New York. Cornell combines a strong liberal arts tradition with a commitment to research in the sciences, enabling it to sponsor an unusually broad range of academic endeavors and making it a stimulating setting for two TASPs. Set on a hillside that overlooks Cayuga Lake and surrounded by scenic state parks, the campus affords beautiful views across a broad valley. Breathtaking gorges traverse the area, and the city is a wonderful place for walks, field trips, and picnics. Participants in either TASP live in Telluride House, a residence that houses about thirty Cornell students and additional faculty guests during the academic year. TASPers have access to Cornell's libraries and some athletic facilities and to Ithaca's summer theatre and movie offerings.

THE UNIVERSITY OF TEXAS AT AUSTIN, founded in 1883, is located in a beautiful area of Texas known as the Hill Country. With distinguished programs in virtually all fields of the arts and sciences, UT is home to the "Plan II Program," a nationally renowned honors program that shares many of Telluride's educational values. The university also boasts extraordinary libraries, museums, and recreational facilities, which will be available to TASPers. Austin is a lively cultural mecca, billing itself as "the live music capital of the world." The city offers a large number of restaurants and movie theatres and several summer art and drama festivals. All university facilities, including housing, are air conditioned, and students enjoy parks, hike and bike trails, nature preserves, and several large lakes in and around the city.

<http://tasp.tellurideassociation.org>



Answers to some common questions about the application and the program can be found at http://www.tellurideassociation.org/tasp_faqs. Further inquiries should be directed to tasp-queries@tellurideassociation.org or 607-273-5011.

A FREE ACADEMIC OPPORTUNITY FOR HIGH SCHOOL JUNIORS



TELLURIDE ASSOCIATION SUMMER PROGRAMS

June 27–August 7, 2010

APPLICATION

Why Apply for a TASP?

Offered free of charge since it was founded in 1954, TASP is one of the most successful and prestigious academic summer programs in the nation. The more than 2,500 living TASP alumni include leaders in politics, journalism, academia, the sciences, education, medicine, business, and the arts. For many, the six-week Telluride Association program was a formative experience in their lives.

Telluride Association offers three programs: two at Cornell University and one at the University of Texas, Austin. Sixteen to eighteen students will be chosen for each seminar.

How Program Participants Are Selected

A student may receive an application for a scholarship to the Telluride Association Summer Programs in several ways: by receiving a high score on the Preliminary Scholastic Aptitude Test/National Merit Scholarship Qualifying Test (PSAT/NMSQT), upon nomination by a teacher or counselor, or by downloading an application from our web site.

The application process is more rigorous than most college admissions procedures, and each application is given serious, thorough attention. Because TASP is an experience in community living as well as in intellectual growth, we try to select students who demonstrate respect for others and who are flexible enough to enjoy the challenge of interacting with people whose perspectives and experiences vary enormously. We also try to evaluate the accomplishments of all applicants in light of their circumstances. In this way we hope to ensure geographic, economic, and racial diversity. So while they help us identify promising candidates, test scores have only a limited influence on our decision. We're much more interested in the essays written for the application. These essays give applicants a chance to characterize themselves and to demonstrate their independence of thought, curiosity, and concern for social and political issues.

Completed applications must be postmarked no later than **January 22, 2010**. We encourage you to visit our web site (<http://tasp.tellurideassociation.org>) and apply online. If you apply online, your application can be submitted a few days later, on **January 25, 2010**. Each application is evaluated by two or more trained readers, most of whom are current college students who have participated in TASP. Between 110 and 130 of the most promising candidates are interviewed in March or April by regional representatives of Telluride Association. If you are selected for an interview, you will need to request a transcript and letter of evaluation immediately following notification from Telluride Association in early March. (Further instructions will be given at that time.) In early May, using all the accumulated information about each candidate, the Summer Program Selection Committee makes the final selection of participants and alternates.

The value of a summer spent learning, thinking, and comparing ideas in good company cannot be overestimated. TASPers have provided this opportunity for 55 years, and we expect the 2010 programs to continue this extraordinary tradition.

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The 2010 programs are made possible in part by the bequest of Frank Monaghan in honor of Elmer M. "Johnny" Johnson and George Lincoln Burr. Johnny Johnson joined Telluride Association in 1915 and later served as chancellor of Telluride Association from 1930 to 1960. George Burr was a Cornell librarian from 1890 to 1922 and variously a Cornell professor of ancient, medieval, and modern history. He lived at Telluride House as a faculty fellow from 1915 to 1938.

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Telluride Association does not discriminate on the basis of race, color, creed, religion, national or ethnic origin, sex, sexual orientation, gender identity, or physical disability.

Telluride Association occasionally shares applicants' names and addresses with our partner institutions for the purpose of informing them of scholarship and other opportunities.

It is the policy of Telluride Association to not grant any special consideration, positive or negative, to students who apply to summer programs when those students have a parent or sibling who has participated in or been employed by a Telluride Association program. Immediate family members of current TASP faculty are ineligible to apply.

"I can honestly say that these last few weeks have been the best of my life, bar none."

Stephanie Wright, student



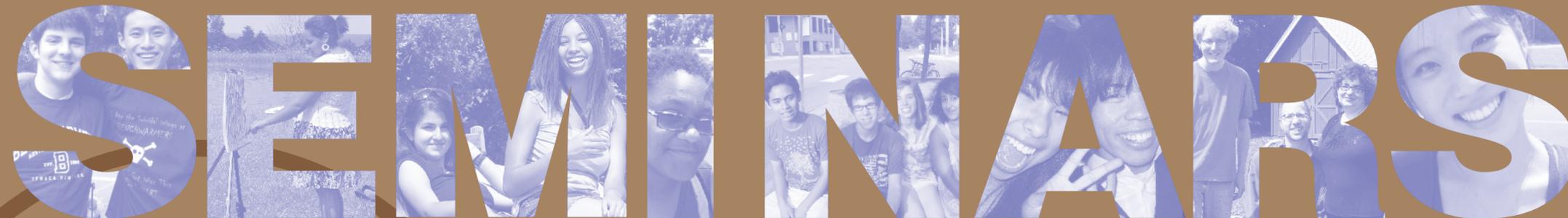
For more information and to apply online go to <http://tasp.tellurideassociation.org>

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The unusual character of the TASP's reflects the educational philosophy of their sponsoring institution, Telluride Association. The summer programs are only one of the projects of Telluride Association, a private, not-for-profit organization whose members are committed to creating unique educational experiences that develop students' potential for leadership and public service. Telluride Association and its sister institution, Deep Springs College, were founded by Lucien L. Nunn (1855–1925), a pioneer in the development of the electric power industry. Nunn lived and worked for much of his life in Telluride, Colorado, from which Telluride Association takes its name.

Telluride Association seeks out ambitious, public-spirited young people with the desire and the ability to contribute to society and helps them grow intellectually and as community members. The association values diversity and has no political or religious affiliations. Cornell University and the University of Texas at Austin, whose educational objectives coincide with the purposes of the TASP's, join Telluride Association in sponsoring and supporting the summer programs on their campuses.



SUMMER PROGRAMS 2010

Students attend TASP because they want a personal and intellectual challenge.

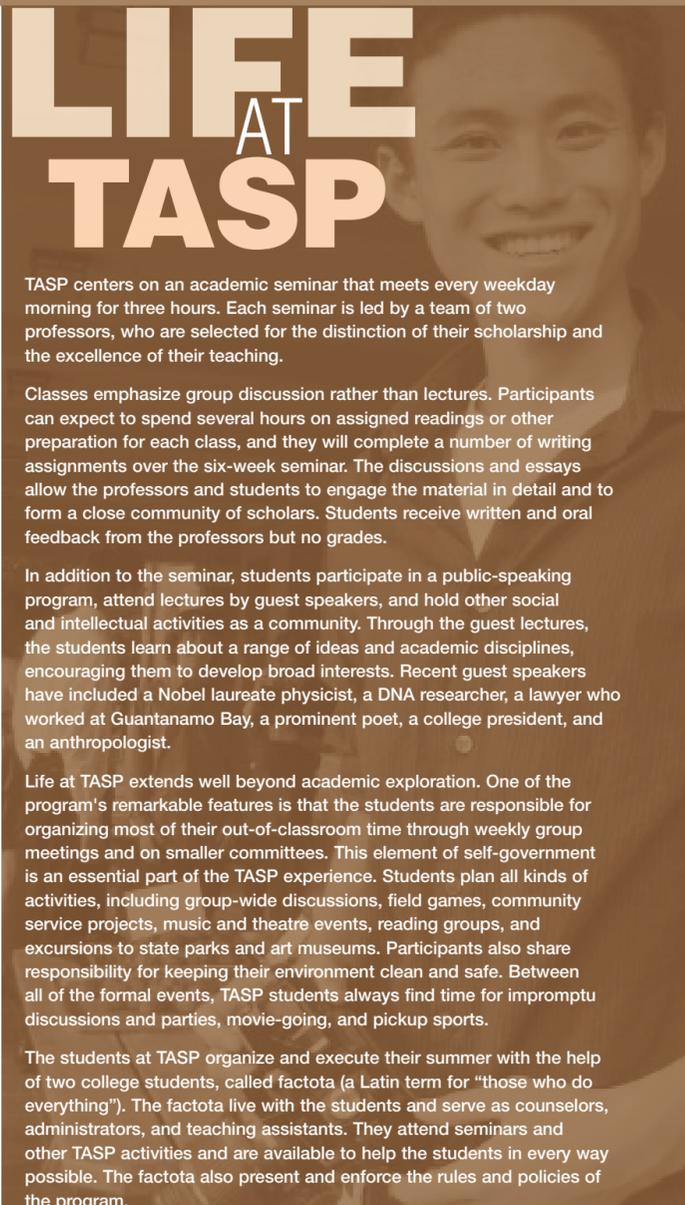
There are no grades or college credit. TASPers participate solely for the pleasure and rewards of learning with intelligent, highly motivated students of diverse backgrounds.

Students participate in a vibrant community experiment.

Each TASP forms a focused community that actively plans and manages many features of the non-seminar part of their summer program. Programs emphasize a commitment to building a diverse, reflective, intellectual community, and strive to be free from cliques and exclusive relationships.

Telluride Association Summer Programs are free.

Housing, dining, and tuition expenses are covered by Telluride Association and the host institutions. Students pay only the costs of transportation and incidental expenses. Participants with demonstrated need may request financial aid to cover reasonable travel costs. We can also offer stipends of up to \$500 to replace summer work earnings for students who would otherwise be unable to attend a summer program. It is the policy of Telluride Association that no student be barred from attending a TASP for financial reasons.



LIFE AT TASP

TASP centers on an academic seminar that meets every weekday morning for three hours. Each seminar is led by a team of two professors, who are selected for the distinction of their scholarship and the excellence of their teaching.

Classes emphasize group discussion rather than lectures. Participants can expect to spend several hours on assigned readings or other preparation for each class, and they will complete a number of writing assignments over the six-week seminar. The discussions and essays allow the professors and students to engage the material in detail and to form a close community of scholars. Students receive written and oral feedback from the professors but no grades.

In addition to the seminar, students participate in a public-speaking program, attend lectures by guest speakers, and hold other social and intellectual activities as a community. Through the guest lectures, the students learn about a range of ideas and academic disciplines, encouraging them to develop broad interests. Recent guest speakers have included a Nobel laureate physicist, a DNA researcher, a lawyer who worked at Guantanamo Bay, a prominent poet, a college president, and an anthropologist.

Life at TASP extends well beyond academic exploration. One of the program's remarkable features is that the students are responsible for organizing most of their out-of-classroom time through weekly group meetings and on smaller committees. This element of self-government is an essential part of the TASP experience. Students plan all kinds of activities, including group-wide discussions, field games, community service projects, music and theatre events, reading groups, and excursions to state parks and art museums. Participants also share responsibility for keeping their environment clean and safe. Between all of the formal events, TASP students always find time for impromptu discussions and parties, movie-going, and pickup sports.

The students at TASP organize and execute their summer with the help of two college students, called factota (a Latin term for "those who do everything"). The factota live with the students and serve as counselors, administrators, and teaching assistants. They attend seminars and other TASP activities and are available to help the students in every way possible. The factota also present and enforce the rules and policies of the program.

CORNELL I PROGRAM

Democracy and Diversity

Laura Donaldson, Departments of English and American Indian Studies, Cornell University
David Peritz, Department of Political Science, Sarah Lawrence College

Since America's revolution and founding, United States history has been bedeviled by exclusions that have called into question our commitment to the creed that all men are created equal. Today, contemporary politics is characterized by various cross-cutting dimensions of social and cultural diversity: religion, value, gender, sexuality, race, ethnicity, class, and culture. Does democracy work only in homogeneous societies that neutralize various sources of difference and diversity? It has long been maintained that only in this way can a people be sufficiently similar to form shared political understanding and projects. Absent considerable commonality—religious, linguistic, ethnic, racial, ethical—it is feared that democracy deteriorates into the tyranny of the majority or a war of all against all. But we are in the midst of a dramatic shift in which democratic societies are increasingly diverse and their citizens less willing to "forget" their ethnic, religious, gender, sexual, cultural, racial, linguistic, and other differences in order to melt into a dominant national culture.

These developments raise some basic questions. Is it possible to achieve sufficient agreement on fundamental political issues in a diverse society to sustain democracy? Can the character of political community or the nation be reconceived and reformed? If not, is democracy doomed? Or might it be possible to reform democracy to render it compatible with conditions of deep diversity? If so, does the democratic claim to legitimacy also need to be transformed? In this course, we will study exemplary historical statements of the ideal of democracy, looking at the writings of Rousseau and John Stuart Mill. We will then explore works that bring these themes together by attempting to (re-)articulate the relevance of specific identities to political engagement and the general ideal of democracy in light of increased diversity.

Texts for the seminar will include, among others: John Stuart Mill, *On Liberty and Other Essays* (John Gray, ed.); Gary Nash, *The Unknown American Revolution: The Unruly Birth of Democracy and the Struggle to Create America*; Joel Olson, *The Abolition of White Democracy*; Jean-Jacques Rousseau, *On the Social Contract* (Roger Masters, ed.).

CORNELL II PROGRAM

Gods and Heroes of the Celts and Vikings

Thomas Hill, Department of English, Cornell University
Charles Wright, Department of English, University of Illinois, Urbana-Champaign

Medieval myths and legends provide insight into the beliefs, customs, and cultures of a distant time but are also the source of many retellings and adaptations in modern times.

In this course we will read the myths and legends of the Celts (the Irish and Welsh) and the Vikings (the Icelanders and Scandinavians) from the Middle Ages. In the Celtic part of the course we will read Irish tales of gods and goddesses, druids and druidesses, heroes and heroines: tales of voyages to the Celtic Otherworld, of feasts where warriors contend for the "champion's portion," of strange births and tragic deaths, of magical transformations, of courtships and cattle-raids. Texts include the Ulster Cycle stories about the boy-hero Cú Chulainn, King Conchobar, Fergus, and Queen Medb, culminating in the great Irish epic, the "Táin Bó Cuailnge" ("The Cattle Raid of Cooley"). We will also read the Welsh collection of stories called the Mabinogion concerning the journey of Pwyll to the Otherworld, the marriage and humiliation of the lady Branwen, the adventures of Pwyll's wife, Rhiannon, and son, Pryderi, in an enchanted land, and the adultery and treachery of Blodeuedd, a woman conjured out of flowers. In the Old Norse-Icelandic part of the course we will read selections from the *Prose Edda* of Snorri Sturluson and from the *Poetic Edda*, both dealing with the creation of the world, the origins and adventures of the Norse gods (including Odin, Thor, and the trickster Loki), and their final defeat by the monsters of Ragnarök. We will also read selections from the heroic epic literature of the Icelanders, their sagas and *thaettir* (short stories) about such diverse topics as killings, burnings, and pet bears. Among the texts we will read will be *Hrafnkels saga*, *Egils saga*, and at least portions of *Njáls saga*. All readings will be in modern English translation (excellent ones are available), and the course presumes no previous knowledge of these topics.

UT AUSTIN PROGRAM

Changing Minds, Winning Peace: Cultural and Public Diplomacy in Today's World

William Glade, Department of Economics
Lawrence S. Graham, Department of Government
University of Texas at Austin

In response to 9-11, that horrendous watershed in 2001, the U.S. House of Representatives issued a report titled "Changing Minds, Winning Peace." The report's authors aimed to rebuild and strengthen the country's efforts at "public diplomacy," which had decayed over the previous decade. The challenges posed by America's relations with the Islamic world seemed to exemplify political scientist Samuel Huntington's controversial "clash of civilizations" concept. To deal with this problem, academics and diplomats invoked a cultural diplomacy (CD) focused on the arts, humanities, and social sciences that was later described as "the linchpin of public diplomacy." We shall draw on books, articles, and reports, supplemented by interviews, to provide a critical view of the policy process in CD and gain a deeper understanding of contemporary foreign policy.

Cultural diplomacy occupies the intersection of public diplomacy with the long-contested arena of domestic cultural policy. Although America's organized international cultural relations began in the 19th century, they were conducted almost entirely by private and not-for-profit organizations. Sustained federal involvement began only on the eve of World War II when the State Department sought to counteract German and Italian influence in Latin America. After the war, such involvement became an instrument for building democracy in the former Axis powers and soon was enlisted, alongside public diplomacy, in the decades-long Cold War. The post-war creation of the Fulbright program focused CD on enhancing mutual international understanding, which in turn influences the efficacy of public and other forms of diplomacy as well. When the Cold War ended, interest in CD waned until the Middle East crises called for yet another drastic rethinking of its role as well as that of public diplomacy in general.

We hope to shed light on how our international policy is made and how this affects cultural production and consumption in our relations with the rest of the world, where the bulk of cultural interaction is organized not by governments but by the market and not-for-profit institutions. The prism provided by this exercise should, along with the reciprocal impacts of other countries and cultures on

us, yield a firmer understanding of how world affairs influence life here at home. Background readings and locally available resource people, coupled with individual student projects, will be used to enrich the overall learning experience and provide experience with the seminar approach in universities.

Examples of books that we will read during the seminar include: Joseph S. Nye, Jr., *Soft Power: The Means to Success in World Politics*; Donald Snow and Eugene Brown, *Beyond the Water's Edge: An Introduction to U.S. Foreign Policy*; Peter J. Katzenstein, *A World of Regions: Asia and Europe in the American Imperium*.

"I was in the Cornell TASP in the summer of 1970. Although after that I spent four years as an undergraduate at Harvard, went to graduate school at the London School of Economics, was back at Harvard for law school, and have had a long association with the University of Chicago in various capacities since then, I often find myself telling people that the most intensely intellectual experience of my life was the summer I spent in my TASP."

—Richard W. Shepro, Mayer Brown LLP



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who ATTENDS TASP

The TASP's seek to bring together students from across the United States and abroad who are not just intelligent but thoughtful, not just motivated but generous with their talents and energies. TASPers (as TASP participants are called) have a wide variety of life experiences and come from many different backgrounds. TASP has a rigorous selection process and TASPers generally go on to America's finest colleges. Telluride Association hopes the TASP experience endows its students with a sense of intellectual vitality, interpersonal awareness, and community responsibility that will prepare them for leadership in whatever walk of life they choose.