



TELLURIDE ASSOCIATION

TASP

TELLURIDE ASSOCIATION SUMMER PROGRAMS

June 23–August 5, 2015

CORNELL UNIVERSITY

Ithaca, New York

UNIVERSITY OF MICHIGAN

Ann Arbor, Michigan



tasp.tellurideassociation.org

A **FREE** ACADEMIC OPPORTUNITY FOR HIGH SCHOOL JUNIORS



TELLURIDE ASSOCIATION

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 the 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.



Who Attends TASP?

The TASPers 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.

The unusual character of the TASPers reflects the educational philosophy of their sponsoring institution. The summer programs are only one of the projects of Telluride Association, an independent, not-for-profit organization committed to promoting the highest good by educating promising young people to serve thoughtfully in the world. Telluride Association and its sister institution, Deep Springs College, were founded by Lucien L. Nunn (1853–1925), 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 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 Michigan, whose educational objectives coincide with the purposes of TASP, join Telluride Association in sponsoring and supporting the summer programs on their campuses.

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 university scholars, 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 faculty and students to engage the material in detail and to form a close community of scholars. Students receive written and oral feedback from the faculty 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 through 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 theater 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 each 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 (for more information, see http://tellurideassociation.org/tasp_faqs.html).

LOCATIONS

Two distinguished academic institutions will host Telluride Association Summer Programs in 2015: Cornell University and the University of Michigan. Each host institution has its own distinctive character.

CORNELL UNIVERSITY 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. Set on a hillside that overlooks Cayuga Lake and surrounded by scenic state parks, the campus affords beautiful views across a broad valley. Ithaca, known for its breathtaking gorges, makes a delightful setting for nature walks, field trips, and picnics. TASPers have access to Cornell's libraries and to Ithaca's summer theater and movie offerings. Telluride's partnership with Cornell dates back to 1910, when our founder L.L. Nunn began a century-long tradition of intellectual community and public service at Telluride House, an Arts and Crafts-style residence on West Campus.

UNIVERSITY OF MICHIGAN is in Ann Arbor, a vibrant center of culture and the arts located 50 miles west of Detroit. The "U of M" is a leading public research university with a distinguished liberal arts college and several renowned professional schools. It is also home to the Michigan Branch of Telluride Association, an established living-learning scholarship house near campus with a special focus on public service. Top scholars in a range of fields will lecture to the TASPers on topics of their choosing. Michigan TASPers can also ramble through "the Arb," Ann Arbor's sprawling botanical preserve and recreation area, visit sidewalk cafes and bookstores, and attend concerts, outdoor movies, and the famous Ann Arbor Art Fair. Fourth of July celebrations will include spectacular fireworks along the Huron River.

APPLICATION

Why Apply for 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 2,900 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 four programs: two at Cornell University and two at the University of Michigan. Sixteen students will be chosen for each seminar.

How Program Participants Are Selected

Telluride Association uses teacher and counselor nominations as well as score information from the Preliminary Scholastic Aptitude Test/National Merit Scholarship Qualifying Test (PSAT/NMSQT) to identify students who might be interested in applying to TASP. All high school juniors, however, are invited to apply to TASP, and neither your test scores nor your nomination status play a role in our admissions process once your application is submitted.

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. Test scores and grades play a minimal role in our decisions. The most important part of the application is the essays, which give applicants a chance to characterize themselves and to demonstrate their curiosity, independence of thought, and concern for social and political issues.

Completed applications must be postmarked or submitted no later than **Tuesday, January 20, 2015**. We encourage you to apply online through our web site (tasp.tellurideassociation.org). Each application is evaluated by two or more readers, most of whom are current college students or recent graduates who have participated in Telluride programs. Between 130 and 140 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. TASP has provided this opportunity for 60 years, and we expect the 2015 programs to continue this extraordinary tradition.



SEMINARS

SUMMER PROGRAMS 2015

Cornell Programs

I. Thinking About Cities: In Particular, Jerusalem

Neil Hertz, Humanities Center, Johns Hopkins University
Omar Yousef, Department of Engineering, Al-Quds University

Jerusalem is in many ways unique. As a sacred space for the three Abrahamic religions, it has drawn pilgrims and curious travelers for centuries. It has been fought over, besieged, pillaged, captured and recaptured. Currently, it is a bone of contention in the dispute between the Israeli and Palestinian peoples, for it is claimed as a capital by both. But Jerusalem is also a contemporary city and, as such, typical: it can be studied as one might study any other city, even Ithaca, New York.

Although the primary aim of the course is to introduce students to contemporary Jerusalem, we shall spend the first two weeks looking at some of the ways everyday urban experience has been represented and codified by scholars in various disciplines, reading selections from some classic works by urban historians (e.g., Lewis Mumford's *The City in History*), sociologists (e.g., Maurice Halbwachs's *The Collective Memory*), planners (e.g., Kevin Lynch's *The Image of the City*), and writers focused on Boston or San Francisco or Paris or Los Angeles. We shall be investigating notions like a city-dweller's sense of place or the claims of groups of people to particular territory.

We shall then turn our attention to Jerusalem, first by considering the historical image of the Holy City as it has developed over the centuries. We will read selections from F.E. Peters' rich collection of documents, *Jerusalem: The Holy City in the Eyes of Chroniclers, Visitors, Pilgrims, and Prophets from the Days of Abraham to the Beginnings of Modern Times* as well as more contemporary interpretations of the city's history (e.g., S.A. Mourad's "The Symbolism of Jerusalem in Early Islam"). We shall then look at a number of fault-lines in this currently divided and divisive city, places where the interests of its Palestinian citizens clash with the policies and projects of the Israeli authorities—first at an important archaeological site being developed in an East Jerusalem (Arab) neighborhood, then at several other points of friction, seen through the lens of city planners with experience in what one has called "politically turbulent cities," cities like Belfast or Sarajevo (e.g., Michael Dumper's *Jerusalem Unbound*).

Now, as it happens, "politically turbulent cities" have a history of stirring the imaginations of powerful writers: our last week will be spent reading some of the reportage, fiction, and poetry coming out of Jerusalem in the last forty years, in particular the poems of Mahmoud Darwish and Yehuda Amichai. We hope our students will come away from the seminar with a more informed understanding of this particularly problematic world-city as well as with an enhanced appreciation of the complexities of urban experience.

II. Mapping Fictions of American Identity: 1840–1940

Shirley Samuels, Department of English, Cornell University
Candace Waid, Department of English,
University of California, Santa Barbara

This interdisciplinary seminar focuses on the literature and visual art of the United States in its formative century. The period from 1840 to 1940 saw some of the country's most significant political and cultural events, from the Mexican-American War, the Seneca Falls Convention, and the Fugitive Slave Act, through the Civil War and Reconstruction, to the early years of the Harlem Renaissance and the decades that led up to the Second World War. In those same years, the territory claimed by the United States shifted dramatically, and the country underwent massive changes in social and sexual mores. It came of age, as some of the writers and artists we will study explicitly noted: descriptions of the United States in the first decades of its existence sometimes referred to it as a young man.

Students will learn about the format of the *Bildungsroman*, often described as a "coming-of-age story," as we collectively construct and analyze a composite *Bildungsroman* for the United States. Attentive to the country's transformations, we will foreground narratives of place as we trace important changes in American culture and society, especially around questions of race, class, and gender. By focusing on the embodiment and rituals of coming of age, we will use literature and the visual record to redefine and question fictions of national identity. With the aid of current theoretical literature, we will interrogate the binary oppositions that have helped structure the United States' own self-understanding, including North/South, white/black, and free/slave.

We will read lesser-known masterpieces of U.S. fiction and poetry alongside classic texts by established authors, including works by Mark Twain, Frederick Douglass, Pauline Hopkins, Jean Toomer, Zora Neale Hurston, Nella Larsen, and Richard Wright. We will also learn how to write about cultural objects using Cornell's extensive collections.

Neither revisiting nor merely revising, "Mapping Fictions" invites students to participate in making a new story of America, a narrative that engages them as active and informed interlocutors and creators of the heritable future. Through creating and interrogating this narrative, students will develop a sense of the challenges that the format of the *Bildungsroman* presents to national, personal, and literary narratives, acquire tools to describe the relations among race, ethnicity, gender, and sexuality in the United States, and learn to produce interdisciplinary arguments about literary and historical change.

“TASP shaped who I am as a person and thinker while urging me to take a firm stand on what I believe. TASP provided me with the opportunity for enormous self-growth and the ability to step out of my comfort zone.”

—Arianna, 2013 TASP

Michigan Programs

I. Science Fiction, Technology, and the Human Horizon

Sean Connolly, Department of Humanities, Bluefield State College
Seth Jacobowitz, Department of East Asian Languages and Literatures, Yale University

Over the past generation, modern digital technologies have permeated every aspect of human life. Much more than a means to make human labor easy and fruitful, smart-phones, geolocation devices, internet connectivity, and social networking now insinuate themselves into both the most innocent and intimate areas of human life. These technological transformations have brought with them a series of curious contradictions. For example, in an era when communications technology allows us to shop, study, and socialize instantly with millions around the world, studies indicate a rising trend in the United States, Japan, and elsewhere of social isolation and loneliness. Likewise, in an era when robotics and computation enable unforeseen economic productivity and efficiency, studies show that modern technology is increasingly eliminating the need for many types of human labor, contributing to unemployment, and redrawing the map of economic hardship. Contradictions like these commonly elicit more fundamental questions at the heart of technology itself: Does technology represent the enhancement and extension of humanity, or does it rather represent the replacement of humanity, a substitution of man by machine? In other words, where do we draw the line between human life and the machines used to support it? How does technology challenge a human-centered worldview? Moreover, what future lies on the horizon for humanity, given its increasing dependence on technology?

In this seminar, we will consider responses to these questions found in contemporary films like *The Matrix* and *Blade Runner*, as well as celebrated texts like Arthur Koestler's *The Ghost in the Machine* and Descartes' *Meditations on First Philosophy*. What does *The Matrix* suggest about how technology controls our experience? How does *Blade Runner* highlight the anxiety such technological control causes for human agency and human identity? How and why do we, like Descartes, privilege the mind over the machine in our understanding of ourselves? Why for Descartes is the body like a machine? In answering such questions, we will cultivate skills in academic writing, argumentation, and debate; identify the common conventions, tropes, myths, and archetypes of science fiction as a genre through representative primary texts; examine the implications of technology for issues in humanistic and post-humanistic philosophy, including human agency, personal identity, and the mind-body relationship; consider the implications of technology for theories of political organization, including social class, authority, freedom, utopia, and dystopia; and critically assess the implications of 21st-century technologies of communication and control in the context of the issues mentioned above. Through answering these questions and building these skills, we will develop a deeper historical understanding of the genres and conventions of science fiction and build a critical vocabulary for literary and filmic analysis appropriate for college-level coursework.



II. Paris and Edinburgh in the Enlightenment: Moral Challenge and the Ethics of Living, Learning, and Being

James Livesey, Department of History, University of Dundee
Joanna Stephens, Department of History, University of St. Andrews

What does it mean to live reasonably? This deceptively simple question has disturbed men and women throughout history and continues to challenge us today. Is it reasonable to act according to our nature, or to attempt to live up to our ideals? Can any life of faith be reasonable? Does a scientific understanding of the world render any conception of free will moot, and undermine the entire basis of the question? Can a conception of reason be inspired by poetry or music?

These questions are perennial but the kinds of answers proposed to them were radically transformed in the Enlightenment. In the 18th century, sustained contact between diverse cultures, the continuing effects of the scientific revolution, and the social changes generated by the rise of long-distance trade, all undermined long-standing authoritative ideas about the world, the self, and reason. Whole new categories, such as race, were invented to try to understand the changed perception of the world. Even old distinctions of gender, nation, and religion were revised and reimagined. Transformation was felt everywhere, but most intensely in cities, from Kolkata to Philadelphia, where the effects of trade, culture, and politics intertwined.

In our course we will immerse ourselves in the literature, music, art, theatre, and politics of two of those cities: Paris and Edinburgh. These were two of the pre-eminent cities of the Enlightenment. Women and men articulated new visions of reason, expressed them in a plethora of genres and forms, and lived them out in their lives and friendships. The focus of this course will be on friendship, both as a moral ideal and as an experience. We will read the letters of Adam Smith and David Hume and imagine the lost letters of Sophie Volland, Denis Diderot's friend and intellectual interlocutor. We will play out the roles of servants and friends in the character of Figaro, both in Beaumarchais's play and in Mozart's opera.

At the end of the course, students will have confronted some of the most significant literature and art from the Enlightenment. They will also have entered into the lives of people who lived through a period of profound cultural change and learned to see the problems they faced through their eyes. Finally, they will have been challenged to reply to a set of perennial questions and to measure their own responses against those offered by these extraordinary men and women.

“TASP was instrumental in helping me decide what I wanted in my education, and in shaping the way I approached academics and life as a whole.”

—Evan, 2013 TASPPer

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Answers to some common questions about the application and the program can be found at http://tellurideassociation.org/tasp_faq.

Further inquiries should be directed to tasp-queries@tellurideassociation.org or 607.273.5011.

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The 2015 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.



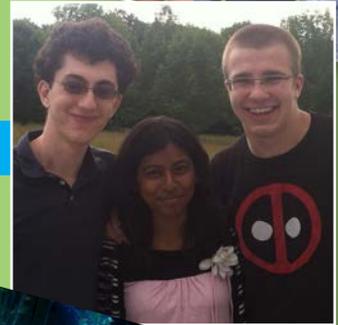
TELLURIDE ASSOCIATION

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.

Applicants who plagiarize all or part of their application will have their application returned to them and will not be considered for admission into the program. Telluride Association and its officers may also, at its own discretion, contact the staff of these students' respective schools in order to notify them of any instance of plagiarism.

It is the policy of Telluride Association not to 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.



For more information and to apply online go to:
tasp.tellurideassociation.org