

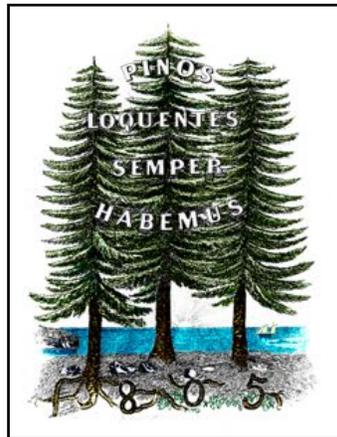
CHRONICLE

Affirmative

Jeffrey Jeng '09, delivering the affirmative address, argued that the active agents of the social upheaval of the 1960s (grassroots hippies) did considerable harm to America. Instead of allowing the people to determine what is right, Jeng advocated for an expansion of court powers to perform this task. Asserting that the changing social norms of the 1960s destroyed the "moral anchor" present since the nation's founding, Jeng asserted that the activism of this intense decade resulted in disaster.

Resolution

The 1960s were a disaster



SIGNIFICANT THEMES

- ⊗ Structure vs. Anti-Structure
- ⊗ Individual vs. Community
- ⊗ Significance of Freedom

Negative

Kyle Ritter '09 presenting the negative opinion, rejected Jeng's assertion that the 1960s caused significant harm. Despite the tumult, Ritter claimed, political structures remained intact and, as Nietzsche wrote in *Ecce Homo*, "That which does not kill him, makes man stronger." Instead of harm, the 1960s reinvigorated politics in the minds of the American people, showing the "underlying health of society." Not a disaster, Ritter considered the 1960s an unprecedented period of growth and maturity.

THE SOCIETY DEBATE

Debate began immediately following the opening addresses when Alex Carpenter '10 presented the possibility that the period of the 1960s was a "golden age" because of the novel intellectual freedom enjoyed and exercised by American people. With this controversial start, several members quickly joined the conversation.

At question in these early minutes was the importance of structure in society. Was a deeply-rooted ethical foundation necessary to a society, or could the turmoil and tumultuous intellectual fervor of the 1960s successfully reform the aged brass of antiquity? For a while, structure vs. anti-structure dominated discourse.



After much debate, the society moved forward with the proposal of Rebecca Van Horn '09 that the events of the 1960s represented a collective reaction to previous historical events. Generally, this reaction highlighted a larger conflict between collective and individual rights (a conflict somewhat represented in partisan politics). To the question of structure, Dan Brady '08 suggested a "vague structure of restraints" based on a mutual faith in love, a radical and controversial idea.

Debate continued with fire until the Society reached a point of closure and each member presented a burning question to the group. With that, the disputation ended, but, as usual, debate continued long after its conclusion.

QUESTIONS CONCEIVED

How and why can we not implement anarchy? – Alex Carpenter '10

Why are people resistant to discussing love in politics? – Dan Brady '08

When the ethical foundations of a people are destroyed, can they be rebuilt? – Ross Jacobs '10

Can a people entirely devoted to the self avoid despotism? – Kyle Ritter '09

In times of conflict and questioning of morays do we have the most freedom to question? – Christine Carletta '10

How do we balance freedom with an obligation to others? – Steven Bartus '08

Are the events of the 1960s responsible for the impairment of global security? – John Cunningham '10

Can we devise a system in which freedom *is* an obligation to others? – Timothy O'Brien '10

Can Dan Brady's proposed "vague structure of restraints" survive without other supporting structures? – Jeffrey Jeng '09

Are Rawlsian Liberalism and Communitarianism at odds? – Archibald Abrams '09

Can a society that embraces both the individual and the community exist? How can freedom support such a society? – Wesley Hartwell '11

Is individuality at odds with community? – Patrick Pierce '08

What were the implications of the 1960s on a national collective identity? – Aisha Woodward '08

Does society celebrate individualism or communitarianism? – Julian Chryssavgis '10

Is the free market good for the individual? – Jordan Browning '08

Does freedom come from fear? If so, is freedom possible without despotism? – Rebecca Van Horn '09