



## HUM 2210: Humanistic Tradition I

Department of Philosophy  
College of Arts and Humanities, University of Central Florida

---

Instructor:	Dr. Jeffrey Nall	Term:	Fall 2018
Office:	TBA	Class Meeting Days:	M/W/F
E-Mail:	<a href="mailto:Jeffrey.Nall@ucf.edu">Jeffrey.Nall@ucf.edu</a>	Class Meeting Hours:	1:30-2:20pm
Office Hours:	By appointment	Class Location:	<a href="#">HEC</a> 0118
		Course Number:	80130
		Section Number	0008

---

### About the Professor

Dr. Jeffrey Nall earned a Ph.D. in Comparative Studies from Florida Atlantic University (FAU). He has a Master of Liberal Studies from Rollins College and a Graduate Certificate in Women's Studies from FAU. Dr. Nall has taught a range of courses in philosophy, humanities, and women, gender, and sexuality studies at institutions including Indian River State College and Florida Atlantic University.

### University Course Catalog Description

An interdisciplinary, multicultural study of the arts and sciences contributed by diverse human traditions to world civilization. Focus is on ancient civilizations and the cultural heritage stemming from them. Primary sources (in translation) are emphasized. (3 credits)

### Course Overview

In Humanistic Traditions we will explore the humanities in a chronological and thematic manner. Our primarily though not exclusive focus will on the beginnings of culture and the rise of human civilization preceding the Reformation. Though this is a survey course we will engage in in-depth study and discussion of a handful of significant works in the fields of religious studies, history, and philosophy. This course will also introduce students to what precisely the humanities are, why they are worth studying, and how they impact us in the present on a personal and social level. The course seeks to demonstrate the relevance of the humanities to students' contemporary lives, and also to develop students' critical thinking and communication skills.

Important: Note that Humanistic Traditions I is a "Gordon Rule" course requiring students to demonstrate college-level writing skills through multiple writing assignments. Furthermore, in order for the completed course to count toward GEP requirements you must earn a minimum of a C-.

### Course Objectives/Learning Outcomes

Upon successful completion of "Humanistic Traditions I," students will have:

1. Demonstrated knowledge of significant cultural artifacts (such as text, art, music, and performance), ideas (such as can be found in religious and philosophical thought), and events in various cultural eras.
2. Identified the basic components of critical and creative thinking.
3. Accurately identified and expressed the basic meaning and scope of the humanities.

4. Demonstrated clear, precise, and reasonable written communication examining distinguished primary sources and/or scholarly works in the humanities.
5. Authored several written critical reflections contemplated the merits and significance of diverse humanistic representations and theories of the human condition.
6. Engaged their peers in considerate, open-minded discussion about philosophical theories, such as stoicism, mythology, the status of women in ancient civilizations, and the beginnings of contemporary religions, such as Christianity and Buddhism.
7. Through regular reflection and discussion, students will have demonstrated awareness of the role of culture in shaping the individual and society, as well as the potential for individuals to contribute in the shaping of culture.

### **FINANCIAL AID ASSIGNMENT REQUIREMENT**

All faculty members are required to document students' academic activity at the beginning of each course. In order to document that you began this course, please complete the short syllabus quiz available via the webcourse site. Failure to do so will result in a delay in the disbursement of your financial aid.

### **Texts and Materials**

#### Required Texts

1. Sayre, Henry M. *Discovering the Humanities*. Boston: Pearson, 2016. 3<sup>rd</sup> edition (ISBN-13: 978-0133877700)
  - [Note: previous editions are allowable but may be missing updates relevant to the course; aim to purchase at least the second edition if not the third]
2. Lerner, Gerda. *The Creation of Patriarchy*. New York: Oxford University Press, 2010. (ISBN: 9780195051858)
3. Ehrman, Bart. *Lost Christianities*. New York: Oxford University Press, 2005. (ISBN: 9780195182491)
4. Campbell, Joseph. *Myths to Live By*. New York: Penguin Books, 1993. (ISBN: 9780140194616)
5. Aurelius, Marcus. *Meditations*. Dover, 1997. (9780486298238) [Any edition will do]

#### Webcourse-Site

- The Webcourse site contains links to readings, the most recent version of the syllabus and schedule, and additional announcements. Students should check the Webcourse site frequently to be well informed about any changes or additional material relevant to the course.

### **Basis for Final Grade**

Final grades will be calculated on the basis of successful completion of the following assessments:

Assessment	Percent of Grade
First Journal Compilation Journal	4pts/2%
Midterm Exam	50pts/ 25%
Term Paper	46pts/ 23%
(Final) Humanities Journal	50pts/ 25%
Final Exam	50pts/ 25%
<b>Total</b>	<b>200pts/ 100%</b>

### **First Journal Compilation**

Early in the semester students will submit all assigned in and out-of-class writing assignments to receive feedback and to aid students in successful completion of the Final Journal Project due near the end of the term. Students

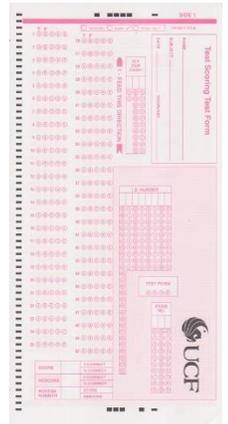
who submit all assigned entries and meet the required word count minimum for out-of-class entries will receive 100%. Deductions will be made for late submissions and incomplete work. Be sure to review rubric accompanying the Final Journal Project before submitting your work. The purpose of this assignment is to ensure you are correctly completing and formatting your journal project prior to your submission of the final project. Note that this is *not* an optional assignment, and that it will count toward your final grade.

### Midterm and Final Exams

Examinations will be based on readings and lectures. The exams will include multiple choice and true/false. Exams will be taken in class at the designated time and day. The midterm exam will test students' knowledge of all material covered through the first half of the semester. Under no circumstances will make-ups be permitted. The final exam will test students' knowledge of all material covered throughout the course from start to finish.

\*Note: Students must be present in class on the scheduled exam date; make-ups are rarely permitted, and are only allowed under the most severe, well-documented scenarios.

- Question: Which scantron do I need?
- Answer: pink/raspberry scantron form with the Pegasus UCF logo. This is the only option for the exams. [The form may be filled out with a pencil or with blue or black ink]
- Question: What do I have to put on the form?
- Answer: In addition to your name, you must bubble in your correct UCF ID number (formerly called their PID) on the answer form in order for it to be graded.



### Term Paper

Students must author an analytical paper, a minimum of 1,300 words but should not exceed 2,000, responding to one of the following prompts. All papers must significantly engage assigned course materials in order to receive better than an F.

The purpose of this paper is to engage ideas and works presented in course materials to foster critical-creative and hopefully illuminating introspection. All papers must consider ideas that challenge as well as confirm the author's own thinking. Be sure to thoughtfully organize and develop the paper. Papers must also adhere to basic academic standards (see MLA or Chicago style writing guidelines).

Keys to a successful paper:

- Identify and articulate the key questions your paper is considering and seeking to answer or at least clarify.
- Draw on and implement a variety of ideas and thinkers from course materials to critically examine the features of your life and beliefs.
- Use good form: introduction, body paragraphs complete with engaging and informative topic sentences, a conclusion; adhere to MLA or Chicago writing style; use in-text citations and provide a work's cited page.
- Do not be afraid of acknowledging ambiguity or uncertainty.
- Avoid making sweeping and unsubstantiated statements.
- Support your claims with relevant reasons. You may draw on personal experience, research, and of course relevant course materials.

- Be sure that you do not simply “drop” a quote into your work; that does not count as sufficient engagement with course materials. Instead, enter into dialogue with key readings and authors; or perhaps bring them in to support your own insights.
- Papers may include personal experiences and perspectives but must engage course materials, providing all relevant in-text citations.

Option 1: Self-Examination

Author a critical analysis of your present values, beliefs, commitments and/or actions in the light of course readings. Examples of topics and lines of questioning include but are not limited to:

- How does Joseph Campbell’s thinking about religion and myth challenge your own thinking on these topics?
- What does Gerda Lerner’s analysis of patriarchal history mean for your assumptions about what is “natural” to men and women in society? How have you misunderstood history, and what impact has that had on your worldview?
- What does Bart Ehrman’s work mean for your beliefs about Christianity and the New Testament? Should you change your thinking on key questions, in light of his scholarship, or is he mistaken? If so, how so?
- How do Aurelius’ ideas contrast with your own, and how might he counsel you to think and live differently? Would you object to his advice? Why?

Option 2: Applied Analysis

Apply key insights from assigned course material to critically examine a relevant current event. Questions to consider include:

- What insight does Ehrman’s text on Christianity, Aurelius’ approach to a good life, Campbell’s understanding of myth, or Lerner’s understanding of patriarchy, provide insights with which to better understand what is happening in the present? How does the past inform the present?

Term Paper Rubric		
Area of Evaluation	Criteria	Value
Content: Critical Analysis (64%)	✓ Meaningfully and fairly acknowledges, articulates, and engages key, relevant course concepts and thinkers	8%
	✓ Provides original analysis (does not simply summarize lectures and readings, but engages them, opening new lines of inquiry or contributing new ideas to the discourse)	8%
	✓ Justifies claims: provides <i>reasoned</i> support for claims	8%
	✓ Clearly explains the relationship between claims and supporting premises or reasons; clearly explains how premise A and premise B produce conclusion C.	8%
	✓ Avoids dogmatic thinking; recognizes that one’s views are not inherently or obviously true and that others’ ideas are not inherently or obviously false	8%
	✓ Avoids egocentric thinking; recognizes that one’s views or perspectives are not necessarily obvious or the same as others; Acknowledges, explains and engages alternative, contrasting, and/or opposing perspectives	8%
	✓ Avoids informal fallacies including unfounded appeals to cultural tradition, popular opinion, and power; avoids personal attacks, stereotyping, and hasty generalizations in analysis	8%
	✓ Showcases appropriate empathy and respect for others (This does not mean that you must agree with a viewpoint of an individual or group of people! Rather it simply means that you are expected to recognize and honor the dignity of others, including those you disagree with.)	8%
Form/ Organization (26%)	✓ Implements analytical writing: author does not simply tell a story or list facts but offers a critical analysis (though some narrative prose is acceptable the paper must emphasize analysis)	3%
		2%

	<ul style="list-style-type: none"> <li>✓ Deploys appropriately formal tone; avoids inappropriately casual language, turns-of-phrase and the like (when appropriate the use of pronouns such as “I” is acceptable, but abbreviations and slang should not be included unless justifiable) 3%</li> <li>✓ Features introduction, body paragraphs developing one’s ideas, and a conclusion 1%</li> <li>✓ Formatted according to MLA, Chicago, Harvard or other designated scholarly guidelines 1%</li> <li>✓ Provides original title 1%</li> <li>✓ Enticing introduction (engaging the reader, inspiring them to read on) 3%</li> <li>✓ Includes specific thesis statement indicating not only the topic or subject matter but the central claim being advanced in the paper 4%</li> <li>✓ Logically structured paragraphs that support the stated thesis: purposeful paragraphs feature clear topic sentences, indicating the main idea of the paragraph and developing the thesis presented in the introduction, and development 5%</li> <li>✓ Provides all appropriate in-text citations indicating source of others’ ideas 1%</li> <li>✓ Provides works-cited page 2%</li> <li>✓ Minimal direct quotes; summarizes others’ ideas in one’s own words rather than excessively relying on quoting</li> </ul>	
Grammar/ Mechanics (10%)	<p>Very few if any grammatical errors</p> <ul style="list-style-type: none"> <li>✓ Correct spelling 2%</li> <li>✓ Correct punctuation 2%</li> <li>✓ Correct word-choice 2%</li> <li>✓ Complete sentences; no sentence <a href="#">fragments</a> 2%</li> <li>✓ No <a href="#">run-on sentences</a> 2%</li> </ul>	<b>Total: 100%</b>
Word-count penalty	<ul style="list-style-type: none"> <li>✓ Papers falling under 95% of the required word-count will be receive a penalty commensurate with the missing word-count percentage.</li> <li>✓ For example, if the word-count requirement is 1,500 and the submitted paper is 1,000 words it will receive an automatic deduction of 33%, making a 67% the highest possible score. A 750 paper would receive an automatic deduction of 50% because 750 words is half of the required word-count.</li> </ul>	
Late penalty	<ul style="list-style-type: none"> <li>✓ Assignments will receive a deduction of 5% for each day the assignment is late</li> <li>✓ An assignment that is 5 days late will receive an automatic deduction of 25%</li> <li>✓ An assignment that is 20 days late will receive an automatic deduction of 100%, meaning that the paper will receive an automatic zero</li> <li>✓ When a student has a reasonable excuse for submitting a late assignment they should consult with the professor, and after doing so, leave a comment with their submitted work</li> </ul>	
Fails to follow instructions penalty	<ul style="list-style-type: none"> <li>✓ Papers failing to address the assigned term paper prompt will receive an automatic zero.</li> <li>✓ Papers failing to engage the concepts, thinkers, and material the term paper is purposed to evaluate will receive an automatic zero.</li> <li>✓ Be sure to follow the assignment instructions</li> </ul>	

### **(Final) Humanities Journal Project**

Throughout the semester students will be assigned at least several in and out of class writing assignments. These reflections will be integral to in-class discussions, developing understanding of key course concepts, improving critical and ethical thinking, and aiding students for the midterm and final essay exams. Unless otherwise noted students are expected to complete out-of-class journal writing prior to the class period it accompanies.

Students will sometimes be required to bring a copy of their out of class journal entry to the relevant class period (see “schedule of readings and assignments”). In such instances the submitted journal assignment will be used to verify the student’s attendance in place of signing the roster sheet. The objective of doing so is to 1) ensure timely completion of the reflections and 2) promote informed student participation in class discussion or small group discussion.

### Attendance and Keeping Track of Entries

Out-of-class journal prompts are found in the “Schedule of Readings and Assignments.” In-class prompts are given during class periods. To complete in-class journal assignments students must be present the day of the class. Students are exclusively responsible for keeping track of the number of assigned journal entries. Only students who present evidence of an excusable absence within three days of that absence, excepting extenuating circumstances, will be permitted to make-up missed in-class assignments.

Self-evaluation cover page

Upon completion of the final entry, students are to read over all journal entries and write a single-spaced self-evaluation addressing the work they’ve completed for the journal project. The self-evaluation must be at least 300-words to receive full-credit. In addition to addressing the work they’ve completed for the journal students are welcome to contemplate and evaluate their broader experience in the class. Questions to consider include: Have you developed new insights about yourself? Has your thinking developed or changed in any way? Have you developed new understanding relevant to the course? Did you discover or perhaps simply clarified something about yourself or others? You might also consider the impact of the journal project on your writing skills and retention of key concepts: How did your journal entries change over the course of the semester? Did you develop greater intellectual independence in your written reflections? Did writing on a regular basis improve your ability to express yourself? Did writing about key ideas help you understand and retain them?

As part of the self-evaluation students are also required to briefly explain the reasoning for selecting their favored journal as such (see below for on favorite journal). In other words, you must explain to the reader why your favored journal is significant to you.

Formatting of Journal Project

The first page of the journal must include the self-evaluation, a tally of the total number of entries, and the word-count for the entire document. The self-evaluation does *not* count as a journal entry itself.

Students are to identify one entry they believe is the most important of the semester to be placed directly after the self-evaluation page. This entry, regardless of its chronological order, will be the “first” entry in the journal.

All entries must be numbered and given a relevant title. Word-counts must be provided for each out-of-class entry. All in-class journal entries must have a numbered and typed heading. You may scan, snip/screen shot, or photograph in-class entries and insert them in the journal if you do not want to type them up. Note, however, that all out-of-class entries must be typed. Word-counts do not need to be listed for in-class entries.

All entries must be provided together in a single word-document to be uploaded through the available submission link online. All entries must be numbered in a single numerical sequence. This means you will *not* have two sequences, one for in-class entries and another for out-of-class entries.

Final Journal Rubric		
Area of Evaluation	Criteria	Value
Self-evaluation (7%)	✓ Completion of grammatically sound and thoughtful self-evaluation, of at least 300 words, reflecting on experience in class and intrapersonal, interpersonal, and intellectual development(s).	5%
	✓ Comments on reason for choosing favored journal: answers the question, what is significant about the entry?	2%
Formatting (18%)	✓ Lists accurate total number of completed journal on first page along with self-evaluation; self-evaluation does not count as a journal entry	1%
		2%

	<ul style="list-style-type: none"> <li>✓ Favored journal entry is selected and placed as the opening journal entry (#1), and has "Favored Journal" in parenthesis alongside the title of the entry</li> <li>✓ Each journal entry features a typed heading and is numbered together in a single numerical sequence. This means in-class and out-of-class entries are all numbered together</li> <li>✓ All in-class journal entries are labeled as such ("#4 In-class: Shoes")</li> <li>✓ All out-of-class entries are typed and presented in single spacing</li> <li>✓ Accurate word-count is given for each out-of-class entry</li> <li>✓ Journal prompt is <u>not</u> included in the final collection of journal entries</li> <li>✓ Journal does not include headings for entries that were not actually answered (include only entries you have actually done)</li> </ul>	<p>4%</p> <p>1%</p> <p>1%</p> <p>4%</p> <p>2%</p> <p>3%</p>
Completion and content (75%)	<ul style="list-style-type: none"> <li>✓ Completes and includes all assigned journal entries from start of semester, including in-class and out-of-class entries</li> </ul> <p>To receive full credit for each entry (see explanation for determining value of each entry below) the following criteria must be met:</p> <ul style="list-style-type: none"> <li>✓ Out-of-class entries meet minimum word-count requirement, which is 150-words unless otherwise noted</li> <li>✓ Entries appropriately respond to relevant assigned questions/prompts</li> <li>✓ Entries meaningfully and fair-mindedly engage relevant assigned readings and course concepts</li> <li>✓ Entries offer articulation of original thought/perspective on reading/question/concept at hand whenever called for; <u>entries do not only</u> summarize relevant reading/concept</li> </ul> <p><i>Explanation of grading for this area:</i></p> <ul style="list-style-type: none"> <li>✓ Divide 75 by number of total assigned entries. The resulting number, rounded down, becomes the maximum value that will be deducted for each incomplete or missing entry. (For example, if there were a total of 25 entries assigned we would divide 75 divided by 25. Consequently, each journal entry would be worth 3%. This means that a student who failed to complete 10 entries would receive a penalty of -30%.)</li> <li>✓ To reward students who completed nearly all the entries, the first missing entry receives a deduction of half the value of the entry. (This means if the maximum deduction value of each entry is 3, the penalty would be -1.5 for one missing entry.)</li> <li>✓ The first two missing entries receive a deduction equal to the maximum deduction value of one entry. (This means that if the maximum deduction value of the entry is 3 the penalty would be -3 for the first two missing entries.)</li> <li>✓ Each subsequent missing or incomplete entry—number three, four, five, and so on—receives deductions commensurate with its maximum deduction value.</li> </ul>	<p>75%*</p> <p>See note in "Criteria" box"</p> <p>Total: 100%</p>
Late penalty	<ul style="list-style-type: none"> <li>✓ Assignments will receive a deduction of 5% for each day the assignment is late</li> <li>✓ An assignment that is 5 days late will receive an automatic deduction of 25%</li> <li>✓ An assignment that is 20 days late will receive an automatic deduction of 100%, meaning that the paper will receive an automatic zero</li> <li>✓ When a student has a reasonable excuse for submitting a late assignment they should consult with the professor, and after doing so, leave a comment with their submitted work</li> </ul>	
Fails to follow instructions penalty	<ul style="list-style-type: none"> <li>✓ Submissions that are not compiled in a single word document, uploaded via the assigned online submission link will receive an automatic zero.</li> <li>✓ Late submissions, following the initial mistaken submission, will be subject to late penalties described above.</li> <li>✓ Be sure to follow the assignment instructions</li> </ul>	

### Grading Scale

Total	100-90	89-87	86-80	79-77	76-70	69-67	66-60	59-0
grade	A	B+	B	C+	C	D+	D	F

### Attendance Policy:

Regular class attendance is essential to succeeding in, and benefiting from this course. Students are responsible for notifying faculty members of *legitimate* absences, providing appropriate documentation, and arranging to make up all missed work. Legitimate absences include illness, emergency, military or legal obligation, religious observations (see below), and participation in athletic or scholastic teams, musical or theatrical performances, and debate activities. Students who are unable to attend all or nearly all classes for reasons other than those identified above are encouraged to withdraw and take the course at a more appropriate time.

#### Religious Observations

- A student shall be excused from class without penalty to observe a religious holy day in his or her own faith. A religious holy day is defined as a significant day of religious observance as recognized by the highest body of that particular faith.

#### What's due, what to read?

- Students who miss class and need to know about forthcoming coursework should consult the schedule of readings and assignments on the Webcourse site.

#### Excused Absence Notification

- In order for your absence to be counted as excused you will need to supply the professor with relevant explanation and documentation *via email* within one week of the absence.

#### Unexcused absences penalty

- Students who amass 7 or more unexcused absences from the equivalent of 50 minute classes will lose 5 points from their final grade score. Thus, if you have a 74% (C) in the class and have 5 unexcused absences, your grade will drop to 69% (D).

### **Outstanding Attendance and Participation Extra Credit**

Students who miss no more than the stated allowances, and regularly *meaningfully* contribute to class discussion are eligible for the extra credit listed below. Meaningful participation includes not only verbal contribution but also attentiveness to both the lecture and fellow students.

#### Twice-a-week Classes (Fall/Spring Semester)

- No more than one absence: 2 points added to final grade
- No more than two absences: 1 points

#### Three-times-a-week Classes (Fall/Spring Semester)

- No more than two absences: 2 points added to final grade
- No more than three absences: 1 points

### **Participation Extra Credit**

Students who contribute to class discussion during four separate class sessions during the summer or six class sessions during fall and spring will receive 1 point of extra credit added to the final grade. This means that if a student has an 89% and has contributed to class discussions during four separate class sessions, this student's grade will be increased to a 90%.

## Controversy, Cultural Competency and Classroom Etiquette

This course seeks to develop students' capacity to think critically as well as communicate effectively in a culturally heterogeneous (diverse) environment. Toward these ends, and the wider aims of the humanities as a discipline, this course will consciously consider and *interrogate* common and lesser known theories, values, beliefs, and assumptions. We will frequently consider controversial issues that may challenge students' beliefs and evoke strong feelings and vigorous debate. While it is understood that at times some students may feel discomfort, everyone is expected to address these issues and one another in a humane, respectful, and academic manner. Students are equally entitled to a classroom environment that is free from intentional hostility, ridicule, embarrassment, and condescension. If at some point a student feels that the video, discussion, lecture or general subject matter is too intense or troubling, they may step outside of the classroom *without* prior notification to the professor. (Students should communicate with the professor after the class.)



This does *not* mean that we will shy away from challenging issues and questions. Examining such matters—fundamental questions of what it is to be human and what and why we think, believe, and act as we do—has been and continues to be the unique and explicit domain of the humanities. Nor does insisting on a respectful environment mean that students are entitled to a classroom free of considerate *intellectual* tension and conflict. Instead we will approach the critical exploration of significant and often controversial questions, beliefs, values, and theories in a manner that will enhance students' critical thinking skills and cultural competency. We will achieve this by striving to respectfully include and consider diverse perspectives from within the classroom and among significant thinkers within the humanities as a field of study. *By remaining registered for this class, students consent to respectful participation in this intellectual endeavor.* For more information on UCF's efforts to support cultural competency through honoring diversity through inclusion go to [Office of Diversity and Inclusion](#)

## Basic Classroom Etiquette: Your Presence

My experience teaching has taught me that aloofness among too many students in a given class undermines the conditions necessary to foster an energetic classroom environment. To contribute to making the classroom as productive and vibrant a space as possible it is essential that everyone come to class prepared to attentively listen and, ideally, contribute to classroom dialogue. No one is obligated to speak during larger classroom discussion, but everyone is expected to be focused on the lecture and/or classroom discussion to the best of their ability.

### Laptops and Phones

Web-surfing, routine or non-urgent use of one's phone, and having headphones on during class are all inappropriate activities that indicate a lack of the required attentiveness to create a productive, vibrant space for the intellectual work we are doing. They also indicate a lack of seriousness on the part of the student. Those wishing to engage in such activities should excuse themselves from the classroom, and then return when prepared to contribute to fostering and sustaining a creative and productive classroom environment. Those wishing to use a laptop for purposes of writing down notes must consult with the professor ahead of time to discuss its usage.

### Food in the Classroom

Meals, odorous foods, and noisy snacks (noisy packaging) should not be eaten in the classroom. My main concern here is that the smells can be too much for others near you, the noise of eating can be disruptive to the required level of serious, shared concentration on the subject matter. I aim to create a classroom that ensures everyone that their

fundamental human dignity is honored, that they do not have to fear personal attacks or dehumanization of any kind. I want students to feel comfortable, however, a degree of formality is required in order to meaningfully participate in prepared lessons. If you have any questions about these matters be sure to contact me.

### **Incompletes and Withdrawals**

Incompletes and Instructor Withdrawals are given solely at the instructor's discretion. Only on rare occasions will the professor give a student an "incomplete." Students who have not attended the majority of courses or not completed the vast majority of coursework will not be considered for an "incomplete." Instructor withdrawals are reserved for very unique circumstances. Under no circumstances will students be granted such withdrawals at or near the end of the semester because they do not like the final grade they are on course to earn.

### **Examination Make-up Policy**

Students are encouraged to take exams when they are assigned. Exam make-ups are done at the discretion of the instructor. Exams not taken will be given a failing grade.

### **University Writing Center:**

The University Writing Center (UWC) is a free resource for UCF undergraduates and graduates. At the UWC, a trained writing consultant will work individually with you on anything you're writing (in or out of class), at any point in the writing process from brainstorming to editing. Appointments are recommended, but not required. For more information or to make an appointment, visit the UWC website at <http://www.uwc.ucf.edu>, stop by MOD 608, or call 407.823.2197.

### **Academic Paper Format**

Students' grade will be substantially based on academic writing assignments. These papers must be written in MLA format ([Purdue's MLA formatting and style guide](#)) or Chicago Style Author-Date (Parenthetical) System (<http://www.lib.umd.edu/ues/guides/citing-chicago-ad>). This means that papers must be double-spaced and must include citations among other features. Students are urged to take their papers to the University Writing Center (see below) prior to submission.

### **Academic Dishonesty**

Academic dishonesty in any form will not be tolerated. If you are uncertain as to what constitutes academic dishonesty, please consult The Golden Rule, the University of Central Florida's Student Handbook (<http://www.goldenrule.sdes.ucf.edu/>) for further details. As in all University courses, The Golden Rule Rules of Conduct will be applied. Violations of these rules will result in a record of the infraction being placed in your file and receiving a zero on the work in question AT A MINIMUM. At the instructor's discretion, you may also receive a failing grade for the course. Confirmation of such incidents can also result in expulsion from the University.

### **Plagiarism**

Plagiarism is a form of academic dishonesty wherein one presents another individual's words, images, music, and more generally, ideas as one's own without acknowledging their source. Students are required to cite (give credit to) all "sources" utilized for the work they submit as their own. Sources include books, articles, websites, interviews, illustrations and images, art, conversations and email, class lectures, class notes, student papers, student assignments, and one's own work done for previous classes. In-text citations and attributions function to acknowledge others' contribution in shaping your work, allowing the reader to distinguish between your original contribution and any other individuals' contributions. Citations also provide the reader with the necessary information to review the sources upon which your work is based.

## Your Responsibility

Students are deemed responsible for all instances of plagiarism and are subject to academic discipline for each clear instance. Examples of plagiarism include: “borrowing” a friend’s paper, citing without quotation marks, cutting and pasting from the internet or other sources (email, other papers), paraphrasing without attribution, reusing papers or assignments without significant alteration of the work and acknowledgment of the paper’s origin. Students have the responsibility to fully understand what plagiarism is and to ensure they do not commit it. Consequently, the following forms of “accidental” plagiarism are not excusable:

- Copying another work into your document but accidentally incorporating large swaths of work into your paper without using quotation marks around direct quotations and without including any relevant in-text citation or works cited information.
- “Forgetting” or “not knowing” that you must provide in-text citations indicating the source of a work you consulted and are paraphrasing or summing up ideas in your paper
- “Forgetting” or “not knowing” that you have to place “quotation marks” around the ideas of another when you are quoting their exact wording and provide relevant citation information about the work from which you are quoting.

Students who make plausibly explained formatting errors, as they seek to accurately and honestly distinguish between their work and the work of others, will *not* be deemed to have committed plagiarism. When significant portions of your work originate in an uncited and unacknowledged author you have committed a serious act of plagiarism, whatever your explanation. All serious or egregious acts of plagiarism receive a minimum of a 0 on the plagiarized assignment with no opportunity to resubmit a new attempt. Plagiarism is considered an act of misconduct for which students are subject to discipline. All clear cases of plagiarism will be reported to the Office of Student Conduct as a form of “[Academic Misconduct](#).”

## **Laptops, Electronics, and Cell-Phones**

Laptops, cellphones and other electronic devices may not be used in class, unless prior approval is given by professor. Those who use these devices during class will be asked to leave. Students who have emergency situations arise and need to utilize their phones must leave the classroom to conduct their business; students are also advised to let the instructor know ahead of time if they are expecting an important call.

## **Recording Devices**

In order to ensure an open and free discussion environment no recording of our classes is permitted. When recording devices are present some students may have reservations about engaging in the sometimes cumbersome process of freely and openly speaking in the classroom setting. Since class discussion is so crucial to this course, it is imperative students feel comfortable expressing their thoughts without fear of being recorded and potentially having their words taken out of context.

## **Student Accessibility Services (Disability Services)**

The University of Central Florida is committed to providing reasonable accommodations for all persons with disabilities. This syllabus is available in alternate formats upon request. Students who need accommodations must be registered with Student Accessibility Services, Ferrell Commons Room 185, phone (407) 823-2371, TTY/TDD only phone (407) 823-2116, before requesting accommodations from the professor. Students who would like more information on these services are encouraged to visit the [Student Accessibility Services](#) page.

## **UCF Support Services**

Students in need of assistance with issues such as safety and wellbeing, sexual violence, and mental health are encouraged to contact [UCF Cares](#)

“UCF Cares is an umbrella of care-related programs and resources dedicated to fostering a caring community of Knights. However, it takes all of us from students to staff, from faculty to friends, to show that we care about one another. The goal of the UCF CARES initiative is to build a culture of care one KNIGHT at a time. We are all UCF and need to do our part in connecting any fellow knights in distress to appropriate resources.”

Students who have knowledge of sexual misconduct should contact [UCF Shield](#):

“Together, we can work toward eliminating sexual misconduct in the UCF community. We’ve provided this comprehensive source for information about identifying, preventing, and responding to sexual misconduct including sexual assault and sexual harassment affecting members of the UCF community. We are committed to providing a safe educational, working, and living environment.”

[Victim Services](#) is another key resource for UCF students

“We offer support, crisis intervention, options, information, referrals, practical assistance, and educational programs. We inform our clients of their options and potential outcomes and empower them to make the best decision for themselves. Although reporting to law enforcement or university administrative offices is presented as an option, we will never force a client to report.”

“Advocates are available 24 hours a day to assist clients by phone or respond to the scene of a crime. To contact an advocate anytime day or night, call (407) 823-1200. We provide crisis counseling and emotional support in the aftermath of victimization.”

This [web-page](#) features a variety of UCF resources for students.



## Schedule of Readings and Assignments

**Note:** This schedule is tentative and subject to change as per instructor. Items may be added, removed, or rearranged.

### Key Dates

11:59pm, Friday, August 24

11:59pm, Wednesday, September 5

Friday, September 28

11:59pm, Wednesday, October 3

11:59pm, Saturday, December 1

1-3:50pm, Monday, December 3

12pm, Wednesday, December 12

Academic Calendar

Final Exam schedule

### Assignments and Grades

Complete Syllabus Quiz to release financial aid \$

First Journal Compilation due (via webcourses)

Midterm Exam (in class)

Term paper due (via webcourses)

Final Humanities Journal due (via webcourses)

Final Exam (in class)

Grades due

<https://calendar.ucf.edu/2018/fall>

<https://exams.sdes.ucf.edu/2018/fall>

### First Week of Class

#### Course Overview

- Read syllabus
- Take financial aid quiz (no impact on your grade, but must be completed to ensure release of your financial aid)

- Obtain assigned textbooks

## Monday, August 20 & Wednesday, August 22

*What (the Hell) are the Humanities?*

- Henry M. Sayre, “Dear Reader,” in *Discovering the Humanities*, viii
- Benton and DiYanni, “[Introduction to the Humanities](#),” *Handbook for the Humanities*, xiv-xxiv

### Journal: What are the Humanities

Answer one or more of these questions:

- Why are the humanities so maligned? Why do the humanities have to “prove” themselves in the ways these authors seek to, whereas STEM fields are presumed to be of great importance?
- KEY QUESTION: If you are a humanities major, have you had to defend your educational decision? Explain. If you are not a humanities major, how would your family and/or friends respond if you told them you were going to be a humanities major? (For the pranksters, you might consider telling someone you know that you have done just that, and report back to us about the experience.)

## Friday, August 24 & Monday, August 27

*Why Study the Humanities?*

- Martha C. Nussbaum, “[The Silent Crisis](#),” 1-11, in *Not for Profit, Why Democracy Needs the Humanities*
- Alain de Botton, “[Reclaiming the Intellectual Life for Posterity](#) ([Links to an external site.](#))[Links to an external site.](#),” *Standpoint*, July 2008
- Mark Edmundson, “[Why Major in Humanities?](#) ([Links to an external site.](#))[Links to an external site.](#) Not just for a good job — for a good life,” *Washington Post*, August 8, 2013
- David Behling, “[On Studying the Humanities](#) ([Links to an external site.](#))[Links to an external site.](#): What Does it Mean to be Human?,” *Huffington Post*, August 5, 2012
- Judith Butler, “[On the Value of Reading and the Humanities](#) ([Links to an external site.](#))[Links to an external site.](#)” (Audio: 7:44)

### Journal: Why Study the Humanities

- Author a reflection, in conversation with one or more of the assigned readings, on the significance of the humanities in our lives. You might engage Nussbaum to contemplate the relevance of the humanities to our experience of members of a society or citizens of a nation; or you might engage de Botton’s work to reflect on the significance of the humanities for our personal lives.

## Wednesday, August 29, Friday, August 31, & Wednesday, September 5

**Methods:** Critical (and Ethical) Thinking

- Robert Solomon, "[Doing Philosophy](#)," pp.3-14 (the main section to have read is "Concepts and Conceptual Frameworks," 8-13)
- The Critical Thinking Community, "[Defining Critical Thinking \(Links to an external site.\)](#)[Links to an external site.](#)
- Anthony Weston, *A Practical Companion to Ethics*, [Getting Started](#), 1-15

### Journal: Defining Critical Thinking

Drawing on one or more of the assigned readings, reflect on the meaning and significance of critical thinking. Questions to consider may include:

- How does it differ from ordinary thinking?
- Is critical thinking adequately emphasized in K-12 education?
- How can critical thinking improve our lives?
- How has critical thinking been defined for you in the past? Has it been meaningfully defined at all?

### Friday, September 7

#### Term Paper Discussion

Review instructions for term paper and bring any questions or concerns to class

### Monday, September 10 & Wednesday, September 12

#### Methods: Freedom of Speech & Democratic Dialogue

- Read "Controversy, Cultural Competency and Classroom Etiquette" in course Syllabus
- Cohen, Elliott. "[Freethinking](#)," pp.1-7
- bell hooks: "[\(Links to an external site.\)](#)[Links to an external site.](#)[Democratic Education](#)," "[Conversation](#)," and "[Conflict](#)," pp. 43-47, 85-89
- ThichNhat Hanh, [Part Three](#), *Peace is Every Step*
- Anthony Weston, *A Practical Companion to Ethics*, [Ethics with a Heart](#), pp.69-82
- Erik Nielson, "[If We Silence Hate Speech, Will We Silence Resistance? \(Links to an external site.\)](#)[Links to an external site.](#)," New York Times, August 9, 2018

### Journal: Democratic Society

Engage at least one reading to reflect on the significance of conversation for the pursuit of truth and understanding in a democratic society. **Attendance note: A printed copy of this reflection must be submitted to the professor at the end of class as proof of attendance. No electronic copies, sent before, during, or after class will be accepted.** Questions to contemplate may include, but are not limited to:

- What is bell hooks' perspective on conflict? How does it differ from perspectives on conflict you are used to?
- What are your thoughts on hooks' perspective on the value of conversation? How often do you speak up in class or in other settings?
- Have you ever been made to feel "stupid" (foolish, inferior, etc.) for sharing your thoughts in class (work, family)? Explain when, where, and why this happened.

- Based on your experience, how do people -- in your family, workplace, classroom(s)--handle controversial topics and disagreement? Are opinions that challenge the common sense of that group respectfully listened to?
- What are the benefits of hearing a variety of perspectives on a given topic even when we might strongly disagree with the perspectives being offered?
- How do you respond to Nielson's argument against silencing what some believe is "hate" speech? Present your supporting reasons.

## Friday, September 14

### Culture and Cultural Studies

- Cultural Studies UNC [“What Is Cultural Studies?” \(Links to an external site.\)Links to an external site.](#)
- UCF [“Humanities and Cultural Studies, B.A.”](#)
- Michael Lewis Goldberg, [“Cultural Hegemony \(Links to an external site.\)Links to an external site.”](#)

### Journal: Critically Contemplating Culture

After reading the assigned readings identify a socio-cultural norm that is taken for granted as "natural" or "just the way things are" and explain how and why it is actually the result of human-manufactured cultural efforts.

## Monday, September 17

### The Beginnings of Culture: Paleolithic Culture

- *Discovering the Humanities* (DTH) , 1-10
- Pallab Ghosh, ["Cave paintings change ideas about the origin of art \(Links to an external site.\)Links to an external site."](#) *BBC*, October 8, 2014
- Rachel Corbett, ["A journey deep inside Spain’s temple of cave art \(Links to an external site.\)Links to an external site."](#) *BBC Travel*, November 19, 201

## Wednesday, September 19

### The Beginnings of Culture: Paleolithic Sculpture

- Gerda Lerner, "Origins," *The Creation of Patriarchy*, 15-35

### Journal: Female Figurines

- Choose and reflect on the significance of at least one of the paleolithic figurines discussed in *DTH* (1-10). You might reflect on the aesthetic quality or character of the sculptures. You are also welcome to openly ponder the meaning or significance of the sculptures for paleolithic people. Alternatively you might compare the apparent appreciation or at least acceptance of thick or fat female bodies in Paleolithic culture with the often negative cultural stigmas attached to fatness in dominant contemporary society.

## Friday, September 21

### Neolithic Culture and Catalhoyuk

- DTH, 10-14
- Senta German, "[Catalhoyuk \(Links to an external site.\)](#)[Links to an external site.](#)"

### **Journal: Contemplating Catalhoyuk**

- The subjects within the humanities can be studied from a variety of angles including questions of the origin of ideas that may still shape our thinking and culture today; questions pertaining to the way in which power relations are constructed or have changed; and consideration of the wisdom ideas, works, and cultures of the past have to offer us today. Keeping these lenses in mind examine the significance of Catalhoyuk for us in the present. What do you find most important or perhaps simply most interesting about this ancient village? What questions does it invoke; what implications does it present?

## Monday, September 24

### Myth

- DTH, 10-14
- Richard Jewell, "[Mythologies: Stories of Who We Are \(Links to an external site.\)](#)[Links to an external site.](#)," *Experiencing the Humanities*
- Joseph Campbell, *Myths to Live By*, 3-20

## Wednesday, September 26

### Myths to Live By?

- Campbell, "The Emergence of Mankind," 21-43
- Campbell, "The Importance of Rites," 44-60

### **Journal/Book Discussion: Myths to Live By (Term paper prep)**

- Author a 250-word analysis of some aspect of Joseph Campbell's book you found most interesting (compelling, provocative, problematic, surprising).
- Present a thesis and offer support for that thesis. This analysis will be utilized to provide valuable feedback that will aid you in authoring a successful term paper.
- Identify at least two quotes you found most significant. Include these, along with the relevant page number, in your journal entry.
- You might consider the different meanings "myth" has and how your understanding and view on myth contrasts with the vision presented in *Discovering the Humanities* and in Campbell's book.
- Bring a copy of your journal entry and your book to class. Hard copies of the journal entry will be submitted at the end of class for attendance in place of signing attendance sheet. Students who fail to bring and submit the hard copy will be considered absent from the class.

## Friday, September 28

### Midterm Exam

- bring pink scantran with UCF logo and pencil

## Monday, October 1

### Mesopotamia

- DTH, 14-27
- Lerner, "The Stand-in Wife and the Pawn," 54-75

## Wednesday, October 3

### Mesopotamia

- Diane Wolkstein and Samuel Noah, eds., Kramer, "[Courtship of Inanna and Dumuzi, \(Links to an external site.\)Links to an external site.](#)" *Inanna Queen of Heaven and Earth: Her Stories and Hymns from Sumer* (New York: Harper & Row, 1983), pdf pages 52-72 (this is a short text with lots of interesting images)
- Lerner, "Veiling the Woman," 123-140

### **Journal: Inanna**

- Reflect on the significance of the "Courtship of Inanna and Dumuzi." Specific areas for consideration include (but are not limited to) the interaction between Inanna and Dumuzi, the treatment and representation of sexuality including the roles played by Inanna and Dumuzi, and the divinity of Inanna. How might the belief in powerful female divinity alter the consciousness of a society and individuals within that society? How does Inanna challenge conventional gendered notions of femininity? What strikes you as particularly meaningful about this ancient work? You might also simply reflect on the way the work impacts you as you read it: how does it make you feel? Is it entertaining, interesting, compelling; why?

## Friday, October 5

### Epic of Gilgamesh

- [Epic of Gilgamesh \(Links to an external site.\)Links to an external site.](#)
- Audio book *The Epic of Gilgamesh* (Complete Audiobook unabridged) (1 hour 43 minutes):<https://www.youtube.com/watch?v=IPYf8AwNvKg> (Links to an external site.)Links to an external site.

### **Journal: Epic of Gilgamesh**

- Reflect on the meaning and significance of this most ancient of literary works. Questions or lines of inquiry to consider include:
  - Does it the epic poem still speak to us today? How so?

- Does it succeed in addressing timeless questions of the human condition: what is it to be human? What is a good life? What gives our life significance? Does life require grand adventure or is it best to embrace the little things of life?
- Does the poem offer wisdom that might well aid us in living in the present?
- How does the story teach us about the history of ideas? For example, how does the epic poem define masculinity or manhood, and in what way is this definition still a part of contemporary culture? What is the significance of the seemingly positive portrayal of the temple prostitute's role in the story? What does this say about Mesopotamian attitudes toward sexuality, and how are they different from dominant contemporary cultural attitudes?
- Alternatively you might examine the poem's implications for power relations within society. For example you might consider the way womanhood is defined in contrast to manhood?

## Monday, October 8

### Ecclesiastes and the Meaning of Life

- [Read \(Links to an external site.\)Links to an external site.](#) and/or [listen \(Links to an external site.\)Links to an external site.](#) to *Ecclesiastes* from the Hebrew Bible (Old Testament)

### Journal: Ecclesiastes

- Summarize what you understand to be the more significant assertions of this text, and explain why and/or how you believe them to be significant. Questions that may be considered include:
  - How does this text relate to the earlier *Epic of Gilgamesh*?
  - What vision of a meaningful life does the text offer, and should we abide by this vision today? Does it constitute wisdom as relevant to us in the year 2018 as it may have so many years ago?
  - Does the text offer a pessimistic, honest, or hopeful vision of human existence?
  - How has the ideas of the text inspired others throughout human history? For example, what instances can you find of the text being incorporated into popular culture?

## Wednesday, October 10

### Women and Mesopotamia

- Lerner, "The Woman Slave," 76-100
- Lerner, "The Wife and the Concubine," 101-122

### Ancient Egypt

- DTH, 27-38

## Friday, October 12

### Seminar: *The Creation of Patriarchy*

- Lerner, "The Wife and the Concubine," 101-122
- Lerner, "The Goddesses," 141-160, and "Illustrations," which follow page 160

- Optional: Carol P. Christ, "[Remembering Merlin Stone, 1931-2011 by Carol P. Christ \(Links to an external site.\)Links to an external site.](#)," *Feminism and Religion*, February 20, 2012

### **Journal/Book Discussion: The Creation of Patriarchy**

- Author a 250-word reflection on some aspect of Gerda Lerner's book you found most interesting (compelling, provocative, problematic, surprising). Identify at least two quotes you found most significant. Include these, along with the relevant page number, in your journal entry.
- Bring a copy of your journal entry and your book to class. Hard copies of the journal entry will be submitted at the end of class for attendance in place of signing attendance sheet. Students who fail to bring and submit the hard copy will be considered absent from the class.

### **Monday, October 15 & Wednesday, October 17**

#### Bronze Age Aegean: Cyclades, Minoan, Mycenaean

- DTH, 39-49
- Jeremy McInerney, "[Bulls and Bull-leaping in the Minoan World](#) , " *Expedition*, Vol 53, no 3.

### **Friday, October 19 & Monday, October 22**

#### The Greek Polis: Religion

- DTH, 49-60
- Edith Hamilton, "[Introduction \(Links to an external site.\)Links to an external site.](#)" *Mythology* (audiobook)
- Hamilton, "[The Gods, The Creation, and the Earliest Heroes](#) , " *Mythology*, 24-26 ([audiobook \(Links to an external site.\)Links to an external site.](#))

### **Journal: Contemplating Greek Religion**

What stands out about the religious views of the ancients? Specific questions to consider may include (but are not limited to) the following:

- Are these visions of the sacred—the divine—as plausible as those offered by monotheistic religions such as Christianity, Judaism, and Islam? Why or why not?
- What rational reason can one give to dismiss the veracity of these religious beliefs—"they're just myths"—as those in the present so freely do? Is there an inconsistency in the dismissiveness of such religious beliefs and embrace of contemporary religion?

### **Wednesday, October 24**

#### Golden Age: Theater and Religion

- DTH, 67-71
- Euripides, [The Bacchae \(Links to an external site.\)Links to an external site.](#)

- Edith Hamilton, “[The Two Great Gods of Earth](#),” *Mythology*, 47-62
  - Audio: [Demeter and Bacchus - From Edith Hamilton's Mythology ch. 2 \(Links to an external site.\)Links to an external site.](#)
- Optional viewing: Edith Hall (Professor of Classics, King's College London) on Euripides’ *Bacchae*
  - [Introduction \(Links to an external site.\)Links to an external site.](#)(5:19)
  - [Key Themes \(Links to an external site.\)Links to an external site.](#)(2:56)
  - [Religion \(Links to an external site.\)Links to an external site.](#)(1:25)

## Journal: Tragedy and the Meaning of Life

Author a reflection on *The Bacchae*

- What are your thoughts on *The Bacchae*?
- How does *The Bacchae* relate to Eagleton’s comments on tragedy and the meaning of life? What are your thoughts on *The Bacchae*?
- Does this story relate to contemporary stories you know of?
- What is the message of *The Bacchae* to human life and the gods?

## Friday, October 26

### Golden Age: Poetry

- Excerpts from [Sappho: A New Translation](#), Translated by Mary Barnard, Berkeley: University of California Press, 1958

Optional:

- Daniel Mendelsohn, "[Girl, Interrupted: Who was Sappho? \(Links to an external site.\)Links to an external site.](#)," *The New Yorker*, March 16, 2015
- Margaret Mountford, [Sappho: Love and Life on Lesbos \(Links to an external site.\)Links to an external site.](#) (2015)
- [Edith Hall on Sappho \(Links to an external site.\)Links to an external site.](#), BBC Newsnight, January 2014

## Journal: Sappho's Poetry

Peruse the PDF featuring selections of Sappho's poetry. Identify one poem to share with classmates in class or group discussion, and author a reflection on what you find significant about the poem. You are encouraged to examine the poem from varied perspectives including its contemporary relevance to the human condition or how it sheds light on important cultural concepts or practices. For example, you might reflect on how Sappho's treatment of love relates to contemporary popular cultural expressions or how we, individually, experience love. You could also explore her poetry with an eye for the wisdom it offers us so many centuries after her time. Alternatively you might contemplate how Sappho's ideas fostered cultural norms and practices that we take for granted without appreciating the role of human creativity in giving rise to them. **Attendance note: A printed copy of this reflection must be submitted to the professor at the end of class as proof of attendance. No electronic copies, sent before, during, or after class will be accepted.**

## Monday, October 29

## Golden Age: Philosophy

- DTH, 60-67
- Christopher Phillips, “[What is the Socratic Method](#),” in *Doing Philosophy*, 14-16
- Plato, [The Apology](#) (Links to an external site.) (Alternative link [here](#) (Links to an external site.) (Audiobook (Links to an external site.)

### **Journal: The Socratic Method**

- Engaging both Phillips work and Plato’s “The Apology,” explain what the Socratic Method is and discuss what its significance. Consider, for example, how such an approach to truth contrasts with approaches to truth of yourself or those you know. What problems, if any, do you see with the Socratic Method? Would our classrooms be more productive if they emphasized such a method of educating?

## **Wednesday, October 31**

### Hellenistic World

- DTH, 71-82
- Begin Marcus Aurelius, *Meditations*

## **Friday, November 2, Monday, November 5, Wednesday, November 7**

### Rome

- DTH 83-102
- Continue Marcus Aurelius, *Meditations*

## **Friday, November 9**

### Marcus Aurelius’ Rome

- Complete Marcus Aurelius, *Meditations*

### ***Journal/Book Discussion: Meditations***

- Author a 250-word reflection on some aspect of the book you found most interesting (compelling, provocative, problematic, surprising). Identify at least two quotes you found most significant. Include these, along with the relevant page number, in your journal entry.
- Bring a copy of your journal entry and your book to class. Hard copies of the journal entry will be submitted at the end of class for attendance in place of signing attendance sheet. Students who fail to bring and submit the hard copy will be considered absent from the class.

## Wednesday, November 14

### China and India

- DTH, 102-117
- Richard Jewell, “Religions of the World.”
- Thich Nhat Hanh, [Peace is Every Step](#), 5-35
- Optional: Thich Nhat Hanh, “[Finding Our True Home: Third Talk \(Links to an external site.\)](#)Links to an external site.

### **Journal: Contemplating the Four Noble Truths**

- Reflect on the wisdom, or lack-there-of, offered through Buddhism’s Four Noble Truths. Engage the contemporary Buddhist thinker, Thich Nhat Hanh, as you contemplate the significance of and insight in these ideas.

## Friday, November 16 & Monday, November 19

### Flowering of Religion

- DTH, 119-145
- Justin Martyr, [First Apology](#), 1-15 (chapter 1 through 26) ([Audiobook \(Links to an external site.\)](#)Links to an external site.)
- John Dominic Crossan, “[Open Commensality and Radical Egalitarianism](#),” in *Jesus A Revolutionary Biography*

### **Journal: Justin Martyr’s Christianity**

Justin Martyr offers a first-hand account of what it was like to be a Christian when tradition, popular opinion, and power all stood in opposition to the religion. Martyr also offers a unique perspective into how some early Christians understood their religion and the legacy of Jesus. Author a reflection of at least 150-words contemplating the significance of his work. Questions to consider include:

- What can we learn today, regardless of our beliefs, from Martyr’s example?
- What do you find most significant about Martyr’s thinking about his religion? How does it differ from the beliefs of many contemporary Christians?

## Wednesday, November 21 & Monday, November 26

### Early Christianity

- Bart Ehrman, “Introduction: Recouping our Loses,” *Lost Christianities*, 1-8
- Ehrman, “Heresies and Orthodoxies,” 91-134

## Wednesday, November 28

### Rise of Christian Orthodoxy

- Ehrman, “Winners and Losers: The Quest for Orthodoxy,” 159-180
- Note that Ehrman journal/book discussion must be completed and submitted with final journal.

## **Friday, November 30**

### Creating Christian Scripture/ Discussion

- Ehrman, “The Invention of Scripture: The Formation of the Proto-orthodox New Testament,” 229-246

### **Journal/Book Discussion: Lost Christianities**

- Author a 250-word reflection on some aspect of Ehrman’s book that you found most interesting (compelling, provocative, problematic, surprising). Identify at least two quotes you found most significant. Include these, along with the relevant page number, in your journal entry.
- Bring a copy of your journal entry and your book to class. Hard copies of the journal entry will be submitted at the end of class for attendance in place of signing attendance sheet. Students who fail to bring and submit the hard copy will be considered absent from the class.

## **Monday, December 3, 1-3:50pm**

### Self-Evaluation Group Share & Final Exam

- Review for exam

### **Extra Credit:**

- Students wishing to receive +4% to their final exam grade may bring in a copy of their self-evaluation reflection to share with the class. Students can omit any private details relayed in the self-evaluation but are asked to read as much of the reflection as they are comfortable sharing.
- To receive the +5% credit students will hand in a printed copy of the self-evaluation to the professor after they have shared it with the class.