



## HUM 2210: Humanistic Tradition I

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

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Instructor:	Dr. Jeffrey Nall	Term:	Fall 2017
Office:	TBA	Class Meeting Days:	T/R
E-Mail:	<a href="mailto:Jeffrey.Nall@ucf.edu">Jeffrey.Nall@ucf.edu</a>	Class Meeting Hours:	1:30p-2:45pm
Office Hours:	By appointment	Class Location:	<a href="#">ENG1</a> 435
		Course Number:	80445
		Section Number:	0009

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### 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
Midterm Journal	10pts/ 5%
Midterm Exam	50pts/ 25%
Term Paper	40pts/ 20%
Final Humanities Journal	50pts/ 25%
Final Exam	50pts/ 25%
Total	200pts/ 100%

### Midterm Journal

About half-way through the semester students will submit all assigned in and out of class writing assignments in a single word-document to receive feedback on their progress. This feedback will aid the student in successfully

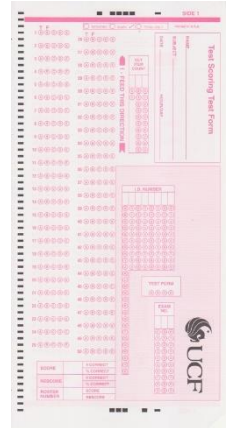
completing the final journal project and preparing to write the term paper. Be sure to review “Guidelines for Formatting Midterm Journal and Final Journal Project” before submitting your work. (See last section of syllabus).

### Midterm and Final Exams

The midterm exam will test students’ knowledge of all material covered through the first half of the semester. The final exam will test students’ knowledge of all material covered throughout the course from start to finish. It will be comprehensive.

\*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?

### **Final Humanities Journal**

Throughout the semester students will be given a number of in and out of class writing assignments. These reflections will be integral to in-class discussions, developing understanding of key course concepts, and aiding students for the midterm and final exams. Unless otherwise noted students are expected to complete out-of-class journal writing prior to the class period it accompanies.

\*In order to complete in-class journal assignments, students must be present the day of the class. Students are also 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 250-300-word, single-spaced evaluation of their overall journal. Questions to consider include: Have you developed new insights about yourself? Has your thinking developed or changed in any particular way? Have you developed new insights or broadened your perspective? Did you discover anything about yourself, or perhaps simply clarify something? This self-evaluation page will be the cover page for the assignment. On this first page, in addition to the above evaluation, students must include: 1) total number of entries and 2) total document word-count. Finally, students are to identify one entry they believe is the most important of the semester to be placed directly after the self-assessment page. This entry, regardless of its chronological order, will be the "first" entry in the journal. All entries should be numbered and given a relevant title. Students may choose how to order the entries but they must all be together in a single word-document, which is uploaded via Webcourses.

<b>Criteria</b>	Assignment Value: 50 points
Cover page and formatting	<b>5 Points (10%)</b> ✓ Completion of grammatically sound and thoughtful 250-300 word self-evaluation cover page.

	<ul style="list-style-type: none"> <li>✓ Favored journal entry is selected and placed as the opening journal entry (#1)</li> <li>✓ Each unique journal entry title is in bold and numbered</li> <li>✓ All in-class journal entries are labeled as such (“#4 In-class: Shoes”)</li> <li>✓ All out-of-class entries are typed, single spaced, and a word-count is given for each entry</li> <li>✓ Students must <i>not include the journal prompt question</i> in the final collection of journal entries</li> <li>✓ Students are to include only headings for prompts/questions they have actually answered</li> </ul>
Completion and content	<b>45 Points (90%)</b> <ul style="list-style-type: none"> <li>✓ All entries are compiled in a single word document, uploaded via Webcourses</li> <li>✓ Out-of-class entries meet minimum word-count requirement of 150-words, unless otherwise noted (You know you’re not finished when the question is longer than your entry!)</li> <li>✓ Thoughtful completion of each entry</li> <li>✓ Appropriate response to relevant questions and engagement with relevant readings</li> <li>✓ Deductions are made for superficial and missing entries</li> </ul>
Late penalty	<b>-2.5 points (-5%)</b> penalty will be assessed for each day the assignment is late

### Grading Scale

Grading Scale (%)	
90-100	A
87-89	B+
80-86	B
77-79	C+
70-76	C
67-69	D+
60-66	D
0 - 59	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 point

#### 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 point

### **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%.

### **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.

### **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.

### **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 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 (see above) wherein one presents another individual's words, images, music, and more generally, ideas as one's own. Students are expected to turn in their own work for given assignments. Students are also required to cite (give credit to) the sources they utilize for all of their assignments. 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. You must provide your readers with the information needed to retrieve the source for their use. The penalty for plagiarism is a *minimum* of a 0 for the given assignment with no opportunity to resubmit a new attempt. All clear cases of plagiarism will be reported to the Office of Student Conduct as a form of "[Academic Misconduct](#)."

Examples of plagiarism include: borrowing a friend's paper, buying a 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 attribution and/or significant alteration.

### 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](#)

### 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.

### **Guidelines for formatting Midterm Journal and Final Journal Project**

What to include?



- For both the sample journal and the final journal project be sure to include all reflections completed up to the due date
- For both assignments, be sure to submit both in class as well as out of class entries.

Do:

- Use MLA guidelines to format the heading of the first page of your document
- Use single spacing for the entire document
- number each entry
- provide title for each entry (even if you have to make up a title)
- count group discussion/share entries as separate journal entries
- include "(in-class)" at the end of all journal titles written in class
- include the complete name of each group discussion participant, and provide one sentence of summary, beside their name, for each participant
- compile all entries in a single word document uploaded through Canvas
- ensure all out-of-class entries meet the minimum word-count requirement of 150-words, unless otherwise noted
- provide word count for all out of class entries
- include grammatically sound and thoughtful 250-300 word self-evaluation cover page for the **final** submission of the journal project
- feature your favored journal entry as the opening journal entry (#1) for the **final** submission of the journal project

Do Not:

- include the journal prompt/instructions
- double-space your document
- combine group discussion entries with in-class reflections (they are counted as separate entries)

Entries should look like this:

**#1: The Appeal of the Humanities**

Asdaksdjalsjkdasljdalksjdkajsdjksdljkas

Word count: x

**#2: Ends of Life (In-class)**

Asdaksdjalsjkdasljdalksjdkajsdjksdljkas

**#3: Ends of Life Group Share (In-class)**

Juan Gonzalez: (at least one sentence summing up his thoughts)

Amy Goodman: (at least one sentence summing up his thoughts)



## HUM 2210: Humanistic Traditions I

# 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	Assignments and Grades
11:59pm, Thursday, October 5	Midterm Journal (via webcourses)
Tuesday, October 24	Midterm Exam (in class)
11:59pm, Friday, October 12	Term paper (via webcourses)
11:59pm, Thursday, December 7	Final Humanities Journal due (via webcourses)
Tuesday, December 5	Final Exam: 1-3:50pm (in class)
12pm, Wednesday, December 13	Grades due
Thursday, August 31	No class due to football game
Thursday, November 23-Friday, Nov. 24	Thanksgiving Break
Academic Calendar	<a href="http://calendar.ucf.edu/2017/fall">http://calendar.ucf.edu/2017/fall</a>
Final Exam schedule	<a href="http://exams.sdes.ucf.edu/2017/fall">http://exams.sdes.ucf.edu/2017/fall</a>
Noon, Wednesday, December 13	Grades due

TOPIC	DATES	READ/LISTEN/VIEW*	TO DO*
Course Overview	Prior to the first class period	<ul style="list-style-type: none"> <li>Read course overview</li> <li>Read syllabus</li> </ul>	<ul style="list-style-type: none"> <li>Take syllabus quiz</li> <li>Obtain assigned textbooks</li> </ul>
<i>What are the Humanities?</i>	Tuesday, August 22	<ul style="list-style-type: none"> <li>Henry M. Sayre, "Dear Reader," in <i>Discovering the Humanities</i>, p.viii</li> <li>Benton and DiYanni, "<a href="#">Introduction to the Humanities</a>," <i>Handbook for the Humanities</i>, pp.xiv-xxiv</li> </ul>	<p><b>Journal: What are the Humanities</b> Answer one or more of these questions:</p> <ul style="list-style-type: none"> <li>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?</li> <li>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?</li> </ul>
<i>Why Study the Humanities?</i>	Thursday, August 24	<ul style="list-style-type: none"> <li>Martha C. Nussbaum, "<a href="#">The Silent Crisis</a>," 1-11, in <i>Not for Profit, Why Democracy Needs the Humanities</i></li> <li>Alain de Botton, "<a href="#">Reclaiming the Intellectual Life for Posterity</a>," <i>Standpoint</i>, July 2008</li> </ul>	<p><b>Journal: Why Study the Humanities</b></p> <ul style="list-style-type: none"> <li>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</li> </ul>

TOPIC	DATES	READ/LISTEN/VIEW*	TO DO*
		<ul style="list-style-type: none"> <li>• Mark Edmundson, "<a href="#">Why Major in Humanities?</a> Not just for a good job — for a good life," <i>Washington Post</i>, August 8, 2013</li> <li>• David Behling, "<a href="#">On Studying the Humanities: What Does it Mean to be Human?</a>," <i>Huffington Post</i>, August 5, 2012</li> <li>• Judith Butler, "<a href="#">On the Value of Reading and the Humanities</a>" (Audio: 7:44)</li> </ul>	<p>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.</p>
<b>Methods:</b> Critical (and Ethical) Thinking	Tuesday, August 29	<ul style="list-style-type: none"> <li>• Robert Solomon, "Doing Philosophy," pp.3-14 (the main section to have read is "Concepts and Conceptual Frameworks," 8-13)</li> <li>• The Critical Thinking Community, "<a href="#">Defining Critical Thinking</a>"</li> <li>• Anthony Weston, <i>A Practical Companion to Ethics</i>, <a href="#">Getting Started</a> , pp.1-15</li> </ul>	<p><b>Journal: Defining Critical Thinking</b> Drawing on one or more of the assigned readings, reflect on the meaning and significance of critical thinking. Questions to consider may include:</p> <ul style="list-style-type: none"> <li>• How does it differ from ordinary thinking?</li> <li>• Is critical thinking adequately emphasized in K-12 education?</li> <li>• How can critical thinking improve our lives?</li> <li>• How has critical thinking been defined for you in the past? Has it been meaningfully defined at all?</li> </ul>
<b>Term Paper Discussion</b>	Tuesday, September 5	<ul style="list-style-type: none"> <li>• Review instructions for term paper and bring any questions or concerns to class</li> </ul>	
<b>Methods:</b> Freedom of Speech & Democratic Dialogue	Thursday, September 7	<ul style="list-style-type: none"> <li>• Cohen, Elliott. "Freethinking," pp.1-7</li> <li>• bell hooks: "<a href="#">Democratic Education</a>," "<a href="#">Conversation</a> ," and "<a href="#">Conflict</a> ," pp. 43-47, 85-89</li> <li>• Thich Nhat Hanh, <a href="#">Part Three, Peace is Every Step</a></li> <li>• Anthony Weston, <i>A Practical Companion to Ethics</i>, <a href="#">Ethics with a Heart</a> , pp.69-82</li> </ul>	<p><b>Journal: Democratic Society</b> Engage at least one reading to reflect on the significance of conversation for the pursuit of truth and understanding in a democratic society. Questions to contemplate may include, but are not limited to:</p> <ul style="list-style-type: none"> <li>• What is bell hooks' perspective on conflict? How does it differ from perspectives on conflict you are used to?</li> <li>• What are your thoughts on hooks' perspective on the value of conversation? How often do you speak up in class or in other settings?</li> <li>• 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.</li> </ul>

TOPIC	DATES	READ/LISTEN/VIEW*	TO DO*
			<ul style="list-style-type: none"> <li>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?</li> <li>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?</li> </ul>
<b>Culture and Cultural Studies</b>	Tuesday, Sept 12	<ul style="list-style-type: none"> <li>Cultural Studies UNC "<a href="#">What Is Cultural Studies?</a>"</li> <li>UCF "<a href="#">Humanities and Cultural Studies</a>, B.A."</li> <li>Michael Lewis Goldberg, "<a href="#">Cultural Hegemony</a>"</li> </ul>	
<b>The Beginnings of Culture</b>	Thursday, Sept. 14	<ul style="list-style-type: none"> <li><i>Discovering the Humanities</i> (DTH) , 1-10</li> <li>Gerda Lerner, "Origins," <i>The Creation of Patriarchy</i>, 15-35</li> </ul>	
<b>Myth</b>	Tuesday, Sept 19	<ul style="list-style-type: none"> <li>DTH, 10-14</li> <li>Richard Jewell, "Mythologies: Stories of Who We Are," <a href="http://www.richard.jewell.net/110/ExperiencingHumanities/4mythology.htm">http://www.richard.jewell.net/110/ExperiencingHumanities/4mythology.htm</a></li> <li>Joseph Campbell, <i>Myths to Live By</i>, 3-20</li> </ul>	<p><b>Journal: Thoughts on Myth</b></p> <ul style="list-style-type: none"> <li>In popular discourse the word "myth" is often used as synonymous with "falsehood." Sayre, Jewell, and Campbell along with those who study cultural myths see them quite differently. Prior to the readings what was your understanding of the meaning of "myth"? Which of the theories of myth presented by Jewell seem most sensible to you?</li> </ul>
<b>Myths to Live By?</b>	Thursday, Sept 21	<ul style="list-style-type: none"> <li>Campbell, "The Emergence of Mankind," 21-43</li> <li>Campbell, "The Importance of Rites," 44-60</li> </ul>	<p>Journal/Book Discussion: <b>Myths to Live By (Term paper prep)</b></p> <ul style="list-style-type: none"> <li>Author a 250-word <u>analysis</u> of some aspect of Joseph Campbell's book you found most interesting (compelling, provocative, problematic, surprising).</li> <li>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.</li> <li>Identify at least two quotes you found most significant. Include these, along with the relevant page number, in your journal entry.</li> <li>You might consider the different meanings "myth" has and how your understanding and view on myth</li> </ul>

TOPIC	DATES	READ/LISTEN/VIEW*	TO DO*
			<p>contrasts with the vision presented in <i>Discovering the Humanities</i> and in Campbell's book.</p> <ul style="list-style-type: none"> <li>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.</li> </ul>
<b>Mesopotamia</b>	Tuesday, Sept 26	<ul style="list-style-type: none"> <li>DTH, 14-27</li> <li>Lerner, "The Stand-in Wife and the Pawn," 54-75</li> </ul>	<p><b>Journal: Civilizations of Mesopotamia</b>  Reflect on what strikes you as most interesting from these readings. Questions to consider might include:</p> <ul style="list-style-type: none"> <li>What commonalities does Genesis of the Hebrew Bible have with the Epic of Gilgamesh?</li> <li>What insights if any does the Law Code of Hammurabi offer us in the present?</li> <li>How does the Law Code of Hammurabi contrast with the laws outlined in the Torah?</li> </ul>
<b>Ancient Egypt</b>	Thursday, Sept 28	<ul style="list-style-type: none"> <li>DTH, 27-38</li> <li>Lerner, "The Stand-in Wife and the Pawn," 54-75</li> </ul>	
<b>Women and Mesopotamia</b>	Tuesday, October 3	<ul style="list-style-type: none"> <li>Lerner, "The Woman Slave," 76-100</li> <li>Lerner, "The Wife and the Concubine," 101-122</li> </ul>	<p><b>Journal/Book Discussion: The Creation of Patriarchy</b></p> <ul style="list-style-type: none"> <li>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.</li> </ul> <p>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.</p>
<b>The Goddess</b>	Thursday, October 5	<ul style="list-style-type: none"> <li>Lerner, "The Goddesses," 141-160, and "Illustrations," which follow page 160</li> </ul>	

TOPIC	DATES	READ/LISTEN/VIEW*	TO DO*
<b>Bronze Age Aegean</b>	Tuesday, October 10	<ul style="list-style-type: none"> <li>DTH, 39-49</li> </ul>	
<b>The Greek Polis: Religion</b>	Thursday, October 12 Tuesday, October 17	<ul style="list-style-type: none"> <li>DTH, 49-60 [Sappho]</li> <li>Hesiod, <i>Theogony</i>, pp.3-33</li> <li>Edith Hamilton, "The Two Great Gods of Earth," pp.47-62</li> </ul>	<p><b>Journal: Contemplating Greek Religion</b></p> <ul style="list-style-type: none"> <li>What stands out about the religious views of the ancients, as discussed in the assigned readings?</li> <li>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?</li> <li>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?</li> </ul>
<b>Golden Age: Theater and Religion</b>	Thursday, October 19	<ul style="list-style-type: none"> <li>DTH, 67-71</li> <li>Euripides, <i>The Bacchae</i></li> <li>Optional viewing: Edith Hall (Professor of Classics, King's College London) on Euripides' <i>Bacchae</i> <ul style="list-style-type: none"> <li><a href="#">Introduction</a> (5:19)</li> <li><a href="#">Key Themes</a> (2:56)</li> <li><a href="#">Religion</a> (1:25)</li> </ul> </li> </ul>	<p><b>Journal: Tragedy and the Meaning of Life</b></p> <p>Author a reflection on <i>The Bacchae</i></p> <ul style="list-style-type: none"> <li>What are your thoughts on <i>The Bacchae</i>?</li> <li>How does <i>The Bacchae</i> relate to Eagleton's comments on tragedy and the meaning of life? What are your thoughts on <i>The Bacchae</i>?</li> <li>Does this story relate to contemporary stories you know of?</li> <li>What is the message of <i>The Bacchae</i> to human life and the gods?</li> </ul>
Midterm	Tuesday, October 24	<ul style="list-style-type: none"> <li>Review notes</li> </ul>	<ul style="list-style-type: none"> <li>Midterm Exam: bring pink scantron with UCF logo and pencil</li> </ul>
<b>Golden Age: Philosophy</b>	Thursday, October 26	<ul style="list-style-type: none"> <li>DTH, 60-67</li> <li>Christopher Phillips, "What is the Socratic Method," in <i>Doing Philosophy</i>, 14-16</li> <li>Plato, <i>The Apology</i> <a href="http://classics.mit.edu/Plato/apology.html">http://classics.mit.edu/Plato/apology.html</a> <a href="http://www.sjsu.edu/people/james.lindahl/courses/Phil70A/s3/apology.pdf">http://www.sjsu.edu/people/james.lindahl/courses/Phil70A/s3/apology.pdf</a></li> <li>Audiobook: <a href="https://www.youtube.com/watch?v=NEgaurri3ng">https://www.youtube.com/watch?v=NEgaurri3ng</a></li> </ul>	<p><b>Journal: The Socratic Method</b></p> <ul style="list-style-type: none"> <li>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?</li> </ul>



TOPIC	DATES	READ/LISTEN/VIEW*	TO DO*
Hellenistic World	Tuesday, October 31	<ul style="list-style-type: none"> <li>DTH, 71-82</li> <li>Begin Marcus Aurelius, <i>Meditations</i></li> </ul>	
Rome	Thursday, November 2	<ul style="list-style-type: none"> <li>DTH 83-102</li> <li>Continue Marcus Aurelius, <i>Meditations</i></li> </ul>	
Marcus Aurelius' Rome	Tuesday, November 7	<ul style="list-style-type: none"> <li>Complete Marcus Aurelius, <i>Meditations</i></li> </ul>	<p><b>Journal/Book Discussion: Meditations</b></p> <ul style="list-style-type: none"> <li>Author a <u>250-word</u> 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.</li> <li>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.</li> </ul>
China and India	Thursday, November 9	<ul style="list-style-type: none"> <li>DTH, 102-117</li> <li>Richard Jewell, "Religions of the World." <a href="http://www.richard.jewell.net/1110/ExperiencingHumanities/6religion.htm">http://www.richard.jewell.net/1110/ExperiencingHumanities/6religion.htm</a></li> <li>Thich Nhat Hanh, <i>Peace is Every Step</i>, 5-35</li> <li>Jennifer Michael Hecht, "What the Buddha Saw, 600 BCE-1CE," in <i>Doubt, a History</i>. New York: Harper San Francisco, 2004, pp.86-124</li> <li>Optional: Thich Nhat Hanh, "Finding Our True Home: Third Talk," <a href="https://www.youtube.com/watch?time_continue=2098&amp;v=pkCVDE8H_WQ">https://www.youtube.com/watch?time_continue=2098&amp;v=pkCVDE8H_WQ</a> [audio]</li> </ul>	<p><b>Journal: Contemplating the Four Noble Truths</b></p> <ul style="list-style-type: none"> <li>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.</li> </ul>
Flowering of Religion	Tuesday, November 14	<ul style="list-style-type: none"> <li>DTH, 119-145</li> <li>Justin Martyr, First Apology, pp.1-15 (chapter 1 through 26)</li> <li>Audiobook: The First Apology of Justin Martyr (Audio Book Reading - 1 of 4) <a href="https://www.youtube.com/watch?time_continue=2098&amp;v=pkCVDE8H_WQ">https://www.youtube.com/watch?time_continue=2098&amp;v=pkCVDE8H_WQ</a></li> </ul>	<p><b>Journal: Justin Martyr's Christianity</b></p> <p>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</p>

TOPIC	DATES	READ/LISTEN/VIEW*	TO DO*
		<a href="https://www.youtube.com/watch?v=GnpZCOP4Eyk">h?v=GnpZCOP4Eyk</a> <ul style="list-style-type: none"> <li>John Dominic Crossan, "Open Commensality and Radical Egalitarianism," in <i>Jesus A Revolutionary Biography</i></li> </ul>	reflection of at least 150-words contemplating the significance of his work. Questions to consider include: <ul style="list-style-type: none"> <li>What can we learn today, regardless of our beliefs, from Martyr's example?</li> <li>What do you find most significant about Martyr's thinking about his religion? How does it differ from the beliefs of many contemporary Christians?</li> </ul>
Early Christianity	Thursday, November 16	<ul style="list-style-type: none"> <li>Bart Ehrman, "Introduction: Recouping our Loses," <i>Lost Christianities</i>, 1-8</li> <li>Ehrman, "Heresies and Orthodoxies," 91-134</li> <li>Ehrman, "The Invention of Scripture: The Formation of the Proto-orthodox New Testament," 229-246</li> </ul>	<b>Journal/Book Discussion: Lost Christianities</b> <ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
The Early Medieval World in Europe	Tuesday, November 21	<ul style="list-style-type: none"> <li>DTH, 147-173</li> </ul>	
Gothic and Naturalism	Tuesday, November 28	<ul style="list-style-type: none"> <li>DTH 275-207</li> </ul>	
Renaissance and Reformation	Thursday, November 30	<ul style="list-style-type: none"> <li>DTH 209-248</li> <li>DTH 249-276</li> </ul>	
Self-Evaluation Group Share	Tuesday, December 5, 1-3:50pm		Review for exam
Final Exam			