

Heritage III:

World Cultures



Carthage

Fall 1995

“If you find what you expected, transfer at the end of the first year; if you find what your parents expected, transfer immediately. Another way of putting that is to say, if you can predict now what you’re going to find in college, you will have been cheated—even if the tuition is free.

College is essentially a time of growth, of change. The major part of that change takes place in you. If the college you go to is any good, it will hit you like a ton of bricks. It will lead you to question every conclusion you have ever reached; it will lead you to deny lots of assumptions and remake them; it will refuse to answer many of your questions, because you’re asking the wrong things

It will torture you into the best you think you can do and, by mocking the results, make you do better. For perhaps the only time in your lives, you will know, existentially, that the life of the mind is soul-sized. You will be stretched till you squawk. And if you’re not—transfer.”

**—Timothy S. Healy
*Former President of
Georgetown University***

Welcome to Heritage Studies at Carthage.

We expect that you will not find what you expect in your Heritage seminars.

We expect that your Heritage seminars will stretch you till you squawk.

Like Timothy Healy, we think that genuine learning requires engaging the unexpected and asking lots of questions. We understand intellectual stretching and squawking to be necessary conditions of learning.

In Heritage seminars, through cultural studies, we will help you learn about how and why you learn.

Your learning experiences in Heritage may tend to be both intensely personal and profoundly public because through your studies of cultural legacies you will deepen your sense of who you are, while beginning to come to terms with your place in the world and its communities.

Heritage will challenge you—and your teachers—to deepen your powers of observation, analysis, creativity, and expression. You will have opportunities to explore traditional and new ways of knowing, ways of thinking, ways of communicating.

By studying unfamiliar perspectives, unfamiliar ways of looking at the world, we hope that you will begin a process of re-discovering your selves and your own cultures.

This is a transitional year for the Heritage Program. Continuing students will complete the four-course sequence in place since 1989. Beginning students will complete a new three-course sequence redesigned as part of more comprehensive changes in our curriculum being implemented in 1995-1996. This reduced and reconfigured requirement in no way represents a retreat from our commitment to the goals, principles, and pedagogies of Heritage. On the contrary, the dynamic new curriculum—which also includes a new common Religion course as well as a required three-course Junior Symposia—refines, focuses, and amplifies much of what the faculty have learned through Heritage during the past six years.

Heritage remains and should remain a work-in-progress, a program accommodating diverse teaching and learning styles. And yet we believe that the program must be defined for students and faculty in ways that go beyond fairly broad statements of goals and competencies. We need to be able to explain with some accuracy what students should expect to do in each Heritage course in the sequence, whoever the instructor might be.

These pages begin the process of explanation and invite you into our conversations about identity, community, culture, and learning.

Expect to stretch.

Expect to squawk.

Expect the unexpected.

David H. Krause

Associate Dean for Academic Enhancement

Heritage Studies

The Heritage Studies seminars, taught collaboratively by faculty from academic departments across the college, cultivate the development of critical thinking and communication skills through cross-disciplinary cultural studies. These seminars are taken in sequence by all first and second year students.

By “Heritage” we mean a dynamic cultural legacy which must be actively constructed and reconstructed through constant negotiations among the past, present, and the future, and between individuals and their communities. “Heritage” is not contained within a predetermined set of books or artifacts; “Heritage” cannot simply be transmitted from teacher to student. These courses approach “Heritage” as ideas, values, and assumptions generated through complex transactions over time between human beings within and across communities.

Cultural transactions shaping a heritage are studied analytically, creatively, collaboratively; ideas, values, and assumptions are analyzed, tested, questioned, and re-articulated. The four Heritage seminars will challenge you and your teachers to deepen your powers of analysis, creativity, and expression; they provide opportunities to explore traditional and new ways of knowing, ways of thinking, ways of communicating. Critical thinking skills are cultivated through close attention to reading, observing, listening, conversing, writing, researching, and questioning. The four courses require progressively complex written and oral work (including increasingly independent research).

101 Heritage Seminar I: Western Experiences I

This first course in the Heritage sequence challenges you to reflect on the ideas, values, and assumptions shaping your own education in the West. Through sustained study of texts including Shakespeare’s *Twelfth Night*, Mary Shelley’s *Frankenstein*, and Freud’s *The Future of an Illusion*, you will confront questions about the nature and consequences of personal and cultural knowledge: how can we best discover, construct, and transmit what we most need to know? how—for better or for worse—can knowledge transform individuals and societies?

102 Heritage Seminar II: Western Experiences II

This seminar deepens the inquiries of Heritage I, challenging you to understand and respect cultural differences within and beyond the West. By studying the different perspectives Conrad and Achebe bring to colonialism, the different ways they look at the world, we hope that you will begin to see yourselves and your own cultures more clearly.

201 Heritage Seminar III: World Cultures

In this course students will be challenged to make personal and intellectual sense of another culture. For 1995-1996, this seminar will focus on the cultures of Japan and India. Questions of individuality and community, tradition and innovation, rationality and spirituality, war and peace will be engaged. The course intends to foster cross-cultural and global thinking, understanding, and communicating.

202 Heritage Seminar IV: American Cultures

In this course students will study ideas, values, and assumptions intrinsic to American cultures. Questions of individuality and community, difference and mutuality, memory and change, will be engaged. What does it mean to be an “American”?

Competencies and Goals

In this year of curriculum renewal, the Heritage faculty reaffirms its commitment to five competencies that have been central to Heritage since 1989: Cultural Studies and Writing, as well as Reading, Oral Communication, and Critical Thinking.

The following goal statements are all adapted from among those embraced by the program for the last two years, as expressed most recently in last year's (white) Heritage Program booklet. We have attempted both to be more economical in stating goals and, more importantly, to establish some reasonable sequence and progression: the goals for Heritage III should move beyond those for Heritage I and II in some reasonably clear and measurable ways.

Heritage III (201) faculty will continue working with each other and with students to develop and articulate shared assignments appropriate to the course goals.

A. Our Cultural Studies goals for Heritage III (201) include:

1. That students practice recognizing, analyzing, explaining, judging, and questioning multiple historical and cultural perspectives; that they analyze continuities and discontinuities between our own positions and those of other times and places.

2. That students increase their awareness of global human conditions; that they be challenged to think critically about these conditions and to take thoughtful, responsible, moral stances on issues of global significance.
 3. That students prepare themselves for entering global communities by examining how cultures work and interact.
- ### B. Our Writing goals for Heritage III (201) include:
1. That students practice strategies for discovering and formulating the points and judgments they want to make.
 2. That students develop strategies for supporting, illustrating, analyzing, and testing their judgments, including the discovery and use of appropriate sources.
 3. That students practice tightening and amplifying focus in their writing by generating both short and extended essays.
 4. That students gain experience in evaluating their own processes of writing; that they assess and re-assess their own successes in saying what they want to say; that they practice judging how well their writing fulfills their own intentions and their audience's needs.

C. Our Reading goals for Heritage III (201) include:

- 1. That students recognize that different authors, different genres, different periods, different cultures expect readers to approach texts in different ways.**
- 2. That students will develop competence and understanding in strategies through which active learners make sense of texts by recognizing, analyzing, and engaging historical, social, political, intellectual, and other contexts for particular texts.**
- 3. That students practice explaining and supporting the ways in which they make sense of texts; that they practice assessing for themselves the accuracy and appropriateness of their own interpretations of texts, as well as those of others.**

D. Our Oral Communication goals for Heritage III (201) include:

- 1. That students practice strategies for speaking extemporaneously, developing an argument orally, presenting information and ideas through panel discussions, debating, and assessing themselves and each other through mutually agreed upon criteria.**
- 2. That students practice making judgments about credibility and authenticity in various oral communication contexts.**
- 3. That students practice strategies for collaboration through interactive speaking and listening techniques.**

E. Our Thinking goals for Heritage III (201) include:

- 1. That students practice viewing situations empathetically from different perspectives.**
- 2. That students practice distinguishing between fact and opinion, between what we know and what we believe.**
- 3. That students practice strategies for exploring the implications and consequences of ideas, actions, values and beliefs.**

Collaborating

“Learning is enhanced when it is more like a team effort than a solo race. Good learning, like good work, is collaborative and social, not competitive and isolated. Working with others often increases involvement in learning. Sharing one’s own ideas and responding to others’ reactions improves thinking and deepens understanding.”

“Learning is not a spectator sport. Students do not learn much just sitting in classes listening to teachers, memorizing pre-packaged assignments, and spitting out answers. They must talk about what they are learning, write about it, relate it to past experiences, and apply it to their daily lives. They must make what they learn part of themselves.”

—*Seven Principles for Good Practice
in Undergraduate Education*

Your Heritage seminars remain deeply committed to these two fundamental principles for good practice in teaching/learning from *The Wingspread Journal*. Full participation includes in-class writing, speaking, and workshops, conversations based on course materials, and occasional out-of-class programs and activities. No notes, handouts, or make-up work can adequately compensate for your absence. This means, then, that each of you carries certain responsibilities to class:

1. *To attend class regularly:
Attendance is necessary and assumed.
(Students who miss class frequently,
or who do not prepare and participate
fully, may fail the course.)*
2. *To come to class well prepared;*
3. *To listen;*
4. *To question;*
5. *To converse openly and with a sense of
purpose;*
6. *To help create a learning
environment in which you and other
students feel encouraged and challenged to
cooperate;*
7. *To respect the idea that each of you has
unique talents, unique ways of learning,
and unique perspectives to share;*
8. *To respect each other’s differences in culture,
ethnicity, gender, beliefs, values.*

A Note on Assessment

Please don't mistake a letter grade for full or final assessment of your work. Because we all may be conditioned to see a letter grade as a stamp of approval or disapproval that marks the completion of a task, your teacher may be reluctant to shut down or short-circuit your process of critical inquiry by assigning such a grade prematurely.

However, you should expect your teacher to:

respond directly and in detail to the strengths and limits of your work;

suggest strategies for improvement,

give you a clear sense of just how effectively you are progressing toward achieving the goals of a particular assignment and of the course as a whole.

A Note on Academic Integrity

Since we are, in fact, interested in what you think and why you think it, be sure to emerge from all your course preparations and research with ideas and ways of expressing them that are recognizably your own. So that you will learn when, how, and why to cite sources, we will pay attention to the principles and styles of documentation in oral and written communication. Read the section "Academic Honesty Guidelines" in the *Student Community Code Book*.

Heritage Scholarships

To recognize the accomplishments of disciplined and imaginative students, and to encourage and celebrate the ideas of Heritage, the College established a scholarship program in the spring of 1991. This scholarship program is administered by the Heritage faculty in cooperation with the Vice President for Enrollment. Watch for an announcement of procedures and deadlines. The criteria for selection, determined and articulated by Heritage faculty for 1996-1997 awards, will reflect the philosophy, purposes, and practices of the Heritage Program.

Required Heritage III Texts Fall 1995

Thirty-Six Views of Mount Fuji,
Cathy N. Davidson

The River Ki, Sawako Ariyoshi

Samskara, U. R. Anantha Murthy

Black Rain, Masuji Ibuse