"We must congregate here around the sitting mat,
To narrate endlessly the stories of distant worlds.
It is enough to do so,
To give our tale the grandeur of an ancient heritage
And then to clap our hands for those who are younger than us."

--Mazisi Kunene
"Ancient Bonds"
Welcome to Heritage Studies at Carthage.

In your Heritage seminars, through cultural studies, you will 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.

If you remain open to all that Carthage has to offer, we are confident that you will be rewarded with the joy and power that come only to those willing to risk discovering and transforming themselves--and their heritage.

David H. Krause
Director of Heritage Studies

"Heritage is a lot of work . . . It is mind work. Any one who is too lazy to grow as a person or who doesn't want to change would be the person who says Heritage sucks. Someone who is afraid to search for what they real!, believe in, for who they really are, what they really stand for, this would be the person who says Heritage sucks. Heritage makes you think, make decisions, find out who you really are, something that can be scary to discover."

--Heritage 1/11 student, 1992-1993
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 four 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 The Tempest, 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 1993-1994, this seminar will focus on Japanese culture (and, in Honors sections, the culture of 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"?
Heritage Program: Statement of Philosophy

The Heritage curriculum responds explicitly and imaginatively to institutional commitments articulated in Carthage's mission statement. Within the larger contexts of your Carthage education, the Heritage seminars intend to:

transmit the human heritage in the arts, humanities, and sciences,
develop communications skills and a facility for critical and constructive thinking;
enhance awareness of the need to examine values in a Christian context and to develop a personal philosophy and sense of vocation;
encourage active participation as informed and responsive citizens in seeking solutions to problems in the community, the nation, and the world.

The Heritage seminars also reflect and focus the college's conviction that "only by experiencing and valuing diverse perspectives can students be prepared to live in an increasingly multicultural society and global community."

While the Heritage Program has emerged in particular ways because of Carthage's particular sense of educational mission, the Heritage curriculum is not idiosyncratic. In fact, the Heritage seminars, both in content and pedagogy, reflect widely shared values and goals for higher education in the United States.

The American Association for the Advancement of Science, for example, expresses the conviction that "a liberal education is the most practical education because it develops habits of mind that are essential for the conduct of the examined life." At Carthage, we believe, along with the AAAS, that "ideally, a liberal education produces persons who are open-minded and free from provincialism, dogma, preconception, and ideology, conscious of their opinions and judgments; reflective of their actions, and aware of their place in the social and natural worlds."

Heritage teachers are committed to helping you, in the words of A. Bartlett Giamatti (former President of Yale and Commissioner of Baseball),

'place at the center of your education three efforts:

to deepen a sense of history, so that you will know who you are as human beings and as Americans,
to develop your capacity to think analytically and creatively,
to hone the ability to express your thinking in speech and writing with logic, clarity, and grace."

The next few pages present some specific goals and opportunities in five competencies central to Heritage:

1. Cultural Studies
2. Thinking
3. Reading
4. Writing
5. Speaking and Listening

Please take some time to consider these goals and opportunities carefully.

After assessing your own priorities and discussing them with your Heritage teacher, please make some very specific plans for this semester, and for each subsequent semester.

These competencies, which are central to your college education, take a lifetime to cultivate. Your Heritage seminars can help you deepen your competencies in thinking and communication, and can, through cultural studies, help you come to terms with your place in the world's communities.
Cultural Studies: Goals and Opportunities

In the four Heritage seminars, we will respond explicitly and in structured curricular ways to Carthage's conviction, expressed in the opening sentences of the College's "Mission Statement," that "only by experiencing and valuing diverse perspectives can students be prepared to live in an increasingly multicultural society and global community."

We will explore and explain how our historical and cultural positions are similar to and different from those of people from other places and times.

We will practice recognizing, analyzing, explaining, judging, and questioning multiple historical perspectives; we will begin to explore continuities and discontinuities between our own positions and those of other times and places.

We will develop an understanding of culture as assumptions, ideas, values and practices shaping human communities; we will practice recognizing, analyzing, explaining, respecting, and questioning cultural patterns and cultural changes.

We will test ways to recognize and assess our own cultural positions; we will become more aware of the cultures of the communities and organizations within which we interact; we will become more understanding of how the particular culture of a particular community or organization affects those whose cultures are different.

We will be challenged to value diversity; we will learn to recognize difference as diversity, rather than as aberrant behavior or inappropriate response(s) to an environment; we will cultivate respect for the contributions diverse values and behaviors make to the cultural fabrics of persons and organizations; we will learn to respect the fact that each culture finds some values more important and some behaviors more desirable than others.

We will experience and analyze the processes through which we can move beyond merely recognizing, and even valuing, cultural differences, to celebrating both diversity and community.

We will increase our awareness of global human conditions; we will also be challenged to think critically about these conditions and to take thoughtful, responsible, moral stances on issues of global significance; by examining how cultures work and interact, we will prepare ourselves for entering into the global community.

We will deepen our recognition and respect for the pluralism of society within the United States; we will cultivate some of the competencies necessary for full civic participation within pluralistic societies and organizations, including cross cultural communications, interdependence, collaboration, and consensus decision-making.
Thinking: Goals and Opportunities

We will practice strategies for clarifying and improving our understanding of how we and others try to make sense of our world.

We will be challenged to think actively and interactively, not just react passively.

We will explore ideas in relation to feelings, recognizing the difference between them.

We will practice distinguishing what we know from what we believe.

We will explore situations, ideas, values, beliefs, and feelings through structured questioning.

We will pose and pursue questions of clarification; questions that probe assumptions; questions that probe reasons and evidence; questions about viewpoints or perspectives; questions that probe implications and consequences; and questions about questioning.

Through practicing modes of questioning our social and natural worlds, we will discover that systematic inquiry requires (and rewards) curiosity; intellectual honesty; skepticism; tolerance for ambiguity; openness to new ideas; and willingness to share knowledge.

We will develop a confidence in reason as well as an awareness of its limits.

We will distinguish how and why and when to think for ourselves; how to maintain a healthy sense of skepticism, while recognizing and respecting appropriate kinds of authority.

We will practice viewing situations empathetically from different perspectives.

We will discover, explore, express, and discuss our ideas (and beliefs and feelings) in organized ways.

We will practice strategies for exploring the implications and consequences of ideas, actions, values, and beliefs.
We will experience how effective readers think while reading; we will practice articulating our own thought processes while reading.

We will discover that in order to understand a text, an effective reader not only processes the content, but constantly monitors the cognitive activity of comprehending and learning.

We will recognize that the knowledge and experience--both personal and cultural--we bring to a text can help us engage, question, and process what we're reading; we will test our assumptions against patterns of evidence.

We will explore various ways of thinking about texts and about the reading process; we will practice a repertoire of strategies for making sense of texts, developing the confidence to know when and how to read a text in a particular way or for a particular purpose.

We will discover that learning to read in different ways allows us to enjoy a wider range of texts and to gain new perspectives on our cultural assumptions.

We will recognize that different authors, different genres, different periods, different cultures expect readers to approach texts in different ways.

We will develop a repertoire of strategies for making sense of texts, and the confidence to know when and how to read a text in a particular way or for a particular purpose.

We will develop competence and understanding in strategies through which active learners recognize, analyze, and make sense of various internal structures shaping texts.

We will practice ways of using a text's structure and organization to locate key ideas, understand relationships within the text, and to remember what's most important about that text.

We 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.

We will discover that different readers read for different reasons, just as different writers in different social, historical, and economic contexts write for different purposes and with different expectations.

Explaining and supporting the ways we read and make sense of texts, we will practice assessing for ourselves the accuracy and appropriateness of our own interpretations of texts, as well as those of others.
Goals and Opportunities

We will practice writing as a process, a discipline, an art. Writing, as a disciplined creative activity, can be analyzed and described; it can also be learned. We will become familiar with and able to articulate our own writing processes.

We will discover that all writing, including our own, has a voice, a style.

Recognizing, respecting, and valuing voice and style in writing, including our own, we will practice cultivating and controlling our own voices in writing.

We will practice writing plain-speaking, simple, orderly prose.

We will practice strategies for clarifying and testing our responses to texts and experiences through writing:
- we will record observations;
- we will express reactions;
- we will make connections;
- we will develop summary statements;
- we will question.

We will practice strategies for constructing narratives; we will experience how our own experiences, our own stories can be told in ways that not only connect with the themes of the Heritage seminars, but reflect and illuminate the central ideas being examined.

We will develop strategies for discovering and extending our own lines of inquiry into and through course material.

We will practice strategies for discovering and formulating the points and judgments we want to make.

We will practice strategies for constructing a plan and recognizing form as we organize and deepen our thinking through writing.

We will develop strategies for supporting, illustrating, analyzing, and testing our judgments.

We will clarify and test our responses to texts and experiences through writing.

We will practice tightening or amplifying focus in our writing by generating both short and extended essays.

We will test strategies for re-discovering and re-formulating our points.

We will draft and re-draft various kinds of essays.

We will practice editing and proofreading our writing.

We will share and respond to each other's writing.

We will gain experience in evaluating our own processes of writing; we will assess and re-assess our own successes in saying what we want to say; we will practice judging how well our writing fulfills our own intentions and our audience's needs.
Goals and Opportunities

We will practice the major purposes for communicating orally, including:
- to express ideas and feelings;
- to inform;
- to dramatize or ritualize;
- to argue;
- to stimulate the imagination.

We will practice various components of the communication process, including:
- having a sense of purpose;
- having a sense of audience;
- recognizing and responding to contexts;
- understanding and interrogating a subject;
- generating ideas and judgments;
- organizing;
- using reliable sources;
- cultivating an appropriate style;
- using various media effectively.

We will practice strategies for speaking extemporaneously;
- developing an argument orally;
- presenting information and ideas through panel discussions;
- debating;
- recognizing and employing effective persuasive structures orally;
- recognizing and avoiding basic logical fallacies in oral communication;
- role-playing;
- assessing ourselves and each other through mutually agreed upon criteria.

We will practice strategies for communicating in groups; we will recognize, analyze, and use personal roles, social roles, group structures, and group dynamics.

We will discover, recognize, clarify, and value a sense of purpose in oral communication.

We will practice ethical uses of oral communication, recognizing the privileges, responsibilities, and risks of expression within a democratic society and within particular communities.
We will practice listening carefully to what others say, taking other voices seriously. We will experience interactive listening.

We will **learn** how to recognize the purposes and possibilities of particular speech acts;

how to make judgments about credibility and authenticity;

how to make sense of *what* is being said and heard, as well as of *how* it is being said and heard;

how to respond to others and how to accept the responses of others;

how to assess our own effectiveness as listeners.

We will practice strategies for collaboration through interactive speaking and listening techniques.

**Listening:**
Goals and Opportunities

We will help create a learning environment in which we all feel encouraged and challenged to cooperate.

We will be encouraged to converse openly, honestly, and with a sense of purpose.

We will question each other and respond to the questions of others.

We will respect the idea that each of us has unique talents, unique ways of learning, and unique perspectives to share.

We will respect each other's differences in culture, ethnicity, gender, beliefs, values.
Required Heritage Texts 1993-1994:

Heritage I

**Discovering and Transforming: A Heritage Reader** (Harcourt Brace, volume 1)
- *The Future of an Illusion*, Sigmund Freud
- *The Tempest*, William Shakespeare
- *Ninth Symphony*, Ludwig von Beethoven (compact disk or cassette)
- *Frankenstein*, Mary Shelley

Heritage II

**Discovering and Transforming: A Heritage Reader** (Harcourt Brace, volume 2)
- *Things Fall Apart*, Chinua Achebe

* not available for Fall term 1993-1994: substitute
- Great Ideas: Conversations between the Past and the Present (eds. Klein, Edwards, Wymed)

Heritage III

**Learning to Bow: An American Teacher in a Japanese School** Bruce J. Feiler
- *The River Ki*, Sawako Ariyoshi
- *The Temple of the Golden Pavilion*, Yukio Mishima
- *Black Rain*, Masuji Ibuse*

* except in Honors sections, where we are piloting *Samskara*, U. R. Anantha Murthy,

Heritage IV

**The Things They Carried**, Tim O'Brien
**Love Medicine**, Louise Erdrich
- *What Do You Care What Other People Think?*, Richard Feynman
**Beloved** OR **Sula**, Toni Morrison
- Emerging Voices: Readings in the American Experience, ed. Madden & Blake

**Information Literacy:** From the first unit of Heritage I, you will begin learning and demonstrating your ability to find and incorporate basic information into your writing and speaking. By the time students reach Heritage IV, they will be expected to have learned and demonstrated repeatedly in various contexts all the skills necessary to generate a well researched paper.

In order to deepen your cultural literacies and stimulate your curiosity about culture, you will be expected to learn and practice some basic strategies for gathering and evaluating information. Some of your writing and speaking assignments will require you to locate, evaluate, and incorporate information from both print and non-print sources beyond course texts. You will be (re-) introduced to the sources of Ruthrauff Library, and will be expected to learn how to use them appropriately.

In different ways, most of your courses at Carthage might be expected to cultivate your competence, confidence, and comfort with libraries.
You will write frequently, both in and out of class. Over the course of the term, you will generate a considerable body of written work. The processes by which you generate your writing matters as much as the product; your work will be assessed on the basis of how well it exemplifies purposeful, reasoned, and imaginative inquiry.

**Writing Portfolio:** You will be expected to maintain a complete record of written work in a folder called a **process portfolio**. At the end of each term, you and your teacher will select your best work, along with the response writing and drafts that led up to it, for inclusion in an **exemplary portfolio**. This Heritage portfolio will provide both you and your teachers with a continuing record of your progress throughout the four-semester sequence. Since this exemplary portfolio will be maintained by the program, you should be careful to keep your own copies of important work.

You will notice Portfolio Review dates scheduled throughout the Course Calendar. Although your teacher is likely to respond to your process writing throughout the semester, you should expect at least three detailed reviews of your complete portfolio-in-process:

- **Week of September 27**
- **Week of November 29**
- **Week of February 28**
- **Week of April 25**
- **Week of October 25**
- **Week of December 6**
- **Week of March 28**
- **Week of May 9.**

These dates intend to give you some sense of the pacing of major assignments and to remind you that careful planning throughout the writing process will be essential. Firm due dates will be set by or in collaboration with individual teachers. Once these deadlines are established, you have a responsibility to your classmates, your teacher, and yourself to meet them.

Heritage I students will be expected to use specially designed blue folders--Discoveries and Transformations--to maintain and organize your portfolios.

A final in-class writing assignment (on the scheduled final examination day) will ask you to respond to the term’s work. Individual teachers, in consultation with each other and their classes, will determine the specific format of their section’s assignment. Some teachers, for example, may include an oral component.

**Writer-in-Residence and Writing Center:** In addition to your teacher’s advice, support, and encouragement, you may also seek the help of Janet Desaulniers, the Heritage Writer-in-Residence, as well as the student staff of the Carthage College Writing Center, and its director, Annette Duncan.

**Computer Literacy:** Computers can greatly facilitate the process of writing. Expecting that all major drafts of Heritage work be completed on a word processor, then, is not arbitrary. We intend to enable your learning processes and to enhance your ability to communicate. (In different ways, most of your courses at Carthage might be expected to cultivate your competence, confidence, and comfort with computers.)
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:

a. 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.)

b. to come to each class well prepared;
c. to listen;
d. to question;
e. to converse openly and with a sense of purpose;
f. to help create a learning environment in which you and other students feel encouraged and challenged to cooperate;

g. to respect the idea that each of you has unique talents, unique ways of learning, and unique perspectives to share;
h. 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,
--and also to 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 recognizable to 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. You will want to read the section "Academic Honesty Guidelines" in your Carthage Student Community Code Book.
“The goals [of Heritage] are to question what is around us, not to assume that everything that is told us is definitely true; to think for ourselves, not to think like the majority. To learn to think ahead for the future--what we do now is the basis for our future. After writing a paper about revenge, I now look back on my past experiences and question if I made the right choices. I learned not to take everything for granted.”

--Heritage II student
Spring 1991-1992

Questions Carthage Students Often Ask about Heritage

Heritage, of course, should not be taken for granted; it’s healthy and appropriate that students question the nature and value of their own educational experiences, including those in Heritage classes. Here are six questions Carthage students frequently ask about the Heritage Studies Program, followed by brief, preliminary responses:

1. Why does Carthage require Heritage? And why require four semesters of these Heritage seminars? According to 50 Hours: A Core Curriculum for College Students, prepared by the National Endowment for the Humanities (1989), “To the task of learning about oneself and the world, a required course of studies can bring needed order and coherence.” We agree. We urge you to approach your Heritage seminars not as requirements to be gotten out of the way in order to zoom in on your major, but rather as opportunities to engage ideas, values, and assumptions so fundamental that they transcend any single academic discipline. 50 Hours goes on to say that “A core of learning also encourages community, whether we conceive community small or large. Having some learning in common draws students together--and faculty members as well.” Again, we agree. This desire to create a genuine community of learners at Carthage motivated the faculty to implement Heritage Studies in 1989. We want to nurture a common vocabulary of thought. It takes time to learn how to learn about oneself and the world, time to build community. The four semesters of Heritage allow just enough time to make a reasonable and coherent beginning to the task of learning about the richness of Western Experiences, the international dynamics of global society, and the complexities of American cultures. A four-semester sequence also encourages the extended development of competence and confidence in written and oral communication skills (see question #3).

2. What does Heritage have to do with my major (potential or declared)? Wouldn’t I benefit more from additional courses in my major? We think that a more appropriate question might be: what perspective does my major offer on the fundamental questions about myself and the world addressed through Heritage? By definition, liberal arts education intends to free you from the narrow limits of premature specialization. General Education courses (like Heritage and the DCCs) are not the obstacles or the add-ons to your college education, they are its very heart, its core. Academic majors, disciplines, and departments may be convenient ways to organize a college, but they are not appropriate ways to circumscribe how it is we come to know what is most worth knowing. You will have ample opportunities to focus on a major course of study. We believe your work in Heritage will enrich rather than inhibit your pursuit of a meaningful major.

3. Couldn’t I learn more about writing in a conventional composition course taught by an English professor? And couldn’t I learn more about speaking in a conventional speech class? Possibly. But your perspective on this process may depend on what you value or have been taught so far to value about written and oral communication. If, for example, you tend to think of English and speech teachers as grammar police, trained to patrol your utterances, enforcing standards of “correctness,” you may be disappointed if your Heritage teacher is not especially comfortable in that role. But consider what happens if you see written and oral communication as modes of inquiry, discovery,
"What Heritage meant to me was getting to know other people and learning how to be comfortable around them. Most of all, I think I discovered a lot about myself in the class—it taught me to think more freely and openly.

Heritage I/H student, 1992-1993

...and expression, as ways of learning throughout the curriculum. Then you may be encouraged to find that attention to how you learn to write and speak more effectively is not limited to introductory English and speech classes. Every college teacher needs to have mastered the basics of writing and speaking in order to communicate within and beyond her academic discipline. This means that every teacher knows more about the principles and practices of effective communication than you may at first assume. The approach to writing and speaking across the curriculum at Carthage is fully consistent not only with our own educational objectives, but with many, many writing and speaking programs in colleges across the country. There is no single, infallible scheme for teaching students how to write and speak better. But by integrating writing and speaking into so many of your courses, and centrally the Heritage courses, we hope to give you many opportunities to discover what you most want to say, an expansive repertoire of ways of saying it, and the confidence that what you want to say can be understood by diverse audiences. If this approach to teaching/learning written and oral communication seems more diffuse, even messier than you expected, we’re convinced that, nonetheless, it can ultimately be more cogent, more practical—and more enjoyable.

4. Why isn’t Heritage taught by specially prepared Heritage teachers, instead of by faculty drawn from all the departments of the college (geography, music, mathematics, etc.)? My responses to the first three questions should enable you to anticipate my response here: those of us teaching Heritage make a deliberate commitment to moving outside the bounds of our academic specialties because we share a common sense of the value of general education, of lifelong inquiry and discovery. Rather than professing to transmit a body of knowledge we have mastered, we recognize that teachers are learners too. We share with students our experiences as learners: questioning, listening, helping, exploring, mentoring, challenging, participating, coaching, and leading. Even at those moments when we may not know much more than our students about a particular subject, we can draw upon what we do know about the processes of learning. Moreover, Heritage teachers collaborate extensively with each other across disciplines, and participate in retreats and conferences to enrich our pedagogies. If we don’t have all the answers, we do have many of the compelling questions. The community of learners cultivated through Heritage includes both teachers and students.

5. Just how am I being evaluated and graded in my Heritage classes? And why does there sometimes seem to be so much variation from one section to another? The question of evaluation/grading can most productively be addressed through dialogue with your particular Heritage teacher. Reading this booklet, however, especially the opening section on what you can expect to do and learn in your Heritage classes, should make it clear that we value all the processes of learning more than we do the products of learning. These processes include, but may not be limited to: reading (can you understand and respond to the texts?); thinking (can you explain your ideas and reasoning? do you recognize how you know what you think you...
The best part of Heritage is what I learned from others in the class."

--Heritage 1/11 student, 1992-1993

know? do you see why you believe what you believe? do you know the difference between fact and opinion?); communicating (can you express yourself clearly both in writing and orally? are you a good listener?); and collaborating (do you work and play well with others? that is, more seriously, can you work together in groups with students to solve problems, respecting each others' differences?)

To the question about perceived differences among Heritage sections I respond with another question: Do you really think it would be desirable, even if it were feasible, to insist that all 40-50 Heritage teachers teach in exactly the same way? Just as teachers need to be sensitive to and respectful of the various styles of learning students bring into their classrooms, those students need to be sensitive to and respectful of various styles of teaching. It is, then, healthy and appropriate that there be some differences from section to section of Heritage. But you have a right to expect that all Heritage teachers remain committed to the design and purpose, the philosophy and practices of the Heritage Program as articulated in this booklet.

6. Will any of my Heritage credits transfer to another college or university? (Or: I've just transferred to Carthage, so why should I take courses that seem to be designed for first- and second-year students?) As far as the Registrar and I know, Heritage credits have consistently transferred to a wide range of colleges and universities over the past three years. The only issue is whether they transfer as elective credits or as equivalent credits for a course or courses required by the other school. As far as we know, most schools do recognize that students who have successfully completed some Heritage courses should receive some credit for written and oral communication. But the transferability of credits (in or out of Carthage) is, ultimately, beside the point. We have placed Heritage at the core of your education at Carthage because we are committed to its integrity and value, and because it helps to make our course of study distinctive from others. Presumably, you chose Carthage with some awareness of the distinctive kind of liberal arts education we offer. Our responsibility is to try to remain true to our own academic mission, not accommodate the alternate educational models of other institutions. It should be noted that Carthage is far from alone in its commitment to a cross-disciplinary core program like Heritage. While we think that Heritage is unique in its particulars and best suited to Carthage, scores of colleges and universities across the country have analogous programs. From 1989-1991, Carthage was one of twenty-five colleges selected by the American Association of Colleges to participate in their Engaging Cultural Legacies Project; through this project we have become connected to similar programs across the country.
"Remember that what is real, and really enduring, starts in acts of the disciplined imagination, acts of insight and definition that create and discover a larger design, and that a mind historically informed, and clear in thought and expression, will make such reality and thus redeem whatever simply is, by making what ought to be."

--A. Bartlett Giamatti, "A City of Green Thoughts"

Heritage Scholarships

To recognize the accomplishments of disciplined and imaginative students, and to encourage and celebrate the ideas of Heritage, a scholarship program was established in the Spring of 1991. For 1991-1992, six substantial Heritage Scholarships were awarded to Heritage students through the Carthage Financial Aid Office; eight scholarships were awarded for 1992-1993, and another eight for 1993-1994. 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, which will be determined and articulated by Heritage faculty for 1993-1994 awards, will reflect the philosophy, purposes, and practices of the Heritage Program.