Heritage II.

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Welcome back to Heritage Studies at Carthage.

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.

Your discoveries and interrogations of personal identity, as focused by Heritage I, will be deepened and complicated this term as we continue to examine the ways we construct images of ourselves and others within various communities. Several of the texts critique our assumptions about “race,” but something far more fundamental than “prejudice reduction” is at stake. We will continue to explore and question just how we see ourselves and each other, how we come to know ourselves and each other, from our particular positions within a complex world and heritage.

Heritage II will challenge you to rethink the conditions and possibilities of community in 1996 and beyond. Hobbes, Locke, Rousseau, Jefferson, and deTocqueville, for example, will provide us with opportunities to think about what makes it necessary or possible for men and women to live together, to make social contracts, commitments to each other. How do we remain true to our own sense of liberty without compromising the liberty of others? This sort of profound philosophical question should matter to new college students, connecting you to a distinguished, if often troubling, heritage of political thought.
Heritage Studies Seminar: 1995-1996 Catalog

These courses, taken in sequence by all students, introduce them to higher education at Carthage and help them develop competencies in cultural studies and writing, as well as thinking, reading, speaking, and listening, and cultural and intercultural studies. Heritage provides a common academic culture at Carthage. The Heritage sequence is taught collaboratively by faculty from academic departments across the college and takes an integrated approach to learning. Typically, the three courses are completed during a student’s first two years at Carthage.

Heritage I (105): Identity and Culture  
This first seminar in the Heritage sequence engages some of the most basic questions of being human: who are we? how do we come to know and understand ourselves? how is self-knowledge constructed, used, and valued? The course also begins to engage questions about the nature and construction of culture itself that will be pursued throughout the sequence: what does it mean to have or belong to a culture? what does it mean to inherit or transmit a cultural legacy, a heritage? Texts will emphasize the traditions of the West; however, students will be challenged to approach the central questions about human identity through multiple intellectual and cultural perspectives. Assignments will emphasize close reading of texts and the writing of narrative and analysis. Offered during the fall term.

Heritage II (106): Community and Culture  
The second Heritage seminar, deepening the inquiries of Heritage I, engages questions about the construction, use, and value of community: How and why have men and women, in various times and places, lived together? What are the sources and consequences of social contracts? How do the arrangements for living together enhance or compromise individual identity and values? How do communities promote or inhibit liberty, justice, equality? This seminar examines multiple and sometimes competing models for living with others: for example, as family members, as religious believers, as citizens. Texts will continue to emphasize the traditions of the West; however, students will again be challenged to approach the central questions about human community through multiple intellectual and cultural perspectives. Assignments will emphasize comparative and analytical reading and writing, with attention to argumentation, use of evidence, and independent research. Prerequisite: Heritage I (105). Offered during the spring term.

Heritage III (205) Cultural Encounters  
This third and final Heritage seminar focuses on encounters between individuals and communities from different cultures. Examining what it means to have a cultural legacy--a heritage--within a complex global community, students are challenged to make personal and intellectual sense of one or more cultures beyond the borders of the West. The course intends to foster global thinking, problem-solving, understanding, and communication, by engaging questions of individuality and community, tradition and innovation, order and change, rationality and spirituality, conflict and cooperation. Texts will represent multiple world cultures. Assignments will emphasize complex analysis and synthesis, with attention to sustained independent research. Prerequisites: Heritage I (105) and II (106). Offered both spring and fall terms, beginning 1996-1997.
Competencies and Goals

The learning goals for Heritage II (106) reinforce and extend those of Heritage I (105), while anticipating those of Heritage III (205). Students (and teachers) should understand that these competencies are so fundamental to lifelong learning that they can never be fully accomplished within a three-course sequence or even a four-year college education; they require continuing practice. Significant and measurable progress, however, can be made in each of these five areas. Students (and teachers) should work together to define, practice, and measure progress toward appropriate levels of proficiency.

A. Our Cultural Studies goals for Heritage II (106) include:

1. That students continue to develop an understanding of culture as assumptions, ideas, values, and practices shaping human communities; that they continue practicing how to recognize, analyze, explain, respect, and question cultural patterns and changes.

2. That students deepen their recognition and respect for the pluralism of society within the United States; that they 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.

3. That students be challenged to value diversity; that they continue to learn to recognize difference as diversity, rather than aberrant behavior or inappropriate responses to an environment; that they continue to cultivate respect for the contributions diverse values and behaviors make to the cultural fabrics of persons and organizations; that they continue learning to respect the fact that each culture finds some values more important and some behaviors more desirable than others.

B. Our Writing goals for Heritage II (106) include:

1. That students practice writing plain-speaking, simple, orderly prose.

2. That students develop and practice strategies for discovering and extending their lines of inquiry and analysis into and through the course material.

3. That students develop and practice strategies for supporting, illustrating, analyzing, and testing their judgments, including techniques for conducting and incorporating the results of independent research.

C. Our Reading goals for Heritage II (106) include:

1. That students continue to practice ways of using a text’s structure and organization to locate key ideas, understand relationships within the text, and understand what is most important in it.
2. That students develop and practice strategies through which active learners make sense of texts by recognizing, analyzing, and engaging their historical, social, political, intellectual, and other contexts.

D. Our Oral Communication goals for Heritage II (106) include:

1. That students continue to listen carefully to what others say, taking other voices seriously.

2. That students question each other and respond to the questions of others.

3. That students develop and practice strategies for speaking extemporaneously, developing arguments orally, presenting information and ideas through panel discussions, debating, recognizing, and employing effective oral persuasion, recognizing and avoiding basic logical fallacies, and assessing themselves and each other through mutually agreed upon criteria.

E. Our Thinking goals for Heritage II (106) include:

1. That through practicing modes of questioning our social and natural worlds, students discover that systematic inquiry requires (and rewards) curiosity, intellectual honesty, skepticism, tolerance for ambiguity, openness to new ideas, and the willingness to share knowledge.

2. That students practice strategies for exploring the implications and consequences of ideas, actions, values, and beliefs.

Writing in Heritage II (106):

Opportunities, Assignments, and Portfolios

Heritage 106 students will write frequently, both in and out of class. Over the course of the term, students will generate a considerable body of written work. The processes by which students generate their writing matters as much as their products. Student writing will be assessed on the basis of how well it exemplifies purposeful, reasoned, and imaginative inquiry.

Students will maintain a complete record of their written work in a folder called a process portfolio. At the end of the term, students will select their best work, along with the response writing and drafts that led up to it, for inclusion in an exemplary portfolio. They will also construct a self-assessment of their writing processes. This Heritage portfolio provides students and teachers with a continuing record of progress throughout the sequence.

Heritage II (106) students will practice strategies for clarifying and testing their responses to texts and experiences through writing. Writing assignments will include opportunities to record observations, express reactions, make connections, develop summary statements, and question.
Students will also practice

- discovering and trusting their own voices in a variety of writing situations;
- engaging texts through careful, disciplined reading and inquiry, often accompanied by informal writing;
- making, explaining, supporting, and testing judgments through writing;
- focusing, developing, and sustaining inquiry through writing;
- editing and revising their own writing;
- recognizing, explaining, and assessing their own writing processes.

Students in Heritage 106 will also be expected to give focused attention to basic composition skills, as necessary. Teachers will help students become comfortable with using Hacker's *A Writer's Reference* to help avoid errors and enhance their style.

Resources available through the Writing Center and the Writer-in-Residence will be explained to students.

Through their response and process writing, all Heritage II (106) students should shape the equivalent of three brief, distinct essays, totalling at least 15 pages (word-processed).

Each of these essays should show evidence of serious attention to at least one of the major texts and/or themes of the course.

One essay should demonstrate that the student can understand TWO texts in relation to each other, *either* by explaining something significant about parallel episodes, characters, or ideas through text-based analysis *or* by making and sustaining a significant comparative judgment, supporting that judgment with ample reasoning and evidence.

Another essay should demonstrate that the student can locate, evaluate, and incorporate independent sources to illustrate and support a specific point or judgment; this researched paper should include clear, accurate citation and documentation. (See Hacker's *A Writer's Reference*.)

Another essay may exemplify any mode of discourse individual teachers (in consultation with their students and colleagues) believe will best solidify and advance the writing proficiencies of students; this essay should, however, challenge the student to respond directly, thoughtfully, and rigorously to a question or problem raised by the course's examination of community.

Careful planning throughout the writing processes will be essential. Firm due dates will be set by individual teachers, whenever possible in consultation with students. Once deadlines have been established, students have a responsibility to their classmates, their teacher, and themselves to meet them.

In addition, all students in Heritage II (106) will be expected to write an essay examination on Tuesday, May 14. In some meaningful ways, this examination should be comprehensive, giving students opportunities to engage texts they have not dealt with at length in other writing, and to make connections.
Oral Communication in Heritage II (106):

Most importantly, Heritage 106 fosters listening and speaking skills that enable students to participate responsibly on a range of subjects.

In addition, each student should expect at least two formal speaking opportunities (usually at least 10 minutes each). Many of the same strategies practiced in writing should be cultivated and valued in speaking. Students should be challenged both to plan what they want to say and to be extemporaneous, which is why some instructors suggest that notes for certain kinds of speaking assignments be limited to one 3x5 index card.

At least one of these speaking opportunities should be a panel discussion or other group presentation; each student should be expected to be a full and active participant.

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 II Texts
Spring 1996

Community and Culture: A Heritage Reader

The Communist Manifesto, Karl Marx

Civilization and Its Discontents, Sigmund Freud

Beloved, Toni Morrison

Things Fall Apart, Chinua Achebe

A Writer’s Reference, Diana Hacker