

HUMANITIES 1010-01
(CRN 40218)

GUIDE AND SYLLABUS

ED REBER

Fall 2009
Tues.—Thurs. 10:30 – 11:45 A.M.
MCDON 102



DIXIE STATE
COLLEGE OF UTAH

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**HUMANITIES 1010-01 (CRN 40218)
INTRODUCTION TO HUMANITIES**



Fall 2009—TR 10:30-11:45 A.M.

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Office Hours: M 10-11, T 1-2, W 9-11, R 4-5
Online Writing Lab (OWL): <http://dsc.dixie.edu/owl/>

TEXTS: Knoebel, Edgar E.: Classics of Western Thought: The Modern World, 4th Ed.
Ed Reber: Humanities 1010 Guide and Syllabus.
Additional readings for the course, the syllabus and the PowerPoint presentations are found online at the OW: <<http://dsc.dixie.edu/owl/>>

**““The value of an education in a liberal arts college is not the learning of many facts, but the training of the mind to think something that cannot be learned from textbooks.”
(Albert Einstein)**

COURSE DATA: This course fills a requirement for graduation in the humanities area. It can also be taken as an elective or as a background course for majors in English, humanities, history, or philosophy. In this course students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.



The course will cover significant ideas, art forms, philosophies, and scientific developments in Western culture since the renaissance. Through examining such ideas and events, we can see the traditional ways in which humans viewed their relationship with the past, with the future, with God, with nature, with other humans, and with themselves.

We can also discover, in part, how we came to have the kind of culture we live in today. As one author has put it, we can learn to see the intellectual “shadow architecture” within which we live as inheritors of the world views and philosophies of Western culture.

DSC Catalog Description: For students in all disciplines with an interest in exploring the interrelationship of art, literature, music, philosophy, architecture, sculpture, and other art forms. Enhances appreciation and understanding of all forms of creative human expression. Includes a text, films, group discussions, lecture, and written responses to the humanities through papers and exams. Successful students will demonstrate skill in discussing, reading and writing about the humanities. This course satisfies a general education requirement in the humanities. 3 lecture hours per week. [No prerequisites]

OBJECTIVES:

Humanities 1010:

Students who successfully complete this course will

- Demonstrate an understanding of cultural diversity
- Demonstrate the ability to think critically about and discuss the interrelatedness of art, philosophy and events during historical periods
- Recognize that the study of humanities is a study of the creators of ideas, words, and artifacts; the artifacts themselves, and the values those creators held.
- Demonstrate an increased understanding of what moves humans to create and how their creations reflect their world views.
- Demonstrate an understanding of how famous men and women have analyzed their own culture and, with those ideas, examine, affirm, and challenge the patterns of thought in our own time.
- Demonstrate an understanding of the relation between current issues and those of other times, places, and cultures.

The specific objectives above fit within the global objectives for all Dixie State College philosophy and humanities courses, which are as follows:

- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

(For a list of Humanities Departmental Objectives, see Appendix # 8)

Successful completion of these objectives will be measured by a variety of short response papers, quizzes, class discussions, a pre-and-post test, three exams, and a scholarly paper.

Note 1: If you are a student with a medical, psychological or a learning difference and are requesting reasonable academic accommodations due to this disability, you must provide an official request of accommodation to your professor(s) from the Disability Resource Center within the first two weeks of the beginning of classes. Students are to contact the Center on the main campus to follow through with and receive assistance in the documentation process to determine the appropriate accommodations related to their disability. You may call (435) 652-7516 for an appointment and further information regarding the Americans with Disabilities Act (ADA) of 1990 per Section 504 of the Rehabilitation Act of 1973. We are located in the Student

Services Center, Room #201 of the Edith Whitehead Building.

Note 2: Important class and college information will be sent to your Dmail email account. This information includes your DSC bill, financial aid/scholarship notices, notification of dropped classes, reminders of important dates and events, and other information critical to your success in this class and at DSC. All DSC students are automatically assigned a Dmail account. If you do not know your user name and password, go to www.dixie.edu and select “Dmail,” for complete instructions. You will be held responsible for information sent to your Dmail, so please check it often.

Dixie State College, as well as your instructor, wants you to be successful. Take advantage of the Tutoring Center and the Writing Center in the Browning Building and of the open access computer labs in the Smith Computer Center and the Browning Library. Materials to supplement the course are regularly placed in the Browning Library for your use, and, of course, the library has a vast wealth of information to assist you in research. More detailed information about those facilities and the Testing Center in the Browning Building will be given you in class.

ATTENDANCE:

Attendance is important to the successful completion of the course. Class presentations and discussions will aid your understanding of the course material. The lectures, PowerPoint presentations, films, and class discussions are important to getting the full benefit of the course; therefore, **excessive absences or tardiness will lower the grade.** Four or more absences could result in a full grade reduction in the course.

In addition, there will be a series of quizzes over the semester that are intended to reward those who are in attendance and are prepared to discuss the readings.. **Quizzes will generally be collected at the beginning of the class period and cannot be made up.** Students who must miss an exam for school-related activities should make arrangements in advance to take the exam before the absence. Exam schedules will not be varied for convenience.

COURSE REQUIREMENTS AND GRADES:

The grades will be based on response quizzes to the readings and films, three exams, a scholarly paper, and attendance. **Quizzes, whether assigned as take-home writings or as in-class quizzes, are accepted only at the beginning of the class or when they are given; they cannot be brought in by a friend, dropped off, or handed in later.** The lowest quiz will be dropped, however.

Grades on assignments will be weighted according to the chart below:

<i>Category</i>	<i>Weight</i>	<i>Grade</i>	<i>Low</i>	<i>High</i>
Exams	67%	A	94	100+
Quizzes	20%	A-	90	93
Papers	13%	B+	87	89
(Attendance and/or tardiness can be used to adjust the grades.)		B	84	86
		B-	80	83
		C+	77	70
		C	74	76
		C-	70	73
		D+	67	69
		D	64	66
		D-	60	63
		F	0	59

SCHOLARLY PAPER ASSIGNMENT: (Up to 100 points) (DUE DATE Nov. 19th) (4 pages; typed, double-spaced) (Please read the following carefully **before asking what the paper assignment is.**)

Perhaps the most important idea to arise in the Renaissance is **the importance of the individual**. We see that importance, for example, in Pico della Mirandola's Oration of the Dignity of Man: "We have made you neither of heavenly nor of earthly stuff, neither mortal nor immortal, so that with free choice and dignity, you may fashion yourself into whatever form you choose. To you is granted the power of degrading yourself into the lower forms of life, the beasts, and to you is granted the power, contained in your intellect and judgment, to be reborn into the higher forms, the divine."

Humans are newly seen as having some control over their own destiny, for evil or for good. We also see that emphasis on the individual in Galileo's willingness to trust his individual empirical discoveries above the traditional, authoritarian views of the Catholic Church; we see it as well in Descartes' belief that **individuals**, by using their powers of reason, can arrive at truth. Choose **two of the following people** from the age of Reason and the Romantic Period; then, write an essay, showing how those persons, in their lives and ideas, manifest a continued emphasis on the importance of the individual. Then discuss evidences that those vital ideas have been woven into our modern era. Give evidence that modern cultural beliefs or practices we accept have come from the writers you discuss. In addition to the readings in our text, this scholarly paper asks that you do some additional research. That research should be, if possible, readings in the documents produced by the writers you choose. **It is not acceptable**

simply to glean ideas from Wikipedia or other websites that may have questionable authority. It is also not acceptable to rely only on the materials in our textbook. It is easy to find works by these authors in the library, or since most of these writers' works are no longer under copyright, you should be able to find original texts on the internet as well. Sites such as Google Books, or Gutenberg can be helpful.

John Locke John Stuart Mill Henry David Thoreau Virginia Woolf

Mary Wollstonecraft

Paper Requirements:

- **4 typed, double-spaced pages**
- **7-10 credible sources that go beyond our text; also, do NOT use encyclopedias (neither print nor online) (No Wikipedia sources unless you can verify the data in other sources)**
- **A Works Cited at the end of the essay in the MLA style**
- **Appropriate parenthetical references in the body of the text in the MLA style**
- **Demonstrated familiarity with primary sources**
- **No plagiarized data**
- **Standard Written English diction, punctuation, and usage**

If you feel unsure how to write appropriate citations or avoid plagiarism, read Appendix 5 in this Humanities Guide; for additional help, go to the Dixie Owl <<http://dsc.dixie.edu/owl/>> and click on the MLA Style Guide for a review of correct research and citation processes.

Avoiding Plagiarism: You must avoid the practice of taking ideas or quotes from books, periodicals, or encyclopedias without telling the reader where such data came. **If you take words verbatim, put quotation marks around them. In particular, be aware that paraphrased ideas must still be cited.** While teachers in some classes may have overlooked such plagiarism, it is considered a grave offense in serious source-supported writing. This does not mean that you cannot supplement your writing with data from other sources: indeed, the paper assignment requires that you research and support your positions with ideas from various authorities. But you must develop good habits of note taking that include not only writing down the ideas you like but also the author's name, title of the work, date you found it, page(s), and so on.

At Dixie College, and at other colleges and universities, **the consequences of plagiarism are that you fail the assignment, and in some cases, the entire course.**

Academic Discipline Policy

Remember, Plagiarism (using borrowed material without appropriate citations) is grounds for failing the course. The DSC catalog reads:

“[S]tudents shall:

Maintain academic ethics and honesty; to this end, prohibited activities include, but are not limited to, the following:

Cheating, which includes, but is not limited to, copying from another student's test papers, or plagiarism. Plagiarism, which is the unacknowledged (uncited) use of any other person [sic] or group's ideas or work. This includes purchased or borrowed papers.

Collusion, which is the unauthorized collaboration with another person in preparing work offered for credit.

Falsification, which is the intentional and unauthorized altering or inventing of any information or citation in an academic exercise, activity, or record-keeping process.

Discipline

The purpose of disciplinary action is to provide a uniform method of dealing with violations of the Student Rights and Responsibilities Code at Dixie State College. The disciplinary procedure is structured to deal uniformly and fairly with students. Though subject to due process, the disciplinary procedures are not subject to the same procedural due process as is established in criminal and civil courts.

The disciplinary actions which the college may impose on a student include but are not limited to:

1. Warning or reprimand. Verbal or written notice to a student that his/her conduct may be in violation of college rules and regulations, and that the continuation of such conduct or actions may result in further disciplinary action.
2. Grade adjustment - for either an assignment/test or the course.
.....
4. Suspension - temporary dismissal from participation in a specific program or activity or from the college for a specified or indefinite period of time.
5. Expulsion - permanent dismissal from the college. A permanent indication of expulsion will be made on the student's transcript. The person may also be barred from the college campus or campus activities.
.....
9. Denial or revocation of degrees (for academic violations only).
10. Temporary and/or permanent removal from a class.” (DSC Online Catalog 2008-09)

Important dates to keep in mind: Many of the important dates are noted in the Course Schedule listed below. The link below leads to a list of many more important dates as well as links to the library, the computer lab, the Disability Resource Center, the IT help Desk, the OWL, the Testing Center, the Tutoring Center, and the Writing Center. Please check the site often. In addition, watch for messages from me or the school from Dmail.

[http:// new.dixie.edu/ reg/syllabus](http://new.dixie.edu/reg/syllabus)

OUTLINE OF COURSE

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Week 1 Aug. 25 t	<p>Course Introduction; Class Standards and Policies; Roll</p> <p>Assignment: Go online to the Dixie OWL <http://dsc.dixie.edu/owl/>; click on Humanities syllabus; then click on the links to “Diagnosing and Treating the Ophelia Syndrome,” “Corn Pone Opinions,” and Emerson: “Self Reliance.” After reading the three essays, write a two to three page essay explaining why, from those writings (and your own thoughts), we all tend to conform so closely to the ideas that are prevalent at the time in our culture. Also, summarize briefly the suggestions that Plummer gives to help us avoid the “Ophelia Syndrome.” Lastly, identify, if you can, some idea or practice in our culture that is generally accepted but troubles you in some way. (Be careful: Don’t describe something that is widespread, but <u>society doesn’t approve of</u>, such as drinking and driving.) This will be due January 13th .</p> <p>PPT: Introduction to Humanities</p> <p>Pretest</p> <p>August 26th is the last day to add w/out a signature</p>
27 r	<p>Feudalism and Renaissance: Read Appendix 1, “Diagnosing and Treating the Ophelia Syndrome,” “Corn Pone Opinions,” and Emerson: “Self Reliance.” (All reading assignments should be completed before you come to class);</p> <p>Film on Renaissance Art;</p> <p>Discuss the take-home writing (described above) on the two online essays. Discuss Corn Pone Opinions, Ophelia Syndrome, and Emily Dickinson poems</p>
Week 2 Sep. 1 t	<p>Discussion of “Diagnosing and Treating the Ophelia Syndrome,” “Corn Pone Opinions,” and Emerson: “Self Reliance.”; Watch film on Galileo</p> <p>Due: Short essay based on “Corn Pone Opinions”, “Self Reliance,” and “Ophelia Syndrome” readings. (Group Discussions)</p> <p>After reading the three selections, write a two to three page essay explaining why, from their writings and your own thinking, we all tend to conform so closely to the ideas that are prevalent at the time in our culture. Also, list briefly the suggestions that Plummer gives to help us avoid the “Ophelia Syndrome.” Lastly, identify, if you can, some idea or practice in our culture that is generally accepted but troubles you in some way. Be careful: do not write about ideas or practices that are common, but are still seen as somewhat taboo. For example, drinking, using drugs, and having pre-marital sex may be common, but they are still taboo in most societies.</p>

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Sep. 3 r	<p>PPT on Galileo; YouTube: "Moon transits earth"</p> <p>Introduction to Galileo's writings; Read Knoebel Text, 1-9: Galileo; (Always read the introductions; they can be valuable.) It is important to note two things in this essay: first, notice that Galileo used a fictional dialog to present the ideas, rather than stating them directly; in order to avoid identifying himself with the heretical views. Secondly, notice that the character promoting heliocentrism is relying upon observation to describe the theoretical orbit of the earth around the sun, not relying on the traditional teachings of ancient scholars. In other words, he (Galileo) was doing science in a modern way.</p> <p>DISCUSSION QUESTION FOR A QUIZ; QUIZZES WILL BE ASSIGNED EITHER AS TAKE-HOME WRITINGS (DQ's) TO BE DONE IN ADVANCE OF CLASS OR AS SHORT OBJECTIVE QUIZZES TO BE GIVEN AT THE BEGINNING OF CLASS. <u>Listen for my instructions in class: if I do not tell you to do the DQ, then be prepared for a short, in-class quiz.</u></p> <p>(DQ): A) Describe what Galileo does and says in the first few pages to avoid the criticism of the church for his views about the earth which he knew the Church had condemned (If you need to use a dictionary, please do). (Each of the DQ's are intended to serve two purposes: first, they should help you prepare for the take-home writing or the in-class quiz; second, you should be prepared to discuss the ideas with others in the class. These questions are intended to make the material relevant to our own lives and to give evidence of your preparation.)</p> <p>Text, 10-19: Bacon; Francis Bacon: In its way, this writing is as revolutionary as Galileo's. Bacon is challenging the method of learning which had been practiced for a thousand years. He is opposed to authoritative, traditional, deductive ways of learning. Rather, he argues we should observe nature, which is what Galileo had done. What are the enemies of truth? What are the four classes of idols that interfere with human rational thought? (Groups on 4 idols)</p>
Week 3 Sep. 8 t	<p>20-30: Descartes: Descartes, like Galileo and Bacon, is continuing to challenge tradition and authority. He proposed rejecting every idea which we hold, even the idea that we exist. Then, he proposes, we should use reason to establish ideas which can be held with confidence. What are Descartes' four rules of logic? What is his first principle of philosophy? How does he prove that he himself exists? Descartes expresses a distrust for learning through observation. Do you agree? What is meant by Cartesian dualism? DQ: How does Descartes reason through the proofs that God exists? Do you think the existence of God can be proven by reason and Cartesian logic, or is belief in God more a matter of faith and spiritual intuition?</p> <p>43-58: Pascal; Pascal, like Descartes, is known as a brilliant mathematician. However, he felt that defending the existence of God based on reason was not the best way; he was a passionate defender of the importance of Faith in human existence. In some ways, Pascal seems quite modern: as a scientist/mathematician, he is aware of reasons to question the existence of God; as man of faith, he is aware of the appeal of faith. DQ: Select and write down five of Pascal's statements that most interest you, explaining why they appeal to you. (Groups)</p>
Sep. 10 r	<p>Read Appendix 2; PPT: Shift from Renaissance to the Age of Reason; Art Film; Baroque slides (?); Sept. 14th is the last day for a refund.</p>

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Week 4 Sep 15 t	<p>Group Discussion: What Human rights do we have? Where do they come from?</p> <p>31-42: Thomas Hobbes; Hobbes is one of the first thinkers to propose a society based on what is often known as a "social contract." Rather than accepting the renaissance view that God had given to royalty The Divine Right of Kings (the right from God to govern humanity), Hobbes argues that all rights are determined here on earth, among the people and by the people, including the right to govern as well as other rights we commonly think of.</p> <p>Identify Hobbes's first and second laws of nature? What are the reasons that humans are continually in a state of war when they are left alone in nature? Hobbes claims that we must all give up personal freedom so that the state can be harmonious and secure.</p> <p>Hobbes' description of the way we would live without strict laws and punishments also raises philosophic questions about whether individuals are fundamentally good or evil; that is a question argued since the time of Plato until our own time; Ring of Gyges</p>
Sep. 17 r	<p>68-82: John Locke: Locke has been called the grandfather of our American system of government because of his confidence that men can rule themselves fairly and reasonably. DQ: How does Locke describe humans in a state of nature without a government? How does he differ from Hobbes in his view of human nature? Explain why you find Locke or Hobbes more convincing.</p> <p>Group Review</p> <p>What is the source of the "natural law of reason" that seems to govern humans. How do we humans acquire property? What are the limits to property rights? If things are generally good in a state of nature, why do people join together in a political society? What are the limits to the power of the state? What should the people do if the state violates their rights? Do you see the influence of Locke on our American form of government?</p> <p>September 18th is the last day to add classes.</p>
Week 5 Sep. 22 t	Review for Exam # 1: Handout Take-home essay questions
Sep. 24 r	Exam # 1 will be taken in the testing center; we will not meet in the class room.

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Week 6 Sep. 29 t	<p>83-94: Alexander Pope; Pope was deeply influenced by a German philosopher named Gottfried Wilhelm von Leibniz. Leibniz's <u>Theodicy</u> (1710) had asserted the following principles:</p> <p>I. Truths of philosophy and theology can't contradict. II. God chose from many possible worlds. Obviously, this is the best of all possible worlds. Therefore, all possible worlds must contain some evil. III. We are necessarily imperfect--humans could not be as perfect as our creator. IV. Man has free will. God has foreknowledge, but that does not predestine us. V. Man's rational nature, which is his soul (remember Descartes) is an approximation of God's nature.</p> <p>When Pope asserts "Whatever is, is right," he is expressing an important Enlightenment idea that is mentioned above in Leibniz's second principle. What is it? Do you find flaws in Pope's reasoning? Notice how Pope's very poetic form, with its emphasis upon exact form and repetition, is itself a representation of the emphasis on reason and order of his age.</p> <p>The idea of an elaborate chain of being, ranging from God down to the lowest life forms, was an important idea to Pope and others in the Age of Reason. DQ: Pope often refers to the gradation of all created beings and the importance of humans accepting their own role in a larger scheme (ladder of creation). Identify several passages which show Pope's confidence that there is a divine order in the existence of all beings.</p>
Oct. 1 r	<p>95-130: Voltaire's <u>Candide</u>; This is long; start early. Voltaire uses satire to ridicule some of the excesses of the Age of Reason, as he saw them. (The Satire in this essay is intended to criticize the views of Pope, Leibniz, and others in the Age of Reason with wit and humor. Voltaire assumes that we will see the weighty pronouncements of Pangloss as ridiculous when held up to the realities {?} of the world that he describes.)</p> <p>What are other organizations, behaviours, or ideas are mocked in <u>Candide</u>?</p> <p>DQ: Pangloss repeats the ideas of Pope and Leibniz over and over, but it becomes clear that Voltaire does not want his readers to believe Pangloss's ideas nor those of Pope and Leibniz. What are the clues that this novel is a satire?</p> <p>Block Classes begin on October 5th</p>
Week 7 Oct. 6 t	<p>Read Appendix 3;</p> <p>Discuss the Shift from Age of Reason to Romantic age; PPT Slide show</p> <p>Read Appendix 4: Romantic Poetry (Read the poems carefully; you will be asked to match lines and authors on the next exam);</p>
Oct. 8 r	<p>299-322; Thoreau; Thoreau is particularly well known in our time as someone who loved nature with the same kinds of feelings expressed by the English Romanticists. He was also an independent thinker who taught the idea of peaceful civil disobedience. He influenced the political and ethical views of Ghandi and Martin Luther King. What value did Thoreau place on such institutions as the post office and the newspaper? Specifically, what were some of the things the U.S. Government was doing that Thoreau thought to be evil? Given that unjust laws exist, how does Thoreau propose that we should behave toward the government? DQ: Identify two or more characteristics of romanticism in the excerpt from <u>Walden</u>. How is Thoreau like Locke? How do they differ?</p>

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Week 8 Oct. 13 t	Film: <u>Sense and Sensibility</u> ; Assignment: After viewing this film, write and submit a summary (about 2 pages) about how the author and director use the two sisters in this film to represent the differing ways of thinking and feeling in the Age of Reason and in the Romantic Age. Identify which sister represents which way of thinking and give <u>specific examples</u> of what they say and how they act that help you identify their views. Also, tell us which view you believe Jane Austen (the author) and the director are saying is better. Do not merely give a plot summary! (20 Points) Mid-term grades are due by October 14th
15 r	Semester Break—No Classes October 19 th is the last day to drop or audit
Week 9 Oct. 20 t	<u>Sense and Sensibility</u> Film (continued)
Oct 22 r	Finish <u>Sense and Sensibility</u> film 323-31; Mill; John Stuart Mill is a well known nineteenth-century philosopher. First, he wrote a short treatise on personal liberty that has had a profound effect on modern thinkers. In short, Mill argues that the only reason for which any person or government may control or restrict the actions of someone is to prevent harm to others . This idea is sometimes called libertarianism. (<i>This idea of extensive personal freedom does not pertain to children or to others who are not capable of rational discourse, however, according to Mill.</i>) Society should make no law whose aim is to protect a person from harming oneself. For example, laws against mountain climbing or using drugs would not be right, from Mill’s perspective. Seat belt laws (except for children), life preserver laws, laws against pornography (except child pornography), polygamy, and prostitution would all be struck down, because they really aim to protect someone from her own bad choices. The first selection in our text is a defense of free thought and free speech. DQ: When, if ever, do you think the government has a right to impose laws which force us (that is, rational adults) not to harm ourselves, even though we may do no direct harm to others? You might consider laws such as those against drug use, gambling, pornography, polygamy, prostitution, homosexual marriage, and assisted suicide. <u>Review of Writing Scholarly Papers: Read Appendix 5:</u> Also, you may go online to the Dixie College Home Page, point to Academics , then click on Online Writing Lab (or go directly to <www.dsc.dixie.edu/owl/>), and then click on MLA Style to get additional information about source supported writing. Review of Internet sources and methods of searching.
Week 10 Oct. 27 t	Use this day for library and internet research related to your paper topic. We will not meet in the classroom.
Oct. 29 r	Due: 2 page essay on <u>Sense and Sensibility</u> 332-337; Mill (con’t.) Secondly, Mill is known because of his defense of an ethical system known as utilitarianism . In short, that means that when we make an ethical choice, we ought to try to bring about the greatest good for the greatest number of people , and we ought to bring about the least pain by our choices. For example, we don't just look at the rule against lying and never lie. Rather, if we can see that by lying we might protect innocent people from pain or keep our country out of the clutches of an enemy, then <i>the ethical choice would be to lie</i> . <i>In other words, we decide what is right by looking at what the consequences will likely be</i> . How do you respond to Mill's views? To what extent do you agree? When might you differ?

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Week 11 Nov. 3 t	<p>635-49; Virginia Woolf; The writings of Virginia Woolf suggest some of the difficulties experienced by women as they moved into areas traditionally considered off-limits. DQ: Woolf tells a fanciful story of Shakespeare's sister and her attempt to undertake a writing career. Why was Shakespeare's sister unable to succeed? What do women need today to succeed?</p> <p>Mary Wollstonecraft: <u>Vindication of the Rights of Women</u> (1792). (this excerpt is found online in the Dixie OWL with our other course materials.) MW Begins with an idea, popular in western culture that comes from Aristotle. Simply put, it says that the purpose of a human life is to become virtuous; more importantly, the development of virtue comes from the correct use of reason, the special gift only humans have. If it is our aim to become virtuous, and women share in that aim, argues Wollstonecraft, it follows that women must have some share in the ability to reason. If women do share in the gift of reason, and do share in the aim of becoming virtuous, then they should be educated in a way that leads to better reasoning and increased virtue—as men are. Her logic is precise and powerful.</p> <p>Note that in Paragraph 7 MW develops the same idea discussed in Twain's "Cornpone Opinions" and Plummer's "Ophelia Syndrome," the tendency to accept and justify whatever society holds true. She argues we have an "intellectual cowardice" that "makes us shrink from the task" of using our own logic and principles regarding the proper role of women.</p> <p>DQ: What are the defects Wollstonecraft sees in the ways men (and society in general) want women to be educated and prepared for adulthood? What are the deficiencies in that view of women's education and roles in life?</p> <p>PPT: An Historical Look at Views of Women</p>
Nov. 5 r	<p>Film: Ibsen's <u>A Doll's House</u> (Come early: this is long.); Discussion of Nora's decision at the end of the play.</p> <p>Handout Essay Questions for Exam # 2</p>
Week 12 Nov. 10 t	<p>Film (continued) (Assign paper?);</p> <p>Review for Exam # 2; Exam # 2 will be taken in the Testing Center.</p>
Nov. 12 r	<p>Exam 2 will be in the testing center. We will not meet in the classroom</p> <p>November 13th is the last day for a complete withdrawal</p>
Week 13 Nov. 17 t	<p>Career Day: No classes</p>
Nov. 19 r	<p>Film: Darwin's Dangerous Idea</p> <p>**SCHOLARLY PAPER DUE**</p>

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Week 14 Nov. 24 t	<p>Darwin's Theory of Natural Selection: PPT ;</p> <p>350-66; Darwin; Darwin's writings give us a glimpse of the way in which an earlier society had responded to Galileo. Even today, it is likely that many of us will respond to Darwin's theories based on an intuitive or traditional way of understanding nature, not based on the empirical evidences for evolution.</p> <p>That is also the way people had responded to Galileo. If the Bible said the sun stood still at some time in the Bible, that meant it must have ordinarily moved around the earth. If the church leaders said the moon was perfectly round and perfectly smooth, then there was no need to look into a silly telescope and see the mountains and valleys Galileo described. They simply didn't exist! In the same manner, some people have responded to Darwin's theories. Evidences for the great age of the earth, evidences that all living creatures are related to each other, evidences that living creatures are related to the now extinct species of the distant past whom we study through fossil remains--all these can be ignored if one is convinced that all creatures came into existence some 6000 years ago and that the earth is also just a few thousand years old.</p> <p>It is important to note that Darwin did not introduce the idea of evolution; many other scientists had already done that. What he did was give superb scientific evidence for the idea that evolution took place through natural selection. That is, he proposed that the struggle for survival that all creatures engage in helped "select" features that made one creature more likely to survive. He claimed that natural selection was much like artificial selection. Just as the farmer takes his best milk-producing cow to the best bull to be bred by "artificial selection," nature selected its fastest cheetahs, best camouflaged moths, and strongest mountain goats to breed and pass on their traits to future generations. The idea was simple, and Darwin's research was so thorough, that no serious scholar could dismiss evolutionary thought easily from that time on.</p> <p>DQ: Evolutionary thought is now the standard in all sciences. Summarize Darwin's discussion of how the selection of variation among domesticated animals could be similar among animals found in nature, particularly his ideas on pages 354-357.</p>
Nov. 25-27	Thanksgiving Holiday: No Classes
Week 15 Dec. 1 t	PPT: Introduction to the Age of Modernism; Read Appendix 6; Art film
Dec 3 r	<p>535-45, Einstein; (There is a longer selection of thoughts from Einstein on the OWL. If you like, read that as well.) This selection introduces us to one of the great minds of the 20th century. The selection by Einstein tells us nothing of his great discoveries regarding the Law of Relativity. Rather, here is one of the world's greatest scientists trying to make sense of what it means to be human and what religion means. Notice how deeply he has been influenced by people like Darwin, Marx, Freud, and others whose ideas seem to imply that we humans have no free will. Although he rejects standard religions, he still clings to a "humanistic" religiosity.</p> <p>DQ: Why does Einstein reject the idea of God as an anthropomorphic (i.e., humanlike) God who is a judge who rewards and punishes his children? What is his own "religiosity" based on?</p>
Week 16 Dec. 8 t	<p>546-59, Sigmund Freud: This essay was a reply to a letter from Einstein discussing the causes of war and possible ways to erase the forces that lead to war. DQ: What does Freud identify as the causes of war? How is Freud's thinking similar to that of Hobbes? What are the direct and indirect ways that we can seek to avoid wars?</p> <p>Discuss identification, love, and the power of names.</p> <p>PPT: Modern Poetry Influences</p>

Date:	Assignments, Readings, Discussions, and Exams All readings should be completed before the class on which they are listed.
Dec. 10 r	<p>Last class day;</p> <p>650-63; Modern Poetry; Read the following poems: Frost-- "After Apple-Picking"; Sassoon-- "A Working Party"; Owen-- "Dulce et Decorum Est"; Yeats-- "The Second Coming"; and Auden-- "The Unknown Citizen." Review these poems carefully; you will be asked to match lines and authors on the Final Exam.</p> <p>Review for Final Exam: The final exam will consist of 60 objective questions that you will answer on a scantron. The exam will be based on the readings since the last exam, including the poetry and the appendices. There will also be several questions from the last few PowerPoint presentations.</p> <p>Post Test</p>
Final Exam: Dec. 15 (Tuesday) 9:30-11:30 A. M. in our classroom	

Appendix 1--

TRANSITION FROM FEUDALISM TO THE RENAISSANCE

From about 1400--1687 A.D.

Important Forerunners: Abelard (1079-1142), St. Thomas Aquinas (1227-74), Dante (1265-1321), Petrarch (1304-74), Chaucer (1340-1400), Boccaccio, John Calvin, Martin Luther

<p>PERIOD -- > WORLD VIEW V</p>	<p>Feudal Europe</p>	<p>Renaissance 1400 - 1700 A.D.</p>
<p>POLITICAL POWER</p>	<p>Much of the political power was held by feudal lords, men who had inherited large areas of land. On the land lived serfs, who did not own the land and who owed labor and produce to the lord of the manor, who in turn protected them. While the serfs did not own the land and were subject to the judicial authority of the feudal lords, they generally could not be turned off the land without cause.</p> <p>The Catholic Church wielded great influence and power throughout much of Europe, occasionally ruling in Italy, and sometimes acting to install or remove political rulers.</p>	<p>Power was being consolidated into larger and larger areas. The monarchs gained increasing power, which many claimed they held by the divine right of kings. "Saint Augustine in <i>The City of God</i> set out the theoretical framework for the institution of Christian monarchy in his concept of the Two Cities, the City of God, that is, the body of believers, and the City of Man, that is, the secular world. Although these two cities are in spiritual conflict, the City of Man was instituted by God, according to Augustine, in order to secure the safety and security of the members of the City of God. Therefore, monarchs are placed on their thrones by God for a specific purpose. Although they may be ungodly, to question their authority is in essence to question God's purpose for both the City of Man and the City of God. This, or some form of this, made up the foundation of medieval and Renaissance theories of monarchy. . . . Bishop Jacques-Benigne Bossuet (1627-1704) reinforced medieval notions of kingship in his theory of the Divine Right of Kings." (Richard Hooker, 1996 <http://www.wsu.edu/~dee/GLOSSARY/DIVRIGHT.HTM>.</p> <p>"We have already seen that all power is of God. The ruler, adds St. Paul, "is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rulers then act as the ministers of God and as his lieutenants on earth. it is through them that God exercises his empire." (Bishop Jacques-Benigne Bossuet (1627-1704))</p> <p>During the Renaissance, there were also a number of things that began to threaten or weaken the absolute authority of some monarchs. First, people from lower classes began to accumulate wealth, which gave them more political influence. Second, religious reformations led to a growing diversity in religious institutions. Different religious groups occasionally supported different people's claims to the monarchy, which led to questions about who genuinely had a divine right to rule, if anyone. Some monarchs even split with all the churches and had a secular reign.</p>

PERIOD -- > WORLD VIEW V	Feudal Europe	Renaissance 1400 - 1700 A.D.
CLASS SYSTEM	<p>During the middle ages, a very rigid class system had evolved. The privileged classes were the aristocracy and the clergy. They were the owners of the land, which was the source of all wealth. The aristocracy and clergy also held political power, which enabled them to tax the peasants or serfs, who lived on the lands of the aristocracy. People even bought positions of Bishop and Priest, in order to be able to tax the peasants. The peasants, who produced goods from farms and flocks, or produced goods in household shops, supported the superstructure of nobility and priests. But they held no political power.</p>	<p>Very slowly, the class system began to erode, more quickly in England, more slowly in France and southern Europe. As other sects arose and as governments became secularized, the clergy could not take from the peasants so freely, and they began to lose their political might.</p> <p>Also, people from lower classes, through the new shipping trades and increased production methods, created a new mercantile class. This new class of minor capitalists began to accumulate wealth, sometimes gathering more wealth than the landed aristocracy who had traditionally held the political power. With the increased wealth, those with money began to have more political influence, weakening the monarch's claim to be absolute and weakening the power of the aristocracy..</p> <p>Slowly, people began to evaluate others based on merit, talent or wealth, not merely upon birth and bloodlines. The new mercantile class slowly become supporters of the arts also, so art became increasingly popular and secular (nonreligious). Also as renaissance scholars turned their attention back to the Greeks and Romans, they searched their works for writings about governmental policies (which were more democratic) and for moral values (which were more humanistic).</p>
COSMOS	<p>The view of the cosmos was the traditional one proposed by the Greeks which had slowly become intertwined with church theology: The earth was deemed to be the center of the universe; the sun, moon and planets were believed to move in perfect circles around the earth. The stars were thought to be fixed on an outer crystalline sphere. This was known as the Ptolemaic or geocentric model.</p>	<p>Because of Copernicus, Kepler, Galileo, and others, a new model of the earth, other planets, sun, moon and stars arose, the one we are familiar with today. This theory placed the sun at the center of the universe. It became known as the Copernican or heliocentric model. The adoption of the heliocentric view of the universe was a tremendous revolution in many ways. First, it brought into question the theological view that this earth was the center of God's heavens. Second, the heliocentric view was supported by secular empirical and rational evidences, in rejection of the traditional and authoritative positions of Catholicism and the church scholastics. Galileo traveled to Rome in 1616 to try to convince the Church that the Copernican view was correct. The result was that Copernicus's book was banned from 1616-1822.</p>

PERIOD -- > WORLD VIEW V	Feudal Europe	Renaissance 1400 - 1700 A.D.
THE CHURCH	<p>The Church owned much land, the priests were supported with mandatory taxes (tithes), and they had the monopoly on education, books, and records. Most peasants were illiterate and uneducated; the church was the depository of the written records, and was the source of learning.</p> <p>Most schools were church schools or schools within monasteries; most teachers were monks and priests. With these powers of censorship and control over knowledge, the church kept rigid control of the information people received about religion, history, science, and philosophy. If one learned, s/he learned from the church's point of view, which had reigned supreme for years. There were few who would even think to challenge accepted, traditional views.</p>	<p>Reformers began to challenge the infallibility of the Catholic Church. Martin Luther, an ordained Catholic priest, began to question the Catholic sale of indulgences and other practices; he also became convinced that the Church was deserting the earlier view of salvation by grace. In 1517, he attached to a church door in Wittenberg a set of 95 theses challenging existing Catholic thought. His influence was significant in eroding the absolute power of Catholicism.</p> <p>In 1541, in Geneva Switzerland, John Calvin also began a system of reforms that is sometimes called the "second reformation."</p> <p>In England, in 1534, Henry VIII broke with the Roman Catholic Church and declared himself the head of the Church in England.</p> <p>In Germany, Switzerland, and in France, civil leaders also broke free from the papal authority, sometimes supporting new protestant movements. With new Christian religions emerging, no one faith had the great power it had previously held. (This was to be a reformation, however, not a new direction. Both in religion and in art, people were looking to go backward to a purer time, a golden age which had been lost.)</p> <p>Also, scientific studies by secular scholars such as Galileo became better known and were convincing. The findings of science did damage to religions in general, but especially to Catholicism. The Church seemed unable to keep up with scientific advances; for many people, the church remained too other-worldly, too out of touch with reality, too slow to change. For example, Galileo's writings were banned into the 19th century, and it was only in 1992 that the Pope concluded the Church was wrong in condemning Galileo.</p>
NATURE	<p>The dominant view of nature was that it was controlled by supernatural forces in a direct and personalized way. Illnesses, retardation, deformities, as well as natural disasters, were seen to be guided by good and evil supernatural forces and directed at humans. This view of external spiritual forces controlling nature is called dynamism.</p>	<p>Because of early scientific efforts, the view of nature began to become more mechanical; that is, people began to think of nature as more a part of an ordered process of cause-effect relationships. Galileo, for example, argued that mathematics was a divine language from God that could be used to describe most natural processes. The book of nature, he said, written in the divine language of mathematics, should be used with the Holy Bible to understand God's ways.</p> <p>They still were far removed from the scientific view of nature that we see during later generations, however.</p>

PERIOD -- > WORLD VIEW V	Feudal Europe	Renaissance 1400 - 1700 A.D.
ART AND LITERATURE	<p>Art, during the dark ages, was almost entirely church related. Artists were hired almost entirely to decorate churches and some civic buildings. Artists were not considered as more than craftsmen. A sculptor or artist held no more distinction than a carpenter or stone mason. The art produced aimed at the glorification of God, and usually represented humans as little better than stick figures. There was no sense of depth or perspective in the paintings, and no sense of human worth or dignity. The human figures are flat and unreal; they seem barely living creatures. Buildings are symbolic objects, not places to live in. Landscape is decorative, but it does not invite the viewer to think of it as really a place that could be walked in.</p> <p>With widespread illiteracy, literary experiences were limited to a few morality plays presented by the guilds or public singing by minstrels.</p>	<p>The Renaissance, or rebirth, was primarily the rebirth on interest in learning and arts of the classical Greek and Roman periods. Art, sculpture, and literature in that classical period had been very "human" centered, with a great emphasis on the beauty and dignity of individuals. Therefore, the renaissance is also called a "humanistic" period. New paintings, although they were still often commissioned by the church, showed figures of David, Moses, and Mary which were modeled after Greek statues of gods and emperors. The human form had a beauty and dignity as it had in Greek and Roman art. Artists such as da Vinci and Michelangelo studied anatomy carefully in order to accurately portray the human body. The settings and themes were often from Christianity; the form and style were from the Greeks and Romans. Also, the growing mercantile class, with its new wealth, occasionally commissioned art works for secular buildings or for private use. Art, literature, and learning all flourished.</p> <p>About 1450, Gutenberg developed the printing press, which made knowledge available in larger quantities to the masses. More people learned to read; secular schools arose, and the vernacular languages were used for science and literature, rather than just the church Latin. Dante, Boccaccio, Chaucer, Mallory and other authors began to write in the vernacular language of the people. As their manuscripts began to appear in printed form, there was an explosion of learning and reading. Suddenly it became worthwhile for people to learn to read and write, and so they did. Learning became available to all classes, not just the aristocracy. Just as important, the reading material was no longer just that provided by the church; secular poems, tales, and epics made the rounds as well. Secular universities in the cities slowly replaced monasteries and church centered schools as the centers of learning.</p>

PERIOD -- > WORLD VIEW V	Feudal Europe	Renaissance 1400 - 1700 A.D.
HUMANKIND: DEPRAVITY Vs. HUMANISM	During the age of feudalism, emphasis was largely upon religious values; the hereafter was considered the ultimate reality, this life but a shadow of things to come. Much emphasis was put upon the doctrine of original sin , the belief that all descendants of Adam were born fundamentally depraved and with a stronger inclination for sin than for good.	<p>In this period, there was a revolt against religious restriction on learning. The idea developed that humans should become learned and that this life was to be enjoyed. In contrast to the emphasis upon our evil inclinations, people adopted the classical view that <u>humans had a dignity and beauty that made them admirable, praiseworthy, and capable of using their own free will to move toward a divine nature.</u> This was influenced by the turning to the art and writings of the ancients, and it is evident in the new art forms of the Renaissance.</p> <p>Pico della Mirandola, during the 15th century, wrote a work called <u>Oration on the Dignity of Man</u> that is sometimes called the manifesto of the Renaissance. In this essay, Mirandola portrays God saying to Adam: "Adam, we give you no fixed place to live, no form that is peculiar to you, nor any function that is yours alone. According to your desires and judgment, you will have and possess whatever place to live, whatever form, and whatever functions you yourself choose. All other things have a limited and fixed nature prescribed and bounded by our laws. You, with no limit or no bound, may choose for yourself the limits and bounds of your nature. We have placed you at the world's center so that you may survey everything else in the world. We have made you neither of heavenly nor of earthly stuff, neither mortal nor immortal, so that with free choice and dignity, you may fashion yourself into whatever form you choose. To you is granted the power of degrading yourself into the lower forms of life, the beasts, and to you is granted the power, contained in your intellect and judgment, to be reborn into the higher forms, the divine."</p> <p><u>The most powerful idea of the Renaissance, an idea that is woven into every advance in science, literature, art, government, etc. in Western culture, is the view that INDIVIDUALS ARE DIGNIFIED AND RESPONSIBLE FOR THEIR OWN DESTINY.</u></p>

Appendix 2--Transition from Renaissance to the Age of Reason

Dates of the Age of Reason, Neoclassic Age, or Enlightenment: 1687 (The publishing date of Isaac Newton's Principia Mathematica) to 1789 (the date of the beginning of the French Revolution) or 1798 (The publishing of the Lyrical Ballads by Wordsworth and Coleridge).

Important Forerunners who established the secular scientific method: Galileo, Bacon, Descartes, Hobbes

Period --> World View or Concept	RENAISSANCE (AND PRE-RENAISSANCE)	ENLIGHTENMENT (AGE OF REASON)
GOD	God is the moving force in every living (and inanimate) thing; His spirit moves all things, not mechanical forces like gravity and electromagnetism. He is everywhere present and plays an important role in the daily governance of the physical world, the health and mental states of human beings. The world is an active battleground for good and bad spirits.	God's role has changed. Instead of being the direct cause of every earthquake, he is now the Creator of the laws and forces by which the world and the universe move. Spirit has divided from matter in Cartesian dualism. Descartes had identified his knowing self as his soul; matter, including even his own body, was viewed as separate. Gradually all matter was viewed as mechanical and subject to mathematical studies. God is now the "Clock Maker," "Architect," or absent "Landlord,"—He is still the Creator in the eyes of many, but involved more remotely than before. Reason and Science could be evidence of a Creator. "Nature, and Nature's Laws Lay hid in Night,/ God said, <i>Let Newton be!</i> And All was Light." (Dobree, 1959, 122) For others, since God could not be established empirically, He did not exist.
BIBLE AND CHRIST STORY	The Bible was considered to be infallible, the literal and precise word of God. The greatest source of knowledge, the traditions of the golden ages of the past, should not be questioned; we should trust the authority of past prophets, popes, and scholars who had been approved by the church.	Standard, literal readings of the Bible were increasingly challenged. Partly as an outgrowth of the increased optimism of the renaissance, partly because of religious reformism, and partly because of the new science, the notion of human depravity, of humans being naturally evil as a result of original sin , was also challenged. Natural religion was built on the observation of nature, rather than traditional religious works and authority. Religious people were sometimes Deists, believers in the existence of some sort of supreme being, but unconvinced that Jesus was literally the son of God. For example, in 1774, at the age of 80 and moved by a magnificent sunrise, Voltaire prostrated himself on the ground, exclaiming: 'I believe! I believe in you! Powerful God, I believe!' Clambering to his feet, he added dryly: 'As for Monsieur the son and Madame his mother, that's a different story' (quoted in Gay, 1968, p.122). Being a decent human being with a genuine concern for the welfare of others was often seen as the way to be "religious." Others, unconvinced that reason and empiricism gave evidence of a supernatural creator, were agnostic.

Period --> World View or Concept	RENAISSANCE (AND PRE-RENAISSANCE)	ENLIGHTENMENT (AGE OF REASON)
MAN	<p>Humans were considered naturally evil as a result of original sin, and intellectually like children, in need of strong religious and civil rulers to guide them. Slowly, during the Renaissance, humanistic thinking began a slow elevation of respect for humanity.</p>	<p>Humans were considered good. Reason was God's special gift to humanity. It is God's most divine quality, and it is the quality he gave to His special creation, humankind. With a reasoned, disciplined life, people could acquire great knowledge of the natural forces in the universe and bring about powerful changes. Not only priests could be instruments in the hand of God, but also scientists and philosophers. Knowledge, primarily gained through science and philosophy, would lead humanity to a better existence. Kant believed that by disciplining our minds, human reason would dictate the right or wrong of every act. Hume, although he saw a different basis of morality than Kant, also demonstrates a confidence in knowledge: "The end of all moral speculation is to teach us our duty; and, by proper representations of the deformity of vice and beauty of virtue, beget corresponding habits, and engage us to avoid the one, and embrace the other." (Hume, <i>Principles of Morals</i>, 1751)</p> <p>Since nature had been de-mythologized, all parts of the material universe could be studied and comprehended by human reason. Qualities such as reason, restraint, and social responsibility were highly regarded.</p>
PAST AND PRESENT AND HUMAN DESTINY	<p>The best of times, the golden ages, were recorded in history. During the dark ages, the golden ages were held to be the time in Eden and the time of the early prophets, times when people lived for centuries and walked and talked with God. Since that time, humans were in a continual decline and would continue so until the rejuvenation of Christ's second coming.</p> <p>During the renaissance, the golden ages were held to be the classical periods in which Greece and Rome had risen to great achievements. History was cyclical, with periods in which people rose by imitating the classical models of the Greeks and Romans, and then periods of decline.</p>	<p>There was unbounded optimism about the future. There developed the idea of human Progress, the conviction that with humans living by reason, life would be better: human health, the arts, and science would continually improve and become better throughout time as humans learned to live guided by reason. In a real sense, Science had become the savior of humanity. Even religious believers were inclined to say that God had given us reason and knowledge to eliminate evil; as humans grew in knowledge, they would stop wars, get rid of sickness and pestilence, cease from sin, and eventually eliminate death. Thus, human knowledge would help bring about the joyous millennium.</p>

Period --> World View or Concept	RENAISSANCE (AND PRE-RENAISSANCE)	ENLIGHTENMENT (AGE OF REASON)
ART	<p>During the middle ages, art had the primary purpose of showing the depravity of humans and the powerful glory and grace of God. Art was primarily devoted to religious worship and praise. During the renaissance, art emulated the ideals of the Greeks and Romans, and it became much more human-centered. Classical forms and Christian subjects were woven together in ways that praised God, but emphasized the beauty and intelligence of God's special creation, humanity.</p>	<p>Art, influenced by the passionate mysticism of the Catholic Reformation, turned first to a style known as Baroque. The Baroque stressed emotional and sensual responses, used figural distortions, irrational space, dynamic contrasts of light and dark and bizarre colors. It was characterized by a love of grandeur, opulence, and vast, expanding horizons.</p> <p>Later, Neoclassical Art reflected the new confidence about human reason, science, and the expectation of an orderly progress to greater and greater heights of civilization. Art, architecture, music, poetry, and even gardens followed patterns of precise, mathematical, and orderly harmonies. Landscape artists and theorists, such as William Gilpin (1724–1804) and John Constable (1776–1837), paid relied more on direct observation and sketching of their subject rather than on careful imitation of past masterpieces.</p> <p>In poetry, imagination was subordinated to goals of order and balance, precise meter and rhyme, and rational perceptions. Good poetry is not marked by great imagination, but by discipline; poetry is "what oft was thought, though ne'er so well expressed." Art forms were modeled after patterns that were well established. Human should work for perfection within their limitations and proper boundaries—flights of fancy showed excess and unbalance.</p>
RELIGIOUS AND SECULAR AUTHORITY	<p>It was held that Civil and Religious authority both received empowerment from God. The authority of the Church and the State were to be honored and regarded as absolute and holy. There was a divine right of kings, although that idea had weakened in some countries during the late Renaissance. In France, even much later, Louis XIV could say with conviction: "<i>L'état, c'est moi.</i>" (<i>I am the state.</i>)</p>	<p>The spread of religious diversity owing to the Protestant reformation weakened the allegiance of many people to all religious authority. In addition, the progress of discoveries and inventions among secular scientists led to a new reverence for human scholarship and secular authority.</p> <p>Further, philosophers proposed the idea that humans had natural rights to freedom and property (Locke) and that governments received their just powers directly from the populace. Or in the case of Hobbes and Rousseau, governments were developed by "social contract," a decision among individuals as to which rights and freedoms the people wished the government to guarantee to its citizens.</p>

Period --> World View or Concept	RENAISSANCE (AND PRE-RENAISSANCE)	ENLIGHTENMENT (AGE OF REASON)
SCHOLARSHIP	<p>Schooling was primarily for and by Church scholars. The Bible, Church histories, Plato, the Romans, and, after St. Thomas Aquinas, Aristotelian philosophy were the most studied subjects. Grammar, rhetoric, and biblical studies were standard fare.</p>	<p>There was a general explosive spread of literacy and secular knowledge. The development of the printing press in 1450 had aided the availability of a variety of reading matter. (William Caxton had brought the press to England in 1476.) More things to read meant more people wished to learn to read. Encyclopedias, written by secular authorities, become popular throughout Europe.</p> <p>Learning moved away from strict religious instruction to becoming more and more secular and even self-guided learning. The <u>Encyclopédie</u>, published by Denis Diderot in 1772, was an example. In a 'Preliminary discourse' to the <i>Encyclopédie</i>, d'Alembert hailed Bacon, Newton and Locke as the leading lights of empiricism and the scientific method. The expansion of learning increasingly led people to question traditions and authority. In fact, both the Church and the French monarch opposed the publication of the <u>Encyclopédie</u>.</p> <p>The Royal Institution in London played a large part in making science a fashionable concern of the educated elite. In England, the Unitarian minister, chemist and inventor of soda water Joseph Priestley (1733–1804) conducted experiments that spread knowledge of experimental science throughout society. He saw the potential of science to contribute to political and religious change. The French scientist Antoine Lavoisier (1743–94) set in motion a development known as the 'chemical revolution', which changed the way in which chemical elements were classified, as well as recognizing the key role of oxygen in chemical processes.</p> <p>An important controversy developed in the Age of Reason. The issue regards how humans learn, which philosophers call epistemology. We can put Descartes on one end of the spectrum: he argued that we learn primarily by reason and that foundational ideas are innate, planted in us by God. On the other end of the spectrum, we put Locke: he argued that we learn about the reality of things by our experience of them. That is the view of modern science today, the view that we learn empirically.</p> <p>It might appear that Locke's view would lead to an agnostic view about God, but Locke left open the door for a belief in God by admitting that some miracles and prophecies can operate outside our empirical ways of learning.</p>

Appendix 3--Transition from Enlightenment to Romanticism

Dates of Romanticism: 1789 - 1870 (or 1798 to 1832)

Important Forerunners: A.A. Cooper, Third Earl of Shaftesbury, Jean-Jacques Rousseau, William Godwin, Mary Wollstonecraft, Thomas Paine

“It is easy in the world to live after the world's opinion; it is easy in solitude after one’s own; but the great man [or woman] is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.” (Emerson, *Series I. Self-Reliance*)

“If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music he hears however measured or far away.” (Henry David Thoreau, *Conclusion to Walden*)

..... WORLD VIEW OR CONCEPT	ENLIGHTENMENT (AGE OF REASON)	ROMANTIC ERA
GOD	<p>God is the creator of an orderly mechanism, an elaborate system that works with such precision and intricacy that reason dictates that there must be a designer. But God, the clockmaker, is removed from our immediate lives. There is abundant evidence of a Creator, but he is remote and unknowable. Natural laws cause the disasters and sorrows which surround us. Natural laws must also account for much of human evils: mental illness, cancers, tuberculosis, venereal diseases, blindness, or retardation were not the vengeance of God or evil spirits, but malfunctions of nature.</p>	<p>For the Romantics, the world is still a witness for God. But it is the awe-inspiring beauty in nature, the feelings of sublimity, not our reasoned appreciation of divine order, which speaks to us of God. Attitudes ranged from Pantheism, which identifies Nature with God and God with nature, to a mild transcendentalism, in which nature and humans have a spark or glow of deity within them. By getting closer to nature, pristine nature, a person can get closer to God, can be more pure, divine, and creative. But the knowledge of God is intuitive, inspired, not based on rational evidence.</p> <p>“I assert for My self that I do not behold the Outward Creation & that to me it is hindrance & not Action; it is as the Dirt upon my feet, No part of Me. ‘What,’ it will be Questioned, ‘When the Sun rises, do you not see a round Disk of fire somewhat like a Guinea?’ O no no, I see an Innumerable company of the Heavenly host crying ‘Holy Holy Holy is the Lord God Almighty.’” (William Blake, British Romantic, “A Vision of the Last Judgment”)</p>

<p>HUMANS</p>	<p>The idea of original sin had diminished, and a heightened respect for humans had arisen, based on humans' ability to reason and progress in gaining knowledge. Mathematics, physics, and biology were progressing remarkably. Isaac Newton, who brilliantly unfolded the scientific design of all of Nature's laws, is seen as God's emissary in much the same way as a religious leader would have been in the past. The more discipline, the more reason and order one could bring to her life, the greater potential for moral progress.</p> <p>Hobbes, Locke, and Hume, whose works became like Bibles to the Age of Reason, were all empiricists who stressed reason and common sense.</p>	<p>The high regard for humans and individual rights continued, but it was not only strongly rooted in respect for our intellectual nature. Rather, we are, in our simple and natural spiritual selves, bearers of spiritual goodness. Education is not necessarily evil, but there is danger that it may corrupt the natural purity of a simple soul. The emphasis is no longer on the human head; it is on the heart. The natural rights idea, developed in the Enlightenment, became even more heightened. Each person's individuality, conscience, and rights are of utmost importance and can outweigh all the edicts of society.</p> <p>“Whoso would be a man [or a woman], must be a nonconformist. . . . Nothing is at last sacred but the integrity of your own mind.” (Ralph Waldo Emerson, <i>Series I Self-Reliance</i>)</p>
<p>SOCIETY</p>	<p>Urban society and civilization, with accompanying schooling, technology, and scientific advance, are strong evidences of the human ability to live by reason and to progress by reliance on reason.</p>	<p>Urban society, civilization, and technology were dangerous to the natural goodness, spirituality and creativity of humans. Too much order in our lives is repressive and stifling to the individual spirit. Those who must live in cities are well advised to retreat often into pristine nature and restore the inner springs of spirituality. In short, the natural goodness of humanity is often hampered by civilization.</p> <p>(Rousseau -- "man is born free and everywhere he is in chains").</p>
<p>RELIGION</p>	<p>Deism was a strong influence at this time. While reason suggested a divine creator, specific ideas about God, Christ, or the hereafter were dismissed as speculative, emotional, and not based on reason. Religion emphasized goodness, discipline, and a reasoned moral life on this world, with little emphasis on faith or the hereafter. God's truth is evident by using reason to examine God's laws.</p>	<p>Religion became a matter of faith and emotion. Poets and others often exhibited an intense and passionate although often unorthodox religiosity. The mysterious hereafter became a prominent part of religious thought. Religious inspiration was available to everyone, especially the simple and pure souls. Education and reason were no help in getting close to God. Truth, which is manifest by love among humanity and beauty in nature, is gained by intuition and inspiration.</p>
<p>PAST PRESENT, AND HUMAN DESTINY</p>	<p>The notion of progress, primarily based on advancements in knowledge, education and science, arose. People looked optimistically toward the future. Evil lay in ignorance and a lack of civilizing influences. Education and civilization could conquer all evils.</p>	<p>While there was still optimism about the future, there was also great nostalgia for the more distant past. A kind of reverence arose for the ancient gothic structures of the middle ages, for ruins of ancient civilizations, and for simple tribal ways of life. The enthusiasm and emotionalism of the Renaissance seemed, to many, far superior to the common sense and discipline of the Age of Reason. The hope for the future depended not so much on human reason as on acting by simple faith and inspiration. Evil lies more in the corrupting influences of civilization and technology.</p>

<p>POETRY AND ART</p>	<p>Art often portrayed nature under cultivation, elaborate gardens, walkways, or flower beds. Architecture emphasized order and balance. Literature was dominated by the prose genres, such as the essay, biography, literary criticism, and satire. Poetry, in form, used the heroic couplet, with precise rhyme and meter. The subject matter aimed at being the best thinking of human beings in its most felicitous expression. Ethics and politics were the common subjects of literature. Satire ridiculed nonconformists.</p>	<p>Romanticism brought an unparalleled outpouring of poetry, passionate and varied in its form and subject. The thrust for freedom, freshness and experimentation was evident in the poetic form and content. Popular forms included blank verse, ballads, short lyrics, sonnets, and so on. Lines were loose and often enjambed. Poetry aimed to be free of restrictions and show spontaneous and creative expression. Subject matter included youth, nature, metaphysics, the remote past, the supernatural, all things emotional, rebellion and revolution. Rebels such as Prometheus, Cain, and Christ were recurring protagonists. Satire ridiculed mindless conformists.</p>
<p>NATURE</p>	<p>Nature is mechanical and de-mythologized; an elaborate machine working with precise laws. Apparently, God, the divine engineer, had created the most precise and perfect of all possible mechanisms; then, however, he had stepped back from his creation and let it run its own course, while He retained a certain aloofness from the daily affairs of humanity.</p>	<p>The spiritual aspect of nature, which had been de-emphasized in the Enlightenment, gained greater prominence. There was again the sense that God's spiritual presence was imminent in the natural world and in his creatures. A sensitive person, open to the influences of nature, could feel a moral and spiritual presence in nature. Wordsworth describes Nature's response to his childhood sin of stealing birds from someone's traps: "I heard among the solitary hills/Low breathings coming after me, and sounds /Of undistinguishable motion, steps/Almost as silent as the turf they trod." (<u>Prelude I</u>, 329) Just being in Nature can teach us moral values. Further, nature is seen as organic, a spiritual essence seeking its own fulfillment just as are we as individuals.</p> <p style="text-align: center;">“Few adult persons can see nature. [I]n the woods, we return to reason and faith. There, I feel that nothing can befall me in life, no disgrace or calamity . . . which nature cannot repair.” (Ralph Waldo Emerson, <i>Nature</i>)</p> <p>To see a World in a Grain of Sand And a Heaven in a Wild Flower, Hold Infinity in the palm of your hand And Eternity in an hour. (William Blake, <i>Auguries of Innocence</i>)</p>

Appendix 4--Romantic Poetry

I am nae poet, in a sense,
But just a rhymer, like, by chance,
An' hae to learning nae pretence,
 Yet what the matter?
Whene'er my Muse does on me glance,
 I jingle at her.

Your critic-folk may cock their nose,
And say "How can you e'er propose,
You wha ken hardly verse frae prose,
 To make a sang?"
But, by your leaves, my learned foes,
 Ye're maybe wrang.

What's a' your jargon o' your schools,
Your Latin names for horns an' stools:
If honest nature made you fools,
 What sairs your grammars?
Ye'd better ta'en up spades and shoals,
 Or knappin'-hammers.

A set o' dull conceited hashes
Confuse their brains in college classes!
They gang in stirks, and come out asses,
 Plain truth to speak;
An' syne they think to climb parnassus
 By dint o' Greek!

Gie me ae spark o' Nature's fire,
That's a' the learning I desire;
Then tho' I drudge thro' dub an' mire
 At pleugh or cart,
My Muse, though hamely in attire,
 May touch the heart.
(Robert Burns: from "Epistle to John Lapraik")

.....

I went to the Garden of Love,
And saw what I never had seen:
A Chapel was built in the midst,
Where I used to play on the green.

And the gates of this Chapel were shut,
And 'Thou shalt not' writ over the door;
So I turn'd to the Garden of Love
That so many sweet flowers bore;

And I saw it was filled with graves,

And tomb-stones where flowers should be;
And Priests in black gowns were walking their rounds,
And binding with briars my joys and desires.
(William Blake: "Garden of Love")

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear,--both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense
The anchor of my purest thought, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.
(Wm. Wordsworth, from "Tintern Abbey")

.....

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This Sea that bares her bosom to the moon:
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.--Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn.
(Wm. Wordsworth: "The World is Too Much With Us")

To Fannie

I cry your mercy--pity--love!--aye, love!
Merciful love that tantalizes not,
One-thoughted, never-wandering, guileless love,
Unmask'd, and being seen--without a blot!
O! let me have thee whole,--all--all--be mine!
That shape, that fairness, that sweet minor zest
Of love, your kiss,--those hands, those eyes divine,
That warm, white, lucent, million-pleasur'd breast,--
Yourself--your soul--in pity give me all,
Withhold no atom's atom or I die,
Or living on perhaps, your wretched thrall,
Forget, in the mist of idle misery,
Life's purposes,--the palate of my mind
Losing its gust, and my ambition blind.

(John Keats)

Lines Written In Early Spring

I HEARD a thousand blended notes,
While in a grove I sate* reclined, [sat]
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

To her fair works did Nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.

Through primrose tufts, in that green bower,
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

The birds around me hopped and played,
Their thoughts I cannot measure:---
But the least motion which they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fan,
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

If this belief from heaven be sent,
If such be Nature's holy plan,
Have I not reason to lament
What man has made of man?

(William Wordsworth)

Mock on, Mock on, Voltaire, Rousseau

Mock on, Mock on, Voltaire, Rousseau:
Mock on, Mock on; 'tis all in vain!
You throw the sand against the wind,
And the wind blows it back again.

And every sand becomes a Gem
Reflected in the beams divine;
Blown back they blind the mocking Eye,
But still in Israel's paths they shine.

The Atoms of Democritus
And Newton's Particles of light
Are sands upon the Red sea shore,
Where Israel's tents do shine so bright.

William Blake

from Milton

". . . the Reasoning Power in Man:
This is a false Body; an Incrustation over
my Immortal
Spirit; a Selfhood, which must be put off
& annihilated away
To cleanse the Face of my Spirit by Self-
examination,
To bathe in the Waters of Life, to wash
off the Not Human,
I come in Self-annihilation & the
grandeur of Inspiration,
To cast off Rational Demonstration by
Faith in the Saviour,
To cast off the rotten rags of Memory by
Inspiration,
To cast off Bacon, Locke & Newton
from Albion's* covering, (*England)
To take off his filthy garments & clothe
him with Imagination,
To cast aside from Poetry all that is not
Inspiration,
That it no longer shall dare to mock with
the aspersion of Madness
Cast on the Inspired by the tame high
finisher of paltry Blots
Indefinite, or paltry Rhymes, or paltry
Harmonies,
Who creeps into State Government like a
caterpillar to destroy;
To cast off the idiot Questioner who is
always questioning
But never capable of answering, who sits
with a sly grin

Silent plotting when to question, like a
thief in a cave,
Who publishes doubt & calls it
knowledge, whose Science is Despair,
Whose pretence to knowledge is Envy,
whose whole Science is
To destroy the wisdom of ages to gratify
ravenous Envy
That rages round him like a Wolf day &
night without rest:
He smiles with condescension, he talks of
Benevolence & Virtue,
And those who act with Benevolence &
Virtue they murder time on time.
These are the destroyer of Jerusalem,
these are the murderers

Of Jesus, who deny the Faith & mock at
Eternal Life,
Who pretend to Poetry that they may
destroy Imagination
By imitation Nature's Images drawn
from Remembrance,
These are the Sexual Garments, the
Abomination of Desolation,
Hiding the Human Lineaments as with
an Ark & Curtains
Which Jesus rent & now shall wholly
purge away with Fire
Till Generation is swallow'd up in
Regeneration.

William Blake

from **Preface to the Lyrical Ballads**

". . . What is a Poet? To whom does he address himself? And what language is to be expected from him? He is a man speaking to men: a man, it is true, [endowed] with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature and a more comprehensive soul, than are supposed to be common among mankind; a man pleased with his own passions and volitions, and who rejoices more than other men in the spirit of life that is in him; delighting to contemplate similar volitions and passions as manifested in the goings-on of the Universe, and habitually impelled to create them where he does not find them. . . . Aristotle, I have been told, hath said, that Poetry is the most philosophic of all writing: it is so: its object is truth, not individual and local, but general, and operative; not standing upon external testimony, but carried alive into the heart by passion; truth which is its own testimony, which gives strength and divinity to the tribunal to which it appeals, and receives them from the same tribunal. Poetry is the image of man and nature. . . . [The Poet] considers man and nature as essentially adapted to each other and mind of man as naturally the mirror of the fairest and most interesting qualities of nature. . . . The Man of Science seeks truth as a remote and unknown benefactor; he cherishes and loves it in his solitude: the Poet, singing a song in which all human beings join with him, rejoices in the presence of truth as our visible friend and hourly companion."

William Wordsworth

Appendix # 5—Brief MLA Style Guide: The appropriate use of source material.

Question: When I find information that I wish to summarize or quote that explain issues or support the thesis I am developing, how can I use them without plagiarizing?

Answer: First, copy down all the publishing data from the source. That will go in a **Works Cited** page at the end of the paper. Each **book citation** should have the *author, title, city, publisher, year, and medium*. Here are some examples:

(Book) V----- City: Publisher, Year
Oring, Elliott. *Engaging Humor*. Urbana: University of Illinois Press, 2003. Print.

(Periodical --Magazine, newspaper, etc.)

Augustine, Norman R. "Learning to Compete." *Princeton Alumni Weekly* 7 Mar. 2007: 34-36. Print.

^ Note Date format: 26 Oct. 1996

(Online Periodical)

Melloan, George. "Why It Would Be a Mistake to Deny China PNTR." *Wall Street Journal* 16 May 2000. N. pag.

ProQuest. Web. 12 Sept. 2007.

(The citation should be double-spaced.)

Okay, I've got that. This goes at the **end** of the paper, in a Works Cited. But what do I do to cite data within the text of the essay? When I quote or paraphrase from Oring, for example, don't I need a footnote, endnote, or something?

Answer: Good question. There is a very simple way to show where borrowed information is being used. It is simpler than footnotes or endnotes.

First, you quote, summarize, or paraphrase the words/idea.

Then, in parentheses (), you write the **author's last name** and the **page** of the source where the data came from. **EXAMPLE:** (Oring 14). This is called *parenthetical documentation*. See examples below.

A) As a quote from Oring's book above (**Use quotation marks to show you took them verbatim.**)

An American writer remarked, "To perceive humor is to perceive an oxymoron" (Oring 14).

B) As a paraphrase (**Yes, even though you write an author's ideas in your own words, you still must tell us the source. Watch this carefully: it is a common error.**):

Jokes can't be resolved in the way problems in science can be (Oring 14).

C) Putting the author's name directly in the text (this is a convenient way to introduce the source of your data):

Elliott Oring identifies "appropriate incongruity" as the source of most humor (14).

D) Summarizing a work as a whole, which does not require you to list specific pages.:

Elliott Oring's work, *Engaging Humor*, challenges earlier theories about humor by Hobbes and Freud.

E) *Citing an online work in which individual page numbers can't be seen; refer to the work as a whole:*

Melloan is convinced that China will be a major trading partner.

(For more complete information, go to <<http://dsc.dixie.edu/owl/>>. You will find more information there on research methods and on the MLA or APA style.)

Appendix 6--Transition from Romanticism to Modernism

Dates of Modernism: 1870 -- 1950

Important Forerunners: Nietzsche, Darwin, Emile Zola, Paul Cézanne, Seurat, Van Gogh, Gauguin, Gustav Klimt, Edvard Munch, Henri Matisse

..... WORLD VIEW OR CONCEPT	ROMANTIC ERA	MODERN PERIOD
GOD	For the Romantics, the world is a witness for God. But it is the awe-inspiring beauty in nature, the feelings of sublimity , not our reasoned appreciation of order, which speaks to us of God. Attitudes ranged from Pantheism, which identifies Nature with God and God with nature, to a mild transcendentalism, in which nature and man have a spark or glow of deity within them. By getting closer to nature, pristine nature, a person can get closer to God and can be more pure, divine and creative.	Nietzsche's pronouncement: "God is dead," is a statement that reads two ways. First, the traditional evidences for god have been dismissed by the sciences; second, even if god does exist, it does not feel to <u>us</u> personally as if he were part of our existence. We are estranged from the idea of God.
HUMANS	The high regard for humans continued, but it was not only strongly rooted in respect for our intellectual nature. Rather, we are, in our simple and natural selves, bearers of spiritual goodness. Education is not necessarily evil, but there is danger that it may corrupt the natural purity of a simple soul. The emphasis is no longer on the human head; it is on the heart. The natural rights idea, developed in the Enlightenment, became even more heightened. Each person's individuality and rights are of utmost importance and can outweigh all the edicts of society.	If, as Darwin suggested, we are not special creations by God, made in his image; and if, as Freud claimed, a large portion of our choices and deeds are really the irrational impulses of the dark unconscious of the mind, humans are above all lonely, anxiety-ridden creatures who might rightfully despair about the meaning of existence.
SOCIETY	Society, civilization, and technology were dangerous to the natural goodness, spirituality and creativity of humans. Too much order in our lives is repressive and stifling to the individual spirit. Those who must live in cities are well advised to retreat often into pristine nature and restore the inner springs of spirituality.	The view of society did not change much from the Romantic period--if anything, it merely grew darker. Cities, machines, and technology were seen as dehumanizing forces which led humans to greater loneliness and despair.
RELIGION	Religion became a matter of faith and emotion. Poets and others often exhibited an intense and passionate religiosity. The mysterious hereafter became a prominent part of religious thought. Religious inspiration was available to everyone, especially the simple and pure souls. Education and reason were no help in getting close to God. Truth, which is manifest by love among humanity and beauty in nature, is gained by intuition and inspiration.	Religion, for many, was still a refuge for the spiritual, emotional self. But we generally reject the deist view that reason will lead us to God. Rather, in spite of reason, we listen to spiritual promptings and follow them. For others, religion is a wasteland of empty symbols and meaningless incantations to a being which is likely non-existent.

..... WORLD VIEW OR CONCEPT	ROMANTIC ERA	MODERN PERIOD
PAST, PRESENT , AND HUMAN DESTINY	<p>While there was still optimism about the future, there was also great nostalgia for the past. A kind of reverence arose for the ancient gothic structures of the middle ages, for ruins of ancient civilizations, and for simple tribal ways of life. The enthusiasm and emotionalism of the Renaissance seemed far superior to the common sense and discipline of the Age of Reason. The hope for the future depended not so much on human reason as on acting by simple faith and inspiration. Evil lies in the corrupting influences of civilization and technology.</p>	<p>Words like destiny have lost most of their meaning in the early 20th century. There is no meaning to the universe; there is no purpose for human existence; we are merely a momentary swirling of atomic particles which have arranged themselves for a moment in a way so that we have self-consciousness. But that will pass, and all the values which we cherish will have no memory in the vastness of space.</p>
POETRY AND ART	<p>The thrust for freedom, freshness and experimentation was evident in poetic form and content. Popular forms included blank verse, ballads, short lyrics, sonnets, and so on. Lines were loose and often enjambed. Poetry aimed to be free of restrictions and show spontaneous and creative expression. Subject matter included youth, nature, metaphysics, the remote past, the supernatural, all things emotional, rebellion and revolution. Rebels such as Prometheus Cain, and Christ were recurring characters. Satire ridiculed mindless conformists.</p>	<p>The subject of art moved from being about nature or the human form to being about form, color, light, and shape. In fact, figures were often collapsed from three dimensions onto one flat plane in order to focus on color and shape. Cubism became a dominant force, with its echoes of geometry and machines. Abstract art replaced representational art, a way of forcing people to look at shapes and color, or to look though the form to abstract ideas. Edvard Munch's The Scream (or the Cry) is an example of how the idea can dominate over the persons portrayed.</p>
NATURE	<p>The spiritual aspect of nature, which had been de-emphasized in the Enlightenment, gained greater prominence. A sensitive person, open to the influences of nature can feel a moral and spiritual presence in nature. Wordsworth describes Nature's response to his childhood sin of stealing birds from someone else's traps: "I heard among the solitary hills/Low breathings coming after me, and sounds /Of undistinguishable motion, steps/Almost as silent as the turf they trod."(Prelude I, 329) Just being in Nature can teach us moral values. Nature is seen as organic, a being seeking its own fulfillment just as are we as individuals.</p>	<p>Nature is largely de-spiritualized again. But for many, it is still a sanctuary offering some momentary peace. But, as a product of evolutionary forces, it can no longer be turned to as either the physical cover for God's transcendental spirit or the rational designed mechanism which testifies of a Creator.</p>

Appendix # 7--Dixie State College Browning Library
Literary Research Resources

Handbooks & Guidebooks

<i>Dictionary of Literary Terms & Theory</i>	Reference PN 41 .C83 1998
<i>Dictionary of Literary Terms</i>	Reference PN 44.5 .S46 1972
<i>Handbook to Literature</i>	Reference PN 41 .H6 1986
<i>Johns Hopkins Guide to Literary Theory & Criticism</i>	Reference PN 81 .C97 J64 1994

Encyclopedias

<i>American Authors, 1600-1900</i>	Reference PS 21. K8 1938
<i>British Authors Before 1800</i>	Reference PR 106 .K9 1952
<i>Contemporary Novelists</i>	Reference PR 883 .V55 1972
<i>Encyclopedia of the Novel</i>	Reference PN 41 .E473 1998
<i>Encyclopedia of World Literature in the 20th Century</i>	Reference PN 771 .E5 1999
<i>European Authors</i>	Reference PN 451 .K8 1967
<i>European Writers</i>	Reference PN 501 .E9 1983
<i>Oxford Companion to American Literature</i>	Reference PS 21 .H3 1993
<i>Oxford Companion to English Literature</i>	Reference PR 19 .09 2000
<i>Twentieth Century Authors</i>	Reference PN 771 .K86 1956
<i>World Authors</i>	Reference PN 451 .W673

Books

 [Library Home Page > Books & More > Online Library Catalog](#)

**HINT: Search Author's Name in Browse – Subject.*

Look for author's name and Bloom or author's name and Twayne's (e.g. Conrad and Twayne's).

 [Library Home Page > Books & More > Online Books](#)

**HINT: Includes works by and about authors*

Databases

I. Literature Resource Center


 [Go to the Dixie OWL <http://dsc.dixie.edu/owl/>](http://dsc.dixie.edu/owl/) Under Research Links, click on Literature Resource Center

Contains full-text of Contemporary Authors (CA, CANR), Dictionary of Literary Biography (DLB), Contemporary Literary Criticism (CLC), Nineteenth-Century Literature Criticism (NCLC), Twentieth-Century Literature Criticism (TCLC), Shakespearean Criticism, Scribner Writer's Series, Twayne's Authors Series, Twayne's Literary Masters, and other journal articles and book reviews.


**HINT: Best searched by author, last name first (e.g. Hawthorne, Nathaniel).*

Use the tabs to navigate to Biographies, Articles, Criticism, and Work Overviews.

I. Project Muse (for criticism and articles)


 [Go to the Dixie OWL <http://dsc.dixie.edu/owl/>](http://dsc.dixie.edu/owl/) Under Research Links, click on Project MUSE

II. MLA International Bibliography

 [Library Home Page > Article Databases > Subject List > English & Composition > MLA](#)


Extensive coverage; no full-text.

To locate full-text in another database:

 [Library Home Page > Article Databases > Full-text Electronic Periodicals List](#)

To order copies from UTAD:

 [Library Home Page > Article Databases > UTAD](#)

Citations  [Dixie Online Writing Lab \(OWL\) <http://dsc.dixie.edu/owl/>](http://dsc.dixie.edu/owl/) click on MLA Styleguide

Appendix # 8—Departmental Objectives

The humanities remain at the core of a liberal education. As such, courses in Humanities and Philosophy that fulfill the General Education Humanities requirement help students develop:

- an understanding of cultural diversity and continuity as well as some historical and philosophical influences that have contributed to our present culture and that may affect our future
- an understanding of the interrelatedness of human history, great ideas, and the arts
- an understanding that the study of humanities is a study of the creators of ideas, words, and artifacts that reflect the creators' values
- the ability to understand, empathize with, and resolve issues through the development of an understanding of human needs and problems
- an appreciation of the need for social interdependence, civic purpose, and responsible citizenship by helping individuals understand their common heritage
- the ability to analyze, synthesize, discuss, and write about cultural values and the various ethical approaches to social and political issues in our society
- the ability to define and examine our personal value systems and understand their cultural roots
- an understanding of the traditions of philosophical thought

The directives included in the General Education Humanities also require the following of courses filling GE:

“To meet these goals [listed above], courses in the humanities will require students to complete, at a minimum, the following:

- Study a substantial amount of relevant material (primary and secondary texts and other appropriate media) in order to understand and appreciate the variety and complexity of humanistic thought and invention
- Write at least one extensive critical essay on a theme, work, group of works, significant figure, or any other relevant topic that demonstrates the ability to analyze, synthesize, and evaluate information
- Produce brief response writings on relevant topics to demonstrate competency in reading and responding to texts and other media as well as how significant periods and figures have shaped humanistic thought and defined our value systems
- Take exams that measure retention of course material as well as original analysis and insight into relevant topics
- Participate in lectures and discussions to develop skill in articulating and defending analyses and understandings of course subjects
- Attend or participate in an event at the college or in the community related to the course subject – if appropriate”¹

¹ Dixie State College Humanities Goals. 2008. September 30, 2008.
<<http://new.dixie.edu/academics/edhass/File/Gen%20Ed/Humanities.mht>>.