

## Dakota College at Bottineau Course Syllabus

**Course Prefix/Number/Title:**

HUM 102 Introduction to Humanities 2

**Number of credits:**

3

**Course Description:**

This course is designed to introduce beginning university students to the major disciplines of the Humanities: philosophy, history, religion, drama, music, literature, and art.

<http://www.ndus.edu/uploads/resources/2275/humn.pdf>

**Pre-/Co-requisites:**

None

**Course Objectives:**

This course will introduce students to the disciplines of the Humanities, to the cultural phenomena created in Renaissance Europe to global art in the twentieth century, to the questions the major disciplines ask of those phenomena, and to the methodologies used to learn about those phenomena.

**Instructor:**

Gary Albrightson

**Office:**

Thatcher Addition 2207

**Office Hours:**

Asynchronous by course message in Blackboard, synchronous by appointment through Blackboard Ultra Collaborate

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**Lecture/Lab Schedule:**

Online and asynchronous

**Textbook(s):**

Required:

none

Recommended:

*A New History Of The Humanities* by Rens Bod

or

*The Three Cultures* by Jerome Kagan

**Course Requirements:**

Read assigned web sources and write weekly response essays as well as write and submit a final essay on a topic students choose from the disciplines and periods studied during the semester.

**Tentative Course Outline:**

Using sources and avoiding misuse and abuse of sources

Introduction to European and non-European Art from Renaissance Europe through the 20<sup>th</sup> century

Introduction to European and non-European Religion from Renaissance Europe through the 20<sup>th</sup> century

Introduction to European and non-European from Renaissance Europe through the 20<sup>th</sup> century

Introduction to European and non-European Philosophy from Renaissance Europe through the 20<sup>th</sup> century

Introduction to European and non-European History from Renaissance Europe through the 20<sup>th</sup> century

Introduction to European and non-European Music from Renaissance Europe through the 20<sup>th</sup> century

### **General Education Goals/Objectives:**

Goal 7: Demonstrates the ability to create and analyze art; evaluate aesthetics; and synthesize interrelationships among the arts, the humanities, and society

Objective 2: Analyzes art

- Skill 1: Possesses a base knowledge of art forms
- Skill 2: Uses base knowledge to critique art works

Objective 3: Evaluates aesthetics

- Skill 1: Demonstrates knowledge of systems of aesthetics as those vary through time and among cultures
- Skill 2: Evaluates relationship of content and form in art works

Objective 4: Synthesizes interrelationships among arts, languages, the humanities, and societies

- Skill 1: Demonstrates knowledge of art forms in cultures
- Skill 2: Evaluates the impact of art on individuals and society

### **Relationship to Campus Theme:**

The quotation below, attributed to Dr. C.N. Nelson, no date, is published in the atrium of the Nelson Science Center here on the DCB campus.

Man lives in two worlds. The world of the biosphere and the world of the technosphere. To the degree in which man reconciles his imposed technosphere to the requirements of the biosphere will determine whether he becomes extinct, continues to exist, or enjoys enlightened living.

In his concise manifesto, Dr. Nelson uses language to alert people to the necessity of reconciling the technosphere with the biosphere. In addition to living in the two spheres Nelson identifies, humans also live in a logosphere, logos being a concept that includes “language,” “word,” “concept,” and “Reason” as some aspects of its definition. By studying language to be used for informative or persuasive purposes, spoken or written, DCB students learn to use the resources of a third sphere that has the potential to reconcile the technosphere with the biosphere

## **Classroom Policies:**

### **Late Policy**

In all communication situations--professional, workplace, and academic--writers and speakers must meet deadlines. Any student who knows in advance he or she will not be able to speak on the day appointed or take a test on the day appointed should send the instructor an email informing him of the class to be missed. Once that is completed, the student and the instructor can work together to submit the work. In all other cases, work submitted late earns half credit and no credit if not submitted within a week of the original due date. Late submissions for the credit hour assignments earn no points.

### **Non-discrimination**

Alternative viewpoints are welcome in this classroom. There will be no discrimination in this class, no discrimination based on race, color, age, religion, national origin, sexual orientation, sex, marital status, disability, status as U.S. military or US veteran, or on any other basis not listed above.

### **Student Email Policy**

Dakota College at Bottineau is increasingly dependent upon email as an official form of communication. A student's campus-assigned email address will be the only one recognized by the campus for official mailings. The liability for missing or not acting upon important information conveyed via campus email rests with the student.

### **Academic Integrity:**

In HUM 102, like many college classes, students read and write about primary and secondary sources and consider tertiary sources as well. In this course students will learn how to use sources honestly and avoid misusing or abusing sources. The information that follows below defines plagiarism and was created by the Modern Language Association (MLA), a professional organization for faculty and others who work in language and literature. The section below comes from a longer discussion that can be read at <https://style.mla.org/plagiarism-and-academic-dishonesty/>.

Plagiarism can take a number of forms, including buying papers from a service on the Internet, reusing work done by another student, and copying text from published sources without giving credit to those who produced the sources. All forms of plagiarism have in common the misrepresentation of work not done by the writer as the writer's own. (And, yes, that includes work you pay for: while celebrities may put their names on work by ghostwriters, students may not.)

Even borrowing just a few words from an author without clearly indicating that you did so constitutes plagiarism. Moreover, you can plagiarize unintentionally; in hastily taken notes, it is easy to mistake a phrase copied from a source as your original thought and then to use it without crediting the source.

Imagine, for example, that you read the following passage in the course of your research (from Michael Agar's book *Language Shock*):

*Everyone uses the word language and everybody these days talks about culture. . . . "Languaculture" is a reminder, I hope, of the necessary connection between its two parts. . . .*

If you wrote the following sentence, it would constitute plagiarism:

*At the intersection of language and culture lies a concept that we might call "languaculture."*

This sentence borrows a word from Agar's work without giving credit for it. Placing the term in quotation marks is insufficient. If you use the term, you must give credit to its source:

*At the intersection of language and culture lies a concept that Michael Agar has called "languaculture" (60).*

In this version, a reference to the original author and a parenthetical citation indicate the source of the term; a corresponding entry in your list of works cited will give your reader full information about the source.

Is it possible to plagiarize yourself? Yes, it is. If you reuse ideas or phrases that you used in prior work and do not cite the prior work, you have plagiarized. Many academic

honesty policies prohibit the reuse of one's prior work, even with a citation. If you want to reuse your work, consult with your instructor.

It's important to note that you need not copy an author's words to be guilty of plagiarism; if you paraphrase someone's ideas or arguments without giving credit for their origin, you have committed plagiarism. Imagine that you read the following passage (from Walter A. McDougall's *Promised Land, Crusader State: The American Encounter with the World since 1776*):

*American Exceptionalism as our founders conceived it was defined by what America was, at home. Foreign policy existed to defend, not define, what America was.*

If you write the following sentence, you have plagiarized, even though you changed some of the wording:

*For the founding fathers America's exceptionalism was based on the country's domestic identity, which foreign policy did not shape but merely guarded.*

In this sentence, you have borrowed an author's ideas without acknowledgment. You may use the ideas, however, if you properly give credit to your source:

*As Walter A. McDougall argues, for the founding fathers America's exceptionalism was based on the country's domestic identity, which foreign policy did not shape but merely guarded (37).*

In this revised sentence, which includes an in-text citation and clearly gives credit to McDougall as the source of the idea, there is no plagiarism.

### **Differently Abled and Special Needs:**

Any student who identifies as differently abled or with special needs should inform the instructor, who will make accommodations so all students can meet their educational goals.