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Prof Russum

Humanities

22 March 2015

Instructions:

After reading the three articles answer the following questions in 4 paragraphs (20 sentences minimum)

- 1) What is something Lady Julian is saying/doing that women should not be saying/doing at that time under the **Christian mythos**?
- 2) From the article on the Nuns what makes their **defiance of male dominance** so important?
- 3) **Why did Christianity, and its male gods, want to silence these women?**

NOTE: **For the reading on the Nuns there are questions on the last page DO NOT ANSWER them, they are just part of the original article.** You are to only answer the above three questions. **SECOND, and this is VERY important, I DO NOT want you to write about how wonderful you think Christianity is now because women can do A, B, or C. History is history and facts are facts and your opinion on if it is better now or not is irrelevant for this discussion. This is a HISTORICAL discussion about the middle ages. If you really feel the need to express your opinion on how you think Christianity is now for women you may email me, you may call my office or I would love for you to stop by for a nice cup of hot tea where we can talk about it but it does not belong in this assignment. The pieces you are reading are from some of the greatest expressions of mythology by women ever, the question is to honor that voice in that moment of history.**

Christianity experienced significant changes once the Roman Emperor declared “Christianity” the official religion of Rome and brought many non-Christian citizens into the Church. As time progressed, Christianity experienced the effects of the influence of pagan Roman culture during the Middle Ages. The supreme authority of the Roman Empire’s Church hierarchical structure fed into a power hungry church that was infiltrated by pagan Roman principles.¹ However, the true universal Christian Church from ancient times to the present has always been one that is grounded in the principles of God’s Word as explained in the Bible. The

collective “Church” of the Middle Ages was thus not completely grounded in the teachings of Christ or Holy Scripture.

Question 1. The first question does not define what is intended by the phrase “Christian mythos”. In requesting something that Lady Julian is saying or doing against the “Christian mythos,” the term must be defined. If this question is asking whether Lady Julian is doing or saying something that is prohibited by the teachings of Christ Jesus and His Word, the answer is “no”. God’s Word and the teachings of Jesus support what Lady Julian is saying and they support equality between the sexes. In Galatians 3:28, the apostle Paul clearly states, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.”² Genesis 1:27 states that “God created man in His own image, in the image of God He created him; male and female He created them.”³ Numerous times throughout the New Testament Jesus displayed love, mercy, respect, and equality to women, no matter their status.⁴ In the gospels, Jesus heals a sick woman, keeps an adulterous woman from ridicule, and speaks to a Samaritan woman, something that Jewish men never did at the time (Mark 5:25-34, John 7:53 -8:11, and John 4:1-42).⁵ If Jesus believed that women were not of equal value, then he would have never spoken or associated with any women as kindly and respectfully as he did. However, if the question above is asking whether Lady Julian’s actions would have been prohibited by the corrupted leaders of the Roman Catholic Church, then my answer would be different. The corruption of the Catholic Church was not a result of the principles of Christianity, but a result of the failure of that church and its hierarchy to follow

God's Word. Though there were people in the Catholic Church that preserved the scriptures and followed Christ, during Lady Julian's time the official "Church" or "Christian mythos" had strayed from the teachings of Christ. The answer the question desires is that Lady Julian, then, was giving spiritual revelation at a time when women were not supposed to be heard. Most people in control of the Catholic Church were male and did not allow women to partake in spiritual authority.⁶ Therefore, Lady Julian was doing something risky and unique for women at the time. She was speaking against the teachings of the Catholic Church by saying that salvation was not found in good works, but in the love of Christ.⁷ Lady Jullian says, "And all his works were done in this love; and in this love he has made everything for our profit; and in this love our life is everlasting. We had our beginning when we were made; but the love in which he made us was in him since before time began; and in this love we have our beginning."⁸ The Catholic Church did not preach that salvation was by grace, but instead taught that it was through works.⁹ Thus, Lady Julian was speaking and doing something that was going against the Catholic teachings. However, Lady Julian's words were in agreement with the Holy Scripture and true Christianity, which speaks in Ephesians 2:8-9 that "for by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast."¹⁰

Question 2. It is evident by the question and the article by Tara Patterson that there is an intended answer to this question. The answer should involve concluding that the nuns' defiance of men is important because it sets an example for all future women to fight against "male dominated" institutions, and "mythologies" like Christianity. Specifically, by "defying male

dominance” women are “finding their voices” and “constructing ways to achieve greatness” against the wishes of “men” that want them to remain silent. The alleged evidence for this opinion is provided primarily in the article by Patterson; however there are hardly grounds for it in the more impartial article entitled “Religious Nuns in Medieval Europe”. Patterson asserts that women had an inferior role in the Catholic Church and in order to fight against this inferiority they became involved in mysticism.¹¹ After describing the Catholic Church’s persecution of women she says, “Despite the threats towards outspoken females, mysticism provided the one avenue of prestige open to religious women.”¹² In her search to reveal a gender-based reason for the “persecution for women”, she neglects the fact that the Catholic Church persecuted both men *and* women that refused to follow church doctrines. Martin Luther, John Calvin, William Tyndale, and Jan Huss are just some out of the many men that were also oppressed by this church.¹³ Patterson asserts that through the use of mysticism that was in submission to the Catholic Church, women could gain higher spiritual status.¹⁴ To quote, “By the 1300s, experiencing visions had become a socially sanctioned activity that freed women from their traditional gender roles.”¹⁵

Unlike Patterson’s bias material, the article entitled “Religious Nuns in Medieval Europe” is significantly more open-minded along with the questions that are included at the end of the article, which we have been told to disregard. The “Nuns” article informs that there were nuns that did not obey male commands.¹⁶ One such command was a Catholic Church prohibition on nuns to leaving the monastery, but many women still did so anyway despite threats of excommunication.¹⁷ This article gives a relatively nonbiased explanation of nuns and their

reasons for seeking a religious life of seclusion. It describes two classes of women; women that became nuns for spiritual purposes (to have a deeper relationship with God) and women that became nuns for money or because of their poor status or ability to advance in society.¹⁸ It does not blame Christianity for the oppression of women's rights nor does it give an answer as to "why nuns' defiance of men" is so important. At the end of this article, fact-based, objective, and open-minded questions are presented that allow students a free voice, but it has been strongly warned that these questions should not be addressed. When it comes to the sources that were cited in the articles on nuns, several of the footnotes show that these sources were written between the 1960s and the 1970s.¹⁹ This was a time when feminist ideology was popular and history was experiencing an ideological reshaping under the Feminist Theory.²⁰ Therefore, claims depending on these sources should be thoroughly investigated more so, than perhaps, the citations dated during the 1920s, which would not be considered controversial. The authors of those sources are likely presenting their information filtered through the lens of their feminist and Marxist world views. Clearly, history is history and facts are facts, but the time periods of these resources and their driven conclusions suggest preference in a dogmatist historical perspective that is completely different from factual history.

Question 3. Based upon the resources that I have studied, I must confirm that I cannot arrive at the answer to this question. This is because no information provided by the textbook or the articles gives any objectively presented information that can help one find an answer or an informed opinion. Specifically, there is no fact based solution to this question. The question is trying to cause the student to take a Marxist, secular humanist, feminist opinion that Christianity

is a myth and that it is oppressive of women. However, if the question is trying to make the case that some historic cultures were oppressive then that is fine, but one cannot blame all the failures of the Middle Ages on Christianity. Furthermore, the question does not even correctly address the godhead of Christianity; instead it offensively criticizes and falsely labels the Doctrine of the Trinity as “male gods”. In true Christianity, there is one God, not several as stated. It is true, God is of three forms (the Father, Son, and Holy Spirit), but He is one God.²¹ The question wants the student to conclude that God wanted to “silence women” because the Judeo-Christian God is a corrupt god created by mankind or mainly “men” to exert control over civilizations and even more so women (which just happens to match the ideology being promoted in this particular course). This opinion is not an objective opinion. There is no information or logic to support that end. Therefore, if I were to answer the question in the way it was intended it would not be supported by anything except uninformed opinion. Overall, this question should be rephrased in order to encourage good scholarship.²²

In conclusion, the questions assigned are not open-minded questions. They instead are designed to lead course participants decisively to accept that Christianity is false and oppressive of women. Furthermore, these questions are objectively unanswerable, specifically when compared alongside the questions that we were instructed to neglect.

1. In what ways were medieval nuns neither always quiet nor merely pious?
2. The role of abbess differed in various eras, but what generally were some of her responsibilities?
3. What types of women became nuns?

4. In what specific ways might the role of nun be attractive even to a non-religious woman?

5. What were some limitations to the role of nun in medieval times?

Notes

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7. Arnold, Dr. Jack L. "THE ROMAN CATHOLIC CHURCH OF THE MIDDLE AGES Reformation Men and Theology, Lesson 1 of 11." *Thirdmill.org: Biblical Education*.
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18. Clio Project. "Religious Nuns in Medieval Europe." *Women in Action*, 3-4.
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20. Epstein, Barbara. "What Happened to the Women's Movement?" *Monthly Review*.
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Prof Russum

Humanities

29 March 2015

In 4 paragraphs (20 sentences minimum) tell me why, first, humanism allows the Renaissance to expand, and second, how does perspective allow humanism to overcome the ideas of the Middle Ages. The Renaissance is a return to mythology. The arts mixes all of the great myths into one. You see Greek gods next to Roman and Christian gods and yet it is not a religious time but a return or rebirth of the classics. It is embracing the mythos through a veneration of the human. It is a time when humanism or humanity become the gods. Behold the beauty of their art and their humanism.

1. How does the Renaissance allow for humanism to become the new "faith" of the day?
2. How does this new mythos allow for an overcoming of the Middle Ages and create art where all the gods are mixed and the human is the focal point?

Question 1. In order to answer this question, the term humanism must be defined. However, humanism is a word that can vary in definition depending on the individual that defines it. Duke University defines humanism as the Renaissance movement and its ideal that humans should develop virtue to the fullest extent.¹ Outside of Renaissance humanism, Duke University then defines humanism in other possible uses by saying, "It is a small wonder that a term as broadly allusive as humanism should be subject to a wide variety of applications. Of

these (excepting the historical movement described above) there are three basic types: humanism as classicism, humanism as referring to the modern concept of the humanities, and humanism as human-centeredness." ² In other words, a broad current interpretation of humanism is that it can include characteristics such as the pursuit of the classics, humanities, and ideology of human-centeredness. However, humanism can also be viewed as the rejection of religion and the embracing of reason most likely connected to human-centered ideology. The Merriam Webster definition of humanism is, "a system of values and beliefs that is based on the idea that people are basically good and that problems can be solved using reason instead of religion." ³ The word can be used to support the ideology that man is his own god and that anything supernatural is myth.

Question 1 can therefore be answered in different ways depending on an individual's accepted definition of humanism. In terms of humanism defined as man's pursuit of virtue and awareness of human importance, the Renaissance allows this concept to become a popular ideology because it cultivates a learning environment and encourages education. During the Renaissance, people were not controlled by lords, but instead became a society consisted of merchants.⁴ Due to constitutional policies that were implemented, such as the Magna Carta, the rigid social class of the Middle Ages was beginning to dissolve.⁵ Specifically, in England, the rising of Parliament and constitutional monarchy eventually helped abolish the gap between medieval feudalism and modern democracy.⁶ Trading empires were expanded all throughout Europe giving way to a new wealthy commercialized class.⁷ This, in turn, led to a revival of learning and culture. The Renaissance also encouraged humanity's pursuit of knowledge and

self-awareness through its immersing in education due to the new growth of higher learning institutions and fields of study. The tantamount invention of the printing press became a catalyst for people to read and think for themselves.⁸ Though, if humanism is defined as man's attempt to become god, the Renaissance did not allow this to become the "new faith of the day". Humanism did not lead to the rejection of a supreme deity or to the complete idolization of man. While it is true that humanity embraced knowledge and reason, this pursuit did not cause a complete abandoning of religion and faith. The invention of the printing press led to the printing of the Gutenberg Bible of 1455, gaining the title of the first printed book in Europe.⁹ The press allowed copies of the Bible to spread all throughout Europe. People were now challenged to read God's word for themselves instead of relying on corrupt religious authorities. Christianity was very much still considered the faith of the day and was further strengthened through man's pursuit of reason and knowledge.

Question 2. The question implies that humanism ideology is what overcame the Middle Ages and created art where all the gods are mixed. However, this is not a historical fact, but merely an isolated interpretation of history. While Renaissance humanism may have led people to gain awareness of the individual and seek to become well-rounded, this cannot be deemed the sole factor to a historical change in era. To do so is to deny years of steady changing history, humanism is merely one factor out of the many that helped cultivate the Renaissance and end the Middle Ages. The Middle Ages were absorbed in a feudalistic society of lords and peasants, but over time this slowly changed to a new middle class society composed of merchants.¹⁰ This political change is one important aspect that helped overcome the age. In addition, The Black

Death was another element that cultivated change. The disease killed both rich and poor, which led to the mixing of social classes and the demise of Middle Age structure.¹¹ Humanism was not the sole proprietor to the overcoming of the Middle Ages by any means. This question also assumes that humanism is responsible for the mixing of gods during the Renaissance era. If the mixing of gods refers to “the mixing of all the great myths into one” this is simply speculation and a very limited one at that. What is true is that people during the Renaissance studied the humanities and immersed in the classics of Roman and Greek accomplishments, but to say that Christianity, Greek mythology, Roman mythology all mix into one ideal is ludicrous. Factually, the Renaissance portrayed artwork for both Christianity and the classics, but no artwork completely mixes Christianity with Greek and Roman mythology.

According to the scholarly interpretation of humanism, that mankind values knowledge and has gained awareness, humanism helped overcome the Middle Ages and emphasized the importance of the individual by providing mankind with a standard of excellence and thirst for education. Humanism encouraged people to dig deeper into the classics and humanities. This immersing in the arts gave birth to a standard of excellence that helped humanity to become accomplished and productive. For example, Castiglione in his book “The Book of the Courtier” defines the Renaissance man and women as being well-rounded in the humanities such as language, history, writing, music, and painting.¹² The humanist ideology that man should possess excellence was one factor that helped bring the Middle Age picture of a feudalistic, disorganized, and uneducated society to an end. When people were educated in many different fields, the effects were astounding and produced incredible accomplishments. Leonardo da Vinci, Michelangelo, Raphael, Titian, and William Shakespeare were just some out of the many

Renaissance people that embraced the idea of excellence.¹³ Furthermore, humanism also gave humanity a thirst for education, which helped triumph over the illiterate Middle Age era. In the Renaissance, humanism was never really philosophy or a movement; it was an educational curriculum.¹⁴ Starting in the 14th century of Italy, humanism became an educational curriculum designed to teach young students the humanities.¹⁵ These humanist educations helped become the model education for the Renaissance.¹⁶

In conclusion, humanism is a very allusive term that can have multiple different meanings depending on the person that defines it. No matter what definition an individual claims, it is evident that some of the ideals of humanism have shaped the Renaissance. When mankind pursued excellence and knowledge, the outcome result was astounding accomplishments in art, science, mathematics, and philosophy. Humanism was by far not the only factor that influenced the Renaissance, but it still was a contributing factor towards change.

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Prof Russum

Humanities

1 April 2015

Content:

Read the text sections on the Reformation from the text book and watch the following 2 clips. I have added a PPT to remind you of what Humanism is. Concerning the question on Luther. Luther is a product of his historical moment and must be understood in his time. Luther free us through his humanism and we can never forget the power of his reformation. We must never forget that he also retains the ugly side of humanity as well. This assignment is NOT about Luther's theology or the theology of the reformation. This is about the historical moment in which Luther is fortunate enough to be born into so that he can challenge the mythos of the power structure of the church. Had he been born in the middle ages he would have been killed. Luther is lucky to be part of the historical moment when Art, literature, and theory is changing. I want you to write ONLY about the humanism of Luther and his reformation. Keep it focused on the humanistic ideas of Latin/Greek, philosophy and the role of textual criticism. The purpose of the assignment is to see Luther, the great protestant reform, in all of his human glory or divinity as Renaissance humanism would describe it.

WHAT you MUST write about:

1. Luther as a humanist
2. Luther's reformation as political.
3. How Luther embraces the peasants and then abandons them when it gets to difficult for him.

WHAT YOU MUST NOT WRITE ABOUT:

1. This is NOT about Luther's theology
2. Any quotes from his sermons or writings MUST be about humanism and how the reformation is in the right place and right time in history NOT some divine providence of the gods
3. You must stay focused on the history of the humanism of Luther and his reformation IF You turn this into a theological debate or divine providence I will NOT read it and you will be given a zero.

Instructions:

This week in 4 paragraphs sum up in your own words Martin Luther's humanism. Give examples of how he is in the right place at the right time to challenge the church and embrace the humanism of the Renaissance. Luther is a product of his historical moment and must be understood in his time. Describe how his reformation is a political act one that

expands humanism and draws us away from the mythos that seeks to punish unbelief.

Luther free us through his humanism and we can never forget the power of his reformation. We must never forget that he also retains the ugly side of humanity as well. Luther is an excellent example of the idea of divine humanism from the Renaissance because he is tragically flawed.

Martin Luther is known as the pioneer of the Protestant Reformation (edu). Living between the years 1483 and 1546, Luther was born a peasant, but over the course of his life he became an educated theologian, professor, pastor, and church reformer (edu). During his early years, his father sought for him to overcome the oppression of peasant life to become a lawyer. Luther attended school and was challenged to think logically and skeptically. In his 40s, Luther was at the verge of accomplishing his father's dream, but a sudden life-threatening thunderstorm changed his life and destiny (edu). Instead of becoming a lawyer, he decided to become a monk and study the Bible. After several years of studying scripture, Luther recovered the biblical teaching of justification by grace alone (edu). This discovery changed his life and set him on a course to stand against church corruption.

First, before writing on the assigned topics, the term humanism should be defined. The word is allusive and has different meanings depending on the individual that defines it. Humanism can be specifically attributed to the Renaissance era where people believed that human virtue should be developed to the furthest extent (duke). However, during the Renaissance, humanism was not a philosophy or movement, but merely an education curriculum (dr. liana). Contrary to this definition, the term can also refer to the pursuit of classism, the humanities, or human-centered ideology (duke). The word, humanism, can come with many distinct classifications such as secular humanism, Christian humanism, modern humanism,

Renaissance humanism etc (infidel). To characterizing Martin Luther as a humanist, one must define what definition is being applied. His life was impacted by Renaissance humanism as he was educated by the schools during the time (bio). During his early years as a reformer he proposed that monasteries be turned into schools (dr. faber). In his later years, he even established a school. In terms of Renaissance humanism, Luther could be considered a 'humanist' by this definition. Since Martin Luther was a Christian, he could also be considered a Christian humanist. Though, if one observes his life, it is very clear that he was not and should not be classified as a secular humanist or modern humanist. This is because both modern and secular humanist reject all things supernatural and mainly rely on reasoning and science (infidel). In contrary, Martin Luther was a firm believer in God. To quote, "the just shall live by faith" spoken in accordance with the Bible verse Romans 1:17 (215). To separate Martin Luther from his faith in God is simply ridiculous because that is what he is primarily credited for. It would be like separating Ludwig Beethoven from his musical accomplishments; the notion is ridiculous and takes nonsense to support.

Topic 1. There are several examples that can support the concept Luther was at the right place and the right time to challenge the church and become acquainted with Renaissance humanism. One main example was that he lived during a time in which society was changing. Specifically, the old Middle Age culture was dissolving and a new innovated era was arising. Political changes such as the establishing of constitutional monarchy helped abolish the gap between medieval feudalism and modern democracy (175). The Black Death also aided in this change because it killed people both rich and poor, which led to the mixing of social classes and the demise of Middle Age's social structure (175 and video). As a result of these factors, society

was undergoing serious reshaping. Martin Luther was born during this time, which tremendously helped his cause to succeed and his thinking to revolutionize. Another example is that the Catholic Church's corruption was becoming more obvious and its power was weakening (176). The Avignon Papacy and the Great Schism were perhaps two of the most damaging events to the Catholic Church's reputation and authority (176). The Avignon Papacy was a crisis in which the papacy relocated itself from Rome to France because of political pressure from the French king (176). The situation revealed to society that the Church hierarchy was corrupt and controlled by politics. Not long after, the Great Schism exposed again that the Catholic Church's leaders were abusing their authority (176). The evident corruption of the Catholic Church was a large factor that allowed Luther to challenge the Church like he did. In terms of embracing Renaissance humanism, a supporting case for this would be that Martin Luther lived during a time when humanities educations were being established and when people were beginning to accept humanist ideals. For instance, Luther attended a Latin school and received a master's degree in the liberal arts (briticanic). Throughout his education he studied philosophy and wrote his thoughts regarding classic philosophers such as Aristotle and Plato (brit). Martin Luther was also influenced by humanist thinkers of the age. One of the most influential humanists that impacted Luther's thought and skepticism was humanist thinker Lorenzo Valla (page 11 luther book). Growing up in a time of Renaissance education and thought helped Luther accept some humanist ideals such as textual criticism, skepticism, and awareness of the individual.

However, according to the topic proposed above, the student is told to conclude that Martin Luther was merely "a product of his historical moment". This conclusion is not a fact, but is based simply on an individual's speculation and interpretation. While it is true that he was

influenced by history, it cannot be logically argued that history produced Luther. Contrary, because of Martin Luther's evident beliefs in Christ, it can be argued that his accomplishments were not a product of his historical moment, but a product of his faith. For example, Luther, when completely in agreement with the Renaissance ideology of his day, was on a set track to become a lawyer; but experiencing a violent thunderstorm evoked him in desperation for his life to vow to a saint that if he lived he would become a monk (brit). Hans J. Hillerbrand, a professor of history and religion at Duke University states, "Because his vow was clearly made under duress, Luther could easily have ignored it; the fact that he did not indicates that the thunderstorm experience was only a catalyst for much deeper motivations (brit)." This radical change from lawyer to monk led to Luther abandoning his former life and thus seeking answers in the God of Christianity. He had worked since his childhood in hopes to become a lawyer. Becoming a monk, meant more than just giving up his life's dream and work, it also meant letting go of his well-earned financial success, wealth, and fame. Not only that, but Luther was also giving up family approval. With his father's dream and investment becoming worthless, his family would not be on good terms with him. Martin Luther was saying goodbye to everything he worked hard to achieve. This sudden career leap went against all logical sense. It was an act so profound that one could certainly argue that faith was its catalyst not Luther's historical moment.

Topic 2. While it is clear that Martin Luther's reformation had political effects it cannot be deemed that what he did as a reformer was only for political reasons or that his reformation was merely political. Again, to do so would be stripping Martin Luther from his faith, and thus taking a narrow minded philosophical argument. If these topics are based upon philosophical

argument, then one can argue that Martin Luther's reformation cannot be deemed political because of the abundance of scholars that have debated over this very issue. A large scholarly debate has constituted over whether Luther's work specifically his two kingdoms doctrine was merely written for political advantages. William J. Wright, in his book, "Martin Luther's Understanding of God's Two Kingdoms: A Response to the Challenge of Skepticism" describes, "The fact is that the term "two kingdoms" itself has been politicized and one can scarcely treat Luther's work without using it. In locating the present study within the context of the modern literature on the subject, there are three points to keep in mind. First, the nineteenth- and twentieth-century political doctrine, falsely ascribed to Luther, constitutes a misappropriation of Luther's original teachings (18)." Wright goes on to say that the second thing to keep in mind is that there is a large array of study concerning the interpretation of Martin Luther's work and third that despite all of the study in literature there is still a lack in consensus meaning (18). In other words, the reason behind Martin Luther's reformation has been a topic of debate and continues to be. Scholars over the years such as Hermann Jordon, Althaus, Franz Lau, Heinrich Bornkamm, Karl Barth and countless others have debated the argument of Luther's works being political mainly his two kingdom doctrine (24, 34, 33). In light of this, Luther's ideology cannot be considered merely political because as Wright states, "The fact that a number of writers have argued that the two kingdoms must be related to the whole of Luther's theology and thought, and cannot simply be interpreted as a political teaching, supports this approach (37)."

Furthermore, Luther's reformation expands humanism in a sense of faith. His reformation deals with the humanist ideal that individuals should understand something for themselves, in this case the Bible. Martin Luther fervently studied the scriptures and received a doctor in

theology at the University of Wittenberg (215). When he made the discovery that the Bible said that justification was by grace he then began to criticize the Church. Luther firmly believed that the Bible was the greatest authorship for all matters of faith and doctrine (216). To encourage people to read the Bible for themselves, he translated the Old and New Testament into German (216). In terms of Luther's reformation, drawing people away from "the mythos that seeks to punish unbelief" the term "mythos" must again be defined. If mythos means the corrupt Roman Catholic Church then I agree with this statement. Luther's reformation did draw people away from this church's corruption. However, the Catholic Church during this point in time didn't necessarily seek to punish unbelief to the Holy Scriptures, but more so disobedience to Church authority, or anyone who threatened its power. His reformation drew people away from this mythos because it revealed that the Church was not following the Bible. For example, Martin Luther's 95 theses clearly exposed to the public that the Church was not lining up with biblical doctrine (216). His reformation also drew people out of the corrupt Church through the teaching that salvation was to be achieved by grace through faith and not as a result of works. This caused people to realize that they did not need the Catholic Church to be saved, but instead they needed Christ. On the other hand, if the term mythos is referring to God's Word, then I don't agree with this statement. This is because God does not seek to punish unbelievers, but instead is actively pursuing a relationship with them. In Luke 15:8-10, Jesus states, "Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!' In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents." (nasb)

Lastly, it was stated that Luther embraced the peasants and then abandoned them because things got too difficult for him. This statement is worded in an opinionated way that differs from what actually occurred in history. What the sentence wants one to conclude is that Luther betrayed the peasants, which is one side of argument to take. On a different side of argument it can be seen that the peasants betrayed Martin Luther. Specifically, this statement is referring to Martin Luther's reaction to the Peasants' War of 1525. The Peasants' War involved a large scale peasant revolt against authorities during the time (pdf). The people burned down church property, castles, and committed violent acts in order to get their points across (pdf). The revolt was primarily influenced by the Protestant Reformation and Martin Luther's teachings (pdf). Luther had, up to this point, a strong care for the peasants, but in seeing their actions during the war his attitude towards them completely changed to a bitter one. By observing Martin Luther's theology, the reason behind his bitterness can be seen. Tonya Toutge, a graduate of St. John's University School of Theology-Seminary, states, "He believed that for the peasants to take up resistance against the temporal authorities was a failure of obedience to God. It was their duty as Christians to use their Christian freedom to choose to subject themselves to the authority of the temporal government." Luther based his beliefs in this circumstance upon the biblical principle that Christians were to submit to governmental institutions. At first, he had been kindly encouraging the peasants to not rebel against the authorities, but when the peasants neglected his instruction and rebelled he was brought to complete rejection of what they were doing (academ). Toutge goes on to say, "He eventually separated himself from the actions of the peasants, and said that they should no longer call themselves "Christians" because what they were doing was not, in fact, God's will. Luther declared the peasants his enemies in this conflict because they

were against God's created order." Luther's abandoning of the peasants was thus not a result of his own difficulties, but because of the peasants' actions. He advised them not to rebel and they did, thus their actions violated scripture and Luther was no longer supporting of them. However, Martin Luther was not a perfect man by any means and he should not have condemned the peasants as he did.

In conclusion, Martin Luther can possibly be considered a "Renaissance humanist" or a "Christian humanist", but no matter the definition, he was a man of faith and cannot be separated from his faith. As a result, his reformation was not merely political or a product of historical moment. However, it can be observed, that history did indeed affect the reformer and his contributions definitely had political effects. This man was by no means a perfect man, but his life has significantly shaped humanity. It was warned against stating anything of Luther's theology or anything of God in this paper, but to quote the reformer himself, "I cannot and will not recant anything, for to act against our conscience is neither safe for us, nor open to us. On this I take my stand. I can do no other. God help me. Amen."

Notes

1. Fiero, Gloria K. *Landmarks in Humanities*. 3rd ed. Boston: McGraw-Hill Higher, 3.
2. Fiero, *Landmarks in Humanities*, 4.
3. "Anthropology of Religion: Overview of Religion." Dennis O'Neil, 6 Oct. 2009. Web. 9 Jan. 2015.
4. Fiero, *Landmarks in Humanities*, 11.
5. Ogilvie, Daniel M. "A Partial History of Afterlife Beliefs." *Computing Services for Faculty & Staff*. N.p., n.d. Web. 9 Jan. 2015.
6. Ogilvie, "A Partial History of Afterlife Beliefs." *Computing Services for Faculty & Staff*.

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- Fiero, Gloria K. *Landmarks in Humanities*. 3rd ed. Boston: McGraw-Hill Higher Education, 2005. Print.
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G L

Prof Russum

Humanities

12 April 2015

This week after reading the link, the article and viewing the power point concerning the role of mythological figures and the blending of myths in 20 sentences minimum answer the following:

1. After the Middle Ages how does it aide the Renaissance's "New Faith", Christian humanism, to have a blended mythos by which they can rebirth the world in terms of putting the human at the center of politics, emotions, reason, education and religion?

Even the protestant reformation's idea of having the book in the hands of the people is about the human reader as the most important aspect of the mythos. It is no longer just about the gods but humans as interpreters of the gods and the word of the gods. This new faith allows them to expand, explore and seek out new worlds and new civilizations. This blending of mythologies allows for the rise of science and for a text based society. We have much to thank of humans like Michelangelo who took a sacred space, a temple to god, and made it a HUMAN space, a space where humanism can meet with god and discourse. Finally humanity and the gods are on equal footing and that is what the myths of Hercules, Apollo and Jesus are all about—the divine becoming human and human being divine.

MAKE SURE AND USE YOUR ARTICLE ON HERCULES IN "REFERNCE" TO EMOTIONS. Cite ALL sources you use.

According to the question and course content, the desired conclusion is as follows:

After the Middle Ages, several developments aided the ideological interpretation that "Christian humanism was the new faith of the day and that it helped blend mythologies and make man the center of politics, emotion, reason, and religion." These developments can be observed through products of humanism such as Renaissance art, the Protestant Reformation, and the printing press. The goal of the assigned readings and the slide presentation is to portray Renaissance art as the strong evidence to prove the "blending of mythologies" and birthing of a

“new faith”. One of the greatest artists that helped make this a reality was Michelangelo. His artwork provides a mix between Christianity and Greek mythology, which contributes to the so called "blending of mythos". In several of his artistic pieces there is a mix of Christian and Greek themes. For example, in Michelangelo's Sistine Chapel paintings, several pieces of Greek mythology are mixed into the Christian artistry. His including of Greek sibyls, we are told, symbolizes that Christ is for all humanity, yet in mixing the mythologies he is also voicing that Christianity is the same as all other mythologies.¹ Furthermore, Michelangelo mixes both Greek and Christian mythologies in making Jesus look like the depiction of Apollo or vice versa.² In doing this Michelangelo is suggesting, that “man is equal to God.” In other words, his artwork added to the faith that all gods are myth. This, in turn, helped add to the 'new faith' in humanism and helped free people from the bonds of religion, the opiate of the masses. Once this 'new faith' was adopted, it apparently allowed mankind to break the chains of the Middle Ages and venture into uncharted waters of innovated discoveries. In specifics, this “mixed faith” gave birth to mankind becoming the center of politics, emotion, reason, education, and religion.

Politics, emotion, reason, education, and religion became areas for man to recognize his “divinity,” rather than areas of a dictatorship by God or those in his supposed service (i.e. the Catholic Church). Humanity became the center of politics, for instance, because of people like Machiavelli who studied history and paved the way for political critique of governmental authorities. Machiavelli examined that in the history of civilizations a successful ruler contains important characteristics such as intelligence and fieriness.³ Man became the center of emotion by the abandoning of the morality and principles forced on him by the Catholic Church. This

allowed humanity to escape the rules of the Middle Ages and instead live life with passion as displayed in forms like Hercules.⁴ Reason became more man-centered because of humanist thinkers such as Castiglione who proposed that an accomplished man is one who is mastered in intellect and skill. To quote, “he who is ignorant and has nothing in his mind that merits being heard, can neither say it nor write it.”⁵ Man became the focus of education through the pursuit of the humanities. The establishing of humanities education allowed for people to study humanity rather than just God. Lastly, religion became man-centered because the Protestant Reformation placed the Word of God in the hands of man, which apparently made man the interpreters of God, because man was released from the authority of the Catholic Church. Everyone could think and believe what they wanted about God.

Generally, the above conclusion was taken based on the question assigning the topic for Week 14, “Christian humanism is the new faith of the Renaissance and that it blends mythologies and places man at the center of things”. This conclusion and assignment does not find support in the textbook, “Landmarks in Humanities” by Gloria K. Fiero. It would seem acceptable, that in answering questions with terms such as “Christian humanism” and “humanism” that the student should turn to the definition found in the textbook. However, the definition of Christian humanism in the textbook does not mention anything about “Christian humanism becoming the new faith of the Renaissance” or that the goal of “Christian humanism” was to “blend mythologies and rebirth the world.” To quote, “Although Northern humanist, like their Italian Renaissance counterparts, encouraged learning in Greek and Latin, they were more concerned with the study and translation of early Christian manuscripts than with the Classical and largely secular texts that preoccupied the Italian humanists. This critical reappraisal of religious texts is

known as “Christian humanism.” Christian humanists studied the Bible and the writings of the church fathers with the same intellectual fervor that the Italian humanists brought to their examination of Plato and Cicero.”⁶ The textbook speaks of “a rebirth in terms of a revival of Church life and doctrine”, but there is no clear support to the claims that there was created a “new faith,” that it blended mythologies, or made man the center of all things religious.⁷

Additionally, upon reading the textbook’s definition of humanism, it states, “Classical humanists saw no conflict, however, between humanism and religious belief. They viewed their intellectual mission as both pleasing to God and advantageous to society in general. Humanism, then, grounded in a reevaluation of Classical literature and art, represented a shift in emphasis rather than an entirely new pursuit; it involved a turning away from exclusively otherworldly preoccupations to a robust, this-worldly point of view.”⁸ This definition of humanism seems to be communicating the opposite of the question’s claim as it categorizes the Renaissance humanism as a change in priority rather than a “new pursuit” or as the question puts it, a “new faith”, which is a “blend of Christian and Greek mythology.” To sum, the question’s assertions regarding “Christian humanism” are not supported by the textbook’s definition of Christian humanism.

Furthermore, it is a logical fallacy to make the assumption that Christian humanism’s goal was to “blend mythologies and make man the center” simply on account of Michelangelo’s artwork or because Renaissance artists incorporate classicism. The Renaissance was a time of a revival in the classics.⁹ Thus, Renaissance artists pursued artistry in line with Greek and Roman style. Bartolomeo, Michelangelo, Mantegna, and many others incorporated classical style in their

works.¹⁰ Italian Renaissance Learning describes this about the Renaissance artist Mantegna, “Through close study, Mantegna derived insights into the formal principles responsible for the beauty of ancient art. These insights enabled him to make the classical style his own, adaptable to any subject, including Christian themes.”¹¹ This artist studied the classics and thus incorporated it in his artwork. However, this incorporation of Greek and Roman mythologies in artwork should not be narrow-mindedly chalked up to the “blending of mythologies”, but should instead be viewed more objectively. Art can have had a variety of different purposes. To say that a whole new faith was created as evidenced by classical stylistic elements mixed with Christianity is unnecessary. Therefore, Michelangelo’s references to Greek mythology can be viewed in many different ways, but perhaps the most obvious view is that his usage of Greek mythology elements was simply artistic preference and a result of the Renaissance culture.

Michelangelo was influenced by many of the Italian humanist thinkers of the day. In attending Lorenzo’s school he was influenced by humanists and adopted their thoughts on classicism in areas such as sexuality and philosophy, which is often expressed in his art.¹² Although his artwork often depicts Christian themes, many of his representations seem to have been influenced more by Greek and Roman styles than the Bible. His including of the sibyls and other classical characteristics display his own artistic style and his humanist thought that was in line with the values of his contemporary culture. For instance, Michelangelo depicts Jesus Christ in the classical style of Apollo in “The Last Judgment”.¹³ Based on this stylistic portrayal, one argument is that Michelangelo is communicating that both beliefs – Christianity and Greek mythology – are blended into a “new faith.” This is again an interpretation of the piece that

cannot be held forth as “fact.” For example, there is a clear side wound from a spear present on Michelangelo’s Jesus, whereas the statue of Apollo has no depiction of this. Also, it is said in the Bible that Christ is the Light of the World (John 8:12), so it should not be a surprise that Michelangelo made Jesus the center and light of the painting.¹⁴ Is it not possible that Michelangelo’s Jesus is similar to Apollo in depiction simply because of his artistic preference, or even the renewed interest in Greco-Roman classical themes, and an application of that style into Biblical events?

Once again, to say that Christian humanism was trying to make man the center of things is simply opinion-based and is also ignoring the textbook’s definition of Christian humanism. Making man the center of things is consistent with some branches of humanism, but not to Christian humanism. Christian humanism aligns with Christian perspectives and acknowledges the divine order is God over man not the secular humanist interpretation of man over God.¹⁵ In terms of the Hercules source, a word search shows that the word “emotion” is never even used in the article, and “emotive” is used only once, on page 23. The source itself is too sexually gratuitous and provides little if any support to the question about “emotions,” but appears created to support the slide presentation’s assertions regarding homosexuality. Other than for that purpose, it makes one beg the question; why would such a source be listed in the first place? The source would clearly be offensive to many religious beliefs, perhaps the most prominent being Christianity, as it contains sexually explicit information on issues such as homosexuality. Overall, with no real connection to the question, the article can only be interpreted as an intentional offense to the moral student and a glorification of man’s depravity.

Notes

1. Russum, Lance J. "The Blending of Mythologies in the Renaissance." Introduction to Humanities. Polk State College. 3 Apr. 2015. Presentation, 11.
2. Russum, Lance J. "The Blending of Mythologies in the Renaissance." Introduction to Humanities. Polk State College. 3 Apr. 2015. Presentation, 22.
3. Fiero, Gloria K. *Landmarks in Humanities*. 3rd ed. Boston: McGraw-Hill Higher, 188.
4. SIMONS, PATRICIA. "HERCULES IN ITALIAN RENAISSANCE ART: MASCULINE LABOUR AND HOMOEROTIC LIBIDO." *Art History* (2008): 20. Web. 12 Apr. 2015.
5. Fiero, *Landmarks in Humanities*, 186.
6. Fiero, *Landmarks in Humanities*, 214.
7. Fiero, *Landmarks in Humanities*, 214-215.
8. Fiero, *Landmarks in Humanities*, 183.
9. Fiero, *Landmarks in Humanities*, 183.

10. Italian Renaissance Learning Resources. "The National Gallery of Art." *Italian Renaissance Learning Resources*. Oxford University Press and the National Gallery of Art, 2015. Web. 12 Apr. 2015.
11. Italian Renaissance Learning Resources. "The National Gallery of Art." *Italian Renaissance Learning Resources*. Oxford University Press and the National Gallery of Art, 2015.
12. Michelangelo - The Complete Works. "Michelangelo Biography." *Michelangelo - The Complete Works*. www.michelangelo-gallery.org, 2015. Web. 12 Apr. 2015.
13. Russum, Lance J. "The Blending of Mythologies in the Renaissance." Introduction to Humanities. Polk State College. 3 Apr. 2015. Presentation, 22.
14. Ryrie, Charles C. "The Holy Bible". *The Ryrie Study Bible: New Testament : New American Standard Version : with Introductions, Annotations, Outlines, Marginal References, Subject Index, Harmony of the Gospels, Maps and Timeline Charts*. Chicago: Moody Press, 1976. 322-323. Print.
15. DeSales University. "Christian Humanism at DeSales University." *Welcome to DeSales University*. DeSales University, 2012. Web. 12 Apr. 2015.

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- SIMONS, PATRICIA. "HERCULES IN ITALIAN RENAISSANCE ART: MASCULINE LABOUR AND HOMOEROTIC LIBIDO." *Art History* (2008): 20. Web. 12 Apr. 2015.

From: <DPainter@polk.edu>
Date: April 23, 2015 at 7:24:18 PM EDT
To: <[REDACTED]>
Cc: <[REDACTED]>
Subject: Re: G [REDACTED] L [REDACTED] HUM2020

Dear Mrs. Lewis,

Thank you the additional information. I appreciate your concern for your daughter's education and the quality of our academic offerings. I too take academic quality and rigor very seriously. I have reviewed the materials in Professor Russum's HUM 2020 - 57094 course and believe them to be appropriate based on the course description and learning outcomes. Further, I found nothing derogatory or defamatory toward any group of people.

I will specifically address the content that you referenced in your e-mail. The slides contain pictures of Michelangelo's statue David. A large, full-page photo of this statue is also included on page 203 of the course textbook, Landmarks in Humanities, which is used by several Humanities faculty members. The article "Hercules In Italian Renaissance Art" was published in the academic journal Art History. This particular journal is peer-reviewed, meaning articles are reviewed by other scholars in the field prior to publication.

I am sorry that your daughter and/or you find the course material to be distasteful. While we take feedback for improvement into very serious consideration, we are unable to modify our content based on individual requests. In addition, the High School Approval Form for Dual Enrollment and Early Admission Students that G [REDACTED] and you signed on 10/31/14 contains the following acknowledgement: "I understand that Polk State College courses, textbooks, materials, and lectures are developed for the adult student, age 18 or older, and will not be modified or changed to accommodate younger students."

Professor Russum has provided feedback to G [REDACTED] regarding her grades. His feedback pointed out numerous academic issues with her submissions. As I have stated previously, our procedures provide no formal appeal mechanism for grades on individual assignments. All students may appeal final course grades that they believe to be unfair and inconsistent with course and/or College policies. Should G [REDACTED] receive a final grade in the course that she believes meets these conditions, I am happy to assist with the formal appeal process.

I also take diversity and equal access and opportunity very seriously. If G [REDACTED] believes that she has been discriminated against and/or denied any College service or benefit due to her religious beliefs, I will again reiterate that she should contact the Office of Equity and Diversity at 863-292-3602 to file a formal complaint.

Sincerely,
Donald Painter

Donald Painter, Jr.
Dean of Academic Affairs
Polk State College

Lakeland Campus
3425 Winter Lake Rd.
Lakeland, FL 33803
863-669-2929

On Apr 17, 2015, at 1:44 PM, Kristin Lewis

<[REDACTED]<[mailto:\[REDACTED\]](mailto:[REDACTED])>> wrote:

Dean Painter --

Thank you for your quick response. We appreciate your offer to speak with us. However, because our previous phone conversations were not productive, we would first like for you to review what has taken place to date in this course. Our first email to you outlined our initial experience, and you gave no indication that you looked at our documentation or objectively reviewed how the course is being administrated.

Therefore, we would like for you to review the essay questions that were assigned in Mr. Russum's class and then read G [REDACTED]'s papers that received zeros. The essay questions for each week are included within each of G [REDACTED]'s papers, at the beginning of the document. We would like for you to respond in writing 1) whether you believe the questions were appropriate and 2) whether you think all four of G [REDACTED]'s answers were so deficient as to deserve zeros. In addition, we would also like for you to state in writing 3) whether the Hercules article and Mr. Russum's Week 14 PowerPoint were appropriate course materials. The article and the PowerPoint are overtly offensive. When reviewing them, please keep in mind that these are representative samples of the biased and skewed information he has made a habit of including throughout the course.

If at all possible, we would like to receive your response by Wednesday 4/22, so we have time to review it and consider whether a phone conference would be a productive direction to completely resolve our concerns before the course and semester ends.

Following are some of our concerns regarding the attached article "Hercules in Italian Renaissance Art: Masculine Labour and Homoerotic Libido," and the PowerPoint that Mr. Russum assigned as part of his revised Week 14 assignment on Michelangelo. The PowerPoint covered information on Michelangelo, with comments drafted by Mr. Russum. Mr. Russum included a picture of the sculpture of Michelangelo's David, but on the second page, with no warning, chose to include a needlessly cropped picture of just the genitals and enlarge them as the central focus of that slide. In addition, Mr. Russum makes unwarranted claims about what "Michelangelo" is stating about homosexuality: "in the 16th century Michelangelo is claiming that being in a same sex relationship is NOT A SIN and WILL NOT keep someone out of Heaven." And in his "feedback" on the Week 14 assignment (graded a zero), Mr. Russum makes clear G [REDACTED] dare not reveal she holds to an orthodox Christian sexual ethic, warning, "Be careful on labeling same-sex as depravity, you do not want people to think or perceive your writing as something that links same-sexuality with being immoral or unnatural."

Perhaps all of this could be overlooked, if not for the article he also chose to assign on Hercules.

The article did not help answer the assigned essay question. The article graphically explores the topics of sodomy and homosexuality, including the sexual abuse of boys as young as twelve years old. Given Mr. Russum's overall tone, and numerous other instances of hostility toward Christianity throughout this course ("Why did Christianity, and its male gods[sic], want to silence these women?"), the inclusion of the Hercules article makes it quite clear that Mr. Russum is personally opposed to Christian morality and ethics. It seems to be his goal in this course to attack the faith of those in his class; and if he cannot successfully do that, he will try to be as offensive as possible.

Please understand that we believe Mr. Russum has singled out G■■■■ for unfair treatment based solely on her unwillingness to conform her religious beliefs to Mr. Russum's worldview. His awarding zeros on four assignments where she provided timely and complete answers, and his making late substitutions to the course materials to include direct challenges to Christian sexual ethics, severely undermine the academic integrity of the course and the college. Without having to escalate this matter further, we sincerely hope that G■■■■ will be awarded appropriate credit for the assignments receiving zeros (Weeks 11-14); that she will have a fair opportunity to earn appropriate credit on her Week 15 assignment and final "Re-presentation," on which she is anxious to do well; and that biased and inappropriate content and instruction in Mr. Russum's course will be changed in the future.

We look forward to your response.

Respectfully,
Brian and Kristin Lewis

Week 11 essay:

Week 12 essay:

Week 13 essay:

Week 14 essay:

Week 14 PowerPoint:

Week 14 Article:

On Apr 15, 2015, at 6:59 PM, <DPainter@polk.edu<<mailto:DPainter@polk.edu>>>
<DPainter@polk.edu<<mailto:DPainter@polk.edu>>> wrote:

Dear Mr. and Mrs. Lewis --

I would be happy to set up a phone conference with you tomorrow afternoon to discuss. I am currently free between the times of 2-3 and 3:30-4:30. Please let me know if one of those times would work for you.

thanks!
Donald

Donald Painter, Jr.
Dean of Academic Affairs
Polk State College
Lakeland Campus
3425 Winter Lake Rd.
Lakeland, FL 33803
863-669-2929

On Apr 15, 2015, at 1:41 PM, Kristin Lewis

<[REDACTED]<[mailto:\[REDACTED\]](mailto:[REDACTED])>><[mailto:\[REDACTED\]](mailto:[REDACTED])>>
wrote:

Dean Painter,

Good afternoon. We are reaching out to you again concerning the HUM2020 course our daughter (G [REDACTED] L [REDACTED] is taking with Professor Lance Russum. When we spoke on March, 25th, you indicated that G [REDACTED] should not have any more trouble in the class. However, that has proven to not be the case; the issues have actually escalated drastically since our phone conversation. Mr. Russum has indicated that he has copied you on the emails between he and G [REDACTED] so we are disappointed that you have not sought to help resolve the situation

The day after we spoke, Mr. Russum changed the essay question for that week to make it more conflicting for G [REDACTED] and he has done that repeatedly for the last several weeks. He has changed the topics for the weeks, and they have repeatedly been questions that pose a problem for students of faiths and opinions other than his. This has been reflected in his grading as well.

G [REDACTED] has made every effort to answer Mr. Russum's questions, but without compromising her faith. He has given her four zeros since our last conversation. Not points off, not partial credit -- ZEROS.

This is unacceptable. Correcting this problem will involve doing more than restoring G [REDACTED]'s grades. Mr. Russum's abilities to teach in an unbiased way need to be carefully examined. He has created a hostile learning environment for G [REDACTED]; he has singled her out with his questions in extremely offensive ways; and he has forbidden any opinion which differs from his in a content

area where the student's opinion was requested and should be allowed. Whether this is an isolated situation involving only G■■■■ or a broader one where other students have had similar experiences, something needs to be done to insure this will not happen again.

We have documented everything pertaining to this course and G■■■■'s experience. We would be glad for you to review this information, especially G■■■■'s essays. We are hopeful that resolving this situation will not only restore G■■■■'s grades to reflect her hard work, but will improve the learning environment for all students at PSC. We look forward to your emailed response.

Respectfully,
Brian and Kristin Lewis

Please Note: Due to Florida's very broad public records law, most written communications to or from College employees regarding College business are public records, available to the public and media upon request. Therefore, this email communication may be subject to public disclosure.

Save a tree - Think before you print this email

<Lewis_G■■■■_Week11_Humanities_2015.pdf><Lewis_G■■■■_Week12_Humanities_2015.pdf>
<Lewis_G■■■■_Week13_Humanities_2015.pdf><Lewis_G■■■■_Week14_Humanities_2015.pdf>
<Week 14 Powerpoint.pdf><Week 14 article.pdf>

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Table of Contents

[Print](#)
[Bookmarks](#)
[Upcoming Events](#)
3

Table of Contents

2

Week 1 Early Mesopotamia
Begins January 5

Week 2 The Epic
Begins January 9

Week 3 Egypt
Begins January 16

Week 4 Egypt and The Book of the Dead
Begins January 23

Week 5 The Greeks A History
Begins January 30

Week 6 Greek Theater
Begins February 6

Week 7 Greek Mythology
Begins February 13

Week 8 The Engineering of Rome
Begins February 20

Week 9 Rome: Gladiators
Begins February 27

Week 10 The Fall of Rome and the Dark Ages
Begins March 6

Week 11 the Roll of Religion in the Middle Ages
Begins March 13

Week 12 Renaissance
Begins March 20

Week 13 Luther
Begins March 27

[Download](#)
[Send to Binder](#)

90.91 % 20 of 22 topics complete

Week 1 Early Mesopotamia

Read chapter 1 Origins

I want you to notice three key historical points:

1) What we take to be the "truth" is just the retelling of the myths of early civilization. The god of Christianity/Islam/Judaism are a mixture of the god(s) myths of the Mesopotamians. What this means is that as Humans we are linked by a common set of values we use to build civilization, these values or cultural norms are most often expressed in our art. The point of this is not to "bash" any religion, we should NEVER favor one over another, they all come from the same source, HUMAN IMAGINATION and they demonstrate that humanity is one. The story of Mesopotamia is OUR story

The Story = Humanity and being Human in the world

To Enact the Story means to live as to make the story reality.

2) Culture is that enactment. We are studying the cultural attempt to build civilization as or for the purpose of survival or what Karl Marx calls the meeting of basic human needs

3). POWER OVER becomes the chief enemy of culture and we will see how that plays out what you think of that in the end of the course

4) All of these are an artistic attempt to define the human in the world. Go to the drop box and answer the first

Starts Jan 5, 2015 9:00 AM

History of Mesopotamia

Starts Jan 5, 2015 9:00 AM

Week 2 The Epic

Watch the following (make sure you watch ALL 11 clips)

Epic of Gilgamesh

Please note Gilgamesh will be the subject of the drop box.

Gilgamesh is how the western tradition understands the heroic. From tragedy to triumph and everything in between. It has elements of the homoerotic/Friendship/Raw human sexuality. Be sure you hit play all, there are 12 clips for this epic that you need to view and respond to.

Some of the subjects in the epic are

1 Leadership

2 What is the role of compassion

3 Eternal life vs Eternal youth

4 The use of sexuality and the role of women in the epic

Starts Jan 9, 2015 2:00 PM

No items found.

Week 3 Egypt

Review Chapter 1, section on Egypt.

The ancient Egyptians believed that it was important to record and communicate information about religion and government. Thus, they invented written scripts that could be used to record this information. The most famous of all ancient Egyptian scripts is hieroglyphic. Hieroglyphic writing was a form of writing used by the ancient Egyptians. However, throughout three thousand years of ancient Egyptian civilization, at least three other scripts were used for different

Week 14 Late Renaissance
Begins April 3

1

Week 15 Impact of the Renaissance
Begins April 10

1

Week 16 The Artist Final Representation
Begins January 5

purposes. Using these scripts, scribes were able to preserve the beliefs, history and ideas of ancient Egypt in temple and tomb walls and on papyrus scrolls. In spite of all this, much of Egypt and its influence over culture is lost.

Starts Jan 16, 2015 2:00 PM

History of Egypt

Starts Jan 16, 2015 2:00 PM

Week 4 Egypt and The Book of the Dead

In Egyptian called *re u nu pert em hru* which translates into "The Book of Coming forth by Day" Contains spells, charms, passwords and numbers to help secure an easy passage for the deceased into the after life Egyptians believed that knowledge of the appropriate spells was essential to achieving happiness in the next life first inscribed on the sarcophagus of the deceased in 1600 BCE, then later written on papyrus paper. Spell 125 is one of the most well known segments which is the judging of the soul done by Osiris and his 42 judges The weighing of the heart against Ma'at is considered one of the more important chapters "Book of the Dead" meant to aid deceased in not dying a second time and becoming an akh

Starts Jan 23, 2015 2:00 PM

The Book of the Dead

Starts Jan 23, 2015 2:00 PM

Hebrew Text of 1 Samuel

Starts Jan 23, 2015 2:00 PM

Parallel between Samuel and Book of the Dead

Starts Jan 23, 2015 2:00 PM

Week 5 The Greeks A History

Read Chapter 2 of the Text book and watch the first TWO sections of the clips for week 5

Starts Jan 30, 2015 2:00 PM

Week 5 History of the Greeks

Starts Jan 30, 2015 2:00 PM

Week 6 Greek Theater

They are the first culture to directly attempt to implement political philosophy across the board...well we will see what you think.

Starts Feb 6, 2015 2:00 PM

Greek Theater

Starts Feb 6, 2015 2:00 PM

Week 7 Greek Mythology

Starts Feb 13, 2015 2:00 PM

The Geek's and their Divines'

Starts Feb 13, 2014 2:00 PM

THE GODS OF THE ILIAD

Starts Feb 13, 2015 2:00 PM

Week 8 The Engineering of Rome

Read Chapter 3 of the Text Book and Watch the video below.

Starts Feb 20, 2015 2:00 PM

Building an Empire

Starts Feb 20, 2015 2:00 PM

Week 9 Rome: Gladiators

Starts Feb 27, 2015 2:00 PM

Gladiators of Rome

Starts Feb 27, 2015 2:00 PM

FemaleGladiatorsoftheAncientRomanWorld

Starts Feb 27, 2015 2:00 PM

Week 10 The Fall of Rome and the Dark Ages

Read Chapter 5 of the text book and watch the video.

Starts Mar 6, 2015 2:00 PM

The Dark Ages

Starts Mar 6, 2015 2:00 PM

Week 11 the Roll of Religion in the Middle Ages

This week read chapter 4 and 6, then I want us to look at an often over looked aspect of religion in the Middle Ages. There is no denying that Christianity in the Middle Ages was harsh and at times inhumane, e.g., the Crusades. Christianity proved itself during the Middle Ages to be one of the most violent forms of religion the world had ever seen. The Church was structured around the control and dominance by powerful men. As you can imagine this leaves very little space for women. The Middle Ages only reinforced this notion of the inferiority of women. What I want us to look at this week is three articles of how women carved out spaces of empowerment under a totalitarian reign of the church. Women found space to become mystics, bear the wounds of their gods, become Nuns. In the face of difficult circumstances these women used their cultures mythology to create spaces for a female voice to be heard throughout the following centuries. It was not easy for these women. They were often condemned as heretics, forced into anorexia, and held prisoner inside small cells in churches, yet people wanted to hear their voices. Often through defiance of church order, they fed the starving, clothed the poor, tended to the sick and housed the orphans. Because of their popularity with the average citizen neither the Church hierarchy nor the holy texts could silence them in a time when there were very little opportunities for women. They stand as an example to all the major religions today, that STILL attempt to regulate the bodies of women, that women will find ways to bring humanity to the world. Women will find their voice and will construct places to achieve great things even within institutions and mythologies that would rather that they remain silent. Enjoy the reading of Lady Julian who is saying things that are not allowed to be said by women. Lady Julian is a witness to the fact that women can alter the way the myth is controlled by men. Enjoy the reading on the Nuns who continued to do what they thought was best for humanity when god's representatives said it was not. The become examples of the power of women to make it through one of the darkest times for humanity. They carved out spaces in a world that was already difficult, they endured and they left a message. The message is to find our own voices and paths even if the institutions and the holy books say otherwise. Read them with awe, in a time when most people only thought about making it through the day they thought about the rest of their lives and the power of different voices. The middle ages was a time a harsh control and these women demonstrated that there is more than one truth, more than one path, and more than one way to tell the story of the divines.

NOTE: Please spend some time reflecting on the words of St Julian. Like the pagan women of the celtic tribes of the time, her spells or what are called prayers in Christianity demonstrate a profound sense of how she understands her humanity and the love for her myth. It is a beautiful incantation or prayer vision of love within humanity. Let us never forget the voices of these women. These witches, soothsayers, christian mystics and alchemists all share a common sense of how dire the times are. It is women who too often have the marks of inhumanity in their bodies. May the voices of these witches

the times are. It is women who too often bare the marks of immaturity in their bodies. May the voices of these witches, mystics, and Druid women never be far from us. May their spells, prayers, and other christian and pagan influences remind of us how resourceful women are in the darkest hours of human civilization. We should be proud to have such a great cloud of witness to human fortitude around us.

Starts Mar 13, 2015 2:00 PM

Revelations of Divine Love

Starts Mar 13, 2015 2:00 PM

Role_and_Revelation

Starts Mar 13, 2015 2:00 PM

Medieval_Nuns_Lesson

Week 12 Renaissance

Read chapter 7 and 8 and watch the clip below

Starts Mar 20, 2015 2:00 PM

What it means to be Human: The rise of consciousness

Starts Mar 20, 2015 2:00 PM

Week 13 Luther

Read the text sections on the Reformation from the text book and watch the following 2 clips. I have added a PPT to remind you of what Humanism is. Concerning the question on Luther. Luther is a product of his historical moment and must be understood in his time. Luther free us through his humanism and we can never forget the power of his reformation. We must never forget that he also retains the ugly side of humanity as well. This assignment is NOT about Luther's theology or the theology of the reformation. This is about the historical moment in which Luther is fortunate enough to be born into so that he can challenge the mythos of the power structure of the church. Had he been born in the middle ages he would have been killed. Luther is lucky to be part of the historical moment when Art, literature, and theory is changing. I want you to write ONLY about the humanism of Luther and his reformation. Keep it focused on the humanistic ideas of Latin/Greek, philosophy and the role of textual criticism. The purpose of the assignment is to see Luther, the great protestant reform, in all of his human glory or divinity as Renaissance humanism would describe it.

WHAT you MUST write about:

1. Luther as a humanist
2. Luther's reformation as political.
3. How Luther embraces the peasants and then abandons them when it gets to difficult for him.

WHAT YOU MUST NOT WRITE ABOUT:

- 1. This is NOT about Luther's theology**
- 2. Any quotes from his sermons or writings MUST be about humanism and how the reformation is in the right place and right time in history NOT some divine providence of the gods**
- 3. You must stay focused on the history of the humanism of Luther and his reformation**

IF You turn this into a theological debate or divine providence I will NOT read it and you will be given a zero.

Starts Mar 27, 2015 2:00 PM

Luther Part 1

Luther Part 2

Renaissance_Humanism

Week 14 Late Renaissance

Read Chapter 10 and watch the following clip below

Starts Apr 3, 2015 2:00 PM

**Queen
Elizabeth**

Week 15 Impact of the Renaissance

Read chapter 10 and watch video

Starts Apr 10, 2015 2:00 PM

**The Impact Of Humanist
Education**

Week 16 The Artist Final Representation

Starts Jan 5, 2015 2:00 PM

No items found.

Introduction to Humanities HUM 2020 Spring 2015



Course

#57094

HUM 2020

Introduction
to Humanities

Online



YOU SEE, DOCTOR,
GOD DIDN'T KILL THAT LITTLE GIRL,
FATE DIDN'T BUTCHER HER, AND
DESTINY DIDN'T FEED HER TO THOSE DOGS.
IF GOD SAW WHAT ANY OF US DID THAT NIGHT
HE DIDN'T SEEM TO MIND.
FROM THEN ON I KNEW...
... GOD DOESN'T MAKE THE WORLD THIS WAY ...
WE DO.

Course Description

Content: Humanities provide an overview of the arts and ideas of major world civilizations. History is discovered through a study of art, music, literature, religion and philosophy as students learn what others valued and believed. From cave drawing to supercomputers; from tribes to globalization this course will investigate the ideas that have attempted to define humanity and answer the question of why am I here and how shall I live. This course is an *introduction* to the multiple narratives of history. Throughout this course, you will be encouraged to find and construct potential spaces for listening to the voices of history, not as moments from the past, but as a 'real' time dialogue about the survival of humanity.

Method: We will learn to interpret ideas and cultures by asking and attempting to answer some of the basic questions that people from antiquity to the present have asked about these tales. Stated broadly, some of these questions are:

What are human ideas?

What do ideas have to do with religion?

What do ideas have to do with the morality of a society?



Is the meaning of ideas transferrable to our time?

What do ideas have to do with cultural psychology?

What do ideas have to do with the political world?

Course Objectives

The foundational elements of this course are the text(s) and class participation. This is your class and it relies on students' intellectual interchange and active participation. You are under no obligation to agree with classmates, authors, or the instructor, in fact, **the instructor will often occupy the space of "Devil's Advocate"** for the purpose of lively discussion. **Questions.** I ask three kinds of questions: reading, interpretive and critical. Reading questions ask about feeling, subject, content, plot, the literal story-line. Interpretive questions ask about thinking, theme, figurative language, symbolism, and form. Critical questions ask about evaluating, judging, taste, period, history, politics, and ethics. Interpretive and critical questions usually contain phrases like "do you think" or "why do you suppose."

For Additional Course Criteria and Services, see the BCI Sheet link provided below.

<http://catalog.polk.edu/index.php?catoid=17>

Introduction to Humanities HUM 2020 Spring 2015



Professor: Lj Russum

Phone: (863) 297-1010 EXT 6345

Email: LRussum@polk.edu

Office: LLC 2298

Office Hours:

Thursday: 12:30 PM-5:30PM

Monday: 9AM -2:00PM ONLINE

Or, by appointment



Course Materials

Text: *Landmarks in Humanities 3rd Edition* Readings and media will be assigned on PAL in the Content Section as Pdf's or Web Links

College Policies

Academic Dishonesty

Academic dishonesty includes the following actions, as well as other similar conduct aimed at making false representation with respect to the student's academic performance.

- Cheating on an exam
- Collaborating with others on assignments that are presented as your individual work. (This does not include group or collaborative assignments),

Introduction to Humanities HUM 2020 Spring 2015



-
- Submitting work previously submitted in another course, unless specifically approved by the instructor,
 - **Plagiarism**-- Academic work, submitted by students is assumed to be the result of their own thought, research or self-expression. When students borrow ideas, wording or organization from another source they are expected to acknowledge that fact in the appropriate manner. Failure to do is considered plagiarism. **Plagiarism will result for certain as an F (0) on the assignment and possibly an F in the course.**
 - Knowingly assisting another student in any of the above actions,

Academic Dishonesty is unacceptable in this class. It may result in actions ranging from a zero grade on a specific test or assignment to dismissal from class, academic program or from the college.

Introduction to Humanities HUM 2020 Spring 2015



Withdrawal Policy for Individual Courses

Students may officially withdraw from course(s) during any given term, provided they follow the appropriate policy and procedure. Following the conclusion of the Drop/Add Period, a student may officially withdraw without academic penalty from any credit course, provided he or she has submitted the appropriate forms to the Student Services Office no later than the published deadline. The published deadline reflects approximately (but no more than) 70% of the term, based upon the course's scheduled duration. It is the student's responsibility to submit these withdrawal forms; failure to do so may result in a grade of *F* in the course. Under the *Forgiveness Policy*, a student is allowed only three attempts in any one course: one initial enrollment and two repeats. A student is not allowed to withdraw from a third course attempt. If a student stops attending class, the grade earned, usually an *F*, is assigned and posted. Prior to withdrawing from a course, the student should consult with the Financial Aid Office to determine what impact, if any, withdrawal from the course will have on his or her financial aid status. A student cannot use course withdrawal to avoid academic dishonesty penalties. A student who has been penalized for academic dishonesty in a course is not eligible to withdraw from the course. Last withdraw date 3/27/2015. Last Day to Drop with 100% refund is 1/13/2015.

PSC's Educational Equity and Student Disability Policy can be found on the PSC website. Please see these policies the instructor wants to make sure that this course can be tailored to any needs you may.

Graded Assignments

Academic Integrity: This is your course and by extension your personal responsibility. No late work will be accepted in this course unless pre-approved by the Professor. All homework is due by 8PM on the assigned day. Homework will be accepted via PAL drop-box only as a Pdf file. DO NOT submit it as anything other than a Pdf or it will not be accepted. Requirements: You will be expected to do the readings on time and participate with vigor and intellectual curiosity. The stories we will read in this class will be baffling, challenging, and exciting. Writing: This course is a Humanities course, and papers will be graded very carefully, so proofread carefully!

The TLCC Writing Center is a place where students can discuss their writing with student consultants prepared to respond to their work. The Writing tutors in the TLCC offer assistance on prewriting, drafting, revising previous drafts, editing, and citing sources, as well as, tutors for the course.

TLCC LAKELAND: (863) 297-1044 LLC 2150

Hours of Operation

Monday through Thursday 7AM – 9PM
Friday 7AM – 4PM
Saturday 9AM – 1PM





Drop Box Responses 40%

- Minimum for a grade of a "B" is 15-20 sentences. More is always better!
- Due Sunday of each week via PAL drop box 8PM.
- Always cite/use sources

Re-presentation Project 60%

- Chose an original Renaissance piece of art from list.
- Write a 7-page (5 pages of content) answering the questions given.
- See specific parameters at the end of the syllabus.

Grade

90 - 100%	= A
80 - 89%	= B
70 - 79%	= C
60 - 69%	= D
Below 60%	= F



"The best work is not what is most difficult for you; it is what you do best."
Jean-Paul Sartre

Introduction to Humanities HUM 2020 Spring 2015



Schedule of Readings

Note: Finish all readings before class. ALL assignments, requirements and dates are subject to change at the Professor's discretion. In many cases, the Professor will add readings and/or media in the content section. READ THE NEWS ITEMS AND THE CONTENT SECTION THOROUGHLY FOR THE WEEKLY DISCRPTIONS.

Parameters for the art representation project

1. You must choose one of the three artist of the Baroque period, Peter Paul Rubens, Lavinia Fontana, and Artemisia Gentileschi. Here are some sites to get you started.

1. <http://www.peterpaulrubens.org/>
2. <http://www.wikiart.org/en/lavinia-fontana>
3. <http://www.artemisia-gentileschi.com/thumbnails.html>
4. You MUST reproduce it on 18 x 24 inch Stretched Canvas.



- 5.
6. Your Piece MUST Fill the entire canvas.
2. You must choose the following
 1. A piece of their art that best exemplifies the human body.
 2. **IT MUST BE A PAINTING NOT A SKETCH.**
 3. A piece of their art that clearly signifies that they have found themselves freed from the traditions of both protestant and catholic pressure.
 4. A piece of their art that signifies that the Baroque is a dawning of new forms of humanism.
3. You must re-create the piece of Baroque art.
 1. **YOU MAY NOT DO ANY PENCIL SKETCHES IT MUST BE A PAINTING .**
4. You must turn in **several pictures** of the process of making your re-presented work, as well as a final product.

Introduction to Humanities HUM 2020 Spring 2015



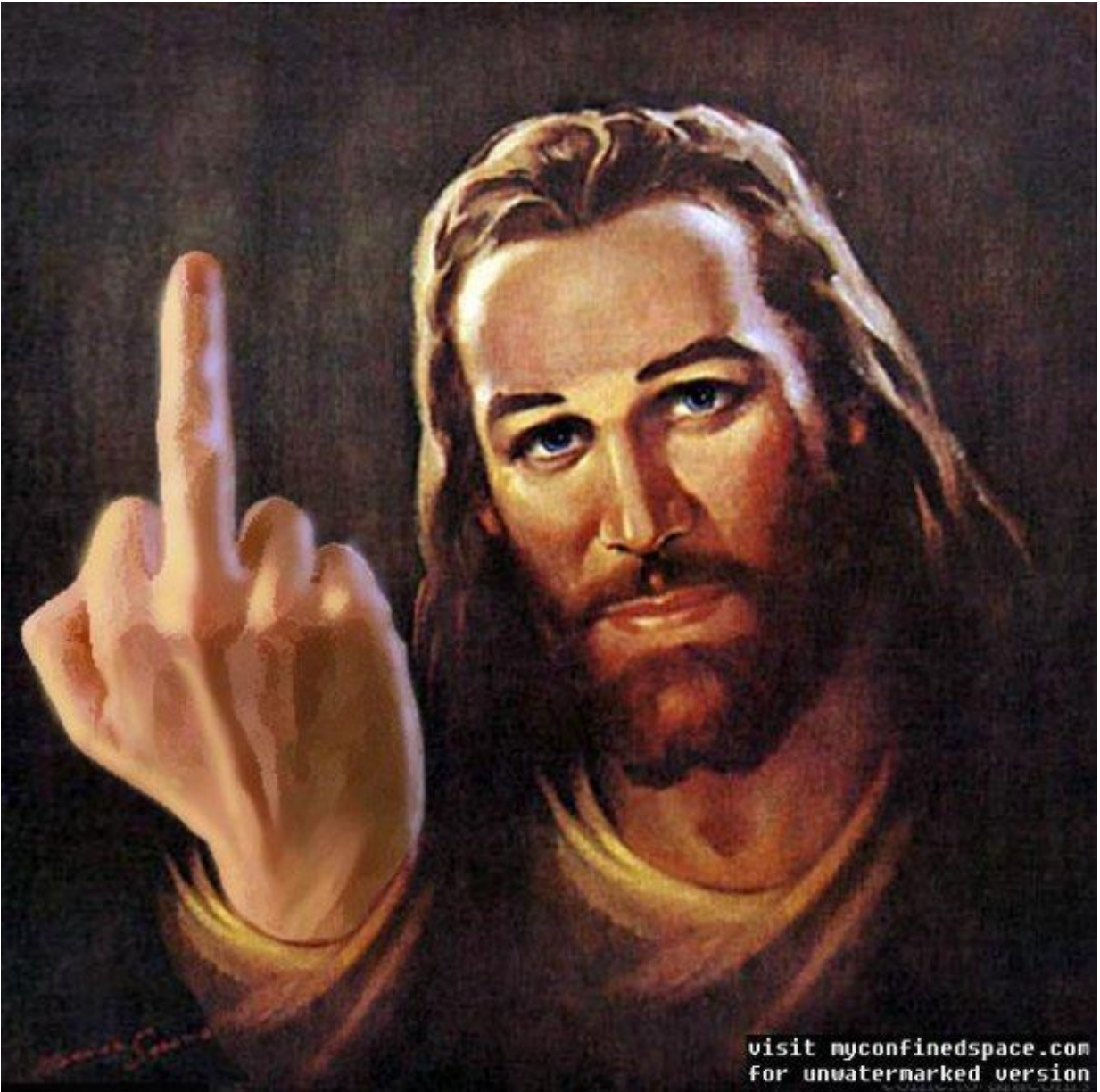
5. Your summary paper must be 7 pages long.
 1. This includes title page and bibliography.
 2. **It must have 5 FULL pages of content. If it has less than 5 FULL pages you get an "F", 5 pages gets you a B if the content is good and the questions are answered.**
 3. Please use citations as necessary.
 4. Times New Roman 12 Pt Font, double spaced. Footnotes need to be in 10pt font
 5. 1 Inch Margins all around.
 6. **MUST BE IN CHICAGO MANUEL OF STYLE.** If you do anything other than Chicago style you will get a 30 point grade reduction.
6. Your 5 pages of content should answer the following questions:
 1. **What aspect of the Baroque humanism does the artist exemplify?**
 2. **What connection to their work do you feel you related to in your re-presentation of the piece?**
7. **If you do not turn in a project, you will receive an "F" in the course.**
8. IF you have any DOUBTS or would like to have you choice ok'd please choose one early and ask me. If you choose something that is not from the artist listed, or you do a drawing or do not follow any of the above you will get an automatic F.
9. A Drop Box for just your original will be set up for me to approve your choice, once you have approval you may begin. If you do not have approval or submit the original to the drop box for approval, following the guidelines, you will get an F. **NO ONE CAN CHANGE THEIR PIECE AFTER I HAVE APPROVED IT.** If you turn in a different piece you get an "F" in the course.
10. **ONCE I HAVE GIVEN YOU PERMISSION TO DO A CERTAIN PIECE YOU WILL NOT BE ABLE TO CHANGE TO ANOTHER.**
11. **The Final is due May 3rd 11 PM in the Drop Box**
12. **You must submit a picture, title, author and link of the original by your artist of choice, from the three provided, by the drop box for approval on 3/15/2015 by 8PM.**
13. **If you do not submit a piece for approval you get an F in the course.**
14. **If you email me a choice and do not put it in the drop box you will get a 20 point grade reduction.**

Do not let the idea of painting intimidate you. You can do this, it is about entering into the struggle of the artist not about perfecting art.

Introduction to Humanities HUM 2020 Spring 2015



LJ Russum: "I finally have the answer to WWJD?"



Fidel Castro - LJ Russum Profile Picture



Slavoj Žižek - source of Russum signature quote in every e-mail communication: “The true ethical test is not only the readiness to save the victims, but also - even more, perhaps - the ruthless dedication to annihilating those who made them victims.’ - Slavoj Žižek.” (Emphasis added). Žižek justifies the mass-murders of Lenin, Stalin, and Mao; the Khmer Rouge (“not radical enough”); and Adolf Hitler (“not violent enough”). For Žižek, the “true problem of Nazism” is not that it “went too far . . . but that it did not go far enough.” John Gray, *The Violent Visions of Slavoj Žižek*, *The New York Review of Books* (July 12, 2012), <http://www.nybooks.com/articles/archives/2012/jul/12/violent-visions-slavoj-zizek/>.

