

Santa Clara University

Religion, Theology and Culture 1, 2 & 3
Guidelines for Course Development

RTC Faculty Core Committee

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Religion, Theology and Culture 1, 2 & 3

Course Development Guidelines

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Introduction

As you prepare honoraria proposals for course development and syllabi for proposed courses for the new Core, the Religion, Theology and Culture Faculty Core Committee (RTC FCC) would like to assist you by providing guidelines and sample assignments.

There are a few key elements in the new Core that will require the retooling of existing courses and will shape the development of new courses:

- the general course descriptions are new
- the learning goals and objectives for each course level are new
- there is a renewed emphasis on ongoing assessment of student progress in achieving the learning goals and objectives, including more explicit attention to assessment in the syllabus itself

In the following guidelines, we provide ready reference to the new Core requirement in Religion, Theology and Culture, walk you through the process of developing a syllabus and course proposal, and provide examples of how to map the new core learning objectives to assignments, with samples from current courses that illustrate the objectives.

The RTC FCC based the learning objectives for each level on the description of the Core learning goals below:

Learning Goals in RTC Courses

<u>Goals</u>			<u>RTC</u>
Knowledge	Global Cultures	The intertwined development of global, including western, cultures, ideas, institutions, and religions.	1
Habits of Mind & Heart	Complexity	An approach to understanding the world that appreciates ambiguity and nuance as well as clarity and precision.	1, 2
Habits of Mind & Heart	Critical Thinking	The ability to identify, reflect upon, evaluate, integrate, and apply different types of information and knowledge to form independent judgments. (<i>identify, reflect, evaluate, integrate, apply, judge</i>)	1, 2, 3
Habits of Mind & Heart	Religious Reflection	Questioning and clarifying beliefs through critical inquiry into faith and the religious dimensions of human existence.	1, 2, 3
Habits of Mind & Heart	Ethical Reasoning	Drawing on ethical traditions to assess the consequences of individual and institutional decisions.	3
Engagement with the World	Perspective	Seeking out the experience of different cultures and people, striving to view the world through their eyes.	3

RTC Course Descriptions, Learning Goals, and Learning Objectives

The following table lays out the course descriptions for RTC 1, 2 and 3 in the new Core, the characteristics from the course description that the RTC FCC will be looking for in a syllabus, and the learning objectives and goals for each level. The numbers/letters in the Objectives column, such as 1a or 1b, are just a shorthand used throughout these guidelines to refer to the RTC level (1, 2 or 3) and differentiate the objectives for that level (a, b, c).

Level	Course Description	Course Characteristics	Objectives	Goals
RTC 1	The first course in RTC aims to enhance critical reflection on religious belief and practice. It introduces students to the basic approaches by which scholars seek to understand what religion reveals about human beings — their societies, traditions, convictions, and aspirations. It provides an opportunity for students to enrich their understanding of their own religious lives and to better comprehend the diverse local and global communities of which they are a part. By attending to the cognitive and affective dimensions of human experience, this component of the core supports Complexity, Critical Thinking, and Religious Reflection.	<ul style="list-style-type: none"> Introduces basic approaches to the study of religion Offers students opportunity to reflect on beliefs and religious experience Explores central religious ideas and practices from several traditions or within one Covers at least two globally distinct regions 	<p>1a Students will be able to describe and compare the central religious ideas and practices from several traditions or within one, and from at least two globally distinct regions.</p> <p>1b Students will be able to use critical approaches to reflect on their own beliefs and the religious dimensions of human existence.</p>	<p>Knowledge Global Cultures</p> <p>Habits of Mind and Heart Complexity Critical Thinking Religious Reflection</p>
RTC 2	The second course in RTC invites students to deeper engagement with the study of religion through the application of multidisciplinary or interdisciplinary approaches to complex religious phenomena, past and present. By providing multiple, integrated perspectives, this course seeks to enrich students' appreciation for the diversity of human religious expression. This course, which may be either lower or upper division, is to be taken only after completion of RTC 1. It would be an appropriate place to continue the Core's current openness to courses offered by faculty from a variety of disciplines, such as those in the humanities.	<ul style="list-style-type: none"> Approaches the study of religious phenomena through multidisciplinary or interdisciplinary means Focuses on complex and diverse religious phenomena Integrates critical inquiry and reflection on beliefs 	<p>2a Students will be able to analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief).</p> <p>2b Students will be able to integrate and compare several different disciplinary approaches to a coherent set of religious phenomena.</p> <p>2c Students will be able to clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence.</p>	<p>Habits of Mind and Heart Complexity Critical Thinking Religious Reflection</p>
RTC 3	Building upon the first two courses, the third course in RTC applies insights from the study of religion to difficult, open-ended questions of vital interest to contemporary societies. From historical or current perspectives, this course takes critical engagement to a creative level either in theory or in practice. This course is taken only after completion of 88 units and RTC 1 and 2.	<ul style="list-style-type: none"> Focuses on contemporary, open-ended questions through theory or content area Applies insights from the study of religion to those questions Models ethical inquiry and reflection 	<p>3a Students will be able to identify diverse perspectives and evaluate ethical positions on contemporary questions.</p> <p>3b Students will be able to evaluate and apply insights from the study of religion to open-ended questions facing contemporary society.</p>	<p>Knowledge Global Cultures</p> <p>Habits of Mind and Heart Critical Thinking Religious Reflection Ethical Reasoning</p> <p>Engagement Perspective</p>

Core Honoraria for Curriculum Transformation and Development

Honoraria ranging from \$1,000 up to \$1,500 are available to support the development of Core courses. Available amounts depend on whether you are making substantial transformations to an old course, developing an entirely new course, or working collaboratively with other faculty to develop Pathways,¹ course sequences, or team-taught courses. There are additional funds available for faculty interested in serving as facilitators of Pathways.

The Core Web site, <http://www.scu.edu/core2009>, has the most current information about

- directions for preparing the honorarium proposal
- a description of the vetting process, and
- the timetable of deadlines for application and post-honorarium syllabus submission

Submissions of honorarium applications and ultimately of the syllabus that is created out of the honorarium are made to the Office of Undergraduate Studies (ugradstudies@scu.edu), not directly to the RTC Faculty Core Committee.

Preparing a Course Proposal

Core Course Syllabus Approval

The Core Curriculum Implementation Team (CCIT) has designed a one-page syllabus approval form that should accompany the submission of any course syllabus for Core approval. The form lists the current deadlines, directions for the cover sheet and course description to accompany your syllabus, and guidelines for your assessment plan and syllabus. The current version of the form (May 5, 2008) is available <http://www.scu.edu/core2009/upload/CoreSyllabusApproval050508-2.pdf>. A second page of the document provides additional information about the approval process, other recommended syllabus elements, and WASC standards related to the Core Curriculum.

Four Pieces to the Proposal

Your submission of a course for Core approval should include four pieces, each of which is described in the May 5, 2008 document:

1. Cover sheet
2. Undergraduate Bulletin Description
3. Assessment Plan
 - Learning Objectives: Describe how the planned course activities and graded assignments relate to the learning objectives for the Core area. (We offer ideas of assignments that relate to RTC learning objectives later in this document.)
 - Conformity to Core course description: Explain how your course corresponds to the description of the relevant RTC course in the Core documents (see p. 2 for the descriptions and key characteristics).
 - Mechanisms for Evaluation: Indicate how the overall success of the course itself will be evaluated. This is usually accomplished with “**indirect measures**” of student learning, in which students self-report progress (e.g., mid-quarter or end-of-quarter narrative evaluations, Student Assessment of Learning Gains instrument [SALG], or other approaches).

¹ Pathways are groups of at least ten courses with a common theme, from which students will normally select four.

4. Syllabus

- **Customary Information:** Include the usual information for a course in your college/school and department. The University recommends that you include with this standard information statements about:
 - **Academic Integrity:** Specify the instructor's expectations and requirements in connection with group work, collaborative assignments, and peer tutoring and how that differs from plagiarism, cheating, and other forms of academic dishonesty. Specify how the instructor will respond to academic dishonesty. For the University policy on Academic Integrity, see <http://www.scu.edu/academics/bulletins/undergraduate/Academic-Integrity.cfm>.
 - **Disability Accommodation Policy:** Include the following statement in your syllabus: "To request academic accommodations for a disability, students must contact Disabilities Resources located in Benson Center (408) 554-4111; TTY (408) 554-5445. Students must register with Disabilities Resources and provide appropriate documentation to that office prior to receiving accommodations."
- **Student Performance:** Include explicit expectations for student performance and attainment, and an explanation of how students will receive feedback on their performance and how it can be improved (WASC Standard 2, printed on the May 5, 2008 document). These are the so-called "**direct measures**" of student learning. Such measures can include the assignment weighting strategy, information on grading policy (e.g., grading rubrics, peer review, oral conversation, written feedback, and how missing assignments and absences will be handled).
- **Learning Objectives:** You no doubt have your own learning objectives for the course in addition to the 2-3 stipulated in the Core; feel free to state them separately or blend them with the Core objectives. (See p. 2 for the learning objectives for the three RTC courses.)

As you can see, the syllabus will be the primary document articulating the way in which your course meets the new Core goals for learning and assessment.

Mapping Learning Objectives to Assignments

The following tables each lay out one of the learning objectives for the new Core RTC courses, along with a key to the more general Core learning goals represented by that objective (the narrow columns). Since there is more emphasis in the new Core on mapping these objectives to assignments and activities in your courses, we thought we would offer some ideas and examples of how to do this.

We used a handout of Bloom's taxonomy² prepared by Carol Giancarlo Gittens to imagine the sorts of questions and activities that might map to the learning objectives of our Core courses, and then reviewed recent syllabi that satisfy the old Core Religious Studies requirement for assignments that already address these objectives and activities. The references below to Bloom's levels of cognitive activity, to the sample questions and possible activities that map to these levels, and to the specific examples of assignments, are meant only as catalysts for your creativity. They are neither exhaustive nor prescriptive; the Faculty Core Committee does not expect your syllabus or course to reflect Bloom's language, the sample questions, or the possible activities or to mimic these particular assignments. We will only be looking for some evidence of attention to the relevant learning objectives in your syllabus and assignments.

² Bloom's six levels, ranged from lowest to highest cognitive skills, are knowledge, comprehension, application, analysis, synthesis, and evaluation; see Benjamin S. Bloom, ed., *Taxonomy of Educational Objectives: The Classification of Educational Goals* (New York: Longmans, Green, 1956).

RTC 1

Learning Objective 1a	Knowledge of Global Cultures	Complexity	Critical Thinking	Religious Reflection	Sample Questions	Possible Activities	Examples of Assignments	Pg
<p>Students will be able to describe and compare the central religious ideas and practices from several traditions or within one, and from at least two globally distinct regions.</p> <p><i>Bloom's taxonomy: knowledge, comprehension, analysis</i></p>	•	•			Name the... Describe what happened... Which is true/false... What is the meaning of... Write in your own words... Give a brief outline of... What was the main idea... Distinguish between... Provide an example of... What is the difference b/w... What is the definition for... What are some of the problems/tensions with... Compare that to what was presented...	List main events or facts Identify characters, plot, locations on a map Compare and contrast four different translations of a religious text Oral response from memory or in response to direct questions Create a visual representation to show [Close-ended test questions fall into this category]	Critical Engagement Project: Religious site visit (RSOC 9, Bennett, W08) Final essay (SCTR 19, Castori, W08) Quizzes and exams	12 12

RTC 1

Learning Objective 1b	Knowledge of Global Cultures	Complexity	Critical Thinking	Religious Reflection	Sample Questions	Possible Activities	Examples of Assignments	Pg
<p>Students will be able to use critical approaches to reflect on their own beliefs and the religious dimensions of human existence.</p> <p><i>Bloom's taxonomy: knowledge, comprehension, application, analysis, evaluation</i></p>		<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> Define the ... critical approach to the study of religion Outline the chief features of ... critical method Compare the two critical approaches to the study of religion Distinguish between the two critical approaches to the study of religion... Apply these ideas to your own experience... Apply these ideas to your fieldwork Defend your position on... Judge the value of... Do you believe... 	<ul style="list-style-type: none"> Map/illustrate the main ideas Write a summary report Translate or interpret a text Do fieldwork Write a paper that connects critical approaches to fieldwork/experiential learning Design a questionnaire to gather information Conduct a debate in class Keep a journal applying class concepts to your experience Write a position statement or persuasive essay Do a research paper applying a critical approach to the study of religion [Open-ended, written essay questions on tests fit this objective] 	<ul style="list-style-type: none"> Introductory essay: Becoming a student of religion (RSOC 9, Bennett, W08) Final statement of learning (TESP 4, Beaudoin W08) Quizzes and exams 	<ul style="list-style-type: none"> 13 13

RTC 2

Learning Objective 2a	Complexity	Critical Thinking	Religious Reflection	Sample Questions	Possible Activities	Examples of Assignments	Pg
<p>Students will be able to analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief).</p> <p><i>Bloom's taxonomy: knowledge, comprehension, application, analysis</i></p>	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • 		<p>Name/describe the...</p> <p>What were the...</p> <p>Which is true/false...</p> <p>What is the meaning of...</p> <p>Write in your own words...</p> <p>Outline the main points of...</p> <p>Provide an example of...</p> <p>What is the difference b/w...</p> <p>What is the definition for...</p> <p>What is another instance where...</p> <p>Could this have happened if...</p> <p>Group ... by characteristics like...</p> <p>What factors would you change if...</p> <p>What do you see as other possible outcomes?</p> <p>If this happened, what might have been the consequence?</p> <p>Distinguish between...</p> <p>What was the motive behind...</p> <p>What was the turning point...</p> <p>Can you compare that to what was presented?</p>	<p>Map the main ideas</p> <p>Write a research report</p> <p>Create an oral presentation</p> <p>Present a fieldwork project</p> <p>[Close-ended and open-ended test questions are appropriate for this objective]</p>	<p>Dialogue group presentations (SCTR 26, Murphy, W08)</p> <p>Paper 4: Theological essay on the nature and development of Christological doctrine (TESP 31, Parrella, W08)</p> <p>Multimedia presentation (RSOC 65, McCarthy, W08)</p> <p>Journal (RSOC 81, Pinault, W08)</p> <p>Quizzes and exams</p>	<p>14</p> <p>15</p> <p>16</p> <p>19</p>

RTC 2

Learning Objective 2b	Complexity	Critical Thinking	Religious Reflection	Sample Questions	Possible Activities	Examples of Assignments	Pg
<p>Students will be able to integrate and compare several different disciplinary approaches to a coherent set of religious phenomena.</p> <p><i>Bloom's taxonomy: comprehension, application, analysis, synthesis</i></p>	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • 		<p>Distinguish between...</p> <p>Apply both approaches to ... and compare them...</p> <p>What was the main idea...</p> <p>Provide an example of...</p> <p>Demonstrate how to...</p> <p>With what different assumptions do these two approaches begin...</p> <p>Compare the sorts of information each approach can produce...</p> <p>What are some of the problems with...</p>	<p>Illustrate/map the main ideas</p> <p>Write a comparative essay</p> <p>Conduct an interdisciplinary investigation</p> <p>[Open-ended, written essay questions on tests fit this objective]</p>	<p>Writing assignment (RSOC 9, Tamayo-Moraga, W08)</p> <p>Essay (TESP 40, Baker, W08)</p> <p>Journal (RSOC 81, Pinault, W08)</p> <p>Communicating Theology project (COMM 175, Soukup, F07)</p> <p>Final Essay (ELEN 160, Zecevic, F07)</p> <p>Quizzes and exams</p>	<p>22</p> <p>23</p> <p>19</p> <p>24</p> <p>25</p>

RTC 2

Learning Objective 2c	Complexity	Critical Thinking	Religious Reflection	Sample Questions	Possible Activities	Examples of Assignments	Pg
<p>Students will be able to clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence.</p> <p><i>Bloom's taxonomy: comprehension, application, analysis, synthesis, evaluation</i></p>		•	•	<p>Write in your own words...</p> <p>Provide an example of...</p> <p>Apply this idea to a personal experience...</p> <p>What factors would you change if...</p> <p>What do you see as other possible outcomes?</p> <p>If this happened, what might have been the consequence?</p> <p>What was the motive behind...</p> <p>What are some of the problems...</p> <p>Compare that to what was presented...</p> <p>What would you do if you were in that situation?</p> <p>What would be your proposal for...</p> <p>Judge the value of...</p> <p>Defend your position on...</p> <p>How would you have handled...</p> <p>Do you believe...</p> <p>How effective are...</p> <p>What would you recommend...</p>	<p>Compose a song, poem, short story</p> <p>Keep a journal applying class concepts to your experience</p> <p>Conduct an online class discussion of concepts and beliefs</p> <p>Write a religious autobiography</p> <p>Prepare or describe a religious belief/ritual/text</p> <p>Conduct a class debate</p> <p>Incorporate a panel discussion</p> <p>Write a persuasive essay</p> <p>[Open-ended, written essay questions on tests fit this objective]</p>	<p>Moral autobiography (TESP 45, Bundang, W08)</p> <p>Family religious tree (RSOC 51, Bennett, W08)</p> <p>Memorialization assignment (RSOC 119, Morris, W08)</p> <p>Journal (RSOC 81, Pinault, W08)</p> <p>Journal (ENGL 189, Dreher, F06)</p> <p>Climate ethics assignment (ENVS 160, Warner, W08)</p>	<p>25</p> <p>26</p> <p>26</p> <p>19</p> <p>27</p> <p>27</p>

RTC 3

Learning Objective 3a	Critical Thinking	Religious Reflection	Ethical Reasoning	Perspective	Sample Questions	Possible Activities	Examples of Assignments	Pg
<p>Students will be able to identify diverse perspectives and evaluate ethical positions on contemporary questions.</p> <p><i>Bloom's taxonomy: knowledge, comprehension, application, analysis, synthesis, evaluation</i></p>	<ul style="list-style-type: none"> • 		<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> Name the... What were the... What is the meaning of... Write in your own words... Distinguish between... Provide an example of... What are some of the problems with... What are some of the possible solutions for... What would you do if you were in that situation... What would be your proposal for... Is there a better solution to... Judge the value of... Defend your position on... How would you have handled... Do you believe... How effective are... What would you recommend... 	<ul style="list-style-type: none"> Write a research paper Evaluate a case study Observe, analyze or participate in an ethical debate Examine a contemporary religious question in the local community Conduct a class debate Incorporate a panel discussion representing diverse perspectives Evaluate a film that addresses a contemporary religious or theological issue Prepare criteria to judge coverage of religious issues in the media Write a position statement about an ethical position with which you disagree 	<ul style="list-style-type: none"> Staged course research project (TESP 125, Riley, W08) In-class writing exercises (SCTR 165R, Murphy, W08) Paper 2 - Preparation for in-class debate on agricultural biotechnology (BIOL 171, McLean & Miller, F07) 	<ul style="list-style-type: none"> 28 33 34

RTC 3

Learning Objective 3b	Critical Thinking	Religious Reflection	Ethical Reasoning	Perspective	Sample Questions	Possible Activities	Examples of Assignments	Pg
<p>Students will be able to evaluate and apply insights from the study of religion to open-ended questions facing contemporary society.</p> <p><i>Bloom's taxonomy: comprehension, application, analysis, synthesis, evaluation</i></p>	•	•			<p>Distinguish between...</p> <p>Could this have happened if...</p> <p>Can you apply this question to a personal experience?</p> <p>What are some of the problems with...</p> <p>What would you do if you were in that situation...</p> <p>What would be your proposal for...</p> <p>Is there a better solution to...</p> <p>Judge the value of...</p> <p>Defend your position on...</p> <p>How would you have handled...</p> <p>Do you believe...</p> <p>How effective are...</p> <p>What would you recommend...</p>	<p>Evaluate a case study</p> <p>Organize, analyze or participate in an ethical debate</p> <p>Examine a contemporary religious question in the local community</p> <p>Conduct a class debate</p> <p>Incorporate a panel discussion representing diverse perspectives</p> <p>Evaluate a film that addresses a contemporary religious or theological issue</p> <p>Prepare criteria to judge coverage of religious issues in the media</p> <p>Write a position statement about an ethical position with which you disagree</p>	<p>Research paper (SCTR 158R, Murphy, W07)</p> <p>Paper 2 - Preparation for in-class debate on agricultural biotechnology (BIOL 171, McLean & Miller, F07)</p> <p>Evaluative essay (RSOC 180R, Jonte-Pace, S04)</p>	<p>36</p> <p>34</p> <p>39</p>

Sample Assignments

The following assignments were developed for the old Core, but also demonstrate the learning objectives for the new Core. Suggestions from Carol Gittens for tweaking these models for the new Core are offered in italics after each assignment.

RTC 1a

Critical Engagement Project: Religious Site Visit

RSOC 9 Ways of Understanding Religion, W08

Bennett

Students will choose one of two possible projects as a means for reflecting upon the relationship between the academic study of religion and the ways that people experience or describe religion outside of the academic context. The two options are:

1. **Media Analysis:** Trace the way that religion is described and analyzed in *The New York Times*, *The Wall Street Journal*, or *The San Jose Mercury News* throughout quarter (all are available in the Library, delivered to your home by subscription, or free online). Analyze what religions and religious issues editors deem newsworthy and the ways that reporters' descriptions and analyses are in conflict or harmony with the categories in the course, avoid these categories altogether, and/or suggest differing categories of analysis. What are the resulting impressions of religion that emerge from these depictions? *This is an ongoing, integrative project that involves reading the paper on a daily basis and tracking stories over the course of the entire quarter.*
2. **Religious Site Visit:** Visit at least two different religious sites at a time when you can observe religious practices or the articulation of religious beliefs (e.g. during worship or a religious festival). The traditions you visit should be different than traditions in which you grew up, now practice, or of which you have considerable knowledge. To what extent do you see the dimensions of religion we have discussed? How do those dimensions enable (or complicate) your ability to make comparisons between the groups and sites you visited?

Students will submit their choice on Thursday, January 18. Regardless of which project you choose, there will be two steps to completing the project. The first will be an in-class group presentation with up to five others who chose the same option. The second step will be an individual essay analyzing your findings. This essay should conform to the standards for critical writing (see rubric for writing Religious Studies essays on Angel) and will be due in the class meeting after you make your group presentation.

The rubric for writing Religious Studies essays would be something to include in your course submission for Core approval.

RTC 1a

Final Essay

SCTR 19 Religions of the Book, W08

Castori

Final Essay (7-9 pages; 25%): An essay commenting on two or three texts of your choosing (selected in consultation with the instructor) which are drawn from the scriptures of at least two of the three religious traditions. Your commentary should explain the texts' original historical and social contexts (the world behind the text and the world of the text), highlight ways in which they have been interpreted in the past, identify the relationship(s) that you have found between them, and view them in light of ongoing questions of religion that have arisen for you in the course.

RTC 1b

Introductory Essay: Becoming a Student of Religion

RSOC 9 Ways of Understanding Religion, W08

Bennett

Write a short paper (2-4 pages) in which you introduce yourself and describe your expectations about becoming a student of the academic study of religion. Include any information that you think will be helpful for the instructor to know you better, not just what is specifically relevant to this course. Include any previous experience studying religion (formal or informal). Finally, describe what you hope to get out of this course (including any specific topics or issues that do not appear to be covered in the readings or syllabus), what challenges or difficulties you anticipate or concern you, what you will need to do to be successful in achieving your goals for the course, and how you will know if you have been successful in achieving your expectations. Honesty trumps posturing, so be true to yourself in reflecting on the role of this course in your education and in relation to your sense of self and your place in the world. Due January 15.

RTC 1b

Final Statement of Learning

TESP 4 Christian Traditions, W08

Beaudoin

Please write a 1½-2 page, single-spaced paper about what you have learned this quarter in our class. Papers may take whatever organizational form you deem appropriate. Credit is based on appropriate completion of the assignment, not on any particular evaluation of the content of what you write. (In other words, feel free to write what you are really thinking about your learning.) You are encouraged to take this opportunity to reflect frankly on what our studies mean for your life, situation, culture, or context.

Some questions you may want to consider, but that are not required, include:

- What have I learned from our class?
- What difference does or might my learning make for: my life, intellectual pursuits, major, values, conscience, faith, or convictions?
- What ideas am I taking away from the class, why might they be significant to me, or what new questions do I now take to my future studies?
- What seems significant about how I have or have not changed as a result of our studies?
- What from our studies brought joy, gratitude or curiosity, and/or frustration or confusion? And what might I learn from this for where I go from here?
- What was my understanding of our studies before this class, and what is it now?

For course approval, it will be helpful to narrate this assignment, providing some idea of the percentage of the overall grade (if it is graded), how it will be evaluated, etc. This sort of thing might be obvious on the syllabus, but if it's not, just add a description and submit it with the syllabus. An assignment like this might enable us to learn what the students have learned, provide formative feedback for the students, or both.

RTC 2a
Dialogue group presentations
SCTR 26 Gender in Early Christianity, W08

Murphy

Directions

In the third week, you will choose a group of 2 other students with whom you will prepare a presentation on an ascetic figure in early Christianity.

To prepare the presentation, everyone in the group should read the primary source assigned for the entire class on your ascetic (for example, if you are covering Pelagia the Harlot, you would all read Deacon James' account of her life, posted on ERes). In addition, each of you should select an outside resource that discusses the gender issues in the text. Some suggested resources are posted at Dialogue Groups. Then divide up the following parts of the presentation:

- One person introduces the class to the primary literature about that ascetic, both the ancient work that the entire class is reading and any other ancient works about that person. For example, if your group is examining the life of Paul the Hermit, one of your members would (1) read Jerome's *Life of Paul*, which the entire class is reading, (2) research whether any other early Christians wrote about Paul the Hermit, and (3) prepare a presentation to introduce the class to Jerome's treatise and the other relevant works (if any).
- Each other person should read one outside article on your ascetic and prepare a response to ONE of the following question sets (each group member takes one set, and reads a different article):
 - How does the main character, and how do other characters in the story, both fulfill and transgress expected gender roles? Include specific examples, and analyze how the fulfillment and/or transgression works in each case.
 - What virtues are highlighted for this ascetic? Are these virtues constructed differently for men and for women in the story? After offering examples and analyzing them, do the same for vices in the story. Does the character undergo any kind of transformation in this story?
 - Consider the author and his audience. What is the author trying to persuade his readers to do and to believe? How does this correlate to what was going on in Christianity at the time of the writing of the piece? If the author is featuring the ascetic's sexual virtue, why and how does he use erotic language to depict it? Give specific examples and explain what purpose the imagery might serve.

Format

You should plan to offer the class a two-sided, one-page handout; if you get the outline to the professor by 9:00 a.m. on the day of your presentation, she will take care of xeroxing it for the class; otherwise, please bring 28 copies to class. Other than the handout, you will not submit anything written for this assignment; it is entirely an oral grade. Each student should plan on speaking for a full 5-8 minutes. Suggestions for strong oral performances are available below in the Grading Rubric.

The outline should be typed and formatted as a short assignment (see the online Style Sheet). The handout should NOT be a Powerpoint-style handouts where half the page is blank for student notes. It should include anything you might have ON a Powerpoint presentation (since those are generally outline level bulleted topics), but it should also include one or two nested layers of information that provide the context and relevant details of your point. The handout is not supposed to be a sheet for students to add notes to, but rather a self-sufficient description of your topic. "Self-sufficient" means that someone who missed the class should be able to read the handout and basically get a clear, concise version of your whole presentation.

You may elect to supplement your presentation with Powerpoint, but this is *not* required. If you do prepare a Powerpoint presentation, remember that pictures are nice (if you can find one of your figure!), and please bring the file to class 5 minutes early on a USB jump/micro drive so that it can be loaded onto a USB hub, connected to the laptop, and opened before the class begins.

Grading Rubric

This oral project counts for 15% of your grade: 10% for the content and presentation of your individual portion, and 5% for the group grade (bracketed numbers below indicate specific point values). The presentations will be evaluated based on the following rubric (the first two objectives are for each individual, while the last two apply to the group as a whole):

Objective	Unacceptable	Marginal	Acceptable	Exemplary
Evidence of comprehension of research [6]	You don't capture the key ideas or understand the relationship of the ideas to one another.	You don't capture the key ideas very well or understand the relationship of the ideas to one another. Some of the basic concepts are present.	Your presentation of the key ideas is adequate, but some are left out and/or the relationships of the ideas are not presented accurately.	You accurately and fully represent your part of the topic, capturing the key ideas and understanding the relationship of ideas.
Clarity of Expression [4]	You speak too quietly and in a monotone, and the logic and content of your presentation is unclear.	Your presentation is unclear or interrupted by pauses or unnecessary words.	You have solid material, but are hesitant or quiet in your delivery.	You speak clearly and with adequate volume; you know what you want to say and you deliver it well.
Handout [3]	The entire handout lacks precision.	Two or more parts of the presentation are inadequately outlined for the class.	Covers most parts of your presentation well.	Sticks to one page (both sides) and concisely but completely guides the class through your presentation.
Flow [2]	Group members have not planned the presentation in advance and do not deliver it well.	Some students are unprepared, and the group as a whole shows some confusion about the order.	The presentation runs smoothly for most parts.	Presentation is well-organized ahead of time; all members know what to do and when.

Great question prompts; good assignment; wonderful example of a complete assessment plan.

RTC 2a

Paper 4: Theological Essay on the Nature and Development of Christological Doctrine

TESP 31 The Christ: Mystery and Meaning, W08

Parrella

A theological essay on the nature and the development of the Christological doctrine as the center of Christian faith throughout the centuries. How did the Jesus of the Gospels become translated into the Christ of Greek philosophy, culminating in the Council of Chalcedon's statement that Jesus is truly God and truly a human being? What does it mean to call both Jesus divine and human today?

Sources: Lane, *Christ at the Centre*, chapter 5;
Lane, "Reshaping the Christological Dogma," 109-129;
Richardson, "The Doctrine of the Person of Christ."
Baillie, "The Paradox of the Incarnation"

Due: Wednesday of the 10th week, 12 March 2008.

How is this assignment evaluated? For course submission, provide assessment information.

RTC 2a

Multimedia Presentation

RSOC 65 Early Christianity, W08

McCarthy

Presentations/Papers will be integrated into the class in a number of ways. Starting the second week of the course, each student, either individually or in a small group, will be responsible for making a 20-minute, in-class, multi-media presentation on some physical, material, or social aspect of early Christianity. The syllabus lists a presentation question for each class day. In order to prepare for this presentation, the student is required: 1) to do the necessary background research for addressing the questions; 2) to make the class presentation, complete with Powerpoint and any other relevant media; 3) to make available the presentation on the course website, together with whatever follow-up may be necessary. On the day of a presentation, a student will be excused from any quiz. Except in truly extraordinary circumstances, failure to be ready for a presentation will result in a zero in this portion of the requirements. An addendum included at the end of this syllabus will cover most practical concerns related to the presentations. *One week after the presentation*, a 4-5 page paper on the topic is to be submitted by each individual making the presentation. Though grounded in the research done for the presentation, the paper should move the topic forward and include critical evaluation and independent thinking regarding the issues. It should address significant and interesting questions that came up in the course of preparing and making the presentation. In addition to the 4-5 pages of text, the paper must include footnotes and a works cited page. *Late papers are welcome, though you must know that there is a 10 percentage point penalty for doing so. Papers submitted a week after the due date will not be accepted.* All papers must be submitted both in paper and in electronic format through Turnitin.com (see below under "Academic Integrity").

ADDENDUM: PRESENTATIONS

Preparation

The point of the presentation is to research a particular practical aspect of early Christianity and to share that research with the rest of the class in a manner that evinces competence, conscience, and compassion. Therefore, after signing up for a particular presentation, you are encouraged to proceed through the following steps as preparation for the presentation.

- 1) Do research using at least THREE printed materials (books, articles, etc.) to get a clear sense of how to answer the question. You may use websites too, but I want to stress that you must indicate the websites consulted in your bibliography and are responsible for the quality of the websites. Some of them are quite poor and I would advise you to use websites more for gathering images to use in your presentation than for getting basic information.
- 2) For each topic, I suggest a good place to begin your research is from a two-volume work entitled *The Early Christian World*, ed. Philip F. Esler [henceforth, ECW]. It will be on reserve in the library. You should start there, but also consult the bibliography given at the end of each chapter in ECW for works that will be helpful to your research, writing, and presentation.
- 3) Prepare a 20 minute presentation, complete with Power Point. This presentation should give a very clear exposition of the question at hand, based upon your research. Since the presentations are intended to treat some aspect of the material or social world of early Christianity, it is expected that you will have images to present. The date of your presentation, you should have a CD with the PPT presentation on it. This will be handed in to the instructor and will not be returned. A good presentation will be clear, make good and appropriate use of visual images, and provoke thoughtful discussion. After the presentation, you will be evaluated by your peers on the quality of your research as well as the clarity, style, and scope of your presentation.
- 4) *If you are working in a group*, it is expected that the research and presentation will be done as a group, and individuals will receive the same grade on that portion. However, each individual student MUST write and submit his/her own paper after the presentation itself. This can stem from cooperative research, but it must be written individually and will be graded individually.
- 5) *One week after the class presentation*, students are to submit a 4-5 page paper (+bibliography). This should cite both primary and secondary sources appropriately and provide a complete bibliography of all sources consulted. Hardcopies should be handed in to the instructor the date of

presentation and submitted electronically to TurnItIn.com. If it is not uploaded to TurnItIn.com by the time I read it, the paper will be counted as not submitted.

Protocols

For the sake of clarity, let me identify the rules by which you will make your actual presentations. I *strongly* encourage you to use it as a checklist prior to your presentation.

- 1) By 9:00 AM on the date of your presentation, you must submit to the instructor a CD with the PowerPoint presentation on it. If I happen not to be in my office (Bannan 352), slide the CD under my office door. I will not return this CD to you but will, by and large, review the PowerPoint presentation before the class.
- 2) About 5 minutes into the class (e.g., immediately following the quiz), you will have 20 minutes to make your presentation. If you are working in a group, you will have to decide, as a group, the best way to make the presentation, though it is expected that all members of the group will have equal parts in the presentation.
- 3) Your presentation should indicate the practical question you are trying to answer and offer a clear exposition of your answer. Images are highly encouraged, so as to give the class a sense of the material reality of early Christianity, but those images should be embedded within a PowerPoint presentation that offers a clear demonstration of an answer.
- 4) Timing is essential. You will have no more than 20 minutes, and the quality of the presentation will largely depend on how effectively you use your time and are prepared for the time allotted. You will have to work this issue out in advance.
- 5) The instructor will have Media Services provide a laptop and projector, but you will be responsible for making sure it is ready to go five minutes into class. Technical glitches will count against you, so be prepared. Also, although you will already have submitted a CD to the instructor, you are strongly advised to bring your own CD or flash drive of the presentation in case of some technical disaster.
- 6) Your presentation should allow some time (i.e., about 5 minutes) to answer questions and engage in discussion with the class. The way you handle questions will be considered in the evaluation of your presentation.
- 7) One week after the presentation, each student will submit a paper that includes: 1) A statement of the question; 2) a response to the question (this should include a discussion and summary of your research); 3) critical evaluation and independent thinking on the topic, especially in light of questions and other issues raised on the day of the presentation; 4) A FULL AND SPECIFIC BIBLIOGRAPHY OF ALL SOURCES CONSULTED, BOTH PRINT AND ELECTRONIC. Follow either MLA or Turabian style sheets. There will be no latitude for sloppiness in this regard.
- 8) Failure to submit a full bibliography of sources with the paper will entail no more than a grade of 60%. Tardiness in submitting a full bibliography will incur a 10% reduction of your grade per day late.
- 9) Failure to submit your paper electronically into TurnItIn.com will result in a zero for the presentation. Tardiness in submitting your paper to TurnItIn.com will result in a 10% reduction of your grade per day late.

Evaluation will be based on a number of criteria, including the following: 1) quality of research, both as presented in the papers and in the presentation itself; 2) quality of choices in sources; 3) clarity and organization in the presentation of the material (How well, for instance, did you answer the question? Did you stay on topic? When you moved slightly off topic, was it valuable?); 4) quality of images used, combined with an appropriate and convincing discussion of those images; 5) appropriateness of images chosen, combined with discussion; 6) presentation values (i.e., timeliness, orderliness, comportment of those presenting, technical preparation, professional manners); 7) quality of discussion; 8) initiative in research and presentation (Do you expect the instructor to hold your hand through the process or do you engage the material intelligently and with independence? How well do you handle choices in research? Ambiguities or multiple directions in questions?); 9) in the case of groups, how well integrated the group presents.

The paper will be evaluated with a view to how well individual students carry the topic forward and how well they articulate issues of interest and concern.

Throughout the course, but especially at the beginning of the quarter, we will have brief, in-class evaluations of presentations (including feedback from class) so that students may learn and improve presentation styles. Early presentations, therefore, will be graded more leniently than later ones.

Schedule of Presentations

Presentations will be assigned on the first day of class for the rest of the quarter. Under each presentation question, I have suggested a place to begin research, from a particular article(s) in the following two-volume set, on reserve at the library. These volumes are good places to BEGIN your research, and you should consult the bibliographies at the end of relevant sections for suggestions regarding where else you should look. Websites may also be helpful, but BE CAREFUL and use websites primarily to get images for your PowerPoint Presentation.

Esler, Philip F. (ed.). *The Early Christian World*. 2 Vols. London and New York: Routledge, 2000. (= hereafter, ECW I or ECW II)

NB: For the sake of your own citations, please note that this work comprises many entries written by individual authors. You are to make references, therefore, to the authors themselves. Therefore, the appropriate way to cite the article on armies, emperors, and bureaucrats is as follows:

Harries, Jill. "Armies, Emperors, and Bureaucrats." In *The Early Christian World*., ed. P. Esler 1.26-52. London and New York: Routledge, 2000.

- Week 2 Mon., Jan. 14: What were Greco-Roman religions like? (ECW I.53-79)
 Wed., Jan. 16: What was the geographical spread of Christianity during the second and third centuries, and why does geography matter? (ECW I. 3-25, 231-257; 295-315, 330-343)
- Week 3 Wed., Jan. 23: What is Dura-Europos and what do we have to learn from it? (ECW I 231-257; II 693-746).
- Week 4 Mon., Jan. 28: What happened to Christians' bodies before, during, and after martyrdom? (ECW II 815-839)
- Week 5 Mon., Feb. 4: How does the material evidence (e.g., coins, arches) contribute to our understanding of Constantine's intentions? (ECW I 258-292; II 1069-1087)
 Wed., Feb. 6: (1) What are the chief characteristics of early Christian art? (ECW II 815-839)
 (2) How did Christian architecture change after Constantine? (ECW II 693-746)
- Week 6 Mon., Feb. 11: What does material evidence tell us about pagan practice in the fourth century? (ECW I 259-292; II 869-889)
 Wed., Feb. 13: What was the desert like and how did ascetics live in Egypt? In Syria? (ECW I 344-366; II 1088-1101)
- Week 7 Wed., Feb. 20: How did sexual renunciation compare with late ancient understandings of sex, gender, and family systems? (ECW I 401-421)
- Week 8 Mon., Feb. 25: What does the material evidence teach us about pilgrimage? (ECW I 452-474)
 Wed., Feb. 27: What would it have been like for a Christian in the late 4th century to worship in the Holy Sepulcher in Jerusalem? (ECW I 475-499. Look esp. for reference to the liturgy in ancient Jerusalem. See bibliography, esp. references to Baldovin.)

- Week 9 Mon., Mar. 3: Did Christians after Constantine picture Jesus differently? If so, how? (ECW II 747-772)
- Wed., Mar. 5: What was the Church in North Africa like? (ECW II 1205-1127. Look for website of J.J. O'Donnell at Georgetown/Pennsylvania for good images and discussion.)

Week 10 Mon., Mar. 10: hat can we say about the use of music in early Christianity? (ECW II 773-790)

This professor may already use a rubric to score this assignment, but if not, I highly recommend RubiStar to create the rubric (it already has a template for Powerpoint-supported oral presentations, and it can be tailored to fit this exact assignment. Available at <http://www.4teachers.org>.

RTC 2a

Journal

RSOC 81 Islam, W08

Pinault

I will arrange a number of field trips this quarter, to religious services at various Islamic sites in the Bay area. The confirmed date for each trip will be announced once our hosts have finalized plans.

You are required to participate in at least two of these group visits. Throughout the quarter, keep a journal in which you record your notes from each field trip and evaluate your field experiences in light of your readings and classroom discussions and the interviews you conduct. On TUESDAY, MARCH 4, you are to submit to me in class a final typewritten version of your journal. Length of journal: 20-25 pages (you may exceed this length if necessary), typed, double-spaced, with footnotes and bibliography for any textual citations you make. The journal should incorporate the following data:

- 1) Top Sheet. This should include your name followed by a table of contents. The table of contents will list the 3 to 5 topics of discussion under which you have grouped your news articles/media coverage for analysis (see below), followed by an indication of which field trips you undertook (the list should identify both the site you visited and the date of the trip). The top sheet will also indicate the page on which each entry is to be found (this should also serve you as a reminder that your term project must be paginated).
- 2) Introduction. Here you should offer a brief reflection on your experience of Islam (or lack thereof) prior to the beginning of the course. This helps establish a baseline for your journal entries on the fieldtrips throughout the quarter. Please include a discussion (to be written before our first mosque visit) of your own expectations of what the fieldtrips will be like; this can later be compared to your actual experiences during the trips. Additionally, please include a discussion of your own spiritual background (thereby establishing another, personal, "baseline" against which you can evaluate your fieldwork this quarter). NB: Adherence to a particular religion is not needed for such a discussion. What is needed is a considered reflection on the formation of one's worldview, whether that be religious, non-denominationally spiritual, agnostic, skeptical or atheist.
- 3) News/media analysis. This entails a discussion of current events, local (Bay Area), national, and international, relating to Islam, as reflected in newspaper coverage. Link these regional and world events where possible with our course readings and classroom discussions. Be sure to attach copies of the news articles you discuss to the back of your journal. In your coverage include on-line/electronic resources. One of the best is: www.bbc.co.uk/religion/ This site offers articles relating to Islam as well as other world religions. In addition, the San Jose Mercury News, the San Francisco Chronicle, and The New York Times all offer on-line editions that are easily accessible. Print out and attach to your journal a copy of every on-line article you analyze. Analysis rather than mere summary should characterize your response to the news articles you read. Focus on three to five subject areas that interest you (e.g., Muslim communities in California, Islam and democracy, Women's issues in Islam). Group your discussion of news articles according to the subject areas that you choose. For each subject area, analyze both the events discussed in

the articles and the recent trends and developments that in your opinion are reflected in these news pieces.

You should keep up with media coverage of Islam and events related to Islam week by week throughout the quarter, rather than wait until the end of the course to skim through newspapers and the internet. Keeping current throughout the quarter will also facilitate your participation in our discussions of relevant current events.

- 4) Field trips: your impressions of each shrine you visit and a description of its physical setting;
- 5) a description of the rituals/religious practices that you witness;
- 6) a description of the participants (dress, age, gender, etc., as well as their interactions with each other and with the celebrants);
- 7) a brief summary of any sermon or other discourse presented by individuals at the site, together with your own response to and interpretation of such speeches;
- 8) your own personal response to what you experience, together with your own analysis and interpretation of what you witness at the site;
- 9) a summary of interviews with at least two members of the congregation from each site (I encourage you to develop follow-up interviews with congregation members via e-mail, telephone, etc. You are also encouraged to do additional interviews with fellow students, Muslims on campus, members of Islamic organizations in the Bay area, etc. See me for more details);
- 10) an analysis in which you compare your experiences at the different sites;
- 11) a discussion of links between your fieldwork and your assigned classroom readings (the Qur'an, Attar, Faruqi, etc.).
- 12) Finally, your journal is to offer concluding reflections, in which you include your own personal responses to the readings, fieldwork, and interviews you undertake this quarter.
Please note: The journal is to be handed in on time. Lateness penalties apply (see above under "Essays"). NB: Email/on-line submissions are NOT acceptable.

An important note: This journal is both personal and characterized by informed opinion. This means it is subjective (you will make use of the first person) and opinionated. You are expected and encouraged to voice your personal responses to what you experienced in your expeditions and what you learned in the classroom from our readings and discussions; but these opinions should be characterized by thoughtful reflection and supported by arguments derived from your eyewitness fieldwork and your textual work throughout the quarter.

NB: You are required to participate in at least two group visits with the class. This is a minimum. For enhanced credit, I encourage you to undertake as many field trips as possible. You may also choose to do follow-up visits on your own initiative, which will further your learning opportunities and add to the quality of your journal. You are to consult with both me and the designated contact persons at the given mosque before engaging in any independent visits.

Additional NB: Throughout the quarter your journal should be an ongoing record of your reflections on what you read for this course (which may include free-form "midnight jottings" as an immediate response to what you've read for a given day, whether news items or assigned readings), what you witness in your field trips, what you experience in your interviews and conversations, and what you analyze in the newspapers and other media concerning Islam. Since your journal will be an ongoing record on which you work throughout the quarter, you should not wait until the end of the quarter to begin making journal entries. At any point throughout the quarter you are welcome to show me your journal entries for evaluation and criticism.

A further NB concerning the journal: You have the option of substituting for one of your two required field trips a book report/evaluation of one of the texts listed below. Your evaluation should include the following: a summary of the major themes treated in the book; an analysis of the book in light of relevant passages from the Qur'an (eg, regarding gender issues, Islamic government, family relations, jihad, etc.); and a comparison of the book's themes with at least one of the other texts or essays assigned for this course (eg, Attar, Faruqi, al-Banna, etc.).

In addition, your book report is to include a critique in which you identify what you believe to be the strong points of the text you've chosen. Select a favorite passage and explain why it's your favorite. What insights does it offer? Identify and evaluate the book's weakest points. Has the author failed to address points you've learned about from your other readings this quarter?

Total length of journal + book report: 20-25 pages—15-20 pages for the journal (field trip, newspaper/media coverage, etc., as described above) + 5 pages for the book report. The book report is to be attached to the journal and handed in on the due date for the journal.

Books from which to choose for the book report:

Khaled Abou El Fadl. *The Place of Tolerance in Islam*

Leila Aboulela. *Minaret: A Novel*. (The story of a Sudanese Muslim woman who flees Khartoum for a new life in London.)

M.J. Akbar. *The Shade of Swords: Jihad and the Conflict between Islam and Christianity*

Nadeem Aslam. *Maps for Lost Lovers*. (A novel about Muslim immigrant families in England)

J. Esposito & J. Voll. *Islam and Democracy*

Yvonne Haddad & J. Esposito, eds. *Islam, Gender, and Social Change*

Y. Haddad & Adair Lummis. *Islamic Values in the United States*

Y. Haddad, Jane I. Smith, & Kathleen Moore. *Muslim Women in America: The Challenge of Islamic Identity Today*

Ayaan Hirsi Ali. *The Caged Virgin: An Emancipation Proclamation for Women and Islam*

Samuel Huntington. *The Clash of Civilizations and the Remaking of World Order*

Mark Juergensmeyer. *Terror in the Mind of God: The Global Rise of Religious Violence*

Irshad Manji. *The Trouble with Islam: A Muslim's Call for Reform in Her Faith*

Ali Merad. *Christian Hermit in an Islamic World: A Muslim's View of Charles de Foucauld*

Abul A'la Mawdudi. *Towards Understanding Islam*

Abdullahi Ahmed an-Na'im. *Toward an Islamic Reformation: Civil Liberties, Human Rights, and International Law*

Asra Nomani. *Standing Alone in Mecca: An American Woman's Struggle for the Soul of Islam*

Tariq Ramadan. *Western Muslims and the Future of Islam*

Feisal Abdul Rauf. *What's Right with Islam: A New Vision for Muslims and the West*

Bassam Tibi. *The Challenge of Fundamentalism: Political Islam and the New World Disorder*

Serge Trifkovic. *The Sword of the Prophet (A Politically Incorrect Guide to Islam)*

Amina Wadud. *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*

Behzad Yaghmaian. *Embracing the Infidel: Stories of Muslim Migrants on the Journey West*

NB concerning the book report: You have the option of doing the book report in addition to the minimum number of two or more field trips. Thereby you will earn enhanced credit for the grade you achieve for the journal.

The reflection component in section 2 above would also fit RTC objective 1b; and the assignment fits each of the three RTC 2 objectives. The only thing that the RTC FCC would need, in addition to what's provided, is a sense of how the project would be evaluated. Again, the syllabus may make this clear (weight in overall grade, feedback mechanisms such as a rubric with grading criteria, etc.).

RTC 2b

Writing Assignment

RSOC 9 Ways of Understanding Religion, W08

Tamayo-Moraga

Each student will be required to do a five to seven page paper which will use Freud, Turner, Douglas, Durkheim, or Weber (depending on what the class eventually covers) to analyze case studies in the textbook and/or the reader. This paper is designed to help the students learn how to apply different methods of academic analysis to religion and to get a taste of what it is like to be a scholar of religion.

Purpose of Paper and General Information

1. The primary purpose of this paper is to provide you with an opportunity to do an in-depth application of one of the methods of one of the scholars (Freud, Durkheim, Turner, or Weber, so psychology, sociology, or anthropology of religion). In order to do this, you may either use case studies from Kessler and/or from Hicks. Feel free to look at case studies in either book that we have not read. I do not expect you to go outside the texts we are using in class. Because you are using these theorists to analyze case studies, you cannot use the articles by them as case studies. Thus Freud, Turner's Ndembu article, Durkheim's article, and Weber's article cannot be used as case studies. Chagnon may be used as a case study.

You may use two theorists if you so choose. One commonly chosen method for this paper is to use one theorist and three case studies. But this is only a suggestion. You might choose to do something different, such as two theorists and one case study, one theorist and two case studies, etc.

Possible Combos

- Use Freud to analyze the case studies in the Religious Experience chapter or the articles in the Sex and Gender section in Hicks—or articles on witchcraft in Hicks.
- Use Durkheim or Weber to analyze Shinto in Kessler, Rasta in Hicks, Salem Witch Trials in Hicks, etc., case studies in myth chapter.
- Use Turner to analyze the article by Eric Wolf in Hicks, case studies in Ritual chapter, etc., rituals in Hicks, etc.

These are only suggestions to get you thinking. Anything in Hicks (except the theorists' articles we read) or Kessler is up for grabs as case studies.

2. These papers are not about these figures, they are about using the theories of these figures to analyze the case studies of your choice. You are not comparing the theorist to case studies, you are using the theory of the theorist to analyze case studies. Never, never use the phrase "Comparing this theorist to X religion," etc.

Thus, only spend one to two paragraphs discussing the theories of your chosen person.

You may assume that the reader knows about these figures.

3. Please use direct quotes from the text as well as paraphrases. If you use an internet source, you must cite it. Please use some commonly accepted form of citation, such as MLA format, footnotes, etc. except instead of putting your name at the top of each page, put only your ID number. No names anywhere.
4. I prefer that you do not use secondary sources (other people's interpretations of these figures). I want to learn about YOUR own interpretation based on class work. Thus, I am not expecting expertise, just a good-faith effort to look at different religions through the lens of Freud, Durkheim, or Turner.

5. Please type and double-space your paper. Use size 12 font. Please staple your paper. On your title page, please put my name so that the Administrative Assistant will know where to put your papers. The title page may be formatted however you like, but should not include your name, only your ID number.

The only thing that the RTC FCC would need, in addition to what's provided, is a sense of how the project would be evaluated. Again, the syllabus may make this clear (weight in overall grade, feedback mechanisms such as a rubric with grading criteria, etc.).

RTC 2b

Essay

TESP 40 Exploring Judaism: Spirit & Practice, W08

Baker

Directions

1. Choose one of the five Jewish ritual practices we will be discussing next time: “*tefillin*,” “*tallit*,” “daily prayer,” “blessings throughout the day,” and “traditional morning and evening blessings.”
2. Choose three of the five “analytical categories and questions” below.
3. Please write a paragraph/page analyzing the ritual practice according to each of the analytical categories/questions you have chosen (like we did together in class on the first day) for a total of 3 paragraphs/pages. Be sure to cite information and quotations from the chapter on your chosen ritual practice that illustrate significant points in each of your three analyses.

Analytical categories and questions:

Psychosocial

1. what elements of human experience (needs, desires, fears, pleasures, etc.; general and specific) appear to be addressed by/in this practice? How so?
2. What elements of individual/personal experience might be addressed by/in this practice? How so?
3. What elements of communal/group experience might be addressed by/in this practice? How so?
4. How might this practice affect or influence Jewish/non-Jewish relations? Why?

Anthropological/cultural

1. what might this practice tell us about Jewish culture?
2. What conception(s) of culture/community/identity does this practice reflect or suggest? How so?

Comparative

1. To what is this practice comparable in other religions? How so? How not?
2. To what is this practice comparable in secular society? How so? How not?

Theological

1. what conception(s) of the sacred does this practice reflect or suggest? How so?
2. What conception(s) of the Divine does this practice reflect or suggest? How so?

Ideological

1. what does this practice appear to do in the world?
2. What could this practice do in the world?

The only thing that the RTC FCC would need, in addition to what's provided, is a sense of how the project would be evaluated. Again, the syllabus may make this clear (weight in overall grade, feedback mechanisms such as a rubric with grading criteria, etc.).

RTC 2b
Journal
RSOC 81 Islam, W08
(see pp. 19-21 above)

Pinault

What a great assignment! It covers several objectives.

RTC 2b
Communicating Theology Project
COMM 175 Theology and Communication, F07

Soukup

This project may be done individually or in groups and can take one of several forms. In brief, it asks that you restate or express some theological truth in the terms and expression of contemporary communication. One form of this project could emulate the American Bible Society's New Media Translation program. (For more information, see [the New Media Bible](#) web site and read the links about the theory behind the project.) You can also view some samples in Module 11 on the course CD. This kind of project will again take a theological or biblical truth and express it in some contemporary medium. The project should include the following steps:

1. Pick a theological concept. This could come from anywhere in theology or in the Bible (a biblical text--a "pericope," or single sense unit). Possibilities include the catechisms, Old and New Testament stories, the life of Jesus, the Psalms, New Testament Letters, writings of church members. Theological concepts include ideas about God, salvation, sin, suffering, forgiveness, etc.
2. Research the text/topic to discover as much about it as possible: the meaning, the contemporary situation, how people would have understood it in ancient times, how people understood it throughout history, what it sounds like in the original language, images used to illustrate it, and so on.
3. Decide what is salient to translate the text into contemporary communication.
4. Pick a medium for the translation: art, music, video, acting, computer sites, etc.
5. Draw up a list of Do's and Don't's that you think are important to guide the work.
6. Create a treatment or a prototype or even create the final product.
7. Include your research as part of the production book.

Turn in both the "production book" (the list of items 1, 2, 3, 4, 5 above) and your project. In this, I am more interested in the process and the creativity than in the artistic or production merits of the final project.

Another form would be to do the "Communicating Theologically" as a paper (though I'd prefer your choosing the first form). If you choose to do this as a paper, you might, for example, look to see how (to use an example from class) we could describe sin in terms of communication. The paper should introduce the topic, summarize the traditional theological treatment, and then propose the communication approach. (Length should be 8-10 pages.)

In either case, include a brief description of what you were attempting and the perspective that you chose, based on the readings and issues discussed throughout the quarter.

The RTC FCC would be interested to know how the assignment is graded (weight in overall grade, mechanisms for feedback such as a rubric with grading criteria, etc.) Do the two forms of the assignment share a common set of grading criteria, or two different ones? The two forms of the assignment are quite different. The first form is quite advanced and might be appropriate for RTC 2 or 3.

RTC 2b

Final Essay

ELEN 160 Chaos Theory, Metamathematics and the Limits of Science: An Engineering Perspective on Religion, W08

Zecevic

In the final essay, you will be asked to provide your own views regarding the relationship between science and religion. You are expected to select one of the ten theological questions discussed in class and expand on it. You may combine several questions or perhaps propose some of your own; however, all such modifications will be subject to approval by the instructor. The essay should include the theoretical background for your discussion, as well as an explanation for your choice of topic (I would like to know why a particular question is more interesting to you than some others). The paper should be 8-10 pages long, and will be due on the first day of finals week.

The specific claims and opinions that you choose to express in the essay are entirely up to you (bear in mind that agreeing with me won't get you any extra points!). You will be graded on the quality of your arguments and your understanding of the material discussed in class. Writing skills such as clarity, grammar, and style *do* matter, and will be a factor in my grading.

Theological Questions

1. Do unknowable truths exist?
2. Is it rational to believe in the existence of God?
3. Can God be described in terms of human attributes?
4. Are the divine attributes of goodness, omniscience and omnipotence consistent with human experience?
5. Is it rational to believe in miracles?
6. Does theology offer a systematic method for distinguishing truth from falsity?
7. Can religion be reconciled with evolution theory?
8. Is religion a rational basis for morality?
9. Is there a single "true" religion?
10. Scientific perspectives on religion – what have we learned?

The RTC FCC would be interested to know how the assignment is graded (weight in overall grade, mechanisms for feedback such as a rubric with grading criteria, etc.) Do all 10 questions meet the RTC 2b learning objectives? It seems that they do, but that might need to be explained.

RTC 2c

Moral Autobiography

TESP 45 Christian Ethics, W08

Bundang

(4-5 double-spaced pages, standard fonts and margins; due Wednesday, January 16): This paper's purpose is to locate your own moral history at the very onset of the course. This history will provide you with a reference point as the course proceeds. The paper should address this question: *What are the moral traditions/influences that have most shaped you?* Your answer should name these insofar as you can. Reflect upon your own notions of goodness, what you value, and how you have come to value them. Of special importance may be your own participation in specific communities and practices, or the influence such communities have had or not had on you via culture and society. Length: 1000 words (4-5 pages) with standard fonts and margins.

This is a great assignment at the beginning of the quarter. To satisfy the RTC 2c objective, the questions should be revisited at some later point in the quarter, since the objective is concerned to see how critical inquiry in the course helps them to clarify and express their beliefs. Some sense of the evaluation/grading criteria would be helpful for the RTC FCC (weight in overall grade, rubric, etc.).

RTC 2c

Family Religious Tree

RSOC 51 Religion in America, W08

Bennett

Write a narrative of your family religious tree. Tracing back your relatives as far back as you can, describe and analyze their religious affiliations. Pay particular attention to when and why changes take place (immigration/migration, geography, marriage, etc.). What trends emerge? What generalizations can you make? How does it compare to the assigned readings on religion and immigration? Are there any ways that your story confirms or challenges characteristics of the American religious experience that have emerged in course readings?

The RTC FCC would be interested to know how the assignment is graded (weight in overall grade, mechanisms for feedback such as a rubric with grading criteria, etc.).

RTC 2c

Memorialization Assignment

RSOC 119 Media & Religion, W08

Morris

Discussion questions to help us talk about Memorialization: [Students whose last names end in **A-F** respond to #1, 2, 3; **G-L** respond to #4, 5, 6; **M-R** respond to #7, 8, 9; **S-Z** respond to #9, 10, 11]

1. What do you recall about the various types of memorials commemorating events in recent history: how do the memorials vary in their cultural strategies and use of public space?
2. What is "memorialization" and why is the process important to public or civil religion? Does it push the envelope of church-state separation? How or Why not.
3. Why does it take so long for a memorial to be built?
4. What role does memorialization play in reconstruction, how people rebuild lives?
5. What comparative value does US Institute of Peace, the authors of the pamphlet, place on the edifice itself versus the process through which it is built?
6. Time and cultural memory, and contested memories all play a role in advancing social reconstruction....explain this in your own words.
7. How do you think the memorialization process changes over time, is changed by mass media through the collective memory of time?
8. What cultural nuances do outsiders need to know in order to be effective in the memorialization process?
9. Creation of a new sense of national identity and in some cases new myths is key to the future, and memorialization plays an important role in that reconceptualization of the cultural identity of the nation. In your own words, how does this play out in mass media, in your experience?
10. P.9 mentions Bruce Lee memorial in Mostar, Bosnia.....this is interesting use of a cultural icon who is an outsider or extra-national.....what do you think about the example? Can you envision something like this in US culture?
11. What does it say to you about a culture when there is an absence of memorials to significant events or national catastrophes (p 13)?

The RTC FCC would be interested to know how the assignment is graded (weight in overall grade, mechanisms for feedback, rubric with grading criteria, etc.).

RTC 2C

Journal

RSOC 81 Islam, W08

(see pp. 19-21 above)

Pinault

RTC 2c

Journal

ENGL 189 Literature & Religion: Finding Your Calling – The Renaissance Within, F06

Dreher

Students prepare the following journal entries on successive class days, and submit it Nov 27-30:

- 1 paragraph on your contemplative practice; 1 paragraph on what you learned from the signature strengths survey; 1 paragraph on discovery in one life from today's reading.
- 1 paragraph on last week's speaker or your contemplative practice.
- 1 paragraph on use of the mantram; 1 paragraph on the connection between faith and vocation for Donne.
- 1 paragraph on last week's speaker or your contemplative practice; take hope assessment on last week's handout and write a paragraph on what you learned about yourself; 1 paragraph on Michelangelo's discernment process.
- 1 paragraph on last week's speaker or your contemplative practice. 2 entries on your individual Renaissance life.
- 1 paragraph on last week's contemplative practice; 1 entry on your individual Renaissance life; fill out Magdalen Herbert handout.

The RTC FCC would be interested to know how the assignment is graded (weight in overall grade, mechanisms for feedback, rubric with grading criteria, etc.), and how it's used in the class (shared, part of discussion?).

RTC 2c

Climate Ethics Assignment

ENVS 160 Spirituality & Sustainability, W08

Warner

This assignment asks you to write a 2 page single spaced essay about one ethical dimension of climate disruption. I propose 2 scenarios in which you might conceivably be given the opportunity to write an essay like this, and persuade more people to consider this sustainability issue with a fresh perspective. Due Monday, March 10.

Assume your audience has seen *An Inconvenient Truth*, and has as much knowledge of climate disruption as is in that movie. You can refer to that, if you like. You can either:

- appeal to a religious audience in an on-line newsletter (see organizational links below) as a member or a non-member familiar with the tradition, or
- address a non-religious-but-ethically-concerned audience and discuss what religious teachings could contribute to understanding climate disruption as a moral issue.

In either case you must incorporate religious perspectives on sustainability and climate disruption. Please specify your audience in the paper! The elements of the essay should be:

1. a title
2. an introductory paragraph which would explain how you are going to address the overall problem global climate disruption from the perspective of ethics, values, and spirituality.
3. an explanation of one of the 8 issues in the White Paper on Climate Ethics. Explain the issue, and why this issue is an ethical problematic issue (a difficult choice), and how addressing it has to be a part of tackling climate change.
4. an analysis of the key elements of the problem, in the following format:
 - a. Data: scientific, political and economic information relevant to the issue;

- b. Values: a moral principle (e.g., justice, fairness, integrity, , common good, sustainability, stewardship) OR a virtue (e.g., prudence, courage, temperance) that could provide guidance for responsible action PLUS a religious teaching in support of this (if it is not included in your discussion of the above). To get full credit for this assignment, you must include a reference to a religious teaching.

5. a closing paragraph with an appeal for taking some kind of action or opinion.

Here are three places where you could imagine submitting an essay.

<http://www.theregenerationproject.org/>
<http://www.catholicsandclimatechange.org/>
<http://www.earthministry.org/>
<http://fusenow.org/index.html>

I would like to email a few essays to these groups, if you are so interested. I will ask you to email them to me afterwards.

The RTC FCC would be interested to know how the assignment is graded (weight in overall grade, mechanisms for feedback, rubric with grading criteria, etc.), and how it's used in the class (shared, part of discussion?).

RTC 3a

Staged Course Research Project

TESP 125 Belief & Unbelief, W08

Riley

Overall Context

The course is an extended conversation with interlocutors who put relationships with others at the heart of their way of being in the world. Kolvenbach's "whole person of solidarity for the real world" is the reference point for the conversation—not as a clear and distinct concept that closes inquiry, but as a heuristic with which to generate insights and questions.

The conversation is given further direction by the title of this course: do the positions you or I take on *immediate* issues of the day—we have discussed poverty, suffering, politics, education, responsibility, globalization, etc. in Afghanistan, Kenya, and El Salvador—reflect positions we may have taken on *foundational* or "*meta-questions*" (R.S. Department, objectives for 3rd level courses) questions like the following:

- On what basis do we form the communities in which we live? How are the boundaries to those communities established? Is it conceivable that we could or do have a *global* or *world* community?
- What models of justice might Kolvenbach and our El Salvador authors have in mind when they use phrases like "unjust social structures" or "economic injustices"?
- What kind of language do our authors use to describe human suffering? Is there something about suffering where description requires analysis? It seems the terms we have encountered in our readings--inevitable, redeemable, necessary, unjust, victim, justified, deserved, innocent, accidental, mysterious, inconsequential, marginal, etc.—have bypassed description and are already setting up a particular kind of response. More generally, is our language about suffering always—at least implicitly—a "theodicy," that is, an effort to make sense of and even respond to it?
- Are human beings compassionate by nature, or is this a disposition that has to be acquired (nurtured) through, for example, a social contract and the culture that sustains it? Can the conventions (e.g. bills of rights, and laws to secure them) and values (autonomy) that make up a community's social contract constrict how individuals relate to one another...and to individuals beyond a community's borders and walls?
- What do we make of individuals whose commitments appear to be "selfless"? Are their actions ultimately "selfish" in the sense that they provide fulfillment, satisfaction, etc.?

- Is solidarity a relationship whose value lies more with the formation of the individuals involved than with its efficacy as a means to solve a problem or change a situation? Does it make sense to think of solidarity in terms of the “subject” who initiates the relationship and the “object” who is drawn into the relationship?
- Is the distinction between acts of charity on behalf of individuals on the one hand, and sustainable change to systems in which individuals live, on the other hand helpful?
- Is Economics the *lingua franca* for discussing human suffering in the context of globalization? If it is, where do we bring in the *language* of ethics, philosophy, theology, literature, fine arts, etc.?

One could conclude from conversations along these lines something like the following: It seems that if disagreements on the *immediate* level of solving a problem are perceived as intractable, then surely identifying and resolving differences we may take on these *foundational* or *meta-questions* above will be impossible. Aren't we ultimately left with opinions that, at the end of the day, are (ironically) as fixed as they are irrelevant in a world that demands resolution and action? To use the words of the course title—because the grounds on which I would choose one over the other are so personal as to appear arbitrary to another person, the question of belief or unbelief is of little if any value to how I understand and represent the life I am leading.

Our conversations thus far suggest this line of reasoning has merit, but that it need not be the final word.

Overall Objective

The readings in this course invite us to pursue the connections between immediate issues and foundational issues or meta-questions. These invitations elicit various responses—some are regarded as compelling, others as confusing; one may seem challenging, another as biased; some are met with debate, others with indifference. Our conversations in class have been most successful when we engaged these invitations and responses. In the final project each student will engage an individual and the organization in whose global work they participate in a “successful” conversation.

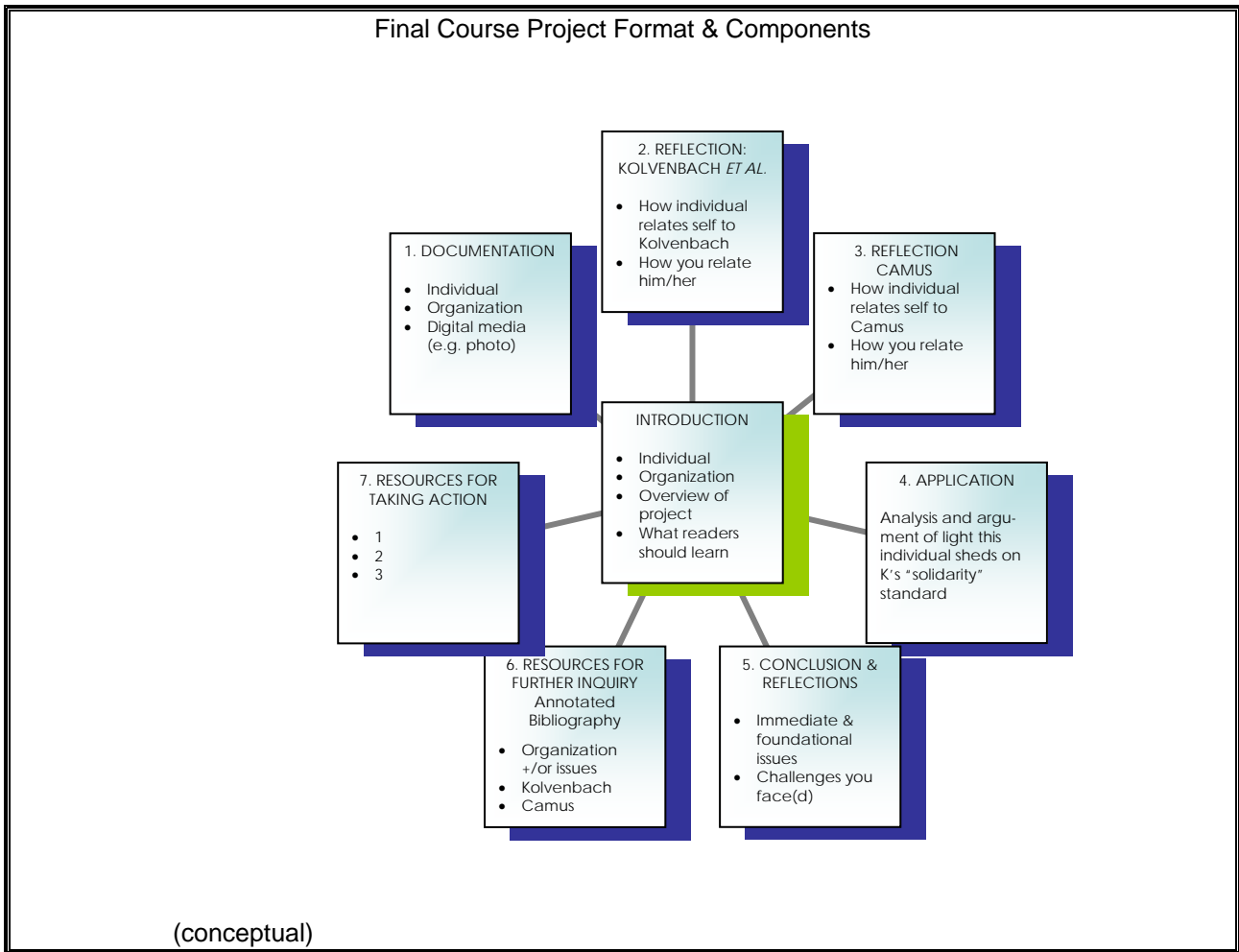
Each individual project should illuminate the meaning and implications of our course-long conversation's reference point, Kolvenbach's “whole person of solidarity for the real world.” The project involves documentation regarding the organization, particularly how they represent themselves, their mission, success, etc.; connections to Camus work and to the readings relating solidarity to religious belief; and a bibliography of resources with which to conduct further study of the organization and/or its focus. Most importantly, the project involves representing the mind and interests of the individual(s) whom students selected in the context outlined above. A successful project will integrate these different pieces into a clear and well-developed argument about how this individual and organization help illuminate what Kolvenbach's phrase means or implies.

Overall Format

The overall format for the project is similar to the model adopted for the on-line and photo display we visited the first week of class, the *Architects of Peace* exhibition, sponsored by SCU's Markkula Center (<http://www.scu.edu/ethics/architects-of-peace/homepage.html>). This course will serve as the sponsor, and your collective projects will constitute an exhibit that anyone could visit (on-line, or in a hallway!) in order to learn more about Kolvenbach's call to solidarity.

Each student project should use the same template, represented *conceptually* in the diagram below. My expectation is that each component will require the equivalent of two pages (typed, 500 words), and that components 2-5 will require the equivalent of three typed pages (750 words).

Each of the five stages of the project, including the final submission, has specific format guidelines and grading rubrics. To organize materials and to be prepared for the final two stages of the project, students should maintain a portfolio that includes the submission for each segment and any feedback they have received.



Stage 1: Project Brainstorming Exercise (5/40 points)

Due 2/1/08 on Angel

Context and Objective

See above; start the project early and allow time to think and talk about the project before narrowing the focus.

Format

Submit a post to the Discussion Forum on Angel in the Final Project folder in which you

- identify at least 5 possible individuals who work within an organization in the local area to serve a community abroad (provide at least a url)
- Identify possible connections to Kolvenbach’s solidarity for each

Follow the prompt in the discussion forum to reflect on other’s postings.

Grading Rubric

5-6	Completed the segment in a way that evidenced thought and care.
3-4	Completed some of this segment, but not fully
1-2	Completed some of this segment, but not very well

Stage 2: Project Proposal (5/40 points)

Draft due in class, Wednesday 2/20/08, final in Angel Drop box Thursday 2/21/08

Context, Objective and Format

See above; one page (typed, approximately 250 words) in which students narrow the focus to one *individual*, refine the solidarity connection from the brainstorming stage by formulating a *thesis statement*, and create a *timeline* for their work.

Grading Rubric

5-6	Evidence student advanced the project and their thinking about it; nuanced in the way in which it brings course issues and questions to foreground
4	Evidence student thought about the project and developed their ideas; reference to course issues and ideas
3	Some evidence student thought about and tried to move the project along; reference to course issues and ideas is cursory.
0-2	Little or no evidence student is making progress on the project

Stage 3: Rough Outline and Draft of Reflections and Application (8/40 points)

Due on Angel in Drop box 2/29/08

Context, Objective and Format

See above; should include a rough outline for project components 1-5 (one page [typed, approximately 250 words]) for each in which students present the key ideas they have for that component at this point in their thinking. For the Introduction component students should also complete a rough outline (one page [typed, approximately 250 words]) in which they highlight revisions to the thesis statement they are considering to reflect better the work they are completing, and provide a report on their progress on the *timeline* they adopted earlier

Grading Rubric

8-9	Evidence student has made significant progress on the project, and that their argument and analysis is taking shape; the completed rough drafts of the project components are nuanced in the way in which it brings course issues and questions to foreground; reflections have focused and clear points and begin to capture the perspective/voice of the individual with whom they are working
7	Evidence student thought about the project and developed ideas to the point where project is beginning to emerge; reference is made to course issues and ideas in the reflections and the perspective/voice of the individual with whom they are working is starting to emerge
5-6	Some evidence student thought about and tried to move the project along; reference to course issues and ideas is cursory, and individual with whom they are working is not well represented.
0-4	Little or no evidence student is making progress on the project.

Stage 4: Poster Session (10/40 points)

Due in last day of class, 3/12/08

Context, Objective and Format

See above; this (penultimate) stage does *not* require students to have the project completed, but it *does require* them to present the projects key ideas and arguments in a concise and compelling manner. Your audience consists of your classmates and any project individuals and course guests who are able to attend. Students should have something substantial for each project component (with the exception of #6, annotated bibliographies). This is a “stand alone” presentation—people should be able to view it on

their own—and should therefore be easy to read (bullet points are recommended) and aesthetically engaging. The presentation format can be digital—e.g. power point (recommendation: 2 slides per each component)—or the “poster (board)” format discussed in class (recommendation: 1 page for each component).

Grading Rubric

10-11	Evidence student has made significant progress on the project; their argument and analyses are clearly articulated; the course issues and questions are present, along with the perspective/voice of the individual with whom they are working; contributions to objective of illuminating Kolvenbach’s solidarity standard are stated concisely and clearly.
8-9	Evidence student made progress on the project, but has room for improvement; reference is made to course issues and ideas in the reflections and the perspective/voice of the individual with whom they are working is present; lays out project’s contributions to objective of illuminating Kolvenbach’s solidarity standard.
6-7	Evidence of progress, that the student has moved the project along; reference to course issues and ideas leaves room for improvement; perspective and voice of individual with whom they are working does not come across; connection to course objective is fuzzy
0-5	Student completes something, but it provides little or no evidence student is making progress on the project.

Stage 5: Final Submission (12/40 points)

Due at Prof. Riley’s Office, 3/17/08 (or to 3/20, but with prior arrangements for submission)

Context, Objective and Format

See above; essentially, your final answer to all of the above. The only component for which students will have not submitted some work is #6, Resources for Further Inquiry. This consists of ten annotated bibliographies: four from those you completed for the Camus projects, and three annotations each related to the organization and/or its issue and to your Kolvenbach reflection.

Grading Rubric

12-13	Student completed the project in its entirety; evidence of independent and critical thinking and creativity in presentation of ideas, issues and questions from class conversations throughout; incorporates voice and perspective of individual effectively into presentation; truly is a stand-alone project and ready for “display” as an exemplary project illuminating Kolvenbach’s solidarity standard.
10-11	Same as above, but evidence for the 12-13 score items is uneven; the project is ready for display as is...
8-9	Student completed the project in its entirety, but evidence for the 10-13 score items is spotty and/or uneven; the project cannot go on display without some editing.
6-7	Student completed the project, but it is of a quality suggests little engagement with course ideas and issues; individual’s perspective and voice appears to be not integrated with project objectives; project is not ready for display
0-5	Instructor and student should discuss the project asap.

Excellent example of a sequenced assignment. The grading weight and expectations for each part of the assignment are clear.

RTC 3a

In-Class Writing Exercises

SCTR 165R Gender & Sexuality in Biblical Interpretation, W08

Murphy

(This is a third writing course. We spend 20 minutes at the beginning of Thursday classes from weeks 3-7 writing on a question related to the day's topic, with background music related to the day's issue.)

In-class Writing Assignment #1

Thursday, 1/24

Topic: Authorizing Violence against (and by) Women

Writing Style: Narrative

Tell a story from your experience about a choice you had to make because of your biological sex or gender (examples include experiences of social roles, pressures, expectations and how you responded). If you wish, you can focus this on an experience of gender-based violence (physical, psychological, structural, symbolic, aesthetic, or hermeneutical). Speak in the first person; include anecdotes and dialogue if you like. Narrate the story and then reflect on your effort to understand or grow from the experience. Only the professor will read it, and it will not be graded.

In-class Writing Assignment #2

Thursday, 1/31

Topic: Singing of Desire: The Song of Songs

Writing Style: Evaluation

Burrus and Moore argue that feminist readings of the Song of Songs are disruptive but not liberating, because they depend on models of "true love" that are part and parcel of patriarchy and the heterosexual ideal it spawned. They argue that pornographic readings of the Songs of Songs have a role to play in a more liberating interpretation.

Evaluate Burrus and Moore's essay, organizing your remarks around a central idea that strikes you as the most significant (either negative or positive). Introduce enough evidence of your evaluation to persuade your reader, but try to remain as impartial and reasonable so that your reader doesn't begin to suspect your motives. No *ad hominem* attacks! Only the professor will read it, and it will not be graded.

In-class Writing Assignment #3

Thursday, 2/7

Topic: "Homosexuality" in the New Testament: Arsenokoitēs and Malakos

Writing Style: Argumentative

Select a position about homosexuals that is often argued from biblical evidence and with which you disagree. Marshal the arguments that can be made from the Bible or other "authorities" in support of the position. List the arguments advanced against your position, and develop rebuttals to them. Then write an essay in which you persuade the reader of your position (even though in fact you disagree with it). Needless to say, it's important to strike a reasonable tone and avoid gratuitous commentary (such as *ad hominem* attacks or sarcasm).

In-class Writing Assignment #4

Thursday, 2/14

Topic: Rejecting Desire, Erasing Difference: Paul in Corinthians and Galatians

Writing Style: Definition

Define the term "queer." Consider the many possible aspects of the term (dictionary definition, history of term, connotations of term to different groups, theoretical appropriation of term, applications to biblical interpretation, comparison/contrast to "homosexual" or "gay/lesbian/ transgender") before organizing your answer. Then organize your reflections, selecting those features you consider critical to the definition.

In-class Writing Assignment #5

Thursday, 2/21

Topic: The Construction of Knowledge

Writing Style: Comparison and Contrast

Martin thinks that "love" could serve as a criterion to judge the adequacy of biblical interpretation (pp. 165-9). He acknowledges that some theological ethicists consider this an inadequate criterion, and that it

alone can't guarantee an ethical interpretation, but he sees it as at least a necessary (if not sufficient) criterion. Compare and contrast the competing views of love's relevance for ethical discourse. What are its limits, what is its value? In your opening paragraph, introduce the various interpretations. Then in the body of your essay treat each more fully. Conclude by arguing (not simply stating) whether you are persuaded by Martin's thesis.

These are great – and I especially like that some are ungraded because this highlights that ungraded assignments can be evidence of student learning.

RTC 3a

Paper 2: Preparation for In-class Debate on Agricultural Biotechnology

BIOL 171 Ethical Issues in Biotechnology & Ethics, F07

McLean & Miller

Case:

Corn production in the United States is plagued by the European corn borer. The Bt hybrid corn contains a selective insecticide, particularly effective against this Lepidopteran pest. The Bt hybrid is also resistant to other insect pests and insecticide use is greatly reduced in fields planted with Bt crops.

A corporate farm outside of Minot, North Dakota has begun to switch its extensive feed corn production to the Bt hybrid. However, local organic farmers are raising a ruckus about the introduction of Bt corn into fields that abut their organic farms. A representative from the agriculture division of Corn-U-Copia Sciences, Inc., the maker of the hybrid corn strain, has grown tired of continuously explaining to the "organic Luddites" that the hybrid produces the same protein insecticide that they have been spraying on their corn and soybeans for years. The organic farmers are far from convinced and see this move as just more corporate muscle pummeling the family farm. The farmers have been joined in their "fight" by a few activists from the Fargo chapter of Greenpeace.

Assignment:

You are to address a single aspect of the question of whether or not Bt corn ought to be grown on this corporate farm in Minot. You have been assigned a particular aspect of this question from the following list:

1. Bt corn effects on non-target organisms
2. Environmental impact of planting Bt corn
3. Human health impact of planting Bt corn
4. Bt corn and transgenic escape

You also have been assigned a particular stance (i.e., pro or con) regarding your issue, e.g., that Bt corn ought to be planted because of and/or despite its effects on non-target organisms. This requires that you know what those effects are and are able to construct a clear and well-supported argument.

This assignment is in two parts.

PART 1: Research the science and ethical issues regarding Bt corn. In preparation for class debate on October 25th, prepare an outline of your paper on the Minot Bt corn case (see Part 2). The outline should be comprehensive indicating: (1) the particular issue being addressed (i.e., non-target organisms, environmental impact, human health impact, or transgenic escape); (2) the relevant science; (3) your position re the planting of Bt corn in Minot (i.e., pro or con); (4) ethical support for your position; (5) final statement re justification of your position. Your outline is due October 25th.

PART 2: Write a focused position paper answering the question: Is it ethically justifiable to plant Bt corn, and why?

Your paper should:

- Be between 1000 and 1200 words in length. Please put the word count on the first page or cover sheet.
- Focus on the *single* problem arising out of the planting of Bt corn that you have been assigned (i.e., non-target organisms, environmental impact, human health impact, or transgenic escape);
- Have as its audience the Community of Minot, which is deeply divided over this issue;
- Rely on an understanding of the science behind the development of Bt corn and its potential impact;
- Develop a coherent ethical approach that addresses the problem and resolves it (in the way you have been assigned).
- Provide solid and convincing ethical justification for the position you take.
- Rely on argument and persuasion to make your solution work.

Your paper is due November 1st.

Students may trade topics. Please note that, since this is a *position* paper, you need to take your assigned stand on your issue.

Grading Rubric

	4	3	2	1	0
Ethics terms (3)	Ethics terms are used appropriately AND all are accurately defined	Ethics terms are used appropriately AND most are accurately defined	Few ethics terms are used AND all are accurately defined OR ethical constructs present but not identified	Few ethics terms are used AND most are accurately defined	No ethics terms are used OR those that are used are never accurately defined
Introduction (3)	Topic is engaging, significant, compelling, focused, AND well-credentialed (with good evidence)	Topic has 4/5 characteristics: engaging, significant, compelling, focused, and well-credentialed (with good evidence)	Topic has 3/5 characteristics: engaging, significant, compelling, focused, and well-credentialed (with good evidence)	Topic has 2/5 characteristics: engaging, significant, compelling, focused, and well-credentialed (with good evidence)	Topic is not engaging nor significant
Science (7.5)	Appropriate technology, including limits, is clearly, completely, AND accurately explained (but not, for example, of how Agrobacteria and Ti plasmids are used)	Discussion of technology has 4/5 characteristics: appropriate, limits, clear, complete, and accurate	Discussion of technology has 3/5 characteristics: appropriate, limits, clear, complete, and accurate	Discussion of technology has 2/5 characteristics: appropriate, limits, clear, complete, and accurate	Explanation of technology is not present
Integration of science and ethics (3)	Clear and complete description of how the technology creates AND affects one or more ethical issues	Somewhat imprecise OR incomplete description of how the technology creates and affects one or more ethical issues	Somewhat imprecise AND incomplete description of how the technology creates and affects one or more ethical issues	Imprecise AND incomplete description of how the technology creates and affects one or more ethical issues	Description of how the technology creates and affects one or more ethical issues is not present

Ethical issues (6)	Clear AND accurate identification of relevant issues regarding your topic	Mostly clear AND accurate identification of relevant issues regarding your topic	Unclear OR inaccurate identification of relevant issues regarding your topic	Unclear AND inaccurate identification of relevant issues regarding your topic	No identification of relevant ethical issues regarding your topic
Ethical arguments (6)	Clearly, accurately, AND fairly represents arguments on both sides of a key ethical issue, <i>not only the position you are defending</i>	Represents arguments on both sides of a key ethical issue but discussion is unclear OR inaccurate OR not a fair representation OR lacks depth	Discussion has two problems: unclear, inaccurate, not fair, OR lacks depth	Discussion has three problems: unclear, inaccurate, not fair, OR lacks depth	Ethical arguments are not presented
Thesis statement (1)	Thesis is present, clear AND explicitly connected to your assigned problem	Thesis is present, but not clear OR not well-connected to your assigned problem	Thesis is present, but not clear AND not well-connected to your assigned problem	Thesis is present, but really vague AND not well-connected to your assigned problem	Thesis statement is not present
Title (1)	Title is specific AND interesting	Title is specific OR interesting	Title is boring, but relevant	Title is irrelevant	Title is not present
Citations (1)	Citations are always appropriately referenced.	Citations are almost always appropriately referenced	Citations are usually appropriately referenced	Citations are sometimes appropriately referenced	Citations are never appropriately referenced
Paper Mechanics (1)	No problems with length, grammar, typos, sentence or structure	Problem with one characteristic: length, grammar, typos, or occasional awkward sentence structure	Problem with two characteristics: length, grammar, typos, or occasional awkward sentence structure	Problem with three characteristics: length, grammar, typos, or occasional awkward sentence structure	There are so many problems that paper is difficult to read. Student has not proofread.

RTC 3b

Research Paper

SCTR 158R Postcolonial Perspectives on the New Testament, W07

Murphy

Directions

Each student will prepare a research paper on some aspect of postcolonial interpretation and the New Testament. The topic should differ from those you and your partners chose for your in-class presentations. There are three basic types of paper:

- *Exegetical Paper*: You could study a New Testament passage or theme in its original Roman imperial context, and analyze it in terms of postcolonial theory.
- *Historical Paper*: You could examine the use made of the New Testament in a particular colonial situation on the part of the colonizers.
- *Theological Paper*: You could examine how a particular postcolonial critic reads/interprets a New Testament passage today.

After you submit your general topic of interest and bibliographies, the list of projects will be posted at the Research tab to the left, and the professor will make further bibliographic recommendations there.

This paper will be due in the stages listed below, which include a required draft and rewrite. The final paper will be submitted with all prior stages in a folder. 10-12 pages, 30% of grade total.

Topic statement and sources	4th week	Thursday, January 31
Annotated bibliography	5th week	Thursday, February 9
Outline	7th week	Thursday, February 23
Required draft of entire paper	9th week	Thursday, March 9
Final Research Paper and all prior stages in a pocket folder; you will also turn in an electronic copy of your research paper to TurnItIn.com	Exam week	Tuesday, March 21

Here are some specific directions for the various stages of the paper:

Topic Statement and Initial Plan for Sources

A one-page assignment that includes a one- or two-sentence definition of your general topic and six to seven professional or academic sources that you've found that you believe will help you examine that topic. For the format of a short assignment (header, title, margins, etc.) and for proper bibliographic format, see the Style Sheet.

Annotated Bibliography

A two- to four-page assignment. By this point, you should have 5-6 professional sources. For each, you will offer its full bibliographic citation in bold, flush left margin, followed by a précis or summary of the thesis and argument of the piece. You *may* choose to indicate for your own reference whether and in what way the source is useful for your research.

Outline

A one- to two-page assignment that breaks down your argument. Think of this document as the strategic plan of your paper: what do you want to demonstrate, and how will you demonstrate it? Choose some logical framework for the presentation, so that the presentation builds upon itself. In a paper like this, a common outline will include some historical background, an introduction of the theoretical concept you will use to "read" your evidence (e.g., the construction of the other in Said or the notion of hybridity in Bhabha), and then an application of your concept to your data, which is the core of your paper and so should have several subsections itself. Include references to the "proofs" or warrants for your claims, whether these be primary texts (like the New Testament or a postcolonial critic's reading), secondary source citations, or established facts. Don't type in entire quotes at this point; it wastes too much space. Just use some notation system to remind yourself of the particular source you will need at that point in your argument. If you include chapter:verse and page references for your proofs *here*, it will save you looking them up all over again later. There are no requirements for how you choose to outline (I.A.1 or bulleted lists are fine), but all normal formatting styles apply (see Style Sheet).

Draft

Your 10-12 page paper, complete with title page, footnotes or endnotes, and bibliography. Check it in advance for spelling and grammar errors, and ask a friend to review it for coherence of argument and clarity of style before you submit it. All of the formatting expectations at the Style Sheet should be observed.

Final Paper

A clean, corrected copy of the final paper should be prepared based on feedback from the draft version. Present it to the professor in a pocket folder *with all prior submitted stages in the folder as well*.

You are also required to submit an electronic copy of the paper to TurnItIn.com (you may either attach the paper or cut and paste the body into the window they provide). Directions and passwords will be discussed during Dead Week.

Grading Rubric

Objective	Unacceptable	Marginal	Acceptable	Exemplary
Quality and Control of Argument	Paper reads like a list of citations with no conceptual thread governing their presentation. Synthesis and analysis of material lacking.	There is a thesis or descriptive agenda for the paper set out in the introduction, but the paper doesn't deliver on its promises. Synthesis and analysis of material lacking.	Thesis or flow of argument sometimes get lost, or argument follows the sources too heavily. Good synthesis and analysis of material.	Independent thesis controls the flow of the paper. The argument is original and insightful, moving beyond any given source to a perspective informed but not governed by the sources used. Strong synthesis and analysis of material
Comprehension and Integration of Sources	Discussion of quotations or references indicates poor comprehension of them. Some citations dropped in to paper but not introduced or discussed (you need to show the reader exactly how they relate to your argument). Serious problems with citations in notes and/or bibliography.	Sources are not professional and/or do not go far beyond required class readings. Comprehension of sources is adequate, but there are some problems in how you've integrated them in your paper, such as lack of appropriate correlation to your argument in that particular paragraph, or inadequate citation.	Good selection and comprehension and citation of the sources, but the integration into your argument could be improved.	Excellent selection and critical comprehension of sources. Citations never overtake paragraph, but are well introduced and their implications for your argument are discussed clearly. All source references and quotations are cited properly in notes.
Clarity of Expression	Poor grammar and spelling seriously impede effective communication.	Grammar and spelling are a problem, but ideas are nevertheless apparent.	Occasional grammar and spelling problems, but good variation in sentence styles.	No grammar and spelling errors, variety of sentence styles.
Format and Style	Failure to conform paper to Style Sheet.	Some serious problems in notes, bibliography, margins, or type face size.	Margins, type face and general format fine; some problems with note or bibliography style.	Paper conforms to Style Sheet.
Timely Submissions	Stages of paper chronically late or incomplete.	A few stages late or incomplete.	One stage submitted late or incomplete.	All stages submitted on time and complete.

The historical option might not fit RTC 3b, which asks students to apply insights from the study of religion to open-ended questions facing contemporary society. Including that option might require some justification for the RTC FCC.

RTC 3b

Paper 2: Preparation for In-class Debate on Agricultural Biotechnology

BIOL 171 Ethical Issues in Biotechnology & Ethics, F07
(see pp. 34-36 above)

McLean & Miller

RTC 3b

Evaluative Essay

RSOC 180R Religion in the Theories of Freud & Jung, S04

Jonte-Pace

In Unit 4, on Cultural and Theological Responses to Freud and Jung, we'll ask whether psychoanalysis can "purify" religion as philosopher Paul Ricoeur suggests, or whether psychoanalysis is inevitably the enemy of religion, as some other interpreters claim. You'll write a paper answering this question, drawing from the ideas of the theorists we'll read in class and from your own ideas. Due Week 10.

A little more detail might be needed on what is required for the assignment. The RTC FCC would be interested to know how the assignment is graded (weight in overall grade, mechanisms for feedback, rubric with grading criteria, etc.).

Questions for Narrative Evaluations

The following questions are an initial draft of possible questions you can include on your narrative evaluations. We may eventually refine the language.

RTC 1

The first course in religious studies is supposed to help you describe and compare the central religious ideas and practices from several traditions or within one, and from at least two globally distinct regions. To what extent was this course successful in doing that?

Excellent ____ Good ____ Fair ____ Poor ____ Comment?

How effectively did this course expose you to critical approaches to the study of religion and allow you to apply them to reflect on your own beliefs and the religious dimensions of human existence?

Excellent ____ Good ____ Fair ____ Poor ____ Comment?

RTC 2

The second course in religious studies is supposed to help you analyze complex and diverse religious phenomena. To what extent was this course successful in doing that?

Excellent ____ Good ____ Fair ____ Poor ____ Comment?

Please evaluate the course for how well it helped you integrate and compare several different disciplinary approaches to a coherent set of religious phenomena.

Excellent ____ Good ____ Fair ____ Poor ____ Comment?

How would you evaluate the course for giving you the critical tools and the opportunity to use them to reflect on your beliefs and the religious dimensions of human existence?

Excellent ____ Good ____ Fair ____ Poor ____ Comment?

RTC 3

The third course in religious studies is supposed to help you identify diverse perspectives and evaluate ethical positions on contemporary questions. To what extent was this course successful in doing that?

Excellent ____ Good ____ Fair ____ Poor ____ Comment?

How well did this course help you to evaluate and apply insights from the study of religion to open-ended questions facing contemporary society?

Excellent ____ Good ____ Fair ____ Poor ____ Comment?

***Core Honoraria for Curriculum Transformation and Development
and Honoraria for Pathways Facilitators
(Updated April 2008)***

Applications are invited by May 14 for Core Honoraria for Curriculum Transformation and Development projects and for Core Honoraria for faculty facilitators of Pathways.

This Honorarium announcement supersedes earlier announcements.

- \$1000 will be available to faculty interested in making substantial transformations in current courses for the Core.
- \$1500 will be available to faculty developing new courses for the Core.
- \$1500 will be available for faculty wishing to serve as facilitators for Pathways. Pathways are groups of at least ten courses with a common theme, from which students will normally select four courses. Pathways facilitators will supervise the development of the Pathway. See the Pathways link at www.scu.edu/core2009
- Additional funding may be available to cover expenses associated with Curriculum Transformation and Development projects and Pathways projects.
- Honoraria will normally take the form of a single payment. Any additional funds to cover expenses will be handled as reimbursements.

Core Course Approval Process

The process of applying for Core Honoraria for Curriculum Transformation and Development is distinct from the Core course approval process. All recipients of the May cycle of Core Honoraria are expected to submit syllabi to the Office of Undergraduate Studies, ugradstudies@scu.edu, by October 15, 2008, requesting approval of the newly transformed or developed course. The submission guidelines for course approval are posted online at www.scu.edu/core2009 at the Syllabus Approval link.

Pathways Approval Process

The process of applying for honoraria for Pathways facilitators is distinct from the Pathways approval process. Recipients of funds for Pathways facilitators should submit Pathways proposals to the Office of Undergraduate Studies, ugradstudies@scu.edu, by October 15, 2008, requesting approval of the Pathway. The Pathways Applications guidelines can be found at www.scu.edu/core2009/integrations.cfm at the Pathways link.

Deadlines

May 14	Submit proposals for Pathways facilitator honoraria or for Curriculum Transformation and Development honoraria
Oct. 15	Submit course syllabi and Pathways proposals for core approval

Application Guidelines for Core Honoraria

Please submit proposals for Core Honoraria by May 14 to the Office of Undergraduate Studies, ugradstudies@scu.edu, with a copy to your chair. You will receive an email confirmation of your submission. Electronic proposals are encouraged. Proposals will be evaluated by Faculty Core Committees, in consultation with the Core Curriculum Implementation Team, and a School or College Dean's Office consultant. Priority in the awarding of honoraria will be given to tenured faculty, tenure track faculty, and senior lecturers. Faculty transforming multiple courses may apply for more than one honorarium, but priority will be given to faculty who have not previously received honoraria.

Proposals for Curricular Transformation or Development should include the following:

- Name and Department (Faculty working in groups may submit a collaborative proposal.)
- Course Title and Course Description
- How often will the course be taught? (Recipients of Honoraria will normally be expected to teach the course at least three times.)
- Is this a significant curricular transformation (\$1000), or a new course development project (\$1500)?
- What Core requirement will this course fulfill? What makes this course appropriate for this requirement?
- What learning objectives are associated with this course?
(www.scu.edu/core2009/goals.cfm)
- Those working in groups should indicate the anticipated role of each participant. Please feel free to add information that will assist the committees in reviewing the proposal.
- Provide a tentative assessment plan
A tentative assessment plan is a preliminary statement reflecting your ideas at this point in time. It need not be fully developed for Honorarium Proposals. The tentative assessment plan should include a statement outlining the planned assessment strategy for the course you're developing.
 - Provide a list of the likely assignments and projects for the course, indicating how these are aligned with the learning goals and objectives
 - Indicate how student success in achieving the course goals / objectives will be evaluated (grading strategy, weighting policy)
 - Indicate how you will evaluate whether the course was a success (mid quarter or end-of-quarter evaluations, the Student Assessment of Learning Gains, etc.)

Proposals for Faculty Facilitators of Pathways should include the following:

- Name and Department of Faculty Facilitator and potential participating faculty;
- Theme and description of Pathway;
- List of courses and potential connections among the courses in the Pathway;
- How courses will cultivate the Pathways learning goals (integrative and intentional learning);
- Possible links to RLCs, Centers of Distinction, or undergraduate research opportunities.

Core Course Honorarium Proposal:

Name and Department: Teresa Hinga: Religious Studies
14th March 2008

Course Title

Seeking Common Grounds: World Religions and the Search for a Global Ethic (RTC) (1, 2)

Course Description:

In 1993, the *Parliament of World Religions*, a gathering of representatives and leaders of the religions of the world convened in Chicago, to celebrate the centennial of the first such gathering in 1893. Now, it will be recalled that whereas during the first Parliament the task was one of facilitating conversation and dialogue among the various world religions in an attempt better to navigate **the differences** among them, the 1993 Parliament focused on how the world religions could *pool their collective moral arsenal* and channel it **creatively and collaboratively** towards finding sustainable solutions to the multiple issues of concern facing humanity today. These include inter-alia concerns about war and violence, economic injustices, human rights abuse as well as the ecological crisis looming large in the world. It is in this context that a document entitled “*The Declaration of a Global ethic*” was drafted. Leaders of the various religions of the world became signatories to the document through which they indicated inter-alia their commitment to “*a culture of non-violence, respect for human rights, and respect for life, gender equality, solidarity and just economic order*”

Against this background, this course will critically examine a *selected number of religious traditions* for example **Christianity, Hinduism and African religions** in order to identify and analyze aspects of the said belief systems that are conducive to the construction of a global ethic in its various dimensions. We will be asking for example, how Hinduism as a belief system might become a resource for the creation of the “*culture of non-violence*” “*the culture of “respect for life or even “gender equality”*” The goal would be to facilitate an understanding of the *history of the quest for a Global Ethic* and the implications of this quest for the wider search for *pluralism* in a globalized and rapidly globalizing world. The course will also unpack the concept of a *Global ethic itself* and discuss the contemporary circumstances that have made this quest *an urgent imperative*

How often will the course be taught? ***Possibly once a year***

Is this a significant curricular transformation or is this a new project?

This is a new project

What Core Requirements will this meet: **RTC (1, 2?)**

Core Learning Goals: The course will address the following core learning Goals:

1. **Knowledge:** Before unpacking the ethical insights embedded in the selected Religious traditions, which insights could contribute to the global community’s Quest of a Global ethic, the course will, in a comparative/descriptive manner outline *The key features of the selected belief systems* as a prelude to identifying and analyzing what the selected religious traditions could contribute for example to the discourse and practice of human rights, *war and peace and the ecological crisis.*

Students who take the course will therefore gain an adequate level of knowledge about the selected *religious tradition eg Hinduism, African religions, Christianity or, Buddhism*. These traditions will be *contextualized historically* thus allowing students a window into the *global cultures in which these religious tradition and the values embedded therein are practiced as a living reality*. The concept of a Global ethic and that of globalization, the context which gave it birth will also be discussed thus allowing students to gain knowledge about these key concepts that have a major role play in human discourse today.

2. Habits of the Mind:

- **Critical Thinking** . This course will participate in the sharpening of critical thinking skills to the extent that it will facilitate a critical analysis of the Global Ethic idea. It will explore the context that has occasioned the need for such a global ethic while simultaneously problematizing notions of “*global*” and “*globalization*” and their potential to be *morally problematic*. The course will also *problematize* the rather prevalent view that people are *irrevocably defined by their difference (s)* and explore the *alternative that genuine pluralism and unity in diversity is a possibility and an option for humanity today*. The study of “World Religions’ quest “ for a Global ethic becomes also an example of *humanity seeking common ground across differences* in order to handle *common issues* in a manner than does not culpably ignore, exploit, or coercively impose , homogenize or erase such difference.
- **Complexity**: The course will facilitate students’ appreciation and even possibly understanding of *complexity in human experience* by showcasing *diverse approaches* for example to the subject of peacemaking and peace building. It will also highlight *the diverse ways* in which humanity has responded to the phenomenon of *difference* while attempting at the same time to facilitate a critical analysis and evaluation of these *different ways of handling difference* . Thus various responses to the issues of diversity in society will be analyzed and the ethical viability of approaches such as *exclusivism, inclusivism and even tolerance, assessed*
- **Religious Reflection**: through **Case studies** of individuals or communities of faith who by *reflecting on their religious beliefs and experiences* have been able to *construct and rationalize morally viable responses* to pressing ethical issues of our time , the students will explore the ***nature and impact of religious reflection*** and possibly be able to apply insights gained from such case studies in their own reflection on religious dimensions of human life. (Here an example would be the case of *Gandhi* and his career as a peace maker and how this career was inspired and shaped by his critical reflection on what it means to be a Hindu **responding** to the **ethical challenge** posed by social violence and conflict .

Tentative Assessment Plan:

A variety of tools will be devised to assess the success of the course. These would include for example i) *quizzes designed* to test the acquisition of adequate content regarding defining features of the respective selected traditions , understanding of definitions of key concepts and /terms of reference such as *globalization, the global ethic , Ubuntu, Satyagraha , Sermon on The Mountain etc.*

ii) To assess acquisition or sharpening of *critical thinking* regarding the class theme may involve students in writing *critical response papers analyzing documents* pertaining to the Global ethics, or assessing the activities of people/or communities of faith who, inspired by their faith

traditions are responding to one or other of the ethical challenges to which the global ethic is a response.

iii) To assess student's **understanding of the complexity** in the human religious quest and the complexity of the ethical challenges confronting humanity, students may be assigned an essay for example critically to compare and evaluate different religions' responses to the same theme (eg peace making and peace keeping in say Hinduism and Christianity) and to note the diversity of *opinion and practice even within the same* traditions in response to the theme. (For example, the spectrum of morally viable responses to the issue of war in Christianity that ranges from absolute pacifism' of the Quakers to the Just war traditions that have been invoked in the justification of recent wars even by Christians ,to crusades and liberation theology perspective linking *peace with justice*) . *Group work on a topic demanding an analysis of multiple perspectives* could also be designed and assigned.

iv) To assess understanding of the **notion of religious reflection**, students may be assigned a *reflective essay* say on the career of a Gandhi, Dorothy day or Romero and asked to assess the applicability of the approaches of these exemplars to contemporary moral issues and the impact of their respective faith in shaping their responses. Assignments here may also include some kind of "*practicum*" or even "*internship*" in which either *individually or collaboratively*, students may explore the **faith factor** in the search for **justice or peace** by the so called "*faith based organizations*"

v. Such assessment will *be cumulative and on going and will be spread out* through out the quarter. In addition to *graded essays, weekly written responses based on the readings , midterms and finals*, I also routinely assign a **self introduction essay** at the beginning of the class in which students are encouraged to *identify and spell out their own personal and academic goals in taking the class* and also encouraging them to link these with the course goals as designed by the instructor. At midterm I also assign a *midterm self evaluation* in which students are asked to gauge , on a scale of *one to ten how well* in their view they are succeeding in achieving the various course objectives as they are itemized in the syllabus. Both these exercises coupled with my evaluation of their written and verbal assignments over the quarter provide useful insights as to the success or otherwise of the individual students and hopefully of the overall course. Perhaps these tools can be complemented by other tools such as *SALG, for a more complete picture.*

Other Pertinent Information:

1. The course proposed here will benefit from insights gained from several years of work with the *Parliament of World Religions in Chicago*. It will also benefit from my participation in global interfaith organizations like *EATWOT* (Ecumenical Association of Third World Theologians) and *The Circle of Concerned African Women's* theologians who are committed to work *across religious and gender differences to forge a common grounds* from which to launch their *collaborative responses* to critical issues of our time
2. Moreover, in the last two years, I have focused aspects of my research agenda on examining the *possible contribution of African Indigenous Religions to the **Global Ethic Idea***. Insights gained from this research will be available to students in and through this course.
3. I think that this course could be developed in such a way that more than one person could teach it. This could be done either collaboratively (say someone with expertise on South Asian Religions offering perspectives from South Asian religions while someone

else with expertise, say on Christianity and/ or African Traditions Religions offers those perspectives). The course could also be taught such that one faculty member could focus on a *cluster of themes* say *Religion and human Rights* while another could teach the class and focus on the challenges related to the theme of *violence war and peace*. Faculty (individually or in teams) could also choose to focus on one or other set of religious traditions which are studied in the Religious studies department and for which there is a richness of expertise.

4. To the extent that this course may also assign some **kind of practicum/ to** students, the course would benefit from the fact that *virtually all major world religions are well* represented in Silicon Valley which could offer an interesting “laboratory” for examining the idea of a Global Ethic or the quest thereof as a practical lived reality.
5. There is also substantive *faith based activity* “*seeking Common grounds*” to tackle issues of human rights, interfaith dialogue, justice for immigrant workers etc.

Sample Readings and Texts:

1. The Parliament of World Religions Website
2. The UN Global Compact Website
3. The UN Beijing Platform for Action Website
4. Hans Kung Global Responsibility In search of a New Global Ethic
5. Desmond Tutu: No Future Without forgiveness
6. Paul Knitter & Chandra Muzaffar eds: Subverting Greed: Religious Perspectives on the Global economy
7. Barbara Ehrenreich: Global Woman: Nannies, Maids and Sex Workers in the Global Economy
8. Bale Kevin. *Disposable People: The Scandal of Modern Day Slavery*
9. *Jeffrey Sachs: The End of Poverty*

Sample Topics would include:

1. Quest for Human Rights: The challenge of modern day slavery, Gender injustice, refugee crisis, Rights of the worker in the global economy etc.
2. Quest for peace: The challenge of armed conflict , the challenge of extreme poverty as a form of violence
3. The ecological crisis and its various dimensions as a threat to life .etc.

Feedback from RTC FCC:

Teresia presents the course as either RTC 1 or 2. We would like to recommend that she develop it as an RTC 2 course, for the following reasons:

1. *The material seems fairly sophisticated and in-depth for an intro-level course; we think students would bring more to the course and get more from it if they've had some other coursework first.*
2. *The Religious Studies Department needs to discuss what it is trying to do at the intro level. Much energy has been expended in the past few years to streamline the offerings at the intro level so that we would be able to count on a somewhat common pool of method/content by the second course. If the department is of a mind to maintain that principle, then we probably should not encourage a plethora of new courses at RTC 1, but rather transformations of the few courses that are there. [This leads to a general question the committee had; I'll send that in a separate email.]*

If and as Teresia develops this course as an RTC 2, we believe that only two things would need to change. First, she would NOT need to address the learning goal of knowledge of global cultures (although of course that would likely remain central to the course content, it is not one of the goals for RTC 2). Second, she WOULD need to introduce reading material and assignments that are interdisciplinary in nature, or make explicit how her materials, assignments, and course content already ARE interdisciplinary (which we suspect to be the case).

SYLLABUS APPROVAL FOR CORE CURRICULUM COURSES

May 5, 2008

For Syllabus Approval for courses for the Core Curriculum, please submit the following to the Office of Undergraduate Studies, with a copy to your department chair.

- Cover Sheet
- Undergraduate Bulletin Description (if different from current description)
- Assessment Plan
- Tentative Syllabus (see Guidelines below)

Deadlines for Syllabus Approval:

- June 30, 2008 for Pilot Courses to be taught in 2008-09
- October 15, 2008 for courses to be taught in 2009-10
- October 15, 2009 for courses to be taught in 2010-11

1. Cover Sheet

- Date application submitted
- Course title
- Name and Department
- Core Area or Requirement this course will fulfill in “Foundations” or “Explorations”
 - For a list of Core Areas (Requirements) see www.scu.edu/core2009/goals.cfm
- If this course includes a Core Area or Requirement in “Integrations,” please specify:
 - Experiential Learning Advanced Writing Pathway
 - If this course will be part of a Pathway, please provide the tentative Pathway title.

2. Undergraduate Bulletin Description

- For new or transformed courses please provide a new or revised Bulletin description of no more than two sentences. See www.scu.edu/academics/bulletins/undergraduate for the current Bulletin.

3. Assessment Plan

- Briefly describe how the planned course activities and graded assignments (e.g., papers projects, exams, presentations) relate to the learning objectives for the Core Area. See www.scu.edu/core2009/goals.cfm.
- Explain how the course addresses additional guidelines or criteria, if any, for the Core Area. See www.scu.edu/core2009/course-guidelines.cfm
- Indicate how the overall success of the course itself will be evaluated (e.g., mid-quarter or end-of-quarter narrative evaluations, the Student Assessment of Learning Gains instrument, or other approaches).

4. Tentative Syllabus Guidelines

Please attach a tentative syllabus. The syllabus should contain the usual content for a course in your college/school and department including explicit expectations for student performance and attainment, as well as an explanation of how students will receive feedback on their performance and how it can be improved (see WASC Standard 2 below). In addition, the syllabus should include the following:

- Learning objectives for the Core Area/Requirement (as well as learning objectives for the particular course). Feel free to cut and paste from www.scu.edu/core2009/goals.cfm. If the course is part of a sequence, please consult the learning objectives for other courses in the sequence to ensure that your course is addressing the appropriate objectives. Syllabi for two-quarter sequences of Cultures and Ideas 1 and 2 should be submitted together. If your syllabus does not contain the learning objectives, please explain how the learning objectives will be clearly communicated to the students.
- Optional: Faculty are invited to provide additional information that might help the committees.

Please note the following additional information:

Faculty are invited to consult with members of the Core Curriculum Implementation Team or the Faculty Core Committees before submitting syllabi. See www.scu.edu/core2009/committees.cfm.

Approval process: The Office of Undergraduate Studies will forward the completed packet (Cover Sheet, Bulletin Description if needed, Assessment Plan, and Syllabus) to the Faculty Core Committees. Faculty Core Committees may approve the syllabus for the Core Area; they may request revisions and offer recommendations; or they may determine that a syllabus does not meet the learning objectives of the Core Area. Faculty wishing to appeal an FCC decision may contact the Core Curriculum Implementation Team, which will seek a resolution. If the CCIT cannot broker a resolution, the faculty member may appeal to the Academic Affairs Committee.

Syllabus approval for the Core does not replace departmental approval. Please discuss syllabi with department chairs. Syllabus approval does not ensure that a particular course will be scheduled. Course scheduling and faculty assignments are handled by department chairs and deans.

Some latitude is reasonable and expected in teaching an approved course. If a later version of a course changes significantly from the course that has been approved, the new syllabus should be submitted to the Office of Undergraduate Studies, ugradstudies@scu.edu.

The University recommends that syllabi include a statement on Disabilities Accommodations and an Academic Integrity Policy. Many faculty refer to the following statement on Academic Accommodations for Disabilities: "To request academic accommodations for a disability, students must contact Disabilities Resources in Benson Center, (408) 554-4111 or TTY (408) 554-5445. Students must register with Disabilities Resources and provide appropriate documentation to that office prior to receiving accommodations." For the Academic Integrity Policy, see www.scu.edu/academics/bulletins/undergraduate/Academic-Integrity.cfm.

The following may be of interest to faculty developing syllabi for the Core. These are "Criteria for Review" from our regional accrediting body, the Western Association of Schools and Colleges. The intent of these "Criteria" is to support academic quality and student learning. For the complete list of the 42 Criteria see www.wascsenior.org.

WASC Standard 2: Achieving Educational Objectives through Core Functions

2.3. The institution's student learning outcomes and expectations for student attainment are clearly stated at the course, program and, as appropriate, institutional level. These outcomes and expectations are reflected in academic programs and policies; curriculum; advisement; library and information resources; and the wider learning environment.

2.4. The institution's expectations for learning and student attainment are developed and widely shared among its members (including faculty, students, staff, and where appropriate, external stakeholders). The institution's faculty takes collective responsibility for establishing, reviewing, fostering, and demonstrating the attainment of these expectations.

2.5. The institution's academic programs actively involve students in learning, challenge them to meet high expectations, and provide them with appropriate and ongoing feedback about their performance and how it can be improved.

2.6. The institution demonstrates that its graduates consistently achieve its stated levels of attainment and ensures that its expectations for student learning are embedded in the standards faculty use to evaluate student work.