

Sarita Tamayo-Moraga, Ph.D.

Office: Kenna 302

Office Hours: Mon. 1:30-2:30 p.m.; Tues. 10:45-11:45 a.m. in Kenna 302 and by appointment.

*No office hours on holidays.*

*Office hours during finals week (11<sup>th</sup> week) are by appointment only.*

Office Phone: 408-554-7829—Kenna 302 number.

E-Mail Address: stamayomoraga@scu.edu

Ways of Understanding Religion: RTC1

RSOC 9 Fall 2015@10:30 a.m.

### **Course Description:**

This is an introductory course designed to introduce students to the many different NON-RELIGIOUS ways of understanding religion, formally known as METHODOLOGY OF RELIGION. This class will be a joint effort between the students and teacher with the understanding that every single person in the room is both a learner and a teacher. With that in mind, the class will consist of a mix of lectures and group discussion. Each person in the classroom will be on a journey of discovery in this course. We will all seek to understand the roots of our own personal definitions of religion while simultaneously learning about academic (non-religious) understandings of religion which will include anthropological, sociological, psychological, and philosophical viewpoints. **Respect for all spiritual traditions (or lack thereof) will be the dominant theme.** At the end of the course, the students will be expected to be able to analyze their own personal understandings with any of these viewpoints, as well as be able to use their own personal understanding of religion to analyze academic viewpoints.

**PLEASE BE AWARE THAT OUR LAST EXAM IS THE LAST DAY OF EXAM WEEK. THEREFORE, IF YOU CANNOT TAKE THE EXAM THE LAST DAY OF EXAM WEEK WHICH IS FRIDAY, DECEMBER 11<sup>TH</sup> at 9:10 a.m., YOU SHOULD DROP THE CLASS.**

### **Course Goals:**

1. Identification of the different academic ways of understanding religion.
2. Demonstration of knowledge of theories of religion and explorations of religion by thinkers important to the field.
3. Ability to apply these academic ways of understanding to the case studies of world religions in the textbook and in the Hicks reader.
4. Critical evaluation of definitions of religion and the root/s of religion presented by fellow classmates, important thinkers, and the textbook.
5. Critical evaluation of themes and readings of the class through writing both on exams and in the writing assignments
6. Development of individual and collaborative critical thinking skills.

### **Department Objectives:** [adapted from RS “Description of the Three Levels”]

1. Students question and probe religion for what it reveals about human beings, their diverse societies, religions, convictions, and aspirations.
2. Students use diverse materials and demonstrate formal postures of inquiry into religion and in order to go beyond simple description of religion to a reflective engagement with it.
3. Students propose and investigate the ‘big questions’—that is, the meta-reflective questions that ask how and why we ask the questions that we do about religion.

## Core Curriculum Learning Objectives:

*This course fulfills Santa Clara's Core Requirement for RTC 1.*

- 1a. Students will be able to describe and compare the central religious ideas and practices from several religions or within one, and from at least two globally distinct regions. (Knowledge of Global Cultures; Complexity; Ambiguity)
- 1b. Students will be able to use critical approaches to reflect on their own beliefs and the religious dimensions of human existence (Critical thinking; Complexity; Reflection)

## REQUIRED TEXTS:

Gary E. Kessler, *Studying Religion: Introduction through Cases*, **Third Edition**

Eboo Patel, *Acts of Faith*

David Hicks, *Ritual and Belief: Readings in the Anthropology of Religion*, **Third Edition**

**THE FIRST AND SECOND EDITIONS OF *STUDYING RELIGION* BY KESSLER WILL NOT WORK FOR THIS CLASS. YOU NEED TO GET THE NEW THIRD EDITION. THE FIRST EDITION OF THE HICKS BOOK CAN MAINLY WORK, BUT YOU WILL HAVE TO BORROW A FRIEND'S THIRD EDITION FOR NEW ARTICLES, AND IT IS UP TO YOU TO FIGURE OUT THE OLD PAGINATION IF YOU USE THE SECOND EDITION.**

**ELECTRONIC BOOKS POLICY:** Electronic books are allowed in the classroom **but their use carries restriction and penalties if they are misused**. The policy on them is that you can only have them out and on your desk when we are actually reading from them. Otherwise, they must be put away and not on your desk. If they are out and on when they are not being actively used, the penalty will be the same as for texting and use of any electronic device as detailed below in the participation section of the syllabus. Please read that section carefully.

## COURSE REQUIREMENTS:

Every student has to take 3 exams, participate in group discussions, hand in note-cards on the readings, POSSIBLY take randomly administered pop quizzes, and write one five to eight page paper, write two brief response papers, and keep a brief journal related to the book *Acts of Faith*. **Grading for each exam, writing assignment, pop quiz, and group discussion** will reflect the quality of a student's work as follows: A+ (100-98 = outstanding), A (97-94 = exceptional), A- (93-90 = excellent), B+ (87-89 = very good), B (86-84 = solid performance), B- (80-83 = more than adequate), C (adequate), D (barely passing), F (not passing). The grades A, B, C, and D may be modified by (+) or (-) suffixes, except that the grade of A may not be modified by a (+) suffix when it comes to the over-all class grade. **Grading for ALL WRITING, BOTH ON THE EXAMS AND ON THE WRITING ASSIGNMENT** will be based on both content and writing ability.

GRADING POLICY: In addition to the grading policy listed above, the schema for the (+) and (-) system for **over-all, final** class grades will be as follows:

1. NO A + (FOR OVER-ALL GRADE—THIS IS UNIVERSITY POLICY)
2. A is equivalent to 94 and above to 100.
3. A- is equivalent to 90-93.
4. B+ is equivalent to 87,88,89.
5. B is equivalent to 84, 85, 86
6. B- is equivalent to 80-83
7. C+ is equivalent to 77,78,79
8. C is equivalent to 74,75,76
9. C- is equivalent to 70-73.
10. D+ is equivalent to 67,68,69
11. D is equivalent to 65,66
12. F is equivalent to 64 and below.

**I DO NOT DISCUSS GRADES OVER EMAIL OR THE PHONE. I WILL ONLY DISCUSS GRADES IN PERSON DURING OFFICE HOURS.**

### **Exams**

STUDENTS MUST BRING IN SMALL GREEN OR BLUE BOOKS TWO CLASSES AHEAD OF THE EXAM. YOU MAY NOT TAKE AN EXAM WITHOUT A BLUE OR GREEN BOOK HANDED IN BEFORE THE DAY OF THE EXAM.

The first two exams will consist of short answers and one essay question. Short answer is worth 1/3 of the exam grade and the essay is worth 2/3 of the grade. The second and third exams are not comprehensive. The third exam during finals week will consist of short answers and two essay questions and will be 105 minutes long.

Exam policy requires that students follow the directions on the exam. For example, if you are requested to answer three out of four short answer questions, you should only answer three questions. If you answer all four questions, I will ONLY grade the FIRST THREE THAT YOU HAVE ANSWERED. **I do not grade the best three out of four.** Furthermore, this policy also applies to the essay section of the exams. For example, if the exam asks you to answer one out of two essay questions, you should only answer one essay question. If you answer both essay questions, I will ONLY grade the FIRST ONE YOU HAVE ANSWERED FOR THE ESSAY SECTION. **I do not grade the best one out of two essays.** On the third exam you will have a mandatory second essay question on Patel. Therefore, for that exam, you will have two essay questions instead of one. If you do not follow the directions, you will be marked down for not following them.

In addition, providing information WITHOUT ANSWERING THE QUESTION will result in a 0 for the answer. Throwing information at a question is NOT THE SAME AS ANSWERING THE QUESTION. Therefore, to receive a score above 0 for an answer, it is not enough simply to provide evidence. You must actually USE that evidence to ANSWER the question.

**Exams contd.**

**Make-ups are at my discretion AND WILL ONLY BE GIVEN IF YOU HAVE A DOCTOR'S NOTE OR DOCUMENTATION OF AN EMERGENCY. I DO NOT GIVE MAKE-UPS BASED ON TRAVEL PLANS. IF YOU HAVE TRAVEL PLANS THAT CONFLICT WITH ANY OF THE EXAMS, YOU WILL NOT BE PERMITTED TO MAKE UP THE EXAM.**

**ATHLETES: IF YOU CANNOT TAKE AN EXAM BECAUSE OF A GAME OR TOURNAMENT, THEN THE ATHLETIC DEPARTMENT MUST PROVIDE A ROOM AND PROCTOR FOR YOU TO TAKE THE EXAM OR YOU WILL NOT BE ALLOWED TO MAKE IT UP. I WILL NOT PERSONALLY OFFER MAKE-UPS FOR ATHLETES, NOR WILL I PROCTOR THEM.**

First exam -- -- -- -- Wednesday, October 21st

Second exam -- -- -- -- Monday, November 9th

Third exam -- -- -- -- **DURING EXAM WEEK ON FRIDAY, DECEMBER 11<sup>TH</sup> AT 9:10 A.M. in our classroom. This exam is NOT comprehensive, but will be 40 minutes longer to account for a final question on the Patel book. Thus, the last exam will be 105 minutes long. NO CHANGES IN TIME OR DAY PERMITTED FOR THIS EXAM. IF YOU DO NOT WISH TO STAY FOR THE LAST DAY OF EXAM WEEK, YOU SHOULD DROP THIS CLASS.**

**Pop Quizzes**

If it appears that students are not reading, pop quizzes might be administered. If administered, they will be factored into the exam grade.

**Writing Assignment:** Each student will be required to do a five to eight page paper which will use Freud, Jung, Douglas, or Weber (depending on what the class eventually covers) to analyze case studies in the textbook and/or the reader, or to analyze the Patel book from a comparative perspective. 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.

**PAPERS MUST BE HANDED IN THURSDAY, November 19<sup>TH</sup> BY 5 P.M. TO MY MAILBOX IN THE RELIGIOUS STUDIES DEPARTMENT, KENNA 323.**

**ACCEPTANCE OF LATE PAPERS IS AT MY DISCRETION. THREE POINTS PER DAY WILL BE DEDUCTED FOR LATE PAPERS IF I DECIDE TO ACCEPT THE LATE PAPER. EMAILED PAPERS WILL NOT BE ACCEPTED. IF YOU ARE LEAVING EARLY FOR THANKSGIVING, YOU WILL NEED TO GET A FRIEND TO HAND IN YOUR PAPER, OR YOU CAN HAND YOUR PAPER IN EARLIER IN THE WEEK. POINTS ARE TAKEN OFF IF YOU DO NOT FOLLOW THE FORMATTING DIRECTIONS AS FOLLOWS: 5 POINTS OFF FOR MISSING CITATIONS; 10 POINTS OFF FOR PAPERS THAT ARE TOO SHORT; 5 POINTS OFF FOR MISSING WORKS CITED OR BIBLIOGRAPHY PAGES, AND ADDITIONAL POINTS TAKEN OFF FOR NOT FOLLOWING OTHER FORMATTING STIPULATIONS.**

Paper due: Thursday, November 19<sup>th</sup> in my Religious Studies department mailbox in Kenna 323 by 5 p.m. **EMAILED COPIES WILL NOT BE ACCEPTED.**

**A PAPER HANDED IN AFTER 5 P.M. ON THURS. NOV. 19<sup>TH</sup> IS A LATE PAPER.**

**Journals:** Each student will do journals related to the Patel book: *Acts of Faith* and his or her own evolving model of scholarship in this class. The journals will focus on articulating one's own worldview in relationship to religion and interfaith dialogue as well as tracking one's own reactions and responses to the Patel book and other class readings. A more detailed description of the journals as well as due dates will be handed out Friday of the first week of class.

**Citizen of the University Response Paper:** Every student will be asked to write a two page response paper about an educational event held here on campus or in UNITY or your RLC or at Ignatian Center events. Response papers will be due one week after the event. Email me with your chosen event and then hand the response paper in one week after you attend (or sooner). Some events include all events related to the Ignatian Center, the Religious Studies department, all educational events in Unity RLC or your own RLC, any educational MCC event, etc., all Ethics Center events and those related to the Office of Multicultural Learning. More events will be emailed to you and/or handed out in class. Please see **end of syllabus** for some possible events to attend.

**Due Date:** This is a rolling assignment whose due date depends on when you attended an event. Response papers are due ONE WEEK after the event during our class time, so if you went to a Thursday event, you would hand in the paper the following week on Friday in class.

**Citizen of the University Response Paper Assignment:**

1. This paper is designed to link our class to events and on off campus and designed to get first year students out into our community, local or otherwise, since this is a first-level Religious Studies class! It is worth 1.5% of your grade. POSSIBLE CITIZEN OF THE UNIVERSITY EVENTS ARE AT THE END OF THE SYLLABUS.

Directions for Citizen of the University Response Paper:

1. Email me or let me know in class what event you will attend.
2. Write a two page double-spaced response including the following:
  - a. The three most important things you learned about the event.
  - b. Did it relate to diversity or civic engagement in any way?
  - c. Did it give you a new insight or make you think critically or present something you didn't know or think before?
  - d. Did it relate to religion or our class in any way?

**IN ORDER TO GET AN A ON YOUR CITIZEN PAPER, YOU MUST DO ALL OF THE ABOVE.**

**Interfaith Response Paper:** Every student will be asked to write a two page response paper about an interfaith event held either in Unity RLC, at an Ignatian Center event, or at Campus Ministry or in the Religious Studies department. Please see end of syllabus for prompt and for some possible events to attend.

**Due Date:** This is a rolling assignment whose due date depends on when you attended an event. Response papers are due ONE WEEK after the event during our class time, so if you went to a Thursday event, you would hand in the paper the following week on Friday in class.

Interfaith Response Paper Description:

1. This paper is designed to link our class to interfaith events and on off campus. It is worth 1.5% of your grade. This response paper could also be about an event that is about atheism, agnosticism, or about secular humanism. Do your best to attend something that is either interfaith or is on a belief system or religion that is not your own.

Directions for Interfaith Response Paper:

1. Email me or let me know in class what event you will attend.
2. Write a two page double-spaced response including the following:
  - a. The three most important things you learned about the event.
  - b. How did it relate to interfaith themes or work and/or to religious diversity? Did it relate to civic engagement also?
  - c. Did it give you a new insight or make you think critically or present something you didn't know or think before?
  - d. Does it connect in other ways to what we are doing in our class? For example, learning how to agree to disagree, or becoming a student/scholar of religion or some other part of our class? Or does it relate to Rev. Brekke's presentation in our class? Or does the presentation relate at all to the Patel book?

**IN ORDER TO GET AN A ON YOUR INTERFAITH PAPER, YOU MUST DO ALL OF THE ABOVE.**

**Participation and Preparation for class:**

**NO TOLERANCE POLICY FOR CELL PHONES AND PDA'S AND RESTRICTIONS ON USE OF ELECTRONIC BOOKS:**

**IF YOU WISH TO BE IN THIS CLASS, YOU MUST TURN OFF AND PUT AWAY ALL CELL PHONES AND PDA'S, COMPUTERS, IPADS, ETC. AND NOT MISUSE ELECTRONIC BOOKS. ANY USE OF CELL PHONES OR ELECTRONIC DEVICES (EXCEPT FOR RESTRICTED USE OF ELECTRONIC BOOKS) IN THIS CLASS (IN YOUR LAP, ON THE DESK, ETC.) WILL LOWER YOUR PARTICIPATION BY ONE FULL GRADE OR MORE REGARDLESS OF THE REST OF YOUR PARTICIPATION IN CLASS. IF YOUR CELL PHONE/PDA, ELECTRONIC DEVICE OR BOOK (UNLESS WE ARE ACTIVELY USING THE BOOK) IS OUT AND ON, EVEN IF YOU ARE NOT USING IT, YOU RISK LOSING CREDIT FOR CLASS PARTICIPATION THAT DAY, IN ADDITION TO LOWERING YOUR OVER-ALL PARTICIPATION GRADE. THEY CANNOT BE IN YOUR LAP, ON THE DESK, OR OUT IN ANY WAY. THEY MUST BE PHYSICALLY TURNED OFF AND IN A BAG. THE SAFEST MEASURE IF YOU WISH TO EARN A GOOD PARTICIPATION GRADE IS NOT TO BRING THEM TO CLASS.**

**IF YOU HAVE AN EMERGENCY AND NEED TO CHECK YOUR PHONE (SOMEONE IN THE HOSPITAL, ETC.), PLEASE LET ME KNOW AND SIT BY THE DOOR AND LEAVE IF AND WHEN YOU HAVE TO CHECK BECAUSE OF THE EMERGENCY. DO NOT CHECK IN CLASS.**

**Participation and Presence in Class contd.:**

Students will be graded on participation and effort in the groups and in regular class lectures. At the beginning of every class for which there is scheduled reading, students must bring in an index card with the following on it:

1. What was hardest to understand about the reading. One to three sentences.  
**THESE ARE NOT QUIZZES. THEY ARE SIMPLY TO SHOW EVIDENCE THAT YOU HAVE READ AND TO HELP FOCUS LECTURE. THEY WILL BE FACTORED INTO YOUR PARTICIPATION GRADE.**  
**YOU WILL HAND THESE CARDS IN AT THE END OF CLASS.**

Students receive two grace absences. Persistent tardiness and early departure from class will hurt your grade. Staring out the window, sleeping in class, chattering to neighbors when not in group discussion, and or putting your head down means you will get no credit for attendance. **USING YOUR CELL-PHONE OR ANY PDA DURING CLASS IN ANY WAY OR MISUSING YOUR ELECTRONIC BOOK WILL ALSO LOWER YOUR PARTICIPATION GRADE BY ONE FULL GRADE OR MORE REGARDLESS OF THE REST OF YOUR PARTICIPATION.**

Attendance in this classroom will be closely monitored. This not only helps me learn your name, but alerts me in time to pre-empt avoidable problems with absenteeism. Numerous unexplained absences are not acceptable. Stuff happens, but I want to know about it. **If you miss class, you are responsible for getting the notes and hand-outs from a fellow student.**

***THIS IS NOT AN INTERNET CLASS OR A CLASS DESIGNED TO BE TAKEN REMOTELY.***

Sleeping in class, not paying attention, chattering or whispering to fellow students during lecture or when others are answering or asking questions of the professor and other behavior that demonstrates the student is not participating will hurt your grade. Consistent disruption of class by talking to fellow students outside of group discussion periods will hurt your grade. **IF YOU PERSIST IN WHISPERING TO SEAT-MATES OUTSIDE OF GROUP DISCUSSION, I WILL ASK YOU TO MOVE DURING CLASS. WHEN ASKED, PLEASE RISE AND MOVE TO ANOTHER SEAT. IF YOU ARE TEMPTED TO WHISPER TO YOUR SEAT-MATE, SIT NEXT TO SOMEONE YOU DO NOT KNOW.**

Please note that it will be difficult for you to do well on exams if you are not present during class discussion. If you do not make the effort to make up the material, even one absence can radically affect your ability to do well on the corresponding exam.

Participation will be graded in the following manner:

**PHONES AND ALL PDA'S, COMPUTERS, MUST BE OFF AND PHYSICALLY PUT AWAY DURING CLASS. STUDENTS WHO TEXT OR CHECK THEIR MESSAGES DURING CLASS (IN YOUR LAPS, ON THE DESK, ETC.) OR USE THEIR PHONES OR PDA'S IN ANY WAY DURING CLASS WILL NOT GET AN A IN PARTICIPATION. NO QUESTIONS ASKED. IF YOU PREFER TO TEXT DURING CLASS, THIS IS NOT THE CLASS FOR YOU. USE OF ELECTRONIC BOOKS IS ONLY PERMISSIBLE WHILE WE ARE READING TOGETHER FROM THE BOOK. OTHERWISE, THEY SHOULD BE PUT AWAY OR THE PENALTY FOR ANY ELECTRONIC DEVICE USE WILL APPLY. PLEASE NOTE THAT WHISPERING OR CHATTERING TO FELLOW STUDENTS OUTSIDE OF GROUP DISCUSSIONS AND USING ANY ELECTRONIC DEVICES (CELL-PHONES, COMPUTERS, I-DEVICES, ETC.) WILL AFFECT YOUR GRADE BY ONE FULL GRADE LEVEL EVEN IF THE REST OF YOUR PARTICIPATION IS AT THE A, B, C, ETC. LEVEL.**

A: Regular attendance and regular contributions and regular notecards.

The A student *displays that he or she has done the reading, references the reading in contributions*, DOES NOT CHATTER OR TALK TO FELLOW STUDENTS DURING LECTURE OR WHEN OTHER STUDENTS ARE ASKING OR ANSWERING QUESTIONS OF THE PROFESSOR, **DOES NOT TEXT-MESSAGE OR USE ANY ELECTRONIC DEVICES DURING CLASS** OR ABUSE USE OF ELECTRONIC BOOKS and answers questions and asks questions regularly in class.

B: Regular attendance and regular notecards and occasional contributions.

The B student answers questions when asked point-blank, attends class regularly and hands in all participation assignments, **DOES NOT TEXT-MESSAGE OR USE ANY ELECTRONIC DEVICES DURING CLASS**, OR ABUSE USE OF ELECTRONIC BOOKS, DOES NOT CHATTER OR TALK TO FELLOW STUDENTS DURING LECTURE OR WHEN OTHER STUDENTS ARE ASKING OR ANSWERING QUESTIONS OF THE PROFESSOR.

C: Too many absences or too little contribution or too few notecards. The C student cannot answer questions when asked, or when asked reflects that he/she has not done the reading. The C student does not take the participation assignments seriously. The C student disrupts class by chattering to fellow students outside of group discussion and does not pay attention AND/OR USES ELECTRONIC DEVICES DURING CLASS OR ABUSES USE OF ELECTRONIC BOOKS.

D: Too many absences or too little contribution or too few notecards. Doesn't pay attention and chatters to fellow students outside of group discussion and ignores class-room protocol. Texts, uses PDA's during class, has cell-phone, PDA, out and on, violates electronic book use policy.

F: Serious problems.



**Calculation of over-all grade for class:**

In order to calculate your **over-all grade for the quarter**, each component of the course requirements will be weighted as follows:

FIRST TWO EXAMS AND POSSIBLE POP QUIZZES:	35 percent of your final grade.
THIRD EXAM:	25 percent of your final grade.
WRITING ASSIGNMENT:	15 percent of your final grade.
JOURNAL:	6 percent of your final grade.
CITIZEN RESPONSE PAPER:	1.5 percent of your final grade.
UNITY OR IGNATIAN CENTER OR CAMPUS MINISTRY	
INTERFAITH RESPONSE PAPER:	1.5 percent of your final grade.
PARTICIPATION:	15 percent of your final grade.
TOTAL:	100 percent.

**Academic Honesty:**

Cheating in any way will not be tolerated. Violations of academic honesty through cheating or plagiarism may result in automatic failure of the course. Santa Clara University insists on honesty and integrity from all members of its community. The standards of the University preclude any form of cheating, plagiarism, forgery of signatures, and falsification of data. A student who commits any offense against academic honesty and integrity may receive a failing grade without a possibility of withdrawal. An offense may also dictate suspension or dismissal from the University. In particular, it is each student's responsibility to understand the serious nature of plagiarism and the consequences of such activity. Plagiarism is the practice of claiming, or implying, original authorship of (or incorporating material from) someone else's written or creative work, in whole or in part, into one's own without adequate acknowledgement. Unlike cases of forgery, in which the authenticity of the writing, document, or some other kind of object itself is in question, plagiarism is concerned with the issue of false attribution. Please see the University's policy regarding academic integrity.

<http://www.scu.edu/academics/bulletins/undergraduate/Academic-Integrity.cfm>.

**Disability Accommodation Policy:**

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, [www.scu.edu/disabilities](http://www.scu.edu/disabilities) as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information you may contact Disabilities Resources at [408-554-4109](tel:408-554-4109).

## **Title IX Syllabus Statement**

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to [www.scu.edu/studentlife](http://www.scu.edu/studentlife) and click on the link for the University's [Gender-Based Discrimination and Sexual Misconduct Policy](#) or contact the University's EEO and Title IX Coordinator, Belinda Guthrie at [408-554-3043](tel:408-554-3043) or by email at [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may be submitted online through [www.scu.edu/osl/report](http://www.scu.edu/osl/report) or anonymously through Ethicspoint: [www.ethicspoint.com](http://www.ethicspoint.com)

While I want you to feel comfortable coming to me with issues you may be struggling with or concerns you may be having, please be aware that there are some reporting requirements that are part of my job at Santa Clara University.

For example, if you inform me of an issue of harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that you are struggling with an issue that may be resulting in, or caused by, traumatic or unusual stress, I will likely inform the campus Student Care Team (SCU CARE).

If you would like to reach out directly to the Student Care Team for assistance, you can contact them at [www.scu.edu/osl/report](http://www.scu.edu/osl/report). If you would like to talk to the Office of EEO and Title IX directly, they can be reached at 408-554-3043 or by email at [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may be submitted online through [www.scu.edu/osl/report](http://www.scu.edu/osl/report) or anonymously through Ethicspoint: [www.ethicspoint.com](http://www.ethicspoint.com). Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the YWCA, or a member of the clergy (for example, a priest or minister).

Finally, please be aware that if, for some reason, our interaction involves a disruptive behavior, a concern about your safety or the safety of others, or potential violation of University policy, I will inform the Office of Student Life. The purpose of this is to keep OSL apprised of incidents of concern, and to ensure that students can receive or stay connected to the academic support and student wellness services they need.

### **Respect in the Classroom:**

The atmosphere in the classroom will be one of respect, both for me and for each other. Open discussion is taken for granted, but disruption will not be tolerated. If you are disrupting the class, I will give you a first warning. A second warning might include a request for you to leave the classroom. A third warning will entail your departure from the classroom.

### **Cell Phones, Laptops, and other P. D. A.'S**

Cell phones laptops, Blackberries, I-Phones, Droids, I-Pads, tablets, etc. are to be turned off and put away during class. Electronic books are allowed ONLY WHEN BEING USED ACTIVELY IN CLASS. Use of any of these items and/or abuse of electronic books will LOWER YOUR PARTICIPATION GRADE BY ONE FULL LEVEL OR MORE.

## **POLICIES CONTD.:**

**Electronic Books:** Electronic books are permissible only when we are actively using them, for example we are reading together from part of the book or you have been asked to answer a question using the text. Otherwise, they should be put away and not on your desk. If you use them when we are not actively reading together from the book or using the books to answer a question in a group or individually, you will be penalized. Please see the participation section for further information.

## **Course Outline:**

**This is a flexible outline. At any time we might refer back to another previous reading if it informs our discussion.**

### **FOCUS OF FIRST HALF OF CLASS:**

### **THINKING CRITICALLY ABOUT DEFINITIONS OF RELIGION: HOW DO YOU DEFINE RELIGION?**

#### **FIRST WEEK**

Sept. 21st	Introduction and syllabus	What is the study of religion? What is methodology of religion? Can a person be religious and study religion objectively?
Sept. 23rd	Who is a student of religion?	Kessler, Chapter 1
Sept. 25th	Identity and Religion	Patel, pp. xi-p. 36.

#### **SECOND WEEK**

Sept. 28th	Visit from Campus Ministry There will be a question on the first exam about this talk on interfaith work.	
Sept. 30 <sup>th</sup>	No class this day. Mass of the Holy Spirit is at 11:45 a.m. today.	
Oct. 2nd	Definitions of Religion What makes a religion a religion and not something else?	Kessler, Chapter 2 pp. 14-24. BUT SKIP SECTION 2.2 Start again at Section 2.4. And read to page 24.

#### **THIRD WEEK**

Oct. 5th	WORK IN CLASS ON PERSONAL DEFINITIONS OF RELIGION AND GROUP DEFINITIONS.	
----------	--	--

THIRD WEEK contd.:

THE LIMITS OF THE SCHOLAR

**Building Block A: The Participant-Observer Model of Scholarship: Anthropology of Religion**

Oct. 7th	Should the scholar of religion participate in the religion? Should the scholar of religion interfere in moral conflicts in the religion?	Hicks, Chapter 6, pp. 175-182. (Reading 6-1 by Chagnon)
----------	--	--

**Comparison and Contrast of Building Blocks for the Scholar of Religion Begins**

***Building Block One: Sacred Power***

Oct. 9th	What is the role of a higher power in religion? How do you explain its existence? Is that possible? How are sacred powers similar? How are they different?	Kessler, Chapter 3
----------	--	--------------------

FOURTH WEEK

Oct. 12th	In depth work on sacred power case studies—re read the case studies of Daoism, Anselm on God, and Ganesha in Chapter 3 in Kessler, but no note-cards necessary.	
-----------	---	--

***Building Block Two: Sacred Story***

Oct. 14th	What is a sacred story? Is it a myth? Are myths/sacred stories lies? Why are they important? What is a symbol? How does symbol function in sacred story?	Kessler, Chapter 4 Read pp. 60-68. Skip to the last paragraph on p. 69 and continue to p. 71. Stop at Section 4.4. Skip to the Research Case on p. 78 and read to the end.
-----------	--	--

**Building Block B: Scholarly Theories of Religion: Psychology of Religion**

Oct. 16th	How do you explain the existence of religion and/or higher power/s?	Hicks, Chapter 1, Reading 1-2 by Freud, pp. 7-11 Kessler, pp. 148-149 on Freud READ KESSLER FIRST AND THEN HICKS TO BETTER UNDERSTAND FREUD.
-----------	---	--

**BRING BLUE OR GREEN BOOKS TO CLASS FOR ME TO HOLD UNTIL THE EXAM: ALL SMALL ONES.**

FIFTH WEEK

Oct. 19th FINALIZE DEFINITIONS  
OF RELIGION AND  
REVIEW

Oct. 21st FIRST EXAM

SECOND THIRD OF COURSE OUTLINE (UP TO SECOND EXAM)  
THINKING CRITICALLY ABOUT THE ROOT MOTIVATION OF RELIGION

***Building Block Three: Experience of the Sacred***

Oct. 23rd Crafting root motivation of religion.  
Patel, Chapter 6.: Why is Patel religious?

SIXTH WEEK

***Building Block Three contd.***

Oct. 26th Religious Experience Kessler, Chapter 7, pp. 127-  
142. Skip to the bottom of p. 149  
and read about Jung and then Teresa  
of Avila ending on page 156.  
Bring Patel book.

***Building Block Four: Sacred Action or Ritual***

Oct. 28th What is ritual? How are Kessler, Chapter 5, pp. 82-94.  
sacred story and ritual/  
sacred action related? Skip to p. 98 and read to 101.  
What functions do rituals  
serve?

***Building Block Five: Institutionalizing the Sacred***

Oct. 30th How does a religion keep Kessler, Chapter 11  
itself alive? What is needed pp. 240-260. Stop at  
in order for a religion to Section 11.5.  
persist?

SEVENTH WEEK

Nov. 2nd Patel, Chapter 4 and 5.

Nov. 4th How does religion change Hicks, Reading 11-1  
the world? How does it by Weber, pp. 412-423.  
influence culture?

**BRING SMALL BLUE OR GREEN BOOKS FOR ME TO HOLD UNTIL THE EXAM.**

Nov. 6<sup>th</sup> REVIEW  
FINALIZE ROOT CAUSES  
OF RELIGION

EIGHTH WEEK

Nov. 9<sup>th</sup> SECOND EXAM

Nov. 11th IN CLASS DISCUSSION/WORK ON PAPER.  
Bring both books and the paper guidelines.

**COURSE OUTLINE FOR LAST PART OF RSOC 9 class**

**Focus: Is religious tolerance possible? If so, how and why? If not, how and why?**

***Building Block Six: The Sacred and Politics***

Nov. 13th What is the relationship between religion and politics? Why do people harm others for religious reasons? Kessler, Chapter 10  
Stop at p. 224 & begin again at the section which begins at the bottom of p. 229: Theocracy. Read everything else in the chapter. Therefore you are skipping the “Just War” and the “Civil Religion” sections.

NINTH WEEK

Nov. 16th In-depth analysis of Religion and Politics case studies. Re-read the case studies on Bin Laden, Separation of Church and State, Theocracy, and the Truth and Reconciliation Commission in Kessler, Chapter 10, but no note cards necessary on Kessler.  
Patel, Chapter 7. Notecard on this reading please.

**Building Block C: Theories of Religion: Rigid Thought Systems vs. Flexible Thought Systems and their relationship to violence and compassion**

Nov. 18th Why are some religions flexible and others rigid? Are religious systems arbitrary? Is it possible for religions to change? How does the human mind relate to the way religions develop? Hicks, Reading 2-3 by Douglas, pp. 33-41.

NOV. 19<sup>TH</sup> PAPER DUE BY 5 P.M. IN MY MAILBOX IN KENNA 323. A PAPER TURNED IN AFTER 5 P.M. ON THIS DAY IS A LATE PAPER.

Nov. 20<sup>th</sup> NO CLASS BECAUSE I WILL BE AT A CONFERENCE.

WINTER BREAK: Nov. 21st-Nov. 29<sup>th</sup>

TENTH WEEK contd.

***Building Block Seven: The Sacred and Tolerance/Intolerance***

Nov. 30th      Is religious tolerance                      Kessler, Chapter 13, pp. 300-310.  
possible? What is the role                      Start again at Section 13.4 on p. 314  
of Religious Studies in                              and read to p. 317.  
religious tolerance?                              Patel, Chapter 8, & Postscript.  
Why is religious tolerance                      pp. 151-182.  
important to the academic  
study of religion?  
Evaluate Patel's model of  
Tolerance.

**BRING SMALL BLUE OR GREEN BOOKS FOR ME TO HOLD UNTIL EXAM.**

Dec. 2nd              Patel concluded.  
Crafting your group Patel question for the last exam.  
Bring all your journals and your Patel book and notes.

Dec. 4<sup>th</sup>              Review and work on study questions for your non-Patel essay questions.

**EXAM WEEK:**

**THIRD EXAM (NOT COMPREHENSIVE EXCEPT FOR PATEL): Friday, December 11th at 9:10 a.m. IN OUR CLASSROOM. 105 MINUTES LONG. NO CHANGES.**

If your travel plans do not allow you to remain for the last exam, you should drop the class. PLEASE BE AWARE THAT OUR EXAM IS THE LAST DAY OF EXAM WEEK. NO CHANGES WILL BE ALLOWED IN THIS SCHEDULE. THEREFORE, IF YOU CANNOT TAKE THE EXAM THE LAST DAY OF EXAM WEEK WHICH IS FRIDAY, DECEMBER 11<sup>TH</sup>, YOU SHOULD DROP THE CLASS.

**POSSIBLE CITIZEN OF THE UNIVERSITY EVENTS**

1. Attendance of any Unity RLC educational event.
2. Attendance of any educational Ignatian Center event.
3. Attendance of any Ethics Center event.
4. Attendance of any Culture Show.
5. Attendance of any MCC (Multicultural Center) event.
6. Attendance of any OML (Office of Multicultural Learning) event.
7. Also, if you are attending something and want to know if you could use it, just email me.

**POSSIBLE EVENTS LISTED ON THE NEXT FEW PAGES.**

## MARKKULA CENTER FOR APPLIED ETHICS

### FALL 2015 EVENTS

SEPTEMBER 24, 2015

#### Tech Innovation Policy at the White House: Ethics and Law

Colleen Chien, associate professor, Santa Clara University School of Law

Recently returned from her appointment as White House senior advisor for intellectual property and innovation, Chien will discuss ethics and innovation policy—addressing topics such as patent reform; open data, social change, and economic growth; innovation for all; opportunities to get involved; and more. Nationally known for her research and publications surrounding patent law and policy issues, Chien continues to serve as a consultant to the White House Office of Science and Technology Policy.

*Part of the “IT, Ethics, and Law” lecture series, co-sponsored by the High Tech Law Institute*

7–8:30 p.m., St. Clare Room, Harrington Learning Commons

OCTOBER 6, 2015

#### Privacy Crimes: Definition and Enforcement

##### KEYNOTE SPEAKER

Daniel Suvor, chief of policy for California Attorney General Kamala D. Harris

This half-day conference aims to better define the concept of privacy crimes, assess how such crimes are currently being addressed in the criminal justice system, and explore how society might better respond to them—through new laws, different enforcement practices, education, or other strategies. The conference will bring together a variety of stakeholders, including prosecutors, defense attorneys, judges, academics, and victims’ advocates to discuss three main questions: What is a privacy crime? What’s being done to enforce laws addressing privacy crimes? And how should we balance privacy interests in the criminal justice system?

*Co-sponsored by the High Tech Law Institute and the Santa Clara County District Attorney’s Office*

9 a.m.–1 p.m., California Mission Room, Benson Center



OCTOBER 14, 2015

## Pizza, Passion, and the Minimum Wage

Chuck Hammers, president, Pizza My Heart Inc.

How do you communicate values while growing a business? Does the company's culture make a difference? Chuck Hammers has led Pizza My Heart for nearly 30 years and served 20 years with the San Jose Downtown Association. Learn how this business owner and advocate's perspective on a minimum wage has evolved over time, as he makes a case that what is good for employees can be good for business.

Noon, Wiegand Room, Vari Hall, Arts and Sciences Building

OCTOBER 29, 2015

## Who Is A Troll?

Antonio Casilli, associate professor of digital humanities, Telecom Paris Tech

Who is an online troll, as opposed to a rightfully upset Internet user trying to defend his/her opinions? Can we define and explain the behaviors and motives of those who indulge in extreme online interpersonal conflict? In this lecture, Casilli will address the arguments of some scholars who, challenging past approaches, now argue that trolling reproduces anthropological archetypes, intersects specific Internet subcultures, and interconnects discourses around class, race, and gender.

7–8:30 p.m., Wiegand Room, Vari Hall, Arts and Sciences Building

NOVEMBER 10, 2015

## The Future of Aging

Kevin Perrott, Buck Institute advisory council member; co-founder, SENS Research Foundation; founder, Aging Research Network; chair, Scientific Advisory Council, Compassionate Access

Over the past quarter century, science has made dramatic advances in understanding the underlying causes of the degeneration associated with aging, and researchers have discovered intriguing clues that the aging process may be amenable to intervention, allowing individuals to live much healthier a lot longer. What is the evidence behind some of the hype that leads researchers to believe aging to be an approachable challenge, and what are some of the implications of such a shift in how people view aging itself? These questions will be examined by Perrott, entrepreneur and Ph.D. candidate of the Buck Institute for Research on Aging.

*Sponsored by the Markkula Center for Applied Ethics, in conjunction with the Gerald and Sally DeNardo Lectureship*

5 p.m., Reception, Vari Hall Foyer

6–7 p.m., Event, Wiegand Room, Vari Hall, Arts and Sciences Building

NOVEMBER 17, 2015

### Poverty Simulation

In a time of growing inequality, how well do we empathize across the growing divide between rich and poor? This event, organized by staff of Catholic Charities and Step Up Silicon Valley, invites all participants to consider more concretely the decisions and constraints of living in poverty. There will be discussion, exercises, work with campus visitors who have been living without a home, and more.

3:50–5:30 p.m., Locatelli Center

ALSO COMING THIS FALL

NOVEMBER 3, 2015

Cardinal Peter Kodwo Appiah Turkson, president, Pontifical Council for Justice and Peace

The Cardinal's appearance is supported by the Ethics Center and many other SCU centers, departments, and offices.

DATE TBA

Nir Eyal, entrepreneur, author of *Hooked: How to Build Habit-Forming Products*, and lecturer at the Stanford Design School

Check for details to be announced on [www.scu.edu/ethics](http://www.scu.edu/ethics)

### POSSIBLE INTERFAITH EVENTS

1. We will be showing the documentary *Fremont* in Unity RLC on interfaith cooperation and the test of that after a violent act. Date and Time TBA
2. Interfaith Dinner Discussions in Campus Ministry in Benson: Every other Thursday beginning Week one, Thursday, Sept. 24<sup>th</sup>. Free food!
3. We will probably host an event on Diwali, the Hindu festival of Lights in Unity RLC. Date and time TBA.

More to come!