

Sarita Tamayo-Moraga, Ph.D.

Ways of Understanding Religion: RTC1

Office: Kenna 302

RSOC 9 Fall 2016@10:30 a.m.

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

PLEASE NOTE: Tuesday, Oct. 4<sup>th</sup> and Monday Oct. 17<sup>th</sup> office hours are cancelled because of conferences and meetings scheduled prior to the beginning of school. I will offer substitute office hours those weeks.

*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

### **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 9TH** 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.

### **Department Objectives contd.:**

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 journal related to the readings and use of the qualities necessary for the scholar/student of religion. **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. A LARGE GREEN BOOK IS NEEDED FOR THE LAST 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 19th

Second exam -- -- -- -- Monday, November 7th

Third exam -- -- -- -- **DURING EXAM WEEK ON FRIDAY, DECEMBER 9TH 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 Chagnon, Durkheim, 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 FRIDAY, November 18th 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: Friday, November 18<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 FRIDAY. NOV. 18<sup>TH</sup> IS A LATE PAPER.**

**Journals on the Reading:** Each student will do journals related to our readings and his or her own evolving model of scholarship in this class as we together learn how to respond instead of react and how to respect and understand other belief systems but not necessarily accept everything about them and develop the ability to critique them. 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. **INTERFAITH DINNERS IN UNITY RLC EVERY OTHER WEEK ON THURSDAYS STARTING FIRST WEEK (Sept. 22) AT 6 P.M. IN UNITY COMMONS! MORE ON THIS IN CLASS!**

### **Interfaith Response Paper contd.**

**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.**

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

**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.**

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 Integrity:**

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 Academic Integrity contd.:

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>.

*Academic Integrity Pledge*

The Academic Integrity pledge is an expression of the University's commitment to fostering an understanding of -- and commitment to -- a culture of integrity at Santa Clara University.

The Academic Integrity pledge, which applies to all students, states:

I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code

Students are expected to uphold the principles of this pledge for all work in this class.

### **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.

### **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 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.

**Policies contd.:**

**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.

**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. 19th	Introduction and syllabus	What is the study of religion? What is methodology of religion? Can a person be religious and study religion objectively?
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Sept. 21st	Who is a student of religion?	Kessler, Chapter 1
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Sept. 23rd	Identity and Religion	Patel, pp. xi-p. 36.
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**SECOND WEEK**

Sept. 26 <sup>th</sup>	Visit from Campus Ministry There will be a question on the first exam about this talk on interfaith work.	
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Sept. 28 <sup>th</sup>	No class this day. Mass of the Holy Spirit is at 11:45 a.m. today.	
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Sept. 30 <sup>th</sup>	Definitions of Religion What makes a religion a religion and not something else? Is secular humanism a religion?	Kessler, Chapter 2 pp. 14-24. BUT SKIP SECTION 2.2 Start again at Section 2.3. And read to page 24.
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THIRD WEEK

Oct. 3rd      WORK IN CLASS ON  
PERSONAL DEFINITIONS  
OF RELIGION AND GROUP  
DEFINITIONS.

*Please note that my Tuesday October 4<sup>th</sup> office hours from 10:45-11:45 a.m. in Kenna 302 are cancelled because I will be at a conference that day. I will announce substitute office hours in class and by email.*

THE LIMITS OF THE SCHOLAR

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

Oct. 5th      Should the scholar of                      Hicks, Chapter 6, pp. 175-182.  
religion participate in the                      (Reading 6-1 by Chagnon)  
religion? Should the scholar  
of religion interfere in  
moral conflicts in the religion?

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

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

Oct. 7th      What is the role of a                      Kessler, Chapter 3  
higher power in religion?  
How do you explain its  
existence? Is that pos-  
sible? How are sacred powers  
similar? How are they different?

FOURTH WEEK

Oct. 10th      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. 12th      What is a sacred story?                      Kessler, Chapter 4  
Is it a myth? Are                      Read pp. 60-68. Skip to  
myths/sacred stories lies?                      the last paragraph on p. 69  
Why are they important?                      and continue to p. 71.  
What is a symbol? How                      Stop at Section 4.4. Skip to  
does symbol function in                      the Research Case on p. 78  
sacred story?                      and read to the end.

**FOURTH WEEK contd.:**

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

Oct. 14th      How do you explain      Hicks, Chapter 1, Reading  
the existence of religion      1-2 by Freud, pp. 7-11  
and/or higher power/s?      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. 17th      FINALIZE DEFINITIONS  
OF RELIGION AND  
REVIEW

*Please note that my Monday Oct. 17<sup>th</sup> office hours are cancelled because of an afternoon meeting scheduled prior to school beginning. I will announce substitute office hours in class and by email.*

Oct. 19th      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. 21st      Crafting root motivation of      Patel, Chapter 6.  
religion.  
Why is Patel religious?

**SIXTH WEEK**

***Building Block Three contd.***

Oct. 24th      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. 26th      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. 28th      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

Oct. 31st Patel, Chapter 4 and 5.

Nov. 2nd How does religion change the world? How does it influence culture? Hicks, Reading 11-1 by Weber, pp. 412-423.

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

Nov. 4th REVIEW: Bring all books.  
FINALIZE ROOT CAUSES OF RELIGION.

## EIGHTH WEEK

Nov. 7th SECOND EXAM

Nov. 9th 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. 11th 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. 14th 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. 16th 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. 18<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. No class, just hand in your paper.

WINTER BREAK: Nov. 21st-Nov. 27<sup>th</sup>

TENTH WEEK

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

Nov. 28th Is religious tolerance possible? What is the role of Religious Studies in religious tolerance? Why is religious tolerance important to the academic study of religion? Evaluate Patel's model of Tolerance. Kessler, Chapter 13, pp. 300-310. Start again at Section 13.4 on p. 314 and read to p. 317. Patel, Chapter 8

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

Nov. 30th Patel concluded.  
Crafting your group Patel question for the last exam.  
Bring all your journals and your Patel book and notes.

Dec. 1st Review and work on study questions for your non-Patel essay questions.

**EXAM WEEK:**

THIRD EXAM (NOT COMPREHENSIVE EXCEPT FOR PATEL): **Friday, December 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 educational 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.

MORE POSSIBLE EVENTS BELOW.

## FALL BANNAN LECTURE SERIES

What Is at Stake for the Common Good in 2016?

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What Is at Stake for Racial and Ethnic Justice in 2016?  
Stronger Together, Making America Great Again: **Panelists:**  
**Brett Solomon, Anthony Hazard,**  
**Cruz Medina, and William O'Neill, S.J.**  
*October 5, 2016 | 4:00 - 5:15 p.m.*  
*St. Clare Room, Library* [Read more and RSVP](#)

What Is at Stake for Environmental Justice in 2016?  
The Elusive Role of Race and Equity  
in Environmental Regulation: **Tseming Yang, Chris Bacon**  
*October 11, 2016 | 4:00 - 5:15 p.m.*  
*St. Clare Room, Library* [Read more and RSVP](#)

What Is at Stake for Economic Justice in 2016?  
Inequality in Global, National, and Local Perspective: **William**  
**Sundstrom, Laura Nichols**  
*October 17, 2016 | 4:00 - 5:15 p.m.*  
*St. Clare Room, Library* [Read more and RSVP](#)

What Is at Stake for Gender Justice in 2016?  
Rethinking Gender and the Politics of Possible: **Sharmila**  
**Lodhia, Stephanie Wildman**  
*October 25, 2016 | 4:00 - 5:15 p.m.*  
*St. Clare Room, Library* [Read more and RSVP](#)

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## ETHICS CENTER EVENTS

**September 22: Julia Angwin (Senior Reporter, ProPublica)**

**Sentenced by Algorithm: Accountability and Algorithmic Decision-Making**

**7:30 pm, Forbes Conference Room, Lucas Hall**

Julia Angwin, senior reporter at ProPublica, addresses the challenges and opportunities of holding algorithms accountable in our data-driven society.

## **MORE ETHICS CENTER EVENTS**

**September 29: Sarita Tamayo-Moraga, Lawrence Nelson, Ann Skeet, Phil Kesten (SCU Faculty & Staff)**  
**The Challenge of Academic Integrity at SCU: A Campus-Wide Conversation on the Common Reading for Summer 2016**

**noon, Wiegand Room, Vari Hall**

A panel of SCU faculty and staff will examine the summer 2016 Common Readings. Event guests are asked to read all or part of the suggested publications in advance and participate in small discussion groups, with a focus on academic integrity.

**October 11: Lauren Thomas Ewing (Global Diversity Program Manager, Google), David Yosifon (SCU Law)**  
**Hot Topics in Business Ethics**

**Forbes Family Room, Lucas Hall**

**10:30 – noon: Unconscious Bias at Work**

**noon – 12:30: Lunch**

**12:30 – 2:00: Corporate Decision-Making: When Business and National Interests Conflict**

Join us for two events and lunch! “Unconscious Bias at Work,” and “Corporate Decision-Making: When Business and National Interests Conflict.”

**October 13: Ken Butigan (Executive Director of Pace e Bene Nonviolence Service)**

**Catholicism, Nonviolence, and Peace: A New Movement in the Ethics of the Use of Force?**

**6:30 pm, St. Clare Room, Learning Commons**

Ken Butigan, director of Pace e Bene Nonviolence Service, presents highlights of “The Vatican Conference on Nonviolence” and the steps emerging from the unprecedented meeting to spread active nonviolence throughout the church and world to address the violence and injustice of our time.

**October 18: Tom Campbell (Former Silicon Valley Congressman)**

**How to Make Politics, and Government, Better**

**7:00 pm, de Saisset Museum**

Former Congressman Tom Campbell discusses gridlock, political polarization, and the excessive influence of money in campaigns.

**October 27: Robert Finocchio, Scott LaBarge, Erick Ramirez, Hana Callaghan (SCU Faculty & Staff)**

**Trump, Clinton, Ethics, and Politics: Moral Reasoning and the 2016 Election**

**noon, Benson Center, Parlors B & C**

A panel discussion by SCU experts on the election and moral reasoning.

## **RSVP:**

Monica DeLong

Director of Operations

Markkula Center for Applied Ethics

Santa Clara University

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