

Sarita Tamayo-Moraga, Ph.D.

Ways of Understanding Religion: RTC1

Office: Kenna 302

RSOC 9 Fall 2017@10:30 a.m.

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

PLEASE NOTE: Tuesday Oct. 24<sup>th</sup> 10:45 a.m. Kenna office hours are cancelled because of conferences and meetings scheduled prior to the beginning of school. Feel free to make an appointment if that is when you wished to come.

*No office hours on holidays.*

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

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### **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 8TH 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 -- -- -- -- Wed. Oct. 18<sup>th</sup>

Second exam -- -- -- -- Mon. Nov. 6<sup>th</sup>

Third exam -- -- -- -- DURING EXAM WEEK ON **FRIDAY, DECEMBER 8<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 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 17<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: Friday, November 17<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, NOVEMBER 17<sup>TH</sup> IS A LATE PAPER.**

**Journals on the reading:** Each student will do journals related to the readings 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 emotional reactions and responses to class readings. One or more qualities necessary for the student/scholar of religion must be used in each entry. Directions for the journals follow the due dates below. Penalty for late journals: 3 points per day. Journals will not be accepted electronically.

**Due dates for journals:**

**FIRST SET:** Friday, Oct. 6th in class (**Three** entries as hard copy).

1. One entry must be on Kessler Chapter 1 or Kessler Chapter 2
2. A second entry must be on Patel Intro to p. 36.
3. A third entry must be on Chagnon.

*The first set is for feedback. If you get less than a 90, it will not count against you.*

**SECOND SET:** Monday, Oct. 16th in class. (**Three** entries as hard copy).

1. One entry must be on Kessler Chapter 3.
2. A second entry must be on Kessler Chapter Four: (Sacred Story).
3. The third entry must be on Freud, Feb. 27th, in class.

**THIRD SET:** Friday, Nov. 3rd in class. (**Four** entries as hard-copy).

1. One entry must be on Patel, Chapter 6.
2. Another entry must be on Kessler Chapter 7 or Kessler Chapter 5.
3. Another entry must be on Kessler, Chapter 11.
4. A fourth entry must be on Patel Chapters 4 and 5 OR on Weber.

**FOURTH SET:** Friday, Nov. 17th in my mailbox with your paper. (Two entries as hard-copy).

1. One entry must be on Kessler Chapter 10.
2. One entry must be on Patel Chapter 7 or on Douglas.

## **DIRECTIONS FOR JOURNALS:**

1. Please write on loose-leaf paper, not in a journal per se. Typing the entries is just fine too.
2. Please do NOT put your name anywhere. Use your ID number as identification. Three points off if your name instead of your ID number is used.
3. Each entry should have a DATE. Three points off if no date given.

## **WHAT TO WRITE IN EACH ENTRY:**

- A. Write two paragraphs of around five sentences each. Longer is fine; shorter is not.
- B. **MANDATORY:** Use one or more of the Qualities Necessary for the Student/Scholar of Religion. (Openness, Honesty, Critical Intelligence, Careful Observing, Reading, and Listening with a focus on putting yourself in someone else's shoes or the use of imagination, and Critical Tolerance.) *Use one or more of the qualities in relation to yourself. For example, if reading about Bin Laden upsets you, which quality could help you take a step back and cultivate a scholarly view that allows you to use critical thinking in conjunction with any of the qualities. THE PURPOSE IS NOT TO TALK ABOUT HOW SOMEONE YOU READ ABOUT USED THE QUALITIES—IT'S ABOUT YOU USING THE QUALITIES.*
- C. **MANDATORY:** Did the reading upset or challenge you or reveal to you your worldview in some way? For example, as you read about Dominion Theologians at the end of the quarter, did you have an unexpected reaction because you expected them to have different beliefs? What did this reveal in your worldview and how did you then pull back to be able to see more clearly?
- D. If there is something you cannot accept about the religion, is there a shared value you can find in the religion that might enable you to respect and understand the religion but not necessarily accept everything about it?
- E. If nothing leads you to react instead of respond, then that means the reading presents a world view SIMILAR to your own. Write about that and think about whether that HELPS you learn or not.

**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. 21st) 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?

Directions for Interfaith Response paper contd.:

- 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 our insider/outsider/who decides discussion 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 contd.**

**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.

**Grading of Participation contd.:**

**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.
<u>PARTICIPATION:</u>	<u>15 percent of your final grade.</u>
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 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](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.

**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. 18th Introduction and syllabus What is the study of religion?  
What is methodology of religion?  
Can a person be religious and  
study religion objectively?

Sept. 20th Who is a student of  
religion? Kessler, Chapter 1

Sept. 22nd Identity and Religion Patel, pp. xi-p. 36.

**SECOND WEEK**

Sept. 25th Who is an insider?  
Who is an outsider?  
Who decides? BRING PATEL  
No new homework or notecard.

Sept. 27th No class this day. Mass of the Holy Spirit is at 11:45 a.m. today.

Sept. 29th Definitions of Religion Kessler, Chapter 2  
What makes a religion a pp. 14-24. BUT SKIP  
religion and not something SECTION 2.2 Start again at Section 2.3.  
else? Is secular And read to page 24.  
humanism a religion?

**THIRD WEEK**

Oct. 2nd WORK IN CLASS ON  
PERSONAL DEFINITIONS  
OF RELIGION AND GROUP  
DEFINITIONS.

**THE LIMITS OF THE SCHOLAR**

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

Oct. 4th      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)

THIRD WEEK contd.:

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

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

Oct. 6th      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. 9th      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. 11th      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. 13th      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. 16th      FINALIZE DEFINITIONS OF RELIGION AND

REVIEW

Oct. 18th      FIRST EXAM

FIFTH WEEK contd.:

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. 20th      Crafting root motivation of      Patel, Chapter 6.  
religion.  
Why is Patel religious?

SIXTH WEEK

***Building Block Three contd.***

Oct. 23rd      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. 25th      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. 27th      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. 30th      Patel, Chapter 4 and 5.

Nov. 1st      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. 3rd      REVIEW: Bring all books.  
FINALIZE ROOT CAUSES OF RELIGION.

EIGHTH WEEK

Nov. 6th SECOND EXAM

Nov. 8th IN CLASS DISCUSSION ON PAPER.  
Bring both books and the paper guidelines.

EIGHTH WEEK contd.

**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. 10th	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.
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NINTH WEEK

Nov. 13th 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. 15th	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.
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NOV. 17<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. 20th-Nov. 24<sup>th</sup>



TENTH WEEK

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

Nov. 27th      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. 29th      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 8th 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.

DIFFICULT DIALOGUES FALL 2017

All dialogues take place from 6-8p on Thursdays.

September 28 - United we stand, divided we fall: Let's talk about DACA - O'Connor 109

October 12 - What is domestic terrorism? - Locatelli Activity Center 209

DIFFICULT DIALOGUES CONTD.:

October 26 - Mental health during political turmoil - Benson 21

November 9 - Freedom of speech: Whose right is this? - Benson 21

**ETHICS CENTER EVENTS**

**FALL 2017 EVENTS**

RSVP

**Ethics Standards and the President: Reflections by Richard Painter, Former Ethics Counsel to George W. Bush**

**Richard Painter**

University of Minnesota Law Professor

**September 19 | 7:00 p.m.**

(NEW LOCATION!) Recital Hall

Join us for a free lecture by Richard Painter, University of Minnesota law professor and former chief White House ethics lawyer in the George W. Bush White House. Painter is recognized as one of the leading experts on presidential ethics in the nation. He also serves as the vice chair for the Center for Ethics and Responsibility in Washington, which seeks to reduce the influence of money in politics and help foster a government that is ethical and accountable. Painter is a frequent expert commentator in the national media on the subject of presidential ethics. His most recent book, co-authored with John Pudner, is *Taxation only with Representation: The Conservative Conscience and Campaign Finance Reform* (Take Back our Republic, 2016).

Co-sponsored with the Commonwealth Club Silicon Valley

**Refreshments will be served at 6:30 pm.**

## **The Sale of Slaves and Georgetown University: A Conversation About History, Race, and Justice**

**Margaret Russell**

SCU Law

**Marcia Chatelain**

Associate Professor, History and African American Studies, Georgetown University

**Kevin O'Brien, S.J.**

Dean, SCU Jesuit School of Theology

**Nancy Unger**

Professor and Chair, SCU History Department

**September 27 | 7:00 p.m.**

St. Clare Room, Harrington Learning Commons

In 1838, the Jesuit priests running Georgetown University sold 272 African-American slaves and then used the proceeds of the sale to keep the then-struggling university afloat. The news of this sale was long known, but blasted into public view after the publication in 2016 of a powerful story in the *The New York Times*. Professor Marcia Chatelain will recount the enslavement and sale of men, women, and children, and with Jesuit Kevin O'Brien will discuss Georgetown University's efforts in recent years to confront and make amends for this history. Professor Nancy Unger will bring her expertise in American history to the conversation. Professor Margaret Russell, who has worked on the issue of universities and slavery, will moderate. What do those in the present owe to oppressed of the past and to their descendants? How is an institution accountable for the actions of its past leaders? How do we hear the voices and see the lives of those who were enslaved in order to preserve their memory for its own sake and to allow the injustice of the past to transform the present?

## **The Invisible Patients: Life at the Edges of the Healthcare System** Patrick O'Connor SCU

'86, film producer and director **Marc Tunzi** SCU '80, family medicine physician, Natividad Medical

Center **Margaret R. McLean** Associate Director, Markkula Center for Applied Ethics **September 28 |**

**7:00 p.m.** Wiegand Room, Vari Hall Patrick O'Connor's 2016 documentary, "The Invisible Patients,"

sheds light on the hidden population of nearly 5 million homebound individuals unable to access the health care system due to a combination of functional impairment, chronic illness, and poverty. "The Invisible Patients" tells the story of Jessica Macleod, a nurse practitioner, and four homebound patients she cares for in Evansville, Ind. Together they put a human face on some of the most urgent health care issues facing our nation, from the living conditions of the elderly poor and end-of-life care, to the complexity of insurance and overprescription of opiates. Their stories reveal the emotional as well as

financial burdens created by our current system, that cry out for solutions. The film sheds light on a hidden, vulnerable population, whose circumstances ask us to wrestle with not just health care policy, but how to mend today's fraying social fabric. Producer/director Patrick O'Connor, SCU '86, will participate in a post-screening conversation and Q&A with Marc Tunzi, SCU '80, a family medicine physician from Natividad Medical Center in Salinas, Calif. Margaret R. McLean, associate director of the Ethics Center, will also join the discussion. This event is co-sponsored by the Ethics Center and the SCU Public Health Program.

## **Free Speech and the University Under Assault: Reflections by Former UC Berkeley**

### **Chancellor Nicholas Dirks**

**Nicholas Dirks**

Former UC Berkeley Chancellor

**October 2 | 7:00 p.m.**

St. Clare Room, Harrington Learning Commons

During his tenure as chancellor at University of California, Berkeley, Nicholas Dirks navigated some of the most challenging free speech controversies in the contemporary United States. In one of the most telling episodes, a February 2017 speech by the right wing provocateur Milo Yiannopoulos was shut down amid a riot by left wing "antifa" protesters. In this talk, Dirks will reflect on those challenges, on the ideological challenges to a liberal norm of free speech, and on the threat to universities posed by these contemporary disputes.

## **AI: Ethical Challenges and a Fast-Approaching Future**

**Maya Ackerman**

SCU School of Engineering

**Sanjiv Das**

Leavey School of Business

**Brian Green**

Markkula Center for Applied Ethics

**October 24 | 12:00 p.m.**

Media Room A, Harrington Learning Commons

Artificial intelligence has been big news lately, but what does it really mean for us as individuals and as a society? In this panel discussion, Santa Clara University professors from the Schools of Business and Engineering, as well as the Markkula Center for Applied Ethics, will look beyond the hype to highlight what is significant about AI and discuss the ethical questions that it raises. This event is co-sponsored with SCU's High Tech Law Institute. Light refreshments will be provided.

## **North Korea Nuclear Weapons, and the Threat of War: Reflections by National Experts**

### **Professor Jeffrey Lewis**

Director, East Asia Nonproliferation Program, Miller Center for Nonproliferation Studies, Middlebury Institute for International Relations, Monterey, Calif

### **Professor William J. Perry**

Former United States Secretary of Defense and Berberian Professor Emeritus, Stanford University (TO BE CONFIRMED)

### **Gloria Duffy, Moderator**

President and CEO, Commonwealth Club of California, and former United States Deputy Assistant Secretary of Defense

**October 30 | 7:00 p.m.**

St. Clare Room, Harrington Learning Commons

It has now become clear: North Korea not only has nuclear weapons but also is developing intercontinental missiles with the potential capacity to strike the continental United States. What are the latest facts about the North Korean weapons? How does this crisis affect South Korea, Japan, China, and other Asian countries, in addition to the United States? And what are the possible ethical and policy responses to the current situation? Professor William Perry and Professor Jeffrey Lewis, two of the leading American experts on nuclear weapons and related defense policy, will address this nuclear crisis and its broader implications.

Co-sponsored by the Markkula Center for Applied Ethics, Technology for Global Security, and the Commonwealth Club Silicon Valley

## **The “Rule of Law” and Ethics: How Personal Restraint Promotes Freedom and Prevents Tyranny**

### **Brian Buckley**

SCU Philosophy Professor

**November 13 | 12:00 p.m.**

Wiegand Room, Vari Hall

The concept of the “rule of law” developed in the early modern period in the West as a response to kings invoking divine right to set themselves above the obligations of civil law. According to the rule of

law, everyone – including the king – is subject to the law. Brian Buckley, Senior Lecturer, SCU Department of Philosophy, will unpack the history and meaning of the idea with special attention to its particular ethical character and with an eye toward its applicability in the present day.

## **Free Speech in the Workplace**

**Margaret Russell**

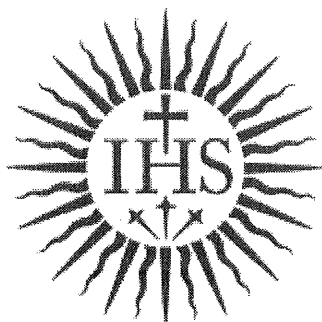
Faculty Member, SCU Law School

**November 15 | 4:00-5:30pm (time subject to change)**

Williman Room, Benson Memorial Center

Recent events across the country have highlighted the complexities of free speech in America. This summer, Google fired a male software engineer after he internally posted a memo criticizing Google's implementation of its diversity and inclusion initiative. His memo raised important questions about free speech and diversity in the workplace: To what extent does the First Amendment protect workers when they express controversial opinions at work? What rights do employers have when addressing offensive speech in the workplace? Has the push for diversity and inclusion in the workplace changed the nature of civil discourse in organizations? And what can leaders do to prevent the stifling of differing viewpoints in their organization? Join us for a conversation with Professor Margaret M. Russell, Interim Associate Provost for Diversity and Inclusion and constitutional law expert at Santa Clara University.

RSVP



# IGNATIAN CENTER

FOR JESUIT EDUCATION

BANNAN INSTITUTE EVENTS

[SCU.EDU/BANNAN](http://SCU.EDU/BANNAN)

REGISTER

*Join us in Fall 2017, as the Bannan Institute Faculty Collaborative on Gender Justice and the Common Good hosts a public lecture, roundtable dialogue, and podcast series exploring pressing issues of gender justice and the common good today.*

## *Upcoming Bannan Institute Events*

**Santa Clara Lecture | Gendered Theologies and the Common Good**

**Susannah Cornwall, University of Exeter**  
**October 12, 2017 | 4:00pm - 5:30pm**  
**Recital Hall, Santa Clara University**

More info and RSVP

**Roundtable Dialogue  
on Gender Justice**

**November 8, 2017 | 12:00pm - 1:15pm**  
**Williman Room, Benson Memorial Center**

More info and RSVP

