

RSOC 14: Exploring Living Religions (RTC 1)

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Office Hours: 11AM-12PM Wednesdays, *by appointment*. Other times available *by appointment*.

Course Description



Tony is an undergraduate who was raised in a family that practices Buddhism and remains active in a local temple, where he was in a youth group. He has several tattoos of Buddhist symbols that express this background. Yet though Tony still thinks of himself as “Buddhist,” he no longer participates in services. Sometimes he meditates, he told me, “but I’ve kind of gotten away from the rest of it.” Tony really feels the most spiritual these days when he’s surfing with a group of friends who also happen to be Evangelical Christians. When they all gather on a beach to prepare for a day on the waves, they begin with prayer. “I’m kind of into it,” he said, “which surprises even me. I mean, it’s not like I *believe* in Jesus like they do. But I like praying with them before we hit the water. It just feels right. It connects us.

It makes the day different somehow when we start by praying together.” The spiritual significance of his surfing experience is such that, not long ago, Tony got a new tattoo, this one of Jesus on a surfboard, a gnarly wave curling around him.

People like Tony have often confounded scholars of religion, who have tended to focus on religious practices of institutional communities grounded in clearly articulated sets of beliefs to which individuals commit themselves. Such conventional approaches to the study of religion make it hard to explain an altar set up at a local restaurant by the waitstaff, some of whom identify with or belong to local Christian churches, but most of whom do not. And it’s unlikely that such approaches could make much sense even of my devout, church-going Catholic neighbor, Rose, who displays hundreds of sacred (statues of Jesus, the Virgin Mary, saints, and popes) and profane (clowns, cowgirls, cows, gnomes) tchotchkes in a garden wall that frames her house. And what are we to make of servers in a café in the Carmel highlands who use a cubby as storage for votive candles as well as for a small chapel with a stature of Jesus and a cross?



In recent decades, some scholars of religion have developed ways of understanding religion as it is lived “by meeting men and women in...in all the spaces of their experience” [Orsi 1997: 7], including homes, workplaces, hospitals, schools, marketplaces, front gardens, and on the ocean waves no less than in churches, mosques, temples, and other institutional religious spaces. In this course, we will take up approaches to the study of living religions that help us to understand how religion, as the scholar Robert A. Orsi puts it, “comes into being in ongoing, dynamic relationships with the realities of everyday life” [Ibid] in ways that allow us to see and understand the religiosity of people and communities that have long been overlooked in conventional scholarship.



observing (as engaged practitioners), reflecting upon, documenting (in multiple forms—written, visual, aural, material), and sharing (through the Living Religions Collaborative website) everyday religion with experiential detail, nuance, and insight.

Our work together will take us out of the classroom and into the local community itself, where we will explore what ordinary people do with religion in their own lives and what their practices *do to* religion as it is understood in institutional forms. While our gateway to the people whose religion we will study will often be churches, mosques, temples, and other religious organizations, our focus will be on

Course Objectives

RTC 1 Objectives	Religious Studies Objectives
1.1 Describe and compare the central religious ideas and practices from at least two locally or globally distinct cultures or communities. (Knowledge of Global Cultures; Complexity of content as well as method; Ambiguity)	1.1 Students question and probe religion for what it reveals about human beings, their diverse societies, religions, convictions, and aspirations. 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.
1.2 Use critical approaches to reflect on their own beliefs and the religious dimensions of human existence. (Critical Thinking; Complexity of Method; Reflection)	1.2 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.

Required Texts

The following books are required and are available for purchase at the University Bookstore and from various online outlets:

Courtney Bender, *Heaven's Kitchen: Living Religion at God's Love We Deliver* (2003) – ISBN-13: 978-1845930622.

Thich Nhat Hanh, *Peace Is Every Step: The Path of Mindfulness in Everyday Life* (1992) – ISBN 13: 978-0553351392.

Readings not in the above texts will be posted on Camino and/or distributed in class. Additional readings may also be announced in class.

Course Assignments and Assessment

Students will be assigned to small groups of 3-4 students (depending on class size) at the beginning of the quarter. This will be your working group for the entire quarter in all collaborative projects. Students sometimes find group work demanding and frustrating because it requires effort to coordinate with others to complete assignments. Also, sometimes it can feel like (or actually be the case) that everyone in the group doesn't pull her or his weight. But collaborating with others is a critical skill, both in the university and throughout the rest of your adult life, most likely. In the first class we will discuss ground rules for collaborative work and the values we will bring to our work together.

1. Intellectual Engagement (10 percent) – Discussion forms an important part of this course, of the Jesuit commitment to “educating the whole person,” and of the humanities endeavor more broadly. This means the course will only be as good as its participants, including every student and the professor. Students are expected to come prepared to discuss the assigned readings at each class session in a thoughtful and lively manner. Attendance is only a necessary precondition for participation, not a measure of it.

The intellectual engagement grade is based on preparation and engagement of class material (i.e. regularly asking questions and participating in class discussions). Students should **bring the assigned text(s) to each class meeting**. Because attendance is a precondition for intellectual engagement, students who miss more than one class will lose *at least* one point per absence. The use of electronic devices for purposes other than direct course engagement *with the permission of the professor* is disruptive to the intellectual environment of the classroom and will adversely affect a student's intellectual engagement grade.

To facilitate informed engagement, at the beginning of each class, a small group will introduce the topic for the day through a discussion of the readings or other assigned materials. Students will have 10 minutes to highlight the key themes raised in the reading and to pose at least 3 questions for discussion. (The questions should be provided to the instructor on one PowerPoint slide by midnight the day before the class session.) *Importantly*, the introduction is not a summary of the reading or other assigned materials. Neither is it a review that expresses whether you liked it or not. Rather, the introduction is meant to frame the topic for the day by lifting up what is interesting, challenging, provocative, or otherwise significant about the assigned material in light of what we have been studying in the class and students' own experience. A schedule of group

introduction assignments will be distributed at the end of Week 1 and introductions will begin on Week 2 of the course. Guidance on “College Level Reading” and “Asking Good Questions” is provided on Camino. (Core objectives 1.1)

2. Silicon Valley Living Religions Fieldwork Project (70 percent) – The fieldwork project is the centerpiece of the course. Students will visit several local religious communities as *participant observers* to explore elements of religion that are resources for the living religious practice of ordinary people in the contexts of everyday life. Indeed, the fieldwork element of the course is so critical that students are given class time off to compensate for some of the time they’ll be given on week nights and weekends visiting a wide variety of religious sites, communities, and practitioners. This aspect of the course takes a fair amount of time, and requires that students be able to coordinate well with others to achieve shared objects and to work independently as well to collect data from field sites.

Most students find this interaction with local religious communities and practitioners—especially in traditions outside the one with which they’re most familiar—to be incredibly enriching as a learning experience and a source of personal reflection on the “big questions” in life that religious and spiritual practice tends to touch upon. But the time off campus, group coordination, and individual effort required to make the experience meaningful is not always a fit for students more accustomed to sitting in class and consuming information from the lecture and readings. So, give a good think during the first week of class about whether this is the right course for you.

Your field visits will form the basis for written and video profiles of local living religious communities and of local living religious practitioners that will be developed through the quarter by student groups. Each student will also individually write four field reports on the basis of her or his visit. These must be submitted the last class of the week after the site visit. Guidance on the fieldwork report is provided on Camino.

During Week 7, groups will propose a fieldwork site and practitioner for further study, the fruits of which will be shared in a 5-minute video, a 2-page profile of the community and a 2-page profile of the practitioner, as well as a 15-minute presentation during which the video will be screened for the class and for members of the community profiled, including the practitioner. (Core objectives 1.1, 1.2)

Elements of the Living Religions Fieldwork Project include:

- 4 Fieldwork Reports (Individual) – 10 percent each
- 5-Minute Video (Group) – 10 percent
- Individual Practitioner Profile (Group) – 5 percent
- Living Religious Community Profile (Group) – 5 percent
- Group Field Research Proposal (Group) & Final Presentation (Group) – 10 percent

Approved Living Religions Fieldwork communities available for fieldwork this quarter include:

- Center for Spiritual Enlightenment, San Jose
- Center for Spiritual Living, San Jose
- Duc Vien Temple, San Jose
- Friends Meeting House, San Jose
- Grace Baptist Church, San Jose
- Silicon Valley Sunday Assembly, Mountain View
- San Jose Sikh Gurdwara, San Jose
- St. Mark’s Episcopal Church, Santa Clara
- Temple Emanu-El, San Jose
- Shri Krishna Vrundavana Temple, San Jose

Additional sites may be added based on student interests. Students may also suggest sites for fieldwork.

3. Living Religions In My Voice Podcast (10 percent) – At the end of the quarter, each student will reflect on what she or he has experienced and learned about living religions in light of her or his own religious experience and outlook, drawing on independent research with a scholarly source (guidelines are available on

Camino) on a theme in the study living religion. What was new, surprising, or challenging to you as you explored a variety of living religious communities and talked with individual practitioners about how religion lives for them? How has your religious perspective or practice changed based on what you have experienced? How does your scholarly research inform your perspective?

Your podcast should be accompanied by a script in which all of your resources are cited. Excellent podcasts may be included on the Living Religions Collaborations web platform, which is being developed during the 2017-2018 academic year. (Core objective 1.2)

4. Living Religions Geomapping (10 percent) – As the fieldwork section makes clear, students in this course work as *real* researchers of the local, Silicon Valley religious landscape. A significant element of this research will be conducted in collaboration with the Living Religions Collaborative, an initiative of the Religious Studies department that engages the university with local religious practitioners and communities. A key project of the LRC this year is mapping local sacred spaces, religious & spiritual communities, and spiritual practices through a geomapping app that you can access through your smartphone, tablet, or laptop. Over time, the LRC geomaps will create something of a spiritual topography of the region, marking not only religious sites, communities, and practitioners, but also documenting the engaged responses of young adults (you lot)—which we’re calling “moments”—to these places. Each student is required to make at least 3 contributions to the Sacred Spaces, Religious & Spiritual Communities, and Spiritual Practices geomaps not included in the field research communities. You will learn more about the geomapping project in week 2. (Core objectives 1.1, 1.2)

Late Assignment Policy

Students must notify the professor in advance (email is fine) if they are unable to turn in an assignment on the due date. Students who turn in late papers will lose one grade “step” for every 24 hours the assignments is late (e.g., a paper that would have merited an “A-“ will received a “B+” if submitted within 24 hours after the due date, a “B” if submitted within 48 hours after the due date, and so on).

Grading

Grading is based on an assessment of the quality of students’ work in each of the areas described above. Grades are not measures of personal worth. Students are encouraged to talk with the instructor about their progress in the course and their work on specific assignments during regularly scheduled office hours. Grades assigned to individual papers, quizzes, and exams will not be changed on the basis of negotiation with students unless there is an administrative or mathematical error. If you are unhappy with a grade on a particular assignment, the best approach is to talk with the professor about how you might improve *on the next assignment*.

Students often wonder if grades are “subjective.” The honest answer is that they are, but this should not be a matter of concern. Santa Clara University faculty are hired precisely because their advanced education and academic experience allow them to apply *critical subjectivity* to work produced in their areas of expertise. Our grading, that is, is not based on casual opinions about students’ work or the students themselves. Rather, grading is guided by years of experience as scholars and in the classroom that enables us to discern the degree to which students are thoughtfully, thoroughly, and competently engaging the content of the course and sharing their learning through course assignments. Especially in humanities courses such as this one, simply evaluating a student’s knowledge of basic facts (important though these may be) tells little about real learning. Knowing that Augustine was born in 354 doesn’t demonstrate anything about your understanding of Augustine’s life and its impact on the Christian tradition.

Please note that, according to the Santa Clara University Academic Integrity Policy, “the instructor alone has final responsibility for assigning grades.” Once final grades are assigned, they can only be changed if there is an administrative error. That is, the professor’s grade assignment is final and cannot be appealed by the student on the basis of the assessment itself. This means that is in the student’s interest to meet with the professor well before the final grade is assigned to discuss her or his status in the course.

Individual assignments will receive a letter grade rather than points. Grades will be assigned based on the professor’s informed evaluation according to the following standards:

Grade	Standard	Description
A	Excellent	Student has gone beyond mastery, finding ways to show deeper understanding than was asked. Student has made extra effort to go beyond the criteria for the assignment to raise new and significant questions, offer compelling observations, or share new insights into the topic under discussion. The work submitted is of a quality that would be expected of a student at a much higher level.
A-	Exceeds Standards	Student has clearly mastered the material. Work is accurate complete and submitted on time in conformance with all assignment guidelines. Student displays clear insight into the topic under consideration with potential to open new questions with further research and reflection. The work shows a student with much enthusiasm and interest in the topic who is able to communicate this passion to others.
B+	Very Good	Student has mastered the material. Some effort has been made to go beyond the assignment but observations and questions are not fully developed. Work is accurate complete and submitted on time in conformance with all assignment guidelines though there are clear opportunities to develop more effective modes of presentation.
B	Good	Student has mastered much of the material but has some confusion about one or more elements. Work is generally accurate and submitted on time in conformance with most assignment guidelines though there are clear opportunities to develop more effective modes of presentation. The work shows potential for the student to improve in subsequent assignments.
B-	Above Average	Student has completed the assignment according to guidelines and shows substantive awareness of key concepts in the material but does not have full command of them and has difficulty applying them to concrete examples. Work is generally accurate complete but has patterns that call for additional proofreading or editing. The work shows attention to the guidelines as stated in the assignment but does not attempt to move beyond them.
C+	Meets Criteria	Student has completed the assignment according to guidelines and has a basic awareness of key concepts in the material but does not have full command of them and has difficulty applying them to concrete examples. Work is generally accurate but may have been submitted after the due date. There are a few grammatical and stylistic errors that suggest a need for more attentive proofreading. The work shows attention to the guidelines as stated in the assignment but does not move beyond them.
C	Satisfactory	Student has completed most of the assignment according to guidelines and has a basic awareness of key concepts in the material but does not have full command of them and has difficulty applying them to concrete examples. Work may have been submitted after the due date. There are an number of grammatical and stylistic errors that suggest a need for writing support from the Drahmman Center. Overall the student understands the task and it is complete at a very basic level.
C-	Approaching Criteria	Student understands some of the material but may have needed extra help or extra time. There is confusion about some basic concepts and difficulty integrating ideas with concrete experience. There are many grammatical and stylistic errors that suggest a need for writing support from the Drahmman Center. The student is <u>strongly advised</u> to meet with the professor <u>and</u> visit the Drahmman Center before submitting the next assignment. The work is incomplete in some sections, but the student appears to have tried to finish the work.
D+	Does Not Meet	Student seems not to have understood the assignment in many respects. Assignment is riddled with grammatical and stylistic errors that reveal a lack of familiarity with basic standards of undergraduate-level work. Work does not meet stated criteria or it may not follow guidelines for content and formatting. The work was turned in on time. The student is <u>must</u> meet with the professor <u>and</u> visit the Drahmman Center before submitting the next assignment. Generally, very few students receive this grade.
D	Unsatisfactory	Student seems not to have understood the assignment in many respects. Work does not meet stated criteria. Assignment is riddled with grammatical and stylistic errors that reveal a lack of familiarity with basic standards of undergraduate-level work. The work was not turned in on time or it may not follow guidelines for content and formatting. The student is <u>must</u> meet with the professor <u>and</u> visit the Drahmman Center before submitting the next assignment.
F	Failing	Student did not complete the assignment, seems wholly to have misunderstood the assignment, did not turn the assignment in on time or at all. There are substantive, consistent errors in argument, grammar, and style that suggest that the course may not be appropriate for the student at this time. The student is <u>must</u> meet with the professor to discuss the assignment and whether the course is appropriate for her/him at this time. It is rare for a student to receive this grade, but it does happen.

It is important for students to understand that these are not numerical grades. They are *qualitative assessments* of performance on assignments that reflect the professor's informed, experienced, subjective perspective on the work completed and turned in. While the professor will calculate a midterm and final grade on the basis of these qualitative letter grades, weighted according to percentages shown above, students will not be given points for individual assignments. This approach helps students to understand their work with greater depth and critical reflection rather than as a game of amassing and negotiating for points. Students are *strongly encouraged* to speak with the professor during schedule office hours about their progress during the course, including their understanding of key concepts and methodologies, their contributions to class in discussions and other common exploration, and their performance on graded assignments.

COURSE SCHEDULE

Please note that this schedule may be changed to accommodate the learning needs of the class or other circumstances. Check Camino regularly for announcements about schedule or assignment changes.

Week	Topic	Assignment
Monday, September 18	What is religion?	Triad interviews: How do you understand religion? Syllabus review, expectations
Wednesday, September 20	How do we study living religions?	Robert A. Orsi, "Everyday Miracles..." in David D. Hall, ed., <i>Lived Religion in America</i> (Princeton, 1997), 3-21.
Friday, September 22	Idiomatic expressions, knowledges of the body, social relationships, characteristic tensions	For class on Friday, bring one example of an idiomatic expression of religion as it is lived, a knowledge of the body shaped through spiritual or religious practice, a way in which the structure of social relationships are implicated in religious life, tensions that are characteristic between or within religions or between religion and other aspects of everyday life.
Monday, September 25	Exploring Sacred Space	The Living Religions Geomapping Project—Guest presentation by Connor Holttum, LRC Arts & Humanities Fellow
Wednesday, September 27	Exploring Sacred Space	Sam Gill, "Territory" (1998). Chapter 17 of <i>Critical Terms for Religious Studies</i> , ed. Mark C. Taylor (Chicago: University of Chicago Press), 298-313/
Friday, September 29	FIELDWORK IN LOCAL LIVING RELIGIONS	Exploring Sacred Space on campus Meet at Mission Church
Monday, October 2	What the Living Religions Body Knows	Daniel Winchester, "Embodying the Faith: Religious Practice and the Making of a Muslim Moral Habitus," <i>Social Forces</i> , Vol. 86, No. 4 (Jun., 2008), pp. 1753-1780.
Wednesday, October 4	What the Living Religions Body Knows	Bron Taylor, "Surfing into Spirituality and a New, Aquatic Nature Religion," <i>Journal of the American Academy of Religion</i> , Vol. 75, No. 4 (Dec., 2007), pp. 923-951. **Fieldwork Report 1 on Sacred Space Due**
Friday, October 6	FIELDWORK IN LOCAL LIVING RELIGIONS	No in-class session Fieldwork sites TBD
Monday, October 9	A Taste of Living Religions	Roman R. Williams, "Space for God: Lived Religion at Work, Home, and Play," <i>Sociology of Religion</i> , Vol. 71, No. 3 (FALL 2010), pp. 257-279.
Wednesday, October 11	Geographies of Living Religions	Kate Holbrook, "Religion in a Recipe," <i>Journal of Mormon History</i> , Vol. 38, No. 2 (Spring 2012), pp. 139-143. **Fieldwork Report 2 on Site Visit A Due**
Friday, October 13	FIELDWORK IN LOCAL LIVING RELIGIONS	No in-class session Fieldwork sites TBD
Monday, October 16	Listening to Living Religions	Bender, Introduction & chapters 1-2
Wednesday, October 18	Cooking Up Living Religions	Bender, chapters 3-4 **Fieldwork Report 3 on Site Visit B Due**

Week	Topic	Assignment
Friday, October 20	FIELDWORK IN LOCAL LIVING RELIGIONS	No in-class session Fieldwork sites focusing on extra-religious “religious” practice TBD
Monday, October 23	Speaking of Living Religions	Bender, chapter 5
Wednesday, October 25		Bender, chapters 6 & Conclusion **Fieldwork Report 4 on Site Visit C Due**
Friday, October 27	FIELDWORK IN LOCAL LIVING RELIGIONS	Buddhism fieldwork sites TBD
Monday, October 30	Feeling Buddhist	Nhat Hahn, Part I Video: Introducing Buddhism
Wednesday, November 1	Practicum: Identifying Research Resources	In-class workshop to identify scholarly sources to support fieldwork research for the final project. **Identify final project research community or practitioner**
Friday, November 3	FIELDWORK IN LOCAL LIVING RELIGIONS	No in-class session Student follow-up visits for final fieldwork project.
Monday, November 6	Exploring Living Buddhism	Nhat Hahn, Part II Judy Silber, “How a cynic, Vietnamese immigrants, and the Buddha cleaned up a neighborhood,” <i>The Spiritual Edge</i> (November 6, 2016), available online at http://kalw.org/post/how-cynic-vietnamese-immigrants-and-buddha-cleaned-neighborhood-0 .
Wednesday, November 8	Exploring Living Buddhism	Video: Buddhist Nuns **Group Research Prospectus Due**
Friday, November 10	FIELDWORK IN LOCAL LIVING RELIGIONS	No in-class session Student follow-up visits for final fieldwork project.
Monday, November 13	Exploring Living Buddhism	Nhat Hanh, Part III Judy Silber, “Some, None, or Done: A Zen Atheist,” <i>The Spiritual Edge</i> (November 21, 2016), available online at http://kalw.org/term/spiritual-edge#stream/0 .
Wednesday, November 15	Exploring Living Buddhism	Kim Lawton, “Tensions in American Buddhism,” <i>Religion & Ethics Newsweekly</i> (July 6, 2001), available online at http://www.pbs.org/wnet/religionandethics/2001/07/06/july-6-2001-tensions-in-american-buddhism/15930/
Friday, November 17	FIELDWORK IN LOCAL LIVING RELIGIONS	No in-class session Living religion at home. How can you apply what we’ve learned this quarter to your own family, community, or other context of lived experience?
Monday, November 20-24	UNIVERSITY HOLIDAY (Thanksgiving)	No in-class session
Monday, November 27	Religion Beyond Belief	Donald. S. Lopez, Jr., “Belief,” in <i>Critical Terms in Religious Studies</i> , ed. Mark C. Taylor (Chicago, 1998), 21-35.
Wednesday, November 29	Evolving Perspectives on Religion	Boyer, “Why is religion natural?” <i>Skeptical Inquirer</i> , Volume 28.2, March/April 2004, available online at http://www.csicop.org/si/show/why_is_religion_natural
Friday, December 1	Course Wrap Up	What have we learned about living religion?
Finals Week	Student Research	Group Presentations – Date TBD Podcasts, videos, profiles due Friday, December 8.

Course Policies

Accountability: You are expected to read and adhere to the guidelines set forth in this syllabus. You are expected to ask questions and get clarification about anything in the syllabus that you do not understand during the first week of class. Do not wait until the end of the semester to express confusion with the course expectations. Before emailing the professor with questions about assignments, please be sure that you have carefully reviewed the syllabus.

Classroom Behavior: Students and faculty together have responsibility for maintaining an appropriate learning environment. Students who fail to adhere to behavioral standards may be subject to discipline, up to and including being asked to leave the class. In order to assure a classroom environment conducive to learning, please turn off your cell phones and put them away, refrain from texting, surfing, sleeping, or engaging in other activities unrelated to the class. Unless specifically directed to do so by the professor in the context of class learning objectives, students may not use any digital device in class, including laptops, smartphones, smart watches, tablets, or technologies as yet known by the professor without the permission of the professor. (Students with a certified disability may use laptops for note-taking. See below for *Disability Accommodation* policies.) **UNDER NO CIRCUMSTANCES** may students make or distribute in any manner audio or visual recordings of any class session. Documentation used and distributed in class, including this syllabus, may not be reproduced, in any media format known or unknown to the professor, for any reason other than learning by students in this class during the quarter in which it is taught. Students who violate this policy by texting, posting, making audio or video recordings, taking photos, duplicating or distributing course materials, distracting the professor or other students with digital activity, or undertaking other disruptive practices will be asked to leave the class and will, at a minimum, be marked absent for that class. Students who commit serious violations of this policy may receive a failing grade for the course.

Attendance: Attendance will be taken in each class. Prompt attendance for each class session is required. Arriving late or leaving early more than two times will count as an absence. If students must miss a class, it is their own responsibility to get notes from a classmate and make up missed work. The professor will not meet with students during office hours to make up material from missed classes.

More than two excused or unexcused absences will negatively impact a student's final grade. It is not possible for a student who misses more than two classes to earn above an A- grade in the course.

Academic Integrity: Students should read and understand the University's policy with regard to academic integrity and to adhere to the commitments of the University's 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. For more information about Santa Clara University's academic integrity pledge and resources about ensuring academic integrity in your work, see www.scu.edu/academic-integrity.

Suspected violations of academic integrity ("e.g., plagiarism, falsification of data, misrepresentation of research... and other acts generally understood to be dishonest") will be investigated immediately, and students shown to have violated the University academic integrity policy will receive a failing grade on the assignment and may also fail the course.

It is worth noting that what constitutes plagiarism is often misunderstood, and students often plagiarize unintentionally. Students are advised to take particular care when quoting, summarizing, or paraphrasing another source in writing assignments or oral presentations so that the student does not appear to be representing the words, thoughts, or ideas of the source as her or his own. The University of North Carolina provides a handout on plagiarism that may be helpful for students to review: <http://www.unc.edu/depts/wcweb/handouts/plagiarism.html>.

Disability Accommodation: If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, <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.

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.

Discrimination and Sexual Misconduct (Title IX)

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/dating violence, or stalking, I

encourage you to tell someone promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy at <http://bit.ly/2ce1hBb> or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at 408-554-3043, bguthrie@scu.edu. Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through Ethicspoint <https://www.scu.edu/hr/quick-links/ethicspoint/>.

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. 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. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: 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.

Accommodations for Pregnancy and Parenting

In alignment with Title IX of the Education Amendments of 1972, and with the California Education Code, Section 66281.7, Santa Clara University provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have medical needs related to childbirth. Pregnant and parenting students can often arrange accommodations by working directly with their instructors, supervisors, or departments. Alternatively, a pregnant or parenting student experiencing related medical conditions may request accommodations through Disability Resources.