



TESP 43: CATHOLIC SOCIAL THOUGHT

Spring 2015

Professor Kristin Heyer

Class meets MWF 10:30AM - 11:35AM Kenna Hall 304

Office hours: W 11:45-12:45 and by appointment

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### Course Description:

This course, which fulfills the **RTC 2** and **ELSJ** requirements for the core curriculum, explores the tradition of Catholic social thought in its theoretical and lived forms. It explores foundations and implications of Christian social responsibility through analysis of the official encyclicals and pastorals that comprise Catholic social teaching in conjunction with related moral analyses of domestic and international injustices. The course also considers lived dimensions of the tradition through students' required Arrupe placements and case studies.

*\*Course includes required (16-hour) Arrupe placement*

### Course Goals

1. Students will become familiar with the core theological, ethical, and methodological principles of Catholic social thought.
2. Students will be able to critically analyze contemporary social issues in light of Catholic social thought.
3. Direct service with marginalized communities will facilitate students' comprehension of the connections between academic reflection and social action.

### Core Curriculum

This course fulfills Santa Clara **core requirements** for **RTC 2 (Religion, Theology and Culture 2)** and **ELSJ (Experiential Learning for Social Justice)**. It also is associated with the "**Religion and Politics Pathway**." If you choose to declare this Pathway, you may use a representative work from this course in the Pathway Portfolio you will complete during your senior year. Therefore, keep electronic copies of your work. We recommend using Dropbox, in addition to your own computer or thumb drives, as a secure place to save copies of your work. Specific Learning Goals and Objectives appear at the end of the syllabus.

### Required Texts:

David J. O'Brien and Thomas A. Shannon, *Catholic Social Thought: The Documentary Heritage* (Orbis, 1992) (also available electronically; see below)

Kathleen Maas Weigert and Alexia K. Kelley, *Living the Catholic Social Tradition: Cases and Commentary* (Rowman & Littlefield, 2005)

Additional **required** articles on CAMINO reserve

## **Assessment and Grading:**

**Comprehensive course engagement:** 30% (five components outlined below)

The total course participation component includes consistently active, thoughtful participation in classroom discussions and competent, thorough engagement of the Arrupe weekly engagement placement.

### **(1) Intellectual engagement**

Your consistently thoughtful and active participation in class is essential to the success of this course. Attendance is only a precondition for participation, not the measure of it (see attendance policy below). Intellectual engagement will be measured by your consistent, dynamic contributions to our class discussions, as evidenced by prompt attendance with the readings completed in advance; informed and serious discussion of assigned texts and lecture topics; and respectful engagement of peers and instructor. To support this environment of robust intellectual engagement, no electronic stimuli are permitted in class (laptops, cell/smartphones, pagers, mp3 players, etc.).

**(2)** To further support classroom participation, students will be expected to prepare brief **written reflections** on assigned readings in advance, which will serve to support inclusive, thoughtful engagement of the texts and to assess the quality of comprehension and critical reflection. Prompting questions appear following each set of assigned texts in the syllabus below. These reflections will be collected periodically, and will serve to guide small group and class-wide discussions. Feel free to handwrite these reflections on a note card in bullet point fashion unless otherwise indicated in syllabus. (They will not be returned so plan accordingly).

**(3)** Each student will **present on an assigned case study or contemporary policy debate** that exemplifies lived or applied Catholic social thought during the final weeks of the course. Most case studies may be found in the Wiegart and Kelly required text; a few cases are made available on CAMINO; the debate materials are provided on CAMINO or URLs are indicated in the syllabus. Your presentation or debate performance will form part of your participation grade.

**(4)** You are expected to attend **one campus event** identified in the syllabus that relates to our course (see "campus event opportunity" headings below, opportunities available on **4/6, 4/14, 4/29, 5/7, 5/8, 5/12 and 5/19; other opportunities related to immigration week will be available in the last week of April**). You should attend the event, make sure I see you there, take notes, and contribute to our discussion of the lecture during the following class at the outset (be prepared to share what you heard and how it relates to our course themes). You may attend more than one outside event for a one-time extra credit opportunity.

### **(5) Arrupe Weekly Engagement Placement**

A carefully selected Arrupe weekly engagement placement explicitly approved by the professor that offers sustained direct contact with community members who are marginalized on a weekly basis is essential to the course. The clients and staff at the placements will serve as teachers and conversation partners, providing valuable experiences and insights that will deepen and broaden students' understanding of the assigned course texts and our in-class discussions. Students are required to undertake a **16-hour** commitment in their Arrupe placements (2-hour, weekly commitment undertaken during weeks 2-9 of the course). *NB: The*

*clients and staff at your placements are conversation partners and should be treated with utmost care and respect. Your attendance at your placement, as at class, is integral to your successful completion of the course.*

**Arrupe** weekly engagement includes **timely sign-up** for placement, attendance at **required orientation**, and submission of the **completed weekly engagement attendance record (signed by site supervisor)** with the final course paper.

**Spring sign up hours** will take place **only** during the first week of classes:

Week 1: Monday, March 30th through Thursday, April 2nd 10am-2pm in Sobrato Hall Commons B.

Placements fill up quickly so please be sure to come and sign up early for your desired choice.

As a part of the Arrupe Weekly Engagement program, you are expected to:

1. Attend the mandatory, scheduled orientation
2. Complete any TB testing and/or fingerprinting requirements *before* starting your placement. Failure to complete these requirements in a timely manner may impede you from successfully completing your community-based learning placement.
3. Engage with the community for approximately two hours per week during your scheduled sign-up time throughout weeks 3-10 for a total of 16 hours

#### ***Goldenrod CBL Site Supervisor Evaluations Sheets:***

Students must submit completed and signed attendance sheets to faculty directly after last day of session.

#### **Midterm exam:** 25%

A midterm exam based upon course texts and lecture material will be given in class; it will include both objective and essay questions.

#### **Integration paper:** 15%

A 4-page integration paper will require students to critically reflect on course texts in light of their service placement experiences. Specific guiding questions will be distributed that ask students to identify elements of the Catholic social tradition at play in the lives of clients in their placements (e.g. relevant signs of the times, human rights violations, social sins) and then to compare different responses to the injustices identified in terms of contrasting paradigms (e.g. biblical and secular conceptions of justice or libertarian and communitarian philosophies). Papers will be graded on the basis of the quality of the integration of the texts with concrete service experiences; conceptual accuracy; evaluative perceptiveness; and writing quality.

#### **Final paper:** 30%

Students are expected to submit a final paper critically analyze a contemporary social issue in light of Catholic social thought in lieu of taking a final exam. Students will select final paper topics in consultation with the professor, and they will be expected to integrate course texts, outside research, and insights gained from service placement experiences. For example, students might appropriate Catholic social thought in light of human trafficking, the prison system, international development efforts, immigration policy, solar technology, the Affordable

Care Act implementation, racial discrimination, education funding, drone use, HIV/AIDS policy, factory farming, the SCU Honor Code, federal budget debates, etc.

**POLICIES:**

Electronic stimuli (including laptops, cell/smart phones, pagers, mp3 players, etc.) may not be used during class time.

Attendance:

Regular attendance is required. More than two absences (whether excused or unexcused) will bring down one's final grade, and more than three tardy arrivals will count as one absence. (e.g., B → B-)

Disability Accommodations:

To request academic accommodations for a disability, students must contact Disability Resources located on the second floor of Benson Center. (408) 554-4111; TTY (408) 554-5445. Students must register and provide documentation of a disability to Disabilities Resources prior to receiving academic accommodations.

Academic Integrity:

*Santa Clara University is committed to academic excellence and integrity. Students are expected to do their own work and to cite any sources they use. A student who is guilty of a dishonest act in an examination, paper, or other work required for a course, or who assists others in such an act, may, at the discretion of the instructor, receive a grade of "F" for the course. In addition, a student found guilty of a dishonest act may be subject to sanctions, up to and including dismissal from the University, as a result of the student judicial process as described in the Student Handbook. A student who violates copyright laws, including those covering the copying of software programs, or who knowingly alters official academic records from this or any other institution is subject to similar disciplinary action. Violations of academic integrity through cheating or plagiarism will result in a failed grade for the assignment and potentially for the course.*

<http://www.scu.edu/provost/policy/academicpolicy/upload/revised-Academic-Integrity-protocol-6-17-12.pdf>

Grading Scale

93.5–100	A	86.7–89.9	B+	76.7–79.9	C+	66.7–69.9	D+
90.0–93.4	A-	83.3–86.6	B	73.3–76.6	C	63.3–66.6	D
		80.0–83.2	B-	70.0–73.2	C-	60.0–63.2	D-

**Electronic Resources:**

Official Documents of Catholic Social Thought:

The papal encyclicals and bishops' statements we will read from the O'Brien and Shannon text may also be accessed online via the Vatican's website (<http://www.vatican.va/>) or at a site sponsored by the Diocese of Minneapolis/St. Paul

(<http://www.cccspm.org/CatholicSocialTeaching>) (under "major documents" heading at left).

Note that all translations of these texts are numbered by section or paragraph, not page

(reading assignments will be noted by paragraph number, not page number, in syllabus). Refer to this paragraph or section number when citing specific passages in official texts.

### CAMINO Readings:

Beyond the texts listed on page one, additional articles will be posted on the course website in the CAMINO (CANVAS) course management system. CAMINO is accessible from the SCU main web page, in the drop-down menu in the bottom left corner. Once enrolled in the course you will automatically be able to access all CAMINO readings not in the books available for purchase, as well other important course information.

## CLASS SCHEDULE

### I. Faith in Public Life: Reading the Signs of the Times

#### **March 30: Overview of Course**

orientation to Arrupe weekly engagement and registration procedures

#### **April 1: Taking Faith Public: From the Civil Rights Era to Today**

Read: 1) Martin Luther King, Jr., "Letter from Birmingham Jail"

<http://www.mtholyoke.edu/acad/intrel/mlkbirm.htm> please bring printed version with you to class

**DUE IN CLASS: 1-page, typed single-spaced reflection** on the relationship of the church to wider society and social issues based on King's "Letter from Birmingham Jail" – 2 paragraphs tracing metaphors and images King uses to describe the role of church in wider society or with respect to social issues; 1 final paragraph relating your own perception of the role of churches in wider society in the contemporary United States context

#### **April 3: NO CLASS - Good Friday**

**Friday April 3, 2:00 p.m.: Hard Deadline for Arrupe Placement Registration**

### II. Catholic Social Thought (CST): Foundations, Frameworks and Applications

#### **April 6 and 8: Discipleship and Citizenship in the Catholic Tradition**

Read: "Justice in the World" (*Justitia in mundo*) (in O'Brien & Shannon or online resources)

**Writing prompt:** (notecard to be submitted April 6) What is the "tremendous paradox" holding church and world captive that the document seeks to address? How does "Justice in the World" suggest the Catholic Church respond to matters of injustice (a) in the "outside" world and (b) within the church?

In class on April 6: Sign up for Debate or Case Study Group Presentations (review topics and dates in advance)

**Campus Event Opportunity: April 6, 12:00 to 1:15 pm**, Wiegand Room, Vari Hall  
Ethics at Noon: "The Psychology of Compassion and Cruelty: Interdisciplinary Reflections"

**April 10: Social Wounds and the Gospel of Life: CST and Capital Punishment**

Read: 1. Sr. Helen Prejean, "Would Jesus Pull the Switch?" available at

<http://salt.claretianpubs.org/issues/deathp/prejean.html>

2. Letter from Pope Francis to International Commission Against the Death Penalty, available at <http://www.zenit.org/en/articles/pope-s-letter-to-international-commission-against-the-death-penalty>

3. Sr. Helen Prejean, "Above all Else, Life" available at

[http://www.nytimes.com/2005/04/04/opinion/04prejean.html?\\_r=0](http://www.nytimes.com/2005/04/04/opinion/04prejean.html?_r=0)

**Writing prompt:** According to Sr. Prejean, how is capital punishment related to societies "three wounds" (and what are they)? How does Pope Francis connect his position on capital punishment to the roots and commitments of the Catholic tradition?

**April 13: Dead Man Walking, The Journey Continues: Helen Prejean Class Visit**

Read: 1. Sr. Helen Prejean, "Signs of Life," available at

<http://americamagazine.org/issue/article/signs-life>

2. Sr. Helen Prejean, "Working Toward Peace," available at

<http://www.scu.edu/ethics/architects-of-peace/Prejean/essay.html>

3. Explore Sr. Helen Prejean's website as you consider her visit and the questions you wish to pose: [http://www.sisterhelen.org/?doing\\_wp\\_cron=1427491868.0982849597930908203125](http://www.sisterhelen.org/?doing_wp_cron=1427491868.0982849597930908203125)

**Writing Prompt:** What three (substantive, thoughtful, memorable, clear, brief) questions would you like to ask Sr. Prejean in light of her first-hand experiences?

**Campus Event Opportunity: April 14, 4:00-5:15**, St. Clare Room, Learning Commons: Gerald McKevitt, S.J., "Unfinished Business: The Past And Future Of Jesuit Higher Education"

[RSVP](#)

**April 15: Creation, Covenant, Common Good: Theological Foundations and Moral Norms**

Read: 1) U.S. Bishops, "Economic Justice for All" no. 28-60 (O'Brien & Shannon or online)

2) Weigert and Kelly, *Living the Catholic Social Tradition*, chapters 3-4 (Massaro and Whitmore chapters)

**Writing prompt:** How do the biblical perspectives highlighted in "Economic Justice for All" (such as creation, idolatry, covenant, community) relate to ethical directives in general and regarding the economy, in particular? Why does Whitmore suggest we best understand CST by beginning with the idea of the common good rather than human dignity? How has the conception of the common good in the Catholic social tradition developed over time?

**April 17: Arrupe Placement Group Reflection**

In lieu of an in-class meeting, you are responsible for meeting with your small groups to discuss your earliest experiences at your Arrupe placement. Use this structured conversation as an opportunity to begin journaling about your time at your placement so that you will have concrete, detailed accounts upon which to draw for the upcoming integration paper and class discussions. You may meet your conversation partners in the classroom or arrange to meet

outside, at a café, or another agreed upon location. You should also ensure that you exchange contact information so that you can be in touch to plan your in-class presentations. After you talk about the two guiding questions below, together watch “The Danger of a Single Story,” available at

[http://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story?language=en](http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en)

and discuss how such “single stories” may tempt you at your placement. (The classroom computer/projector are available to you if you choose to watch as a group there).

**Guiding questions:**

1. What fears, hopes or assumptions do you have as you begin your service placement for this course?

2. Which “signs of the times” do you think may be evident in the lives of your agency’s clients based upon your orientation (and first visit, if completed)?

*One member of your group should email a summary of your conversation to Professor Heyer at [kheyer@scu.edu](mailto:kheyer@scu.edu) before our next class meeting.*

**April 20: Economic Justice: CST and Globalization**

Read: 1) “Economic Justice for All” no. 61-95 (O’Brien & Shannon or online)

2) *Pacem in terris* no. 8-38 (O’Brien & Shannon or online)

**Writing prompts:** Based on the “Economic Justice for All” excerpt you read, what does justice have to do with participation? Based on first two CST documents, what types of human rights does Catholic Social Thought encompass or defend? How are these best protected in an era of economic globalization?

**April 22: Sustainability: CST and Agribusiness**

**PLEASE ARRIVE ON TIME: Visiting Forge Garden**

Read: Rebecca Todd Peters, “Supporting Community Farming” (CAMINO)

**Writing Prompt:** What CST values are reflected in Peters’ essay and what “signs of the times” challenge the approach of community-supported agriculture?

**April 24: Option for the Earth: CST and Consumption**

Complete Santa Clara’s own “carbon footprint calculator” quiz available at

[www.scu.edu/ethics/carbon-calculator](http://www.scu.edu/ethics/carbon-calculator); if you prefer to calculate your ecological “footprint” based on your habits living at home or away from Santa Clara, use:

<http://www.myfootprint.org/>

*Be honest and bring your “score” class*

Read: Social Affairs Commission, Canadian Conference of Catholic Bishops, “You love all that exists...all things are Yours, God, lover of life,” A Pastoral Letter on the Christian Ecological Imperative (October 4, 2003) available at

<http://faculty.theo.mu.edu/schaefer/ChurchonEcologicalDegradation/CatholicChurchonEnvironmentalDegradation.shtml> (last item under “Cooperative Pastoral Statements by Bishops” heading)

**Writing prompts:** What contributing factors surprised you when calculating your own “footprint? How do the Canadian bishops adapt some familiar CST principles for facing the ecological crisis? What “prophetic” and “ascetic” responses do they recommend?

**April 27: Distributive Justice: CST and Environmental Blight**

Read: 1) Bryan Massingale, “Environmental Racism: An Analysis from the Perspective of Catholic Social Thought,” (CAMINO)



2) Margaret Pfeil, "Becoming *Synergoi*: Food Justice and Economic Cooperation" (CAMINO)  
**Writing Prompts:** What factors sustain patterns of environmental racism in our local and global communities? Identify several relevant principles or commitments from CST and indicate how they challenge such patterns.

<SCCAP Immigration Week Events to be announced as scheduled,  
several may qualify as Campus Event Opportunities for course fulfillment>

#### **April 29: Human Rights: CST and Immigration**

**Read:** 1) Go to webpage for the Catholic Campaign for Immigration Reform at <http://justiceformigrants.org/index.shtml> and read the "Facts and Figures" page under **Immigration 101** plus one resource of your choice under "Learn the Issues" and "Resources" (DREAM Act, Birthright Citizenship, etc.); then explore other links of interest on the site.

2) Donald Kerwin and James Ziglar, "Fixing Immigration," available at <http://americamagazine.org/issue/800/article/fixing-immigration>

**Writing Prompt:** What "myths" or new information surprised you and why?

**Campus Event Opportunity: April 29, 12 p.m.,** Forbes Room, Lucas Hall

Ethics at Noon: "Religious Liberty and the Culture Wars," Douglas Laycock, Robert E. Scott Distinguished Professor of Law and Professor of Religious Studies, University of Virginia.

#### **May 1: Solidarity: CST and Immigration Reform**

**Read:** 1) Catholic Bishops from Mexico and the United States, "Strangers No Longer: Together on the Journey of Hope: A Pastoral Letter Concerning Migration from the Catholic Bishops of Mexico and the United States" available at <http://www.usccb.org/issues-and-action/human-life-and-dignity/immigration/strangers-no-longer-together-on-the-journey-of-hope.cfm>

2) Recent Catholic legislative advocacy documents (CAMINO)

**Writing prompts:** What exactly does the CST call for in terms of immigration reform(s)? What do you find to be shortcomings or omissions in the documents' proposals given moral and political considerations in the present moment?

#### **May 4: Social Sin: Receptivity to a Christian Ethic of Immigration**

**Read:** 1) Heyer, "Social Sin and Immigration: Good Fences Make Bad Neighbors" (CAMINO)

2) Olivia Ruiz Marrujo, "The Gender of Risk: Sexual Violence against Undocumented Women," (CAMINO)

**Writing prompt:** How does social sin relate to what Marrujo call the "whys of sexual violence?" Name two additional "social sins" related to immigration, one structural and one ideological.

#### **May 6: In-class Midterm Exam**

Please bring one (large) green exam book to class, available at campus bookstore

**Campus Event Opportunity: May 7, 12 pm,** Media Room A, Harrington Learning Commons

Ethics at Noon: "Compassion and Eating: What Our Religious Traditions Tell Us About the Food We Do – and Don't – Eat"

#### **May 8: Group Presentation work day**

You should meet with your debate or case study presentation group members (our classroom is available for this use) to strategize about your presentation preparation.

**Campus Event Opportunity: May 8, 2:00-3:15 pm.**, St. Clare Room, Library and Learning Commons, Martha Nussbaum: "Citizens and Leaders: The Public Role of the Humanities"  
[RSVP](#)

### III. The Function(s) of CST in the U.S. Context

#### **May 11: CST in U.S. Cultural and Political Contexts**

Read: 1) David DeCosse, "Bishops' Conscience Model Makes Light of Practical Reason," available at <http://ncronline.org/news/politics/bishops-conscience-model-makes-light-practical-reason>

2) John Coleman, "North American Culture's Receptivity to Catholic Social Teaching," (CAMINO)

Recommended: DeCosse, et. al., "Conscience Issue Separates Catholic Moral Camps" (CAMINO)

Writing Prompt: 1) What cultural values in the U.S. context inhibit reception of CST according to Coleman and to according to those who hold an "ecclesial view of conscience" profiled by DeCosse et. al.?

**Campus Event Opportunity: May 12, 12 pm**, Sobrato B & C, Sobrato Residence Hall  
Ethics at Noon: "Compassion and the Challenge of Caregiving," Dale G. Larson, Ph.D.

#### **May 13: MEET IN LEARNING COMMONS 203 for Library Research Overview**

#### **May 15: Common Good: CST and Urban Social Exclusion**

Read: 1) Weigart and Kelley, chapter 2 (Rusk)

2) David Hollenbach, "Poverty, Justice and the Good of the City" (CAMINO)

Writing Prompt: How do Rusk and Hollenbach's depictions of social, racial and economic isolation in urban settings reflect signs of the times in greater San Jose? In what ways do or might the approaches taken by your Arrupe placement contribute to a "metropolitan" common good?

#### **May 18: Integration Papers Due**

In class: Arrupe Weekly Engagement dialogue

**Campus Event Opportunity: May 19, 12:00-1:00 pm.**, Williman Rm, Benson, Thriving Neighbors: University-Community Participatory Action Research as Transformative Praxis  
[RSVP](#)

#### **May 20: Subsidiarity: CST and Religious Liberty**

Read: 1) Vincent Miller, "Saving Subsidiarity" (CAMINO) and "In This Together" (distributed)

2) U.S. Bishops, "United for Religious Freedom," (CAMINO)

3) David Hollenbach and Thomas Shannon, "A Balancing Act" available at [http://www.americamagazine.org/content/article.cfm?article\\_id=13262](http://www.americamagazine.org/content/article.cfm?article_id=13262).

4) Galston, Moreland, Kaveny et. al., "The Bishops and Religious Liberty" (CAMINO)  
Writing prompt: How does religious liberty "function" in the arguments made by the U.S. bishops, Hollenbach/Shannon and review essay authors (3) regarding recent debates about contraception coverage? In other words, how do their divergent conclusions reflect different understandings of the requirements of religious liberty?

#### **May 22: Prudence: CST and the Federal Budget**

Read: 1) Antony Davies and Kristina Antolin, "Paul Ryan's Catholicism and the Poor," available at

[http://online.wsj.com/article/SB10000872396390444375104577592892933747400.html?mod=googlenews\\_wsj](http://online.wsj.com/article/SB10000872396390444375104577592892933747400.html?mod=googlenews_wsj)

2) Jana Bennett, "How Not to Discuss Catholic Social Teaching with the Bishops," available at <http://catholicmoraltheology.com/how-not-to-discuss-catholic-social-teaching-with-the-bishops/>

3) Paul Ryan and CST Roundtable: Read brief essays by Moeller, Campbell, Winters and Archbald available at <http://religionandpolitics.org/2012/08/16/in-ryan-romney-has-an-ally-for-the-unborn/>

Writing Prompt: How do Congressman Paul Ryan's proposals reflect commitments of Catholic Social Thought, properly understood? How are they challenged by CST, properly understood?

#### **May 25: NO CLASS - Memorial Day**

### **IV. Lived Catholic Social Thought**

#### **May 27: CST, Community Organizing and Social Change I**

Read: Kelley and Weigert, chapters 5, 6, 7, 8,

Group presentations on cases in light of CST, Arrupe experiences, and updates (ch 6-8)

#### **May 29: CST, Community Organizing and Social Change II**

Read: Kelley and Weigert, chapters 9, 10, 11, 12,

Group presentations on cases in light of CST, Arrupe experiences, and updates (ch 9-12)

#### **June 1: CST, Community Organizing and Social Change III**

Read: Kelley and Weigert, chapter 13

Jeffrey Odell Korden, "The Solidarity Economy: Coffee Farming in Nicaragua," (CAMINO); John P. Hogan, "Grace Over Chicken: Delmarva Poultry Justice Alliance," (CAMINO); Korden, "A New Awakening: Organizing Self-Help Groups in India (CAMINO)

Group presentations on cases in light of CST, Arrupe experiences, and updates

#### **June 3: Social Justice and the Jesuit University**

Read: 1) Dean Brackley, S.J., "Higher Standards for Higher Education: The Christian University and Solidarity," available at

<http://www.creighton.edu/CollaborativeMinistry/brackley.html>

2) Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," available at

<http://www.loyola.edu/Justice/commitment/kolvenbach.html>

**Writing prompt:** How does Santa Clara exemplify Brackley's "higher standards?" Where does it fall short?

**June 5: Final Word: CST Applied**

Students should come prepared to share a brief overview of their final paper topic and outline (10 points of final paper grade).

**Final Research Paper** due **Monday, June 8, 12:00 noon** to the Religious Studies office, Kenna 323. **Weekly Arrupe Engagement (goldenrod) attendance record (signed by site supervisor) must be stapled to final paper.**

**CORE LEARNING OBJECTIVES**

*This course fulfills Santa Clara's Core Requirement for RTC 2 (Religion, Theology & Culture 2)*

- 2.1 Be able to analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief.) (Complexity; Critical Thinking)
- 2.2 Be able to integrate and compare several different disciplinary approaches to a coherent set of religious phenomena. (Complexity of Content as well as of Method; Critical Thinking)
- 2.3 Be able to clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence. (Reflection; Critical Thinking)

*This course also fulfills Santa Clara's Core Requirement for ELSJ (Experiential Learning for Social Justice)*

- 1.1 Be able to recognize the benefits of life-long responsible citizenship and civic engagement in personal and professional activities (Civic Life)
- 1.2 Be able to interact appropriately, sensitively, and self-critically with people in the communities in which they work and to appreciate the formal and informal knowledge, wisdom, and skills that individuals in these communities possess (Perspective)
- 1.3 Be able to recognize, analyze, and understand the social reality and injustices in contemporary society, including recognizing the relative privilege or marginalization of their own and other groups (Social Justice)
- 1.4 Be able to make vocational choices in light of both their greatest gifts and the world's greatest needs (Civic Engagement)