

## JESUS TAKES A SELFIE



### CATALOGUE DESCRIPTION

Examination of the religious, theological and ethical issues and perspectives raised by various media: print, visual, audio, multimedia, and virtual. Special attention will be given to the nature of their relationship and the religious and spiritual issues currently present in their interface. (5 units)

### RTC 3 CORE LEARNING OBJECTIVES

3.1 Students will be able to identify diverse perspectives and evaluate ethical positions on contemporary questions, specifically those at the intersection of media, religion and culture.

3.2 Students will be able to evaluate and apply insights from the study of religion to open-ended questions facing contemporary society.

### DIGITAL AGE PATHWAY

This course is associated with Pathway(s) in the Digital Age Pathway. If you declare a Pathway in this area you may use a representative piece of work from this course in the Pathway Portfolio you will complete during your senior year. Recommendation: Please keep electronic copies of your work.

### DETAILED DESCRIPTION

Religion has always been experienced not only in sacred spaces or through sacred scriptures, but also in the contexts of everyday life such as home, neighborhoods, and workplaces. In the modern, Media Age, religion is experienced not only in formal religious sites through traditional rituals and texts, but also through radio, TV, films, and, increasingly, the internet and social media networks. Likewise, religious communities are consciously adapting new media technologies to further their missions, outreach, self-identity, and community formation. This course examines the historical, theoretical, and applied significance of the intersection between communication technologies and religious communities and practitioners. In particular, the course will focus on new media technologies and the unique issues of user generated content, non- (or less) hierarchical information flow, and formation of religious community in social networks. The course will primarily focus on U.S.-based media technologies and Christian religious communities, though comparisons will be made with other geographies and other religious traditions.

The course will ask students to critically and theoretically explore the significance of religion as a cultural phenomenon as well as to take seriously the theological significance of media practices as articulated by religious subjects. Original student research projects on religious new media use in local religious communities are a core component of the class. Research projects will require students to conduct field visits in local communities, interview ministry leaders, and examine the media presence of local communities in light of the theoretical material explored in the course to develop findings and recommendations for actual local communities on how well their media presence engages young adults and how they might do so more effectively. That is, student learning is intended to have real and meaningful impact on religion as it is lived in a practicing religious community.

### LEARNING OUTCOMES

- Students will describe the convergence of media, religion, and culture from both social scientific and theological perspectives;
- Students will explain how religion, civil religion, myth, and ritual interact with and through media;

- Students will apply communication theories to contemporary manifestations of religion and media;
- Students will learn key concepts and methods to identify various meanings of religious practices, as articulated by religious practitioners themselves and religion scholars;
- Students will compare media and religion functions and practices in the United States and primarily among Christian religious communities with other geographies and other religious traditions;
- Students will evaluate the various areas of inquiry within religion and media and identify their own areas of interest;
- Students will conduct fieldwork, digital ethnography, and secondary research to better assess and understand how living religion is mediated through communication technologies by a local religious community; and
- Students will apply their learning about the intersection of religion and new media to the religion as it is lived in a local religious community.

## COURSE REQUIREMENTS



### **Required Texts:**

Anderson, Keith. (2015). *The Digital Cathedral: Networked Ministry in a Wireless World*. Church Publishing, Inc. ISBN-13: 978-0819229953

Drescher, Elizabeth. (2011). *Tweet If You [Heart] Jesus: Practicing Church in the Digital Reformation*. Morehouse. ISBN-13: 978-0819224231

Morgan, David. (2008). *Keywords in Religion, Media and Culture*. New York: Routledge. ISBN-13: 978-0415448635

We will also be reading articles, book chapters, and online materials as well as listening to podcasts and watching videos throughout the course. Links to these will be posted on Camino.

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 (often?) 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. Indeed, research on the professional success of students after graduations suggests that students who learn to collaborate effectively with others, including negotiating workloads, deadlines, and tensions with co-collaborators, are more successful in post-college careers in terms of opportunity, income, and job satisfaction. So, it's worth approaching group work as a highly valuable learning opportunity. In the first class we will discuss ground rules for collaborative work and the values we will bring to our work together as a class and in small groups.

**1. Intellectual Engagement** (20 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. To ensure that students meet at least this basic requirement of showing up promptly for class, a sign-in sheet will be distributed at the beginning of every class.

Because attendance is a precondition for intellectual engagement that deepens understanding and application of the material studied, the **grades of students who miss more than one class will suffer**. 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, likewise, adversely affect a student's intellectual engagement grade. Students who text, message, or otherwise use electronic media without the permission of the professor will be asked to leave class and will not receive credit for attending on that day. Students who come **late to class** will be marked absent. The intellectual engagement grade is based primarily on preparation and engagement of class material with others in the class (i.e. reading reflectively, regularly asking questions, and participating thoughtfully in class discussions). Students should **bring the assigned text(s) to each class meeting**.

To further facilitate informed engagement, at the beginning of selected classes indicated on the course schedule below, **a small group will introduce the topic** for the day through a discussion of the readings or other assigned materials. In addition, the group will do independent research, applying the theories or concepts introduced in the reading to a

specific case example identified by the group and approved by the professor. Groups of 4-5 students (depending on class size) will be formed at the end of week one, and will begin introductions of readings in week 2, as indicated on the course schedule below. These will be your working groups for the entire quarter. Groups will introduce the topic at least twice during the quarter.

Students will have **10 minutes** to highlight the key themes raised in the reading, review the case example, and pose at least 3 questions for discussion. Students should prepare **three PowerPoint slides** that *succinctly* highlight or illustrate the elements of their introduction. The slides should be **emailed to the professor 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, found it to be “boring” or “interesting,” or whether it was easy or difficult for you to read and understand. These are not critical perspectives but personal opinions, which are not relevant in academic study. Rather, the introduction is meant to frame the topic for the day by lifting up what is significant about the assigned material in light of what we have been studying in the class and students’ critical reflection on their own observations of religion and popular culture. Each group will introduce the topic twice during the quarter. A schedule of group introductions will be distributed at the end of Week 1 and introductions will begin on Week 2 of the course. (Guidance on “College Level Reading,” “Asking Good Questions,” and “Short, Effective Presentations” is provided on Camino.)

It is important to bear in mind that your entire intellectual engagement grade *does not* hinge on your performance in the small group introductions. Rather, you will be assessed based *both* on how you engage in the class during sessions lead by the professor, when other students have introduced the topic, and in sessions in which your small group presentation encourages the participation of others. That is, your active, thoughtful engagement in *every class* matters. [Core objectives 3.1, 3.2]

**2. Weekly Quizzes** (20 percent) – This course is theory rich. That is, we draw extensively on scholarly theories to analyze how media and religion intersect to construct various ways of understanding reality, defining ourselves as individuals, negotiating relationships with those in power, and developing lives we experience as “meaningful” or “full.” In each class, we will apply various theories to our exploration of the relationship between religion and media, which requires a certain level of familiarity with the basic terminologies and concepts at the center of different theoretical approaches. To support students’ in developing the fluency in theories of religion and culture, a short quiz on key theorists, theoretical frameworks, ideas, and terminologies introduced in the reading for each class will be posted on Camino. The quizzes are graded on the basis of completion with more than 70 percent of the answers correct. Students must complete ten of these quizzes by the end of the quarter. Students may complete more than ten, in which case they will earn a 1 percentage “bump” for each additional quiz completed, up to a maximum of 5 percent. This extra percentage will be applied to the final grade. [Core objective 3.1]

**3. Final Project** (60 percent): The final project is an opportunity for students to explore and apply their study of media and religion in greater depth by analyzing the online and social media presence of a local religious community. The project consists of a prospectus, a field report, an in-class multimedia presentation, and a final report. Five student groups will be formed during the second week of class. [RTC 3.1, RTC 3.2]

**3.1) Prospectus (10%):** Students will write a 2-page document describing the topic for their final paper. (Suggested topics will be discussed in class prior to the due date for the prospectus.) The prospectus should include a thesis or area of inquiry, the research method(s) to be used, and any anticipated sources. Students should also conduct a thorough assessment of the online presence of community they will be researching and provide a brief overview of where in this presence they will focus in their research and final report. Each group is also required to draw on independent academic research on their topic, using two articles from the a list of journals posted on Camino. These articles should be listed in the prospectus.

**3.2) Field Report (10%):** The field report is a 4-page document that provides a detailed media description of the community your group is researching based on 1) your visit with the community, 2) your interview with a community leader, and 3) your depth assessment of the media presence through digital ethnography. This report will contribute substantively to your final presentation and final research report.

**3.3) Class Presentation (20%):** The multimedia presentation should be twenty minutes long and include an explanation of the topic, community of study and its media presence, and any preliminary findings. Fellow students are expected to ask questions and give feedback and suggestions to the presenter. A representative from the

community each group has researched will be invited to the presentations. More details about presentation requirements will be posted on Camino.

**3.4) Final Report (20%):** The final report is to be typed, Times New Roman font, double-spaced, with 1-inch margins, stapled in the upper left hand corner. The paper should be 2000-2500 words in length (8-10 pages). The final word count should be noted at the bottom of the last page of the paper. The paper should include illustrations of relevant media sites and practices of the community researched. The final report will be shared with the research community. More details about paper requirements will be posted on Camino. **\*\*Discuss with professor if you intend to use work from this course in the Pathway Portfolio.\*\***

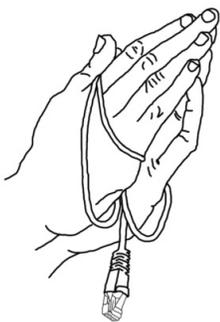
## SCHEDULE OF CLASSES, READINGS AND ASSIGNMENTS

*Readings, videos, podcasts, and other materials not in the assigned texts (marked ☉) are linked on the Camino course site. Please note that this schedule is subject to change based on the needs of the class.*

Date	Topic	Assignment
April 3	Course Overview	Expectations, Course syllabus <u>Questions for discussion:</u> How do you experience religion in (new) media contexts? How do you experience media in religious contexts?
<b>UNIT 1: RELIGION &amp; MEDIA AS/IN CULTURE</b>		
April 5	Defining Key Terms	Horsfield, Peter. (2008). "Media" in D. Morgan (Ed.) <i>Keywords in Religion, Media and Culture</i> . New York: Routledge, pp. 111-122.
April 7	Media and Culture	Morgan, David. (2008). "Religion" in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i> . New York: Routledge, pp. 160-171. ☉ Geertz, Clifford. (1973). "Religion as a Cultural System," In <i>The Interpretation of Cultures</i> . New York: Basic Books, pp. 87-125.
April 10	Mediated Culture	Zito, Angela. (2008). "Culture" in in D. Morgan (Ed.) <i>Keywords in Religion, Media and Culture</i> . New York: Routledge, pp. 69-82. – Group 1
April 12	Mediating Metaphors	☉ Hjarvard, Stig. (2008). "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change." <i>Northern Lights</i> , 6(2008), pp. 9-26. [ <a href="http://www.atypon-link.com/INT/doi/pdf/10.1386/nl.6.1.9_1?cookieSet=1">http://www.atypon-link.com/INT/doi/pdf/10.1386/nl.6.1.9_1?cookieSet=1</a> ] – Group 2
April 14	NO CLASS	GOOD FRIDAY HOLIDAY
April 17	NO CLASS	EASTER MONDAY HOLIDAY
<b>UNIT 2: APPROACHES TO THE STUDY OF DIGITALLY-INTEGRATED RELIGION &amp; CULTURE</b>		
April 19	Media in Religious Culture	Drescher, <i>Tweet</i> , Chs. 1-3. – Group 3
April 21	Digital Ethnography	☉ Robert Kozinets, "Netnography Redefined," chapter 4 of <i>Netnography Redefined</i> , 2 <sup>nd</sup> Edition (2015), 79-100. – Group 4
April 24	Exploring Digitally-Integrated Landscapes	Anderson, <i>The Digital Cathedral</i> , 1-3. – Group 5
April 26	Digital-Local Ethnographic Practice	☉ John Postill, Sarah Pink, "Social Media Ethnography: The Digital Researcher in a Messy Web," <i>Media International Australia</i> (2012): 123-131. – Group 1
April 28	Digital Fieldwork Session	☉ Robert Kozinets, "Planning and Preparation," chapter 5 of <i>Netnography Redefined</i> , 2 <sup>nd</sup> Edition (2015), 101-126. – Group 2 <ul style="list-style-type: none"> <li>• Digital habitus definition</li> <li>• Living digital religious practice assessment</li> </ul>
SUNDAY April 30	FIELDWORK LOCAL SITE VISITS	<ul style="list-style-type: none"> <li>• Trinity Episcopal Cathedral, San Jose</li> <li>• First Congregational Church of San Jose-United Church Of Christ, Campbell</li> <li>• Stone Church of Willow Glen, San Jose</li> <li>• Grace Baptist Church, San Jose</li> <li>• San Jose Friends Meeting House (Quaker)</li> </ul>
May 1	Project plan overviews	**Prospectus due in class. Each group will present a 10-minute overview of their digitally-integrated fieldwork plan, with highlights from their digital ethnography research.
<b>UNIT 3: AUDIENCES, COMMUNITIES, PUBLICS &amp; EMERGING COLLECTIVITIES</b>		
May 3	Mediated Collectivities & Identities	**NB: If your group hasn't visited your religious research sight by now, you'll struggle to complete the final project.**

Date	Topic	Assignment
May 5	Mediatizations of Community	Drescher, <i>Tweet</i> , Chs. 4-5 – Group 3
May 8	Digitally-Integrated Community	Anderson, Chs. 4-7 – Group 4
May 10	Community <i>in media res</i> <b>**Field Report due in class**</b>	☛ Tim Hutchings, “Contemporary Religious Community and the Online Church,” <i>Information, Communication &amp; Society</i> (2011:14:8, 1118-1135). – Group 5
May 12		J. Kwabena Asamoah-Gaydu, “Community,” in D. Morgan (Ed.) <i>Keywords in Religion, Media and Culture</i> . New York: Routledge, pp. 56-68 – Group 1
May 15	Religion in Digitally-Integrated Publics	Steward Hoover, “Audiences,” in D. Morgan (Ed.) <i>Keywords in Religion, Media and Culture</i> . New York: Routledge, pp. 31-43 – Group 2
May 17		Anderson, <i>Digital Cathedral</i> , Chs. 8-9 – Group 3
May 19		Drescher, <i>Tweet</i> , Chs. 6-7 – Group 4
May 22		Anderson, <i>Digital Cathedral</i> , Chs. 10-12
May 24		Drescher, Elizabeth. <i>Tweet</i> , Chs. 7-8
May 26	NO CLASS	Fieldwork Follow-Up Visit/Interview
May 29	NO CLASS	MEMORIAL DAY HOLIDAY
May 31	Final Project Consultations	Each group will meet with the professor in the Religious Studies conference room, 3 <sup>rd</sup> floor, Kenna Hall.
June 2	Digitally-Integrated Religious Diaspora	☛ Hana Baba. “Local Muslims Look to the Sky—and Their Smartphones—to Know When to Fast.” Podcast. “The Spiritual Edge,” KALW Radio. (July 15, 2015). – Group 5
June 5	Feeling Religious in New Media Contexts	☛ Beyoncé, “Hold On” ☛ Kendrick Lamar, “God is Gangsta”
June 7	FINAL PROJECT PRESENTATIONS	Groups TBD
June 9	FINAL PROJECT PRESENTATIONS	Groups TBD
	Finals Week	<b>**FINAL RESEARCH REPORT DUE** by Noon, Date TBD on Camino</b>

## 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. You can be an exceedingly good human being and a wonderful student, and still not get an “A” in a religious studies course. Alas, the opposite is true as well; good grades often happen to not-so-good people. Students are, however, strongly 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 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.
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 important for students to understand that these are not numerical grades. They are qualitative assessments of performance on assignments that reflect the professors 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 will be given an overall grade after the midterm along with a short narrative summary of their work so far in the quarter and what might help to improve their learning moving forward. Students are strongly encouraged to meet with the professor to discuss this midterm assessment and plan their work in the course in the second half of the quarter.

### Course Policies (The Fine Print)

**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 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 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 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.

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. Students who have medical needs related to pregnancy may also 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. Disabilities Resources 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](http://bit.ly/2ce1hBb) or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at 408-554-3043, [bguthrie@scu.edu](mailto: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](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.

### **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 medically related needs. 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.