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Ways of Understanding Religion: RTC1

RSOC 9 Summer 2016

### **Course Description:**

This is an introductory course designed to introduce students to the many different NON-RELIGIOUS ways of understanding religion, formally known as METHODOLOGY OF RELIGION. This class will be a joint effort between the students and teacher with the understanding that every single person in the room is both a learner and a teacher. With that in mind, the class will consist of a mix of lectures and group discussion. Each person in the classroom will be on a journey of discovery in this course. We will all seek to understand the roots of our own personal definitions of religion while simultaneously learning about academic (non-religious) understandings of religion which will include anthropological, sociological, psychological, and philosophical viewpoints. **Respect for all spiritual traditions (or lack thereof) will be the dominant theme.** At the end of the course, the students will be expected to be able to analyze their own personal understandings with any of these viewpoints, as well as be able to use their own personal understanding of religion to analyze academic viewpoints.

### **Course Goals:**

1. Identification of the different academic ways of understanding religion.
2. Demonstration of knowledge of theories of religion and explorations of religion by thinkers important to the field.
3. Ability to apply these academic ways of understanding to the case studies of world religions in the textbook and in the Hicks reader.
4. Critical evaluation of definitions of religion and the root/s of religion presented by fellow classmates, important thinkers, and the textbook.
5. Critical evaluation of themes and readings of the class through writing both on exams and in the writing assignments
6. Development of individual and collaborative critical thinking skills.
- 7.

### **Department Objectives:** [adapted from RS “Description of the Three Levels”]

1. Students question and probe religion for what it reveals about human beings, their diverse societies, religions, convictions, and aspirations.
2. Students use diverse materials and demonstrate formal postures of inquiry into religion and in order to go beyond simple description of religion to a reflective engagement with it.
3. Students propose and investigate the ‘big questions’—that is, the meta-reflective questions that ask how and why we ask the questions that we do about religion.

## **Core Curriculum Learning Objectives:**

*This course fulfills Santa Clara's Core Requirement for RTC 1.*

- 1a. Students will be able to describe and compare the central religious ideas and practices from several religions or within one, and from at least two globally distinct regions. (Knowledge of Global Cultures; Complexity; Ambiguity)
- 1b. Students will be able to use critical approaches to reflect on their own beliefs and the religious dimensions of human existence (Critical thinking; Complexity; Reflection)

## **REQUIRED TEXTS:**

Gary E. Kessler, *Studying Religion: Introduction through Cases*, **Third Edition**

Eboo Patel, *Acts of Faith*

David Hicks, *Ritual and Belief: Readings in the Anthropology of Religion*, **Third Edition**

**THE FIRST AND SECOND EDITIONS OF *STUDYING RELIGION* BY KESSLER WILL NOT WORK FOR THIS CLASS. YOU NEED TO GET THE NEW THIRD EDITION. THE FIRST EDITION OF THE HICKS BOOK CAN MAINLY WORK, BUT YOU WILL HAVE TO BORROW A FRIEND'S THIRD EDITION FOR NEW ARTICLES, AND IT IS UP TO YOU TO FIGURE OUT THE OLD PAGINATION IF YOU USE THE SECOND EDITION.**

**ELECTRONIC BOOKS POLICY:** Electronic books are allowed in the classroom **but their use carries restriction and penalties if they are misused**. The policy on them is that you can only have them out and on your desk when we are actually reading from them. Otherwise, they must be put away and not on your desk. If they are out and on when they are not being actively used, the penalty will be the same as for texting and use of any electronic device as detailed below in the participation section of the syllabus. Please read that section carefully.

## **COURSE REQUIREMENTS:**

Every student has to take 2 exams, participate in group discussions, hand in note-cards on the readings, POSSIBLY take randomly administered pop quizzes, and write one five to eight page paper, and keep a journal related to the readings. **Grading for each exam, writing assignment, pop quiz, and group discussion** will reflect the quality of a student's work as follows: A+ (100-98 = outstanding), A (97-94 = exceptional), A- (93-90 = excellent), B+ (87-89 = very good), B (86-84 = solid performance), B- (80-83 = more than adequate), C (adequate), D (barely passing), F (not passing). The grades A, B, C, and D may be modified by (+) or (-) suffixes, except that the grade of A may not be modified by a (+) suffix when it comes to the over-all class grade. **Grading for ALL WRITING, BOTH ON THE EXAMS AND ON THE WRITING ASSIGNMENT** will be based on both content and writing ability.

GRADING POLICY: In addition to the grading policy listed above, the schema for the (+) and (-) system for **over-all, final** class grades will be as follows:

1. NO A + (FOR OVER-ALL GRADE—THIS IS UNIVERSITY POLICY)
2. A is equivalent to 94 and above to 100.
3. A- is equivalent to 90-93.
4. B+ is equivalent to 87,88,89.
5. B is equivalent to 84, 85, 86
6. B- is equivalent to 80-83
7. C+ is equivalent to 77,78,79
8. C is equivalent to 74,75,76
9. C- is equivalent to 70-73.
10. D+ is equivalent to 67,68,69
11. D is equivalent to 65,66
12. F is equivalent to 64 and below.

**I DO NOT DISCUSS GRADES OVER EMAIL OR THE PHONE. I WILL ONLY DISCUSS GRADES IN PERSON DURING OFFICE HOURS.**

### **Exams**

STUDENTS MUST BRING IN LARGE GREEN OR BLUE BOOKS AHEAD OF THE EXAM. YOU MAY NOT TAKE AN EXAM WITHOUT A BLUE OR GREEN BOOK HANDED IN BEFORE THE DAY OF THE EXAM.

The two exams will consist of short answers and two essay questions. Short answer is worth 1/3 of the exam grade and the essays are worth 2/3 of the grade. The second exam is not comprehensive except for an essay question on Patel that you will design before the exam.

Exam policy requires that students follow the directions on the exam. For example, if you are requested to answer a set number of questions, you should only the requested number of questions. If you answer all questions, I will ONLY grade the FIRST ONES THAT YOU HAVE ANSWERED that fulfill the number requested. Furthermore, this policy also applies to the essay section of the exams. If you do not follow the directions, you will be marked down for not following them.

In addition, providing information WITHOUT ANSWERING THE QUESTION will result in a 0 for the answer. Throwing information at a question is NOT THE SAME AS ANSWERING THE QUESTION. Therefore, to receive a score above 0 for an answer, it is not enough simply to provide evidence. You must actually USE that evidence to ANSWER the question.

**Make-ups are at my discretion AND WILL ONLY BE GIVEN IF YOU HAVE A DOCTOR'S NOTE OR DOCUMENTATION OF AN EMERGENCY. ATHLETES: IF YOU CANNOT TAKE AN EXAM BECAUSE OF A GAME OR TOURNAMENT, THEN THE ATHLETIC DEPARTMENT MUST PROVIDE A ROOM AND PROCTOR FOR YOU TO TAKE THE EXAM OR YOU WILL NOT BE ALLOWED TO MAKE IT UP. I WILL NOT PERSONALLY OFFER MAKE-UPS FOR ATHLETES, NOR WILL I PROCTOR THEM.**

**Exam Policy contd.**

First exam -- -- -- -- --Tuesday, August 9<sup>th</sup>

Second exam -- -- -- -- --Thursday, August 25<sup>th</sup> (not comprehensive)

Pop Quizzes

If it appears that students are not reading, pop quizzes might be administered. If administered, they will be factored into the exam grade.

**Writing Assignment:** Each student will be required to do a five to eight page paper which will use Freud, Jung, Chagnon, Durkheim, or Weber (depending on what the class eventually covers) to analyze case studies in the textbook and/or the reader, or to analyze the Patel book from a comparative perspective. This paper is designed to help the students learn how to apply different methods of academic analysis to religion and to get a taste of what it is like to be a scholar of religion. **PAPERS MUST BE HANDED IN FRIDAY AUGUST 19<sup>th</sup> BY 9P.M. BY EMAIL AS A WORD DOC OR PDF ATTACHMENT. ACCEPTANCE OF LATE PAPERS IS AT MY DISCRETION. THREE POINTS PER DAY WILL BE DEDUCTED FOR LATE PAPERS IF I DECIDE TO ACCEPT THE LATE PAPER. POINTS ARE TAKEN OFF IF YOU DO NOT FOLLOW THE FORMATTING DIRECTIONS AS FOLLOWS: 5 POINTS OFF FOR MISSING CITATIONS; 10 POINTS OFF FOR PAPERS THAT ARE TOO SHORT; 5 POINTS OFF FOR MISSING WORKS CITED OR BIBLIOGRAPHY PAGES, AND ADDITIONAL POINTS TAKEN OFF FOR NOT FOLLOWING OTHER FORMATTING STIPULATIONS.**

Paper due: Friday, August 19<sup>th</sup> by email as a Word or PDF attachment.

**A PAPER HANDED IN AFTER 9 P.M. ON FRIDAY, AUGUST 19<sup>th</sup> IS A LATE PAPER.**

**Journals:** Each student will do journals related to the readings and his or her own evolving model of scholarship in this class. The journals will focus on articulating one's own worldview in relationship to religion and interfaith dialogue as well as tracking one's own reactions and responses to the class readings. A detailed description of the journals along with instructions can be found at the end of the Course Outline.

**Due dates for journals:**

**FIRST SET:** Tuesday, August 2<sup>nd</sup> in class (Three entries as hard copy). One entry should be on Patel. Penalty if no Patel entry. Other entries your choice.

**SECOND SET:** Thursday, August 11<sup>th</sup> in class (Three entries as hard copy). No Patel entry because no Patel reading during this time frame.

**THIRD SET: Thursday, August 18<sup>th</sup>** in class ( Four entries as hard copy). One entry should be on Patel. Because there are three chapters from Patel's book for this time period, it is fine to do two entries on Patel, but not more than that. Penalty if no entries from Patel.

**FOURTH SET: Tuesday, August 23<sup>rd</sup>** in class ( Three entries as hard copy). One entry should be on Patel and one should be on Douglas. Penalty if no entries from Patel and Douglas. Others your choice.

**Participation and Preparation for class:**

**NO TOLERANCE POLICY FOR CELL PHONES AND PDA'S AND RESTRICTIONS ON USE OF ELECTRONIC BOOKS:**

**IF YOU WISH TO BE IN THIS CLASS, YOU MUST TURN OFF AND PUT AWAY ALL CELL PHONES AND PDA'S, COMPUTERS, IPADS, ETC. AND NOT MISUSE ELECTRONIC BOOKS. ANY USE OF CELL PHONES OR ELECTRONIC DEVICES (EXCEPT FOR RESTRICTED USE OF ELECTRONIC BOOKS) IN THIS CLASS (IN YOUR LAP, ON THE DESK, ETC.) WILL LOWER YOUR PARTICIPATION BY ONE FULL GRADE OR MORE REGARDLESS OF THE REST OF YOUR PARTICIPATION IN CLASS. IF YOUR CELL PHONE/PDA, ELECTRONIC DEVICE OR BOOK (UNLESS WE ARE ACTIVELY USING THE BOOK) IS OUT AND ON, EVEN IF YOU ARE NOT USING IT, YOU RISK LOSING CREDIT FOR CLASS PARTICIPATION THAT DAY, IN ADDITION TO LOWERING YOUR OVER-ALL PARTICIPATION GRADE. THEY CANNOT BE IN YOUR LAP, ON THE DESK, OR OUT IN ANY WAY. THEY MUST BE PHYSICALLY TURNED OFF AND IN A BAG. THE SAFEST MEASURE IF YOU WISH TO EARN A GOOD PARTICIPATION GRADE IS NOT TO BRING THEM TO CLASS.**

**IF YOU HAVE AN EMERGENCY AND NEED TO CHECK YOUR PHONE (SOMEONE IN THE HOSPITAL, ETC.), PLEASE LET ME KNOW AND SIT BY THE DOOR AND LEAVE IF AND WHEN YOU HAVE TO CHECK BECAUSE OF THE EMERGENCY. DO NOT CHECK IN CLASS.**

Students will be graded on participation and effort in the groups and in regular class lectures. At the beginning of every class for which there is scheduled reading, students must bring in an index card with the following on it:

1. What was hardest to understand about the reading. One to three sentences.  
THESE ARE NOT QUIZZES. THEY ARE SIMPLY TO SHOW EVIDENCE THAT YOU HAVE READ AND TO HELP FOCUS LECTURE. THEY WILL BE FACTORED INTO YOUR PARTICIPATION GRADE.  
YOU WILL HAND THESE CARDS IN AT THE END OF CLASS.

Students receive two grace absences. Persistent tardiness and early departure from class will hurt your grade. Staring out the window, sleeping in class, chattering to neighbors when not in group discussion, and or putting your head down means you will get no credit for attendance. **USING YOUR CELL-PHONE OR ANY PDA DURING CLASS IN ANY WAY OR MISUSING YOUR ELECTRONIC BOOK WILL ALSO LOWER YOUR PARTICIPATION GRADE BY ONE FULL GRADE OR MORE REGARDLESS OF THE REST OF YOUR PARTICIPATION.**

Attendance in this classroom will be closely monitored. This not only helps me learn your name, but alerts me in time to pre-empt avoidable problems with absenteeism. Numerous unexplained absences are not acceptable. Stuff happens, but I want to know about it. **If you miss class, you are responsible for getting the notes and hand-outs from a fellow student.**

Participation contd.

***THIS IS NOT AN INTERNET CLASS OR A CLASS DESIGNED TO BE TAKEN REMOTELY.***

Sleeping in class, not paying attention, chattering or whispering to fellow students during lecture or when others are answering or asking questions of the professor and other behavior that demonstrates the student is not participating will hurt your grade. Consistent disruption of class by talking to fellow students outside of group discussion periods will hurt your grade.

**IF YOU PERSIST IN WHISPERING TO SEAT-MATES OUTSIDE OF GROUP DISCUSSION, I WILL ASK YOU TO MOVE DURING CLASS. WHEN ASKED, PLEASE RISE AND MOVE TO ANOTHER SEAT. IF YOU ARE TEMPTED TO WHISPER TO YOUR SEAT-MATE, SIT NEXT TO SOMEONE YOU DO NOT KNOW.**

Please note that it will be difficult for you to do well on exams if you are not present during class discussion. If you do not make the effort to make up the material, even one absence can radically affect your ability to do well on the corresponding exam.

Participation will be graded in the following manner:

**PHONES AND ALL PDA'S, COMPUTERS, MUST BE OFF AND PHYSICALLY PUT AWAY DURING CLASS. STUDENTS WHO TEXT OR CHECK THEIR MESSAGES DURING CLASS (IN YOUR LAPS, ON THE DESK, ETC.) OR USE THEIR PHONES OR PDA'S IN ANY WAY DURING CLASS WILL NOT GET AN A IN PARTICIPATION. NO QUESTIONS ASKED. IF YOU PREFER TO TEXT DURING CLASS, THIS IS NOT THE CLASS FOR YOU. USE OF ELECTRONIC BOOKS IS ONLY PERMISSIBLE WHILE WE ARE READING TOGETHER FROM THE BOOK. OTHERWISE, THEY SHOULD BE PUT AWAY OR THE PENALTY FOR ANY ELECTRONIC DEVICE USE WILL APPLY. PLEASE NOTE THAT WHISPERING OR CHATTERING TO FELLOW STUDENTS OUTSIDE OF GROUP DISCUSSIONS AND USING ANY ELECTRONIC DEVICES (CELL-PHONES, COMPUTERS, I-DEVICES, ETC.) WILL AFFECT YOUR GRADE BY ONE FULL GRADE LEVEL EVEN IF THE REST OF YOUR PARTICIPATION IS AT THE A, B, C, ETC. LEVEL.**

A: Regular attendance and regular contributions and regular notecards.

The A student *displays that he or she has done the reading, references the reading in contributions*, DOES NOT CHATTER OR TALK TO FELLOW STUDENTS DURING LECTURE OR WHEN OTHER STUDENTS ARE ASKING OR ANSWERING QUESTIONS OF THE PROFESSOR, **DOES NOT TEXT-MESSAGE OR USE ANY ELECTRONIC DEVICES DURING CLASS** OR ABUSE USE OF ELECTRONIC BOOKS and answers questions and asks questions regularly in class.

B: Regular attendance and regular notecards and occasional contributions.

The B student answers questions when asked point-blank, attends class regularly and hands in all participation assignments, **DOES NOT TEXT-MESSAGE OR USE ANY ELECTRONIC DEVICES DURING CLASS**, OR ABUSE USE OF ELECTRONIC BOOKS, DOES NOT CHATTER OR TALK TO FELLOW STUDENTS DURING LECTURE OR WHEN OTHER STUDENTS ARE ASKING OR ANSWERING QUESTIONS OF THE PROFESSOR.

Grading of Participation contd.

C: Too many absences or too little contribution or too few notecards. The C student cannot answer questions when asked, or when asked reflects that he/she has not done the reading. The C student does not take the participation assignments seriously. The C student disrupts class by chattering to fellow students outside of group discussion and does not pay attention AND/OR USES ELECTRONIC DEVICES DURING CLASS OR ABUSES USE OF ELECTRONIC BOOKS.

D: Too many absences or too little contribution or too few notecards. Doesn't pay attention and chatters to fellow students outside of group discussion and ignores class-room protocol. Texts, uses PDA's during class, has cell-phone, PDA, out and on, violates electronic book use policy.

F: Serious problems.

**Calculation of over-all grade for class:**

In order to calculate your **over-all grade for the quarter**, each component of the course requirements will be weighted as follows:

EXAMS AND POSSIBLE POP QUIZZES:	<b>60</b> percent of your final grade.
WRITING ASSIGNMENT:	<b>15</b> percent of your final grade.
JOURNALS:	<b>10</b> percent of your final grade.
PARTICIPATION:	<b>15</b> percent of your final grade.
TOTAL:	<b>100</b> percent.

**POLICIES:**

**Academic Honesty:**

**Academic Integrity Pledge**

Santa Clara University is implementing an Academic Integrity pledge designed to deepen the understanding of and commitment to honesty and academic integrity.

The Academic Integrity Pledge 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."*

I ask that you affirm this pledge and apply these principles to your work in this class.

Cheating in any way will not be tolerated. Violations of academic honesty through cheating or plagiarism may result in automatic failure of the course. Santa Clara University insists on honesty and integrity from all members of its community. The standards of the University preclude any form of cheating, plagiarism, forgery of signatures, and falsification of data. A student who commits any offense against academic honesty and integrity may receive a failing grade without a possibility of withdrawal. An offense may also dictate suspension or dismissal

### **Academic Honesty contd.**

from the University. In particular, it is each student's responsibility to understand the serious nature of plagiarism and the consequences of such activity. Plagiarism is the practice of claiming, or implying, original authorship of (or incorporating material from) someone else's written or creative work, in whole or in part, into one's own without adequate acknowledgement. Unlike cases of forgery, in which the authenticity of the writing, document, or some other kind of object itself is in question, plagiarism is concerned with the issue of false attribution. Please see the University's policy regarding academic integrity.

<http://www.scu.edu/academics/bulletins/undergraduate/Academic-Integrity.cfm>.

### **Disability Accommodation Policy:**

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, [www.scu.edu/disabilities](http://www.scu.edu/disabilities) as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information you may contact Disabilities Resources at [408-554-4109](tel:408-554-4109).

### **Title IX Syllabus Statement: Sexual Harassment and Discrimination**

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to [www.scu.edu/studentlife](http://www.scu.edu/studentlife) and click on the link for the University's [Gender-Based Discrimination and Sexual Misconduct Policy](#) or contact the University's EEO and Title IX Coordinator, Belinda Guthrie at [408-554-3043](tel:408-554-3043) or by email at [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may be submitted online through [www.scu.edu/osl/report](http://www.scu.edu/osl/report) or anonymously through Ethicspoint: [www.ethicspoint.com](http://www.ethicspoint.com)

While I want you to feel comfortable coming to me with issues you may be struggling with or concerns you may be having, please be aware that there are some reporting requirements that are part of my job at Santa Clara University.

For example, if you inform me of an issue of harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that you are struggling with an issue that may be resulting in, or caused by, traumatic or unusual stress, I will likely inform the campus Student Care Team (SCU CARE).

If you would like to reach out directly to the Student Care Team for assistance, you can contact them at [www.scu.edu/osl/report](http://www.scu.edu/osl/report). If you would like to talk to the Office of EEO and Title IX directly, they can be reached at [408-554-3043](tel:408-554-3043) or by email at [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may



**Sexual Harassment and Discrimination contd.**

be submitted online through [www.scu.edu/osl/report](http://www.scu.edu/osl/report) or anonymously through Ethicspoint: [www.ethicspoint.com](http://www.ethicspoint.com). Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the YWCA, or a member of the clergy (for example, a priest or minister).

Finally, please be aware that if, for some reason, our interaction involves a disruptive behavior, a concern about your safety or the safety of others, or potential violation of University policy, I will inform the Office of Student Life. The purpose of this is to keep OSL apprised of incidents of concern, and to ensure that students can receive or stay connected to the academic support and student wellness services they need.

**Respect in the Classroom:**

The atmosphere in the classroom will be one of respect, both for me and for each other. Open discussion is taken for granted, but disruption will not be tolerated. If you are disrupting the class, I will give you a first warning. A second warning might include a request for you to leave the classroom. A third warning will entail your departure from the classroom.

**Cell Phones, Laptops, and other P. D. A.'S**

Cell phones laptops, Blackberries, I-Phones, Droids, I-Pads, tablets, etc. are to be turned off and put away during class. Electronic books are allowed ONLY WHEN BEING USED ACTIVELY IN CLASS. Use of any of these items and/or abuse of electronic books will LOWER YOUR PARTICIPATION GRADE BY ONE FULL LEVEL OR MORE.

**Electronic Books:** Electronic books are permissible only when we are actively using them, for example if we are reading together from part of the book or you have been asked to answer a question using the text. Otherwise, they should be put away and not on your desk. If you use them when we are not actively reading together from the book or using the books to answer a question in a group or individually, you will be penalized. Please see the participation section for further information.

**Course Outline:**

**This is a flexible outline. At any time we might refer back to another previous reading if it informs our discussion.**

**FOCUS OF FIRST HALF OF CLASS:  
THINKING CRITICALLY ABOUT DEFINITIONS OF RELIGION:  
HOW DO YOU DEFINE RELIGION?**

**FIRST WEEK**

July 25	Introduction and syllabus	What is the study of religion? What is methodology of religion? Can a person be religious and study religion objectively? Work on case studies provided to you.
July 26	Who is a student of religion? Identity and Religion	Kessler, Chapter 1 Patel, pp. xi-p. 36.

**BRING A NEWSPAPER TO July 28<sup>th</sup> CLASS. VIRTUAL NEWSPAPER IS OKAY, SO ELECTRONIC DEVICES MAY BE USED ONLY WHEN WE ARE DOING THE NEWSPAPER ASSIGNMENT.**

July 28	Definitions of Religion What makes a religion a religion and not something else? WORK IN CLASS ON PERSONAL DEFINITIONS OF RELIGION AND GROUP DEFINITIONS.	Kessler, Chapter 2 pp. 14-24. BUT SKIP SECTION 2.2 Start again at Section 2.3. And read to page 24.
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**SECOND WEEK**

**THE LIMITS OF THE SCHOLAR**

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

August 1	Should the scholar of religion participate in the religion? Should the scholar of religion interfere in moral conflicts in the religion? What is the role of a higher power in religion? How do you explain its existence? Is that possible?	Hicks, Chapter 6, pp. 175-182. (Reading 6-1 by Chagnon) Kessler, Chpt. 3 pp. 45-55.
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**SECOND WEEK contd.**

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

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

First Set of Journals due in class: Three entries as hard copy.

Aug. 2nd In depth work on Sacred Power Case Studies Kessler, Chpt. 3: pp.38-top of 45; pp. 56-58.  
How are sacred powers similar? How are they different?

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

How do you explain the existence of religion and/or higher power/s? Hicks, Chapter 1, Reading 1-2 by Freud, pp. 7-11  
Kessler, pp. 148-149 on Freud (not on Jung)  
READ KESSLER FIRST AND THEN HICKS TO BETTER UNDERSTAND FREUD.

***Building Block Two: Sacred Story***

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

***Building Block Four: Sacred Action or Ritual***

What is ritual? How are sacred story and ritual/sacred action related? Kessler, Chapter 5, pp. 82-96.  
Skip to p. 98 and read to 101.  
What functions do rituals serve?  
Is violence at the heart of the sacred?

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

**THIRD WEEK**

Aug. 8th

Wrap up Girard Bring all books.  
FINALIZE DEFINITIONS OF RELIGION AND REVIEW.

Aug. 9th FIRST EXAM

THINKING CRITICALLY ABOUT THE ROOT MOTIVATION OF RELIGION

***Building Block Three: Experience of the Sacred***

Second Set of Journals due in class: Three entries as hard copy.

Aug. 11th      Crafting root motivation of      Patel, Chapters 4,5 and 6  
religion.  
Why is Patel religious?

FOURTH WEEK

***Building Block Three contd.***

Aug. 15th      Religious Experience      Kessler, Chapter 7, pp. 127-  
142. Skip to the bottom of p. 149  
and read about Jung and then Teresa  
of Avila ending on page 156.  
**Bring Patel book.**

**WORK ON PAPER IN CLASS.**

IN CLASS DISCUSSION/WORK ON PAPER.

Bring all books and the paper guidelines.

Aug. 16th

***Building Block Five: Institutionalizing the Sacred***

How does a religion keep      Kessler, Chapter 11  
itself alive? What is needed      pp. 240-260. Stop at  
in order for a religion to      Section 11.5.  
persist?

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

**Focus: Is religious tolerance possible? If so, how and why? If not, how and why?**

***Building Block Six: The Sacred and Politics***

Third Set of Journals Due in class: Four entries as hard copy.

Aug. 18th      What is the relationship      Kessler, Chapter 10  
between religion and      Stop at p. 224 & begin  
politics? Why do      again at the  
people harm others      section which begins  
for religious reasons?      at the bottom of p. 229:  
Theocracy. Read everything  
else in the chapter. Therefore you  
are skipping the “Just War” and the “Civil  
Religion” sections.

FRIDAY, AUGUST 19<sup>TH</sup>: Paper due by 9 p.m. by email as an attachment, either a Word Doc, or PDF.

FIFTH WEEK

**Building Block C: Theories of Religion: Rigid Thought Systems vs. Flexible Thought Systems and their relationship to violence and compassion**

Aug. 22<sup>nd</sup> Why are some religions flexible and others rigid? Are religious systems arbitrary? Is it possible for religions to change? How does the human mind relate to the way religions develop?

Hicks, Reading 2-3  
by Douglas, pp. 33-41.  
Patel, Chapter 7 & 8.

**BRING LARGE GREEN OR BLUE BOOK**

Fourth Set of Journals Due

Aug. 23<sup>rd</sup> Wrap up Douglas and Patel  
Review and crafting of Patel question

Aug. 25<sup>th</sup> SECOND EXAM (not comprehensive—not a final)

**JOURNAL ASSIGNMENT DESCRIPTION AND DUE DATES:**

**FIRST SET:** Tuesday, August 2<sup>nd</sup> in class (Three entries as hard copy). One entry should be on Patel. Penalty if no Patel entry. Other entries your choice.

**SECOND SET:** Thursday, August 11<sup>th</sup> in class (Three entries as hard copy). No Patel entry because no Patel reading during this time frame.

**THIRD SET: Thursday, August 18<sup>th</sup>** in class ( Four entries as hard copy). One entry should be on Patel. Because there are three chapters from Patel’s book for this time period, it is fine to do two entries on Patel, but not more than that. Penalty if no entries from Patel.

**FOURTH SET: Tuesday, August 23<sup>rd</sup>** in class ( Three entries as hard copy). One entry should be on Patel and one should be on Douglas. Penalty if no entries from Patel and Douglas. Others your choice.

**DIRECTIONS FOR JOURNALS ON THE READINGS:**

1. Please write on loose-leaf paper, not in a journal per se. Typing the entries is just fine too.
2. Please do NOT put your name anywhere. Use your ID number as identification.
3. Each entry should have a DATE. Points off if no date given.
4. Write about entries per week. You might consider doing them after you have done two of the readings for the week, so for example maybe on Sunday night and then on Tuesday or Thursday night depending on when you do your reading.
5. WHAT TO WRITE IN EACH ENTRY:
  - A. Write two paragraphs of around five sentences each. Longer is fine; shorter is not.
  - B. Use one or more of the Qualities Necessary for the Student/Scholar of Religion. (Openness, Honesty, Critical Intelligence, Careful Observing,

Journal Assignment contd.

Reading, and Listening with a focus on putting yourself in someone else's shoes or the use of imagination, and Critical Tolerance.) YOU MUST USE ONE OR MORE OF THE QUALITIES IN ORDER TO TALK ABOUT YOUR REACTIONS/RESPONSES TO THE READINGS.

- C. Questions to help you do the above: Did something in the reading cause a strong emotional reaction in me? Which quality might help me unpack this emotion and move from reacting to responding? Did I discover something about my own worldview or my own religion while reading? While you do the reading for two of the classes, ask yourself if one of these qualities was necessary and if it was triggered by the reading or if there is something you think you cannot accept about the religion.
- D. If there is something you cannot accept about the religion, is there a shared value you can find in the religion that might enable you to respect and understand the religion but not necessarily accept everything about it?

*What are the Journals? The journals are for you to cultivate the qualities necessary for the student/scholar of religion and to learn how to respond instead of react and how to cultivate the virtues of humility and charity as a scholar while simultaneously learning how to disagree well and critique religions or religious practices that you conclude do harm.*