

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 homes, 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 Media, Religion, 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.

Attendance: Students must regularly attend class. Students who are absent or late are responsible for obtaining missed material from classmates. More than two unexcused absences will automatically result in a lower grade and chronic lateness will also be reflected in our evaluation of your participation. Absences due to a verifiable documented emergency (e.g. dire medical condition or family emergency) or a pre-approved activity (e.g. university sanctioned travel) will not automatically effect a student's overall attendance and participation grade. However, the student is still responsible for obtaining missed material from classmates. The professor will not meet with the student individually to review material covered in a class for which the student was absent. If a student is involved in a university sanctioned activity (e.g. athletics) that conflict with class, they must give the instructor written documentation of the activity at the beginning of the quarter. Students should understand that regardless of why they are absent, and whether or not their absence results in an automatic lowering of their grade, not being in class is likely to have an impact on how well students understand key concepts, practices, and assignments discussed in class, and that this very often does have an impact on overall performance.

Participation (25%): Although a portion of this course will be devoted to lectures, a larger portion will be devoted to class discussions. Everyone is expected to contribute to discussions. Therefore, it is essential that students complete the assigned readings before coming to class. The readings for this course are generally complex and challenging, requiring thoughtful reflection, especially for students who are not used to considering religion from a variety of disciplinary perspectives and thinking through its role in the diverse contexts of everyday life. Likewise, fieldwork for the course—forays into the local religious landscape—may not be familiar to many students.

To help make these experiences as meaningful as possible both for individual students and for class discussions, students are required to keep a course journal in which they document their responses to and reflections on the readings and other assignments, including fieldwork visits and digital ethnography. In these journals, students should go beyond taking basic content notes—though this may be helpful, too—to reflect

on questions raised by their reading and by encounters with local religious communities or with individual religious practitioners as they engage in new media landscapes.

Some questions you might consider include: What concepts are new to you in the reading? What are the core arguments made by the people we're reading? How is that different from what you might have thought previously? When you visit local religious communities, what do your hosts highlight as important in their religions' engagement with media? How does that connect—or not—to what you've picked up from the readings? How does it square with your own observations? How do disciplines outside of religious studies with which you might be familiar help you to see different aspects of religion in the readings or fieldwork?

As you reflect further on these experiences, what has been particularly illuminating? What is confusing to you? What captures your attention even if you're not quite sure why? What readings and experiences with local religion suggest possible areas of interest for your critical engagement presentation or essay? Spend time after each reading assignment or religious site visit to jot down your thoughts, focusing in particular on your own interests, questions, and concerns. These need not be formally developed, but they should prepare you for substantive engagement in class discussion.



Journals contribute to your intellectual engagement grade and will be collected periodically throughout the quarter from a few, randomly selected students each time. So, please bring your journal to every class session and rely on it during discussions and other activities. (RTC 3.1)

Midterm Exam (25%): There will be an online midterm exam on the weekend of February 3. *There will be no class session on February 3.* The exam format will be a combination of multiple choice, short answer, and essay questions. Readings, lectures, videos, handouts, in-class exercises, and fieldwork findings are all source material for exam questions. (RTC 3.1, RTC 3.2)

Final Project (50%): 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. (RTC 3.1, RTC 3.2)

1) Prospectus (10%): Students will write a 2-page document describing the topic for their final paper. (Suggested topics will be posted on Camino.) 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.

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) Class Presentation (15%): 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.

4) Final Report (15%): 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

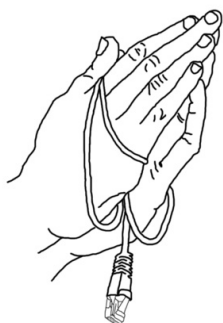
Readings, videos, podcasts, and other materials not in the assigned texts (marked ☼) are linked on the Camino course site. Please note that this schedule is subject to change based on the needs of the class.

Date	Topic	Assignment
Jan 9	Course Overview	Expectations, Course syllabus Questions for discussion: How do you experience religion in (new) media contexts? How do you experience media in religious contexts?
UNIT 1: RELIGION AND MEDIA AS CULTURE		
Jan 11	Defining Key Terms	Horsfield, Peter. (2008). "Media" in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i> . New York: Routledge, pp. 111-122. Morgan, David. (2008). "Religion" in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i> . New York: Routledge, pp. 160-171. Questions for discussion: Is there anything surprising about how the discipline defines these commonly used words? Are the definitions too broad? Too narrow?
Jan 13	Media and Culture ** Research Group Assignments**	Zito, Angela. (2008). "Culture" in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i> . New York: Routledge, pp. 69-82. ☼Geertz, Clifford. (1973). "Religion as a Cultural System," In <i>The Interpretation of Cultures</i> . New York: Basic Books, pp. 87-125. Questions for discussion: How can the culturalist framework be applied to the study of religion and media? What approaches does this method preclude?
Jan 16	NO CLASS	MARTIN LUTHER KING, JR HOLIDAY
Jan 18	Mediated Culture	☼James Carey. (1988). "Mass Communication and Cultural Studies," In <i>Communication as Culture: Essays on Media and Society</i> . Boston: Unwin-Hyman, pp. 37-67. ☼Stewart Hoover (2006). "From Medium to Meaning: The Evolution of Theories about Media, Religion, and Culture" in <i>Religion in the Media Age</i> . Routledge, pp. 26-44. Questions for discussion: Are there areas of religion that are <i>not</i> prone to mediation? Are there things that are essentially or authentically "religious"? Questions for discussion: How are that media and religion nearly inextricably intertwined historically and in contemporary culture?
Jan 20	Media in Religious Culture	Drescher, <i>Tweet</i> , Chs. 1-3. ☼Angela Zito. (2010). "Religion as Media(tion)" in B. Verter and J. Wolfart (Eds.) <i>Rethinking Religion 101: Critical Issues in Religious Studies</i> . Cambridge. [Read the excerpt found at http://therevealer.org/archives/2853] Questions for discussion: Are there areas of religion that are <i>not</i> prone to mediation? Are there things that are essentially or authentically "religious"?
Jan. 23	Mediated Religion in Culture	☼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. [http://www.atypon-link.com/INT/doi/pdf/10.1386/nl.6.1.9_1?cookieSet=1] Questions for discussion: How do new media technologies and practices change the loci of religious identity, authority, and life in general?
UNIT 2: MEDIATED CONSTRUCTIONS OF RELIGIOUS IDENTITY AND CULTURE		
Jan. 25	Media Constructions of Religion	☼Bellah, Robert. (1967). "Civil Religion in America." <i>Journal of the American Academy of Arts and Sciences</i> . 96(1):1-21. ☼Hughes, Richard T. (2004). "The Myth of the Christian Nation." From <i>Myths America Lives By</i> . Urbana, IL: University of Chicago Press, pp. 66-90. ☼Watch Coke's 2014 Super Bowl Ad [available at http://tinyurl.com/SuperBowlCokeAd] and Google some of the reactions to the advertisement. Questions for discussion: What religious practices are embedded in the American "way of life"? What are the defining characteristics of civil religion, myth, and ritual? How do media representations like the Coke Super Bowl commercial contribute to and challenge those ideas?
Jan. 27	Mediating Religious Ritual, Identity & Myth, I	There is no in-class discussion today as we will be watching portions of the 1915 film "Birth of a Nation"
Jan. 30	Re-mediating Religious Imaginaries	☼Salter, Richard C. (Oct 2004). "The Birth of a Nation as American Myth." <i>The Journal of Religion and Film</i> , 8(2). [https://www.unomaha.edu/jrf/Vol8No2/SalterBirth.htm] ☼Cone, James. " 'Nobody Knows de Trouble I see': The Cross and the Lynching

Date	Topic	Assignment
		<p>Tree in Black Experience” from <i>The Cross and the Lynching Tree</i> (Orbis, 2013), pp. 1-29.</p> <p>★Billie Holiday, “Strange Fruit”</p> <p>★Nina Simone, “Strange Fruit”</p> <p><u>Questions for discussion:</u> Try to identify the elements Salter argues are used in the creation of “Americanness.” Are there contemporary films that operate in the same way? James Cone reflects on the cross and the lynching tree in Black experience. How does the way Cone links the images of the Christian cross with the images of Black lynchings in America implicate Christian theology in “the American myth”? How are these remediated in the two versions of “Strange Fruit” you viewed?</p>
Feb. 1	Mediating Religious Ritual, Identity & Myth, II	There is no in-class discussion today as we will be watching additional portions of the 1915 film “Birth of a Nation”
Feb. 3	Re-mediated Resistance	<p>★Cone, James. “Bearing the Cross and Staring Down the Lynching Tree,” from <i>The Cross and the Lynching Tree</i> (Orbis, 2013), pp. 65-92.</p> <p><u>Questions for discussion:</u> What response to the cross and the lynching tree does Cone suggest? How does this re-mediate religion in America?</p>
Feb. 6	Re-Mediating Religious Witness & Action	<p>★Jamyé Wooten, “Who Has the Right to be Violent?,” <i>Bearings</i> (November 12, 2015; blog post linked on Camino).</p> <p>★Robert K. Ross and Patrisse Colors, “The Resilient World We’re Building Now” (Audio recording linked on Camino)</p> <p><u>Questions for Discussion:</u> How are the actions of Black Lives Matter protestors such as Patrisse Colors and activists such as Jamyé Wooten expressions of this response? How is their use of new media platforms significant in practices of witness and resistance?</p>
Feb. 8	Research Working Session	★John Postill, Sarah Pink, “Social Media Ethnography: The Digital Researcher in a Messy Web,” <i>Media International Australia</i> (2012: 120: 123-131).
Feb. 10	NO CLASS	ONLINE MIDTERM
UNIT 3: AUDIENCES, COMMUNITIES, PUBLICS & EMERGING COLLECTIVITIES		
Feb. 13	Mediated Collectivities & Identities	<p>Anderson, <i>The Digital Cathedral</i>, 1-3.</p> <p>Hoover, Stewart M. (2008). “Audiences” in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i>. New York: Routledge, pp. 160-171.</p> <p><u>Questions for discussion:</u> What do we gain from investigating media and religion at the individual/household level? Do people use “secular” media “religiously”? Think about what audience studies can tell us from a media studies perspective and from a theological perspective. What questions about audiences might each of those fields ask...and answer?</p> <p>**NB: If your group hasn’t visited your religious research sight by now, you’ll struggle to complete the final project.**</p>
Feb. 15	Mediatizations of Community	<p>Drescher, <i>Tweet</i>, Chs. 4-5</p> <p>★Heidi Campbell. (2013). “Community” in <i>Digital Religion: Understanding Religious Practice in New Media Worlds</i>, pp. 57-71.</p> <p><u>Questions for discussion:</u> How do theologians take account of the way individuals and communities use and consume popular culture that may not have any explicit or symbolic theological “meaning”?</p>
Feb. 17	Digitally-Integrated Community	<p>Anderson, Chs. 4-7</p> <p>Video guest visit with Keith Anderson.</p> <p><u>Questions for discussion:</u> To be prepared by student groups and the class in general.</p>
Feb. 20	NO CLASS	PRESIDENTS’ DAY HOLIDAY
Feb. 22	Community <i>in media res</i>	<p>Morgan, David. (2008). “Technology” in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i>. New York: Routledge, pp. 187-197.</p> <p>★Tim Hutchings, “Contemporary Religious Community and the Online Church,” <i>Information, Communication & Society</i> (2011:14:8, 1118-1135).</p>
Feb. 24	Digitally-Integrated Religious Diaspora	<p>★Zaman, S. (2008). “From Imam to Cyber-Mufti: Consuming Identity in Muslim America” in <i>Muslim World</i>, 98(4):465-474.</p> <p>★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).</p>

Date	Topic	Assignment
		Questions for discussion: How do media technologies reinforce, weaken, or complicate diaspora identities? Do these uses of media represent what Hjarvard calls mediatization?
Feb. 27	Mediations of Post-Colonial Religion	<p>✪Kwok, Pui-Lan. "Introduction" in <i>Postcolonial Imagination and Feminist Theology</i> (Westminster John Knox Press, 2005).</p> <p>✪Judy Silber. "How a Cynic, Vietnamese Immigrants, and the Buddha Cleaned Up a Neighborhood." Podcast. KALW Radio (May 14, 2015).</p> <p>Questions for discussion: How have theologians thought about religious belief and practice in the diasporic or post-colonial context? How are these theological explorations akin or distinct from those we engaged last class?</p>
March 1	Religion in Digitally-Integrated Publics	<p>Smith, Joyce. (2008). "Public" in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i>. New York: Routledge, pp. 148-159.</p> <p>Anderson, <i>Digital Cathedral</i>, Chs. 8-9.</p> <p>Questions for discussion: What is the difference between an "audience" and a "public?" How are religious "publics" different from others? How do conceptualizations of audiences and publics impact our approach to researching practices? How does religious practice in public spaces on- and offline re-mediate religion?</p>
March 3		<p>Asamoah-Gyadu, J. (2008). "Community" in D. Morgan (Ed.) <i>Keywords in Media, Religion, and Culture</i>. New York: Routledge, pp. 56-68.</p> <p>Drescher, <i>Tweet</i>, Chs. 6-7.</p> <p>Questions for discussion: How do online practices and new digital communication technologies change the way religious communities practice their faith? How does the internet impact religious authority? Does the internet impart more or less legitimacy to new religious groups? How does new media practice affect the way we think about authentic religious experience?</p>
March 6		<p>Drescher, Elizabeth. <i>Tweet</i>, Chs. 7-8</p> <p>✪Campbell, Heidi. "How Religious Communities Negotiate New Media Religiously," in <i>Digital Religion, Social Media and Culture: Perspectives, Practices and Futures</i>, eds. Paula Hope Cheong, et al. (Peter Lang, 2012), pp. 81-96.</p>
March 8		<p>Anderson, <i>Digital Cathedral</i>, Chs. 10-12.</p> <p>✪Andrew Zirschky (2015). "The Spirit and the Screen: Social Media as a Location for Epicletic Practices" in <i>Beyond the Screen: Youth Ministry for the Connected But Alone Generation</i>, pp. 143-149.</p>
March 10	WILDCARD SESSION	Assigned materials for this session will be determined by the class on the basis of student interests.
March 13	FINAL PRESENTATIONS	Groups TBD
March 15	FINAL PRESENTATIONS	Groups TBD
March 17	FINAL PRESENTATIONS	Groups TBD
	Finals Week	**FINAL RESEARCH REPORT DUE** by Noon, March 22 nd in 323 Kenna Hall

Grading



Grading is based on an assessment of the quality of students' work in each of the units described above. Grades are not measures of personal worth. Students are encouraged to talk with the instructor about their progress in the course and their work on specific assignments *before those assignments are due* 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. Grades will be changed if there is such an error if they are presented to the professor within one week after the assignment has been returned. If you are otherwise 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 enable professors 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 Liberal Studies courses such as this one, simply evaluating a student’s knowledge of basic regurgitation facts (important though these may be) tells little about real learning. Knowing that Augustine was born in 354, for instance, doesn’t demonstrate anything about your understanding of Augustine’s life and its impact on western religion and culture.

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 it 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 rubric:

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. This grade is earned by relatively few undergraduate students in courses like this one at Santa Clara University.
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 yet fully developed. Work is accurate complete and submitted on time in conformance with all assignment guidelines. The work shows great potential for the student to improve in subsequent assignments. This grade is earned relatively often by undergraduate students in courses like this one at Santa Clara University.
B	Good	Student has mastered much of the material but has some confusion about one or more elements. Some effort has been made to go beyond the assignment but observations and questions are not fully developed. Work is generally accurate complete and submitted on time in conformance with most assignment guidelines. The work shows great potential for the student to improve through revision and in subsequent assignments. This grade is commonly earned by undergraduate students in courses like this one at Santa Clara University.
B-	Above Average	Student has completed the assignment according to guidelines and shows substantive awareness of key concepts in the material. Work is generally accurate complete but may have been submitted after the due date. There are some errors but overall the student understands most of the task and it is complete. The work shows attention to the guidelines as stated in the assignment and attempts to move beyond them but lacks clarity. The student would be helped in future assignments by speaking with the professor or a tutor at the Drahnman Center before submitting the assignment, but this is not required. This grade is commonly earned by undergraduate students in courses like this one at Santa Clara University, especially at the beginning of the quarter.
C+	Meets Criteria	Student has completed the assignment according to guidelines. Work is generally accurate complete but may have been submitted after the due date. There are a few

Grade	Standard	Description
		grammatical and stylistic errors that suggest a need for more attentive proofreading. The student might be helped by asking a student peer to review the next assignment before submitting it or by visiting the Drahmann Center, though this is not required. Overall the student understands most of the task and it is complete. The work shows attention to the guidelines as stated in the assignment but does not move beyond them. This grade is commonly earned by undergraduate students in courses like this one at Santa Clara University, especially at the beginning of the quarter.
C	Satisfactory	Student has completed the assignment according to guidelines. Work is generally accurate complete but 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 Drahmann Center. Overall the student understands most of the task and it is complete. The work shows attention to the guidelines as stated in the assignment but does not move beyond them. This grade is commonly earned by undergraduate students in courses like this one at Santa Clara University, especially at the beginning of the quarter.
C-	Approaching Criteria	Student understands some of the material but may have needed extra help or extra time. There are many grammatical and stylistic errors that suggest a need for writing support from the Drahmann Center. The student is strongly advised to meet with the professor and is <u>required</u> to visit the Drahmann Center before submitting the next assignment. The work is incomplete in some sections, but the student appears to have tried to finish the work. This grade is not commonly earned by undergraduate students in courses like this one at Santa Clara University, especially after the beginning of the quarter.
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>required</u> to meet with the professor <u>and</u> visit the Drahmann Center before submitting the next assignment. This grade is not commonly earned by undergraduate students in courses like this one at Santa Clara University.
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>required</u> to meet with the professor <u>and</u> visit the Drahmann Center before submitting the next assignment. This grade is not commonly earned by undergraduate students in courses like this one at Santa Clara University.
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. This grade is almost never earned by undergraduate students in courses like this one at Santa Clara University.

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

COURSE POLICIES

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

Classroom Behavior: Students and faculty each 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. Faculty have the professional responsibility to treat students with understanding, dignity and respect, to guide classroom discussion, and to set reasonable limits on the manner in which students express opinions. In order to assure a classroom environment conducive to learning, please turn off your cell phones and 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. (Students with a certified disability may use laptops for note-taking. See below for *Disability Accommodation* policies.) Students who violate this policy by texting, posting, or otherwise distracting the professor or other students with digital activity or other disruptive practices will be asked to leave the class and will be marked absent for that class. Students who violate the policy more than one time 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 one excused or unexcused absence 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. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information you may contact Disabilities Resources at 408-554-4109.

Discrimination and Sexual Misconduct (Title IX)

Santa Clara University upholds a zero-tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic/dating violence, or stalking, I encourage you to tell someone promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy

at <http://bit.ly/2ce1hBb> or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at 408-554-3043, bguthrie@scu.edu. Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through Ethicspoint <https://www.scu.edu/hr/quick-links/ethicspoint/>



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

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

If you would like to reach out directly to the Student Care Team for assistance, you can contact them at www.scu.edu/osl/report. If you would like to talk to the Office of EEO and Title IX directly, they can be reached at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com. Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the YWCA, or a member of the clergy (for example, a priest or minister).

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

Accommodations for Pregnancy and Parenting

In alignment with Title IX of the Education Amendments of 1972, and with the California Education Code, Section 66281.7, Santa Clara University provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have 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.