

RSOC 9 | Ways of Understanding *Living* Religion

Winter 2017 | MWF 2:15-3:30PM | 109 Kenna Hall

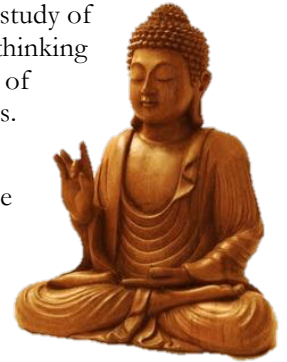
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Office Hours: Wednesdays, 3:30-4:30PM and by appointment

COURSE DESCRIPTION

What is religion and how do we understand it as an object of intellectual inquiry? How does study of religion relate to other fields of academic study? This course introduces students to ways of thinking about and approaching religion as an academic discipline through an exploration of a variety of religious traditions across history and around the globe as they are expressed in local contexts.

Our focus, then, will be on global religions—Buddhism, Christianity, and Secularism for the most part this quarter—as they are lived by people in the Silicon Valley. “Living religion,” the approach to religion at the center of our studies together, is practiced by individuals in and outside of institutional religious communities. It is adapted over time in light of the changing contexts of everyday human experience. Buddhism in the Silicon Valley, that is, is not the same as Buddhism in Tibet, or Japan, or even New York. For that matter, Buddhism practiced in San Jose’s Vietnamese community is not the same as it is among millennial techies in Cupertino. So, too, Catholicism on the Santa Clara Campus is hardly the same as Catholicism as it is practiced in churches just blocks away, let alone in Montréal, or Miami, or Madrid. And what of religious or spiritual practices that don’t fall within traditional, institutional categories? Is Secularism even a religion? And, if it is, how is it different here in our corner of the globe than it is in Europe or Asia?



So, our course readings and discussions will explore different ways of describing and analyzing religion, considering as well the various understandings of the phenomenon of religion as it has been understood by major scholarly thinkers. But religion doesn’t *live* in textbooks, no matter how much they contribute to our understanding. After examining categories, terms, and ideas useful in the study of religion, we will explore local religious practices as they are lived in communities and by individuals by conducting fieldwork on- and off-campus. We will consider how the tools offered by the academic discipline of religious studies and associated fields apply—and perhaps do not—apply to religion as it functions in the varied contexts of everyday life in the world most immediately around us.

COURSE OBJECTIVES



- Provide students with basic categories and a vocabulary to describe, analyze, and understand religion and its connection to the world in which we live;
- Enable students to reflect critically and with self-awareness about the challenges and promises of religion as the subject of scholarly inquiry;
- Provide a brief introduction to a variety of religious traditions and the diverse ways that they can be studied, with particular concern for helping students choose future Religious Studies courses;
- Lay foundations for a liberal education by reflecting on the relationship between religion and human experience, exploring various manifestations of the human struggle with “existential” questions, including how and why

we ask the questions that we do (e.g. who am I? what kind of world do we live in? how do we make sense of our experience and condition? how ought we to act in the world?)

CORE CURRICULUM: RELIGION, THEOLOGY AND CULTURE 1

RSOC 9 fulfills the Core 2009 RTC 1 requirement, which forms an important component of a Santa Clara University education. The RTC 1 course is part of the Foundations dimension of the Core Curriculum, normally taken in the first year, which introduces students to university learning through small classes that promote intentional, reflective learning that emphasizes relationships among global cultures and both diverse and shared human experience across historical periods. In particular, as an RTC 1 course, we will focus on:

1. Describing and comparing the central religious ideas as practices from several traditions;
2. Using critical approaches to the study of religion to reflect both on our own beliefs and upon the religious dimensions of human existence

REQUIRED TEXTS

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

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

Richard Cimino and Christopher Smith, eds., *Atheist Awakening: Secular Activism and Community in America* (2014) – ISBN-13: 978-0199986323

James Cone, *The Cross and the Lynching Tree* (2011) – ISBN-13: 978-1626980051

Thich Nhat Hanh, *The Heart of the Buddha's Teaching* (1999) – ISBN-13: 978-0767903691

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

COURSE REQUIREMENTS



Intellectual Engagement (15%). Your presence and participation is essential to your success in this course and to the success of the course as a whole. We each bring unique life experiences, understandings, and perspectives to our topics, whether or not we have not studied them before. The more these different perspectives are brought to bear on our discussions, the richer the learning experience for everyone, including the instructor. Not participating denies others the opportunity for deeper learning both by the passive student and by students who do not benefit from that student's critical observations, questions, and insights. As a result, the intellectual engagement grade extends beyond mere attendance to emphasize engagement with course materials and research, including fieldwork with local religious communities.

This engagement is most clearly manifest through active participation in class discussions and other activities. Therefore, attendance is only a necessary pre-condition for participation, not the measure of it.

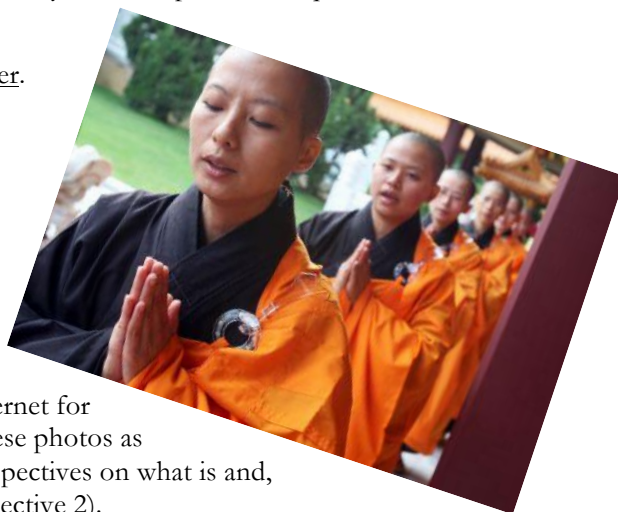
Intellectual engagement will be evaluated by the extent to which you contribute to the intellectual environment of the class, including coming to class prepared and on time, asking questions, and discussing the assigned readings, fieldwork, and other research in a serious and respectful manner. Because attendance is a precondition for intellectual engagement, your grade will be negatively impacted should you miss more than one class. The use of electronic devices (laptops, cellphones, tablets, smart watches) for purposes other than direct course engagement is disruptive to the intellectual environment of the classroom and will likewise adversely affect one's intellectual engagement grade (Core objective 1, and especially 2).

In addition to thoughtful participation in class discussions, intellectual engagement will be assessed through

three further assignments. These help to focus the participation of students and to illuminate the thinking of students who may be less comfortable talking in class (though they do not replace the requirement to participate in class discussions).

Introductory Essay: Becoming a Living Religion Researcher.

Write a short essay (750-1000 words) in which you share five photographs that illustrate “religion” in the world around you, right here on campus. This can be formal religious sites (like the Mission Church) or objects as well as less obviously religious locations, objects, people, or other images. Indeed, reaching beyond the obvious will help to stretch your thinking as we begin what is aimed to be a mind-expanding journey. In any case, the photos should have meaning to you personally, and should be original to this paper (that is, don’t pull images off the internet for this assignment). Describe your reasons for identifying these photos as illustrations of “religion” by way of sharing your own perspectives on what is and, perhaps, is not “religion” in your everyday life. (Core Objective 2).



Fieldwork and Reading Journals. 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. 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.

What concepts are new to you in the reading? What are the core arguments made by the people we’re reading? How are they defining religion? 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? 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, a few students each time. So, please bring your journal to every class session and rely on it during discussions and other activities. (Core Objective 2)

Critical Reflections (10%). Your regular journaling will also prepare you for two short critical reflections. These papers typically range from two to three pages, although there is no minimum page requirement. The only requirement is that comments engage the questions or topics posted for the assignment due date on Camino. These assignments will form a basis for class discussion and students will be called upon in class to share their thoughts. These assignments may not be turned in late, since the intent of reflect and respond papers is to facilitate discussion for the day they are due. If you are not able to turn in the paper on the day of the related discussion, you will not receive credit for the paper.

Ways of Defining & Understanding Religion

Application Essay (15%). Students will write a 1500-word essay (5-6 pages) critically reflecting upon definitions of religion and ways of understanding religious practice drawing on the perspectives of the scholars we have studied in class and students' own perspectives.

As with all course papers, your work on this essay should reflect a commitment to thoughtful academic reflection that does more than “answer the questions” for the sake of the instructor, but rather shows your ability to connect the questions posed in the assignment to your particular interests, concerns, questions, and experience. This is to say that a

stream-of-consciousness reflection written at 2AM the night before the paper is due may help you to get a first draft down, but it won't be sufficient for the paper you submit for a grade. As a rule of thumb, plan on spending at least an hour for each page of the paper. (Core Objective 1).



Critical Engagement Project (40%): Students will participate in a complex project that engages them with the local religious landscape. The goal of this project is to reflect upon the relationship between the academic study of religion and the ways that people experience or describe religion outside of the academic context. In other words, how well has our introduction to the study of religion equipped us to understand and reflect upon religion as a dimension of human existence as it is experienced and described by those we read about and/or observe? (Core Objectives 1, 2)

There are two parts to this project, one undertaken with a group, and one working independently:

Group Project (20%): The second week of class, students will be organized into 6 groups of 4-5 students (depending on class size). Each group will be assigned one religious group for study (Buddhist, Christian, Secular) and each group will randomly select a theme in the study of religion that will be the focus of their common work. All of the groups will visit three different fieldwork sites on Sundays during the course, one in each of the religious traditions that are our focus in the course. These are not held on days class is in session, so class will not be held on the Fridays before the fieldwork visits. *In addition*, each group will also visit one of the sites in the religious tradition they are studying *two times* to conduct deeper research.

Student groups will consider the dimensions of religion we have discussed as they appear in the religious communities they visit. How do those dimensions enable (or complicate) your ability to make comparisons between the groups and sites you visited? (Additional information on how to plan a site visit will be posted on Camino.)

Based on your site visits, background research on the religious themes you are studying, and your own reflections in light of the individual research of each group participant, the group will prepare a 3 minute video on each religious community in its local context and as a broader community of practice. These videos will be used as part of a 20-minute final presentation the last week of the quarter. Groups will also prepare and distribute a 1-page profile of each religious group on the day of the presentation. The videos and profiles will be included on the Religious Studies departments “Living Religions Project” website. (Additional guidelines for the presentation will be posted on Camino.)

Individual Research Project (20%). For the individual project, you will analyze your own findings from the site visits and reflect upon critical questions relating to the content of the course in light of your own, independent research on a particular approach to the study of religion. For example, you



might want to consider how a local Buddhist temple contributes to the economy of the neighborhood in which it is located based on your research on religions as economic entities. You may be interested in the culture of celebrity as it has influenced the growth of the Sunday Assembly. How, you might wonder, have continuing debates about racial justice and reconciliation played out in different Christian communities.

Your individual research will of course contribute to the work of the group, but the presentation is not meant to be a display of each, individual student's research. Rather, it should be an elegant, integrated presentation about the community you have studied that illustrates your understanding of multiple ways of approaching the study of religion.

You may present your research in a number of ways. One is a traditional, academic essay of about 10-12 pages in length. You may also make a 5 minute video about your research. (A great example of a slightly longer student video can be found here"

<https://www.youtube.com/watch?v=tt4KQQ58WnE>). This may include interviews with people from the religious group and community you study. It might include images related to religious practices. You might use the same material to create a 5 minute podcast. For both the video and the podcast you will also have to submit a script (4-6 pages). You might prefer to submit a photo essay of about 10-12 pages in length that includes 6-8 photos that take up no more than one half of a page. Beyond all of these options, you may also propose an final project format to the professor by Friday, February 24. If this is your choice, please make sure to schedule an appointment to discuss the assignment with the professor. (Core Objectives 1, 2)

Examinations (20%). There will be two, online multiple-choice and short essay exams covering material from readings and class lectures/discussions. These exams are open book, and, though each student will be graded individually, they may be approached collaboratively by students. There is no class session on exam days. (Core Objective 1)

Format Guidelines for Papers: As with every paper you write as a university student, your papers for this course should be well organized and clear, with minimal grammatical errors and typos. If these are areas of challenge for you, please visit the Drahnann Center for help with planning, writing, and proofreading your papers. Please format your papers as follows: double-spaced, 1-inch margins, Times New Roman, 12 point font. Make sure that your name is on the paper and that there are page numbers on every page. Staple the pages of the paper in the upper left-hand corner before turning it in. Up to 5 points will be deducted for not conforming to these guidelines. Please print on both sides of the paper to reduce paper waste if at all possible.

LATE POLICY

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

Grading

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

particular assignment, the best approach is to talk with the professor about how you might improve *on the next assignment*.

Students often wonder if grades are “subjective.” The honest answer is that they are, but this should not be a matter of concern. Santa Clara University faculty are hired precisely because their advanced education, and academic experience allow them to apply *critical subjectivity* to work produced in their areas of expertise. Our grading, that is, is not based on casual opinions about students’ work or the students themselves. Rather, grading is guided by years of experience as scholars and in the classroom that enables us to discern the degree to which students are thoughtfully, thoroughly, and competently engaging the content of the course and sharing their learning through course assignments. Especially in Liberal Studies courses such as this one, simply evaluating a students knowledge of basis 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. Generally, very few students receive this grade.
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. There are clear opportunities for the student to further develop the insights explored and modes of presenting them.
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. The work shows great potential for the student to improve through revision and in subsequent assignments.
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 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 of error may have been submitted after the due date. Overall the student understands most of the task and it is mostly complete. The work shows attention to the guidelines as stated in the assignment and attempts to move beyond them but lacks clarity.
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

Grade	Standard	Description
		after the due date. There are a few grammatical and stylistic errors that suggest a need for more attentive proofreading. 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.
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 is generally accurate 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.
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 Drahmann Center. The student is <u>strongly advised</u> to meet with the professor <u>and</u> 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.
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 Drahmann Center before submitting the next assignment. Generally, very few students receive this grade.
D	Unsatisfactory	Student seems not to have understood the assignment in many respects. Work does not meet stated criteria. Assignment is riddled with grammatical and stylistic errors that reveal a lack of familiarity with basic standards of undergraduate-level work. The work was not turned in on time or it may not follow guidelines for content and formatting. The student is <u>must</u> meet with the professor <u>and</u> visit the Drahmann Center before submitting the next assignment. Generally, very few students receive this grade.
F	Failing	Student did not complete the assignment, seems wholly to have misunderstood the assignment, did not turn the assignment in on time or at all. There are substantive, consistent errors in argument, grammar, and style that suggest that the course may not be appropriate for the student at this time. The student is <u>must</u> meet with the professor to discuss the assignment and whether the course is appropriate for her/him at this time. It is rare for a student to receive this grade, but it does happen.

It is important for students to understand that these are not numerical grades. They are qualitative assessments of performance on assignments that reflect the 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 SCHEDULE

The course schedule is tentative, may be supplemented by additional readings, or may be modified to reflect class interests and needs. Updates to the course schedule will be announced in class and posted on Camino. Readings are to be completed before class on the assigned day.

Date	Topic	Assignment
Jan 9	Course Overview	Why study religion?
Jan 11	Religion as Lived Practice	**BECOMING A STUDENT OF RELIGION ESSAY DUE IN CLASS** (See guidelines on p. 3 of this syllabus.) Robert Orsi, "Everyday Miracles: The Study of Lived Religion" (1997). [Camino]
Jan 13	Religion as/and Politics	Cone, "The Cross and the Lynching Tree," 1-29 Jayme Wooten, "Who Has the Right to Be Violent?" [Camino]
Jan 16	MARTIN LUTHER KING, JR HOLIDAY	NO CLASS
Jan 18	Religion and Social Transformation	Cone, "Bearing Down the Cross and the Lynching Tree," 65-92; "Legacies of the Cross and the Lynching Tree," 152-166.
Jan 20	Insiders and Outsiders	Guest lecture from The Rev. Laura Brekke, SCU Campus Ministries
Jan. 23	Religious Stories	Fieldwork interview practice
Jan. 25	Holy Things	Fieldwork material religion practice David Morgan, "The Look of the Sacred" (2012). [Camino] **Class will meet at Mission Church**
Jan. 27	NO FRIDAY CLASS SESSION	See SUNDAY, Jan 29 FIELDWORK ASSIGNMENT
SUNDAY, Jan. 29	Fieldwork Visits	Trinity Episcopal Cathedral, Downtown San Jose— 10:00AM First Unitarian Church, Downtown San Jose— 10:30AM Grace Baptist Church, Downtown San Jose— 10:30AM Cathedral Basilica of St. Joseph, Downtown San Jose— 11:00AM
Jan. 30	Practices of Living Religion	Bender, <i>Heaven's Kitchen</i> , ch. 1-4
Feb. 1	Practices of Living Religion	Bender, <i>Heaven's Kitchen</i> , ch. 5-Conclusion
Feb. 3	EXAM #1	EXAM #1 ON CAMINO—NO CLASS SESSION
Feb. 6	Living Buddhism	Thich Nhat Hanh, <i>The Heart of the Buddha's Teaching</i> , part one Judy Silber, "How a cynic, Vietnamese immigrants, and the Buddha cleaned up a neighborhood," <i>The Spiritual Edge</i> , KALW Radio (Podcast) at http://kalw.org/post/how-cynic-vietnamese-immigrants-and-buddha-cleaned-neighborhood-0
Feb. 8	Living Buddhism	Thich Nhat Hanh, <i>The Heart of the Buddha's Teaching</i> , part two Rachel Vasquez, "Learning from the dying at the Zen Hospice Project," <i>The Spiritual Edge</i> , KALW Radio (Podcast) at http://kalw.org/post/storycorps-learning-dying-zen-hospice-project
Feb. 10	Living Buddhism	Thich Nhat Hanh, <i>The Heart of the Buddha's Teaching</i> , part three
SUNDAY, Feb. 12	Fieldwork Visit	Duc Vien Buddhist Pagoda, San Jose— TIME TBD Ocean of Compassion Buddhist Center, Campbell— 10:00AM Chua Di Lac Buddhist Temple, San Jose— Time TBD San Jose Buddhist Church Betsuin, San Jose— 10:00AM
Feb. 13	Religion as Cultural System	Clifford Geertz, "Religion as a Cultural System" in <i>The Interpretation of Culture</i> (Fontana Press, 1993). [Camino]
Feb. 15	Religion as Ritual	**Critical Reflection 2 Due** Catherine Bell, "Ritual Reification" (1997). [Camino]
Feb. 17	NO FRIDAY CLASS SESSION	See SUNDAY, FEB 12 FIELDWORK ASSIGNMENT
Feb. 20	PRESIDENTS' DAY HOLIDAY	NO CLASS

Date	Topic	Assignment
Feb. 22	Religion as Ritual	Pierre Liénard and Pascal Boyer, “Whence Collective Rituals? A Cultural Selection Model of Ritualized Behavior” (2006). [Camino]
Feb. 24	Secular Religion?	Pascal Boyer, “Why Is Religion Natural?” (2004). [Camino] Barbara J. King, “Seeing Spirituality in Chimpanzees,” <i>The Atlantic</i> (March 29, 2016). [Camino] Cimino and Smith, <i>Atheist Awakening</i> , 1-52
Feb. 27	Secular Religion?	**Critical Reflection 2 Due** Cimino and Smith, <i>Atheist Awakening</i> , 53-117
March 1	Secular Religion?	Cimino and Smith, <i>Atheist Awakening</i> , 118-164
March 3	EXAM #2	EXAM #2 ON CAMINO—NO CLASS SESSION
March 6	Secular Religion?	<i>Choosing Our Religion: The Spiritual Lives of America’s Nones</i> , Chs. 1-2 [Camino]
March 8	Religion <i>As</i> Belief; Religion <i>Beyond</i> Belief	Donald S. Lopez, “Belief” (1998). [Camino]
March 10	NO FRIDAY CLASS SESSION	See SUNDAY FIELDWORK ASSIGNMENT
SUNDAY, March 12	Fieldwork Visit	Sunday Assembly, Mountain View— 10:30AM Humanist Community in Silicon Valley, San Jose— 11:00AM Center for Spiritual Living, San Jose— 11:00AM Center for Spiritual Enlightenment, San Jose— 10:00AM
March 13	FINAL PRESENTATIONS	Groups A and B (Buddhism)
March 15	FINAL PRESENTATIONS	Groups C and D (Christianity)
March 17	FINAL PRESENTATIONS	Groups E and F (Secularism)
	Finals Week	**FINAL RESEARCH PROJECT DUE** by Noon, March 22nd in 323 Kenna Hall

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 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. 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.