

RSOC 9: Ways of Understanding Religion  
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Winter Quarter, 2017  
MWF 11:45AM - 12:50PM, Kenna 218  
Office Hours: W, 1:00-2:00 & by appt.

### ***Course Description***

This RTC 1 course focuses on ways to think about religion, with a special interest in how religion plays out in public life. We read authors who engage our interest from within different traditions (Buddhism, Christianity, Islam, Judaism, and Atheism) and we develop categories through which to analyze their engagement and think about issues and questions it may raise. The significance of an important objective—to shift our thinking from religion to religious persons—will become clear as the course progresses.

### ***Meeting with Students***

I like to meet with students outside of class. In previous quarters students have gone over items on their category worksheets with me, discussed their weekly reflections, followed up on quiz questions, clarified or challenged an idea I introduced in class, pursued something in a reading that warranted further discussion, etc. In these instances, students took the initiative to reach out. My one designated office hour is only a placeholder; we can usually find a time to meet that is convenient for both of us after only a couple of e-mails. I am also open to setting up regular meetings with individual (or small groups of) students.

### ***Texts***

- Gregory Boyle, S.J., *Tattoos on the Heart* (Free Press, 2010)
- James Cone, *The Cross and the Lynching Tree* (Orbis, 2011)
- Sigmund Freud, *The Future of an Illusion*, tr. J. Strachey (W.W. Norton, 1989)
- Thich Nhat Hanh, *Peace Begins Here: Palestinians and Israelis Listening to Each Other* (Parallax Press, 2004)
- Eboo Patel, *Acts of Faith* (Beacon Press, 2010)
- Elie Wiesel, *Night* (Farrar, Straus and Giroux, 2006)
- Other readings (from, e.g., Martin Luther King) posted on Camino

Because our readings are not textbooks they require a particular kind of engagement. Indeed, much of our time this quarter will be devoted to discussing ways to engage texts like these and to use them as springboards for independent reflection. These texts reward multiple readings; if students have read one before (e.g. *Night*, or MLK's "Birmingham Jail Letter"), this course provides the opportunity to reflect on the text in a new context.

### ***Community as Text***

The course includes an independent project on religion in Silicon Valley. It will take students off campus several times during the quarter. As with the text for this class, students will expend time engaging the site chosen for their project, incur expenses (transportation), and ideally will learn something new.

### ***Outcomes***

A simple approach to outcomes is to pose a question, What will students get out of this course? Answers will vary.

The University has set two outcomes for all RTC 1 courses, calling them "learning objectives":

- "Describe and compare the central religious ideas and practices from several traditions or within one, and from at least two globally distinct regions."

- “Use critical approaches to reflect on their own beliefs and the religious dimensions of human existence.” (2015-16 *Core Curriculum Guide*, p. 11)

Although not a perfect match (For reasons we will discuss in the first week, we try not to study religions by isolating their “central ideas...and practices”), this course was designed to help students engage those objectives. For instance, we will compare how Martin Luther King and Thich Nhat Hanh, Christian and Buddhist respectively, drew on their faith traditions to address politically-charged conflicts in their different countries. And the variety of categories and readings (including one that advocates removing religion from public life altogether) help students develop critical tools with which to think about how people—including themselves—live out religious convictions (or not) in various settings.

The instructor has also set outcomes for this particular course, all of which serve my primary intent, to change the way students think about religion.

- Students will replace generalizations about religions with specific questions about particular religious persons.
- Students will practice humility about the extent to which they can understand others’ religious lives.
- Students will come to appreciate ambiguity in the study of religious texts and people.
- Students will become aware of how “religion” is constructed and represented in different settings.
- Students will engage a facet of the rich and complex religious landscape of Silicon Valley.
- Students will use this course to improve their reading and writing practices.

Students are encouraged to develop their own outcomes for this course during the first week of classes, and return to them, and those above, throughout the quarter.

### ***Engaging Those Outcomes: Requirements and Grade Weighting***

Students realize the course outcomes in this class to the extent they engage in activities they have been doing since kindergarten: read, write, and talk. The following “course requirements” are about those activities; they help direct students’ energy and ground the weighted grading system for this course.

- *Class Engagement.* Informed participation in class is expected and highly valued. In addition to showing up and contributing to class discussions, this includes drafting responses to preparation notes and category worksheets, utilizing the online resources (e.g. quizzes to monitor their comprehension of readings), meeting outside of class, and advancing the class’s exploration of ways of understanding religion. 10% of final grade
- *Midterm Exams:* (two, weeks 5 and 10). Students demonstrate comprehension of the assigned readings and their mastery of the categories introduced in the preparation notes and in class. Midterms are drawn from preparation notes, quizzes, category worksheets, and class discussions. 40% of final grade
- *Monday Reflections* (nine + one). Students demonstrate they can analyze readings, identify salient issues, think critically and independently about them, and write clearly, succinctly and carefully—in short reflections (approximately 350 words) due prior to each Monday class (the “+one” reflection due in the 11<sup>th</sup> week). 25% of final grade
- *Course Project:* A community-based independent project related to religion in Silicon Valley begun with field work early in the quarter and concluded with a formal multimedia Pecha Kucha presentation that will be posted online for the students in this class. 25% of final grade

Students who wish to do so during the quarter can use this rough guide (based on the section on grades in the 2016-17 Undergraduate Bulletin, pp. 457-458) to transpose percentages to a letter grade: A range grades=90-100% (excellent); B range grades=80-89% (good); C range grades=70-79% (adequate), D range grades=60-69% (barely passing). Students are welcome to talk with the instructor anytime about the grade we think they have for the course based on their work to date. A letter grade for the course will be assigned at the end of the quarter based on weighted scores on the requirements students complete.

The university and wider community offer an abundance of programs and experiences that could relate to this course—e.g. the talk by Anna Deavere Smith in the first week. Students are encouraged to consider programs offered by these campus programs: Bannan Institute Programs offered through the Ignatian Center, Markkula Ethics Center, and the Office of Multicultural Learning. Students are also invited to find their own. As an incentive to engage the class beyond what we have here, students can earn one bonus point per event (up to a maximum of 5 events) that will be added to their Reflections or Class Engagement scores by writing up a reflection on their participation in such events.

### ***Outside the Classroom Resources for this Class***

The Camino site for this course includes resources that students should use to prepare readings for reflections and class discussions, study for midterms, and gauge their understanding of assigned readings: preparation notes, category worksheets, and quizzes. They are available in the module for each section of the course on Camino. Students are expected to use these resources regularly and actively on their own (and to take the initiative to let the instructor know during class if they are having problems with any of these materials—and/or to meet with the instructor outside of class about them.) Given this, a typical week's schedule might look like the following:

Saturday/Sunday:	Annotate readings for Monday using preparation notes; draft weekly reflection
Monday:	Revise/submit reflection; attend class, participate by drawing on reflection, annotations, prep notes, other students' perspectives
Tuesday:	Annotate readings for Wednesday using preparation notes; draft Category worksheets
Wednesday:	Attend class, participate by drawing on annotations, prep notes, category worksheets
Thursday:	Annotate readings for Friday; make new and review earlier annotations, class notes, take quiz, revise category worksheets
Friday:	Attend class, participate by drawing on prep notes, category worksheets, quiz; revise worksheets, class notes, annotations as necessary

Students have the opportunity to work on their writing through the weekly reflections and the course project. In addition to consultation with the instructor about their writing, students are strongly encouraged to utilize the Hub, SCU's writing center ([www.scu.edu/provost/writingcenter/](http://www.scu.edu/provost/writingcenter/)).

### ***Respect the Class: Classroom policies***

Most students will complete more than 40 classes before they leave SCU and, presumably, conclude this final stage in their formal education. This class is one of them. While it was conceived and developed by the instructor, it really does not work without the active engagement of students. Here is a twofold exhortation offered as a class policy for classroom behavior: students should come to each class prepared to

- 1) be present for the full 65 minutes we are together in our classroom, and
- 2) contribute to and support the learning community for which we are all responsible.

There are plenty of things we all want and need to do on a daily basis—study for exams, sleep, use the bathroom, e-mail professors, text family, prepare for other classes, exercise, run errands, catch up with news, pursue romance, watch t.v. —but the twofold exhortation tells us these things should not happen during our time together in the classroom. An easy way for students to determine whether something is appropriate is to ask, Am I respecting the class when I do it?

Of late some students' near compulsive engagement with personal electronic devices during class time has led me to despair that I can expect all students to use them responsibly in class. I have therefore decided to ask students to refrain from their use in class. Students who find this policy burdensome—e.g. they take notes on laptops or i-pads, or have purchased electronic copies of texts—should consult with me outside of class during the first week to discuss their needs and interests.

### ***Feedback to Students***

Students receive feedback on the work they submit (quizzes, midterms, weekly reflections, course project) and in observations and suggestions from fellow students and the instructor during class discussions. Students are invited to discuss this feedback and solicit more from the instructor at any time during the course.

### ***Course Evaluation by Students***

Students will be asked to evaluate the course formally at the end of the quarter by completing surveys. In addition, students are encouraged to give the instructor informal feedback on what is and is not working for them throughout the quarter. Communication is an important responsibility we share; this is our course. I may not be able to make adjustments to meet every students' interests or needs, but a heads up about a problem in the 3rd or 4th week at least creates an opportunity to attempt to address it in the remainder of the quarter.

### ***Disability Accommodation Policy***

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 early in the quarter. For more information you may contact Disabilities Resources at 408-554-4109.

### ***Academic Integrity Expectations***

We should all conduct ourselves in accordance with the academic integrity standards and policies Santa Clara articulates in numerous places, including the 2016-17 Undergraduate Bulletin (pp. 467-469) and the protocol available on the University website: [www.scu.edu/media/offices/provost/policy-procedure/Academic-Integrity-Policy-and-Protocol.pdf](http://www.scu.edu/media/offices/provost/policy-procedure/Academic-Integrity-Policy-and-Protocol.pdf). 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.

### ***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, you are encouraged 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](mailto:bguthrie@scu.edu). Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through Ethicspoint <https://www.scu.edu/hr/quick-links/ethicspoint/>.

### ***Camino Course Management System***

This course uses features of the University's course management system, Camino (*aka* Canvas). Each section in the course will include the resources referenced above. Patience and communication are needed as we learn how to best use this system throughout the quarter—so please, send the instructor an e-mail whenever things appear not to be working on Camino. The people who are trying to support faculty in using this system are in Media Services, ITRS (<https://www.scu.edu/is/academic-technology/camino-canvas-lms/>), and can assist students as well: email [caminosupport@scu.edu](mailto:caminosupport@scu.edu) or call 408-551-3572.

## Schedule

The schedule below is arranged by the weeks in the quarter *and* the sections of the course. As explained above, for each class session students should have access to the preparation notes, category worksheets and the assigned readings for the week, along with any notes, questions or reflections they have prepared. Readings are listed on the day they will be discussed and thus should have been read.

Assignments (submission via Camino), quizzes (on Camino), and exams (in class) are in **Bold Red font**. Monday reflections are typically due on Camino by Monday before class. Quizzes, which cover the reading for the entire week, M-F, are completed on Camino between Thursday, starting at approximately 5:30 p.m., and Friday, before class.

Students should be able to access most of the online readings through the links in the schedule; however, Word or pdf versions of those readings, most with annotations, are also posted on Camino.

The schedule is subject to change by the instructor; should that happen, students will be notified in class and/or on Camino.

<b>Week One</b> <b>1, 9-13</b>	Introductions/Religion in Public Life: Perspectives, including Jesuits
<b>M</b>	Course Overview: Syllabus and Course Design, Roster, Survey, Course Project
<b>T</b> <b>8:00 a.m.</b>	<ul style="list-style-type: none"> <li><b>Informal Reflection for Introduction: Location/Background and How I think about Religion (“Me and Religion”) (submit on Camino, Assignments, Informal Reflection)</b></li> </ul>
<b>W</b>	Religion and Public Life: 3 Perspectives <ul style="list-style-type: none"> <li>Immanuel Kant, “What Is Enlightenment?” (annotated version on Camino) <a href="http://sourcebooks.fordham.edu/mod/kant-what-is.asp">http://sourcebooks.fordham.edu/mod/kant-what-is.asp</a></li> <li>McCutcheon, Russell, “Case Study: ‘Religion’ and the Politics of Classification” (excerpts; annotated version on Camino) from <i>Studying Religion: An Introduction</i>, Religious Studies Dept., University of Alabama <a href="http://www.as.ua.edu/rel/studyingreligion.html">http://www.as.ua.edu/rel/studyingreligion.html</a></li> <li>Dorothy Day, “Suicide or Sacrifice?” (Camino) <a href="http://www.catholicworker.org/dorothyday/articles/834.html">http://www.catholicworker.org/dorothyday/articles/834.html</a></li> </ul>
<b>TR</b>	<b>Quiz</b>
<b>F</b>	<ul style="list-style-type: none"> <li>Jesuit Education with a focus on SCU’s Relationship with El Salvador               <ul style="list-style-type: none"> <li>Ignacio Ellacuria, 1982 Commencement Address, SCU (Camino) <a href="http://www.scu.edu/Jesuits/ellacuria.html">http://www.scu.edu/Jesuits/ellacuria.html</a></li> <li>Peter-Hans Kolvenbach, “True Solidarity,” <i>America</i>, February 5, 2001 (Camino) <a href="http://www.americamagazine.org/content/article.cfm?article_id=1906">http://www.americamagazine.org/content/article.cfm?article_id=1906</a></li> <li>Michael Eng, S.J., “The El Salvador Martyrs: Crosses To Liberate the Poor,” <i>Mission</i> (Spring 2010), p. 24 <a href="https://jesuitswest.org/Assets/Publications/File/mission_2010_spring.pdf">https://jesuitswest.org/Assets/Publications/File/mission_2010_spring.pdf</a></li> </ul> </li> <li>Religion and Public Life: Presidential Perspectives               <ul style="list-style-type: none"> <li>Thomas Jefferson’s Bible (<a href="http://www.smithsonianmag.com/arts-culture/how-thomas-jefferson-created-his-own-bible-5659505/?no-ist">http://www.smithsonianmag.com/arts-culture/how-thomas-jefferson-created-his-own-bible-5659505/?no-ist</a>) and his January 1, 1802 Letter to Danbury Baptists (introduced by an atheist organization (<a href="https://www.au.org/files/images/page_photos/jeffersons-letter-to-the.pdf">https://www.au.org/files/images/page_photos/jeffersons-letter-to-the.pdf</a>))</li> <li>John F. Kennedy, “Speech to the Greater Houston Ministerial Association,” September 12, 1960. (Video and Transcript: <a href="http://www.jfklibrary.org/Asset-Viewer/ALL6YEBJMEKYGMCntnSCvg.aspx">http://www.jfklibrary.org/Asset-Viewer/ALL6YEBJMEKYGMCntnSCvg.aspx</a>)</li> </ul> </li> </ul>
	Review Course Project Assignment that will be posted on Camino

<b>Week Two</b> <b>1,16-20</b>	Religion in Public Life: Race, Religion, Civil rights
<b>M</b>	<b>HOLIDAY</b>
<b>W</b>	<ul style="list-style-type: none"> <li><b>Wednesday Monday Reflection</b></li> <li>James Cone, <i>The Cross and the Lynching Tree</i>, Chapter One</li> </ul>
<b>TR</b>	<b>Quiz</b>
<b>F</b>	<ul style="list-style-type: none"> <li>James Cone, <i>The Cross and the Lynching Tree</i>, Chapter Three</li> </ul>
	Course Project: Confirm Sites and Groups

<b>Week Three</b>	Religion in Public Life: Race, Religion, Civil rights
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1, 23-27	
M	<ul style="list-style-type: none"> <li>• <b>Monday Reflection</b></li> <li>• James Cone, <i>The Cross and the Lynching Tree</i>, Chapter Five</li> </ul>
W	<p>MLK Texts</p> <ul style="list-style-type: none"> <li>• Martin Luther King, "Letter from a Birmingham Jail" (April 16, 1963) (Camino) <a href="http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated_letter_from_birmingham/">http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated_letter_from_birmingham/</a></li> <li>• Martin Luther King, "I've Been to the Mountaintop," Memphis, Tennessee (April 3, 1968) (Camino) <a href="http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/ive_been_to_the_mountaintop/">http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/ive_been_to_the_mountaintop/</a></li> <li>• Ta-Nehisi Coates, presenting on The Atlantic website a clip from a MLK talk, <a href="http://www.theatlantic.com/business/archive/2014/06/martin-luther-king-makes-the-case-for-reparations/372696/">http://www.theatlantic.com/business/archive/2014/06/martin-luther-king-makes-the-case-for-reparations/372696/</a> (not required, but you may want to follow the link to an excerpt from Michael E. Dyson's <i>I May Not Get There With You: The True Martin Luther King</i>.)</li> </ul>
TR	<b>Quiz</b>
F	<ul style="list-style-type: none"> <li>• James Cone, <i>The Cross and the Lynching Tree</i>, Conclusion</li> <li>• James Baldwin, "Letter from a Region in My Mind," The New Yorker (November 17, 1962) (excerpts posted on Camino); <a href="http://www.newyorker.com/magazine/1962/11/17/letter-from-a-region-in-my-mind">www.newyorker.com/magazine/1962/11/17/letter-from-a-region-in-my-mind</a></li> <li>• (Tentative) Camtasia Exercise with images</li> </ul>
	Course Project: make arrangements for and ideally complete initial visit

<b>Week Four</b> 1, 30-2,3	Religion in Public Life: Further Explorations/ Thich Nhat Hanh's Peace
M	<ul style="list-style-type: none"> <li>• <b>Monday Reflection</b></li> <li>• Thich Nhat Hanh, <i>Peace Begins Here</i>, Foreword, Introduction, Chs. 1-2</li> <li>• Martin Luther King, Nobel Prize Nomination letter for Thich Nhat Hanh (January 25, 1967) (Camino) <a href="http://www.hartford-hwp.com/archives/45a/025.html">http://www.hartford-hwp.com/archives/45a/025.html</a></li> </ul>
W	<ul style="list-style-type: none"> <li>• Thich Nhat Hanh, "A History of Engaged Buddhism," (Camino) <a href="http://www.mindfulnessbell.org/wp/2015/02/dharma-talk-history-of-engaged-buddhism-2/">http://www.mindfulnessbell.org/wp/2015/02/dharma-talk-history-of-engaged-buddhism-2/</a></li> <li>• Course Project Discussion of Readings in Project Assignment</li> </ul>
TR	<b>Quiz</b>
F	<ul style="list-style-type: none"> <li>• Thich Nhat Hanh, <i>Peace Begins Here</i>, Chs. 3-4</li> </ul>
	Course Project: Complete Initial Visit

<b>Week Five</b> 2, 6-10	Thich Nhat Hanh's Peace/ Greg Boyle's Tattoos
M	<ul style="list-style-type: none"> <li>• <b>Monday Reflection</b></li> <li>• Thich Nhat Hanh, <i>Peace Begins Here</i>, Chs. 5-6</li> <li>• Thich Nhat Hanh. "In Search of the Enemy of Man (addressed to (the Rev.) Martin Luther King)." In Nhat Hanh, Ho Huu Tuong, Tam Ich, Bui Giang, Pham Cong Thien. Dialogue. Saigon: La Boi, 1965. P. 11-20. (Camino) <a href="http://www.aavw.org/special_features/letters_thich_abstract02.html">http://www.aavw.org/special_features/letters_thich_abstract02.html</a></li> </ul>
	• <b>Quiz (after class)</b>
T	<b>Study Session, 5:00 p.m., RS Department, Kenna 323</b>
W	<b>MIDTERM ONE</b>
F	Boyle, <i>Tattoos</i> , Preface, Introduction, Ch. 1-2

<b>Week Six</b> 2, 13-17	Greg Boyle's Tattoos
M	<ul style="list-style-type: none"> <li>• <b>Monday Reflection</b></li> <li>• Boyle, <i>Tattoos</i>, Chs. 3-5</li> </ul>
W	<ul style="list-style-type: none"> <li>• Boyle, <i>Tattoos</i>, Chs. 6-7</li> </ul>
TR	• <b>Quiz</b>
F	<ul style="list-style-type: none"> <li>• Boyle, <i>Tattoos</i>, Chs. 8-9</li> </ul>
	Course Project: Observations on Visit and Draft Formulation of Topics to Research

<b>Week Seven</b> 2, 20-24	Freud on Religion
<b>M</b>	HOLIDAY
<b>W</b>	<ul style="list-style-type: none"> <li>• <b>Wednesday Monday Reflection</b></li> <li>• Freud, <i>Future of an Illusion</i>, Chs. 1-2</li> </ul>
<b>TR</b>	<b>Quiz</b>
<b>F</b>	<ul style="list-style-type: none"> <li>• Freud, <i>Future of an Illusion</i>, Ch. 3 (4 optional)</li> </ul>
	Course Project: Preparations for follow up visit and interview

<b>Week Eight</b> 2, 27-3,3	Freud on Religion ...Eboo Patel's Identity
<b>M</b>	<ul style="list-style-type: none"> <li>• <b>No Monday Reflection this week</b></li> <li>• Freud, <i>Future of an Illusion</i>, Chs. 5-6, 8 (7 optional)</li> </ul>
<b>W</b>	<ul style="list-style-type: none"> <li>• Freud, <i>Future of an Illusion</i>, Chs. 9-10</li> <li>• Albert Camus, "The Myth of Sisyphus" (1942) (<a href="http://dbanach.com/sisyphus.htm">http://dbanach.com/sisyphus.htm</a>)</li> </ul>
<b>TR</b>	<b>Quiz</b>
<b>F</b>	<ul style="list-style-type: none"> <li>• Patel, <i>Acts of Faith</i>, Introduction and Chs 1-3</li> </ul>

<b>Week Nine</b> 3, 6-10	Eboo Patel's Identity and Elie Wiesel's Memory
<b>M</b>	<ul style="list-style-type: none"> <li>• <b>Monday Reflection</b></li> <li>• Patel, <i>Acts of Faith</i>, Chs. 4-6</li> </ul>
<b>W</b>	<ul style="list-style-type: none"> <li>• Patel, <i>Acts of Faith</i>, chs 7-8</li> </ul>
<b>TR</b>	<b>Quiz</b>
<b>F</b>	<ul style="list-style-type: none"> <li>• Samantha Power, <i>A Problem from Hell</i> (2002) (excerpts) (Camino)</li> <li>• Albert Camus, Nobel Prize Acceptance Speech (annotated version on Camino) <a href="http://nobelprize.org/nobel_prizes/literature/laureates/1957/camus-speech.html">http://nobelprize.org/nobel_prizes/literature/laureates/1957/camus-speech.html</a></li> <li>• Camtasia Exercise with Images</li> </ul>

<b>Week Ten</b> 3, 13-17	Elie Wiesel's Memory
<b>M</b>	<ul style="list-style-type: none"> <li>• <b>Monday Reflection</b></li> <li>• Elie Wiesel, <i>Night</i></li> </ul>
<b>T</b>	
<b>W</b>	<ul style="list-style-type: none"> <li>• Elie Wiesel, <i>Night</i>, Preface</li> <li>• Elie Wiesel, Nobel Prize Acceptance Speech, included in <i>Night</i>, pp. 117-120</li> <li>• Elie Wiesel, Congressional Gold Medal Award and Acceptance Speech (April 19, 1985) <a href="http://www.jewishvirtuallibrary.org/jsource/US-Israel/RR4_19_85.html">http://www.jewishvirtuallibrary.org/jsource/US-Israel/RR4_19_85.html</a></li> <li>• Francois Mauriac, <i>Night</i>, Foreword</li> <li>• Elie Wiesel, Remarks at the Dedication of Yad Vashem's Holocaust History Museum (March 15 2005, Jerusalem, Israel) <a href="http://www.americanrhetoric.com/speeches/eliewieselyadvashemdedication.htm">http://www.americanrhetoric.com/speeches/eliewieselyadvashemdedication.htm</a></li> </ul>
<b>TR</b>	<b>Quiz</b>
	<b>Study Session, 5:00 p.m., RS Department, Kenna 323</b>
<b>F</b>	<b>MIDTERM TWO (alternative: class time to work on project w/ Camtasia support)</b>

<b>Week Eleven</b> 3 ,20-24	Finals Week <a href="https://www.scu.edu/registrar/undergraduate-final-exams-schedule/">https://www.scu.edu/registrar/undergraduate-final-exams-schedule/</a>
<b>M</b>	<b>Reflection on Reflections due</b>
<b>W</b>	<b>MIDTERM TWO (see Week Ten, Friday)</b>
<b>TR</b>	<b>Course Project: Submit final PK presentation and interview via Google Drive; and Abstract/Bibliography and Research Reflection via Camino</b>