

Sarita Tamayo-Moraga, Ph.D.

Office: Kenna 302

Office Hours: Mon. and Wed. 1:45-2:45 p.m. and by appointment.

No office hours on holidays.

Office hours during finals week (11th week) are by appointment only.

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Ways of Understanding Religion: RTC1

RSOC 9 Honors Winter 2017@11:45 a.m.

Course Description:

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

Overall questions for the course: How does the flexibility or rigidity of a religious belief system determine its stance towards the outside world and other religions and can the effort to understand rather than judge cultivate flexibility and transform suffering?

Course Goals:

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

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

1. Students question and probe religion for what it reveals about human beings, their diverse societies, religions, convictions, and aspirations.

Department Objectives contd.:

2. Students use diverse materials and demonstrate formal postures of inquiry into religion and in order to go beyond simple description of religion to a reflective engagement with it.
3. Students propose and investigate the ‘big questions’—that is, the meta-reflective questions that ask how and why we ask the questions that we do about religion.

Core Curriculum Learning Objectives:

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

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

REQUIRED TEXTS:

Gary E. Kessler, *Studying Religion: Introduction through Cases*, **Third Edition**.
David Hicks, *Ritual and Belief: Readings in the Anthropology of Religion*, **Third Edition**.

Eboo Patel, *Acts of Faith*.

Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion*.

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

COURSE REQUIREMENTS:

Every student has to write three 4-6 page papers, two brief response papers based on events attended on campus (more below), one 8-11 page final paper, lead assigned group discussions, write journal entries on the readings, participate actively and meaningfully in class discussion, hand in notecards on the readings, and POSSIBLY take randomly administered pop quizzes. **Grading for each exam, writing assignment, pop quiz, and group discussion** will reflect the quality of a student’s work as follows: A+ (100-98 = outstanding), A (97-94 = exceptional), A- (93-90 = excellent), B+ (87-89 = very good), B (86-84 = solid performance), B- (80-83 = more than adequate), C (adequate), D (barely passing), F (not passing). The grades A, B, C, and D may be modified by (+) or (-) suffixes, except that the grade of A may not be modified by a (+) suffix when it comes to the over-all class grade. **Grading for ALL WRITING** will be based on both content and writing ability.

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

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

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

Pop Quizzes

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

Writing Assignments

Descriptions of the writing assignments will be handed out in class and sent by email.

ALL PAPERS, EXCEPT THE FINAL PAPER, MUST BE HANDED IN IN CLASS. A PAPER HANDED IN AFTER CLASS IS A LATE PAPER. ACCEPTANCE OF LATE PAPERS IS AT MY DISCRETION. TEN POINTS PER DAY WILL BE DEDUCTED FOR LATE PAPERS IF I DECIDE TO ACCEPT THE LATE PAPER. EMAILED PAPERS WILL NOT BE ACCEPTED. POINTS ARE TAKEN OFF IF YOU DO NOT FOLLOW THE FORMATTING DIRECTIONS AS FOLLOWS: 5 POINTS OFF FOR MISSING CITATIONS; 10 POINTS OFF FOR PAPERS THAT ARE TOO SHORT; 5 POINTS OFF FOR MISSING WORKS CITED PAGES, AND ADDITIONAL POINTS TAKEN OFF FOR NOT FOLLOWING OTHER FORMATTING STIPULATIONS.

Papers due:

First 4-6 page paper: Mon. Jan. 30th in class.

Second 4-6 page paper: Fri. Feb. 17th in class.

Third 4-6 page paper: Fri. Mar. 4th in class.

Final paper due: Thursday of exam week, Mar. 23rd by 5 pm in my box in the RS office, Kenna 323.

Journals on the Reading: Each student will do journals related to our readings and his or her own evolving model of scholarship in this class as we together learn how to respond instead of react and how to respect and understand other belief systems but not necessarily accept everything about them and develop the ability to critique them. The journals will focus on articulating one's own worldview in relationship to religion and

Journal Assignment contd.:

interfaith dialogue as well as tracking one's own reactions and responses to the Patel and Haidt books and other class readings. A more detailed description of the journals will be handed out Friday of the first week of class.

Due dates for journals:

FIRST SET: Wed. Jan. 25th in class. (**Three** entries).

1. One entry must be on Patel and Rev. Brekke's class visit
2. The other two entries can be on Kessler Chapter 1 or 2 or on the Chagnon article in Hicks. If you wish to write on Chapter 3, just clear it with me.

The first set is for feedback. If you get less than a 90, it will not count against you.

SECOND SET: Wed., Feb. 8th in class. (**Four** entries).

1. One entry must be on Haidt, Chapter 1;
2. A second entry must be on Haidt Chapter 2
3. A third entry must be on Patel, either Chapter 2 or 3
4. The fourth entry can be on any of the following: Kessler Chapter 3 (if you did not include it in the first set), the Evans-Pritchard article, Kessler Chapter 4, or Freud's article.

THIRD SET: Fri. Feb. 24th, in class. (**Four** entries).

1. One entry must be on Patel, Chapter 4 or 5.
2. Another entry must be on Haidt, Chapter 3 or 4.
3. The last two entries can be on any of the following: Kessler Chapter 5, Patel Chapter 6, or Kessler Chapter 7.

FOURTH SET: Friday, March 10th in class. (**Three** entries).

1. One entry must be on Haidt, Chapter 9 or 10 or 11.
2. Another entry must be on Patel, Chapter 7.
3. Another entry must be on Kessler, Chapter 10.

Citizen of the University Response Paper: Every student will be asked to write a two page response paper about an educational event held here on campus or in Unity or your RLC or at Ignatian Center events or ethics events or OML or MCC educational events or other educational lectures here on campus. Response papers will be due one week after the event. Email me with your chosen event and then hand the response paper in one week after you attend (or sooner).

Some events include all events related to the Ignatian Center, the Religious Studies department, all educational events in Unity RLC or your own RLC, any educational MCC event, etc., all Ethics Center events and those related to the Office of Multicultural Learning. More events will be emailed to you and/or handed out in class. Please see **end of syllabus** for some possible events to attend.

Due Date of Citizen paper: This is a rolling assignment whose due date depends on when you attended an event. Response papers are due ONE WEEK after the event during our class time, so if you went to a Thursday event, you would hand in the paper the following week on Friday in class.

Citizen of the University Response Paper Assignment:

1. This paper is designed to link our class to events and on off campus and designed to get first year students out into our community, local or otherwise, since this is a first-level Religious Studies class. It is worth 1.5% of your grade. POSSIBLE CITIZEN OF THE UNIVERSITY EVENTS ARE AT THE END OF THE SYLLABUS.

Directions for Citizen of the University Response Paper:

1. Email me or let me know in class what event you will attend.
2. Write a two page double-spaced response including the following:
 - a. The three most important things you learned about the event.
 - b. Did it relate to diversity or civic engagement in any way?
 - c. Did it give you a new insight or make you think critically or present something you didn't know or think before?
 - d. Did it relate to religion or our class in any way?

IN ORDER TO GET AN A ON YOUR CITIZEN PAPER, YOU MUST DO ALL OF THE ABOVE.

Interfaith Response Paper: Every student will be asked to write a two page response paper about an interfaith event held either in Unity RLC, at an Ignatian Center event, or at Campus Ministry or in the Religious Studies department. Please see end of syllabus for prompt and for some possible events to attend. INTERFAITH DINNERS IN UNITY RLC EVERY OTHER WEEK ON THURSDAYS STARTING FIRST WEEK (Jan. 12th) AT 6 P.M. IN UNITY COMMONS. MORE ON THIS IN CLASS.

Due Date: This is a rolling assignment whose due date depends on when you attended an event. Response papers are due ONE WEEK after the event during our class time, so if you went to a Thursday event, you would hand in the paper the following week on Friday in class.

Interfaith Response Paper Description:

1. This paper is designed to link our class to interfaith events and on off campus. It is worth 1.5% of your grade. This response paper could also be about an event that is about atheism, agnosticism, or about secular humanism. Do your best to attend something that is either interfaith or is on a belief system or religion that is not your own.

Directions for Interfaith Response Paper:

1. Email me or let me know in class what event you will attend.
2. Write a two page double-spaced response including the following:
 - a. The three most important things you learned about the event.
 - b. How did it relate to interfaith themes or work and/or to religious diversity?
Did it relate to civic engagement also?
 - c. Did it give you a new insight or make you think critically or present something you didn't know or think before?
 - d. Does it connect in other ways to what we are doing in our class? For example, learning how to agree to disagree, or becoming a student/scholar of religion or some other part of our class? Or does it relate to Rev. Brekke's presentation in our class? Or does the presentation relate at all to the Patel book?

IN ORDER TO GET AN A ON YOUR INTERFAITH PAPER, YOU MUST DO ALL OF THE ABOVE.

Participation and Preparation for class:

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

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

Students will be graded on participation and effort in the groups and in regular class lectures and when they lead a group discussion, this will be factored into the participation grade as well.

Participation contd.:**NOTECARDS FOR EACH CLASS FOR WHICH THERE IS READING:**

For every class for which there is scheduled reading, students must bring in an index card with the following on it:

1. What was hardest to understand about the reading. One to three sentences.
2. Something that stood out to you that could start conversation. This can be a question, or a quote. *Students will possibly be randomly called on to provide this conversation starter periodically.*

THESE ARE NOT QUIZZES. THEY ARE SIMPLY TO SHOW EVIDENCE THAT YOU HAVE READ AND TO HELP FOCUS LECTURE. THEY WILL BE FACTORED INTO YOUR PARTICIPATION GRADE.

YOU WILL HAND THESE CARDS IN AT THE END OF CLASS.

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

Students will be graded on participation and effort in the groups and in regular class lectures and will be assigned responsibility for focusing group discussion at least once during the quarter. As an honors course, this class will be a cooperative effort between teacher and student. Thus, coming prepared for class and ready to engage the material is vital. **ATTENDANCE ALONE IS NOT ENOUGH FOR A GOOD PARTICIPATION GRADE.** Attendance in this classroom will be closely monitored. This not only helps me learn your name, but alerts me in time to pre-empt avoidable problems with absenteeism. Numerous unexplained absences are not acceptable. Stuff happens, but I want to know about it. **If you miss class, you are responsible for getting the notes and hand-outs from a fellow student.**

EMERGENCY ABSENCES VERSUS NON-EMERGENCY ABSENCES:

After you use up your two grace absences, all other absences are unexcused unless it is an emergency, and you have documentation to back up that emergency. Examples of **NON-EMERGENCY ABSENCES** are exemplified by **BUT NOT LIMITED** to the following: Picking anyone up from the airport.

Work.

Signing a lease.

Arrupe Placement Interview.

Attending an outside lecture.

Having a visitor.

Non-emergency doctor's appointment.

ANY SIMILAR NON-EMERGENCIES.

Participation contd.:

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

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

Participation will be graded in the following manner:

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

A: Regular attendance and regular contributions and regular notecards. Provides a conversation starter when randomly asked and leads discussion when asked responsibly.

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

B: Regular attendance and regular notecards and occasional contributions. Provides a conversation starter when randomly asked and leads discussion when asked responsibly.

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

Grading of Participation contd.

C: Too many absences or too little contribution or too few notecards. The C student cannot answer questions when asked, or when asked reflects that he/she has not done the reading. The C student does not take the participation assignments seriously and does not have an adequate conversation starter when asked, nor does the C student lead group discussion responsibly. The C student disrupts class by chattering to fellow students outside of group discussion and does not pay attention AND/OR USES ELECTRONIC DEVICES DURING CLASS OR ABUSES USE OF ELECTRONIC BOOKS.

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

F: Serious problems.

Calculation of over-all grade for class:

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

THREE SHORT PAPERS:	50 percent of your final grade.
FINAL PAPER:	25 percent of your final grade.
JOURNALS:	7 percent of your final grade.
TWO RESPONSE PAPERS:	3 percent of your final grade.
PARTICIPATION (includes leading one or more discussions):	15 percent of your final grade.
TOTAL:	100 percent.

Academic Integrity:

Cheating in any way will not be tolerated. Violations of academic honesty through cheating or plagiarism may result in automatic failure of the course. Santa Clara University insists on honesty and integrity from all members of its community. The standards of the University preclude any form of cheating, plagiarism, forgery of signatures, and falsification of data. A student who commits any offense against academic honesty and integrity may receive a failing grade without a possibility of withdrawal. An offense may also dictate suspension or dismissal from the University. In particular, it is each student's responsibility to understand the serious nature of plagiarism and the consequences of such activity. Plagiarism is the practice of claiming, or implying, original authorship of (or incorporating material from) someone else's written or creative work, in whole or in part, into one's own without adequate acknowledgement. Unlike cases of forgery, in which the authenticity of the writing, document, or some other kind of object itself is in question, plagiarism is concerned with the issue of false attribution. Please see the University's policy regarding academic integrity. <http://www.scu.edu/academics/bulletins/undergraduate/Academic-Integrity.cfm>.

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.

Disability Accommodation Policy:

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

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

Title IX Syllabus Statement

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

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

For example, if you inform me of an issue of harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that

Policies contd.:

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.

Respect in the Classroom:

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

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

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

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

Course Outline:

This is a flexible outline. At any time we might refer back to another previous reading

if it informs our discussion.

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

- Jan. 9 Introduction and syllabus What is the study of religion?
What is methodology of religion?
Can a person be religious and
study religion objectively?
- Jan. 11 Who is a student of Kessler, Chapter 1
religion?
BRING AN ARTICLE TO CLASS ABOUT A MORAL DILEMMA
THAT INVOLVES RELIGION. This can be electronic, so you can use
your phone or laptop ONLY when asked to access the article.
- Jan. 13 Visit from Campus Patel, pp. XI-17. (Intro and Chpt. 1)
Ministry
(You will be required to write about this visit in your journals.)

SECOND WEEK

- Jan. 16 NO CLASS: MLK HOLIDAY.

SECOND WEEK contd.:

- Jan. 18 Definitions of Religion Kessler, Chapter 2
What makes a religion a pp. 14-24. BUT SKIP
religion and not something SECTION 2.2 Start again at Section 2.3.
else? Is secular And read to page 24.
humanism a religion?
- Jan. 20 WORK IN CLASS ON BRING KESSLER.
PERSONAL DEFINITIONS
OF RELIGION AND GROUP
DEFINITIONS.

THIRD WEEK

Jan. 23 Should the scholar of religion participate in the religion? Should the scholar of religion interfere in moral conflicts in the religion?
Hicks, Chapter 6, Reading 6-1 by Chagnon pp. 175-182.
BRING AN ARTICLE TO CLASS THAT YOU THINK REPRESENTS A MORAL CONFLICT IN RELIGION. This can be electronic, so you can use your phone or laptop ONLY when asked to access the article.

Jan. 25

FIRST SET OF JOURNALS DUE IN CLASS: THREE ENTRIES.

What is the role of a higher power in religion?
How do you explain its existence? Is that possible?
Kessler, Chapter 3

Jan. 27 Where does morality come from? Is it cultural, religious, or universal? All or none of the above?
Haidt, Chptr. 1
Hicks, Reading 7-2 by Evans-Pritchard, pp. 244-252.

FOURTH WEEK

Jan. 30 Papers due
Roundtable discussion of papers and debate on what constitutes a religion and the role of the scholar of religion.

Feb. 1 What is a sacred story? Is it a myth? Are myths/sacred stories lies? Why are they important? What is a symbol? How does symbol function in sacred story? Myth vs. Science
Kessler, Chapter 4
Read pp. 60-68. Skip to the last paragraph on p. 69 and continue to p. 71. Stop at Section 4.4. Skip to Section 4.5 on p. 74 and read that section. Skip then to the Research Case on p. 78 and read to the end.

Feb. 3 How do you explain the existence of religion and/or higher power/s? Intuition vs. Reason
Hicks, Chapter 1, Reading 1-2 by Freud, pp. 7-11
Kessler, pp. 148-149 on Freud
READ KESSLER FIRST AND THEN HICKS TO BETTER UNDERSTAND FREUD.
Haidt, Chptr. 2.

FIFTH WEEK

Feb. 6 Identity and Religion Patel, Chptrs. 2 & 3.
BRING THE HAIDT BOOK.
We will link it to Patel.

Feb. 8

SECOND SET OF JOURNALS DUE: FOUR ENTRIES.

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

Feb. 10 Who or what is a Patel Chapters 4 & 5
Muslim? What is the
link between belief and
action?
BRING AN ARTICLE TO CLASS THAT YOU THINK REPRESENTS
ISLAM OR MUSLIMS. This can be electronic, so you can use your
phone or laptop ONLY when asked to access the article.

SIXTH WEEK

Feb. 13 Reality vs. Delusion? Haidt, Chapters 3 & 4
BRING THE PATEL BOOK SO WE CAN USE IT IN CLASS.

Feb. 15 Crafting root motivation of Patel, Chapter 6.
religion.
Why is Patel religious?

Feb. 17 Papers due in class.
Roundtable discussion of papers and debate on intuition/reason and
reality/delusion and the way that what we want to see or expect to see
affects how we treat others and their religions/beliefs.

SEVENTH WEEK

Feb. 20 NO CLASS—PRESIDENTS' DAY HOLIDAY.

Feb. 22 Religious Experience Kessler, Chapter 7, pp. 127-
142. Skip to the bottom of p. 149
and read about Jung and then Teresa
of Avila ending on page 156.
Bring Patel book.

SEVENTH WEEK contd.:

Feb. 24

THIRD SET OF JOURNALS DUE: FOUR ENTRIES.

How does a religion keep itself alive? What is needed in order for a religion to persist?	Kessler, Chapter 11 pp. 240-260. Stop at Section 11.5. Skip to p. 268 and read the case study on Shinto, pp.268-274.
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EIGHTH WEEK

Feb. 27	Individual vs. Group and Religion BRING KESSLER WITH YOU SO WE CAN REFER TO THE CASE STUDIES.	Haidt, Chptrs 9 and 10
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Mar. 1	What is the relationship between religion and politics? Why do people harm others for religious reasons?	Kessler, Chapter 10 Stop at p. 224 & begin again at the section which begins at the bottom of p. 229: Theocracy. Read everything else in the chapter. Therefore you are skipping the "Just War" and the "Civil Religion" sections.
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Mar. 3	Papers due in class. Roundtable discussion on the relationship between religion and politics and how that relationship affects the demise or survival of a group and the role of the tension between the individual and group affects the above.	
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NINTH WEEK

Mar. 6	Religion as a Group Activity BRING KESSLER. WE WILL USE THE CASE STUDIES FROM CHPTR. 10.	Haidt, Chapter 11
Mar. 8	Youth and Religious Totalitarianism BRING HAIDT BOOK.	Patel, Chapter 7 In-betweener article (will be emailed).

NINTH WEEK contd.

Mar. 10

FOURTH SET OF JOURNALS DUE IN CLASS: THREE ENTRIES.

Why are some religions flexible and others rigid?
Are religious systems arbitrary?
Is it possible for religions to change? How does the human mind relate to the way religions develop?
BRING HAIDT BOOK.

Hicks, Reading 2-3

by Douglas, pp. 33-41.

TENTH WEEK

Mar. 13

Is religious tolerance possible? What is the role of Religious Studies in religious tolerance?
Why is religious tolerance important to the academic study of religion?
Evaluate Patel's model of Tolerance.

Kessler, Chapter 13, pp. 300-310.

Start again at Section 13.4 on p. 314 and read to p. 317.

Patel, Chapter 8

Mar. 15

Agree to disagree? How?
BRING KESSLER. WE WILL USE THE ELEPHANT PARABLE.

Haidt, Chptr. 12

Mar. 17

Applying Douglas and Haidt to case studies.
BRING ALL BOOKS.
This is in preparation for the final paper.

Wednesday, Mar. 22nd

1:30 p.m. in our classroom

ROUNDTABLE DISCUSSION OF THE CORE QUESTIONS OF THE CLASS.
COME WITH ROUGH DRAFTS AND OUTLINES OF YOUR FINAL PAPER IF YOU LIKE.

DEFINITELY COME READY TO DISCUSS WHICH THEORIST/S AND CONCEPTS BEST EXPLAIN THE CORE QUESTION. EACH PERSON WILL GIVE A 5-10 MINUTE PRESENTATION ON HIS/HER ANSWER TO THE CORE QUESTION BASED ON CLASS WORK.

Thursday, Mar. 23rd: PAPER DUE BY 5 PM IN RELIGIOUS STUDIES OFFICE
KENNA 323 IN MY MAILBOX.

Upcoming Bannan Institute Events

Winter 2017 | Santa Clara Lecture
Racial and Ethnic Justice, Theologically
Vincent Lloyd, Villanova University

February 16, 2017 / 4:00pm - 5:30pm
Main Dining Room, Adobe Lodge

[More info and RSVP](#)
Roundtable Dialogue
on Racial and Ethnic Justice
February 22, 2017 / 12:00pm - 1:15pm
Williman Room, Benson Memorial Center

[More info and RSVP](#)

Upcoming Spirituality Offerings

Search For What Matters
Jennifer Nutefall, University Librarian
February 8, 2017, 12-1 p.m.
Williman Room, Benson Memorial Center
Free for all participants, lunch provided

[More info and RSVP](#)

MARKKULA ETHICS CENTER - WINTER 2017 EVENTS

To register, visit www.scu.edu/ethics/events

The End of Sex and the Future of Human Reproduction

Hank Greely

Edelman Johnson Professor of Law

Director, Center for Law and the Biosciences, Stanford University

January 19 | 12:00 pm

Wiegand Room, Vari Hall

Is this the future – and a future that we want? That “within twenty, maybe forty, years most people in developed countries will stop having sex for the purpose of reproduction. Instead, prospective parents will be told as much as they wish to know about the genetic makeup of dozens of embryos, and they will pick one or two for implantation, gestation, and birth. And it will be safe, lawful, and free.” **Hank Greely**, who works at the cutting edge of law, ethics, and science, will discuss his new book, [The End of Sex and the Future of Human Reproduction](#), about the ethical and legal challenges of such a possible future.

The Giving Code

Alexa Cortes Culwell

Co-founder, Open Impact

Author, *The Giving Code*

January 27 | 11:30 am

Williman Room, Benson Memorial Center

Alexa Cortes Culwell, author of *The Giving Code*, will share her report’s holistic portrait of Silicon Valley’s nonprofit and philanthropy ecosystems. Why are the region’s community-based organizations struggling to meet demand in one of the wealthiest and most sophisticated regions in the world? Why aren’t more Silicon Valley philanthropists directing their dollars toward local organizations and issues (in addition to national or global causes) and why hasn’t more entrepreneurial ingenuity been harnessed to solve local problems? We invite you to join us in a discussion on how we can close this “empathy gap.”

Promoting Ethical Development in College Students: Book Sale and Signing

Thomas Plante

SCU Augustin Cardinal Bea Professor, Psychology

Lori Plante

Clinical psychologist and author

February 3 | 12:00 pm

Wiegand Room, Vari Hall

SCU Augustin Cardinal Bea Professor, Psychology, **Thomas Plante**, and Clinical Psychologist and author, **Lori Plante**, are the presenters. Their new book, [Graduating with Honor: Best Practices to Promote Ethical Development in College Students](#), provides a model for imparting the skills of ethical decision-making to college students during a time of great transition, temptation, and unprecedented freedom. The developmental imperatives toward intimacy, identity, independence, and impulse control are integral to understanding the conflicts inherent in making ethical choices as young adults, and need to be integrated into the understanding, teaching, and mentoring of students. Event includes book sales and signing.

I Want to Work in Health Care!

February 7 | 6:00 pm

Wiegand Room, Vari Hall

Reflections on education, careers, and ethics from SCU Alumni working in health care.

I Can Hear You Now

February 13 | 5:30 pm

Wiegand Room, Vari Hall

The privacy interests of consumers in their digital data is increasingly competing against multiple other interests in their data from both business and government. On the one hand, businesses want to know about how consumers interact with their products, such as connected cars or smartphones, and track and analyze personal data stored on them. On the other hand, this personal data may be subject to law enforcement requests when a car or phone may be part of a criminal investigation. How do we balance these different rights to consumers' personal data? This two panel program brings together experts from industry, government, law firms, and nonprofit groups to discuss these concerns.

Moral Frameworks for Synthetic Biology in the Age of Biohacking

Mildred Cho

Regan Lecturer

Professor, Stanford Departments of Medicine and Pediatrics

Associate Director, Stanford Center for Biomedical Ethics

February 22 | 5:00 pm

Williman Room, Benson Memorial Center

At a time when gene editing kits can be purchased online for \$150, and when pathogenic viruses can be synthesized in vitro from mail order oligonucleotides based on publicly available DNA sequences, it is clear that existing regulatory frameworks are ill-equipped to handle the new and rapidly evolving reality of biotechnology. This talk explores whether “DIY” biology is science, whether DIY biologists have any role-related moral obligations, and what the bases of moral obligations are for “traditional” or “professional” synthetic biologists.

Civility in the Workplace

Christine Porath

Associate Professor, Georgetown University

February 27 | 4:00 pm

St. Clare Room, Harrington Learning Commons, 3rd Floor

Incivility in the workplace takes many shapes, but only now has emerging research shown its true cost. Employee health, creativity, and business performance all suffer in environments of incivility. No longer is politeness a nicety, it’s a business necessity. Hear from [Christine Porath](#), associate professor, Georgetown University, on how employees should confront incivility and how organizations can address and transform an uncivil work environment.

Buck v Bell: Performance and Discussion

SCU Chamber Singers, conductor Scot Hanna-Weir

Margaret R. McLean

Ethics Center associate director

Michelle Oberman

SCU professor of law

March 1 | 5:00 pm

Recital Hall

Scored for choir, piano, marimba, and string quartet, “Buck vs. Bell” sets the text of the 1927 Supreme Court decision of the same name to music. The decision was written by one of the luminaries of the court, Chief Justice Oliver Wendell Holmes. The case upheld the legality of sterilizing the mentally “feeble” for the betterment of society, and this musical setting illuminates the harshness of popular opinion at the time that this was the right course of action.

A discussion of the case, facilitated by Professor Oberman and law students enrolled in Health Law, will follow the musical performance, and will include topics of eugenics, disability, ethics and the force of law, and preventive ethics.

To register, visit www.scu.edu/ethics/events