Educational Policies Committee

Course Proposal Form

Date: 2/1/12

Submit Twenty-four Copies of this form with Attachments to the chair, Educational Policies Committee. The Registrar must assign a tentative number to the course.

Department: Religion and Philosophy

Proposed course number: REL 3028

Course Title: Religion in America

Prerequisites: None

Course Description: (Please use the format of the current catalog.)

An introduction to the religious traditions of the United States viewed from historical and cultural perspectives. Emphasis will be placed on recurring features of the American religious context, and on the way in which immigration and innovation have repeatedly transformed American religious life. Some sections of the course may be designated service learning. Four credits. Meets the general education area I requirement.

[The only change to the description is the italicized portion.]

Please answer the following:

Semester Credit Hours: 4__________ Graded: X_____

Course will be offered?: Fall _X__ Spring ___ Alternate Years Beginning? 2012 _________

Will this course be offered in the Evening? Yes ____ No ____ Do not know _X_____.

This course is designed to be: (check all appropriate lines):

_X___ a course to satisfy the University Core Requirement in Area I Religion

_____ a required course in the major

_X___ an elective for majors

_____ an experiential learning course (EL)

_X___ a general elective for majors and non majors

_____ an information literacy (technology infused) course

_____ existing course:

_____ combination of previous courses:

_X___ meets Area I requirement

_____ meets Area II requirement

The following should be attached:

1) Rationale for the course: (a) How it supports the program. (b) If your course appears similar to other departments’ offerings at HPU, how is your course unique? (c) Similarity or uniqueness relative to courses at other institutions?

2) Do your attachments mention any related changes, such as changes in the departmental majors/minors and their associated catalog copy? Note: If you are significantly revising a major, please include a two-column before-and-after table, showing the current major and the proposed major. Also include your plan for students who will graduate using older catalog versions – new courses which substitute for ones you are dropping, etc.

3) Expenditures: If the proposal requires expenditures beyond those covered by the current Dept budget, please attach a memo from the Dept chair to the Vice President for Academic Affairs, outlining the needs. For new majors, which typically require significant increases in library resources, please also consult with the Director of Library Services. EPC approval of the proposal does not guarantee budgetary approval.

4) If the changes affect other department(s), include the signed EPC Departmental Consultation form(s) in which they acknowledge they have been consulted in detail (their signature does not imply approval).
(5) A thorough syllabus including:

- Course description
- Course objectives (specific and clear)
- Course texts and other reading requirements
- Writing and speech detailed requirements (esp. if course is intended for Gen. Education credit)
- Special projects, research, etc. required
- Grading scale and % of grade from each assigned area
- Instructional facilities other than classroom/lab
- A tentative week-by-week list of course topics

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**Department Chair**

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**Dean of your School/College**

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**Vice President for Academic Affairs**
1. Rationale
An introductory course in American Religion is a vital component of a well-rounded Religious Studies degree. One cannot underestimate the importance of the influence of religion on nearly every aspect of public and private life in the U.S., and our students need such an understanding if they are to be engaged and thoughtful citizens after college. The class teaches students essential critical thinking skills, the ability to understand and appreciate diversity, and how to construct persuasive written and oral arguments on sensitive topics. Nearly every liberal arts religious studies department in the nation has such a class on its books, and we have long taught the course as a key component to our major.

The only change is the addition of service learning to some sections of the course. The change opens opportunities for the professors who teach the course to engage the students in valuable work in the local community. The addition of service learning courses at the upper-level is important to the University’s overall mission to enhance service learning options for students across the curriculum.

The particular syllabus attached here does look at religion in America through the lens of its relationship to politics, but that is largely due to its coinciding with the 2012 election and it does not reflect a substantive change in the content or purpose of the course. This is not a course in political science and it does not use political science methodologies. It is a course that investigates the influence religion and politics have had on each other in order to help students gain a better understanding of religion – not politics – in America.

2. Related Changes
No related changes to the major are made here. The only change is the addition of the “SL” designation to a currently offered course in our curriculum.

3. Expenditures
No additional expenditures are required.

4. Other Departments
No other departments will be affected by the change.
RELIGION IN AMERICA: FAITH AND POLITICS (SERVICE LEARNING)

RELIGION 3028-## (###)
T-TH 3:10-4:40
PHILLIPS SCHOOL OF BUSINESS, ROOM 216

Prof. Joe Blosser
Asst. Prof. of Religion and Philosophy
E-mail: jblosser@highpoint.edu

Office: D. Hayworth Hall 217
Office Hours: M-Thurs 2-3 PM, F 10-11 AM
Also by appointment

THIS COURSE FULFILLS A GENERAL EDUCATION AREA I RELIGION REQUIREMENT

Course Catalogue Description:
An introduction to the religious traditions of the United States viewed from historical and cultural perspectives. Emphasis will be placed on recurring features of the American religious context, and on the way in which immigration and innovation have repeatedly transformed American religious life. Some sections of the course may be designated service learning. Four credits. Meets the general education area I requirement.

Specific Course Explanation and Rationale:
In order to understand the shape of religion in the U.S., students must understand the historical and current U.S. political climate. The shape of religious beliefs and practices in the U.S. has been formed in a dialectical relationship with legal policy and cultural politics. From the creation of the First Amendment, to pivotal Supreme Court cases, to the modern-day Religious Right, Israel Lobby, and “All-American Muslims,” no one can understand religion in American without understanding its cultural and legal context. Because the 2012 Presidential Election will occur during the semester and religion will most certainly play a large role, the course will pay particular attention to the role of religion in the election and to the religious movements that are having the most influence. The course argues that just as one cannot understand religion in America without understanding U.S. politics, one also cannot understand U.S. politics without understanding religion.

This will be an intense course that pushes students to integrate complex readings with their own experiences. No one will succeed in the course without reading the material with great care or participating fully in the service learning experience. But if students commit to the course, they will leave with a better understanding of the landscape of religion in the US.
Learning Goals and Objectives:

1. **Goal:** Be able to articulate clearly to others a historical and theoretical understanding of at least three religious traditions in the U.S. and their relationship to U.S. politics.
   **Objective:** Read and critically engage texts in religious studies and political science.
   **Objective:** Create a professional and informative presentation about a religious tradition

2. **Goal:** Understand the moral visions and commitments that different religious traditions have that guide the way in which they engage in political life.
   **Objective:** Reflect on and critically engage the language used in the elections and by religious people who express moral views on political life.

3. **Goal:** Be able to argue persuasively for one’s own normative position on the role faith should play in US politics.
   **Objective:** Articulate and support one’s own interpretation of the religion clauses in the First Amendment and be able to apply this to one relevant Supreme Court case.
   **Objective:** Investigate and assess a current issue of relevance to both the U.S. political scene and a religious group through the student’s own perspective

4. **Goal:** Understand the connection between religion and the way the students and people in our community understand what it means to be a U.S. citizen.
   **Objective:** Engage Piedmont Triad residents in citizenship training classes or in diversity awareness through church-related organizations.

5. **Goal:** Become a more active learner about religion and a more engaged citizen.
   **Objective:** Participate in relevant service learning activities that require students to guide their own out-of-class learning and encourage them to become more engaged citizens.

**Required Course Materials (On Reserve at Smith Library):**


NOTE: Textbooks can be purchased rather inexpensively used online.

**Other readings, writing assignments, and grades are located on BLACKBOARD.**

**Service Learning Placements and Procedures:**

All students in the course are required to spend 25 hours in service to the organization with which they are paired in the course. Before beginning their service hours, students will be introduced to representatives of the organizations, receive an orientation to service learning as a pedagogy, agree to the Service Learning Code of Professional and Ethical Behavior, and sign a Partnership Agreement. They must begin their service learning experience by **Friday, Sept. 6th**, as it is necessary for the second Service Learning Reflection.
Service learning is not an internship or simply volunteering – it is a pedagogical model that will deepen students’ understanding of the course material by exposing them first-hand to the ethical issues discussed in class. Students will perform service work that aids the local community and that service will advance their thinking about religion in America.

The following Venn Diagram illustrates the three central components of a service learning pedagogy and how it is different from other activities. The Diagram is a synthesis of two sources: [http://www.csus.edu/cecdirector_msg.html](http://www.csus.edu/cecdirector_msg.html) and [http://rgnoses.com/lump/SectionII/Chap1%20Overview%20SL/Defining_SL.html](http://rgnoses.com/lump/SectionII/Chap1%20Overview%20SL/Defining_SL.html)

Our two community partners are:

1) Church World Service – Greensboro, in cooperation with, World Relief – High Point
   Immigration and Refugee Program
   Kelly Dent, Citizenship Education Coordinator
   2029 Centennial St.
   High Point, NC 27262
   Tel: 336-887-9007
   [http://worldrelief.org/highpoint](http://worldrelief.org/highpoint)

2) NCCJ of the Piedmont Triad
   Charles Jones
   Community Outreach Coordinator
   713 N. Greene Street
   Greensboro, NC 27401
   Tel: 336.272.0359 x 11
   [www.nccjtriad.org](http://www.nccjtriad.org)

Students working with World Relief will be assisting and actually teaching some citizenship courses to the recent refugees and immigrants the program serves. This church related organization believes part of its religious mission is stand up for the displaced and teach them the language, job skills, and spiritual resources they need to start a new life in the U.S.
Students working with NCCJ will be helping primarily high school students learn about the value of a diverse society. Originally started as the National Conference of Jews and Christians for the Advancement of Justice, Amity and Peace, the National Conference for Community and Justice serves to promote understanding and respect for persons across a variety of kinds of diversity.

**Course Requirements and Grading:**

1. **Plagiarism Course 0% (Pass/Fail)**
   Students must successfully complete the Indiana School of Education plagiarism test at the following website before any grade will be given in the class: https://www.indiana.edu/~istd/test.html (a link to the test can also be found on BLACKBOARD). Once students complete the test with a 100%, they must print off the certificate, sign it, and turn it in to me. Other resources on plagiarism as well as practice tests are available on the website.

2. **Classroom Participation 10%**
   This grade includes several elements:
   1) Attendance is mandatory and the only way to succeed in the course. Students are allowed two absences without penalty or question (if they come in after attendance has been taken, they may be penalized for half an absence). I will issue an attendance probation warning upon the third absence, and the fourth absence may result in withdrawal from the course.
   2) Students must be prepared for class by completing the assigned reading material before class begins and **bring the reading with you to class!** To add one’s reading, each student should come to class with one critical question about the reading he or she is prepared to discuss. I also often call on students to answer basic reading questions to ensure that all have read.
   3) Students are expected to participate in large and small group discussions as well as the frequent in-class writing assignments.

3. **Service Learning Reflections 20%**
   Over the course of the semester, students will be required to reflect on 10 discussion questions that will be posted on Blackboard on **Thursday at 5 PM** and the discussion will be open until **Monday at Noon**. The questions will require that students synthesize the reading materials and their service learning experience in order to form their own argument about an issue. The reflections will not be mere journal entries, but structured (often using the Kolb model, which we will discuss) writings that integrate theory and experience.

   Students will be graded based on their understanding of the course readings, the critical thinking they display in the reflections, and their serious engagement with the reflections of other students as they respond to their posts (I’m looking for quality of conversation, not just quantity of posts).

4. **Faith and Justice Paper 10%**
   For this paper students must first read one of the Supreme Court decisions addressed in the Flowers text (*That Godless Court*) that deals with the
First Amendment and religion (they must go read the actual case and all concurring and/or dissenting opinions – not just the summary in Flowers). After reading the case, students must reflect on the way the Court made its ruling. That is, how did the Court interpret the relevant religion clauses of the Constitution in its decision? Then answer two following questions: (1) do you think the Court’s application of the First Amendment was in keeping with what you know about the history of religion in America, and (2) do you agree with the decision and the affect that it has on US life?

The paper is to be an argument. It is not a summary of the case. Students must have a clear and precise thesis statement that argues the virtues or dangers of the Court’s decision. The supporting evidence for the thesis will be: (1) the student’s own interpretation of how the Court used the religion clauses, (2) the validity of the Court’s interpretation in light of U.S. history – and if this should even matter – and (3) why the student agrees or disagrees with the decision based on his or her experiences of its effects on contemporary US life. In grading the paper, I will assess it according to four criteria:

1) Grammar, structure, and composition
2) Thesis – the argument for or against the Court’s decision
3) Understanding of the Court case and First Amendment
4) Analysis of the case as it pertains to past and present U.S. life.

The first paper should be approximately 1000 words in length and is due Tuesday, Sept. 25th at 9 AM uploaded on Blackboard.

5. Experiential Election Paper 15%
During the semester students must attend at least one election-related event in person (e.g., a day at the Democratic National Convention in Charlotte, NC, stump speeches by candidates, rallies, victory parties, etc.) and watch a second on TV (e.g., a debate, stump speech, victory party, campaign ad, etc.). Students must then write a paper that does three things: (1) it should describe the way religion was used at the event and on TV, (2) connect the use of religion at the event and on TV with the readings and theories discussed in class, and (3) offer a critique that justifies why the way religion was used at the event and on TV was valid, why it was inappropriate, or something in-between. Attention should be given in the paper to the similarities and differences in the way religion was used in the two occasions. In grading the paper, I will assess four criteria:

1) The grammar and composition of the paper
2) The persuasive force of the thesis; that is, the argument made about how religion should be used in the elections should drive the way the paper is organized and argued.
3) The depth of understanding the student displays of the course material
4) The student’s ability to integrate theoretical knowledge of religion and politics with a real experience of it in this election.

The first paper should be approximately 1200 words in length and is due Tuesday, Nov. 13th at 9 AM uploaded on Blackboard.
IMPORTANT: Papers must have one inch margins all around, be double-spaced, written in a Times Roman, Calibri or Cambria font, and be properly cited according to a commonly accepted manual of style. You should submit papers via BLACKBOARD. Papers must be submitted in Microsoft Word (.doc or .docx), text or rich text (.txt or .rtf) formats, or as a PDF file (to convert any file to a PDF file for free go to www.cutepdf.com). Please be aware that any written work submitted in this course may be verified using plagiarism detection technology in order to ensure that the work is not in violation of the Honor Code.

6. Electoral Presentations 10%
Each student will work in a team of 2-3 students to prepare a 10 minute, professional presentation to the rest of the class that will:
1) Describe a particular religious tradition in the U.S.
2) Demonstrate how its involvement with U.S. politics has shaped both the religious tradition and the U.S. political landscape, perhaps centering on a particular issue or case.
3) Offer a critical assessment of the moral vision the religious tradition has of its relationship to politics.
4) Facilitate a vibrant 10 minute discussion after the presentation
Presentations should be well-practiced, informative, interactive, and creative. You will be assessed on the above four criteria, in addition to the quality of the presentation itself. One presentation will occur each class period between Tuesday, Oct. 2nd and Thursday, Nov. 8th.

7. Final Paper 25%
The final paper offers students a chance to develop their own moral vision for the role of faith in U.S. politics, which must synthesize the course material and service learning experience. The paper assignment requires that students do four things:
1) They must pick an issue of religious and political importance that has come up either in the election or in their service learning experience (e.g., immigration, citizenship, abortion, a Mormon President, Israel/Palestine, etc.). The paper will be the students’ chance to research their issues from multiple angles, doing out of class research.
2) Students must then use at least three of the readings assigned in the class to question, critique, support, or otherwise illuminate the different sides of the issue at stake and its relevance.
3) Throughout the paper – or as a case study within it – students must draw on their service learning experience (e.g., how has the experience shown them the importance or relevance of the issue, how has the experience given them a different perspective on it, etc.).
4) The entire paper should be framed as an argument – with a persuasive thesis statement – that works toward the author’s view on the issue and the way in which religion and politics should relate. Students should
be sure that the paper makes an ethical claim about the larger issue of how religion and politics should be related in the U.S.

The paper consists in two parts:

1) On **Thursday, Nov. 27th** we will workshop the papers in class. Therefore, students must come to class with two typed hard copies of a tentative thesis statement and four topic sentences that demonstrate the evidence they will use to support their arguments. The topic sentences must reference at least two different sources from the class and the service learning experience. Students will turn in one hard-copy at the start of the class and keep the other to make changes on during class.

2) A full 7-8 page, double-spaced version of the paper is due **During the Final Exam Period**. This paper will be graded on:
   a. The clarity and persuasiveness of the argument, including a strong thesis statement and logically supporting evidence
   b. The relevance and depth of the student’s understanding of the issue
   c. The student’s understanding of three sources from the course
   d. The rigor of the student’s reflection on the service learning experience and its applicability to issue at hand
   e. Grammar and composition, including proper citation.

8. **Final Presentation 10%**

   During the regularly scheduled final exam period on #####, the class will meet for final presentations. The final presentations will be done in groups, depending on the service learning site assignment. The students at each service learning site will form two groups and make a presentation back to the whole class, the community partner, and the public. These will be formal presentations, students should dress up as they would for a business interview, and the presentation should be a well-practiced production. Students must be ready to conduct a full dress rehearsal of their presentations during class on **Tuesday, Dec. 4th**.

   The presentation should describe the kind of service work performed and the role such service and the partnering organizations play in furthering religious liberty and good citizenship in the U.S. Remember the community partner will be present, so you will want to point out what they have done well and then politely and graciously gesture toward how they could move forward.

   The presentation will be graded on the following four criteria:
   1) A quality description of the work done and its value
   2) The understanding students’ show of the value of religious liberty
   3) The depth of reflection on the relationship between religious liberty and citizenship
   4) Creativity and professionalism of the presentation
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<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading</th>
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<tr>
<td>Tuesday Aug 21</td>
<td>Introduction</td>
<td><em>Readings are due on the day listed. Readings listed (online) can be found on Blackboard.</em></td>
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<tr>
<td>Thursday Aug 23</td>
<td>Introduction to Service Learning</td>
<td>Howard, “Academic Service Learning” (online)</td>
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<td>Eby, “Why Service Learning is Bad” (online)</td>
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<tr>
<td>Tuesday Aug 28</td>
<td>Religion in U.S. History</td>
<td>Madison’s “Memorial and Remonstrance,” in Flowers, p. 187</td>
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<td>Nussbaum. p. 1-33</td>
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<td>Thursday Aug 30</td>
<td>Religion in U.S. History</td>
<td>Nussbaum, p. 34-71</td>
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<td>Service Learning Reflection (SLR) Posted</td>
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<td>Tuesday Sept 4</td>
<td>First Amendment</td>
<td>Toulouse, <em>God in Public</em>, p. 3-47 (online)</td>
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<td>Thursday Sept 6</td>
<td>Religion and the Supreme Court</td>
<td>Flowers, p. 1-50</td>
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<td>SLR #2 Posted</td>
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<td>Tuesday Sept 11</td>
<td>The LDS: History</td>
<td>Shipps. p. 1-40</td>
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<td>Thursday Sept 13</td>
<td>The LDS: History</td>
<td>Shipps. p. 41-86</td>
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<td>Tuesday Sept 18</td>
<td>The LDS: History</td>
<td>Shipps. p. 109-150</td>
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<td>Thursday Sept 20</td>
<td>Mormons, The Court, and Politics</td>
<td>Flowers, p. 5-67</td>
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<td>Tuesday Sept 25</td>
<td>Mitt Romney and Mormonism</td>
<td>Contemporary Readings</td>
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<td>Faith and Justice Paper</td>
<td><em>Due at 9 AM</em></td>
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<td>Thursday</td>
<td>The Protestant Church and Politics</td>
<td>Niebuhr, <em>Christian Realism and Political Problems</em>, p. 1-14, 95-104</td>
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<td>Sept. 27</td>
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<td><strong>SLR #4 Posted</strong></td>
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<td>Tuesday</td>
<td>The Protestant Church and Politics</td>
<td>Niebuhr, <em>Love and Justice</em>, p. 25-45, 57-61, 279-285</td>
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<td>Oct. 2</td>
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<td>Thursday</td>
<td>Protestants and The Court</td>
<td>Flowers, p. 99-128</td>
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<td>Oct. 4</td>
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<td><strong>SLR #5 Posted</strong></td>
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<td>Tuesday</td>
<td>Obama and Protestantism</td>
<td>King, “Letter from Birmingham Jail” (online)</td>
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<td>Contemporary Readings</td>
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<td><strong>FALL BREAK</strong></td>
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<td>Oct. 23</td>
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<tr>
<td>Thursday</td>
<td>Christian Evangelicals: History</td>
<td>Balmer, p. 55-70, 94-110</td>
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<td>Oct. 25</td>
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<td><strong>SLR #6 Posted</strong></td>
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<tr>
<td>Tuesday</td>
<td>The Right, The Court, and Politics</td>
<td>Flowers, p. 155-184</td>
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<td>Oct. 30</td>
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<td>Carter, <em>God’s Name in Vein</em>, p. 41-58</td>
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<tr>
<td>Thursday</td>
<td>The Right and Politics</td>
<td>Stark, <em>What Americans Really Believe</em>, p. 149-158</td>
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<td>Nov. 1</td>
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<td>Contemporary Readings</td>
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<td>Tuesday Nov. 6</td>
<td>Judaism: History</td>
<td>Prothero, <em>God is Not One</em>, p. 243-278</td>
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<td>Thursday Nov. 8</td>
<td>Judaism and Politics</td>
<td>Massing, “The Israel Lobby,” in <em>The Nation</em> (online)</td>
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<td><strong>SLR #8 Posted</strong></td>
<td>Frankel, “A Beautiful Friendship,” in <em>The Washington Post</em> (online)</td>
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<td>Contemporary Readings</td>
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<td><strong>Experiential Elections Paper</strong></td>
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<td><strong>Due at 9 AM</strong></td>
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<td>Thursday Nov. 15</td>
<td>Islam and Politics</td>
<td>Contemporary Readings</td>
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<td><strong>SLR #9 Posted</strong></td>
<td>Watch “All American Muslims”</td>
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<td>Tuesday Nov. 20</td>
<td>Democracy, Religion, and Service</td>
<td>Nussbaum, p. 354-365</td>
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<td>Carter, <em>God's Name in Vein</em>, p. 171-186</td>
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**THANKSGIVING BREAK**  
Nov. 23-28

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<tr>
<td>Tuesday Nov. 27</td>
<td>Reflections on Service</td>
<td>TBA</td>
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<td>Thursday Nov. 29</td>
<td>Final Paper Workshop</td>
<td>TBA</td>
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<td><strong>Bring Thesis To Class</strong></td>
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<td><strong>SLR #10 Posted</strong></td>
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<tr>
<td>Tuesday Dec. 4</td>
<td>Final Project Preparation</td>
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**FINAL PROJECT PRESENTATIONS**  
**FINAL EXAM PERIOD**

**THIS SYLLABUS IS OPEN TO REVISION AND IS POSTED ON BLACKBOARD**
COURSE POLICIES
(See the Student Guide to Campus Life for more information)

SERVICE LEARNING AGREEMENTS
All students in the course will be required to abide by the policies set forth by the HPU Service Learning Program in its Code of Professional and Ethical Behavior and Partnership Agreement. Students will sign the documents near the start of the semester. Failure to abide by these policies will be treated as a breach of the University’s Honor Code and students may be referred to the Honor Council for punishment. Students are expected to take the initiative to complete their service hours, and they are responsible for the penalties to their grades if they do not complete the hours.

PLAGIARISM
To be frank, plagiarism is stealing (remember the eighth commandment?). Assuming it is a student’s first offense at HPU, the first time I catch him/her plagiarizing in my class the student will receive an automatic F on the assignment, and then he/she must provide proof that he/she has visited the Writing Center for all ensuing eligible writing assignments or the student will fail the course. The second time I catch a student that student will receive an F for the course. Period. If a student has been caught plagiarizing before and are caught in my class...it will not be pretty...the Honor Court awaits them!

Papers taken off the internet are easy to find (I too can use Google, and I also use Turnitin.com). If a student uses a ghost-written paper, that student will fail my course immediately, and I will press the University to investigate every written assignment the student has ever submitted. Most instances of plagiarism, however, are not intentional, and here is where students must be careful because ignorance is not an excuse! After completion of the plagiarism test at the start of the course, I assume students know what constitutes plagiarism and I therefore assume all instances of plagiarism are intentional. College students are expected to know what constitutes plagiarism and how to avoid it. There are also campus resources to help, like the Writing Fellows or the University Tutoring Program (see http://www.highpoint.edu/academics/asc/ for more information on both programs).

This course is bound by the definitions and procedures for dealing with plagiarism and other issues of academic integrity outlined in the High Point University Honor Code and Student Guide to Campus Life (http://studentlife.highpoint.edu/sga/the-university-honor-code). A full definition of the university’s understanding of plagiarism can be found in the Handbook.

Check out these helpful sites to understand plagiarism better:
http://academicintegrity.depaul.edu/Resources/Students/index.html
http://www.nyu.edu/classes/op/writing/CourseBuilder/plagiarism/delfattore_frame.htm

GRADING
Though only a rough guide, I have the following standards in mind as I grade:

A student will receive an “A” on work that illustrates incisive critical thinking. This work will demonstrate a clear grasp of the core material, the service learning experience, and offer
creative insights into the ethical problems and approaches at hand. To deserve an "A," a student must offer a careful analysis and evaluation of the material, synthesize the service learning experience, and offer his or her own perspective and argue for its validity. This work will be free of grammatical errors and will use proper citation. \( A^- = 90-93\%; A = 94-99\%; A+ = 100\% \)

A student will receive a "B" when he or she has demonstrated competency in the course material. This student’s thesis and evaluation will not be as strong as work that receives an "A," but he or she will have a working thesis, include reflection on the service learning experience, and offer some insights into the material. This work may have some grammatical errors but the overall structure of the argument will be coherent. \( B- = 80-83\%; B = 84-87\%; B+ = 88-89\% \)

A student will receive a "C" if it appears he or she has an acceptable grasp of the course material. Work that receives a "C" fails to demonstrate the author’s voice in a clear and compelling manner or thoroughly synthesize the service learning experience. “C” work evidences substantial grammatical and structural flaws as well as errors and omissions in the author’s argument. \( C^- = 70-73\%; C = 74-77\%; C+ = 78-79\% \)

A student will receive a "D" if he or she shows some effort in completing the assignment. The work will not constitute acceptable collegiate level work as it will lack clarity, accuracy, and insight. The receipt of a "D" on any assignment should be cause for concern and the student should immediately schedule office hours with me. \( D- = 60-63\%; D = 64-67\%; D+ = 68-69\% \)

A student will receive an "F" when his or her work does not demonstrate a concerted effort to meet the course requirements or no work is submitted. \( F = 50\%-0\% \)

**GENDER-INCLUSIVE LANGUAGE**

Believe it or not, sexism is embedded in the very fabric of our language. It is part of my ethical commitment as a teacher to help students recognize, reflect on, and then eliminate sexism in their use of language. This includes, but is not limited to, avoiding the use of the gender-specific personal pronoun “he” in cases where the gender of the antecedent is unknown (e.g., I use the phrase “he or she” when referring to a student in this syllabus because a particular student could be either male or female). It also means being intentional about the kinds of examples one uses. Many of our authors wrote before the presence and danger of sexism in language was understood. While you must use these sources in your work, you must not continue their sexist use of language. If you have questions on how to properly write with gender-inclusive language, please ask.

**WRITING CENTER**

One of the objectives of this course is to improve students’ abilities to write in a clear, informed manner. I strongly recommend students use the Writing Center. It is located on the fourth floor of Smith Library and provides writing assistance at any stage in the writing process, from invention through revision, for students at all levels, from freshman to graduate. The Center is staffed by student writing consultants and will be open Sunday through Thursday from 1:00 p.m. to 10:00 p.m., starting Tuesday, September 6th. Appointments for twenty-five or fifty-minute sessions may be made on the fourth floor of Smith Library at the Grades First kiosk using an HPU Passport or student ID number. Consultants at the Writing Center do not proofread or edit students’ papers for them, but they do work with students to help them develop strategies for improving their writing in light of their respective assignments, instructors, and personal writing
styles. For more information, please visit the Writing Center in 430 Smith Library, or contact the Center’s Faculty Coordinator, Dr. Joe Goeke. at goekej0@highpoint.edu or (336) 841-9633.

LATE WORK
Except through notification by a Dean, a student will be penalized one letter grade (for example, an “A” will become a “B””) on an assignment for each day after the deadline that it is submitted. After four days all work will receive an “F.” Remember an “F” may still receive up to 50% but an unsubmitted assignment is a 0%. It is still to a student’s benefit to turn in an “F” paper.

IMPORTANT: All assignments are posted on BLACKBOARD and papers must be turned in on BLACKBOARD. Papers are considered late one minute after the stated deadline. Thus, if the deadline for a paper is 9:00 AM, the paper will be considered late and be docked 10% at 9:01 AM. The deadline should be treated as the last possible minute in which a student can turn in a paper.

INCOMPLETES
These are VERY difficult to receive. I do not grant them except in the most extraordinary of circumstances. If a student does not ask for an incomplete and have one approved in writing before the Due Date of the Final Exam the course grade will reflect whatever assignments the student had completed at that time.

STUDENTS WITH DISABILITIES
Students who require classroom accommodations due to a diagnosed disability must submit the appropriate documentation to Disability Support in the Office of Academic Development, 4th Floor Smith Library. A student’s need for accommodations must be submitted to the instructor at the beginning of a course. Accommodations are not retroactive. (http://www.highpoint.edu/academics/asc/)

CLASS CONDUCT AND ELECTRONIC DEVICES
It is expected that all members of the class arrive promptly as you would for a day of work. A good classroom environment demands that all students be invested in the learning process. Even one distracted student texting on his or her phone, surfing the net, or falling asleep in class can disrupt everyone’s learning. So please silence all cell phones and make it a personal challenge to go the entire course without texting anyone during class. Laptops are allowed, but if students are caught surfing the net or if phone calls or texting become a nuisance, I will ask them to leave the room, and they will receive an absence for the day. If students’ full attention is given to the class discussions and material, I expect we will have a great semester!