

History 112: Introduction to World Religions

University of Massachusetts Amherst

Fall Semester 2001

Prof. Brian W. Ogilvie

Teaching Assistants: Thomas Rushford and Christoph Strobel

Lecture: Tuesday & Thursday, 1-1:50, SOM 120 (Schedule #141925)

Discussion:

Section 1, F 9:05, Herter 202 (#141932)

Section 2, F 11:15, Bartlett 201 (#141939)

Section 3, F 12:20, Herter 222 (#141946)

Section 4, F 9:05, Herter 222 (#141953)

Section 5, F 10:10, New Africa House 109

(#188790)

Section 6, F 12:20, Herter 201 (#188797)

Prof. Ogilvie

Office: Herter 624 (tel. 545-1599)

Home phone: (413) 253-7593 Tues. & Wed.;

(802) 388-9676 Thurs.–Mon. (before 10 PM, please)

E-mail: ogilvie@history.umass.edu

Office hours: Tues. 2:30–3:30, Wed. 2:30–3:30, Thurs. 11–11:45, and by appointment.

Mr. Strobel (sections 1-3)

Office: Herter 711 (tel. 545-6706)

Home phone: 586-6802 (and voice mail)

E-mail: cstrobel@history.umass.edu

Office hours: Tues. 2-3, Thurs. 12-1, and
by appointment.

Mr. Rushford (sections 4-6)

Office: Herter 716 (tel. 545-6787)

Home phone: 253-6587

E-mail: tomjohn58@hotmail.com

Office hours: Check the website

Course website: <<http://www-unix.oit.umass.edu/~ogilvie/courses/fall01/112/>>

The course website contains the syllabus, course calendar, WWW links, and copies of all assignments, most handouts, and other useful material. Announcements and any changes to the syllabus will be posted on the website. Check it often!

An **honors colloquium** is associated with this course. See Prof. Ogilvie for details.

Summary of requirements: 2 papers, take-home final exam; short, ungraded response papers; attendance and participation.

Brief course description

Religions may have divine origins, but religious belief and practice, like everything else human, have their own histories. In this course we will consider the origins and development of seven major world religions: Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam. We will also consider other religious traditions, the new religions of the twentieth century, and the confrontations and conversations between different religions. We will examine not only religious belief but also ritual practice and the place of religion in society and culture.

This course does not advocate any religion, nor does it advocate atheism; it remains agnostic about the divine inspiration of religious traditions. Rather, it focuses on addressing religion within a comparative, academic perspective. We will look at the history of academic study of religion and develop a vocabulary for talking about religion. The course thus approaches religious traditions from two perspectives: understanding religion from within—from the believer’s perspective—and from outside, as a historical and social phenomenon. By the end of the course, students should understand how religious traditions remain a vital part of life even in an increasingly secular and ecumenical world.

Course goals

At the end of the semester, you should be able to:

- Explain the most important tenets and practices of the world's major religions in their historical development.
- Explain the relationships between scripture, religious beliefs, religious practices, and religious communities.
- Explain the historical relationships between different religious traditions, in particular between the three Western monotheisms (Judaism, Christianity, and Islam).
- Apply different scholarly approaches to the study of religion, on a basic level, to the major world religions.
- Explain how religious thought and practice have changed in response to the modern world.

Your goals for the course

You have just read my goals for the course. You should now take the time to reflect on those goals and think about any others you might have. Everyone takes a college course for a reason: it might be simply to fulfill a distribution or a major requirement, but you probably have other reasons: otherwise you could have taken another course that meets those requirements. In the space below, you can write the reasons *you* are in this course and any goals on which you wish to concentrate during it.

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Books for course

The following paperback books are available at the Textbook Annex. They are listed in the order we will use them, but you should buy all the books early in the semester; bookstores begin to return unused copies around the middle of the semester. I have listed approximate prices for new books; used copies of some may be available. If you buy used books, make sure they are the correct edition. I have indicated ISBNs in case you want to get your books from another source. The books are also at the library in reference or on reserve.

John R. Hinnells, ed., *The Penguin dictionary of religions*, 2nd ed. (London: Penguin Books, 1997). ISBN 0-14-051261-6. \$17. (Listed in the assignments as "Dictionary".) **Required.**

John R. Hinnells, ed., *A new handbook of living religions* (London: Penguin Books, 1998). ISBN 0-14-051407-4. \$20. (listed in the assignments as "Handbook".) **Required.**

James Fieser and John Powers, eds., *Scriptures of the world's religions* (Boston: McGraw-Hill, 1998). ISBN 0-07-020978-2. \$36. (Listed in the assignments as "Fieser and Powers.") **Required. Bring to class** on days when reading is assigned.

Mary Lynn Rampolla, *A pocket guide to writing in history*, 3rd ed. (Boston and New York: Bedford/St. Martin's, 2001). ISBN 0-312-24766-4. \$11. (Listed in the assignments as "Rampolla.") **Required.**

Daniel Pals, *Seven theories of religion* (New York: Oxford University Press, 1996). ISBN 0-19-508725-9. \$26. **Recommended** (required for honors colloquium).

Another book you may want to examine is John Bowker, *World religions* (New York: DK Publishing, 1997), ISBN 0-7894-1439-2, about \$35. It is one of DK's lavishly illustrated books, short on text but full of pictures from the different religious traditions of the world. I did not order it because it is expensive, but if you are visually oriented you might want to get a copy.

Every college student should own a good dictionary. I recommend the *American Heritage College Dictionary* (ISBN 0-395-67161-2), which costs about \$24, but there are less expensive dictionaries. The readings for this course will occasionally have unfamiliar words, and you need to know what they mean. The course website links to the online version of the *American Heritage Dictionary of the English Language*, which is very useful if you have a fast internet connection.

Requirements and assignments

There are five basic requirements for the course:

1. Attendance at lectures and discussion sections

We expect you to attend class. If you must miss a class, you should inform Prof. Ogilvie **and** your TA in advance of the reason, or provide documentation (such as a note from the doctor) afterwards. You may send e-mail or leave messages on Prof. Ogilvie's voice mail (545-1599) or with the History Department (545-1330). If you are an athlete, you should present a complete schedule of the days you will miss by **Sept. 25** to Prof. Ogilvie and your TA. If a religious holiday will prevent you from attending class, please inform Prof. Ogilvie and your TA by **Sept. 25**.

Bring a few 3x5" index cards to each lecture! They will be used for quizzes, ungraded quickwrites, etc.

2. Reading all assignments

There will be occasional quizzes on the readings in lectures and discussion sections. If you have done the readings, the questions will be straightforward. The quizzes will also be used to monitor attendance at lectures.

3. Two short papers

Two short (4-5 page) papers will be required. The first paper topic will be announced **Sept. 18**. A draft of the introduction will be due **Oct. 4**; the complete paper will be due two weeks later, on **Oct. 18**. The second paper topic will be announced **Nov. 6**; it will be due on **Nov. 29**. Papers will be graded on content (what you say), organization (how effectively you say it), and style (how clearly you say it). You may rewrite papers if you are not satisfied with the grade.

4. Final examination (take-home)

A take-home final will be distributed in class on **Dec. 11**. It will be due on **Dec. 18**. You will receive a sample question the previous week; it will be discussed in discussion section and a sample good answer will be posted on the course web page. The final will require approximately 6-8 pages of writing (total) on 2-4 questions.

5. Short response papers

There will be ten short response papers (1-2 pages each), due most Fridays in discussion. These will be graded pass/fail. Any paper that makes a genuine effort to answer the question will pass. These assignments are intended to give you practice in thinking and writing about the course subjects.

Grading

The final course grade will be determined as follows:

First paper.....	25%
Second paper.....	25%
Final examination.....	25%
Attendance and participation	25%

The attendance and participation grade will be based on the following principles:

- Everyone starts out with an “AB” in attendance and participation. To keep that grade, you must earn it as follows:
- Do the response papers. The grade will be reduced by one-half letter grade for the **second** and every subsequent F on the response papers. For this purpose, the required draft of the first paper will count as a response paper.
- Attend lecture and discussion. The grade will be reduced by one-half letter grade for the **third** and every subsequent unexcused absence from discussion. It will also be reduced by one-half letter grade for the **third** and every subsequent lecture missed, as determined by quizzes or attendance sheets. (In other words, you can miss up to 15% of the class meetings before your attendance and participation grade suffers. We hope you will not take this as a challenge!)
- Participate in discussion. The TAs, at their discretion, can raise or lower the grade by up to one full letter grade, to recognize frequent, well-prepared participation in discussion and to penalize infrequent or disruptive participation.

Furthermore, **you must pass every component of the course in order to pass the course**. If you fail any one of the four components—first paper, second paper, exam, or attendance and participation—you will fail the entire course. Why? Because a passing grade in this course indicates that you have adequately learned all the course material, not just some of it.

A note on readings

This course has four kinds of readings.

Fieser and Powers, *Scriptures of the world’s religions*, contains selected texts from the religious traditions we are studying. You should read them carefully.

A new handbook of living religions contains scholarly overviews of the history, beliefs, and practices of the traditions. You should read them quickly at first, to get an overview, and then more carefully if you find that you can’t remember them well enough to make sense of the lectures. Don’t worry about knowing every detail.

The Penguin dictionary of religions contains short entries on specific topics. Some of them are assigned reading. You should also use the *Dictionary* as a reference if you encounter unfamiliar topics or concepts in your reading. The underlined terms are the most important ones, and you may be quizzed on their definitions.

When you do the assigned reading, I suggest that you start with the entries in the *Dictionary*, or at least the underlined ones, and then read the selections from Fieser and Powers. Then go over the *Handbook*. Don’t expect everything to make perfect sense! We will address the most confusing aspects in the lectures and discussions.

Finally, Rampolla, *A pocket guide to writing in history*, is intended as a reference for your papers and exam. Go over it quickly at the beginning of the semester, then review it before you hand in each paper.

Course schedule, with assignments and readings

Thurs. 9/6 Introduction to the course

Fri. 9/7 Discussion

Response paper #1 (in-class writing)

If you missed the first discussion section, you must make arrangements with your TA to make up this response paper.

Tues. 9/11 Introduction to the study of religion • How to read a scholarly book
Read: Fieser & Powers, through p. xxii; *Handbook*, through p. 8; skim Rampolla to familiarize yourself with its contents.
Dictionary: RELIGION; SACRED (THE); GODS, GODDESSES; RITUAL; SYMBOL • STUDY OF RELIGION(S); RELIGIONSWISSENSCHAFT; RELIGIOUS STUDIES IN HIGHER EDUCATION; TYPOLOGY

Reminder: Bring a few 3x5 index cards to this and subsequent lectures.

Thurs. 9/13 Theories of religion and history of religions • How to read scriptures
Dictionary: HISTORY OF RELIGIONS; PHENOMENOLOGY OF RELIGION; PHILOSOPHY OF RELIGION; SOCIOLOGY OF RELIGION; POPULAR RELIGION; PROJECTION THEORIES OF RELIGION • SCRIPTURES; MYTHOLOGY

Fri. 9/14 Discussion

Response paper #2 due 9/14

Tues. 9/18 Hinduism: Origins and Texts
Read: Fieser & Powers, 1-18; *Handbook*, 261-286.
Dictionary: HINDUISM • VEDA; SHRUTI; BRAHMANAS; BHAGAVADGITA; UPANISHADS; MAHABHARATA; RAMAYANA • VARNA; CASTE; BRAHMANS; KSHATRIYA; GURU • SHAMAN

*** First paper assignment distributed ***

*Reminders: 1. Today is the last day to add or drop with no record. If you added late and the course is not on your schedule, see Prof. Ogilvie **today**.
2. Bring Fieser & Powers to class today and every subsequent day when there is assigned reading from it.*

Thurs. 9/20 Hinduism: Rebirth and liberation
Read: Fieser & Powers, 18-41.
Dictionary: DHARMA; KARMA; SAMSARA; MOKSHA • BRAHMAN; ATMAN; MAYA (2) • ADVAITA VEDANTA; SHANKARA; VEDANTA • BRAHMA-SUTRA • YOGA; YOGA-DARSHANA; HATHA YOGA; JNANA YOGA; KARMA YOGA; TAPAS • TRIMURTI; BRAHMA; VISHNU; SHIVA

Fri. 9/21 Discussion

Response paper #3 due 9/21

Tues. 9/25 Hinduism: Devotion and right living
 Read: Fieser & Powers, 41-54; *Handbook*, 286-307.
Dictionary: BHAKTI; BHAKTI YOGA; PUJA; ISHTADEVA; VAISHNAVA
 VEDANTA • SAMSKARA; TIRTHA-YATRA; FESTIVALS (HINDU) • VISHNU;
 AVATARA; KRISHNA; LAKSHMI • SHIVA; LINGA; SHAKTI; PARVATI; KALI;
 DURGA • DHARMA; ARTHA; KAMA; AHIMSA; ASHRAMA; TANTRA (1)

Reminder: Athletes and students who will miss class because of religious holidays should give a list of the days they will miss, and the reasons, to Prof. Ogilvie and their TA by today.

Thurs. 9/27 Religion, society, and gender
 Read: *Handbook*, 647-666.
Dictionary: GENDER • VARNA; CASTE • FOUNDERS OF RELIGIONS

Fri. 9/28 Discussion

Response paper #4 due 9/28

Tues. 10/2 Buddhism: The Buddha and his teaching
 Read: Fieser & Powers, 73-111; *Handbook*, 369-411.
Dictionary: BUDDHISM • BUDDHA; DHAMMA; SANGHA • GOTAMA; MAYA
 (1); BODHGAYA • FOUR NOBLE TRUTHS; DUKKHA; NIBBANA; ANATTA;
 ARAHAT; BODHISATTVA • EIGHTFOLD PATH; PRAJNA; SILA; SAMADHI;
 BHAVANA

Thurs. 10/4 Buddhism: The variety of modern Buddhism
 Read: Fieser & Powers, 112-123; *Handbook*, 411-439.
Dictionary: THERAVADA; SINHALESE BUDDHISM; SOUTH-EAST ASIA,
 BUDDHISM IN • MAHAYANA; HINAYANA • CENTRAL ASIAN BUDDHISM;
 CHINESE BUDDHISM; CHING T'U TSUNG; JAPANESE BUDDHAS AND
 BODHISATTVAS; ZEN • TIBETAN RELIGIONS; MANDALA (BUDDHIST);
 TANTRA (2); DALAI LAMA; AVALOKITESHVARA • WESTERN BUDDHISM

Draft of introduction to first paper due 10/4.

This draft counts as a response paper.

Fri. 10/5 Discussion

Tues. 10/9 Chinese religions: Confucianism
 Read: Fieser & Powers, 147-174; *Handbook*, 445-474.
Dictionary: CONFUCIUS; CONFUCIAN CANON; CONFUCIAN STATE CULT;
 NEO-CONFUCIANISM; MENCIAUS; T' IEN

Thurs. 10/11 Chinese religion: Taoism
 Read: Fieser & Powers, 175-209.
Dictionary: TAO CHIA; TAO CHIAO; TAO TE CHING, YIN-YANG

*** First paper introduction draft returned ***

Fri. 10/12 Discussion

Response paper #5 (in-class writing)

Tues. 10/16 Mediterranean and Near Eastern polytheisms
Dictionary: ANCIENT NEAR EASTERN RELIGIONS; COSMOLOGY (ANCIENT NEAR EASTERN); TEMPLES (ANCIENT NEAR EASTERN); KINGSHIP (ANCIENT NEAR EASTERN); BA'AL • GREEK RELIGION; THEOI; COSMOS; MYTHOS; PHILOSOPHIA • ROMAN RELIGION; NUMEN; RITUALS (ROMAN); EMPEROR-WORSHIP (ROMAN); SYNCRETISM (ROMAN); MYSTERY-CULTS (ROMAN)

Thurs. 10/18 Religion, cosmology, metaphysics, and world-view
Dictionary: DUALISM; MONISM; THEISM; SPIRIT; PANTHEISM; ANIMISM

*** **First paper due 10/18** ***

Reminder: Textbook Annex will begin to return unsold books soon.

Fri. 10/19 Discussion

Tues. 10/23 Judaism: From Abraham to the Babylonian Exile
 Read: Fieser & Powers, 253-288; *Handbook*, 11-24.
Dictionary: JUDAISM; SHEKHINAH • MOSES (IN JUDAISM); EXODUS (IN JUDAISM); HOLY LAND; JERUSALEM (IN JUDAISM); TEMPLE (JERUSALEM) • MITZVAH; ANIMAL SLAUGHTER (JEWISH); KASHRUT; CIRCUMCISION (IN JUDAISM); MEZUZAH • PASSOVER; OMER, COUNTING OF; PENTECOST; TABERNACLES • PROPHECY (JEWISH AND CHRISTIAN)

Thurs. 10/25 Judaism: The Temple, the Synagogue, and the home
 Read: Fieser & Powers, 288-303; *Handbook*, 24-37.
Dictionary: EXILE (JEWISH); MESSIAH (IN JUDAISM); OLAM HA-BA • SYNAGOGUE; KEHILLAH; GENTILES • PHARISEES; JOSEPHUS; TARGUM • CHAGIM; SHABBAT; HAVDALAH; CALENDAR (JEWISH); ROSH HA-SHANAH; YOM KIPPUR; SHEMINI ATZERET • MIKVEH; SHEMA; TEFILLIN; BAR MITZVAH, BAT MITZVAH • MARRIAGE (IN JUDAISM); WOMEN (IN JUDAISM)

*Reminder: Next Monday is the mid-semester date. This is the last date to drop this course with a W. Because Prof. Ogilvie will not be in Amherst until next Tuesday, see him **today** if you are thinking about withdrawing from the course.*

Fri. 10/26 Discussion

Response paper #6 due 10/26

Tues. 10/30 Judaism: Rabbinic Judaism and the Middle Ages
Read: Fieser & Powers, 304-311.
Dictionary: RABBI; YESHIVAH • TORAH; MISHNAH; TALMUD; HALAKHAH; AGGADAH; MIDRASH • PHILOSOPHY (JEWISH); MAIMONIDES, MOSES • ASHKENAZIM; SEFARDIM; EUROPEAN JEWRY • THEISM (JEWISH); ANGELS (IN JUDAISM); MERKABAH MYSTICISM; KABBALAH; ZOHAR; REINCARNATION (JEWISH)

Thurs. 11/1 Judaism: The Jews in modern times
Read: *Handbook*, 37-52.
Dictionary: MAGEN DAVID • REFORM JUDAISM; ORTHODOX JUDAISM; CONSERVATIVE JUDAISM; CHASIDISM; MENDELSSOHN, MOSES • ANTI-SEMITISM; HOLOCAUST • ZIONISM; ISRAEL, STATE OF • CONVERSION (TO JUDAISM); NORTH AMERICA, JEWS IN

Fri. 11/2 Discussion

Response paper #7 due 11/2

Tues. 11/6 Christianity: The life of Jesus and modern religious studies
Read: *Handbook*, 55-105.
Dictionary: CHRISTIANITY, HISTORY AND CHARACTER OF; GOD, CHRISTIAN CONCEPT OF • JESUS; JOHN THE BAPTIST; PAUL; PETER; MARY, VIRGIN; APOSTLES; DISCIPLES (EARLY CHRISTIAN) • BIBLE (CHRISTIAN); GOSPELS; BIBLICAL CRITICISM; HERMENEUTICS • DEMYTHOLOGIZING; QUEST OF THE HISTORICAL JESUS

*** Second paper assignment distributed ***

Thurs. 11/8 Christianity: From origins to establishment
Read: Fieser & Powers, 313-363.
Dictionary: CHRISTIANITY (EARLY) • CHURCH (CHRISTIAN); JERUSALEM, EARLY CHRISTIANITY AT; ROME, EARLY CHRISTIANITY AT • BAPTISM (IN EARLY CHRISTIANITY); EUCHARIST; WOMEN (IN EARLY CHRISTIANITY); MARRIAGE (CHRISTIAN) • GOD (IN HEBREW AND CHRISTIAN SCRIPTURES); ESCHATOLOGY (BIBLICAL AND CHRISTIAN); AFTERLIFE, CHRISTIAN VIEW OF; SALVATION, CHRISTIAN DOCTRINE OF; SIN, CHRISTIANITY AND; SEXUALITY, AND CHRISTIANITY; ANGELS (BIBLICAL); GNOSTICISM

Fri. 11/9 Discussion

Response paper #8 due 11/9

Tues. 11/13 Christianity: Middle Ages and Reformation
Read: Fieser & Powers, 363-369; *Handbook*, 105-128.
Dictionary: DESERT FATHERS; MONASTICISM, CHRISTIAN • ROMAN CATHOLICISM; PAPACY; CHURCH ORGANIZATION; SAINTS, CHRISTIAN;

SACRAMENTS (CHRISTIAN); MASS; PILGRIMAGES, CHRISTIAN;
MILLENARIANISM • REFORMATION; PROTESTANTISM; LUTHERANISM;
CALVINISM; PRESBYTERIANISM; ANABAPTISTS; ANGLICANISM;
COUNTER-REFORMATION

- Thurs. 11/15 Christianity: Modern Christian traditions
Read: Fieser & Powers, 369-372; *Handbook*, 128-157.
Dictionary: THEODICY; DEISM; DEATH OF GOD THEOLOGIES • BAPTISTS;
CONGREGATIONALISM; FRIENDS, RELIGIOUS SOCIETY OF; QUAKERISM
(HISTORY OF); METHODISM • REVIVALISM, HISTORY OF • MISSIONS,
WESTERN CHRISTIAN • LATIN AMERICA, CHRISTIANITY IN; LIBERATION
THEOLOGY • AMERICAN CHRISTIAN DENOMINATIONS; BLACK
CHURCHES IN AMERICA; MORMONS

- Fri. 11/16 Discussion

Response paper #9 due 11/16

- Tues. 11/20 Islam: Muhammad and his successors
Read: Fieser & Powers, 373-413; *Handbook*, 162-178.
Dictionary: ISLAM; ALLAH; HANIF • MUHAMMAD; NABI; ABRAHAM (IN
ISLAM); JESUS IN ISLAM; HARAMAIN • QUR'AN; HADITH • CALENDAR (IN
ISLAM); CALIPH/CALIPHATE; KHARIJITES; 'ALI, 'ALIDS

- Thurs. 11/22 THANKSGIVING—enjoy the holiday!

- Tues. 11/27 Islam: Being a good Muslim
Read: *Handbook*, 178-201.
Dictionary: IMAN; DA'WA • PILLARS OF ISLAM (SHAHADA; SALAT; ZAKAT;
SAUM; HAJJ); TAHARA • IMAM; WALI; KA'BA; MASHHAD; MOSQUE;
WAQF; MADRASA • ID; PASSION PLAY (IN ISLAM) • MAR'A; MARRIAGE
AND DIVORCE (IN ISLAM); VEILING, IN ISLAM; ZINA; CIRCUMCISION (IN
ISLAM); WINE-DRINKING (IN ISLAM) • RUH; QIYAMA; JHAD

- Thurs. 11/29 Islam: The Islamic world, yesterday and today
Read: Fieser & Powers, 413-422; *Handbook*, 201-222.
Dictionary: SUNNA; SHI'ISM; IMAM; ISMA'ILIS • FALSAFA; FIQH; KALAM;
SHARI'A; QADI; IJMA; ULEMA • SUFISM, SUFIS • ISLAMIC DYNASTIES;
SAYYID, SHARIF; SHAIKH • PAN-ISLAMISM; ISLAMIC MODERNISM;
WAHHABIS • AFRICA, ISLAM IN; SOUTH ASIA, ISLAM IN; SOUTH-EAST
ASIA, ISLAM IN

***** Second paper due 11/29 *****

- Fri. 11/30 Discussion

- Tues. 12/4 Religion and modernization
Note: a sample exam question will be handed out in class today.
Dictionary: ENLIGHTENMENT, THE; SCEPTICISM; EMPIRICISM;

MODERNITY; SECULARIZATION; ATHEISM • RELIGIOUS EDUCATION IN SCHOOLS • MORALITY

Thurs. 12/6 Religious fundamentalisms
Dictionary: FUNDAMENTALISM; BIBLICAL CRITICISM; EVANGELICALISM; PENTACOSTALISM; MORAL MAJORITY • FUNDAMENTALISM (ISLAMIC)

Fri. 12/7 Discussion

Response paper #10 due 12/7

Tues. 12/11 Ecumenism and new religions
Read: Fieser & Powers, 425-457; *Handbook*, 594-638.
Dictionary: BAHA'IS • RELIGIOUS PLURALISM; ECUMENICAL MOVEMENT; ENCOUNTER OF RELIGIONS • NEW RELIGIOUS MOVEMENTS (AMERICAN CHRISTIAN); NEW RELIGIOUS MOVEMENTS IN PRIMAL SOCIETIES; NEW RELIGIOUS MOVEMENTS IN THE WEST; 'CULT-WATCHING' GROUPS

***** Take-home final distributed in class *****

Thurs. 12/13 Religion in an age of science
Read: *Handbook*, 667-681.
Dictionary: IDEOLOGY • SECULAR ALTERNATIVES TO RELIGION • HUMANISM; MARXISM; UTILITARIANISM • IMPLICIT RELIGION; SCIENTISM • SPIRITUALITY; NEW AGE

Fri. 12/14 Discussion

Tues. 12/18 Take-home final due at 5 PM in Herter 624!

Prof. Ogilvie will be in his office from 2:30 to 5 PM to collect exams.

Policies

Policy on Late Assignments

With up to 120 students in this course, Prof. Ogilvie and the TAs have to plan their grading schedule carefully. Therefore, late assignments will be penalized.

Response papers will not be accepted more than two working days late, except for the draft of the first paper, which will be accepted up to a week late (but you will then have much less time to react to comments).

Papers: The *maximum* possible grade on papers will be reduced by one-half letter grade for each working day that they are late, unless an extension is arranged in advance.

Take-home final: The *maximum* possible grade on the final will be reduced by one-half letter grade for each working day that it is late. No exceptions will be made except in the case of a bona-fide emergency with documentation from the Dean of Students. If the final is not received by **December 22** (the last day of finals), you will receive an F for the exam and the course.

Quizzes cannot be made up.

Policy on Classroom Conduct

If you are to learn effectively, the classroom has to be free of distractions that might get in the way of your learning. The following rules are intended to make sure that everyone can learn as effectively as possible. They apply to both lecture and discussion sections.

- Try to be prompt. If you come in late, you distract the instructor and the other students. If you must be late, please be quiet when you come in.
- Don't leave early unless you must, and don't pack your bag until class is over. Because the lectures are scheduled in a 75-minute slot, and they will usually run only about 50 minutes, you should have plenty of time to get where you are going.
- Turn off your cell phone in class. If you are a volunteer firefighter, an expectant father, or someone else with a good reason for having a phone turned on, please see Prof. Ogilvie, who will make an exception.
- Don't read the newspaper during class. It distracts students around you and can block the vision of those behind you.
- Don't talk in class about extraneous matters. If you have something to say about the course material during lecture, please tell Prof. Ogilvie, who will be happy to listen.
- University rules prohibit eating and drinking in the classroom; if eating or drinking becomes a distraction to other students, the instructor will have to enforce the rule.

Policy on Academic Honesty

Plagiarism is grounds for failure in the course. Plagiarism consists of either (a) copying the exact words of another work without both enclosing them in quotation marks and providing a reference, or (b) using information or ideas from another work without providing credit, in notes, to the source of the information or ideas. Submission of a paper copied from another work, or which contains fictitious or falsified notes, will result in automatic failure of the course. Please refer to the *Undergraduate Rights and Responsibilities* booklet for the University's full policy on academic honesty.

Why is plagiarism so bad? Learning depends on trust—the student trusts the teacher to know the subject and to teach about it clearly, and the teacher trusts the student to show evidence of learning through papers and other assignments. Plagiarizing a paper breaches that trust. It is also theft of someone else's intellectual property. Although I don't like to enforce this policy, I have done so and will do so again if necessary.

Tips for success

History 112 is not an easy course, but if you keep a few simple points in mind, it will be a lot easier. Here are some tips for doing well in the course. They all are really aspects of one overarching principle: TAKE RESPONSIBILITY FOR YOUR OWN EDUCATION!

- Read the syllabus carefully, and write down in your organizer the dates on which assignments are due. This will help you budget your time for the weeks when there is more work than normal.
- Complete all the assigned readings every week in a timely fashion, preferably in one or two study sessions, and jot down important points in your notes after finishing the readings. This should take about three hours every week, or possibly more. As you read each assignment, think about how it relates to earlier readings and lectures, and jot down some of those thoughts in your notes. Don't use a highlighter for note-taking: it substitutes moving your hand for using your brain.
- Look up unfamiliar words in a good dictionary. Look up unfamiliar names or concepts in an encyclopedia. The *Columbia Encyclopedia* (online at bartleby.com) is a good one-volume encyclopedia; the *Encyclopaedia Britannica* (online at britannica.com) is a good multi-volume encyclopedia.
- If your apartment or dorm room aren't quiet places to study, go to the library or somewhere else quiet. The main level of DuBois Library is a good place because it has lots of dictionaries and encyclopedias. If you need coffee while studying, try the Newman Center. Study a lot during the day, then you can relax in the evening without feeling stressed out or guilty.
- Ask questions about what you don't understand, but only after you have tried to answer them yourself. Part of your college education is learning to be self-reliant. Who should you ask? Prof. Ogilvie and your TA, of course; if your question is factual, you can also ask a reference librarian.
- Take advantage of Prof. Ogilvie's and your TA's office hours. We are there to help you in the course! We can give you more help, though, if you come with specific questions or issues to discuss.
- Come to each class prepared to discuss at least two or three of the issues raised by the readings, and to write a five-minute theme on them.
- Arrive for class on time, and pay attention to lectures and discussions. Take good notes. If you need guidance on note-taking, Learning Support Services (DuBois Library, 10th floor) offers a Note Taking Workshop several times each semester. They also offer workshops in time management and test taking should you feel in need of help in those areas.
- Start work on each written assignment as soon after you receive it as your schedule allows. Complete a rough draft of all papers at least five days before they are due, and revise your papers at least once before you hand them in. Be sure to copyedit and proofread your papers carefully.
- Consider forming a study group. It's a great way to make the course more fun, and to learn more!
- Talk to Prof. Ogilvie or your TA if you feel overwhelmed or if you are falling behind in the course. We are here to help you learn.