



Faculty Development Plan 2015-2018

Name

Church History and Doctrine

Brigham Young University

My Faculty Development Plan is the result of my participation in the Brigham Young University Faculty Development Series in the Fall 2015 and the Spring 2016. I am trained as a Russian historian with particular interest in the intersection of religious communities in the political and public realms. My teaching load consists of World Religions (REL C 351), Survey of Judaism and Islam (REL C 357), Foundations of the Restoration (REL C 225), and Doctrine and Covenants (REL C 325). I spent one year as a visiting faculty member here (2014-2015) and have just completed my first year in the CFS track (2015-2016).

I. Teaching Self-Assessment

For Brigham Young University Faculty in Religious Education, one of the greatest responsibilities is teaching students from across the university. Students in my courses come from every major and college, and as such, it is my responsibility to create courses structured on principles that will interest a wide range of students with varied academic backgrounds. In order to do this, I will work with the Center for Teaching and Learning, my Department Chair, my mentor, and other faculty to find classroom procedures and content that will draw in more students. My goal is to build a course that a science major, a history major, and a business student will all find engaging and relevant to their personal interests and goals.

As a professor in Religious Education where teaching competency is measured as the highest priority within our responsibilities, I have placed greater priority on the process of improving my teaching at all levels, for conceptual and structural aspects, to the delivery of the individual lectures and content. I have carefully studied my student evaluations and annotated them with specific, recurring areas where I need to improve and change the course and my approach as a teacher. I recognize that many of my students appreciate my style of teaching, which tends to be fairly relaxed and discussion based. While this is my preferred method, there are some students who want more tightness to the lectures. I have addressed this concern and will implement several practices given me through the FDS breakout sessions.

I want every student to succeed and so I spend a great deal of time getting to know my students so that we can work together, rather than against each other, to accomplish this goal. I invite every student into my office at the beginning of the semester and we talk about their interest in the class, their desired outcomes, and a bit about their background. I will work harder to identify students who are struggling throughout the semester and attempt to contact them early on in the semester whenever possible. There are some students who have felt that my attendance policy was too strict and that they should not have been penalized as severely. I will revisit this with my mentor and others to see if it fits within the range of our department.

I am always trying to improve the delivery of content for my students and will continue to do so as I work with CTL and my mentor to improve my teaching. This will include rethinking how I present the slides in class (information, appearance, etc.) and how I lead the discussions. I tend to have a fairly fluid class and I need to work on tightening up some of the time in class so that we can address the material that students are tested on in the exams.

There are certainly areas where I can see for significant improvement on my part and I will work to improve those areas. I have mentioned some of them in the section below titled, Steps Planned or Taken to Improve Teaching and Student Learning.

Course Development Project – Survey of World Religions (REL C 351)

Course Background: REL C 351 Survey of World Religions explores the origins, theology, scriptural works, and religious practices of world religious traditions, including: Judaism, Christianity, Islam, Hinduism, Sikhism, Buddhism, Taoism, Confucianism, and Shinto. This course is intended to be a survey for students to gain exposure to ideas and practices associated with major world religions and serves as a gateway for learning more about the cultures and locations that gave rise to each religion. Most importantly, the course is intended to help students understand better the major issues surrounding political, social, cultural, and religious events occurring in the world today. Students are expected to gain greater sensitivity to other religions while recognizing that interfaith activity involves much more than simply looking past doctrinal differences, but rather requires that difficult issues be addressed and dealt with in respectful, thoughtful, and meaningful ways.

This course has a general set of Course Outcomes listed in the University Course Catalog but they are very poorly organized and methodologically they are problematic. As a result, I have created my own set of expected Learning Outcomes that address those listed in the course catalog while allowing me to shape the course as I see fit. Within Religious Education, we currently have four professors teaching the Survey of World Religions. This course is an elective course that counts for two of the fourteen required religion credits for all students at BYU.

One of the immeasurable goals of this class is to increase student desire to engage with other faith communities and to seek out opportunities for collaboration in community, government, and educational settings. This course is, I believe, a course that asks students to consider opportunities for interfaith engagement for its own sake, but also because these endeavors are critical to real life situations that they will encounter regardless of their chosen profession or location. The importance of religious understanding and awareness of religious differences is a major element of international relations, legal issues, and national policy agendas. US Secretary of State John Kerry recently commented: *"If I went back to college today, I think I would probably major in comparative religion, because that's how integrated it is in everything that we are working on and deciding and thinking about in life today."* As well,

The Church of Jesus Christ of Latter-day Saints leaders are placing renewed emphasis on improving relations by identifying areas of commonality and opportunities for united work with other faith groups. In fact, the desire to know about and encourage other religions to prosper stems from one of the core tenets of the LDS faith. *"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may"* (Article of Faith 1:11). Further, President Thomas S. Monson, suggested: "I would encourage members of the Church wherever they may be to show kindness and respect for all people everywhere. The world in which we live is filled with diversity. We can and should demonstrate respect toward those whose beliefs differ from ours" (April 2008, General Conference address). Our approach will be to look at each religion in as an object of study, and begin our inquiry by examining the beliefs and practices on their own terms.

Learning Outcomes: The expected Learning Outcomes for REL C 351 Survey of World Religions are:

1. Know best practices for engaging with and learning about other religions.

Rationale: As students encounter people of other faiths and cultures, they need to be aware of the parameters of socially and culturally acceptable behaviors. One of the ways to assure positive experiences for students within the scope of this course, but more importantly beyond the boundaries of this course, is to provide them with tools and best practices for talking with others about faith and religious practice. One of the overriding themes within every lecture of this course is to approach each religion from Krister Stendahl's principles of religious study, particularly the idea of "Holy Envy." To employ "Holy Envy" is to approach each faith from the inquisitive stance that one can actively learn about another's religion and seek to better understand those elements that could further develop a form of faith or testimony within their own practice.

2. Be able to discuss and analyze (generally, but with academic rigor) various books of sacred texts and scriptures.

Rationale: One of the central aims of this course is to get students to understand the value of scriptural texts within various religious traditions. In order to do so, students will read portions of texts in translations that target common religious or theological themes and questions that are common to our tradition as well. As part of this, students will also approach a sacred religious text and seek to understand 1) its origins, 2) its content, 3) the role that the texts occupy within the tradition. Students will develop an appreciation for sacred texts as central to the formation of religious identity, practice, and belief of others, and by extension will be invited to explore and engage with their own sacred texts consistently and often in this course.

3. Be able to articulate central doctrines, practices, and beliefs of other religious traditions.

Rationale: Students will be taught the core doctrines and beliefs and shown how these relate to religious practice within the various faith traditions that we encounter. In order to have any significant engagement with individuals from other faiths, we need to know something (however general) that is accurate and representative of that faith. I want students to know something about these religious practices so that they begin to engage others from a position of common understanding or appreciation of those beliefs or practices. This has real-world application as highlighted in a recent email I received from a student:

"I wanted to share with you a neat experience that I had as I traveled home from BYU on Saturday. I think it really shows the significance and importance of your class. I was flying home to LA and an Indian man sat down next to me on the plane. I asked him where he was headed and he explained that he lived in LA. We

talked for a minute about his work trip in Salt Lake and I mentioned that I just finished up my second semester at BYU. He didn't know what BYU was so I explained it was the "Mormon School". He laughed and told me a Mormon joke. After a little bit of small talk, I asked if he was religious. He replied that he was a Hindu. I told him that I just took a World Religions course at BYU and studied Hinduism. It was incredible to see how my basic knowledge of Hinduism was able to spark a religious conversation where we were both able to share our beliefs. He had some questions about why non-members could not enter into the temple and I was able to use my knowledge of Hinduism to draw on a comparison that helped him understand. I do not believe that we would have been able to be so open about our beliefs if I was not able to build his trust by showing him that I had some sort of knowledge of what he believed. I am grateful for your class and the opportunity that I had to gain Holy Envy for the religions we studied."

4. Be able to summarize key events surrounding the founder's life for each religion where applicable.

Rationale: Just as we begin to teach others the gospel by explaining and testifying of Joseph Smith and his role as prophet and translator of sacred texts, I want my students to be able to explain the life, context, and central theology of the founders (where applicable) for each of the religions that we study. It is imperative that students understand this if they are to grasp the nature of the religious beliefs, religious authority, and continuity of community for each of the traditions studied in this course.

5. Experience other religious communities in action and in sacred space through directed engagement in religious services.

Rationale: One area where this class is unique to our department is that I require students to engage with religious communities in real time, in sacred space. I want students to begin thinking about other believers and their experience, their approach to spirituality, and the importance of religious ritual. To this end, I encourage students to attend worship services of other communities near BYU and reflect on that experience. Students often enjoy this element of the course more than any other activity. This is an essential element of student learning as it opens up doors for new understandings of religiosity.

6. Broaden and strengthen student testimony of the gospel of Jesus Christ and be able to see other religions and believers from a perspective of trust and common origins.

Rationale: As a result of this course, all students should emerge with a deepened understanding and testimony of the gospel of Jesus Christ. Ideally, classroom discussions and student engagement with the material will draw them to the great theological questions of human history, seeking knowledge and spiritual confirmation of eternal truths taught and recorded in scripture.

Course Activities:

Assessments of Student Learning:

Students will be participating in the learning process through content mastery and application of that material. Further, this course aims to have students use opportunities to reflect on their own experiences and I have designed student assignments that allow them to engage faith communities other than their own. I will be visiting each of these communities for religious services during the semester and will encourage students to join me or attend one of the services on their own. This assignment allows students to meet with other faithful members of various world religious communities and see how they practice and worship.

Students Learning will be measured through traditional midterm and final exams, a research paper, and small stakes assessments that serve both to reward students but also to provide immediate feedback on where they are in their learning and mastery of content.

The following is a brief rationale for each assignment that students will complete during this semester (this is straight from the syllabus).

1. **Introductory Video:** As your guide for your exploration of World Religions, I want to get to know you as a person and as a fellow traveler on this journey. On the day of the drop/add deadline, you will need to complete a brief (2-3 minute) video through digital dialogue that introduces yourself and explains why you want to participate in this course, and then explain the main idea of the William Scott Green reading assignment. This will provide me the opportunity to get to know you and allow you to verbalize your understanding of a foundational reading for this course.
2. **In Office Visit:** Each student is required to attend a brief office visit in my office (275 A JSB) where we will discuss the course, your interests and majors, your academic preparedness, and I will attempt to assuage any concerns and answer questions you may have during the first few weeks of the course.
3. **Community Visit:** Each student will attend one religious community that is not part of their own religious tradition. There are three parts of the project that will need to be completed in the following order: a) prepare for the visit (call ahead or find the community webpage to check on dress code, service times, holiday schedule, etc); b) visit the community for one religious service; c) write a one-page reflection paper that examines the service and the sacred space surrounding the service. You should also reflect on what you learned about spirituality during the service. One of the most important goals of this course is to get students to appreciate, or exercise Holy Envy, of other religious traditions and spend time observing others as they worship God.
4. **Reading Check Quizzes:** Students in university level courses are expected to master the reading material so that they can better engage the classroom discussions and obtain the foundational knowledge needed to become conversant in the religions covered in this course. In order to aid students in this mastery process, students will submit one quiz for each week's assigned readings. These will simply test whether students are able to navigate the basic terms and concepts of each religious tradition prior to the classroom discussions. These will help me know where students need greater clarification in the lectures and where the concepts have been sufficiently mastered. The quizzes are taken on Learning Suite and will be due by 8:00 am on the day the readings are assigned.
5. **On Campus visits:** During the semester students will be invited to a number of on campus visits by religious leaders, scholars, and others who will share their religious experiences and beliefs with members of the BYU community. These are opportunities to find connections between what we do in class and what others say about their beliefs and practices. Students need to engage with lived religion as part of their exploration of world religions and therefore they will encounter those who hold beliefs different than their own and reflect on the process. Students will submit a one-page reflection paper for each of these assignments. Students are responsible to attend two of these sessions during the semester and submit an assignment for each one. These are due within three days of attendance for each session.
6. **Textual Analysis:** Students will invest significant effort and time into researching and writing a four-page paper that examines the uses and meaning of sacred texts within one of the religions we explore during the semester. This must be a coherent, well-developed paper that brings to light the uses of religious texts, their meaning for communities, and the content of

the chosen book. Students will read the chosen text in translation and then explore the ways that the religions use that book. This will allow students to foster their own interest in learning more about a specific religious tradition and its textual nature. In order to complete the paper, students will need to meet with the professor during office hours during the semester to discuss their outline and a draft of the paper before submitting a final draft. This should be completed well in advance of the due date. I am happy to have students join me in small groups to discuss the papers about a specific text so that we can arrange for a communal learning experience. More details available on learning suite.

7. **Midterm and Final Exams:** Students will submit a midterm exam and a final exam as evidence of their learning experience. There will be ample opportunity to prepare for these exams through study guides and through office hour discussions. This will measure student mastery of the content presented in the course and contained in the textbooks.
8. **Midterm Evaluation:** This is an opportunity for students help improve the course. This is an informal (though seriously considered) evaluation that provides important feedback to the instructor. Please take the opportunity to complete this evaluation.

Steps Planned or Taken to Improve Teaching and Student Learning

Having now finished a first year and having the opportunity to reflect, I see there are a few areas that I can improve upon to make my courses better suit student learning and help them achieve the objectives and outcomes outlined in the syllabus. Based upon my BYU annual stewardship letter written by my former department chair, who believes I am a “competent, but not gifted, instructor,” there are four areas where my teaching needs to improve. These include keeping course discussions “on topic,” responding to questions with a short answer rather than full explanation, making lectures “more interesting,” and eliminating “pop quizzes.” While I agree with the first three points, I don’t quite understand the final one as all quizzes are listed on the syllabus. Nevertheless, I will be sure to never have a “pop quiz” in my class unless it is a simple participation activity that is used as a quick barometer for student engagement or learning with a particular concept. All of these tend to fall in the realm of course management and thus I am confident that these can be addressed effectively through the plan outlined here.

One of the areas where my teaching can be improved significantly is in my focusing my responses to students to answer their questions with just enough detail and information to assuage them without becoming overbearing with multiple examples and ideas that more fully respond to their questions. In order to do this, I will be sure to pause briefly before answering to formulate the succinct answer and then allow them to respond with further questioning if needed. There are occasions where more complete answers are needed, but in those instances where a quick answer will work equally well, I will focus upon that without the added details or commentary. In order to monitor this aspect of my teaching, I will invite faculty members to join me in class and just observe how I do in regards to answering the questions. Another resources that I would like to consider having a SCOT (Students Consulting on Teaching) observe my teaching with particular requests that they look for moments where students disengage from the discussions and where they see my responses running too long.

Another aspect of my teaching that I have worked extensively on this summer is the structure of the syllabus and the outline of the courses I will be teaching in the Fall 2016. I want to make sure that students have access at the beginning of the semester to everything they will need during the course. My goal is to be fully transparent with students so that they can see and understand the end goals of

the course and how each lecture and assignment contribute to the objectives and the justification for the skills and content they will master through their participation. I have carefully studied the writing of Jonathan Z. Smith on the subject of syllabus creation (with particular emphasis on religion) in his *On Teaching Religion Essays by Jonathan Z. Smith* (Oxford: Oxford University Press, 2013). In order to create a working syllabus for a world religions survey course, Smith has helped me see that necessity of making design and arguments of the course explicit and develop a course that allows students to apply the content and skill mastery to a broader set of circumstances outside of the scope of the course. Thus, I have created an explicit justification for each assignment that fits within the specific expected outcomes for the class.

One of the goals of this structural reshaping project is to create opportunities to for students to be more reflective on their learning from beginning to end. In order to do this, I will be informally and formally asking students about their learning process throughout the semester and will incorporate learning opportunities for them that require a reflective mind so that they are conscious of how and what they are learning.

One of the criticisms raised by my former department chair was that students found parts of the class uninteresting. I will be working on my content presentation to improve this aspect of my teaching. In order to do so, I will also develop a series of online interviews with religious leaders and practitioners so that they can share why they find their faith so compelling and allow students to engage with these without having to travel to visit locations of worship. I will include as my project for which I am applying for the Course Development Project grant proposal (see attached) a deliverable audio and video recording that could also be used by other faculty in my department who teach this course. In order to complete these interviews and make them of high enough quality, I will use the money to purchase basic, but essential recording equipment (microphone, headset, etc.). This will allow me to either invite the speaker to BYU and conduct it here or take this equipment with me when I travel and visit other communities. My students consistently say that the opportunities to engage with others and learn from them is a highlight of the class. I believe that this will provide yet another avenue for students to engage the material and see how our classroom discussions about the individual religions feel when they become lived religion rather than textbook religion. During the Winter semester 2016 I sat in on Greg Wilkinson's Eastern Religions course to see if I could draw from him any ideas that might be helpful on how to better teach my courses and learned so much that I would like to continue to visit faculty classes and draw upon their expertise in the future.

In addition to my work specific to my class, I will be carrying on with my fairly aggressive reading schedule of books about teaching college courses. On my agenda are the following books: José Antonio Bowen, *Teaching Naked: How Moving Technology Out of Your Classroom Will Improve Student Learning* (San Francisco: John Wiley and Sons, 2012); Thomas A. Wayment, *To Teach as Jesus Taught: 11 Attributes of a Master Teacher* (Springville, UT: Cedar Fort, 2009); and Linda K. Wertheimer, *Faith Ed.: Teaching About Religion in An Age of Intolerance* (Boston: Beacon Press, 2015). I will use these books to find new ways and means to help students experience the learning process more fully and with greater appreciation for the BYU experience.

II. Scholarship Self-Assessment

I have learned a couple of very important lessons in regards to the scholarship component of this position in the past year. I have tried to focus much of my time on trying to find avenues to publish for a Latter-day Saint audience and in doing so, have moved further than I had hoped away from my most important project in Russian history. I have my proposal and several chapters of my book into Indiana University Press and am anticipating hearing back from them soon on their decision soon. I am confident I will find a university press for this project within the next few months.

I have tried to fit my work into the various categories required by our college guidelines for CFS. I will publish two or three articles this year that will fit within the “gospel scholarship” category and one in an academic journal in my research field in 2016. I also have one that is currently slated to be published in January 2017 through Indiana University Press in an edited volume. One of the great challenges for me has been to find the right balance of time and effort to fit all of my publications in each of the categories. I am confident I will have a good body of work to show by the time of my third year review.

I am working carefully through much of my book manuscript to have it fully ready when a press accepts the book for publication. I have fully rewritten the book twice now and am finalizing the concluding chapter this month so as to have it prepared to include in the manuscript when the press sends it out for review. In the future, I plan to devote more of my time to the Russian and Jewish projects that I have slated right now and will work on the gospel scholarship requirements when I see opportunities for them to fit into specific publications that I am targeting. I am also planning to write an article that will be based upon my reading of George M. Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997) and Jonathan Z. Smith, *On Teaching Religion Essays by Jonathan Z. Smith*, edited by Christopher I. Lehrich (Oxford: Oxford University Press, 2013). This article will attempt to navigate a Latter-day Saint scholars perspective on the two works and show how both of these contribute to BYU Religious Education’s purposes and goals.

I have committed myself to an intensive writing schedule (1500 words per day, 4 days a week) for the past six months. This has been extremely useful for pulling together the various loose strands on a number of projects. I tend to write in the morning when I don’t have other meetings or classes. I will continue to maintain this schedule for the next six months and then revisit and reflect on any modifications that need to occur. I have tried to seclude myself in my office for this and avoid scheduling any meetings during these hours. I also participated in the workshop provided through CTL and have employed many of the writing techniques discussed there.

Scholarship strategies Project

My scholarship project is to publish my book with the best academic press possible. I am working toward this now and feel that I am close to having it complete. In order to complete the project, I will dedicate this summer to finishing the manuscript and having it in the hands of a press by September 1. The project will require a significant amount of time to respond to reviewers’ comments (most likely) and preparing the final manuscript for publication. I will be in Ukraine part of this summer working on locating a few last sources so that I can finalize my last chapter and will then simply need to be cleaning up sections and preparing the full manuscript. In connection with this project I have the manuscript out to scholars in my field for their informal reviews which I will

incorporate into my manuscript. This is an essential step and one that I am grateful for willing scholars who are able to comment on it and improve the overall project and strengthen the individual parts. To date, the department and Religious Studies have both been incredibly supportive of this project and have funded my research. I have also received grants from external resources (Princeton University, ASU Jewish Studies Center) to assist in this research. I anticipate that this will continue to be the case (as long as I can get this finished in the near future).

This project is the most important one I have on the burner now and the completion of it would set me on a path to successfully passing my Third Year Review and Sixth Year Review. It seems that the university is expecting more scholarship to the outside academy from us and this book will be a significant contribution to the field and therefore, this must be my first priority during the coming months.

The planned schedule for this project is as follows:

June – July 2016 – finalize last research trip for this project in Lviv, Ukraine and Kyiv, Ukraine.

August 30, 2016 – submit the full manuscript to the press for external review

December 15, 2016 – finish any recommended changes and adjustments based on reviews

January 15, 2017 – submit revised manuscript back to the press

April 2017 – address any lingering issues with the manuscript

In connection with this book manuscript, I have a future project that I would like to see happen just after my third year review. I plan to organize a conference with leading scholars from the Russian Religious History field and bring them to BYU for a two-day event that will highlight recent shifts in the religious landscape of Russia and Eastern Europe. The goal for this would be to publish an edited volume on the heels of the conference with some of the papers. This would be an international conference that would bring greater attention to BYU and our work here.

III. Citizenship Self-Assessment

One of the areas where I feel that I am succeeding currently is the Citizenship requirements for my department. During the past 8 months, I have actively engaged in formal and informal citizenship opportunities. I have actively worked on the various committees that I have been assigned to and will continue to do so. During the next year and a half, I want to see opportunities to broaden my scope to external organizations and associations, thereby expanding my reach as a scholar and developing new avenues for citizenship. The committees that I am currently working with include:

1. Religious Outreach Board: I currently serve as a Richard L. Evans Fellow and I am one of the organizers and participants of the Jewish-Latter-day Saint Dialogue. I am currently editing a volume of speeches given here at BYU as part of the Faith, Family, Society lecture series.
2. Friday Forum Committee for Religious Education
3. MA thesis committee member for two students
4. BYU Religious Education Student Symposium Committee
5. BYU Scholarly and Creative Works Grant Reviewer
6. Book Reviewer for *The Russian Review: An American Quarterly Devoted to Russia Past and Present*

Citizenship Project

For my citizenship project as part of the Faculty Development Plan, I would like to see our faculty engage with each other's scholarship at all stages. In order to do this, I will propose to begin an informal discussion group within the department and will invite anyone who wants to join where we discuss an article, celebrate a recent book, or simply help each other navigate the challenges of scholarship. I have participated in the University led Writing Group (with marginal success) but want to find ways to strengthen my own writing and seek feedback from faculty while also recognizing the accomplishments that we make along the way.

This project will require some faculty buy in and in order to accomplish this I want to visit each of their offices this summer and early fall semester to encourage them to join us, submit pieces for discussion, and then ask them to participate in a "Writer's Discussion" when they publish something. From my limited experience here, I see a lack of interest in what others are working on that might be strengthened if we could make it a habit of reading each other's work in a low-stakes environment rather than simply having it show up on our desk for formal review from an editor, or simply never knowing that such a piece was being worked on. I realize that not all faculty will want to participate, but I want to make this an opportunity to support one another. I would like to organize these events to function within our weekly schedules and will establish a time and place for these events to occur regularly.

In connection with this project, I would like to host brown-bag lunches to discuss recent faculty publications, outstanding articles, and provide opportunities for faculty to celebrate each other's accomplishments. I have benefited from such events in the past where I was privileged to hear from authors who have shared insights into the writing process, helped motivate me at times to keep going, and generally reflected on the art of writing. Such events would allow us to develop a culture of engagement with each other's work and allow for greater collegiality, while also allowing us to discuss new ideas. One of the added benefits of such events would be to learn from one another—

particularly from those who have struggled through the process of writing a book and successfully done so. It is anticipated that these events might occur once a semester (or more) based upon books published and interest. I also anticipate that there may be opportunities to include students in such events as well.

Name

Date

Name

Date

Department Chair, Church History and Doctrine



Faculty Development Project Proposal Fall 2016

Name

Church History and Doctrine

Brigham Young University

As part of my Faculty Development Plan for my Survey of World Religions (REL C 351) I will be interviewing and recording discussions with religious leaders and lay practitioners from Judaism, Buddhism, Catholicism, Islam, and other religious traditions to create a series of short (10 minute) “Insight Builder” activities. One of the difficult parts of teaching World Religions at Brigham Young University is that many of the students feel there is little opportunity to learn from local, religious individuals who are not members of the Church of Jesus Christ of Latter-day Saints. This will be an opportunity for students to put a face to their textbook and classroom discussions from within the communities that we study.

In order to accomplish this project, I will need to buy a few items that will be used for the creation of recordings. The \$300 grant award would most likely cover the extent of the material I would need to buy but will seek supplementary funds first from my department and the Kennedy Center to help with any travel costs or other related costs. I will likely need one or two microphones (\$80.00 each), a small, inexpensive camera (\$200.00 – I may be able to borrow a department camera on occasion) and headsets. The idea behind this is that I need to produce a high-quality recording that will not eliminate the need for the off-campus visits, but supplement them with new insights into why religious people follow the various faiths and how their faith enriches their life.

These interviews will be conducted at BYU (whenever possible) but will also require that I travel out to synagogues, mosques, or churches to meet with people. I will be working with friends of mine from these various faiths and will seek opportunities to engage them and build bridges for BYU. As part of this, I will seek to make these interviews accessible for colleagues who teach courses related to these various religions (Survey of the History of Christianity, Survey of World Religions, Survey of Eastern Religions, Survey of Judaism and Islam) so that their students can also learn from these encounters.



REL C 351 SURVEY OF WORLD RELIGIONS
FALL 2016

INSTRUCTOR: Name
OFFICE:
PHONE:
EMAIL: Name@byu.edu **(always include class and section number)
OFFICE HOURS: MW 7:00-7:50 AM, 11:00-11:50 AM or by appointment
CLASS INFORMATION: REL C 351 sec. 1 MW 9:00-9:50 AM MARB B114
REL C 351 sec. 3 MW 10:00-10:50 AM MARB B114
TA INFO:

*Please contact the TA as a first resort for any matters pertaining to grading, course schedule, and other technical questions.

COURSE RATIONALE:

REL C 351 Survey of World Religions explores the origins, theology, scriptural works, and religious practices of world religious traditions, including: Judaism, Christianity, Islam, Hinduism, Sikhism, Buddhism, Taoism, Confucianism, and Shinto. This course is intended to be a survey for students to gain exposure to ideas and practices associated with major world religions and serves as a gateway for learning more about the cultures and locations that gave rise to each religion. Most importantly, the course is intended to help students understand better the major issues surrounding political, social, cultural, and religious events occurring in the world today. Students are expected to gain greater sensitivity to other religions while recognizing that interfaith activity involves much more than simply looking past doctrinal differences, but rather requires that difficult issues be addressed and dealt with in respectful, thoughtful, and meaningful ways.

The importance of religious understanding and awareness of religious differences is a major element of international relations, legal issues, and national policy agendas. US Secretary of State John Kerry recently commented: *"If I went back to college today, I think I would probably major in comparative religion, because that's how integrated it is in everything that we are working on and deciding and thinking about in life today."* As well, The Church of Jesus Christ of Latter-day Saints leaders are placing renewed emphasis on improving relations by identifying areas of commonality and opportunities for united work with other faith groups. In fact, the desire to know about and encourage other religions to prosper stems from one of the core tenets of the LDS faith. *"We claim the privilege of*

worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may"(Article of Faith 1:11). Further, President Thomas S. Monson, suggested: "I would encourage members of the Church wherever they may be to show kindness and respect for all people everywhere. The world in which we live is filled with diversity. We can and should demonstrate respect toward those whose beliefs differ from ours" (April 2008, General Conference address). Our approach will be to look at each religion in as an object of study, and begin our inquiry by examining the beliefs and practices on their own terms.

As a university course, this survey of world religions is designed to help students appreciate the richness of other faith traditions by providing them with a systematic, rigorous, and engaged learning opportunity. Students will learn from "the best books words of wisdom" and we will "seek learning even by study and also by faith" (Doctrine and Covenants 109:7). In order to do this, significant time will be devoted to becoming conversant with sacred texts and the practices and beliefs they encourage. This is a textual class and one that will enable students to see the importance of religious texts in the lives of believers.

OBJECTIVES:

During this course, students will engage the material on a several different levels, each of which is vital to the learning process. You will have experiential learning opportunities, content related activities and assignments, and also spiritual reflection moments. Each of these are valuable aspects and aims of this course. Students who successfully complete this course will manifest learning in the following target areas:

1. **Know best practices for engaging with and learning about other religions.**

Rationale: As students encounter people of other faiths and cultures, they need to be aware of the parameters of socially and culturally acceptable behaviors. One of the ways to assure positive experiences for students within the scope of this course, but more importantly beyond the boundaries of this course is to provide them with tools and best practices for talking with others about faith and religious practice. One of the overriding themes within every lecture of this course is to approach each religion from Krister Stendahl's principles of religious study, particularly the idea of "Holy Envy." To employ "Holy Envy" is to approach each faith from the inquisitive stance that one can actively learn about another's religion and seek to better understand those elements that could further develop a form of faith or testimony within their own practice.

2. **Be able to discuss and analyze (generally, but with academic rigor) various books of sacred texts and scriptures.**

Rationale: One of the central aims of this course is to get students to understand the value of scriptural texts within various religious traditions. In order to do so, students will read portions of texts in translations that target common religious or theological themes and questions that are common to our tradition as well. As part of this, students will also approach a sacred religious text and seek to

understand 1) its origins, 2) its content, 3) the role that the text occupies within the tradition. Students will develop an appreciation for sacred texts as central to the formation of religious identity, practice, and belief of others, and by extension will be invited to explore and engage with their own sacred texts consistently and often in this course.

3. **Be able to articulate central doctrines, practices, and beliefs of other religious traditions.**

Rationale: Students will be taught the core doctrines and beliefs and shown how these relate to religious practice within the various faith traditions that we encounter. In order to have any significant engagement with individuals from other faiths, we need to know something (however general) that is accurate and representative of that faith. I want students to know something about these religious practices so that they begin to engage others from a position of common understanding or appreciation of those beliefs or practices. This has real-world application as highlighted in an email I received from a student:

"I wanted to share with you a neat experience that I had as I traveled home from BYU on Saturday. I think it really shows the significance and importance of your class. I was flying home to LA and an Indian man sat down next to me on the plane. I asked him where he was headed and he explained that he lived in LA. We talked for a minute about his work trip in Salt Lake and I mentioned that I just finished up my second semester at BYU. He didn't know what BYU was so I explained it was the "Mormon School". He laughed and told me a Mormon joke. After a little bit of small talk, I asked if he was religious. He replied that he was a Hindu. I told him that I just took a World Religions course at BYU and studied Hinduism. It was incredible to see how my basic knowledge of Hinduism was able to spark a religious conversation where we were both able to share our beliefs. He had some questions about why non-members could not enter into the temple and I was able to use my knowledge of Hinduism to draw on a comparison that helped him understand. I do not believe that we would have been able to be so open about our beliefs if I was not able to build his trust by showing him that I had some sort of knowledge of what he believed. I am grateful for your class and the opportunity that I had to gain Holy Envy for the religions we studied."

4. **Be able to summarize key events surrounding the founder's life for each religion where applicable.**

Rationale: Just as we begin to teach others the gospel by explaining and testifying of Joseph Smith and his role as prophet and translator of sacred texts, I want my students to be able to explain the life, context, and central theology of the founders (where applicable) for each of the religions that we study. It is imperative that students understand this if they are to grasp the nature of the religious beliefs, religious authority, and continuity of community for each of the traditions studied in this course.

5. **Experience other religious communities in action and in sacred space through directed engagement in religious services.**

Rationale: One area where this class is unique to our department is that I require students to engage with religious communities in real time, in sacred space. I want students to begin thinking about other believers and their experience, their approach to spirituality, and the importance of religious ritual. To this end, I encourage students to attend worship services of other communities near BYU and reflect on that experience. Students often enjoy this element of the course more than any other activity. This is an essential element of student learning as it opens up doors for new understandings of religiosity.

6. **Broaden and strengthen student testimony of the gospel of Jesus Christ and be able to see other religions and believers from a perspective of trust and common origins.**

Rationale: As a result of this course, all students should emerge with a deepened understanding and testimony of the gospel of Jesus Christ. Ideally, classroom discussions and student engagement with the material will draw them to the great theological questions of human history, seeking knowledge and spiritual confirmation of eternal truths taught and recorded in scripture.

COURSE METHODOLOGY:

This course will combine small and large group discussions, lecture, readings, and films to help students better understand the origins, culture, key theologies, and liturgical practices of various world religions. You are invited to fully invest your time and energy into this course. The more you engage with the topics and requirements, the more worthwhile the course will be for you as a student and participant in a global religious world. My goal is to help you engage more fully with the world around you and be able to participate in educated conversations and debates about other religious traditions as you enter into the world.

REQUIRED TEXTS:

Standard Works of the Church of Jesus Christ of Latter-day Saints
Van Voorst, *Anthology of World Scriptures* (any edition is fine)
Palmer et al., *Religions of the World: A Latter-day Saint View*.
Other outside readings will be posted on Learning Suite

ASSIGNMENT SCHEDULE AND LECTURE SCHEDULE

Students may access the schedule for this course along with reading assignments and due dates on Learning Suite or at the back of this syllabus.

The following is a brief rationale for each assignment that you will complete during this semester.

1. **Introductory Video:** As your guide for your exploration of World Religions, I want to get to know you as a person and as a fellow traveler on this journey. On the day of the drop/add deadline, you will need to complete a brief (2-3 minute) video through digital dialogue that introduces yourself and explains why you want to participate in this course, and then explain the main idea of the William Scott Green reading

assignment. This will provide me the opportunity to get to know you and allow you to verbalize your understanding of a foundational reading for this course.

2. **In Office Visit:** Each student is required to attend a brief office visit in my office (275 A JSB) where we will discuss the course, your interests and majors, your academic preparedness, and I will attempt to assuage any concerns and answer questions you may have during the first few weeks of the course.
3. **Community Visit:** Each student will attend one religious community that is not part of their own religious tradition. There are three parts of the project that will need to be completed in the following order: a) prepare for the visit (call ahead or find the community webpage to check on dress code, service times, holiday schedule, etc); b) visit the community for one religious service; c) write a one-page reflection paper that examines the service and the sacred space surrounding the service. You should also reflect on what you learned about spirituality during the service. One of the most important goals of this course is to get students to appreciate, or exercise Holy Envy, of other religious traditions and spend time observing others as they worship God.
4. **Reading Check Quizzes:** Students in university level courses are expected to master the reading material so that they can better engage the classroom discussions and obtain the foundational knowledge needed to become conversant in the religions covered in this course. In order to aid students in this mastery process, students will submit one quiz for each week's assigned readings. These will simply test whether students are able to navigate the basic terms and concepts of each religious tradition prior to the classroom discussions. These will help me know where students need greater clarification in the lectures and where the concepts have been sufficiently mastered. The quizzes are taken on Learning Suite and will be due by 8:00 am on the day the readings are assigned.
5. **On Campus visits:** During the semester students will be invited to a number of on campus visits by religious leaders, scholars, and others who will share their religious experiences and beliefs with members of the BYU community. These are opportunities to find connections between what we do in class and what others say about their beliefs and practices. Students need to engage with lived religion as part of their exploration of world religions and therefore they will encounter those who hold beliefs different than their own and reflect on the process. Students will submit a one-page reflection paper for each of these assignments. Students are responsible to attend two of these sessions during the semester and submit an assignment for each one. These are due within three days of attendance for each session.
6. **Textual Analysis:** Students will invest significant effort and time into researching and writing a four-page paper that examines the uses and meaning of sacred texts within one of the religions we explore during the semester. This must be a coherent, well-developed paper that brings to light the uses of religious texts, their meaning for communities, and the content of the chosen book. Students will read the chosen text in translation and then explore the ways that the religions use that book. This will allow students to foster their own interest in learning more about a specific religious tradition and its textual nature. In order to complete the paper, students will need to meet with the professor during office hours during the semester to discuss their outline and a draft of the paper before submitting a final draft. This should be completed well in advance of the due date. I am happy to have students join me in small groups to discuss the papers about a

specific text so that we can arrange for a communal learning experience. More details available on learning suite.

7. **Midterm and Final Exam:** Students will submit a midterm exam and a final exam as evidence of their learning experience. There will be ample opportunity to prepare for these exams through study guides and through office hour discussions. This will measure student mastery of the content presented in the course and contained in the textbooks.
8. **Midterm Evaluation:** This is an opportunity for students help improve the course. This is an informal (though seriously considered) evaluation that provides important feedback to the instructor. Please take the opportunity to complete this evaluation.

GRADE SCALE:

The following table is based on overall percentages required for each assignment. This course will examine and develop student competencies in line with the objectives listed above. It will not evaluate your testimony but does seek to assist individuals in developing testimonies of the gospel of Jesus Christ by examining the many manifestations of God working in the world through his children and through rigorous discussion and reading of sacred texts. Student will be graded on their mastery of course material, student learning assessments, and their contribution to the class environment.

A	94-100%	C	74-76%
A-	90-93%	C-	70-72%
B+	87-89%	D+	67-69%
B	84-87%	D	64-66%
B-	80-83%	D-	60-63%
C+	77-79%	F	0-59%

COURSE SCHEDULE

Week	Date	Topic	Readings (for day listed)	Assignments Due
Week 1	Aug. 29	Introduction to World Religions, Syllabus: Methods and Theory	Palmer (P) 3-13; Van Voorst (VV) Chapter 1, Properzi, World Religions RE (LS)	In Office Visits begin
	Aug. 31	Methods and Theory	W.S. Green, “The What” and “Why” of Religious Toleration (LS); J. Z. Smith “Religion, Religions, Religious “ (LS); Reed “Religious Tolerance in Early Mormonism	Syllabus Quiz in class

Week 2	Sept. 5 (Holiday)	No Class:		
	Sept. 7	Judaism	P 163-185, VV 206-247	In office visits end
Week 3	Sept. 12	Judaism		Judaism Quiz (LS)
	Sept. 14	Judaism		
Week 4	Sept. 19	Christianity	P 187-211; Acts 15, D&C 93, John 1	
	Sept. 21	Christianity		Christianity Quiz (LS)
Week 5	Sept. 26	Christianity		
	Sept. 28	Islam	P 213-241; VV 290-294, 302, 305-309, 311-312, 324 "On The Power of Reading Qur'an"	
Week 6	Oct. 3	Islam		Islam Quiz (LS)
	Oct. 5	Islam		Midterm Evaluation – Email will be sent by Center for Teaching and Learning
Week 7	Oct. 10	Midterm Exam in Class (Multiple Choice)	Review for Midterm Exam:	Midterm Exam in Class October 10 and 12
	Oct. 12	Midterm Exam in Class (Essay)	Judaism, Christianity, Islam	
Week 8	Oct. 17	Zoroastrianism	P 147-161; VV 190-203	
	Oct. 19			
Week 9	Oct. 24	Hinduism	P 17-33; VV 22-50; 56	Zoroastrianism Quiz (LS)
	Oct. 26			
Week 10	Oct. 31	Hinduism		Hinduism Quiz (LS)
	Nov. 2	Buddhism	P 49-71; VV 66-100	Investigation Paper Due
Week 11	Nov. 7	Buddhism		Buddhism Quiz (LS)
	Nov. 9			
Week 12	Nov. 14	Buddhism		
	Nov. 16	Sikhism	P 73-83; VV 121-	Sikhism Quiz (LS)

			136	
Week 13	Nov. 21	Jainism	P 73-83; VV 110-119	Community Visit Due
	Nov. 23 (Holiday)	No Class		
Week 14	Nov. 28	Jainism		Jainism Quiz (LS)
	Nov. 30	Confucianism	P 99-110; VV 139-154	On Campus Visit Due
Week 15	Dec. 5	Confucianism		Confucianism Quiz (LS)
	Dec. 7	Culmination and Summary		Participation
Final Exam	Dec. 12 (Monday)	Section 1 Final Exam 7:00 AM-10:00 AM In Class (MARB B114)	(Jainism, Islam, Buddhism, Confucianism, Sikhism)	Final Exam
	Dec. 15 (Thursday)	Section 3 Final Exam 7:00 AM-10:00 AM In Class (MARB B114)	(Jainism, Islam, Buddhism, Confucianism, Sikhism)	Final Exam

Other dates to be aware of during this semester:

August 29th: Classes begin

September 5: Labor Day-No Classes

September 6: Add/Drop Deadline

September 22-25th: Dr. Reed out of town for John Whitmer Historical Association Annual Conference, Kirtland, Ohio, No office hours.

October 28th/29th Religious Education Sidney B. Sperry Symposium: Every fall, BYU Religious Education hosts the annual Sidney B. Sperry Symposium. Since 1973, the Sidney B. Sperry Symposium at BYU has become one of the premier venues for Latter-day Saint religious study. Today's Sperry Symposium influences thousands through seminars and publications. The symposium originated to encourage faith-based religious Scholarship on Latter-day Saint topics. The published collection of papers from the Sperry Symposium represents the work of more than 275 authors producing more than 600 articles. I will provide information to when we get closer.

November 7: Withdraw Date for Full Semester Courses

November 17-20th: Dr. Reed out of town for the Association for Slavic, East European, and Eurasian Studies Annual Convention, Washington, DC. No office hours.

November 22: Discontinuance Deadline, Friday Instruction

November 23-25: No Class-Thanksgiving

December 13th – 18th: Dr. Reed out of town for Jewish-Mormon Dialogue, Los-Angeles, CA

CLASSROOM PROCEDURES:

Students will sign the roll each day in class. We will begin with prayer and then cover the material assigned for reading. Students are invited to actively participate in our discussions and encouraged to think critically about the subject matter. Students are accountable for all material covered in class, through readings, and outside assignments.

This class is conducted as a mixed course of lecture and discussion. The readings assigned for each day are a launching point for us to then delve deeper into the subject matter. I expect students to have read the assignments before class and arrive at class prepared to discuss them in some detail. We will go beyond the readings to introduce new topics of interest and importance. I frequently ask students questions to foster discussion. Students are expected to participate when asked directly as well as when questions are presented to the class generally. Students are welcome to raise questions during class and share insights as appropriate.

All assignments are due before the beginning of class. For each assignment, students are expected to turn in all written work through Learning Suite by 8:00 am. on the day it is due. I will grade all written work and will hold firm to my policy of returning all work within two weeks of the due date. On most assignments, I will have your work returned to you long before this, but there may be occasion when this is not possible. Students who have questions regarding any submitted work may meet with me during my office hours (listed above) and I can explain grades, clarify ideas, or further discuss the merits of the student's work. **Late work is not accepted. Please do not ask for exceptions to this policy.**

Some assignments will be graded by the Teaching Assistant, but I will confirm the grade assigned to each student to ensure that these are graded fairly.

CLASS ETIQUETTE AND POLICIES:

Students are responsible to attend each class session. You will need to sign the attendance roll at the beginning of class. This is your responsibility. If you do not sign the roll, you miss out on the participation points for that day. Students who miss more than **three class periods** will no longer be protected by the available assistance and may, at the discretion of the instructor and with consultation of the student, fail the course. **Those students who miss more than three classes will have 10 points deducted from their participation grade for each absence. After 7 absences, students will fail the course. Any missed quizzes or assignments not completed at the appropriate time will result in a zero for that assignment.** I understand that there are occasions for students when they must miss class. For University-sponsored events, these will not count against your three allowable missed days. I accept all other reasons as valid, therefore, they will go against your three allowable days.

Students who faithfully attend class tend to do well in BYU Religious Education courses and generally perform better on exams and assignments. Disruptive behavior including multiple tardies, cell phone interruption, texting, sleeping, eating and other activities distract fellow students and may result in a lower overall score. If you find yourself struggling with attendance, contact me immediately. During the semester I am able and willing to work with struggling students. The end of the semester is not the time to begin addressing these concerns.

STUDY HABITS:

Students who attend class outperform students who do not. I encourage you to complete all readings before we start the unit for each religion. I am open for consultation during office hours and at other times. There will be a brief review session before exams and a study guide provided about a week before the exam. I encourage you to study key terms provided in the text and lecture. This is an academic course and as such, you will be responsible for all assigned readings and classroom discussions. I encourage you to commit yourself to studying two hours outside of class for each credit hour (therefore, it is not outside of the university standard for students to spend 4 hours outside of this class each week in preparation).

GENERAL UNIVERSITY POLICIES: Students are responsible to read all of the following statements provided for inclusion in all syllabi at this university. I will hold all students to these standards without equivocation. This includes the statements contained in the BYU Dress and Grooming Standards.

Honor Code

In keeping with the principles of the BYU Honor Code, students are expected to be honest in all of their academic work. Academic honesty means, most fundamentally, that any work you present as your own must in fact be your own work and not that of another. Violations of this principle may result in a failing grade in the course and additional disciplinary action by the university. Students are also expected to adhere to the Dress and Grooming Standards. Adherence demonstrates respect for yourself and others and ensures an effective learning and working environment. It is the university's expectation, and every instructor's expectation in class, that each student will abide by all Honor Code standards. Please call the Honor Code Office at 422-2847 if you have questions about those standards.

Sexual Misconduct

As required by Title IX of the Education Amendments of 1972, the university prohibits sex discrimination against any participant in its education programs or activities. Title IX also prohibits sexual harassment—including sexual violence—committed by or against students, university employees, and visitors to campus. As outlined in university policy, sexual harassment, dating violence, domestic violence, sexual assault, and stalking are considered forms of "Sexual Misconduct" prohibited by the university.

University policy requires any university employee in a teaching, managerial, or supervisory role to report incidents of sexual misconduct that come to their attention through various forms including face-to-face conversation, a written class assignment or paper, class discussion, email, text, or social media post. If you encounter sexual misconduct, please contact the Title IX Coordinator at t9coordinator@byu.edu or 801-422-2130 or Ethics Point at <https://titleix.byu.edu/report-concern> or 1-888-238-1062 (24-hours). Additional information about Title IX and resources available to you can be found at <http://titleix.byu.edu>.

Student Disability

Brigham Young University is committed to providing a working and learning atmosphere that reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to

complete this course successfully, please contact the University Accessibility Center (UAC), 2170 WSC or 422-2767. Reasonable academic accommodations are reviewed for all students who have qualified, documented disabilities. The UAC can also assess students for learning, attention, and emotional concerns. Services are coordinated with the student and instructor by the UAC. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures by contacting the Equal Employment Office at 422-5895, D-285 ASB.

Mental Health

Mental health concerns and stressful life events can affect students' academic performance and quality of life. BYU Counseling and Psychological Services (CAPS, 1500 WSC, 801-422-3035, caps.byu.edu) provides individual, couples, and group counseling, as well as stress management services. These services are confidential and are provided by the university at no cost for full-time students. For general information please visit <https://caps.byu.edu>; for more immediate concerns please visit <http://help.byu.edu>.

Inappropriate Use of Course Materials

All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course. To do so is a violation of the Brigham Young University Honor Code.

Academic Honesty

The first injunction of the Honor Code is the call to "be honest." Students come to the university not only to improve their minds, gain knowledge, and develop skills that will assist them in their life's work, but also to build character. "President David O. McKay taught that character is the highest aim of education" (The Aims of a BYU Education, p.6). It is the purpose of the BYU Academic Honesty Policy to assist in fulfilling that aim. BYU students should seek to be totally honest in their dealings with others. They should complete their own work and be evaluated based upon that work. They should avoid academic dishonesty and misconduct in all its forms, including but not limited to plagiarism, fabrication or falsification, cheating, and other academic misconduct.

Plagiarism

Intentional plagiarism is a form of intellectual theft that violates widely recognized principles of academic integrity as well as the Honor Code. Such plagiarism may subject the student to appropriate disciplinary action administered through the university Honor Code Office, in addition to academic sanctions that may be applied by an instructor. Inadvertent plagiarism, which may not be a violation of the Honor Code, is nevertheless a form of intellectual carelessness that is unacceptable in the academic community. Plagiarism of any kind is completely contrary to the established practices of higher education where all members of the university are expected to acknowledge the original intellectual work of others that is included in their own work. In some cases, plagiarism

may also involve violations of copyright law. Intentional Plagiarism-Intentional plagiarism is the deliberate act of representing the words, ideas, or data of another as one's own without providing proper attribution to the author through quotation, reference, or footnote. Inadvertent Plagiarism-Inadvertent plagiarism involves the inappropriate, but non-deliberate, use of another's words, ideas, or data without proper attribution. Inadvertent plagiarism usually results from an ignorant failure to follow established rules for documenting sources or from simply not being sufficiently careful in research and writing. Although not a violation of the Honor Code, inadvertent plagiarism is a form of academic misconduct for which an instructor can impose appropriate academic sanctions. Students who are in doubt as to whether they are providing proper attribution have the responsibility to consult with their instructor and obtain guidance. Examples of plagiarism include: Direct Plagiarism-The verbatim copying of an original source without acknowledging the source. Paraphrased Plagiarism-The paraphrasing, without acknowledgement, of ideas from another that the reader might mistake for the author's own. Plagiarism Mosaic-The borrowing of words, ideas, or data from an original source and blending this original material with one's own without acknowledging the source. Insufficient Acknowledgement-The partial or incomplete attribution of words, ideas, or data from an original source. Plagiarism may occur with respect to unpublished as well as published material. Copying another student's work and submitting it as one's own individual work without proper attribution is a serious form of plagiarism.

Respectful Environment

"Sadly, from time to time, we do hear reports of those who are at best insensitive and at worst insulting in their comments to and about others... We hear derogatory and sometimes even defamatory comments about those with different political, athletic, or ethnic views or experiences. Such behavior is completely out of place at BYU, and I enlist the aid of all to monitor carefully and, if necessary, correct any such that might occur here, however inadvertent or unintentional. "I worry particularly about demeaning comments made about the career or major choices of women or men either directly or about members of the BYU community generally. We must remember that personal agency is a fundamental principle and that none of us has the right or option to criticize the lawful choices of another." President Cecil O. Samuelson, Annual University Conference, August 24, 2010 "Occasionally, we ... hear reports that our female faculty feel disrespected, especially by students, for choosing to work at BYU, even though each one has been approved by the BYU Board of Trustees. Brothers and sisters, these things ought not to be. Not here. Not at a university that shares a constitution with the School of the Prophets." Vice President John S. Tanner, Annual University Conference, August 24, 2010

Deliberation Guidelines

To facilitate productive and open discussions about sensitive topics about which there are differing opinions, members of the BYU community should: (1) Remember that we are each responsible for enabling a productive, respectful dialogue. (2)To enable time for everyone to speak, strive to be concise with your thoughts. (3) Respect all speakers by listening actively. (4) Treat others with the respect that you would like them to treat you with, regardless of your differences. (5) Do not interrupt others. (6) Always try to understand what is being said before you respond. (7) Ask for clarification instead of making assumptions. (8) When countering an idea, or

making one initially, demonstrate that you are listening to what is being said by others. Try to validate other positions as you assert your own, which aids in dialogue, versus attack. (9) Under no circumstances should an argument continue out of the classroom when someone does not want it to. Extending these conversations beyond class can be productive, but we must agree to do so respectfully, ethically, and with attention to individuals' requests for confidentiality and discretion. (10) Remember that exposing yourself to different perspectives helps you to evaluate your own beliefs more clearly and learn new information. (11) Remember that just because you do not agree with a person's statements, it does not mean that you cannot get along with that person. (12) Speak with your professor privately if you feel that the classroom environment has become hostile, biased, or intimidating. Adapted from the Deliberation Guidelines published by The Center for Democratic Deliberation. (<http://cdd.la.psu.edu/education/The%20CDD%20Deliberation%20Guidelines.pdf/view?searchterm=deliberation%20guidelines>)

Devotional Attendance

Brigham Young University's devotional and forum assemblies are an important part of your BYU experience. President Cecil O. Samuelson said, "We have special and enlightening series of devotional and forum assemblies...that will complement, supplement, and enrich what will also be a very productive period in your classrooms, laboratories, and libraries. We look forward to being with you each Tuesday...and hope that you will regularly attend and bring your friends and associates with you...A large part of what constitutes the unique 'BYU experience' is found in these gatherings where the Spirit has been invited and where we have the opportunity to discuss and consider things of ultimate worth and importance that are not afforded to the academic community on almost any other campus" (from the address "The Legacy of Learning", 30 August, 2005). Your attendance at each forum and devotional is strongly encouraged.

BYU Dress and Grooming Standards: *Please remember that you agreed to abide these stipulations when you signed your copy of the Honor Code Statement.

The dress and grooming of both men and women should always be modest, neat, and clean, consistent with the dignity adherent to representing The Church of Jesus Christ of Latter-day Saints and any of its institutions of higher education.

Modesty and cleanliness are important values that reflect personal dignity and integrity, through which students, staff, and faculty represent the principles and standards of the Church. Members of the BYU community commit themselves to observe the following standards, which reflect the direction of the Board of Trustees and the Church publication "For the Strength of Youth." The Dress and Grooming Standards are as follows:

Men

A clean and well-cared-for appearance should be maintained. Clothing is inappropriate when it is sleeveless, revealing, or form fitting. Shorts must be knee-length or longer. Hairstyles should be clean and neat, avoiding extreme styles or colors, and trimmed above the collar, leaving the ear uncovered. Sideburns should not extend below the earlobe or onto the cheek. If worn, moustaches should be neatly trimmed and may not extend

beyond or below the corners of the mouth. Men are expected to be clean-shaven; beards are not acceptable. Earrings and other body piercing are not acceptable. Shoes should be worn in all public campus areas.

Women

A clean and well-cared-for appearance should be maintained. Clothing is inappropriate when it is sleeveless, strapless, backless, or revealing; has slits above the knee; or is form fitting. Dresses, skirts, and shorts must be knee-length or longer. Hairstyles should be clean and neat, avoiding extremes in styles or colors. Excessive ear piercing (more than one per ear) and all other body piercing are not acceptable. Shoes should be worn in all public campus areas.