

## SEMESTER AT SEA COURSE SYLLABUS

**Voyage: Summer 2013**

**Discipline: Religious Studies**

**RELG 1559: Comparative Religion**

**Division: Lower**

**Faculty Name: Elizabeth Barre**

**Pre-requisites:** None.

### **COURSE DESCRIPTION**

This course is an introduction to the comparative study of religion, focusing on the three major Abrahamic traditions of Judaism, Christianity, and Islam. Special attention will be devoted to the historical development of each tradition within and around the Mediterranean, but we will also spend time discussing basic doctrines and dominant practices. Comparative by design, this course encourages students to understand and appreciate the common lineages of these traditions, as well as their radical divergences.

### **COURSE OBJECTIVES**

At the end of the semester you will be able to:

1. Outline the most significant moments in the historical development of Judaism, Christianity, and Islam.
2. Summarize each tradition's foundational doctrines and/or theological beliefs.
3. Describe the dominant practices of Jews, Christians, and Muslims throughout the world.
4. Explain the way history, doctrine, and practice are interrelated in each tradition.
5. Identify similarities and differences both across and within various forms of Judaism, Christianity, and Islam.
6. Practice the academic study of religion by thinking critically and creatively about religious traditions and ideas.

### **REQUIRED TEXTBOOKS**

**AUTHOR:** Stuart M. Matlins and Arthur J. Magida

**TITLE:** How to be a Perfect Stranger

**PUBLISHER:** Skylight Paths Publishing

**ISBN #:** 978-1594732942

**DATE/EDITION:** 2010

**AUTHOR:** Bruce Feiler

**TITLE:** Abraham: A Journey to the Heart of Three Faiths

**PUBLISHER:** Harper Perennial

ISBN #: 978-0060838669  
DATE/EDITION: 2005

AUTHOR: Theodore M. Ludwig  
TITLE: The Sacred Paths of the West  
PUBLISHER: Pearson Prentice Hall  
ISBN #: 978-0131539068  
DATE/EDITION: 2005

## TOPICAL OUTLINE OF COURSE

### **C1- June 19: STUDYING RELIGION AND THE PROSPECT OF FIELDWORK**

Reading: Bradley Herling, "Beginnings in the Study of Religion," in *A Beginner's Guide to the Study of Religion*, 1-20.\*  
  
Gerry Tierney, "Becoming a Participant Observer," in Michael V. Angrosino, ed., *Doing Cultural Anthropology: Projects for Ethnographic Data Collection*, 9-17.\*

Topics: Religious Studies as a Discipline; The Insider/Outsider Problem; The Promise and Peril of Field Work; and Basic Introduction to Ethnographic Methods

### **C2- June 20: JEWISH VISUAL CULTURE: WHAT TO EXPECT**

Reading: "Material Culture in Judaism," in John Corrigan, et al., *Jews, Christians, Muslims: A Comparative Introduction to Monotheistic Religions*, 255-272.\*  
  
"Jewish," in *How to Be a Perfect Stranger*, 132-158.  
  
"Queen Sabbath" and "Mitzvot of Ritual and Worship," in *Sacred Paths*, 127; 129-132.

Topics: Art; Architecture; Dress; Food; Worship; and Ritual

### **C3- June 21: CHRISTIAN VISUAL CULTURE: WHAT TO EXPECT**

Reading: James F. White, "The Spatial Setting," in Geoffrey Wainwright and Karen B. Westerfield Tucker, eds. *The Oxford History of Christian Worship*, 793-816.\*  
  
"Orthodox Churches" and "Roman Catholic," in *How to Be a Perfect Stranger*, 228-245; 298-309.  
  
"Breaking Bread and Praising God" and "Art in Christian Worship and Ritual," in *Sacred Paths*, 179-180; 185-186.

Topics: Art; Architecture; Dress; Food; Worship; and Ritual

**C4- June 22: MUSLIM VISUAL CULTURE: WHAT TO EXPECT**

Reading: Frederick Mathewson Denny, "Ideals and Realities of Islamic Community Life," in *An Introduction to Islam*, 289-311.\*

"Islam," in *How to Be a Perfect Stranger*, " 110-123.

"The Five Pillars" and "Art in Islamic Worship and Life," in *Sacred Paths*, 230-234; 237-238.

Topics: Art; Architecture; Dress; Food; Worship; and Ritual

**June 23-26: CASABLANCA**

Field Sites: Hassan II Mosque (Active Mosque)  
Casablanca Cathedral (Cultural Center/Concert Hall)  
Temple Beth-El (Active Synagogue)  
Jewish Museum

**C5- June 27: A HISTORY OF THREE TRADITIONS: 1280BCE-900BCE**

Reading: "Foundations of the Jewish Story," in *Sacred Paths*, 95-101.

"The Times Before Muhammad" in *Sacred Paths*, 196-197.

Topics: Abraham, Isaac, and Ishmael; Exodus from Egypt; Struggle with Canaanite Culture; The Kingdom of Israel

**C6- June 28: A HISTORY OF THREE TRADITIONS: 900BCE-63BCE**

Reading: "Foundations of the Jewish Story," in *Sacred Paths*, 102-104.

Topics: The Idea of the Messiah; The Prophets; Babylonian Exile; Ezra and the Early Jewish Community; and The Maccabean Revolt

**C7- June 29: A HISTORY OF THREE TRADITIONS: 63BCE-70CE**

Reading: "The Maccabean Revolt and Roman Dominance," in *Sacred Paths*, 104-105.

"Life and Teachings of Jesus," "Crucifixion and Resurrection," and "Beginnings of the Christian Church" in *Sacred Paths*, 144-152.

Topics: Roman Occupation of Israel; Life and Teachings of Jesus; Crucifixion and Resurrection; Pentecost; Persecutions and the Conversion of Paul; Jews and Gentiles in the Early Church; and Christian Expansion through Hellenistic World

**June 30: STUDY DAY AND SEA OLYMPICS**

**C8- July 1: A HISTORY OF THREE TRADITIONS: 70CE-570CE**

Reading: “The Early Christian Church in the Roman World,” in *Sacred Paths*, 153-157.  
“The Development of Rabbinic Judaism,” and “The Making of the Talmud,” in *Sacred Paths*, 105-106.

Topics: Gnosticism; Apostle’s Creed; Canonization of Scripture; Constantine and Theodosius; Monasticism; Council of Nicea; Council of Chalcedon; Augustine of Hippo; Destruction of Jewish Temple; Masada; Jewish Diaspora; Oral Torah; Mishnah; Gemara; and the Talmud

**C9- July 2: EXAM ONE**

**July 3-5: ANTALYA**

Field Sites: Tekeli Mehmet Paşa Mosque (Active Mosque)  
Fluted Minaret Mosque Complex (Museum)  
Antalya Museum  
Garden of Religions, in Belek (Active Mosque, Synagogue, and Church)  
Church and Tomb of St. Nicholas (Santa!), in Demre (Museum)

**C10- July 6: A HISTORY OF THREE TRADITIONS: 570CE-750CE**

Reading: “Muhammad as the Final Prophet,” “Establishing the Ummah in Medina,” “A Religion for All Peoples: Expansion of Islam,” and “The Umayyad Dynasty,” in *Sacred Paths*, 198-206.

Topics: Early Life and Call of Muhammad; The Hijra and The Establishment of the Ummah in Medina; Rightly Guided Caliphs; The Party of ‘Ali; and The Umayyad Dynasty

**C11- July 7: A HISTORY OF THREE TRADITIONS: 750CE-1095CE**

Reading: “The Abbasid Dynasty,” “Development of Shari’ah and Theology,” and “Islamic Mysticism: The Sufis,” in *Sacred Paths*, 206-210.

“Further Transformations of Judaism,” “Jewish Life and Thought in Islamic Contexts,” and “The Challenge of the Karaites,” in *Sacred Paths*, 106-107.

“Christendom,” and “Eastern Orthodoxy: Split with the West,” in *Sacred Paths*, 158.

Topics: The Abbasid Dynasty; Kalam; Mu‘tazilites and Ash‘arites; Shari’ah; Islamic Mysticism; Baghdad Library; Al-Azhar; Seljuk Turks; Jewish Minorities in Muslim States; Responsa; The Challenge of Karaites; The Holy Roman Empire;

Growing Divisions between Eastern and Western Bishops; Filioque Controversy;  
and The Great Schism

**July 8-11: ISTANBUL**

Field Sites: Hagia Sophia (Museum)  
Church of the Holy Saviour in Chora (Museum)  
Church of Saints Sergius and Bacchus/Little Hagia Sophia (Active Mosque)  
Blue Mosque (Active Mosque)  
Ecumenical Patriarchate/Church of Saint George (Active Church)  
Church of St. Anthony of Padua (Active Church)  
Suleymaniye Mosque (Active Mosque)  
Hagia Irene/Topkapi Palace (Museum)  
Eyup Mosque and Mausoleum (Active Mosque)  
Pammakaristos Church/Fethiye Mosque (Museum AND Active Mosque)  
The New Mosque (Active Mosque)  
Museum for the History of Science and Technology in Islam  
Zulfaris Synagogue/The Jewish Museum of Turkey (Museum)  
Neve Shalom Synagogue (Active Synagogue)  
Ashkenazi Synagogue of Istanbul (Active Synagogue)

And if you want a fun break from all these serious sites, go check out the Miniaturk theme park, with miniature replicas of the sites you will have visited!

**C12- July 12: A HISTORY OF THREE TRADITIONS: 1095CE-1500CE**

Reading: "Islamic Pressure and the Crusades," in *Sacred Paths*, 159.  
"Tragedy and Response in Medieval Europe," "Crusades and Persecutions," and "The Story of the Marranos," in *Sacred Paths*, 109.

Topics: Fall of Jerusalem; Crusades; Jewish Persecution during Crusades; Marranos; Fall of Constantinople; and the Expulsion of the Jews from Spain

**C13- July 13: A HISTORY OF THREE TRADITIONS: 1095CE-1500CE**

Reading: "Al-Ghazali and the Acceptance of Sufism," in *Sacred Paths*, 210-211.  
"Reformers, Scholastics, and Mystics," in *Sacred Paths*, 159-160.  
"Jewish Philosophy: Maimonides," and "Mysticism and the Kabbalah," in *Sacred Paths*, 107-109.

Topics: Al-Ghazali; Rumi; Islamic Philosophy; Dominicans; Thomas Aquinas; Christian Mysticism; Maimonides; and Kabbalah

**July 14-17: PIRAEUS**

Field Sites: Mitropoli Cathedral (Active Church)  
Agi Apostoli Church (Archeological Site)  
Areopagus (Mars Hill)  
Byzantine and Christian Museum  
Synagogue Beth Shalom (Active Synagogue)  
The Jewish Museum of Greece  
Fethiye Mosque (Archeological Site)

**C14- July 18: A HISTORY OF THREE TRADITIONS: 1500CE-1700CE**

Reading: “Renaissance and Reformation,” in *Sacred Paths*, 160-164.  
  
“Renaissance and Ghetto” and “Vibrant Jewish Life in Eastern Europe,” in *Sacred Paths*, 109-110.  
  
“Medieval Empires: Stability and Flourishing Muslim Culture,” in *Sacred Paths*, 212-214.

Topics: Wycliffe; Luther; Calvin; Protestantism; Henry VIII and the Church of England; Council of Trent; Religious Wars and the Peace of Westphalia; Ghettoization of Jews in Europe; Jewish Culture in Eastern Europe; Hasidim; and the Safavid, Mughal, and Ottoman Empires in Iran, India, and Turkey

**C15- July 19: EXAM TWO**

**C16- July 20: CHRISTIAN THEOLOGY**

Reading: “Christian Worlds of Meaning,” in *Sacred Paths*, 167-178.

Topics: The Triune God; Christology; Creation; Sin; Salvation and Atonement; Grace; and the World to Come

**July 21-23: LIVORNO**

Field Sites: Basilica of Saint Mary of the Flower or the Duomo (Active Church)  
Basilica of the Holy Cross (Active Church)  
Basilica of San Lorenzo (Active Church)  
Great Synagogue of Florence (Active Synagogue and Museum)  
Muslim Cultural Center of Florence (Active Mosque and Center)  
Basilica of St. Francis and Franciscan Friary (Active Church in Assisi)  
Abbey of San Galgano (Architectural Site near Siena)

**July 24-26: CIVITAVECCHIA**

Field Sites: Vatican Museums, including Raphael’s Rooms and Sistine Chapel

St. Peter's Basilica (Active Church)  
St. Peter's Square  
Great Synagogue of Rome (Active Synagogue and Museum)  
Jewish Ghetto Walking Tours  
Islamic Cultural Center of Rome (Active Mosque and Cultural Center)  
Basilica of Saint John Lateran and Baptistery (Active Church)  
Basilica of St. Paul Outside the Walls (Active Church)  
Basilica of Santa Maria Maggiore (Active Church)  
Basilica of Our Lady in Trastevere (Active Church)  
Basilica of St. Peter in Chains (Active Church)  
Basilica of the Holy Cross in Jerusalem (Active Church)

**C17- July 27: JEWISH THEOLOGY**

Reading: "Jewish Worlds of Meaning," in *Sacred Paths*, 115-125.

Topics: Monotheism; Creation; Sin; Redemption; Repentance; Transformation; and the World to Come

**C18- July 28: MUSLIM THEOLOGY**

Reading: "Muslim Worlds of Meaning," in *Sacred Paths*, 220-229.

Topics: Monotheism; Tawhid; Creation; Negligence and Unbelief; Faith and Submission; Transformation; and the World to Come

**July 29-31: MALTA**

Field Sites: Rotunda of Mosta  
St. Paul's Cathedral  
St. Paul's Church and Grotto  
Catacombs of St. Paul

**C19- Aug 1: ENCOUNTERS WITH MODERNITY**

Reading: "Emancipation and the Modern Age," in *Sacred Paths*, 110-113.

"Struggles with Modernity," in *Sacred Paths*, 164-165.

"Reform Movements and the Modern World," in *Sacred Paths*, 214-217.

Topics: Mendelssohn; Reform Judaism; Orthodox Judaism; Conservative Judaism; The Holocaust; Zionism; Christian Deism; Christian Pietism; Liberal Christianity; Christian Fundamentalism; Wahhabism; Arab Nationalism; and Islamic Modernism

**C20- Aug 2: JUDAISM, CHRISTIANITY, and ISLAM TODAY**

Reading: "Continuing Struggles and Hopes," in *Sacred Paths*, 113-114.

"Christians in the World Today," in *Sacred Paths*, 165-166.

Topics: "Muslims in the World Today," in *Sacred Paths*, 217-219.  
Anti-Semitism; Israeli-Palestinian Conflict; Christian Neo-Orthodoxy; World Council of Churches; Globalization of Christianity; Islamism in Egypt, Iran, and Saudi Arabia; Militant Islam and its Muslim Critics; and Black Muslims in the United States

**August 3-5: MARSEILLES**

Field Sites: Notre Dame de la Garde (Active Church)  
Saint Victor Abbey (Archeological Site)  
Cathedral Major (Active Church)  
Avignon Cathedral (Active Church)  
Palais des Papes (Museum)  
Grande Synagogue de Marseille (Active Synagogue)  
The Arab Quarter/ The Noailles

**August 6-8: BARCELONA**

Field Sites: Barcelona Cathedral (Active Church)  
La Sagrada Familia (Active Church)  
La Moreneta/Monestir de Montserrat (Active Monastery)  
El Call Jewish Quarter  
Center d'Interpretacio del Call (Museum)  
Major Synagogue of Barcelona (Archeological Site)  
Israelite Community of Barcelona (Active Synagogue)  
Catalonian Jewish Community (Active Synagogue)  
Catalan Islamic Cultural Center (Active Mosque)

**C21- Aug 9: ABRAHAM: THE FATHER OF THREE FAITHS**

Reading: "Rock of Abraham" and "God of Abraham," in *Abraham*, 3-54.

Topics: The Fertile Crescent: Then and Now; Interpretations of Abraham's "Birth"; and Interpretation of Abraham's Call

**C22- Aug 10: ABRAHAM: THE FATHER OF THREE FAITHS**

Reading: "Children of Abraham," in *Abraham*, 57-110.

Topics: Interpretations of Ishmael and Isaac

**August 11-13: CADIZ**

Field Sites: Cadiz Cathedral (Active Church)  
Seville Cathedral and La Giralda (Active Church)  
Basilica de la Macarena (Active Church)  
Santa Paula Convent (Active Convent)  
Alcazar (Palace/Fort/Museum)  
Barrio Santa Cruz (Old Jewish Quarter)

**August 14-16: LIBSON**

Field Sites: Libson Cathedral (Active Church)  
Jeronimos Monastery (Museum)  
Sao Roque (Active Church)  
Sao Vicente de Fora (Active Church)  
Convento do Carmo (Archeological Site)  
Lisbon Synagogue (Active Synagogue)  
Gulbenkian Museum

**C23- Aug 17: CONFLICT AND COLLABORATION**

Reading: "Blood of Abraham," and "Hope of Abraham," in *Abraham*, 189-229.

Topics: Contemporary Religious Conflict and Prospects for Interreligious Dialogue.

**August 18: STUDY DAY**

**C24-Aug 19: FINAL EXAM**

**August 20: REFLECTION/REENTRY**

**August 21: CONVOCATION/PACKING**

**August 22: SOUTHAMPTON**

## **FIELD WORK**

### FIELD LAB: GROUP A

#### *Istanbul: Crossroads of Faith*

In this field lab, students will explore the interaction of the three traditions we are studying (Judaism, Christianity, and Islam) as they developed and continue to develop alongside one another in Istanbul. Unique among all other cities of the world, Istanbul has been the cultural center of both Christian and Muslim empires, each with a sizeable Jewish populations in its midst. As a result, all three traditions have left visible and lasting marks on this city, often in the very same location. To help students understand the rich and continually shifting religious landscape of this part of the world, we will visit a number of sites that have served as churches, mosques, and finally museums of cultural history under the control of a devoutly secular contemporary regime. The magnificent Hagia Sophia is the best example of this “multi-purpose” site, but the Church of the Holy Savior in Chora knows a similar history. And while the Zulfaris Synagogue is privately operated, it too has been transformed into a private museum for those who wish to learn about the history of Jews in Turkey. To help students see that Turkish religious life is not simply an historical artifact, however, we will also visit sites with active religious services. Some of these locations, like the Blue Mosque, have relatively uniform religious histories; others, like the “Little Hagia Sophia,” are ancient Christian churches that continue to serve as active houses of worship for contemporary Muslims.

### FIELD LAB: GROUP B

#### *City of God or City of Man? The Holy See and Jewish Ghettos*

For millions of Catholics throughout the world, Rome—and more specifically Vatican City—is a sacred site of pilgrimage. Home to the Holy See (i.e., central hierarchy) of the Roman Catholic Church, a visit to Rome provides an opportunity to explore the Pope’s official residence, tour the famous Vatican Museums, and worship in numerous basilicas that contain, or are themselves, iconic masterpieces of western art. By following the footsteps of these pilgrims, visiting the Vatican Museums and St. Peter’s Basilica, students will experience a religious tradition in what is arguably its most triumphant form. To help students see that this sort of triumphalism often carries with it a darker history of religious oppression, we will spend the second part of our day at the Jewish Museum of Rome and on a walking tour of the ghetto into which Jews were confined for over 300 years. This portion of the lab will also include a tour of the Great Synagogue of Rome which, built after the Jews were granted citizenship in the late 19th century, marks another sort of religious triumph.

## FIELD LAB: GROUP C

### *Religion in Barcelona: Urban Cathedrals, Mountain Monasteries, and Ancient Synagogues*

Much like the Rome field lab, this excursion will introduce students to the grandeur of Catholic Europe alongside its dark history of religious intolerance, particularly toward the Jews. We will begin the day in Barcelona's Old City, with a tour of Barcelona's grand Cathedral. From there, we will visit a museum dedicated to the history of Jews in Barcelona, explore the remains of one of the oldest synagogues in Europe, and take a walking tour of the nearby Jewish Quarter (El Call). Time permitting, we will make a quick trip to tour Gaudi's unfinished, yet iconic, Sagrada Familia, followed by lunch together in the city. The latter part of the day will take students to the mountains north of the city, where they will tour the majestic monastery of Montserrat. Here students will learn more about the history of monastic life within the Christian tradition, and the ways in which it differs from the religious life found in the Cathedrals of major European cities.

## FIELD VISIT JOURNAL

It goes without saying that this semester will be unlike any other semester you've experienced at your home institution. And, despite what many might assume, the primary difference is not that your coursework will be interrupted by various mini-vacations in the Mediterranean. Instead, the goal of the Semester at Sea program is to provide you the opportunity to spend a semester learning in a radically transformed classroom. Instead of learning through texts and the lectures of an academic expert alone, this program allows and indeed *encourages* you to learn in a hands-on, experiential way. Put differently, your experiences in the field are not simply vacations, but rather the core component of your courses this semester. As a result, 45% of your grade in my course will depend upon work you are doing *outside* my classroom.

The largest and most comprehensive of these assignments will be a field visit journal that you will submit at the end of the semester. This journal, worth 300 points (30%) of your final grade, must provide evidence that you have explored and contemplated the religious lives of residents in **each of the eleven port cities we visit**. You can meet this requirement by visiting houses of worship, religious services, or museums that contain religious artifacts. I have provided lists of the most important sites in the schedule above, and I will be happy to join small groups of students on visits to these locations from time to time. You are also free to write about your experience during your required Field, but if you would prefer to write about another religious site you visited in that city, that is fine as well.

Most importantly, your exploration need not be limited to these sorts of formal experiences. You might discover religious life in unexpected places: while shopping, visiting with local children, or simply walking down a street in the mid-afternoon. Any experience that moves you to think about the religious traditions we are studying in this course qualifies for this assignment, but it must be robust enough to prompt an extended reflection in your

journal.

You will submit this journal electronically at the end of the semester, so I strongly encourage you to include pictures that document your visits. One way to think of this journal is as a sort of academic travel blog that focuses on the religious life of the communities you will visit. As such, pictures of just about anything that might document your experiences will contribute to the overall effect of the journal (buildings, people, posters, tickets, clothes, etc.). A word of caution, however: many religious sites—especially those in which individuals are actively worshipping—forbid the use of cameras. If you are planning a visit, try to read about the etiquette at that particular site before you arrive; if you find yourself in an unplanned experience, it is always best to ask before assuming you are free to visit or take pictures.

Although there are no length requirements for this journal, your grade will depend upon the extent to which your written reflections reveal:

1. An understanding of the basic history, doctrines, and practices of Judaism, Christianity, and Islam.
2. An ability to link this understanding of the traditions with the phenomena you observe in the field.
3. Considered reflections about these connections and their implications for your understanding of “religion” as a generalizable phenomenon.
4. You have completed all aspects of the assignment and put time into the overall presentation of the journal.

### FIELD LAB ESSAY

After your required Field Lab in Istanbul, Rome, or Barcelona, you will have two weeks to complete a 1,000 word essay worth 150 points, or 15% of your final grade. Detailed information on this assignment (including the rubric I will use to grade the essays) will be distributed at least two weeks in advance of the due date.

## **METHODS OF EVALUATION / GRADING RUBRIC**

### *Assignments and Responsibilities*

#### READING

Assigned readings are to be completed by the date indicated on the syllabus. If I call on you or ask you to participate in an activity in class, I will expect that you have read the assignment for the day. You don't have to "get" everything the first time you read it, but you should be fairly familiar with the material. If you don't understand something, feel free to e-mail me with a question, or to come to class with a knowledgeable question about what we've read for that day.

## READING QUIZZES

To ensure that you complete the daily reading assignments, you will also be asked to complete 10 reading quizzes throughout the semester. These quizzes will be given within the first 5 minutes of class on a random “pop-quiz” basis, and will consist of questions designed to test whether you have read and understood the material. You are free to use any notes you have taken while reading, but these notes must be \*hand written.\* These quizzes, worth 10 points each, are the basis of 10% of your final grade (100 points).

## FIELD VISIT JOURNAL

At the end of the semester you will submit an electronic Field Visit Journal that documents your reflections on the religious lives of the residents in each of the nine port cities we visit. This journal will be worth 300 points, or 30% of your final grade. For more information about this assignment and how it will be graded, see the Field Work section of this syllabus.

## FIELD LAB ESSAY

As noted above, you will have two weeks to complete a 1,000-word essay after your required Field Lab in Istanbul or Rome. This essay will be worth 150 points, or 15% of your final grade. Detailed information on this assignment (including the rubric I will use to grade the essays) will be distributed at least two weeks in advance of the due date.

## EXAMS

You will take three exams in this course, each worth 150 points. These exams combine to make up 45% of your final grade, and will assess how well you have retained the factual information (names, terms, history, etc.) presented throughout the course.

### *Grading and Evaluation*

#### GRADING SCALE\*

100%-93%: A	79%-77%: C+
92%-90%: A-	76%-73%: C
89%-87%: B+	72%-70%: C-
86%-83%: B	69%-60%: D
82%-80%: B-	60% and below: F

*\*Grades will be rounded to the nearest integer.*

#### GRADE COMPONENTS (OUT OF 1,000 TOTAL POINTS)

Exams, 450 total points (45%)

- Three Exams, 200 points each

Field Assignments, 450 total points (45%)

- Field Journal, 300 points
- Field Lab Report, 150 points

Reading Quizzes, 100 total points (10%)

- Ten Quizzes, 10 points each

## **ELECTRONIC COURSE MATERIALS**

AUTHOR: Bradley Herling  
ARTICLE/CHAPTER TITLE: "Beginnings in the Study of Religion"  
JOURNAL/BOOK TITLE: Beginner's Guide to the Study of Religion  
DATE: 2008  
PAGES: 1-20

AUTHOR: Gerry Tierney  
ARTICLE/CHAPTER TITLE: "Becoming a Participant Observer"  
JOURNAL/BOOK TITLE: Doing Cultural Anthropology: Projects for Ethnographic Data Collection  
DATE: 2007  
PAGES: 9-18

AUTHOR: John Corrigan, et al.  
ARTICLE/CHAPTER TITLE: "Material Culture in Judaism"  
JOURNAL/BOOK TITLE: Jews, Christians, Muslims: a Comparative Introduction to Monotheistic Religions  
DATE: 2011  
PAGES: 255-272

AUTHOR: James F. White  
ARTICLE/CHAPTER TITLE: "The Spatial Setting"  
JOURNAL/BOOK TITLE: The Oxford History of Christian Worship  
DATE: 2005  
PAGES: 793-816

AUTHOR: Frederick Mathewson Denny  
ARTICLE/CHAPTER TITLE: "Ideals and Realities of Islamic Community Life"  
JOURNAL/BOOK TITLE: An Introduction to Islam  
DATE: 2010  
PAGES: 289-311

## **HONOR CODE**

Semester at Sea students enroll in an academic program administered by the University of Virginia, and thus bind themselves to the University's honor code. The code prohibits all acts of lying, cheating, and stealing. Please consult the Voyager's Handbook for further explanation of what constitutes an honor offense.

Each written assignment for this course must be pledged by the student as follows: "On my honor as a student, I pledge that I have neither given nor received aid on this assignment." The pledge must be signed, or, in the case of an electronic file, signed "[signed]."

## **ADDITIONAL COURSE POLICIES**

### ATTENDANCE

While much of your learning will occur while you read, write, and study for the exams, being present in class is the best way to ensure that you truly learn and understand the course material. As a result, class attendance is required. One incentive for meeting this requirement will be to receive credit for the ten reading quizzes which cannot be made up. Yet, I will also take attendance on a regular basis. You will be allowed two unexcused absences throughout the semester, but each additional unexcused absence will result in the deduction of 10 points (1%) from your final course average. All judgments about excused and unexcused absences will be at my discretion. However, if you wish to receive an excused absence, you must receive approval from me before the missed class period.

### MAKE-UP WORK

In the interest of fairness, students must be present for exams and quizzes on the dates given. Quizzes cannot be made up under any circumstances and the only circumstances under which make-up exams will be administered is in the case of unforeseeable medical emergencies. Complete disasters that require extended periods away from class should be referred immediately to the Academic Dean so I can work out the best plan of action in conjunction with the SAS staff.

### COURTESY

To ensure that everyone has the opportunity to learn without undue distraction, please turn off your cell phone (or put it into silent mode). Also, do not talk during class, read newspapers, magazines, text, or listen to iPods/MP3 players. If you bring a laptop to class, I expect you to be taking notes and only taking notes. If I discover you doing anything else, I reserve the right to bar your individual laptop use for the remainder of the semester. Most importantly, do not enter class late or leave early unless it's an emergency and/or you've cleared it with me in advance. If you're consistently late (i.e., noticeably, more than twice or so) or regularly moving in and out of class while it's in session, I will stop marking you present. Quizzes will be conducted within the first five minutes of class. If you are late, the quiz cannot be made up.

### AMERICANS WITH DISABILITIES ACT

Any student with a documented disability seeking academic adjustments or accommodations is requested to speak with me during the first two weeks of class. All discussions will remain as confidential as possible.

SYLLABUS CHANGE POLICY

This syllabus is only a guide for the course and is subject to change with advanced notice.

I always refer to this as my 'handybook,' whenever I attend a worship service outside of my faith. "How to Be a Perfect Stranger" is a great addition to your personal library; not only it's an etiquette book, but a guide to understanding and appreciating one's belief. ...more. flag Like · see review. A guide for health care providers, social workers, counselors, and truly anyone who will be intersecting with a different service, ceremony or religious observance. This book tells you all the details you need to know to be a 'perfect stranger' at funerals, church services, birth/naming ceremonies in a wide array of denominations. A guide for health care providers, social workers, counselors, and truly anyone who will be intersecting with a different service, ceremony or religious observance. Last week in response to M from Harrisburg, Pennsylvania, who is a member of the Good Shepherd Lutheran Church's Bible Study Group, I began a study guide for the 23rd Psalm. I may offer study guides for other Psalms and ...Read More. The God Squad: Join my Psalms study group. God Squad / April 29, 2021. Q: I read your column every Sunday in my local Harrisburg PA Patriot News. Last week, my adult Sunday School class (conducted on Zoom) asked for a volunteer to take over in April. Q: Dear Rabbi Gellman, I really enjoy reading your God Squad column. I am a Christian, but boy do I have questions. I do believe in God, although I don't think we really understand God. At least I don't. I wonder how or ...Read More. The God Squad: Ramadan Mubarak. God Squad / April 08, 2021. The Perfect Stranger's Guide to Funerals and Grieving Practices: A Guide to Etiquette in Other People's Religious Ceremonies. The Perfect Stranger's Guide to Wedding Ceremonies: A Guide to Etiquette in Other People's Religious Ceremonies. Other SkyLight Paths Books. Indeed, the publication of How to Be a Perfect Stranger comes at a time when the airwaves and radio talk shows are dominated by those who would use religious faith as a cover for intolerance, who exploit eternal truths for short-term political gain and who cynically use the spark of faith to ignite culture wars and divide North America into bickering camps. Get the perfect stranger neck gaiter and mug. May 22 Word of the Day. cultural reset. A moment that is generally agreed to have had a significant influence on pop culture and everyday life. While the term was coined by Rose McGowan in context of the #MeToo movement, and is mostly associated with the K-pop community, the phenomenon is universal and a basic component of how culture works. Real world events such as social/political movements, the election of a new U.S. President, major catastrophes and disasters, as well as entertainment such as movies, music and TV, can all function as cultural "Enables strangers to be better neighbors in a global community." —Prof. John L. Esposito, director, Center for Muslim-Christian Understanding, Georgetown University. He is author or editor of several books, including the best-selling How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook (SkyLight Paths); The Jewish Lights Spirituality Handbook: A Guide to Understanding, Exploring & Living a Spiritual Life (Jewish Lights); The Perfect Stranger's Guide to Wedding Ceremonies: A Guide to Etiquette in Other People's Religious Ceremonies; and The Perfect Stranger's Guide to Funerals and Grieving Practices: A Guide to Etiquette in Other People's Religious Ceremonies (both SkyLight Paths).