

## RELS 450 Senior Seminar: Ancestors and the Dead

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Office Location: 4A Glebe St., Rm 102

Office Hours: Mondays & Wednesdays 9am – 12noon

Meeting Times:

--Aug. 25 – Sept. 14 (Synchronous Online, Live Session: Tuesdays 12:15pm – 1:30pm)

--Sept. 15 – Nov. 24 (Tuesdays & Thursdays, 12:15pm – 1:30pm in MYBK 119)

-- Dec. 1 & 3 (Synchronous Online, Live Sessions: Tuesday and Thursday 12:15pm – 1:30pm)

### COURSE DESCRIPTION

In Religious Studies, we often spend much of our time and energy insisting that “religion,” and what we mean by it in contemporary Euro-American discourse, is anything BUT universal. Yet, what we mean by religion nearly always includes reference to one of the few universals that exist – death. Even in the European creation of the category of “religion,” theorists have frequently used the concept of “spirits” and “the dead” as well as the concept of death as a threshold to attempt to build universal theories about religion. This course aims to interrogate that effort and to explore the centrality of “the dead” to religious practices (ritual) and perspectives (beliefs,

discourse) among the living across a variety of cultural-religious settings, especially those drawn from the Afro-Atlantic, European, and American contexts. We will explore “the dead” and “the ancestors” for their potential comparative analytical value and for helping us to understand the interactions of the immaterial with the material that constitute what we often categorize as “religion.” Some of our guiding questions throughout the course will be:

- What is it about death and temporality that seem to interest theorists of religion?
- How, why, and to what end do human societies engage with the dead?
- How do the dead influence the social, political, economic, and material lives of the living?
- How do the practices and perspectives related to the ancestors/the dead intersect with power, race, gender, ethnicity, and sexuality?
- How does attention to the dead help us to understand our world and what it means to be human?

## COURSE OBJECTIVES



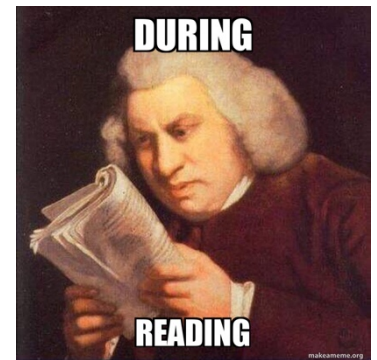
- Introduce and explore the role of death and “the dead”/ “the ancestors” in modern and contemporary theories of religion
- Analyze the impact of “the dead” and “the ancestors” on the social and material worlds of the living
- Read with a critical eye various methodological approaches and theoretical perspectives
- Draw conclusions about the relative importance of relations with the dead for human society
- Improve your critical reading, thinking, and writing skills through disciplined engagement with texts, constructive conversation with classmates, and research-based writing projects

### REQUIRED TEXTS

- Georges Bataille, *Theory of Religion* (New York: Zone Books, 2006)
- LeRhonda S. Manigault-Bryant, *Talking To the Dead: Religion, Music, and Lived Memory Among Gullah/Geechee Women* (Durham: Duke University Press, 2014).

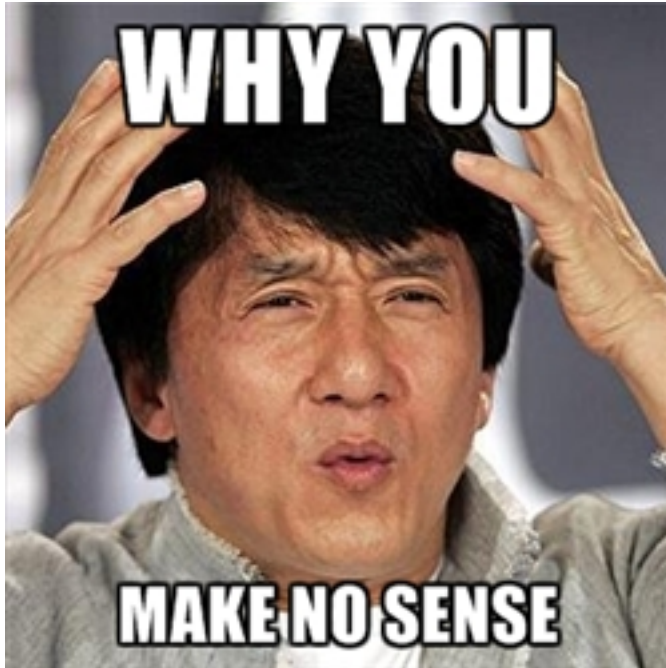
### RECOMMENDED TEXTS

- Erik R. Seeman, *Death in the New World: Cross-Cultural Encounters, 1492-1800* (Philadelphia: University of Pennsylvania Press, 2011).



*Note: In a seminar-style class like this one, our shared commitment to careful and critical engagement with our readings is crucial to the success of the course. For that reason, it is imperative that you acquire the texts in advance of our class meetings. If cost is a concern, please contact me directly and we will work to find a solution. But, DO NOT attempt to proceed through the course without access to the texts. Many of our texts will be free PDFs on OAKS, and I have sought to limit our required texts only to those that we will be using extensively or which I think you will enjoy having access to after the conclusion of our course.*

## COURSE STRUCTURE



### **Phase 1: August 25 – September 14: *Synchronous Online Only (T/Th)***

- During the first three weeks of our course, we will meet at our meeting time ONCE PER WEEK on each THURSDAY for a live discussion of materials via Zoom. On all other days of the week, you will proceed through course materials at your own pace, with an eye toward weekly deadlines for Reading Responses & Discussion Thread Posts

### **Phase 2: September 15 – November 24: *In person, Twice Per Week (T/Th)***

### **Phase 3: December 1 & 3: *Synchronous Online Only (T/Th)***

## ASSIGNMENTS AND GRADING

Assignments for our course fall into five categories:

- Reading Responses via FlipGrid
  - By 11:59pm, the night before our class meetings, each student will pose a critical question with direct relation to our reading for that meeting. These questions should include direct quotation(s) from the reading and offer a clearly stated critical question related to the text for class discussion. A “critical question” means a question that cannot be answer with a yes or no, with a “fact,” or with a simple google search. A “critical question” should open conversation not close it down. Reading Responses will be composed and posted using FlipGrid
- Discussion Leader Questions via OAKS
  - Eight times in our semester, an individual student will be responsible for leading class discussion. The “discussion leader” will post a broad and thought provoking critical discussion question on the Discussion Board on OAKS on the Friday after they lead the class. Each other student is responsible for offering a response to that question in the Discussion thread.
- Discussion Leader via OAKS/Dropbox
  - Eight times in our semester, an individual student will be responsible for leading class discussion. The “discussion leader” is responsible for reading carefully and thoroughly in advance of the class session, having prepared background research on the reading, and coming to class with a series of questions that will guide our



class discussion for that day. The discussion leader will also be responsible for posting a broad critical question for classmates on the weekend discussion board. The discussion leader will also upload to dropbox a packet demonstrating their preparation for leading discussion (notes, background research, discussion plans, etc.) by 11:59pm the night before their class led discussion.

- Research Essay via Dropbox
  - The course will culminate in an original research essay related to our course. To “COMPLETE” this assignment, you will submit a one page research statement on October 22<sup>nd</sup>, a bibliography (not annotated), by Nov. 5, and a completed draft on Nov. 24<sup>th</sup>. Revisions due by Dec. 10.

This course will be conducted using a “Specifications Grading” model. In “Specs” Grading, although you will still receive a final grade (A, A-, B+, B-, etc.), you do not receive individual grades on each assignment. Rather, each assignment is graded as either “Complete” (1) or “Incomplete” (0). But, do not confuse this with a “pass/fail” system. You earn your final grade by accomplishing the required number of “Complete” assignments, each rewarded with a digital achievement badge.

#### ACHIEVEMENT CHART

FINAL GRADE EARNED	Reading Responses	Discussion Leader Responses	Discussion Leader	Research Essay	Research Essay Revision
<b>A (95%)</b>	<b>Lvl. 10</b>	<b>Lvl. 8</b>	<b>Packet + Question</b>	<b>Lv. 3</b>	
<b>A -(90%)</b>	<b>Lvl. 10</b>	<b>Lvl. 8</b>	<b>Packet + Question</b>	<b>Lv. 3</b>	<b>+1 Level</b>
<b>B+ (88%)</b>	<b>Lvl. 9</b>	<b>Lvl. 7</b>	<b>Packet + Question</b>	<b>Lv. 3</b>	<b>+1 Level</b>
<b>B (85%)</b>	<b>Lvl. 8</b>	<b>Lvl. 7</b>	<b>Packet + Question</b>	<b>Lv. 3</b>	<b>+1 Level</b>
<b>B- (80%)</b>	<b>Lvl. 7</b>	<b>Lvl. 7</b>	<b>Question only</b>	<b>Lv. 3</b>	<b>+1 Level</b>
<b>C+ (78%)</b>	<b>Lvl. 6</b>	<b>Lvl. 6</b>	<b>Question Only</b>	<b>Lv. 3</b>	<b>+1 Level</b>
<b>C (75%)</b>	<b>Lvl. 5</b>	<b>Lvl. 5</b>	<b>Question only</b>	<b>Lv. 3</b>	<b>+1 Level</b>
<b>C- (70%)</b>	<b>Lvl. 4</b>	<b>Lvl. 4</b>	<b>Question only</b>	<b>Lv. 2</b>	<b>+1 Level</b>
<b>D+ (68%)</b>	<b>Lvl. 3</b>	<b>Lvl. 3</b>	<b>Question only</b>	<b>Lv. 2</b>	<b>+1 Level</b>
<b>D (65%)</b>	<b>Lvl. 2</b>	<b>Lvl. 2</b>	<b>Question only</b>	<b>Lv. 2</b>	<b>+1 Level</b>
<b>D- (60%)</b>	<b>Lvl. 1</b>	<b>Lvl. 1</b>	<b>Question only</b>	<b>Lv. 1</b>	<b>+1 Level</b>
<b>F</b>	<b>No submission</b>	<b>No submission</b>	<b>No submission</b>	<b>No Submission</b>	<b>+1 Level</b>

In this course, you will receive two “obols” (an “obol” was the mythological currency placed in the mouth of the dead for passage across the River Styx). They will be delivered to you after add/drop. The digital files look like this:



# COURSE SCHEDULE

## MODULE 1: Introductions

### Week 1 (Zoom Meeting: August 25)

Tuesday, August 25: What is this course about? What is it NOT about?

- *We will introduce ourselves to one another and I will introduce the course. A critical part of this introduction will be examining the syllabus and making a plan for our semester.*
- Reading: “Syllabus” (OAKS)
- Assignments: Syllabus Quiz (OAKS)

Thursday, August 27: Death, Religion, and the Question of Universality

- *This lesson will set the stage for our course by introducing a set of questions and concerns that will serve as our gravitational center.*
- Reading: Thomas Reuter, “Is Ancestor Veneration the Most Universal of All World Religions?” (OAKS); Steadman, Palmer, Tilley, “The Universality of Ancestor Worship” (OAKS)



## MODULE 2: Approaching the Dead

### *Theorizing Death and the Dead in order to Understand the Living*

### Week 2 (Zoom Meeting: Sept. 1)

RR 1, Due by 11:59pm, Monday, August 31

Tuesday, Sept. 1: The Dead, Spirits, and the “Science” of Comparative Religions

- *This lesson examines the significance of death, the dead, and the spirits for the modern theorization of “religion.” What is it about this threshold that so captivates and puzzles the human mind? What relationship did early theorists identify between death and religion? Why did it become constitutive to the development of “comparative religion”?*
- Reading: Tylor, *Primitive Culture* (OAKS); Frazer, *The Golden Bough* (OAKS)

Thursday, Sept. 3: Matter/Spirit, Subject-Object

- *This lesson we explore the rupture that death introduces, creating an unknowable but inescapable “presence” in human experience. As such, the dead become “other,” and interactions with the dead are a form of social relation. What are the implications for how we think about “religion”, magic, superstition, etc.?*
- *Reading: Bataille, “Animality” and “Humanity and the Profane World” in *Theory of Religion**

**Week 3: (Zoom Meeting: Sept. 8)**

**RR 2, Due by 11:59pm, Monday, Sept. 7**

Tuesday, Sept 8: Bridging the Divide: Memory

- *Reading: Hallam & Hockey, “Introduction: Remembering as a Cultural Process” (OAKS);*

Thursday, Sept. 10: Bridging the Divide: Ritual and Performance

- *Reading: Richard Schechner, “What is Performance?” (OAKS);*

[ \_\_\_\_\_ BEGIN PHASE 2: IN PERSON \_\_\_\_\_ ]

**Week 4 (September 15, 17):**

**RR 3, Due by 11:59pm, Monday, Sept. 14**

Tuesday, Sept. 15: Bridging the Divide: Embodiment

- *Reading: Hallam & Hockey, “Ritualizing Death: Embodied Memories” (OAKS)*

Thursday, Sept. 17: Bridging the Divide: Material Manipulation

- *Reading: Schermer, et.al, “Transforming the Dead” (OAKS)*

**Week 5 (September 22, 24):**

**RR 4, Due by 11:59pm, Monday, Sept. 21**

Tuesday, Sept. 22: The Living as a Form of the Dead

- *Reading: Nietzsche, selections from *The Gay Science* (OAKS)*

Thursday, Sept. 24: Death as Intimacy and Freedom

- *Reading: Bataille, Ch. 3 “Sacrifice, The Festival, and the Sacred World” in *Theory of Religion**

## **MODULE 3: The Afro-Atlantic Dead**

### ***The Ancestors-Saints-Orishas, Healing and Harming, Traumatic Memory***

#### **Week 6 (September 29, Oct. 1)**

**RR 5, Due by Monday, Sept. 28 at 11:59pm**

Tuesday, Sept. 29: The Ancestors-Saints-Orishas

- *Reading:* Farris-Thompson, *Flash of the Spirit*, Ch. 1 (OAKS); Chireau, *Black Magic*, Ch. 2 (OAKS)

Thursday, Oct. 1: Kongo Cosmogram and Horizontal Relations

- **Discussion Leader 1** (\_\_\_\_\_)
- *Reading:* Farris-Thompson, *Flash of the Spirit*, Ch. 2 (OAKS)

#### **Week 7 (October 6, 8) Haitian Vodou**

Tuesday, Oct. 6: Les Morts

- *Reading:* Maya Deren, Ch. 1 from *Divine Horsemen* (OAKS); Farris-Thompson, *Flash of the Spirit*, Ch. 3 (OAKS)

Thursday, Oct. 8: The Living Dead

- **Discussion Leader 2** (\_\_\_\_\_)
- *Reading:* McAlister, “Mystical Work” from *Rara* (OAKS); Lauro, Ch. 1 from *The Transatlantic Zombie*

#### **Week 8 (October 13, 15) Gullah/Geechee**

**RR 6 (Due Oct. 12 by 11:59pm)**

Tuesday, Oct. 13:

- *Reading:* *Talking to the Dead*, Prologue, Intro, Ch. 1
- Film: *Daughters of the Dust* (1991), Julie Dash
  - Available at: <https://123movieshd.yt/watch/daughters-of-the-dust-13643/?ep=28209> and for free on Amazon Prime Video, and available to rent for \$1.99 at Amazon.com

Thursday, Oct. 15:

- **Discussion Leader 3** (\_\_\_\_\_)
- *Reading:* *Talking to the Dead*, Chs. 2 & 3

## Week 9 (October 20, 22) Gullah/Geechee & Healing/Harming

Tuesday, Oct. 20:

- Reading: *Talking to the Dead*, Chs. 5 & Epilogue
- Film: *Daughters of the Dust* (1991), Julie Dash

Thursday, Oct. 22:

- Discussion Leader 4 (\_\_\_\_\_)
- Reading: Chireau, *Black Magic*, Chs. 3 & 4

**\*Assignment: One-Page Research Statement, due in OAKS Dropbox**

## MODULE 4: The American Dead *Seances, Invisible Indians, Day of the Dead*

### Week 10 (October 27, 29) Historical Context

**RR 7 (Due Oct. 26 by 11:59pm)**

Tuesday, Oct. 27:

- Reading: Seeman, *Death in the New World*, Intro & Ch. 1

Thursday, Oct. 29:

- Discussion Leader 5 (\_\_\_\_\_)
- Reading: Seeman, *Death in the New World*, “First Encounters” and “Across the Waters”

### Week 11 (November 3, 5) 19<sup>th</sup> Century Spiritism

Tuesday, Nov. 3:

- Reading: Kucich, “Around Rochester” from *Ghostly Communion* (OAKS)

Thursday, Nov. 5:

- Discussion Leader 6 (\_\_\_\_\_)
- Reading: Morita, “Unseen Matters” (OAKS)

**Annotated Bibliography due by 11:59pm on OAKS Dropbox**

### Week 12 (November 10, 12) Specters of Violence

**RR 8 (Due Nov. 9 by 11:59pm)**



Tuesday, Nov. 10:

- *Reading*: Wehmeyer, “Marching Bones, Invisible Indians” (OAKS)

Thursday, Nov. 12:

- **Discussion Leader 7** (\_\_\_\_\_)
- *Reading*: Brandes, “Sugar, Colonialism, and Death: On the Origins of Mexico’s Day of the Dead” (OAKS)
- Film: *La Ofrenda* (Kanopy)

### **Week 13 (November 17, 19) The Politics of the Dead**

**RR 9 (Due Nov. 16 by 11:59pm)**

Tuesday, Nov. 17:

- *Reading*: Furth, “Ethnic Neo-Pagan Altars and Ancestors” (OAKS)

Thursday, Nov. 19:

- **Discussion Leader 8** (\_\_\_\_\_)
- *Reading*: Greg Johnson, “The Ancestors Before Us: Manifestations of Tradition in a Hawaiian Dispute” (OAKS)

## **MODULE 5: The Future Dead** *Haunted Things, Subject-Objects, Identity and Agency*

### **Week 14 (November 24)**

**RR 10 (Due Nov. 23 by 11:59pm)**

Tuesday, Nov. 24:

- *Reading*: Samuel Gerald Collins, “Networked Spirits and Smart Séances: Aura and the Anthropological Gaze in the Era of the Internet of Things” (OAKS); McCloud, “Introduction” from *American Possessions* (OAKS)

**Completed Draft of Research Essay Due: 11:59pm on TUESDAY, NOVEMBER 24**

***THANKSGIVING BREAK (November 25 – 30)***

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**PHASE 3 ONLINE SYNCHRONOUS**

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## **PRESENTATIONS**

### **Week 15 (December 1, 3)**

Tuesday, Dec. 1: Research Presentations

Thursday, Dec. 3: Research Presentations

**Revised Research Essay Due: 11:59pm on THURSDAY, DECEMBER 10**

COURSE BIBLIOGRAPHY  
(IN ORDER OF OCCURRENCE)

Edward Burnett Tylor, selections from *Primitive Culture: Researchers into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*, Boston: Estes & Lauriat, 1874, pp. 417-463.

James G. Frazer, selections from *The Golden Bough: A Study in Magic and Religion*, New York: MacMillan and Co., 1894.

Lyle B. Steadman, Craig T. Palmer and Christopher F. Tilley, "The Universality of Ancestor Worship," *Ethnology*, Winter, 1996, Vol. 35, No. 1 (Winter, 1996), pp. 63-76

Thomas Reuter, "Is ancestor veneration the most universal of all world religions?" *Wacana*, Vol. 15, No. 2 (2014) 223-253.

Georges Bataille, *Theory of Religion*, New York: Zone Books, 1992.

Elizabeth Hallam and Jenny Hockey, *Death, Memory, and Material Culture*, New York: Routledge, 2001.

Richard Schechner, *Performance Studies: An Introduction*, Third Edition, New York: Routledge, 2013.

Shirley J. Schermer, Eve A. Hargrave, Kristin M. Hedman, and Robin M. Lillie, *Transforming the Dead: Culturally Modified Bone in the Prehistoric Midwest*, Tuscaloosa: University of Alabama Press, 2015.

Friedrich Nietzsche, *The Gay Science*, transl. by Walter Kaufmann, New York: Vintage Books, 1974.

Robert Farris Thompson, *Flash of the Spirit: African and Afro-American Art and Philosophy*, New York: Vintage Books, 1983.

Yvonne Chireau, *Black Magic: Religion and the African American Conjure Tradition*, Berkeley: University of California Press, 2006.

Maya Deren, *The Divine Horsemen: The Living Gods of Haiti*, New York: McPherson, 1983.

Elizabeth McAlister, *Rara! Vodou, Power, and Performance in Haiti and its Diaspora*, Berkeley: University of California Press, 2002.

Sarah Juliet Lauro, *Transatlantic Zombie: Slavery, Rebellion, and Living Death*, New Brunswick: Rutgers University Press, 2015.

LeRhonda S. Manigault-Bryant, *Talking to the Dead: Religion, Music, and Memory Among*

- Gullah/Geechee Women*, Durham: Duke University Press, 2014.
- Erik R. Seeman, *Death in the New World: Cross-Cultural Encounters, 1492-1800*, Philadelphia: University of Pennsylvania Press, 2011.
- John J. Kucich, *Ghostly Communion: Cross-Cultural Spiritualism in Nineteenth-Century American Literature*, Hanover: Dartmouth College Press, 2004.
- Sally Morita, "Unseen (and Unappreciated) Matters: Understanding the Reformatory Nature of 19th Century Spiritualism," *American Studies*, Vol. 40, No. 3 (Fall, 1999), pp. 99-125.
- Stephen C. Wehmeyer, "Marching Bones and Invisible Indians: African American Spiritualism in New Orleans, Past and Present," *The Southern Quarterly*, 2010, Vol.47 (4), p.43.
- Stanley Brandes, "Sugar, Colonialism, and Death: On the Origins of Mexico's Day of the Dead," *Comparative Studies in Society and History*, Vol. 39, No. 2 (Apr., 1997), pp. 270-299
- Brett H. Furth, "Ethnic Neo-Pagan Altars and Ancestors in Texas: An Ethnoreligious Strategy to Reconfigure European Ancestry and Whiteness," *Western Folklore*, Vol. 76, No. 3 (Summer 2017), pp. 313-345.
- Greg Johnson, "Ancestors before Us: Manifestations of Tradition in a Hawaiian Dispute," *Journal of the American Academy of Religion*, Vol. 71, No. 2 (Jun., 2003), pp. 327-346.
- Samuel Gerald Collins, "Networked Spirits and Smart Séances: Aura and the Anthropological Gaze in the Era of the Internet of Things," *History and Anthropology*, 2015, Vol. 26, No. 4, 419-436.
- Sean McCloud, *American Possessions: Fighting Demons in the Contemporary United States*, New York: Oxford University Press, 2015.

## COURSE POLICIES

**Attendance and Participation:** In a seminar-style course, like this one, our collective success rests upon our shared commitment to one another. Yet, we are living in highly irregular and unpredictable circumstances right now. Therefore, it is my hope and expectation that you will commit to being on time, present, prepared, and participatory at every class session. In phases one and three of our course (synchronous online), this means you will log in to participate in reading responses, discussion threads, quizzes, etc. It also means you will attend our live zoom sessions. In phase two, this means you will arrive prior to the start of class, participate during class, and stay until the end of class. In the event that you must miss a class session, please make an effort to let me know before (if possible) or after (if necessary). If you miss more than three class sessions, do not be offended when I reach out to you to ask why. We will have a discussion ONLY to be sure that everything is going well for you.

**Netiquette:** Due to the circumstances, our course will make robust use of a variety of online tools. Because most online interaction takes place through text and video, it is important to remember several things:

Because online communication often lacks the body language and nonverbal cues we're used to in a normal face-to-face course, it is important to set some expectations for each other in this brave new world we're embarking on.

- Be patient. Stuff goes wrong....a lot.
- Be kind. Treat each other with the full respect and dignity each of you deserve.
- Be flexible. Be ready to make a change without anger or frustration. Have a growth mindset and be prepared to learn new things and extend a lot of kindness to one another (and me).
- Be ethical. Racist, sexist, homophobic, transphobic, and/or any language or behavior that dehumanizes or degrades others will not be tolerated. Period.
- Be professional. Even if we're online, this is a class, and we should all act like it.
- Help each other. If a peer posts a question and you know the answer, help them!
- Cite your sources. When you're building off or borrowing from others' ideas, give them the credit they deserve, whether it's from a reading or a classmate.
- Take the time to learn new tools and resources: OAKS, Zoom, Voicethread, FlipGrid, etc. If you don't know how to do something, use [the CofC tutorials here](#) to teach yourself before you ask.
- Think and reread before you post (hit enter/reply). Once up, you can't go back.
- Use proper capitalization/punctuation when writing online and keep in mind how people will read what you write. For example, ALL CAPS IS LIKE YELLING!!!

### **Communication:**

Just because we won't be together in person doesn't mean that we can't cultivate community together. I will work hard to help each of us to get to know one another, trust one another, and learn together. Here's how we can communicate well:

- You should have a CofC email address linked to OAKS. Email is my most frequent and effective means of communication. Make sure you check your email daily! Please include "RELS 450" in the subject line of all emails to me or classmates.
- I will respond to emails within 24 hours on weekdays—I don't check email on weekends, so if you email me on a weekend your response will wait until Monday. Hence, the sooner you would like a response, the sooner you should write me.
- I will host open office hours on Zoom once a week, on Mondays and Wednesdays from 9-12. "Open office hours" means I'll be online and you can chat with me without an appointment.
- If you would like to schedule a private one-on-one Zoom meeting with me and/or our Tuesday time doesn't work, email me to arrange an appointment.
- When you attend a Zoom session for our course (whether it is an office hours session with me or a scheduled online session as a class), please try to call from a quiet place where you won't be disturbed, dress appropriately, and be aware of your surroundings. Remember, whatever your webcam sees, EVERYONE sees!



## GENERAL POLICIES

### **Honor Code and Academic Integrity**

Lying, cheating, attempted cheating, and plagiarism are violations of our Honor Code that, when suspected, are investigated. Each incident will be examined to determine the degree of deception involved.

Incidents where the instructor determines the student's actions are related more to misunderstanding and confusion will be handled by the instructor. The instructor designs an intervention or assigns a grade reduction to help prevent the student from repeating the error. The response is recorded on a form and signed both by the instructor and the student. It is forwarded to the Office of the Dean of Students and placed in the student's file.

Cases of suspected academic dishonesty will be reported directly by the instructor and/or others having knowledge of the incident to the Dean of Students. A student found responsible by the Honor Board for academic dishonesty will receive a XXF in the course, indicating failure of the course due to academic dishonesty. This status indicator will appear on the student's transcript for two years after which the student may petition for the XX to be expunged. The F is permanent.

Students can find the complete Honor Code and all related processes in the Student Handbook at: <http://studentaffairs.cofc.edu/honor-system/studenthandbook/index.php>.

### **Disability/Access Statements:**

1. Any student eligible for and needing accommodations because of a disability is requested to speak with the professor during the first two weeks of class or as soon as the student has been approved for services so that reasonable accommodations can be arranged.
2. The College will make reasonable accommodations for persons with documented disabilities. Students should apply for services at the Center for Disability Services/SNAP located on the first floor of the Lightsey Center, Suite 104. Students approved for accommodations are responsible for notifying me as soon as possible and for contacting me one week before accommodation is needed.
3. This College abides by section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act. If you have a documented disability that may have some impact on your work in this class and for which you may require accommodations, please see an administrator at the Center of Disability Services/SNAP, 843.953.1431 or me so that such accommodation may be arranged.

### **OAKS**

OAKS, including Gradebook, will be used for this course throughout the semester to provide the syllabus and class materials and grades for each assignment, which will be regularly posted.

**Recording of Classes** (via ZOOM)

Class sessions may be recorded via both voice and video recording. By attending and remaining in this class, the student consents to being recorded. Recorded class sessions are for instructional use only and may not be shared with anyone who is not enrolled in the class

**Inclement Weather, Pandemic or Substantial Interruption of Instruction**

If in-person classes are suspended, faculty will announce to their students a detailed plan for a change in modality to ensure the continuity of learning. All students must have access to a computer equipped with a web camera, microphone, and Internet access. Resources are available to provide students with these essential tools.

**Center for Student Learning:**

The Center for Student Learning's (CSL) academic support services provide assistance in study strategies, speaking & writing skills, and course content. Services include tutoring, Supplemental Instruction, study skills appointments, and workshops. Students of all abilities have become more successful using these programs throughout their academic career and the services are available to you at no additional cost. For more information regarding these services please visit the CSL website at <http://csl.cofc.edu> or call (843) 953-5635.

**Mental & Physical Wellbeing:**

At the college, we take every students' mental and physical wellbeing seriously. If you find yourself experiencing physical illnesses, please reach out to student health services (843.953.5520). And if you find yourself experiencing any mental health challenges (for example, anxiety, depression, stressful life events, sleep deprivation, and/or loneliness/homesickness) please consider contacting either the Counseling Center (professional counselors at <http://counseling.cofc.edu> or 843.953.5640 3<sup>rd</sup> Robert Scott Small Building) or the Students 4 Support (certified volunteers through texting "4support" to 839863, visit <http://counseling.cofc.edu/cct/index.php>, or meet with them in person 3<sup>rd</sup> Floor Stern Center). These services are there for you to help you cope with difficulties you may be experiencing and to maintain optimal physical and mental health.

**Food & Housing Resources:**

Many CofC students report experiencing food and housing insecurity. If you are facing challenges in securing food (such as not being able to afford groceries or get sufficient food to eat every day) and housing (such as lacking a safe and stable place to live), please contact the Dean of Students for support (<http://studentaffairs.cofc.edu/about/salt.php>). Also, you can go to <http://studentaffairs.cofc.edu/student-food-housing-insecurity/index.php> to learn about food and housing assistance that is available to you. In addition, there are several resources on and off campus to help. You can visit the Cougar Pantry in the Stern Center (2nd floor), a student-run food pantry that provides dry-goods and hygiene products at no charge to any student in need. Please also consider reaching out to Professor ABC if you are comfortable in doing so.

**Inclusion:**

It is my aim, as part of our class commitments and my personal commitments as a member of society, to cultivate an inclusion classroom space, especially as regards an individual’s identity. The College of Charleston offers many resources for LGBTQ+ students, faculty and staff along with their allies:

[Preferred Name and Pronoun Information](#)

[On Campus Gender Inclusive facilities](#)

[Campus Resources](#)

[College of Charleston Reporting Portals](#)

[National Resources for Faculty & Staff](#)

[GSEC Reports](#)

[Documenting LGBTQ Life in the Lowcountry](#) (CofC Addlestone Library Special Collections Project)

[College of Charleston Quality Enhancement Plan \(QEP\)](#)

[Articles about CofC and LGBTQ+ Issues](#)

## RELIGIOUS ACCOMMODATION FOR STUDENTS

The College of Charleston community is enriched by students of many faiths that have various religious observances, practices, and beliefs. We value student rights and freedoms, including the right of each student to adhere to individual systems of religion. The College prohibits discrimination against any student because of such student’s religious belief or any absence thereof.

The College acknowledges that religious practices differ from tradition to tradition and that the demands of religious observances in some traditions may cause conflicts with student schedules. In affirming this diversity, like many other colleges and universities, the College supports the concept of “reasonable accommodation for religious observance” in regard to class attendance, and the scheduling of examinations and other academic work requirements, unless the accommodation would create an undue hardship on the College.

The accommodation request imposes responsibilities and obligations on both the individual requesting the accommodation and the College. Examples of reasonable accommodations for student absences might include: rescheduling of an exam or giving a make-up exam for the student in question; altering the time of a student’s presentation; allowing extra-credit assignments to substitute for missed class work or arranging for an increased flexibility in assignment dates. Regardless of any accommodation that may be granted, students are responsible for satisfying all academic objectives, requirements and prerequisites as defined by the instructor and by the College.

Date	Holiday	Religion
September 18 2020	Rosh Hashanah <sup>2</sup>	Jewish
September 28, 2020	Yom Kippur <sup>2</sup>	Jewish
October 2 – October 9, 2020	Sukkot <sup>2</sup>	Jewish
October 9, 2020	Shemini Atzeret <sup>2</sup>	Jewish
October 19 - October 26, 2020	Navaratri	Hindu
October 19, 2020	Birth of Baha’u’llah	Baha’i
January 7, 2021	Christmas <sup>3</sup>	Orthodox Christian
February 17, 2021	Ash Wednesday (Beginning of Lent)	Christian

February 25-26, 2021	Purim <sup>2</sup>	Jewish
March 15, 2021	Great Lent Begins	Christian
March 20, 2021	Naw-Ruz	Baha'i
April 2, 2021	Good Friday	Christian
March 26 - April 3, 2021	Passover <sup>2</sup>	Jewish
April 12-May 11, 2021	Ramadan	Muslim
April 30, 2021	Good Friday (Orthodox) <sup>3</sup>	Orthodox Christian
April 20 and 28, 2021	Ridvan	Baha'i

<sup>1</sup> The previously included Islamic holidays of Eid al-Adha and Eid al-Fitr fall outside the regular academic year and are therefore not listed here.

<sup>2</sup> All Jewish holidays begin at sunset on the evening before the date given.

<sup>3</sup> Orthodox Christian holidays begin at sunset on the evening before the date given.