

Pacific Standard Time
Winter Term 2021

\$3.07



A RELIGION & WORLD POLITICS EXTRAVAGANZA

Super 3-D X-Ray glasses and twirly hat sold separately.

Is God Dead?

January 4 - 15

Economics Helps Us Understand Religion

January 16 - 29

**An Exciting New Program
Lineup Coming in February
including Church & State**

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Koessel Talks China & Russia

Can religion make a revival under autocracy?

Berman & Kuran Put the F-U-N in Fundamentalism

Late February and March

The Mandalorian's Favorite Strudel Recipes ... and more!



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Pol S / Relig 307 is published annually by **Anthony Gill**.

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Religion & World Politics

POLS 307 / RELIG 307

University of Washington

Winter Term 2021

Prof. Anthony Gill

Office Hours:

Wednesdays 2:35 pm – 4:35 pm Pacific Time Zone (open office hours)

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Statement of Purpose

Until recently, the field of political science largely has ignored the study of religion, relegating it to the departments of sociology and anthropology. Among social scientists in the United States and Western Europe, the dominant line of thinking about religion was shaped by “secularization theory.” This theory claimed that as societies modernized – i.e., adopted scientific methods of inquiry, industrialized and democratized – religion would fade from the public arena and, by some accounts, from the private sphere as well. Church-state separation and the declining political influence of clergy were a natural progression in process of political “development.” Dramatic events in the past several decades have challenged this thesis – the Iranian Revolution of 1979, the influence of the Christian Right in American politics, religious leadership in the U.S. civil rights movement (1950s – 60s), religiously-tinged violence in Algeria and India, Catholic influence on Solidarity in Poland, the role of the Muslim Brotherhood in Egypt, and the rise of liberation theology and evangelical Protestantism in Latin America. These are just a few examples. Despite renewed attention to the political role of religion in recent decades, religion has been a major player in politics for several millennia – that’s a long time!

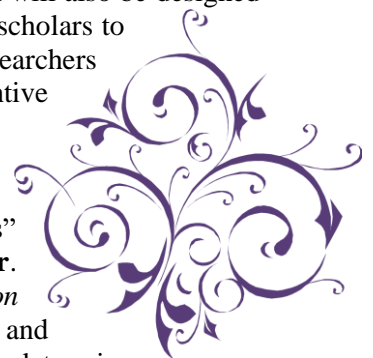
This course takes a panoramic view of religion and politics, focusing on several historical periods and world regions. Our goal is to understand how various religious institutions, actors and values affect political behavior, and, conversely, how the political actors and institutions affect religious practice.



Given the limitations of the 10-week quarter system, we will not be able to cover all the important questions raised in the study of religion and politics around the world, **nor will we cover all religious traditions equally.** Readings and lecture will be drawn largely from the Christian experience (about 70% of the class), though we will touch upon Islam and Judaism at points in the reading and class discussion. If this is not the substantive mix that you prefer, you may want to consider another course. There are courses offered at the University of Washington that deal specifically with other religious traditions. Overall, the intention of the professor is to provide you with a basic familiarity with the literature and, **more importantly, the intellectual concepts and tools to pursue your own studies** of the subject matter. Trying to generalize (compare or contrast) beyond our studies of Christianity and politics to other religious traditions may prove to be a worthwhile senior or graduate thesis project. Also, if your knowledge extends to other religious traditions, please add your commentary to our class discussion. The theoretical perspective informing the majority of readings and lecture is “**rational choice**” and the “**religious economies school.**” While this theoretical framework is still in its infancy and generating debate among scholars, it has revealed some interesting theoretical predictions and empirical findings. More traditional approaches will also be studied, including cultural explanations that focus on norms, values and ideology. Students are encouraged to critique the approaches, offer alternative explanations and develop their own theoretical ideas.

In addition to examining various substantive themes, coursework and discussion will also be designed to provide you a better understanding of the research process. What motivates scholars to ask the questions they do? How do they find the answers? Understanding *how* researchers arrive at the answers they do is just as important as understanding their substantive answers.

Finally, given that this course involves a highly controversial subject matter (remember what your parents told you about talking about “religion and politics” at parties?), **it is imperative that all discussion take place in a civil manner.** Respect the beliefs, opinions and religious convictions of others. *De gustibus non est disputandum!* This is a course that examines how religious organizations and belief affect social and political behavior and vice versa. We are not trying to determine which religion is correct. Keep the discussion as objective as possible. The professor does not endorse any particular religious faith, nor does he seek to denigrate anyone’s religious practice. Students should do the same.



For information on religious and disability accommodations, the procedures for incompletes, and information about mental health services, please see page 12 of the syllabus. Information about what to do in the event of various natural and man-made disasters can be found on the course website.





Important Notice

This course will involve discussion of various religious denominations, faith traditions, and societies. We will take a critical look at all of these institutions, which means examining their merits *and* flaws. **If you feel uncomfortable listening to and/or participating in such a discussion, you may want to consider enrolling in another course.** It is the underlying assumption of both the professor and many of the authors on the syllabus that humans are complex animals and have been known to do amazingly kind things as well as participated in horrific actions. All societies, throughout time and across space, set high standards of behavior through various systems of religious and secular moral codes. However, people frequently fall short of those expectations, and social science, in large part, delves into the reasons for these shortcomings. This is not merely a characteristic of one particular culture, but is shared across all societies. Social science is also interested in the comparative successes of differing institutions and ideas; some institutional structures and intellectual constructs promote better outcomes on various dimensions than others. Our desire to set high standards, and our (in)ability to often achieve them, is what makes us uniquely human. **Being prepared to hear and listen to critical approaches of institutions and ideas that one may hold dear is part of the college experience.** One of the main goals of a college education is to expose you to different ideas, even ones that may seem discomfoting. College is a place for you to challenge long-held notions and understand that in a world with 7.3 billion people, there undoubtedly will be disagreement. The role of the scholar is to understand and tolerate those disagreements. If you are uncomfortable with disagreement, you may want to choose another course.

To enhance the learning experience for all students, **we are requiring you to turn on your camera during Zoom discussion sections and office hours.** If there is a reason that you need an exemption from this policy, please direct all queries to Prof. Gill providing details.



Course Requirements

Grades are based upon one analytical paper, one midterm, a final exam and section participation (including weekly “question cards”). The course also requires a significant amount of reading. Deadlines for all work are strict. ***Late assignments will not be accepted without prior approval of the professor except under conditions of extreme hardship.*** (“Extreme hardship” constitutes events outside of

one’s control; this does *not* include sleeping late, forgetting to come to class, etc.

Determining what cases qualify as “extreme hardship” will be left to the discretion of the professor and require proof on the part of the student.) If you anticipate a scheduling conflict, you must see me at least one week prior to the assigned due date to make alternative arrangements. The professor reserves the right to determine whether an alternative deadline will be scheduled.

You are expected to keep up with the weekly reading assignments. Even though lectures will not cover all of the readings, you will be responsible for the content of the readings on the midterm and final exam. The final exam will not be cumulative; it will cover material following the midterm.

Final grades will be determined accordingly (please note due dates):

			<i>Due Date</i>
Syllabus quiz	5%	Monday, January 11 (by 5:00 pm PST online)	
Mid-term examination	25%	Monday, February 1 (by 5:00 pm PST online)	
Short analytical paper	30%	Monday, February 22 (by 5:00 pm PST online)	
Final examination	25%	Monday, March 15 (by 5:00 pm PDT online)	
Class/section participation	10%		Weekly
Reading Questions/Comments	5%		Weekly

Syllabus quiz: There will be a short, online quiz on the contents of the syllabus in order to incentive students to read the syllabus and to give proof that they have read it. Later in the term, if a students says “I did not know when the mid-term exam was,” I can pull up their syllabus quiz to see if they read the syllabus. In other words, read the syllabus. This is an “easy A” on five percent of your grade.

Midterm and final examinations: The midterm and final examinations will contain four questions each that ask students to reflect upon the readings and lecture material. Students will be asked to cite readings, podcasts, and/or lectures thus it is highly recommended that you engage the course material ahead of time so you are not trying to skim backwards to “find the answers.” You are not only being graded on the “content of your knowledge,” but your ability to organize yourself in order to complete a task by the given deadline. This includes anticipating potential problems, having a backup plan, and working ahead of the deadline.

Short analytical paper: The analytical essay is designed to stretch your thinking on the course material by giving you a situation to think about and apply some of the theoretical arguments we have used in class. You will be graded on how well you can formulate, organize and present an argument. You are not only being graded on the “content of your knowledge,” but your ability to organize yourself in order to complete a task by the given deadline. This includes anticipating potential problems, having a backup plan, and working ahead of the deadline.

Class/Section Participation: Incentivizing class participation in a “remote delivery” environment is difficult. There are a number of distractions that can divert you from fully engaging with other students in the learning process or skipping section entirely. But learning requires active engagement with ideas. You may learn some things by reading or listening to a speaker, but you will understand that material better if you personally vocalize your thoughts on the topic with others. If you are afraid that people will laugh at your “dumb thought,” don’t worry because Prof. Gill has had lots of dumb thoughts laughed at and he is a better thinker for it.

We do realize that attending section may be difficult for some individuals who are in different time zones and/or who are having internet connectivity problems. To accommodate these situations, we will have a weekly discussion board where students can earn points by talking about the readings or other topics that Prof. Gill (and other students) put up. Discussion board topics will be open from Monday through Saturday. Prof. Gill will often respond to students who earlier in the week, but later posts by those who post “before the clock runs out” will not likely get replies.

Grading class/section participation will be additive. Students **begin with 40 base points** as a grade. For each week that you make a (i.e., one) substantive comment in section or post a substantive comment (or response to another student) on the discussion board you get ten points. That means you only need to speak or post once per week. That’s it! It is that easy! Don’t mess this up!! You do not have to respond to every question on the discussion board. You don’t have to be constantly chattering in section. (If you are an active talker, be aware that other students need to participate as well.)

Reading Questions/Comments: Students are to submit a weekly question or comment about the readings each week by **5:00 pm (Pacific Time)** on the **Thursday before each section**. **The grading for this weekly assignment is additive.** Students will start with a **base level of 30 points**. Each “qualifying” question/comment that you submit will earn you 10 points up to a maximum of 100 total points. You will receive a score of zero (0) if you do not submit a question on time or if the question is “not qualifying.” You may wonder what counts as a qualifying question/comment. Some examples (using an optional reading in second week):

Not Qualifying Question/Comment (0 points)

- No question submitted.
- “I don’t get it.”
- “Stark & Iannaccone talk about sacralization. That was interesting.”

Qualifying Question/Comment (10 points)

- “Stark & Iannaccone talk about sacralization. I thought that was interesting because I had never thought that European governments supported monopoly religions. I tend to think that European countries have had a long history of separating church and state.”
- “Stark & Iannaccone argue that religious monopoly enforced by the government tends to lead to less religious practice. But certain communities in the US South are dominated by one denomination – e.g., Southern Baptists – but still have higher rates of attendance than places with more religious pluralism like Seattle. Why would that be?”
- “Stark & Iannaccone’s argument about religious pluralism is pretty interesting. I’ve heard a pastor complain about losing members to the new megachurch in our city and I’m wondering if he will respond by changing the way he delivers his sermons to meet that competition.”

Textbooks



The following required texts are on sale at the University Bookstore or online:

Witham, Larry. 2010. *Marketplace of the Gods: How Economics Explains Religion*. Oxford: Oxford University Press.

Koesel, Karrie. 2014. *Religion and Authoritarianism: Cooperation, Conflict, and the Consequences*. Cambridge: Cambridge University Press.

Gill, Anthony. 2007. *The Political Origins of Religious Liberty*. Cambridge: Cambridge University Press.

Berman, Eli. 2009. *Radical, Religious, and Violent: The New Economics of Terrorism*. Boston: MIT Press. (The 2011 paperback reprint is acceptable too.)

Kuran, Timur. 2004. *Islam & Mammon: The Economic Predicaments of Islamism*. Princeton: Princeton University Press.

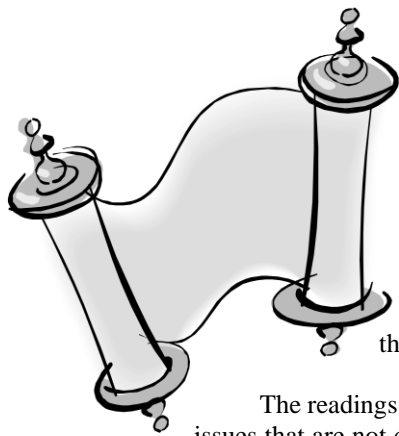
The “Thou Shalts” (i.e., Class Rules)

Due to unfortunate circumstances in the past, it is necessary for me to adopt a set of strict guidelines for classroom conduct (cf. Iannaccone 1992). These rules are designed to facilitate a civil environment conducive to learning for all students.

- ◆ Thou shalt **not** read the newspaper, surf the web, or do other non-course related work during discussion sections.
- ◆ Thou shalt **not** talk while others are talking. Stay Zoom “muted” if you are not directly contributing to the discussion.
- ◆ Thou shalt **not** use “text grammar” the professor; he strongly prefers proper capitalization and spelling.
- ◆ Thou shalt **not** make any audio or video recordings of the class or discussion sections without thy professor’s permission.
- ◆ When using email, thou shalt **only use your official UW NetID account or the email link via the Canvas course website**. Thy professor and TAs will not respond to email sent via private accounts. This is a FERPA protection for both students and faculty. We need to know that we are talking to students who are officially enrolled in the course.
- ◆ Thou shalt respect the opinions, beliefs, and comments of others in the class (see page 3).
- ◆ Thou shalt make every effort to do the coursework – readings, lectures, discussions, written assignments – during the week that they are scheduled. Going missing for several days or weeks makes it very difficult to pass the course.
- ◆ Thou shalt attend discussion section on time. It is difficult for instructors to manage entry into the course while leading a discussion.
- ◆ Thou shalt treat the teaching associates in a professional manner, as you would the course professor. Any harassment of the TAs or professor will not be tolerated.



Failure to abide by these rules will result in penalties to be determined by the instructor. Those acting in a disruptive or disrespectful manner during class will be asked to leave.



Course Plan and Reading Assignments

As of 2020, this course represents a significant revamping of POL S / RELIG 307 as offered in the past. I have cut down on the amount of reading a bit (due to unrest amongst harried students) and brought in a few more updated readings. (Your professor is old, so anything after 1990 is considered “new.”) Not all the readings will be presented in lecture or discussed in section. In fact, the lectures and readings will not coincide for most of weeks 5 – 9. This is so that I can introduce more material by way of lecture and give you a more comprehensive view of the broad landscape that is the political economy of religion.

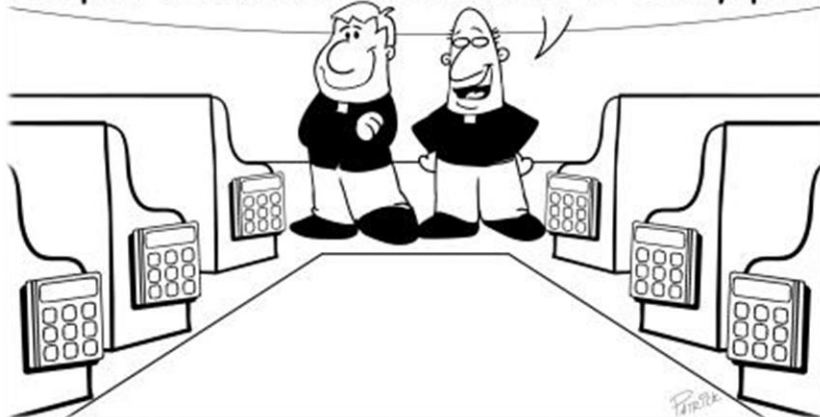
The readings are intended as a springboard for discussion. Often the readings will inspire debate on issues that are not directly found in the texts. Important themes and concepts found in the readings may not necessarily be covered in class. Nonetheless, students are responsible for the content of the weekly reading assignments. Questions pertaining to the readings always are welcome in class, office hours, discussion board, and via email.

There is a substantial amount of reading required for this course; some of it is rather “dense.” The estimated number of pages for each week are included in parentheses next to the weekly assignment. Budget your time accordingly and learn to be an “efficient” reader. This means reading for the general theme of the article, chapter or book. No one can memorize every detail in the readings; only focus attention to the “details” (e.g., names, dates, places, events) that seem to come up repeatedly and understand those details are usually meant to illustrate an important theoretical point.

Included for most weeks are some suggestions for additional readings (and/or “listenings”) that will give you a deeper understanding of the material if you are interested. These are for students who want to challenge themselves further. Also, you can save the syllabus and go back during spring break and read them. (Who wants to sit on some sunny beach anyways?) Please note that my TA’s are not required to do the additional readings as they have large reading loads for their graduate classes; if you want to discuss the alternative readings, please direct your questions to Prof. Gill or the class discussion board. The “listenings” are selected episodes from my podcast series called *Research on Religion* and can be found at www.researchonreligion.org.

Note: Readings may be subject to change at the professor’s discretion. I typically set ambitious goals and often do not have sufficient time in a 10-week quarter to finish all that I assign. My philosophy is to set the bar high with the expectation that this will push us to our academic limits, as opposed to setting the bar too low and getting bored and/or overconfident. Due notice will be given if there are modifications to the reading assignments.

Offerings sure have increased ever since we put credit card terminals in every pew



Weekly Reading Assignments

I. Is God Dead? The Secularization Debate

Weeks 1 & 2

Topics:

- Defining religion, defining politics
- The classic secularization thesis
- Critiques of secularization – the religious economy approach

Readings Week 1 (~87 pp):

January 4 – 8

Gill, A. 2018. “Religion and Political Science: The Dimensions of a Social Scientific Great Awakening.” In *Religion and the Social Sciences: Basic and Applied Research Perspectives*, edited by Jeff Levin. West Conshohocken, PA: Templeton Press. Online.

Bruce, S. 2011. *Secularization: In Defence of an Unfashionable Theory*. Oxford: Oxford University Press. Chpts. 1 and 2. Online. (Note that the two chapters appear in separate files.)

In-Depth (Optional Readings & Listenings)

Gill, A. 2001. “Religion and Comparative Politics.” *Annual Review of Political Science* 4: 117-38.

Readings Week 2 (~83 pp):

January 9 – 15

Witham, L. 2010. *Marketplace of the Gods*. Chapter 8. (This may seem a bit out of sync, but this chapter is readable without having read other sections of the book. It will make greater sense later, though.)

Stark, R. 1999. “Secularization, R.I.P.” *Sociology of Religion* 60 (3): 249-73. Online.

Yang, F. 2006. “The Red, Gray, and Black Markets of Religion in China.” *Sociological Quarterly* 47: 93-122. Online.

Schnabel L. and S. Bock. 2017. “The Persistent and Exceptional Intensity of American Religion: A Response to Recent Research.” *Sociological Science* 4: 686-700. Online.

In-Depth (Optional Readings & Listenings)

Stark, R. and L. Iannaccone. 1994. “A supply-side reinterpretation of the ‘secularization’ of Europe.” *Journal for the Scientific Study of Religion* 33 (3): 230-53. Online.

Froese, P. and S. Pfaff. 2001. “Replete and Desolate Markets: Poland, East Germany and the New Religious Paradigm.” *Social Forces* 80 (2): 481-507. Online.

Gill, A. and E. Lundsgaarde. 2004. “State Welfare Spending and Religious Participation: A Cross-National Analysis.” *Rationality & Society* 16 (4): 399-436. Online.

RoR Podcast with [Rodney Stark on The Triumph of Christianity, Part III.](#)

II. The (Political) Economy of Religion

Weeks 3 & 4

Topics:

- The endurance of religious institutions: religion as governance
- The “religious economies model” (REM)
- Micro, meso, macro
- Benefices (and how to repose on them)

Readings Week 3 (~71 pp):

January 16 – 22

Gill, A. 2020. “The Comparative Endurance and Efficiency of Religion: A Public Choice Approach.” *Public Choice*. Online first. <https://doi.org/10.1007/s11127-020-00842-1>. (Downloads are appreciated.)

Witham, L. 2010. *Marketplace of the Gods*. Preface & chapters 6, 1 and 2 (in that order).

In-Depth (Optional Readings Listeners)

Gill, A. 2017. “Christian Democracy without the Romance: The Perils of Religious Politics from a Public Choice Perspective.” *Perspectives on Political Science* 46(1): 35-42.

Readings Week 4 (~86 pp):

January 23 – 29

Witham, L. 2010. *Marketplace of the Gods*. Chapters 3, 4, 5, & 7.

In-Depth (Optional Readings Listeners)

Witham, L. 2010. *Marketplace of the Gods*. Chapters 9 & 10.

RoR Podcast with [Larry Witham on the Economics of Religion](#).

RoR Podcast with [Larry Iannaccone on Sacrifice, Stigma, and the Economics of Religion](#).

The midterm is due Monday, February 1, 2021
by 5:00 pm Pacific Standard Time.



III. Church, State & Religious Freedom

Weeks 5 - 7

Topics:

- Origins of Christianity as a social movement
- Power & Piety in the post-Constant Church
- The political economy of church-state relations
- When the church turns on the state (Latin America)
- When the state abandons the established church

Readings Week 5 (~61 pp).

January 30 – February 5

Koesel, K. 2014. *Religion and Authoritarianism*. Chpts. 1-3.

Note: Prof. Gill will not be lecturing directly on Prof. Koesel's book. It will be discussed in section. As a reminder, you are responsible for the readings irrespective of whether they are covered in section and/or lecture. The final exam will include questions on Koesel's work, so read it.

In-Depth (Optional Listenings)

RoR Podcast with [Karrie Koesel on House Churches in China](#).

Readings Week 6 (~88 pp).

February 6 – 12

Koesel, K. 2014. *Religion and Authoritarianism*. Chpt. 6.

Gill, A. 2008. *The Political Origins of Religious Liberty*. Preface and Chpts. 1- 2.

I do not plan to lecture on this book, even though I know it quite well. At this point in class, I will likely be catching up from previous sections on medieval Christianity and the political economy of church & state in Latin America (material from my first book). In discussion section, feel free to disagree with the analysis in this book. My teaching associates may as well. Any criticisms of my scholarship will not hurt my feelings (as criticism of your thoughts should not hurt yours). Plus, I can pretty much guarantee that anything you come up with probably has already been levelled against me. But ... who knows?

In-Depth (Optional Readings & Listenings)

Pfaff, S. 2011. "Religion under Communism: State Regulation, Atheist Competition, and the Dynamics of Supply and Demand," in *The Oxford Handbook of The Economics of Religion*, edited by Rachel M. McCleary. Oxford: Oxford University Press. Online.

RoR Podcast with [Karrie Koesel on Religion & Politics in China](#).

Short analytical paper due Monday, February 22 by 5:00 pm PST.

You should start working on this right after the midterm exam (if not before).

Readings Week 7 (~115 pp).

February 13 – 19

Gill, A. 2008. *The Political Origins of Religious Liberty*. Chpts. 3, 4, and 6 .

In-Depth (Optional Readings & Listenings)

Gill, A. 1994. "Rendering unto Caesar? Religious Competition and Catholic Political Strategy in Latin America, 1962 - 1979." *American Journal of Political Science* 38(2): 403-25.

RoR Podcast with [Anthony Gill on the Origins of Religious Liberty](#).

EconTalk Podcast by Russ Roberts with Anthony Gill on religion.

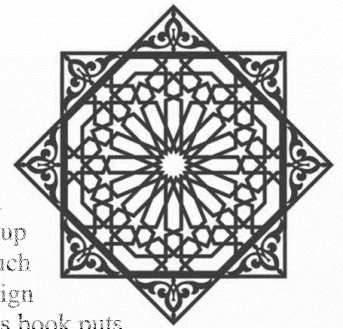
V. Religious Fundamentalism in the Islamic World

Weeks 8 - 10

Topics:

- Explaining the rise of Political Islam
- The logic of religious terrorism
- Sacred spaces and the indivisibility of holy land
- Islamic economics: rhetoric and reality

While this section examines religion, politics, and economics in the Islamic world, we will be using a number of the concepts we developed in previous weeks. The topic of Islam and terrorism can be quite sensitive. It should be remembered that radical violent groups make up a dramatically small percentage of Muslims worldwide. Nonetheless, the presence of such groups as Hezbollah, al-Qaeda, and ISIS/ISIL have had an inordinate impact on US foreign policy. Hence, a great deal of academic attention has been paid to these groups. Berman's book puts this in context of other religious (non-Islamic) and secular groups, and hence is a good antidote to the notion that violence is inherent in Islamic theology (it is not). Moreover, I am more interested in the continued vibrance of Islamic religion writ large, most of which is a peaceful reaction to sincere considerations of faith and to the political situations in many Islamic nations. Keep this all in perspective.



Readings Week 8 (~119 pp.):

February 20 – 26

Berman, E. 2009. *Radical, Religious, and Violent*. Chapters 1-4.

In-Depth (Optional Readings)

Carvalho, J.P. 2013. "Veiling." *Quarterly Journal of Economics* 128: 337-70.

Kalyvas, S. 2000. "Commitment Problems in Emerging Democracies: The Case of Religious Parties." *Comparative Politics* 32 (4): 379-99.

Krueger, A. and J. Maleckova. 2002. "Education, Poverty, Political Violence and Terrorism: Is There a Connection?" NBER Working Paper.

RoR Podcast with [Ron Hassner on Sacred Spaces and Conflict](#).

Final exam is due Monday, March 15 at 5:00 pm PDT

Please note that Washington State moves to Daylight Savings Time on March 14.



Berman, E. 2009. *Radical, Religious, and Violent*. Chpts. 5 and 6, and pp. 211-217 and 229-35.
Kuran, T. 2004. *Islam & Mammon*. Preface and Chpt. 4

In-Depth (Optional Listenings)

RoR Podcast with [Monica Toft on Religion, Terrorism, and Civil War](#).

RoR Podcast with [Sean Everton on Dark Networks](#).

RoR Podcast with [Colleen Haight on Jewish Peddlers in 19th Century America](#).

Kuran, T. 2004. *Islam & Mammon*. Chpts 1-3 and 6.

In-Depth (Optional Listenings)

RoR Podcast with [Timur Kuran on Islamic Economics](#).

RoR Podcast with [Timur Kuran on Islamic Law and Economic Development](#).



The Legal & Other Stuff

DISABILITY ACCOMMODATIONS

If you would like to request academic accommodations due to a disability, please contact [Disability Resources for Student](#), 011 Mary Gates Hall, 206-543-8924 (V/TDD). If you have a letter from DRS indicating you have a disability that requires academic accommodations, please notify the professor within the first week of class so that adequate time can be devoted to meeting your accommodations

RELIGIOUS ACCOMMODATIONS

Washington state law requires that UW develop a policy for accommodation of student absences or significant hardship due to reasons of faith or conscience, or for organized religious activities. The UW's policy, including more information about how to request an accommodation, is available at [Religious Accommodations Policy](#). Accommodations ***must be requested within the first two weeks*** of this course using the [Religious Accommodations Request Form](#).

GUIDANCE FOR STUDENTS TAKING COURSES OUTSIDE OF THE UNITED STATES.

Given that this course is being conducted via "remote delivery," and that we may have students accessing this course via countries other than the United States, the UW Administration and Faculty Senate has advised faculty to adopt the following language regarding students accessing UW courses outside the US. This recommendation was brought to my attention on September 25, 2020.

Faculty members at U.S. universities – including the University of Washington – have the right to academic freedom which includes presenting and exploring topics and content that other governments may consider to be illegal and, therefore, choose to censor. Examples may include topics and content involving religion, gender and sexuality, human rights, democracy and representative government, and historic events.

If, as a UW student, you are living outside of the United States while taking courses remotely, you are subject to the laws of your local jurisdiction. Local authorities may limit your access to course material and take punitive action towards you. Unfortunately, the University of Washington has no authority over the laws in your jurisdictions or how local authorities enforce those laws.

If you are taking UW courses outside of the United States, you have reason to exercise caution when enrolling in courses that cover topics and issues censored in your jurisdiction. If you have concerns regarding a course or courses that you have registered for, please contact your academic advisor who will assist you in exploring options.

RESOURCES FOR MENTAL HEALTH

Questions on mental health resources should be directed to the [UW Counseling Center](#). This website contains a list of helpful resources.

INCOMPLETE GRADES

Incomplete grades may only be awarded if you are doing satisfactory work up until the last two weeks of the quarter. Undergraduate students must not register for courses in which they have received an “incomplete,” since a grade earned in a repeat course will not be recorded as an “incomplete” conversion grade. To obtain credit for the course, an undergraduate student must convert an Incomplete into a passing grade no later than the last day of the next quarter. An “incomplete” not made up by the end of the next quarter (summer excluded) will be converted to the grade of 0.0 by the Registrar unless the instructor has indicated, when assigning the “incomplete” grade, that a grade other than 0.0 should be recorded if the incomplete work is not completed. **The original “incomplete” grade is not removed from the transcript.** Students are responsible for knowing important registration and financial aid deadlines when scheduling make-up work for the incomplete. The professor will need at least one week’s time to schedule make-up exams or assignments for incompletes, and an additional week to grade the completed assignments.

GRADE APPEALS

All grade appeals are to be made directly to the professor and within one week of when assignments or exams are returned to the entire class (and not just you ergo regular attendance is strongly suggested). **A 5-point “fee” (on a 100-point scale) will be assessed on any appeal.** If the appeal is accepted, three points of the fee will be refunded and the grade appropriately changed. If the appeal is not accepted, the five points will be deducted from the grade of the assignment. Be judicious in your appeal.

An Important Pedagogical* Note about this Class



POL S / RELIG 307 is an upper division course. As such, I expect that students have adjusted to the more rigorous intellectual demands of university life. Be aware that there is a heavier (and “thicker”) reading load for this course than many other courses. In general, I prefer not to teach directly from the text as I assume that students will keep up with the readings and will make a faithful effort to comprehend what is in the readings. Questions about difficult concepts or passages in the readings are always welcomed in lecture, section and/or office hours.

Do not expect that I will lecture on everything in the readings. You should expect that I will present the material in the text in a different way, or with my specific interpretation of the material. Hearing my interpretation of the reading material will allow you to view the readings in a slightly different light and provide you with a more robust understanding of the topic under discussion.

There is a high likelihood that the professor’s lectures will run a bit behind the syllabus. Nonetheless, it is important that you keep to the reading schedule listed above. While the class may get “out of sync” a bit, it doesn’t hurt to read something early, hear a different take in lecture, and then discuss it in section. This is how learning progresses, via continual re-visitation. Too often students assume that “learning” equals hearing something and then repeating it a week or two later on an exam. Learning is actually an ongoing process where you are exposed to ideas on a continual basis, often in different contexts, and then try to link those ideas or be able to express them in your own terms.

I expect students in my course to take the class seriously. I enjoy playing games in class, pressing students about their thoughts on a subject, and generally being playful with ideas. **I often employ humor, sarcasm, and lampoon various ideas.** You may incorrectly interpret this as a lack of seriousness on my part. Nothing could be further from the truth. I have developed a deep passion for the subjects that I teach and want to share that passion with you. If you are uncomfortable with the use of humor, you may want to choose another course.

Sometimes I will tell a student that he or she is wrong. Sometimes students will point out that I am incorrect. **Making mistakes and being corrected is a crucial part of the learning process.** If you are afraid of being corrected or challenged in class, you should reconsider what you are doing in college. That sounds harsh, but it is the truth. A university agenda that caters exclusively to the self-esteem of students and avoids ideas that challenge them does a great disservice to the intellectual development of those students. I will not partake in this watered-down pedagogy. You should demand no less.

Sincerely,

Prof. Gill

* Pedagogy is a fancy schmancy way of saying “method or philosophy of teaching.”

An Important Note about Student Responsibility in the Remote Delivery World

You will learn many things in college, from anthropology to zoology and all things in between. However, the most important thing that any student should take away from college is the ability to set goals, develop the self-discipline to achieve them, and overcome obstacles along the way. College is an ideal environment to cultivate the fundamental skills that will be important to you in your future career, whether that be working for a law firm, being a manager in a large corporation, running your own small business, or working at a gas station. These fundamental skills include showing up on time, being able to learn from your mistakes, accepting corrective advice, and being able to overcome obstacles that temporarily divert you from your goals.

I often advise students to behave as if taking a college course was their professional job. Would you expect to advance in your career, or earn a raise, if you consistently showed up late to meetings? Would you expect to gain favor with your employer if you blamed him or her for errors you made? How long would your employment last if you continually asked for special exemptions on exams and papers because you didn't get an early start on the assignment and you have other classes that have exams?

Given that personal responsibility and self-discipline are critical skills that need to be developed, I am going to challenge the students in this course to do the following (all of which are here because of some problems in previous courses):

- **Show up** for all discussion sections on time. It is difficult for the TAs to let you in while trying to lead discussion. You (and others) are paying substantial resources for your education; make the most of it by attending class with a professional attitude.
- Lectures this term are asynchronous, so it is strongly suggested that you **have a dedicated time in which you view them**. Having a "lecture watching party" with a few individuals in the class is a good way to discipline yourself in the manner. This class is difficult to fail if you **adhere to a regular schedule** of watching lectures, doing the readings each week, finishing assignments on time, and attending discussion. Do not fall behind or miss several weeks of viewing and expect to get caught up or for the professor to give you extra time. Note: We can determine on Canvas if and when you are watching the lectures and downloading assignments. **A big portion of this grade is being able to keep a rigorous schedule and finish tasks on time.**
- **Plan ahead** for exams and assignments. Start studying earlier than the night before for an exam. Have your homework assignments or essays printed out the night before they are due, not the morning of, and remember to turn them in on time.
- A **midterm and final exam** is not just a snapshot of what you happen to know on a specific date. Rather, it is an indication of how well you have been organizing your thoughts over time. As such, I frequently tell students that the exams begin not on the date and time listed in the syllabus, but they **really start on the first day of class**.
- **Organize your time wisely**. Every student has different challenges, but it is important for all students to complete their work in a timely manner. This is a professional skill that you need to master and it is important to learn good time management skills in college so that you are not trying to "catch up" in your professional career. If you have difficulties with this, there are numerous places to go for help at the university. Ask your professor or academic advisors.
- **Meet deadlines**. Learning how to complete tasks on time is an important skill to hone. It will translate into your professional life. There is plenty of lead time on all the reading and essay assignments in this class, thus there should be no excuses for not meeting deadlines. As noted above, **plan ahead** and make contingency plans.

- **Participate** in section discussion and the online forum in a respectful manner and one that engages the material meaningfully. Be prepared when people debate your assertions.
- **Do NOT schedule early winter/spring break** airline reservations and expect the professor to give you a personalized exam so that you don't have to pay a rebooking fee. (This course is about trade-offs and you will need to weigh whether missing the final exam is less important than getting an extra few days of beach time. It may be for some people, and that is fine.)
- **Do NOT consistently miss lecture/section**, fail to turn in assignments, and then expect that the professor will give you a "passing" grade because you need to graduate and/or it affects your financial aid status.
- **Do NOT expect private tutoring sessions.** I teach a large number of students, as well as having other professional duties. As such, I do not have the time to review an entire lecture or three weeks of lectures during office hours. Office hours are to be used for directed, clarifying questions or specific comments. Prof. Gill also uses his office hours for group discussions where students are encouraged to engage with one another.
- **Do NOT ask for the professor's lecture notes or PowerPoint slides.** I won't give those out and they are not posted online. Period. Don't ask for them. Seriously. While some professors do post their notes, Prof. Gill considers this an unwise practice as it incentivizes students to miss class. Being in lecture and discussion section promotes active thinking and learning. Also, writing down everything that is on the lecture slides verbatim is a bad habit. You are students who are supposed to be thinking and not stenographers in training.
- **I do NOT offer "extra credit"** to students who miss homework assignments or do poorly on exams and essays. It is important to master the "regular credit" before asking for anything "extra." Do not ask for extra credit.
- **Only use your UW NetID email for communicating with faculty and teaching assistants.** FERPA regulations restrict what the faculty can discuss with students over email, and in order for us to ensure we are talking to an enrolled student it is imperative that you only use your official UW email when interacting with faculty, teaching assistants, and administrators. **In the professional world, your employer will often require you to only use your corporate email address for business use and separate your personal from professional email.** Start practicing this now. The professor and TAs will not answer emails from private accounts even if they are "emergencies" the morning before an exam.
- **Communicate effectively** with your teaching associates and professor. Proper grammar and spelling are always appreciated, as are informative "subject lines" in email communication. (True story: A student became upset with me for not being responsive after emailing me a problem with the subject line "hey.")
- **Check your UW email account daily (at least).** Checking in the morning and evening is an even better habit. Important announcements may come your way of email, particularly with respect to issues regarding inclement weather, changes in office hours, or revised reading requirements. It is unwise to opt out of the course email list. This is a major means of communication between the professor and students. The professor will try to post important notices no later than 9:00 pm and generally give 24-hour notice for any major changes in schedule.
- **Plan ahead.** (Yes, this is a semi-redundant bullet point meaning it must be important.) Anticipate potential roadblocks to the best of your ability and have a "Plan B." This means that you shouldn't wait until five minutes before an assignment is due to upload it on to the course website. Computers always crash right before an assignment is due. I have heard that excuse countless time and do not accept it as an excuse. Get your work done early. Keep backup files of your work.

- **If a problem arises** – and there are always surprises and emergencies in life – bring it to the attention of your teaching assistant and/or professor early in the process. **Also, suggest at least two possible solutions to any problems that arise.** (Hint: A person who brings problems to an employer's attention is typical employee; a person who identifies a problem and offers several solutions is a valuable employee.)
- **Use common sense** in all other areas of this class to cover anything that might have been missed on this list. Always ask yourself, "If I did this on the job, how would it affect my career?"
- **Do NOT monopolize the professor's time.** Your learning is important, but this is true for all other students in the class. Individuals who feel it necessary to ask questions every five minutes during lecture will be asked to cease and desist. I have had students who insisted class be taught a different way and in one that they designed themselves. While such creativity is admirable, there are students who enrolled in this class for the content and material designed by the current professor. Respect their choices.
- **Do NOT cheat.** We are on the lookout for plagiarized papers and papers contracted out to other individuals. There are several means that we have for detecting cheating and all cases of academic misconduct will be reported to the administration for action. You are paying a great deal of money (and time) to have your abilities tested here at the university. You want an honest assessment of those skills so that you can discover your weaknesses and improve yourself. Denying yourself that information will only hurt you in the long-run.
- **Speak up.** If you are worried about participating in discussion section because you are afraid that you will say something dumb or get laughed at, I urge you to get over this fear. Everybody says something dumb at some point in time and everybody will be laughed at during some point in their life. Accept that and don't let it bother you. I have said more than my fair share of stupid things in academic settings but I never let it prevent me from continuing to join in conversation. The more you practice speaking in public settings, the less you will be bothered by saying something dumb. Remember that you will never see the vast majority of the students in your section again after you graduate. The ones you do see will be the ones who don't care that you said something dumb. Also remember that it takes two people to get offended – the person making the "offensive" comment and the person who feels "offended." If you refuse to be offended, you deny the offender any power they might have over you.

The above advice may sound patronizing to some students who are well-prepared for class. However, you should know that a significant portion of students in a large lecture class will not have looked at the syllabus by the third or fourth week of the term and then expect me to give them a special dispensation for their inaction. Managing these issues takes time and affects my ability to prepare for class, work with other students who are keeping up with assignments, and detrimentally affects my other professional duties. In other words, an individual student can impose a negative externality on other students via their actions. Each of the pointers on student responsibility listed above derives from some previous student behavior over the past two decades, often involving multiple students at different times. I put in a great deal of effort into this course, more than I am required to. I do this because I have a passion for the class and education. However, students looking for a quick grade or who seek to manipulate the rules to avoid doing the requisite coursework diminish that passion.

With sincere concern for your academic and professional future,

Prof. Gill

