

SMC 366H1Y – INTERRELIGIOUS DIALOGUE AND PRACTICE

CLASS MEETINGS: W5, Carr Hall 106

Instructor: Reid B. Locklin

Office: Odette Hall 130

Phone: 416.926.1300, x3317

Email: reid.locklin@utoronto.ca

Office Hours: **T10:10 am – 12 noon** and by chance or appointment

Email Policy: I will attempt to respond to legitimate email enquiries from students within 3-4 days. If you do not receive a reply within this period, please re-submit your question(s) and/or leave a message by telephone. Where a question cannot be easily or briefly answered by email, I will indicate that the student should see me during my posted office hours.

Course Description

Interreligious encounters, collaboration and dialogue occur in a variety of ways and diverse contexts. This course offers an advanced introduction to religious diversity as a feature of contemporary Christian life, thought and practice. The city of Toronto offers a unique opportunity for students to engage with these diverse contexts in real communities and in living, dynamic environments. In the first section of the course, we will explore several proposals about the proper method of teaching and learning religious diversity. In a second section, we will turn to specific initiatives of the Christian churches and important Jewish and Muslim dialogue partners in fostering positive relationships across religious boundaries.

This is a service-learning course: students are required to complete 40 hours of service this term in community agencies and organisations as a core component of the course. Placements will be arranged through the University of Toronto Centre for Community Partnerships.

Course Objectives

1. To acquire and demonstrate sympathetic familiarity with at least one religious tradition other than one's own, including its history, diversity and distinctive presence in the city of Toronto, as well as with contemporary issues and initiatives in interreligious dialogue;
2. To reflect critically on personal experiences of interreligious collaboration and develop strong connections between theoretical understanding and practical application;
3. To strengthen academic skills in careful reading, critical analysis, creative synthesis and effective oral and written expression.

Required Texts

- The following required textbooks are available at **Crux Books** (5 Hoskin Avenue, at Wycliffe College; 416.599.2749)
 - Judith Berling, *Encountering Other Religious Worlds* (Orbis, 2004).
 - Will Deming, *Rethinking Religion* (Oxford UP, 2005).
 - *Recommended:* Paul Bramadat and David Seljak, *Religion and Ethnicity in Canada* (University of Toronto, 2009).
- Students will also need to access additional readings, which are available on Blackboard or (in the case of Bramadat and Seljak) on reserve at Kelly Library (SMC) and/or Robarts Library.

Please see the attached course outline for specific assignments and full bibliographic information.

Assignments and Evaluation

25% – *General Class Participation* (attendance, in-class reflections, completion of at least 7 Artefact Reports, contributions to small group and large group class discussions, service placement, and other short assignments, as specified by the instructor).

20% – *Four Online Reflections and Responses to Peers* – see attached guidelines.

20% – *Term Paper* (5-7 page research paper), due **5 December 2013**.

35% – *Final Portfolio* (in print or electronic form), due **4 April 2014**.

- ✓ **Please note:** late papers and projects will be penalized by 2% for each day, or portion thereof, they are delayed (M-F). Papers will not ordinarily be accepted more than one week past the assigned deadline; **papers delayed more than one week will receive a score of 0%.**

Marking protocols for tests and term papers will follow the Grading Regulations described on p. 674-75 of the *University of Toronto Faculty of Arts and Science (St. George Campus) 2013-2014 Calendar*. **NOTE: Failure to attempt each one of these written assignments (written reflections, term paper, portfolio) will ordinarily result in failure of the course.**

Academic Expectations

Students are expected to attend lectures regularly, to fulfill the responsibilities of their service placements, to submit assignments on time, and to participate actively in class discussions. It is also expected that reading assignments will be completed by the date and time of each class. Excessive absences (i.e. more than two in a term), obvious lack of preparation and/or inadequate performance in the service placement will weigh against the participation portion of the student's final grade. *Please turn off pagers and cell phones during class.*

All students in this class are bound by the Code of Behavior on Academic Matters available at <<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>>. Each individual student is responsible for completing her or his own work, for appropriately acknowledging outside sources used in the preparation of papers and other written work and for avoiding plagiarism or any other academic offence detailed in the Code. For more information on the Code and suggestions on how to avoid an offence, please visit the Student Academic Integrity website (<http://www.artsci.utoronto.ca/osai/students>). To ensure the veracity of written work, students will submit all papers both to the instructor and to Turnitin.com, a commercial anti-plagiarism service engaged by the University of Toronto.

Please read the following notice very carefully: *Normally, students will be required to submit their course essays to Turnitin.com for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the Turnitin.com reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com web site.*

2013-2014 COURSE OUTLINE FOR
SMC366H1Y - INTERRELIGIOUS DIALOGUE AND PRACTICE

Instructor: Reid B. Locklin, University of Toronto

Reading assignments should generally be completed no later than **the date and time of the class for which they are assigned**. They may be subject to review and revision, as specified by the instructor. Sources marked with an asterisk (*) are available on Blackboard.

UNIT ONE: RELIGION AND RELIGIONS

11 September Introduction to the Course

18 September Religious Diversity in the Canadian Context

- Paul Bramadat, "Beyond Christian Canada: Religion and Ethnicity in a Multicultural Society," in *Religion and Ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto, Buffalo and London: University of Toronto Press, 2009), 1-29.*
- **Due in Class on 18 September:** Artefact Report on Bramadat.

25 September Religious Identity, Social Identity, Personal Identity

- Bhikhu Parekh, "Logic of Identity," *Politics, Philosophy & Economics* 8 (2009): 267-84.*
- Amartya Sen, "The Fog of Identity," *Politics, Philosophy & Economics* 8 (2009): 285-88.*
- Bhikhu Parekh, "Clearing the Fog," *Politics, Philosophy & Economics* 8 (2009): 289-90.*
- **Due in Class on 25 September:** Artefact Report on Parekh and Sen.

****All students should have scheduled their first placement experience by October 1****

2 October What is "Religion"?

- Jonathan Z. Smith, "Religion, Religions, Religious." In *Relating Religion: Essays in the Study of Religion* (Chicago: University of Chicago Press, 2004), 179-96.*
- Will Deming, *Rethinking Religion: A Concise Introduction* (New York and Oxford: Oxford University Press, 2005), 1-22 (introduction and chs. 1-3).
- **Due in Class on 2 October:** Artefact Report on Smith and/or Deming.

- 9 October The Particularity of Religions
- Deming, *Rethinking Religion*, 50-74 (Part Two: Judaism, Christianity, Islam).
 - Bramadat and Seljak, *Religion and Ethnicity in Canada*, 111-32 (ch. 6: “Jews in Canada”) OR 133-53 (ch. 7: “Muslims in Canada”) – On Reserve at Kelly Library (SMC) and Robarts Library.
 - *Recommended*: Deming, 23-83 (Part Two, entire).
 - **Due in Class on 9 October**: Artefact Report on Deming and/or the selected chapter from Bramadat and Seljak.

- 16 October The Comparison and Evaluation of Religions
- Deming, *Rethinking Religion*, 87-128 (Parts Three and Four).
 - **Due in Class on 16 October**: Artefact Report on Deming.

- 23 October Negotiating Religious Claims in Multi-Cultural Canada
- John Biles and Humera Ibrahim, “Religion and Public Policy: Immigration, Citizenship, and Multiculturalism – Guess Who’s Coming to Dinner?,” in Bramadat and Seljak, *Religion and Ethnicity in Canada*, 154-77 – On Reserve at Kelly Library (SMC) and Robarts Library.
 - Bramadat and Seljak, *Religion and Ethnicity in Canada*, 178-200 (ch. 9: “Education, Multiculturalism, and Religion”) OR 133-53 (ch. 10: “Health Care, Religion, and Ethnic Diversity in Canada”) – On Reserve at Kelly Library (SMC) and Robarts Library.
 - **Due in Class on 23 October**: Artefact Report on the selected chapters.

****Consider attending the “Religions and Social Innovation” Conference, October 27-29****

- 30 October In-Class Reflection: First Impressions
- No New Reading.
- ⇒ **Reflection #1 Posted by Midnight on Thursday, October 31.**
- ⇒ **Two Responses to Peers’ Reflection #1 Posted by Midnight on Sunday, November 4.**

- 6 November Other Religious Worlds
- Judith A. Berling, *Understanding Other Religious Worlds* (Maryknoll, NY: Orbis Books, 2004), 1-48 (chs. 1-3).
 - **Due in Class on 6 November**: Artefact Report on Berling.

13 November Teaching and Learning Religion(s)

- Judith A. Berling, *Understanding Other Religious Worlds*, 64-109 (chs. 5-6).
- **Due in Class on 13 November:** Artefact Report on Berling.

20 November In-Class Reflection: Points of Discomfort

- No New Reading.

⇒ **Reflection #2 Posted by Midnight on Thursday, November 21.**

⇒ **Two Responses to Peers' Reflection #2 Posted by Midnight on Sunday, November 24.**

27 November NO CLASS – Instructor available in classroom for consultation

⇒ **Term Paper due in the strongbox outside Alumni Hall 311 no later than 1:00 pm on Thursday, 5 December 2013.**

⇒ **All Term Papers must be accompanied by a signed (or otherwise certified) statement from the community partner stating service hours completed thus far.**

UNIT TWO: RELIGIOUS RESPONSES TO DIVERSITY AND DIALOGUE

8 January Christianity and Religious Diversity: Catholic Responses

- Diana L. Eck, "Is Our God Listening? Exclusivism, Inclusivism, Pluralism," in *Encountering God: A Spiritual Journey from Bozeman to Banaras* (Boston: Beacon Press, 1993, 2003), 166-99 (ch. 7).*
- Second Vatican Council, *Nostra Aetate* (Declaration on the Relation of the Church to Non-Christian Religions), 28 October 1965, *The Holy See* http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html >.*
- Pontifical Council for Inter-Religious Dialogue, "Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ," 19 May 1991, *The Holy See*, <http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html >.*
- *Recommended:* Congregation of the Doctrine of the Faith, "Dominus Iesus: On the Unicity and Salvific Universality of Jesus Christ and the Church," 6 August 2000, *The Holy See*, <http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html >.*
- **Due in Class on 8 January:** Artefact Report on Eck and/or "Dialogue and Proclamation."

15 January Christianity and Religious Diversity: Ecumenical Responses

- Bradford Hinze, “Rethinking the Oldest Divisions in the Interests of Larger Truths and Lasting Peace,” in *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York and London: Continuum, 2006), 208-21 (ch. 9).*
- World Council of Churches, “Religious Plurality and Christian Self-Understanding,” 14 February 2006, *World Council of Churches* <<http://www.oikoumene.org/en/resources/documents/assembly/porto-alegre-2006/3-preparatory-and-background-documents/religious-plurality-and-christian-self-understanding.html>>.*
- World Council of Churches, Pontifical Council for Interreligious Dialogue and World Evangelical Alliance, “Christian Witness in a Multi-Religious World: Recommendations for Conduct,” 28 June 2011, *World Council of Churches* <http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_20111110_testimonianza-cristiana_en.html>.*
- **Due in Class on 15 January:** Artefact Report on the WCC documents.

22 January In-Class Reflection: Hospitality and Dialogue

- No New Reading.

⇒ **Reflection #3 Posted by Midnight on Thursday, January 23.**

⇒ **Two Responses to Peers’ Reflection #3 Posted by Midnight on Sunday, January 26.**

29 January NO CLASS – Instructor available in classroom for consultation

5 February Jewish-Christian Dialogue in the Shadow of the *Shoah*

- Bradford Hinze, “Rethinking the Oldest Divisions in the Interests of Larger Truths and Lasting Peace,” in *Practices of Dialogue in the Roman Catholic Church*, 222-38 (ch. 9).*
- Commission on Religious Relations with the Jews, “We Remember: A Reflection on the *Shoah*,” 16 March 1998, *The Holy See*, <http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_16031998_shoah_en.html>.*
- David Novak, “Jewish-Christian Relations in a Secular Age,” in *Talking with Christians: Musings of a Jewish Theologian* (Grand Rapids, MI and Cambridge, UK: William B. Eerdmans Publishing Company, 2005), 167-83 (ch. 10).*
- **Due in Class on 5 February:** Artefact Report on “We Remember”

12 February Jewish Perspectives on Diversity and Dialogue

- Michael S. Kogan, “Three Jewish Theologians of Christianity,” in *Opening the Covenant: A Jewish Theology of Christianity* (Oxford: Oxford University Press, 2008), 69-84 (ch. 3).*
- National Jewish Scholars Project, “Dabru Emet: A Jewish Statement on Christians and Christianity,” 10 September 2000, *Institute for Christian and Jewish Studies* <<http://www.icjs.org/dabru-emet/text-version>>.*
- **Due in Class on 12 February:** Artefact Reflection on Kogan and/or *Dabru Emet*.

19 February NO CLASS – Reading Week

26 February NO CLASS

5 March In-Class Reflection: Relationship and Behaviour

- No New Reading.

⇒ **Reflection #4 Posted by Midnight on Thursday, March 6.**

⇒ **Two Responses to Peers’ Reflection #4 Posted by Midnight on Sunday, March 9.**

12 March Muslim-Christian Conflicts and Conversations

- Pope Benedict XVI, “Faith, Reason and the University: Memories and Reflections,” 12 September 2006, *The Holy See*, <http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_en.html>.*
- “Open Letter to His Holiness Pope Benedict XVI,” 13 October 2006, *Official Website of A Common Word*, <<http://ammanmessage.com/media/openLetter/english.pdf>>.*
- Mahmoud Ayoub, “Roots of Muslim-Christian Conflict,” in *A Muslim View of Christianity: Essays on Dialogue by Mahmoud Ayoub*, ed. Irfan A. Omar (Maryknoll: Orbis Books, 2007), 42-63 (ch. 4).*
- **Due in Class on 12 March:** Artefact Reflection on “Open Letter” or Ayoub.

19 March Muslim Perspectives on Diversity and Dialogue

- Asma Afsaruddin, “‘Mutual Knowing,’ Moderation and the Fostering of Religious Pluralism,” in *Learned Ignorance: Intellectual Humility Among Jews, Christians, and Muslims*, ed. James Heft, Reuven Firestone, and Omid Safi (New York: Oxford University Press, 2011), 67-86.*
- 138 Muslim Leaders, *A Common Word between Us and You*, 13 October 2007, <<http://www.acommonword.com/the-acw-document/>>.*
- **Due in Class on 19 March:** Artefact Report on Afsaruddin and/or *A Common Word*.

26 March In-Class Reflection: Most Significant Change

- No New Reading.

2 April NO CLASS - Instructor available in classroom for consultation

- ⇒ **Final Portfolios Due No Later than 1:00 pm on Friday, 4 April at Odette Hall 130 - Or, if you have opted for an electronic format, by sharing the e-Portfolio with the instructor or emailing the appropriate link.**
- ⇒ **All Final Portfolios must be accompanied by a signed (or otherwise certified) statement from the community partner verifying the completion of 40 service hours.**

"I don't have time to do the reading!"

Obviously, in order to do well in a course, you will eventually have to complete the readings very carefully—typically this will require *between 3 and 4 hours* of preparation for each and every class. However, particularly as we come to the end of the term, you may not always be able to commit this time before each class.

So what do you do if you cannot complete the reading?

BRING THE READINGS TO CLASS

First and foremost, please **bring the readings with you to class**. If you have not read, and you do not have the readings with you, you make yourself a completely passive learner . . . which, for most students, means that you are unlikely to do much learning at all. There are exceptions to this rule, but they are few. Most people learn most effectively through engagement.

If you do not have time to complete the readings, however, you can still engage with them. Here are some suggestions:



- If you have only **5 minutes** for preparation: take a quick look at *handouts* and/or *secondary source* assignments to get a sense of the reading. A secondary source may summarize a primary source very succinctly.
- If you have only **15-20 minutes** to prepare: Do the above, plus read all of the *chapter headings* in the reading, if they exist. Often, this will allow you to hone in on a short statement of the most essential points: for example, a section labelled "The Main Point of My Argument" is very likely to be of central importance to whatever we will discuss in class. This doesn't help with every source but it is a good tool to keep in your academic kit.
- If you have an **hour**: read the *first and last paragraph of each chapter* of a selection, and the *first and last sentence of every paragraph*, and slow down here and there to read passages that are obviously central. For most authors, this will give you a very good idea of the main argument.
- What if you have **no time at all**? *Bring the reading with you to class.*



(Adapted from an email rant by Prof. Reid Locklin; used with permission)

SMC366H1Y

Artefact Report Form (ARF)

(Adapted, with permission, from materials developed by Michael O'Connor)

For every class session for which there is assigned reading, students will be invited to complete an Artefact Report Form for one or more of those readings. Choose one artefact from any one of the assigned chapters and complete the ARF for that artefact. For the purposes of this course, the definition of “artefact” is very broad – it could include objects, people, events, particularly distinctive concepts, or significant images or metaphors employed by the author.

There are four parts to the ARF:

- a) **Definition/description:** Be concise, clear and accurate.
This part answers the question, “What?” and demonstrates the ability to gather and present data.
- b) **Use by the assigned author:** Why does the author refer to this artefact? Is it used as evidence to support an argument—if so, what argument?
This part answers the question, “Why?” (in reference to *the author’s* purposes, not your own) and demonstrates the ability to analyze and summarize.
- c) **Further reflection:** Your own thoughts about this artefact—as it relates to other artefacts or themes relevant to the course. What else could this author have said? What do *you* think?
This part answers the question, “So what?” and demonstrates critical reflection, imagination, initiative. This is also an appropriate place to bring in other assigned readings, as appropriate.

Sources used. You may find all you need in the assigned readings; otherwise, make use of standard peer-reviewed reference works, e.g., *The Encyclopedia of Religion*, 2005; or *The New Catholic Encyclopedia*, 2003 (not to be confused with the 1913 edition, accessible on a number of websites). Both of these, and much more, are available in the Kelly Library Reference section, and online through the UofT library website. Consult *Wikipedia* with caution and never as a *sole authority*: if you find an error, correct it; if an entry is missing, create one!

NB The word count for sections a, b, and c (i.e., excluding citations of sources consulted) **should not exceed 350 words**. Use in-line short-form references. The form should be kept to one side of paper.

Students are required to complete at least 7 ARFs by the end of the academic year (out of 13), and at least 3 in any given term. These will not ordinarily be accepted late or outside of class on the day they are assigned. ARFs will not receive letter grades, but will be assessed on $\sqrt{-}$, $\sqrt{}$, $\sqrt{+}$, $\sqrt{++}$ basis (0 for non-completion)—with a $\sqrt{}$ indicating adequate or satisfactory completion of the assignment. Students will receive a formal grade on selected ARFs as part of their final portfolios.

Examples of possible artefacts from readings assigned in the first term:

- ◆ Bramadat, “Beyond Christian Canada”: *Multiculturalism Act*, turban or hijab, Diaspora
- ◆ Parekh, “Logic of Identity”: “overall identity,” gender, Sigmund Freud, Hassan Butt
- ◆ Deming, *Rethinking Religion*: reductionism, symbol, Torah scroll, Mecca
- ◆ Berling, *Understanding Other Religious Worlds*: a “text”, survey course, Wilfred Cantwell Smith

Artefact Report Form (Sample) Student name: Peter Baltutis (SLTA, 2011)

a) Description or definition

In the Hindu tradition, *avatara* literally means a “divine descent” of God into the material world (81). Hindus believe God has come to earth whenever it was necessary to correct injustice, rescue the righteous, and re-establish order. Historically, God has appeared as a: fish, turtle, boar, half-man/half-lion, dwarf, human, and superhuman (82). Not relegated to a mythical past, God continues to embody gurus in Hindu India today.

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b) Use by Eck

In **Chapter 4**, Eck compares and contrasts the Hindu concept of *avatara* with the Christian understanding of the *incarnation*. Whereas Hindus recognize God as abundantly present in countless forms or *avatars* (such as an enlightened person, a cow, a tree, etc.), Christians understand that Jesus Christ was the only incarnate presence of the Supreme God on earth (81). While these concepts appear to be similar, Eck argues that the Christian *incarnation* is distinct from *avatara* for two important reasons. Through the *incarnation*: God becomes clearer through this self-revelation in human-form, and in taking human form God sanctifies the human as well (86). While upholding the uniqueness of the incarnation, Eck concludes that experiencing God through the centering focus of Christ need not eliminate the Hindu experience of continually experiencing God coming “down” into this world in various ways (92).

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c) Further reflections

It is interesting that Eck maintains the uniqueness of the incarnation, but argues against the “exclusiveness” of Christ (93-96). Reviewing the Gospels and the development of Christology, Eck maintains that intolerance against non-Christians is contrary to the spirit of Jesus of Nazareth (96). Importantly, she also believes that while Christians can recognize the truth and power of other faith communities, one cannot be committed to multiple religious centers (95). Recovering the original meaning of the word *credo* (“I believe” or, literally, “I give my heart”), Eck maintains that faith is not about intellectual propositions, but about a commitment to love.

Eck’s understanding of Christianity was transformed, expanded, and ultimately reaffirmed by her interactions with Hinduism. The implicit argument is that interreligious dialogue is beneficial not only for mutual understanding, but it serves to deepen one’s appreciation and understanding of their own faith tradition. [143]

Sources used

Diana L. Eck, *Encountering God: A Spiritual Journey from Bozeman to Banaras* (Boston: Beacon Press, 1993, 2003).

GUIDELINES FOR ONLINE REFLECTIONS & RESPONSES IN SMC366H1Y

As indicated in the course syllabus and outline, SMC366H1Y will incorporate five written reflections, four of which will be posted on the Blackboard discussion board by midnight on 31 October, 21 November, 23 January, and 6 March. Students are also required to post replies to at least two of your peers' reflections by midnight on: 4 November, 24 November, 26 January, and 9 March.

Are these reflections required?

Yes. These reflections and the responses you make to other students' reflections constitute an important part of your learning in this course, as an ongoing record of your service placement, as an initial venue to form critical connections between service and assigned course materials, and—thereby—as valuable preparation for your papers and examinations. The instructor will offer formal evaluations of these reflections twice: 1) Reflections #1-2 after November 24 (10% of final mark); and 2) Reflections #3-4 after March 9 (10% of final mark). For each of these assessments, 20% of the mark will be based on timeliness (half-credit penalty for late submission); 30% will be based on the content of your own reflections (15% each); 50% for your responses to peers (25% for each pair).

What must be included in my posted reflection?

Your posted reflection consists of a more polished and fuller development of one of the in-class reflections—ordinarily, the reflection completed the previous Wednesday. This reflection will ordinarily be 1-2 typed pages in length, prior to posting, and will consist of three main parts: 1) *What?*, or a description of an experience at your service placement; 2) *So What?*, or a critical application of major texts and theories from the course to the experience, or vice-versa; 3) *Now What?*, or reflection on how this will impact your future practice. Though you do not need to include full bibliographies, you should cite any sources you use by name/title and page numbers.

All reflections will be posted on the Blackboard threaded Discussion page, under the topic heading for that week. Please type your reflection first, then paste it into a “message” on the online discussion board.

To whom should I respond, after the reflections are posted?

You can respond to whomever you wish—other than yourself!—with the following restrictions: 1) you cannot post a *second response* to any reflection unless every posted reflection has at least one posted response; 2) you cannot post a *third* response to any reflection unless every posted reflection has at least two posted responses.

What should I write in my response?

Responses should be no longer than a paragraph or two, and can address almost any issue in the posted reflection. Your goal is to offer your peer constructive feedback on what she or he has written. You might . . .

- Note a close connection or similar theme between another student's reflections and your own;
- Note a major difference between another student's reflections and your own;
- Carefully and respectfully pose a critical question, or suggest that the student clarify a point in the reflection;
- Carefully and respectfully identify what you think may be this student's unspoken assumptions;
- Offer your own brief reflection on an important issue raised in the posted reflection;
- If stumped, consider the prompts in the handout “Peer Probes,” included in this packet.

Reflections and responses should conform to the highest levels of respect and protocol. Prejudicial language, labels and personal accusations are strictly prohibited. Please make it a practice to presume good intentions, and always remember that, though you can (and should) challenge one another's understanding and analysis, you cannot reasonably challenge experiences. Poor protocol will be considered a violation of the UT Code of Behaviour. Also keep in mind that materials posted on the discussion board should be treated as confidential information.

TERM PAPER ASSIGNMENTDue no later than 1:00 pm on **9 December 2013**

In the first semester of this course, we have been exploring different methods of studying religion as a human phenomenon, as well as particular religious traditions. We have been guided primarily by Will Deming, Judith Berling and the contributors to Paul Bramadat and David Seljak's collection, *Religion and Ethnicity in Canada*. Along the way, we have also taken note of the internal diversity of religious traditions themselves, both in their historical developments and in their responses to modernity and to the Canadian social and political context.



For this assignment, you will be asked to write a short research paper of approximately 1300-1800 words length (5-7 pages). In this paper, you will take up some *point of disagreement* among different persons or movements within your focus tradition for this course (Judaism or Islam). The best papers will clearly reveal how different positions on this issue develop their arguments from shared principles or values and offer some account of the reasons behind their different interpretations.

To complete this assignment, you will need to:

- Select a topic.** This is really entirely up to you – you can research any theme or topic that illustrates internal diversity in your focus tradition. Suggestions include:
 - *Diverse understandings of a particular practice or structure of authority in different movements within the tradition – e.g. biblical authority in Reform and Orthodox Judaism, the status of an Imam in Shi'a and Sunni Islam, etc.*
 - *A specific point of dispute between recognised authorities in the tradition – e.g. a controversy between particular theologians or public intellectuals from the tradition, on a particular point of interpretation.*
 - *Diverse responses from within the tradition to some aspect of modernity, such as modern finance, the nation-state, education or health care.*
 - *Diverse views on an issue of ethical concern, such as diverse Jewish assessments of Israel and the Zionist movement, or diverse views of the role and status of women, in either tradition.*
 - *Please avoid topics that are incendiary stereotypes (e.g. "terrorism"), and focus instead on topics of real dispute, on which persons of good will can and do often disagree (e.g. "just war").*
 - *Consider asking your placement partners what they might suggest as a topic for this paper.*
- Develop this topic into a research question and build a bibliography of sources.** The best papers will draw on a variety of sources and go beyond mere reporting of these sources to critical assessment, constructive engagement and creative synthesis related to the chosen topic or theme.
- Formulate a clear thesis statement and select the evidence you will use to illustrate and/or support your thesis.** Your final paper will present your research question, 2-3 diverse perspectives on this topic from within the tradition, and your own assessment of these different positions.

See the marking protocol on the reverse of this page, the handout "What Should My Essay Be," as well as resources from the University of Toronto writing centres for further guidelines. *Your papers will not be read for some "party line" or "doctrinal fidelity"—they will be evaluated according to the clarity of your thought and quality of your writing!*

Turning in the topic statement, bibliographies, argument map and paper:

-  **Before 1:00 pm on Monday, 9 December**, submit the electronic version of the paper to Turnitin.com, available as a link on the Blackboard page for the course.
-  **No later than 1:00 pm on Monday 9 December**, please hand-deliver the hard copy of the paper to the strongbox next to Alumni Hall 311. Please **staple the different parts of your paper together** and **make sure your name and the course number are on every page** (just in case things do get separated).

Student Name: _____

Topic/Title: _____

**Paper-Specific Objectives:	Strong	Satisfactory	Weak
SCHOLARLY RESEARCH: You have drawn on a minimum of 3-5 scholarly sources related to your selected topic, including standard reference works, primary sources, and/or secondary materials such as scholarly books and articles. Facts used are accurate, background details are provided as necessary, and you demonstrate grasp of the material.			
RESEARCH FOCUS: You have established a sufficiently narrow research question to fully develop 2-3 diverse perspectives on that question from <i>within the selected tradition</i> . You clearly illustrate how <i>shared principles or values</i> inform these different perspectives, practices or positions.			
ARGUMENT: You have articulated a clear and original thesis related to your research question, and your paper stresses analysis (critical examination which brings out the essential elements) over narrative.			
CRITICAL SYNTHESIS: Your use of sources, argument, and conclusion reveals significant original insight(s) and/or creative connection(s) among the diverse views or practices you have selected for your paper.			
General Academic Writing Standards:	Strong	Satisfactory	Weak
INTRODUCTION: Your introduction establishes a context and background, clearly defines the question or problem you will address in the paper, and offers a strong statement and/or outline of your argument.			
STRUCTURE: Your paper has a logical structure: the paragraphs flow from one idea to the next and support the overall argument. This is maintained throughout the paper.			
CONCLUSION: Your conclusion sums up the preceding arguments, draws together the paper, and adds insight to the discussion.			
GRAMMAR AND USAGE: The paper displays a command of standard written English, with few errors in grammar or usage.			
TONE AND STYLE: The tone of the paper is reasonable, well-written and flows well from one section to the next. When referring to human beings, you avoid using gender-exclusive or prejudicial language.			
USE OF SOURCES: Your paper uses a combination of direct quotation, paraphrase and summary. Direct quotations are not overused and are relevant to your discussion. They are properly introduced and formatted.			
CITATION STYLE: The sources of direct quotations and paraphrased material are correctly cited using the University of Chicago style.			
LENGTH: Paper is the proper length, without sacrificing content or style.			

**These criteria will be given approximately double weight in evaluating the paper.

Base Grade: _____ Late Penalty (if any): _____ Final Grade: _____

Additional Comments:

SMC366H1Y – INTERRELIGIOUS DIALOGUE AND PRACTICE

Final Portfolio/Integration Project – Final Submission

Due: 1:00 pm, 4 April 2014

Weight: 35% of Course Mark

Throughout this course, you will have completed four reflections and submitted them to the Portal discussion board. Each of these reflections attempts to connect some aspect of your academic work to your service experiences at Baycrest, Thorncliffe Neighbourhood Office, the Intercultural Dialogue Institute and the Multi-Faith Center. At the same time, preceding this reflective work and concurrent with it, you have completed regular Artefact Reflection Forms and a research paper. The purpose of the final portfolio is to consolidate your learning in this course, to draw it together into a coherent statement and/or exploration of one or more key issues, and thus to demonstrate your ability to connect theoretical understanding and practical application.

To complete and submit your final Portfolio, you will need to undertake some additional reflection, analysis and creative synthesis, beyond the regular assignments described above. I have listed them in what seems a logical order, but this order is by no means binding – you should proceed in whatever order seems best to you.

- ✧ In preparation for our class on 26 March, you will need to review all of your reflections and other academic work for the course. In class, we will complete a final reflection on the following question: “Looking back over your work and reflection during these months, what do you think has been the *most significant change* in your understandings and responses to interreligious dialogue and collaboration?” This reflection should relate to a specific experience from your placement, and should follow the same *format* you have been using throughout – What? So What? Now What? You will not post this reflection, but you will re-compose it in a more polished form for your final Portfolio.
- ✧ You will need to select **7 pieces of writing from this course** to include in your final Portfolio. This must include *at least 2 and no more than 4 reflections on service*—including, as a requirement, the *most significant change* reflection, above—and *at least 3 and no more than 5 other pieces of academic writing* from the course (ARFs and/or term paper). You may, and in some cases certainly should, choose to revise these works in order to improve them and to highlight the themes that, in retrospect, you may more clearly see emerging from them.
- ✧ You will need to *re-organise* and *creatively re-present* this material in your final Portfolio. You should develop appropriate organizational categories for the various works in your Portfolio and decide how best to exhibit the reflections under these categories. In the past, students have used such categories as “Meaning,” “Ethics,” “Textured Particularism,” “The Importance of Involvement,” “Medium,” “Place,” “The

Unrecognized Shift,” “Hope,” “Voice.” Some of these are very abstract, and others are more concrete. You will need to decide what works best for your Portfolio.

- ✧ You will need to ***write a new introduction*** to your final Portfolio. The task of this introduction is very important: it must offer an outline of the contents of the Portfolio, give some indication of why they have been selected and so organised, and demonstrate clearly how the Portfolio as a whole represents a work of integration.
- ✧ You will need to decide on the ***medium*** for your Portfolio, along with any other supporting materials (photographs, illustrations) which you would like to include. The Portfolio can be submitted in print form, ideally in a binder of some kind. It can also be submitted using the ePortfolio tool on Blackboard – if you wish to use the ePortfolio tool, you will need to let the instructor know so that you can receive the information you need to share it with him. Finally, you may choose to use another online tool. One very strong Portfolio from another class, for example, was created using the web application *tumblr*: <http://traaportfolio.tumblr.com/>.

Your final Portfolio should be submitted to Reid Locklin no later than Friday, April 4: if it is in print form, you can drop it by his office (Odette Hall 130 – if I am not present, please deliver it to Ms. Monica Phonsavady in the Principal’s Office, Odette Hall 125). *Your final portfolio must be accompanied by a signed (or otherwise certified, including a forwarded email) statement verifying the completion of 40 service hours.* If you have chosen to use the ePortfolio tool or another online utility, you need to share the ePortfolio with the instructor and/or share the appropriate web link. You will receive a written assessment and final mark on the Portfolio from Prof. Locklin; this assessment will be based on three categories of assessment: **1) Organisation and Creativity of Presentation; 2) Coherence and Development; and 3) Depth of Engagement between Academic Sources and Service Experience.** Though your experience obviously cannot be assessed, your *critical reflection on that experience* will be assessed in terms of its quality, clarity, depth, insight and coherence.