

"COMMUNITY AND CONVICTION" (MONT 100D-01)
COLLEGE OF THE HOLY CROSS, Fall 2014

First Semester of the Montserrat Seminar "God and the City"
TR 9:30 am-10:15 pm (Smith 426)

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Office Hours:
Mon., 8-9 pm
Tues., 1:45-3:15 pm
Thurs., 1:45-3:15 pm
(subject to change after 9/30)

Our Seminar – "God and the City: Community and Conviction"

"God and the City":

This year-long seminar "will focus on service, community, faith, and the relationships among them. It will be a "hands on" experience of the life of a faith community near campus serving inner-city populations in Worcester. Students will get to know members and participate in activities of the parish, while studying materials in history, social analysis, ethics, and theology to develop an understanding of the community and its faith response to the needs of its people.

Part One: "Community and Commitment": In this fall semester, we will focus on learning both the background and the concrete reality of our host parish. How did it form? What institutions and convictions have shaped it? What can it teach about broader realities of community, faith, and the city? We will attend activities at the church each week (choices ranging from choir to food pantry!) and look for a "niche" for ongoing involvement. Personal journals, and discussions both practical and theoretical, will help construct a big-picture understanding.

"God and the City" is a seminar offered at this liberal arts college: The seminar style of this course means, among other things, that responsibility for both *teaching* and *learning* is shared by *all* participants. The *liberal arts* emphasis means that throughout the course, there will be special emphasis on recognizing and further developing some of the most important habits and skills necessary for *thriving in* and *enjoying* intellectual pursuits in the Liberal Arts tradition.

The seminar is offered in the Montserrat first-year program: Montserrat is a location in northeastern Spain with geological, social, historical, and religious significance. Jesuits revere it as the site of an important moment in the conversion of St. Ignatius Loyola, the founder of the Society of Jesus. The Montserrat Seminars at Holy Cross seek to provide an introduction to a liberal arts education that is as broad in its relevance and implications, and as transformative, as all those realities and events symbolized by Montserrat.

The seminar follows a CBL format. This requires a bit longer explanation:

What is CBL?

“CBL” stands for “Community-Based Learning.” The College’s Donelan Office for Community Based Learning [<http://academics.holycross.edu/cbl>] describes its mission this way: “Community-based learning (CBL) is a teaching approach that connects classroom learning objectives with civic engagement. Civic engagement occurs through service that meets community-identified needs or through research and experience that holds promise of social or scientific value to the community. In this mutually beneficial process, students are able to gain a deeper understanding of course content by integrating theory with practice, while communities gain access to volunteers, resources, and the wide-ranging research and scholarly expertise housed in the College's many disciplinary departments. Consistent with the Holy Cross tradition of preparing students for a lifetime of learning and moral citizenship, CBL students at Holy Cross are invited to reflect upon moral and ethical questions of social responsibility while considering how to live purposefully in a manner that enables one’s unique gifts to positively contribute to society.”

What is different about a CBL course?

The CBL format shapes much of the procedure in our seminar. In particular, *participation* will be an even more central concern for evaluating student performance than it is in other types of course. This is especially true with regard to the on-site visits that students will arrange to fit their own schedules (with ongoing support from the CBL and Transportation offices of the College). Students in “Community and Conviction” will be required to spend about three hours a week on site, throughout the semester. Your participation will be evaluated with the help of your own self-reporting and journaling, and input requested from on-site coordinators.

This on-site participation is understood in community-based learning as another kind of “reading” – the “text” in this case is the community and its activities, which we can learn to “read” by using the various analytical tools examined in the course. Because of the time dedicated to community engagement with this goal of deeper understanding, *traditional reading assignments* are fewer. Readings still play a crucial role in the course, however, in several ways: they prepare students for the on-site experiences, they help to shed light on them once they have occurred; and they provide important background concepts that form the intellectual context of the course and the basis for our seminar discussions.

What kinds of on-site activities will be required?

The three-hour on-site requirement consists of observation or participation in both the parish’s *worship services* (about 1 hour a week) and its *social or outreach activities* (about 2 hours a week).

Social services include a food pantry, a health clinic, a soup kitchen, an after-school program, a residence for men who have recently completed rehab programs, and various committees such as a Haiti Solidarity group. There are also many activities directly related to the church community itself: social gatherings, book club, film night, religious education classes, and liturgical ministry groups (readers, etc.)

The inclusion of worship services in the on-site requirement is not an attempt to encourage students – especially those who would not otherwise do so – to attend and participate as “Catholic believers” (although some may in fact choose that approach). Rather, these services (particularly weekend Masses) are the events that gather the community together most regularly, in the largest numbers, with an express focus on the core values and identity of the parish. For these reasons, they are an essential feature of the life of the parish community, and that community cannot be understood without at least some reference to its worship activities. Students are encouraged to become familiar with the *whole* worship schedule in the parish (Sundays *and* weekdays) and to include several different groups among those that they observe in the course of the whole semester. There will also be opportunities for visiting other neighboring worship communities, either Catholic or non-Catholic, for purposes of comparison.

Resources for our Work:

Montserrat, CBL, and Transportation Resource Persons

In addition to the Cluster support staff listed on the second page of this syllabus, the following persons will be of great help to us throughout the year. Please feel free to contact them:

Michelle Sterk Barrett, Director of Community-Based Learning (msbarret@holycross.edu)

Isabelle Jenkins, Assistant Director of Community-Based Learning (ijenkins@holycross.edu)

Lynn Levesque, Program Coordinator for Donelan Office of CBL (llevsque@holycross.edu)

Faye Caouette, Program Coordinator for Montserrat (fcaouett@holycross.edu)

Jerry Maday, Transportation Manager (jmaday@holycross.edu)

Transportation Resources

Because of the on-site requirements, you will need to become familiar with the various transportation options made available through the College's **Transportation Office** [<http://offices.holycross.edu/publicsafety/transportation>]. (See above for manager Jerry Maday's contact info.) *You are also encouraged to participate in **van driver training***, which greatly increases transportation flexibility for you and whatever groups of classmates you are working with. Opportunities will be made available early in the semester.

Online Resources

The course will make heavy use of two online applications that you can access through the Holy Cross website. (Basic instructions will be given during our first class sessions.)

The first is **Moodle**, the basic course management system of the college. Access this directly from the Log-In page on www.holycross.edu, and then click on our course name (MONT 100D-01.Fall.2014). Use the Moodle page to access a copy of this syllabus, current course announcements, day-to-day assignment reminders, special resources on course topics, and links to readings.

The second application we will be using, **Mahara**, is a program for creating and sharing portfolios. You can access it from your own Moodle *home* page (find the link labeled "Holy Cross Portfolios" in the lower right corner). *You will submit all of your written work through Mahara*, and will receive comments there as well. Actual grades will be posted on *Moodle*, where they will be accessible to you alone.

In addition to these, I will also ask you from time to time to bring an internet-enabled device (smart phone, etc.) to class, in order to make use of the **Socrative** app (see www.socrative.com, or the App Store). This enables in-class responses to survey-type questions that I will pose occasionally, for my own information or to stimulate class discussion.

Course Books (see cover page for information about additional "Divine Cluster" texts) :

Ammerman, Nancy, et al., eds. *Studying Congregations: A New Handbook*. Abingdon Press, 1998.

ISBN-13: 978-0687006519

Brigham, Erin M. *See, Judge, Act: Catholic Social Teaching and Service Learning*. Anselm Academic, 2013.

ISBN-13: 978-1599821542

Coriden, James. *The Parish in Catholic Tradition: History, Theology, and Canon Law*. Paulist Press, 1996.

ISBN-13: 978-0809136858

Southwick, Albert B. *150 Years of Worcester: 1848-1998*. Chandler House Press, 1998.

ISBN-13: 978-1886284166

Readings, Sessions, and Assignment Schedule:

- **[Meet and Greet in the Wheeler Common Room, 9/1/14, 3-4 pm – Required Cluster Event]**

Thurs 9/4: *Overview: Liberal Arts, Montserrat, the Divine, and Community*

- ▶ “What Is a ‘Catholic Jesuit Liberal Arts College’: Selections from “About Holy Cross” on www.holycross.edu. (*Moodle*)
- ▶ John J. McCoy, “Church of St. John’s, Worcester: The Story of the First Catholic Parish in the Diocese of Springfield, Its History, Activities, and Achievements,” Worcester Magazine. (*Moodle*)
- ▶ Preservation Worcester, “St. John’s Roman Catholic Church...,” in *Sacred Spaces: Guide to Nineteenth-Century Sites of Worship in Worcester* (Worcester, MA: Preservation Worcester, 2002), 3. (*Moodle*)

In Class:

Introductions

Discussion: What is “Liberal Arts” education? How does the study of a Roman Catholic parish fit in to this approach to education?

- **[On-Site Orientation, St. John’s Parish, 9/7/14, 11:50-3:00 – Required Seminar Event]**

Tues 9/9: *Community and Context: St. John’s and the City of Worcester*

- ▶ Albert B. Southwick, *150 Years of Worcester: 1848-1998* (Worcester: Chandler House, 1998), 3-94 (*about 43 pages of text*).

In Class:

Discussion: Part 1: Impressions of St. John’s and the neighborhood, from both reading and observation. Part 2: How will Community-Based Learning help us to understand St. John’s Parish?

Guests: CBL staff members

Thurs 9/11: *Community and Context: Initial Impressions of St. John’s*

- ▶ Website: <http://www.stjohnsworcester.org>. (Read weekly “Bulletin” posted on Home page, plus all material posted on the six additional listed pages. Take notice – but no need to open – all the additional sites listed on the “Links” page.)

In Class:

Discussion: What do your initial impressions of St. John’s parish suggest to you about the way *this* community functions? What seem to be some of its strengths and weaknesses? What values does it promote? How do these characteristics shape St. John’s *members*, its *environment*, and the *wider society* around it?

- **[Panel of alums on environment, Hogan Ballroom, 9/11, 6:30-8 – Required Montserrat Event]**
- **[“Chateau de Wheeler,” social event, “Wheeler Beach,” 9/14, 5:00-7:00]**

Tues 9/16: *Community and Environment: The Experience of Wangari Maathai, I*

- ▶ Wangari Maathai, *Unbowed: A Memoir* (New York: Anchor, 2007), Chpts. 1-7.

In Class:

Discussion: What does Maathai's memoir suggest about the overall value and importance of *local human community*? What are the characteristics of a healthy, or an unhealthy, community? How does a community *shape* its individual members? What does a strong community *enable*, and what might it *hinder*?

Thurs 9/18: *Community and Environment: The Experience of Wangari Maathai, II*

- ▶ Maathai, Chpts. 8-13, Epilogue, Afterword, & Appendix

In Class:

Discussion: What does Maathai's memoir suggest about the ways that the strength and shape of a local human *community* can impact the health of the physical *environment* of that community (and beyond it)? What obligations, and what resources for meeting these obligations, does a local community have toward its environment? How does this apply in an *American urban* context?

Presentation: Orientation to our visit to Worcester Art Museum this evening

- **Viewing of "Guns Without Borders" photography exhibit, Worcester Art Museum 9/18, 6-8 pm. Required Cluster Event.**

Tues 9/23: *Community and Religion: The Concept of "Parish"*

- ▶ James A. Coriden, *The Parish in Catholic Tradition: History, Theology and Canon Law* (Mahwah, NJ: Paulist 1997), 1-30. (Complete the section entitled, "Collegiate Churches...")

In Class:

Discussion: What thoughts of "borders," "community," or "the divine" did the WAM exhibit raise for you? Can *art* contribute to *knowledge*? How?

Presentation: What is a "parish"?

Discussion: How can the ancient history of an institution like the parish tell us anything about today's inner city community?

Thurs 9/25: *Community and Religion: The History and Theology of Parishes*

- ▶ Coriden, 30-58.

In Class:

Discussion: What have we learned about why and how parishes came about? How does reading about the theory and development of parishes help us to understand St. John's more fully?

Tues 9/30: *Community and Institution: The Way a Parish Works*

- ▶ Coriden, 59-91.

In Class:

Shared Exercise: Analyzing the governing structure of St. John's

Discussion: How do institutional structures relate to the concrete needs of human communities? How well do the structures at St. John's seem to serve these needs?

Thurs 10/2: Community and Institution: The Parish as a Web of Relationships

- ▶ Coriden, 92-123.
- ▶ [View film about St. Joseph's Abbey, in Media Resource Center]

In Class:

Shared Exercise: "Mapping" the St. John's context

Discussion: How do all these interrelationships affect your concrete experiences at St. John's? How do they affect the way you *think* of the community?

Presentation: Orientation for our visit to St. Joseph's Abbey on Saturday.

- **Visit to St. Joseph's Abbey, Spencer MA, 10/ 4, 9am - 12 pm. Required Cluster Event.**

Tues 10/7: Community and Story: History, Identity, and Meaning

- ▶ Timothy Meager, *To Preserve the Flame* (Worcester: St. John's Parish, 1984), 5-30. (Moodle: >St. John's Parish>Articles) [Note: Page numbering may vary; read "Beginnings," and "Time of Troubles," and the first six pages of "Years of Triumph," up to the sentence that reads, "The schools completed, Msgr. Griffin did not rest on his laurels."]

In Class:

Discussion: Considering the case of the monastic community in Spencer, and of the parish community at St. John's, how has the history of each community shaped and changed it? How has this history become part of the community's *identity*?

Thurs 10/9: Community and Story: St. John's in the 21st Century

- ▶ Meager, 31-54. [Complete the text.]

In Class:

Discussion: What would have to be included if we would continue Meager's story beyond 1984? What do you see or hear or wonder about that you would like to know more about?

- **[First portfolio submission due on October 10. See assignment description.]**

Tues 10/14 – Thurs 10/16 [No Class: Fall Break]

Tues 10/21: The Process of Congregational Study

In Class: Discussion – Do the method and motivations for studying a parish or congregation, as laid out in the Ammerman text, correspond well to your experience at St. John so far? Is there anything in this approach that *helps* you to see potential in our time at St. John's that you had *not* seen before?

- ▶ “Introduction,” in Ammerman, et al., eds., *Studying Congregations: A New Handbook* (Nashville: Abingdon, 1998), 7-21.

Thurs 10/23: *The Community's Theology*

In Class: Discussion -- What is "a theology"? What does it mean to "do" theology? What does it mean for a *community* to *have* a particular *kind* of theology? How would one go about finding out what sort of theology a community holds? Do we have any clues about the theology held by the St. John's community?

- ▶ Robert J. Schreiter, “Theology in the Congregation: Discovering and Doing,” in Ammerman, 23-39.

Tues 10/28: *Methods for Congregational Study (Part 1)*

In Class: Discussion – Inventory of our analytical “tool box”: what can we learn with the methods available? What is missing that we could still supply?

Guest: Alan Karass, librarian / resource person for Montserrat Divine Cluster

- ▶ Thumma, in Ammerman, 196-213.

Thurs 10/30: *Methods for Congregational Study (Part 2)*

In Class: Discussion: Evaluating the methods – what seem to you to be the likely advantages and problems (both theoretical and practical) with the methods Thumma outlines? (What could you learn? What will be difficult?)

Discussion: "If These Walls Could Talk" -- the work of Dr. Maureen O'Connell on urban murals in Philadelphia

- ▶ Thumma, in Ammerman, 213-227.

- **Thursday, Oct. 30, 7-8:30 p.m. Presentation in Seelos Theater by Maureen O'Connell**

Tues 11/4: *Congregational “Ecology”: People and Relationships*

In Class: Discussion – Why is *context* so important in the study of a congregation? In what ways do Eisland and Warner’s insights apply to St. John’s?

- ▶ Eisland and Warner, in Ammerman, 40-62.

Thurs 11/6: *Congregational “Ecology”: Cultures and Communities*

In Class: Constructing a “congregational map” of St. John’s.

- ▶ Eisland and Warner, in Ammerman, 63-77.

Tues 11/11: *Congregational Resources*

In Class: Constructing an inventory of resources at St. John’s.

- ▶ McKinney, et al, in Ammerman, 132-141, 156-165

Thurs 11/13: Building Community

In Class: Discussion – What goes into workable, effective community life? What is the relationship between the human realities and the religious basis of St. John’s?

- ▶ Dudley, in Ammerman, 105-119.

Tues 11/18: Conflict in Community

In Class: Discussion – What have you seen of *conflict* at St. John’s? Does Dudley help you to understand any better? What more might we need to ask about?

- ▶ Dudley, in Ammerman, 119-127.

Thurs 11/20: Leadership in the Parish

In Class: Discussion – What are the structures and characteristics of leadership at St. John’s? What sources do they draw on? Do they meet the needs of the community?

- ▶ Carroll, in Ammerman, 167-173.
- ▶ Gast, et al. (Materials from “Project INSPIRE” - *Moodle*)

Tues 11/25: Vision in the Parish

In Class: Editing a “Vision Statement” for St. John’s

- ▶ Carroll, in Ammerman, 179-193.

Thurs 11/27: [No Class: Thanksgiving Day]

- **[Second portfolio submission due 12/2. See assignment description below.]**

Tues 12/2: Context, Community, and Conversion -- Part I

In Class: Presentation: The Historical Context and Significance of St. Augustine and His *Confessions*. Discussion: What *community / communities* formed and influenced Augustine in his childhood? What can we learn about the concept and the workings of community from these observations?

- ▶ *Confessions*, Book I.

Thurs 12/4: Semester-End Presentations / Context, Community, and Conversion -- Part II

In Class: Four 10-minute student presentations.

Discussion (25 minutes): Is the *peer group* that influenced Augustine as an adolescent a genuine *community*? If so, what is distinctive about it? If not, what does it lack?

- ▶ *Confessions*, Book II.

Tues 12/9: Semester-End Presentations / Context, Community, and Conversion -- Part III

In Class: Four 10-minute student presentations

Discussion (25 minutes): What factors (various groups, differing values, etc.) are involved as Augustine seeks to *choose* his primary community as a young adult? Why is this such a difficult task?

- ▶ *Confessions*, Book III.

Thurs 12/11: *Semester-End Presentations / Context, Community, and Conversion -- Part IV*

In Class: Four 10-minute student presentations

Discussion (25 minutes): How does the Manichean community suit Augustine's needs? What signs are there that he is still not satisfied with his choice?

- ▶ *Confessions*, Book IV.

Wed 12/17, 8:30-10:30: *Closing Session (Ciampi Hall)*

In Class: Last four 10-minute student presentations
Semester-End Brunch

Assignments and Grading:

- **Participation**

- o **In Class (20%):**

- Students are expected to attend all twice-weekly class sessions.
- Students are expected to have completed the assigned reading *by the time of the class session* for which the assignment is listed. (Because of time requirements for on-site work, reading in this course is reduced to about 30 pages per class session.)
- Participation in class discussion will be expected and solicited from everyone. Contributions to the seminar discussion will be evaluated for frequency and quality.
- The quality of in-class participation will be letter graded in September, October, and November, with consideration for its frequency, consistency, and insightfulness.

- o **On Site (20%):**

- Students are expected to spend at least one hour per week at a “worship-oriented event” (Mass, prayer meeting, contemplative prayer, etc.) at St. John’s parish. (Schedule available at www.stjohnsworcester.org.)
- Students are further expected to spend at least two hours per week in a volunteer or observational capacity in some activity sponsored by St. John’s.
- The quality of on-site participation will be letter graded in September, October, and November, with equal weight (6.66%) given to each of three factors:
 - amount and consistency of time self-reported in the *online log*
 - engagement in onsite activities as reported by *on-site coordinators*.[On-site coordinators will provide a brief evaluation of your presence, practical contribution, and personal engagement in the various parish

activities, using a form that will be posted on Moodle for you to consult before it is distributed.]

- articulation of onsite experiences in brief *weekly journal entries* (see below)

o Cluster and Montserrat Events (10%):

- Students are expected to attend all special events organized for the Divine Cluster and for Montserrat as a whole, as they are listed (and marked “required event”) in this syllabus and on the course calendar in Moodle.
- *Unavoidable* conflicts with any of the special events (such as actual intervarsity sports *competitions*, or serious personal/family emergencies) should be pointed out as soon as they are noticed, so that suitable alternatives can be arranged.

• Written and Oral Assignments:

o Weekly Journal and Portfolio Entries (10%): Students will maintain and keep up-to-date each of the following folders on *Mahara*:

- *Activity Log*: As soon as they return from a visit to the parish, students will enter the times, activities, and total hours for their onsite visits in their individual Activity Log posted on Moodle. *In order to ensure proper accountability, log-ins must be completed accurately within 12 hours of the on-site activity, and cannot be corrected later.*
- *Personal Journal*: At least once per week, students will contribute a brief entry in their Online Journal for the course, recording relevant reactions and insights as they gain experience at St. John’s. Journal entries will be letter graded, with occasional comments, in September, October, and November, with a view to quality of expression and evidence of thoughtful engagement in onsite activities, as part of the onsite participation grade (see above).
- *Analytical Essays*: Once per week, students will complete a brief (2-3 pages) analytical entry to their online portfolios, according to the assigned format for that particular week. (Required formats will vary frequently at the beginning of the year; students will have more individual choice as the year progresses.) Many of the formats we will use are described in detail in the Ammerman text; others will be outlined with posted assignment guides. Formats will include, among others, field notes of various types of events, verbatims, literature analyses, community network ‘maps,’ and interviews.) Essays will be commented on as appropriate, and graded (total 10% of course grade) either “complete” or “incomplete.”
- *Special Note on Essays: the Montserrat Program would like to collect ALL first papers written by students (this is for curriculum assessment purposes). I will submit the first set of your weekly analytical essays (along with the instructions you received before writing them) to the Montserrat office, and they will later be compared – as a group, not identified by author – to writing that you produce later in your Holy Cross career. Let me know if you have any questions about this policy.*

o Learning Portfolios (20%)

- Twice during the semester (October 10 and November 30), students will compile (using the *Mahara* application) a collection of the materials they have submitted up to that date (journals, analytic reports, additional supporting materials), which they believe best reflects their learning about St. John's.
 - The portfolio may contain as many or as few items as the student wishes to present for the single grade. Portfolios of fewer items would tend to rely for their quality on a strong and insightful focus on one particular aspect; on the other hand, portfolios of multiple items would tend to rely on a rich overview of the whole experience. The second submission may build upon the first, *or* present a different aspect or point of view.
 - Portfolios will be letter graded (10% per submission) with attention to careful selection of materials, evidence of depth of engagement in St. John's activity, accuracy and insightfulness of analysis, responsiveness to any comments, corrections, or suggestions previously made on weekly written submissions, and creative and attractive presentation.
- o In-Class Presentation (20%):**
- At the end of the semester, students will make a final selection of materials from their portfolios, as a summary answer to the question, "What have I learned about St. John's Parish this semester?" Selection of the materials should follow similar principles to those used in the two earlier graded submissions, but with the entire semester's experience in view.
 - These final portfolio submissions will be presented by each student (using PowerPoint or other presentation applications) during the final two scheduled class session *and during the scheduled final exam time* at the end of the semester.
 - Final presentations will be letter graded, with attention to the same criteria used for previous portfolio submissions, with additional attention to the preparation, coherence, and engagement of the presentation itself, and is overall contribution to the class's learning about St. John's.

SUMMARY OF REQUIREMENTS AND PERCENTAGES:

- Participation
 - o In Class.....20%
 - o On Site (including weekly journal entries)20%
 - o Cluster and Montserrat Events.....10%
 - o Reading(graded as In-Class participation)

- Written and Oral Assignments:
 - o Weekly Analytical Essays.....10%
 - o Two Learning Portfolio Submissions20%

- o End-of-Semester In-Class Presentation.....20%

ACADEMIC POLICY

For Courses Taught by Fr. William Clark, SJ, at the College of the Holy Cross

1. The “course material” consists of
 - readings and discussions designed to present the subject matter as thoroughly as time allows, and
 - a variety of written and oral assignments and exams, designed both
 - o to encourage students to think carefully about the reading and discussions, and
 - o to evaluate a student’s grasp of the material and make it possible to assign a grade
2. Students are responsible for *all* course material as laid out in the course syllabus, whether or not the material is specifically discussed during class sessions.
3. All students must observe basic standards of academic honesty, which are specified in the college catalog. (See <http://www.holycross.edu/catalog/academic-honesty-policy.pdf>) As applied to this course, these standards should be kept in mind especially in the following areas:
 - In the writing of papers or other material prepared outside of class, the *source* must be cited, in an approved format (See <http://www2.liu.edu/cwis/cwp/library/workshop/citation.htm> for assistance), whenever another author’s work (including that of another student, or *your own* if it has previously been submitted in another class) is either
 - o Quoted (printed word-for-word)
 - o Paraphrased (drawn on directly for ideas and/or structure, but put into other words)
 - o Summarized (drawn on directly for ideas which are briefly described)
 - In the preparation of *all* written assignments, students must present work which is substantially their own. *Collaboration* with other students, use of the internet, etc., must remain on the level of exchange of ideas, insights, etc., and not move to the actual written product. (Note that *no* collaboration or outside sources are allowed during exams or quizzes, unless specifically stated.)
 - Obviously, outright *theft* of another student’s work is a blatant violation.
 - Failures in these basic areas, if detected, will be treated as violations of academic honesty. If such is suspected, students will have the opportunity to explain the circumstances and, depending on the explanation, *may possibly* be given the opportunity to resubmit the assignment. If the problem cannot be resolved to my satisfaction in this ways, the assignment will be graded “0” and the college’s official procedures for cases of academic dishonesty (see catalog) will be followed.
 - Useful resources for developing good practices of academic honesty can be found in the booklet *Understanding Plagiarism: A Student Guide to Writing Your Own Work*, by Rosemarie Menager-Beeley and Lyn Paulos (Boston/New York: Houghton Mifflin, 2006), and at the website http://college.hmco.com/english/plagiarism_prevention.html.
4. Grades will be calculated using procedures and percentages outlined in the syllabus. I will make every effort to be fair and careful in assigning grades. Once a grade has been given, students are welcome to make an appointment to discuss the reasons for the grade. *Ordinarily, however, there should be no expectation that the grade will be changed unless an error in calculation is discovered.*