

Term Information

Effective Term Autumn 2017
Previous Value Autumn 2015

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Addition of Social Diversity in the US GE

What is the rationale for the proposed change(s)?

This GE is a central aspect of this course. The official designation will alert students to this, and encourage them to take the class if they need to fulfill this GE.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

Potentially increased enrollments

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	Religious Studies
Fiscal Unit/Academic Org	Comparative Studies - D0518
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3678
Course Title	Religion and American Culture
Transcript Abbreviation	Relig&Amer Culture
Course Description	Examines contemporary relationships between religion and popular culture, particularly the media in the U.S., from historical, ethnographic, and cultural studies perspectives. 2370 (270) recommended.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions

Prereq: English 1110 (110) or equiv.
Not open to students with credit for CompStd 3678.

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 38.0201
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:
Social Diversity in the United States
The course is an elective (for this or other units) or is a service course for other units

Previous Value

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- Upon successful completion of this course, students will have had the opportunity to:
 - Develop familiarity with a range of religious traditions and communities in the United States;
 - Critically assess what counts as religion in America and why this question matters;
 - Cultivate and refine their own theoretical vocabularies for interpreting the vexed relationship between religion and American culture;
 - Hone skills in critical reading, academic writing, and oral discussion;
 - Discuss the place of religion in America with other smart people.
- *n/a*

Previous Value

Content Topic List

- Religion
- United States
- Culture
- Politics
- American studies
- Religious studies
- Comparative religion
- Media
- Popular culture

COURSE CHANGE REQUEST
3678 - Status: PENDING

Last Updated: Heysel,Garett Robert
01/11/2017

Attachments

- RS 3678 Draft Syllabus.docx: syllabus
(Syllabus. Owner: Marsch,Elizabeth)
- 3678_GE Rationale and Assessment.docx: GE rationale and assessment
(GEC Course Assessment Plan. Owner: Marsch,Elizabeth)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Marsch,Elizabeth	01/06/2017 04:07 PM	Submitted for Approval
Approved	Shank,Barry	01/07/2017 08:20 AM	Unit Approval
Approved	Heysel,Garett Robert	01/11/2017 04:46 PM	College Approval
Pending Approval	Nolen,Dawn Vankeerbergen,Bernadette Chantal Hanlin,Deborah Kay Jenkins,Mary Ellen Bigler	01/11/2017 04:46 PM	ASCCAO Approval

RELIGION AND AMERICAN CULTURE

Comp Std 3678, Fall 2013

W/F 11:10am-12:30pm, Hagerty Hall 0050

Instructor: Dr. Isaac Weiner
Email: weiner.141@osu.edu
Office: 433 Hagerty Hall
Office Hours: W/F, 10-11 am, or by appointment

Course Description

Religion is special in America. Religious individuals, communities, and institutions enjoy special legal privileges, such as tax-exempt status and free exercise protection. Religions regularly demand special toleration and respect. But what counts as religion in American culture, and who gets to decide? What broader issues are at stake when we try to define religion in a society as diverse and pluralistic as our own?

In this course, we will explore the complicated connections between religion and American culture by considering what counts as religion in America. We will analyze case studies drawn from U.S. law, media, and popular culture from a variety of theoretical and methodological perspectives. Our discussions will take us from Islam and Mormonism to Scientology and Spaghetti Monsters, from yoga studios and hell houses to football fields and Star Trek conventions, from alien abductees and snake handlers to the contemporary gospel of Oprah Winfrey. Some of these examples may seem self-evidently religious while others may hardly seem recognizable as such at all. In either case, the purpose of our investigations will be to interrogate how, why, and according to what criteria varied cultural forms have come to be categorized as sacred or secular, familiar or foreign, authentic or fake; to consider what work such classifications perform and how such designations have shifted over time; and to assess the continued usefulness of such binary oppositions. By the end of the course, students should begin to develop and refine their own theoretical vocabularies for interpreting the vexed relationship between religion and American culture.

Expected Learning Outcomes

Upon successful completion of this course, students will have had the opportunity to:

- Develop familiarity with a range of religious traditions and communities in the United States;
- Critically assess what counts as religion in America and why this question matters;
- Cultivate and refine their own theoretical vocabularies for interpreting the vexed relationship between religion and American culture;
- Hone skills in critical reading, academic writing, and oral discussion;
- Discuss the place of religion in America with other smart people.

GE Goals and Expected Learning Outcomes

RS 3678 counts toward the following GE requirement:

Diversity: Social Diversity in the United States

Goals: Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

Expected Learning Outcomes:

1. Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.
2. Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.

RS 3678 addresses these goals by offering students (1) tools for assessing critically the role religion plays in the pluralistic institutions and cultures of the United States and for analyzing how religion intersects with other categories of difference, such as race and gender; and (2) opportunities to reflect in writing and oral discussion on how the insights learned in this course might prepare them for the responsibilities of national and global citizenship.

Assessment of GE Learning Outcomes

Student success in achieving the expected learning outcomes will be measured directly through: (1) analysis of semester-long discussion and weekly writing contributions; and (2) analysis of paper assignments. Learning outcomes also will be measured indirectly through the use of questions embedded in student discursive course evaluations at the end of the semester. Finally, faculty reflection on the degree to which the course produced GE learning outcomes as well as peer teaching observations will be utilized to arrive at a comprehensive assessment of the GE learning outcomes.

Required Texts

The following three books are required and available for purchase at the Student Book Exchange or at the University Bookstore. You are welcome to purchase copies of these books online, but be sure to order them immediately.

1. J. Spencer Fluhman, *“A Peculiar People”*: *Anti-Mormonism and the Making of Religion in Nineteenth-Century America* (UNC Press, 2012)
2. Hugh B. Urban, *The Church of Scientology: A History of a New Religion* (Princeton University Press, 2011)
3. Kathryn Lofton, *Oprah: The Gospel of an Icon* (UC Press, 2011)

Other readings are available online or will be posted to Carmen.

Course Requirements

Reading Responses – 10%

Class sessions will include presentations from the instructor and extensive discussion of the readings. To encourage your preparation for class discussion, you should bring to class each day **three questions** about the assigned readings as well as **three critical reading notes**. Questions should be substantially different from any discussion questions posted by the instructor and should address the main points of the readings. In other words, the questions should address overarching themes and “big issues” rather than minor details, although a good question may start with a detail and ask to add context.

Responses may be typed or hand-written. Responses will be collected at the start of 11 different class sessions, selected at random. Discussion questions may not be submitted if absent from class and may not be submitted late. They will be graded satisfactory or unsatisfactory. Each satisfactory set of questions will be worth 1 point. One “unsatisfactory” or “0” will be dropped at the end of the semester, for a possible total of 10 points for this component of your grade.

Two Essays and a Site Visit Report – 60%

You will write two papers, of approximately 1200-1600 words each (4-5 pages), which will require you to synthesize material from our course. Essay prompts will be provided in class. Papers must be typed, double-spaced, in 12-point, Times New Roman font and are due by the start of class on **September 20** and **October 16**.

In addition, you will be required to find an “unexpected” or surprising site of religion in Columbus and write a 4-5 page report on it, making a case *both* for why the site should be considered religious

and why it should not. Further details will be given in class. Papers must be typed, double-spaced, in 12-point, Times New Roman font and are due by the start of class on **November 6**.

Each of these papers is worth 20% of your final grade. An electronic copy of each paper should be submitted via Carmen before the start of class on the day that it is due **AND** a hard copy should be brought to class. Students will not receive credit for having turned in these assignments until **both** electronic and hard copies of paper are received. Late papers will be penalized three points per day.

Final Exam – 20%

Your final exam will be take-home, open book and open note, due to Dr. Weiner, via Carmen, by 2pm on **December 5**.

Class Attendance and Participation – 10%

You are expected to attend all scheduled classes and to come prepared for class discussion. This includes completing all required readings prior to the start of class and bringing copies of them with you to class. Online readings should be printed out. Our ability to critically analyze texts depends on having our reading materials in front of us. Failure to bring assigned readings to class will have a negative impact on your participation grade.

A high grade depends upon your intellectual enthusiasm, demonstrated effort, and participation in discussions. Good participation assumes that you are familiar with the assigned texts, have thought about Dr. Weiner's posted discussion questions, can engage with the materials in class, get involved in class discussions, pose thoughtful questions of your own, and listen actively to your classmates.

Note: In this course, you will be graded on **how** you think, not on **what** you think. In other words, you will not be graded on the particular beliefs, opinions, or positions that you advance. You will be graded on how carefully you read the assigned texts, how well you articulate and justify your positions, and on your ability to subject the themes of our course to rigorous critical analysis. All students are expected to show respect for the course, the instructor, themselves, their classmates, and opinions that may differ from their own in deference to the educational atmosphere.

Absences: You are expected to attend every class. Over the course of the semester, you are entitled to miss up to three classes without penalty. Beyond those three, a penalty of 3 points will be deducted from your final grade for each day you are absent. Please plan accordingly.

Finally: You are expected to treat this classroom as if you were on an airline flight: all electronic devices must be turned off and safely stowed away for the duration of our flights. Cell phones will not be tolerated in this classroom, and laptops are not allowed, except on particular days as noted by the instructor. A ringing phone or text messaging during class will result in being marked absent for the day.

The grading scale will be as follows: A (93-100), A- (90-92), B+ (87-89), B (83-86), B- (80-82), C+ (77-79), C (73-76), C- (70-73), D+ (67-69), D (60-66), below 60 is failing.

Plagiarism and Academic Misconduct

Plagiarism is the unauthorized use of the words or ideas of another person. It is a serious academic offense, and is described in detail in your student policies handbook. Please read this information carefully, and remember that at no point (including discussion) should words or ideas that are not your own be represented as such.

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct (http://studentaffairs.osu.edu/info_for_students/csc.asp).

Please note: all papers submitted to Carmen will be automatically checked for plagiarism by the Turnitin software. You are encouraged to make use of this software on your own before final submission of your paper to ensure that you have not accidentally engaged in academic misconduct.

Writing Center

The **OSU Writing Center** is a free service that provides professional tutoring and consultation on writing. Visit <http://cstw.osu.edu> or call 688-4291 to make an appointment. They also offer drop-in consultations in Thompson Library and online consultations via the chat function on Carmen. I encourage you to use the university resources available to you to improve the quality of your writing, both for your papers and in preparation for your final exam. If you do decide to use these services, please authorize that I be notified via a tutoring report because it helps me gauge your effort and track what advice has been given to you.

Disability Services

Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office of Disability Services is located in 150 Pomerene Hall, 1760 Neil Ave; telephone 292-0901; <http://www.ods.ohio-state.edu/>.

Course Schedule

**Note: This course syllabus provides a general plan for the course; the instructor reserves the right to change the schedule as necessary.*

W August 21	Religion and American culture: Introductions
F August 23 <i>Read</i>	Ripped from the headlines: Abducted by aliens! --Collings and Jamerson, “Connections: Solving our Alien Abduction Mystery”
W August 28 <i>Read</i>	What is a religion? --Durkheim, <i>Elementary Forms of the Religious Life</i> , Book 1, Chapter 1 --“The 10 Commandments of College Football Fandom”
F August 30 <i>Read</i>	What is a community? --Durkheim, <i>Elementary Forms of the Religious Life</i> , Book 3, Chapter 5 --Averbach, “Virtually Jewish”
W September 4 <i>Read</i>	“Spiritual but not religious” --Boorstein, “The word ‘religion’ has fallen from grace with many Americans” --Bender, “Shamans in the Meetinghouse”

- F September 6**
in-class screening
- What is an *American* religion?**
--Divided We Fall: Americans in the Aftermath (2006)
- W September 11**
Read
- What is an *American* religion?**
--Orsi, "Snakes Alive: Religious Studies between Heaven and Earth"
--Moore, "How to Become a People: The Mormon Scenario"
- F September 13**
Read
- What is an *American* religion? The case of Mormonism**
--Fluhman, *A Peculiar People*, Introduction and chapter 1
- W September 18**
Read
- What is an *American* religion? The case of Mormonism**
--Fluhman, *A Peculiar People*, chapters 2, 3, and 4
- F September 20**
- ESSAY #1 due**
- W September 25**
Read
- What is legal religion? Defining good faith**
--*United States v. Ballard* (1944)
--*United States v. Seeger* (1965)
--*Wisconsin v. Yoder* (1972)
- F September 27**
Read
- What is legal religion? Defining bad faith**
--Dubler, "The Secular Bad Faith of Harry Theriault"
- W October 2**
Read
- What is legal religion? Defining tax-exempt faith**
--*Bob Jones University v. United States* (1983)
- F October 4**
Read
- What is legal religion? Defining science**
--*Malnak v. Yogi* (1977)
--*Kitzmiller v. Dover* (2005)
- W October 9**
Read
- What is legal religion? The case of Scientology**
--Urban, *The Church of Scientology*, chapters 1 and 2
- F October 11**
Read
- What is legal religion? The case of Scientology**
--Urban, *The Church of Scientology*, chapters 4 and 5
- W October 16**
- ESSAY #2 due**
- F October 18**
Read
- Authentic fakes: Religion and popular culture**
--Chidester, "The Church of Baseball"
--Laderman, "The Rise of Religious 'Nones' Indicates the End of Religion As We Know It"
- W October 23**
Watch
Read
- Religion and Popular Culture: The case of Trekkies**
--*Trekkies* (1997), available for rent on Amazon Instant Video (\$2.99)
--Jindra, "Star Trek Fandom as Religious Phenomenon"
- F October 25**
Read
- Religion and popular culture: "Invented" religions**
--Cusack, "Third-Millennium Invented Religions: Jediism, Matrixism and the Church of the Flying Spaghetti Monster"

- W October 30**
Read
Religions of Fear: Hell Houses (Happy Halloween!)
--Bivins, "'Shake 'Em to Wake 'Em': Hell Houses and the Conservative Evangelical Theater of Horror
Watch (optional) --*Hell House* (2009), available for rent on Amazon Instant Video (\$2.99)
- F November 1**
Read
Religions of Fear: The Branch Davidians
--Wessinger, "1993- Branch Davidians" (skim the transcripts)
-- Thibodeau and Whiteson, "A Place Called Waco"
- W November 6**
SITE VISIT REPORT due
- F November 8**
Read
Religion and Popular Culture: the case of Oprah
--Lofton, *Oprah: The Gospel of an Icon*, Introduction and Chapter 1
- W November 13**
Read
Religion and Popular Culture: the case of Oprah
--Lofton, *Oprah: The Gospel of an Icon*, Chapters 2 and 3
- F November 15**
Read
Religion and Popular Culture: the case of Oprah
--Lofton, *Oprah: The Gospel of an Icon*, Chapters 4 and 5
- W November 20**
Watch
What is true religion?
--*Kumare* (2012), available for rent on Amazon Instant Video (\$0.99)
- F November 22**
NO CLASS

TAKE-HOME EXAM DUE BY 2 p.m. ON THURSDAY, DECEMBER 5

GE Rationale and Assessment Plan
Religion and American Culture
Religious Studies 3678

This course introduces students to the study of religion and American culture by offering them a useful set of theoretical tools and then applying them to a diverse range of empirical case studies. In this way, the course encourages students to reflect critically on what counts as religion in America and to analyze religion's complex place in America's pluralistic institutions and cultures.

How we negotiate and manage religious differences in a society as pluralistic as our own constitutes one of the most pressing challenges facing American culture today. As evidenced by the current political climate and widespread reports in news media, religious illiteracy and discrimination are pervasive problems in our society. Yet our public discourse tends to be relatively unsophisticated and un-nuanced. By encouraging students to think theoretically and comparatively about these problems, this course will help to prepare them for the responsibilities of citizenship in a liberal pluralistic democracy.

This course adopts an interdisciplinary approach, which draws together materials from a wide variety of sources including case law, documentaries, and other primary source material, as well as academic writings by religion scholars, historians, anthropologists, sociologists, philosophers, and others. The course challenges students' presuppositions and preconceptions by introducing them to the diversity of ways that religion has been imagined in America and to the complex ways that it has intersected and interacted with other social spheres, such as economy, law, and the arts. It seeks to broaden students' understandings of how American religion has shaped and been shaped by other forms of social difference, such as race, gender, and class. And it invites students to cultivate their own public voices by drawing on the tools they acquire in this course in order to participate in contemporary political debates.

The general goals and expected learning outcomes of the "Social Diversity in the United States" GE category are fulfilled through the reading, viewing, and writing assignments that the class requires. More specifically, the course helps students "understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens." It teaches students to "describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States" and to "recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others."

This course addresses significant issues that arise within the study of religion and American culture, for example, how American national identity has been imagined in religious terms; whether America might best be understood as a Christian, secular, or pluralistic society; what the historical experience of minority religious communities has been like; how "religion" is defined under the rule of law and in the broader culture; how religion is reflected in and also shapes popular culture and media; and the contested meanings of key terms such as secularism, toleration, authenticity, and nationalism. Students will read a range of texts and articles that speak to these and other issues. Through class participation, weekly writing assignments, and

longer papers, including a site visit report, students will develop their critical analytical skills as well as their writing and oral presentation skills, as is expected in a humanities class.

The course adopts a thematic approach to the study of religion and American culture and may be structured in different ways. In its most recent iteration, it begins with several classes that introduce students to key concepts and categories in the study of religion and American culture, such as community, spirituality, nationalism, and religion. The course then proceeds to explore how religious communities have been defined as “American” or “foreign,” through case studies that include attention to Mormon, Jewish, Catholic, and Muslim communities. What, we ask, does it mean to be an “American” religion, and who gets to decide? The course then turns to law as a critical arena in which religion has been defined in America and through which religious differences have been negotiated. Case studies in this unit include attention to the Church of Scientology, debates about creationism and evolution, Transcendental Meditation and yoga practice, conscientious objection from military and healthcare services, and the relationship between religious freedom and racial equality. Finally, the course turns to the place of religion in popular media, with attention to sports, movies, fan cultures, hell houses, apocalypticism, and the cult of modern celebrity. Through these disparate cases, students are offered opportunities to reflect on the stakes involved in defining what constitutes religion in American culture.

These units give students a broad range of perspectives on the complex intersections of religion and American culture and religion’s contested place in our nation’s pluralistic institutions. Students are challenged in their assumptions about what counts as American religion and who counts as American, religiously speaking. Students also learn about the different ways that diverse religious communities have thought about these questions. They will gain a deeper understanding not only for how religion has developed in American culture, but also for the surprisingly diverse forms that it takes, and how those developments have been shaped by other forces, like politics, economics, and the law. They will have important opportunities to reflect critically on the responsibilities of citizenship in a religiously pluralistic society. Finally, students will complete the course with an understanding of the fundamental concepts, ideas and information necessary to commence or complement their participation in the Religious Studies major or minor, if they so choose, as well as the skills gained generally from an Arts and Sciences course at the Ohio State University.

Religious Studies 3678 meets the goals and learning objectives of the Arts and Sciences General Education Curriculum for Semester Courses in Comparative Studies – Diversity: Social Diversity in the United States category in the following ways:

General goals of the GE Arts and Humanities – Diversity: Social Diversity in the United States requirements:

Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

- Students learn about the different ways that religious and other forms of human difference have been conceptualized, managed, and regulated in the United States, and the different ways that diverse religious communities have thought about these issues.

Expected Learning Outcomes for Social Diversity in the United States:

Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.

- Through theoretical and comparative analysis, students learn about the different ways that religion has shaped and been shaped by American culture, about the diverse historical and contemporary experiences of varied religious communities, and how religion has intersected and interacted with other forms of social difference, such as gender and race.

Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.

- By offering students tools for thinking theoretically and comparatively about contemporary issues related to religion and American culture, and through assignments that invite students to cultivate their own public voices by bringing insights learned in this course to bear on contemporary issues and case studies, this course will help to prepare them for the responsibilities of national and citizenship in an increasingly diverse democratic society.

Assessment plan for the course:

GE Diversity: Social Diversity in the United States Assessment Plan

a) Specific Methods used to demonstrate student achievement of the GE expected learning outcomes

GE Expected Learning Outcomes for Diversity: Social Diversity in the United States	Direct Methods (<i>assess student performance related to the expected learning outcomes. Examples of direct assessments are: pre/post test; course-embedded questions; standardized exams; portfolio evaluation; videotape/audiotape of performance</i>)	Indirect Methods (<i>assess opinions or thoughts about student knowledge, skills, attitudes, learning experiences, and perceptions. Examples of indirect measures are: student surveys about instruction; focus groups; student self-evaluations</i>)
1. Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States	<p>Analysis of semester-long discussion and weekly writing assignments¹</p> <p>Analysis of longer paper assignments²</p>	Opinion survey ³

2. Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.	Analysis of semester-long discussion and weekly writing assignments Analysis of longer paper assignments	Opinion survey
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¹Throughout the semester, each student has the opportunity to demonstrate mastery of GE expected learning outcomes by participating in classroom discussions as well as submitting weekly reading responses. Elements that reprise the GE expected learning outcomes have been written into the assessments for each of these graded elements.

²In the longer paper assignments, each student has the opportunity to demonstrate mastery of GE expected learning outcomes on a topic of his or her own choosing. Elements that reprise the GE expected learning outcomes have been written into the rubrics for the papers.

³At the end of the semester, each student will be asked to fill out an evaluation of the course, the professor's guidance toward expected outcomes, and their performance regarding these outcomes.

b) Explanation of level of student achievement expected:

For discussions, weekly writing assignments, and longer papers, success will mean that at least 75% of the students will reflect undergraduate-level mastery of 75% of the GE ELO's for the GE category.

c) Description of follow-up/feedback processes:

At the end of the course, we will use an analysis of the discussion, weekly writing, and paper outcomes to identify problem spots and how we might change the course and the presentation of materials to insure better fulfillment of the GE expected learning outcomes. We will also analyze the self-evaluation questions carefully to judge how students evaluated their own progress and to determine whether student perception meshed with performance. If there is a conflict, we will adjust the presentation and assessment of material as warranted. We will archive these end-of-semester analyses in the instructor's office so that we can gauge whether any changes made were effective. These evaluations will be discussed with the curriculum committee when required. We will also use these data to write a GE report when the ASCC Assessment Panel asks for a report.