

# Justice and Reconciliation

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Fall Term | ST2484 | Asynchronous online | Beginning the week of September 26  
(with zoom precepts on Fridays at 8 am central)

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**Pronouns:** She, her, hers

## COURSE DESCRIPTION

### Justice and Reconciliation

This course focuses on the triune God's creating, sustaining, and reforming work of justice and reconciliation in the world today. Students will explore a range of biblical, theological, and ecumenical perspectives in dialogue with philosophical and sociological approaches to theories of justice, to the interconnections of different situations and systems of injustice, and to various practices of reconciliation. Description. *Full course (1.0)*

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### Learning Objectives:

In this course, students will:

- articulate at least one specific area of focused concern through the lens of intersectionality, and with a deep commitment to their confession of faith;
- discern theological, philosophical, and other theoretical approaches to practices of justice that are most central to their specific area of concern and that are pragmatically helpful in their degree work;
- discern and embody contextually appropriate practices of reconciliation in their chosen context and with regard to their specific area of concern;
- read scripture in light of a biblical dynamic of justice and the student's own situated realities, while also supporting others in discerning a calling to justice and reconciliation;
- begin to imagine how to engage local faith communities in partnership with civil society organizations, governmental entities, and/or economic actors in light of emerging initiatives.

### Program Objectives:

- MDIV: Graduates will testify to their baptismal callings that nurture the ongoing life of faith, hope, and love
- MA in LIM: Graduates will demonstrate the development of their own gifts for leadership in particular ministry contexts and within a critical understanding of leadership

- MA in CYF: Graduates will demonstrate the development of their own gifts for leadership in particular ministry contexts and within a critical understanding of leadership
- MA in CM: Graduates, within a diversity of contexts, will confess the character, identity, and work of the Triune God in the world
- MA Academic: Graduates will clearly communicate faithful and constructive insights on biblical, historical, and theological topics to diverse audiences
- MA in Lutheran ministries: Graduates will reflect critically and constructively on the relationship of Lutheran theology to community life, worship and public witness

### **Course commitments:**

This course is required in both the MA in Justice and Reconciliation, and the MDIV concentration in Justice and Reconciliation. As such it needs to meet a diverse range of needs on the part of the students in the course. Towards that end I have tried to fashion both the required readings and the assignments with a focus on praxis – that is, action with reflection. For MA students who will be writing capstone papers, I urge you to draw on the additional readings and to consider how this course will create a foundation for your final capstone papers. MDiv students, I urge you to consider these ideas and practices in very concrete terms. Students in both degrees should be bringing into this class learning from your other courses, your contextual spaces, and your own unique situatedness.

### **What you need to know about this course**

Let me begin with the “course caveats” originally written by my colleague and writing partner, Stephen S. Brookfield:

“As a student, I very much appreciate the chance to make informed decisions about the courses I take. I want to know who the educator is, what his or her assumptions are, and what he or she stands for before I make a commitment to spend my time, money, and energy attending the class. So let me tell you some things about me and how I work as an educator that will allow you to make an informed decision as to whether or not you wish to be involved in this course.

I have framed this course on the following assumptions:

1. That participating in discussion brings with it the following benefits:

- It helps students explore a diversity of perspectives.
- It increases students’ awareness of and tolerance for ambiguity and complexity.
- It helps students recognize and investigate their assumptions.
- It encourages attentive, respectful listening.
- It develops new appreciation for continuing differences.
- It increases intellectual agility.
- It helps students become connected to a topic.
- It shows respect for students’ voices and experiences.
- It helps students learn the processes and habits of democratic discourse.
- It affirms students as cocreators of knowledge.
- It develops the capacity for the clear communication of ideas and meaning.
- It develops habits of collaborative learning.

- It increases breadth and makes students more empathic.
- It helps students develop skills of synthesis and integration.
- It leads to transformation.

2. That students attending will have experiences that they can reflect on and analyze in discussion.

3. That the course will focus on the analysis of students' experiences and ideas as much as on the analysis of academic theories.

4. That the chief regular class activity will be individual creative work and small group discussion of experiences and ideas.

5. That I as teacher have a dual role as a catalyst for your critical conversation and as a model of democratic talk.

**So please take note of the following "product warnings"!**

If you don't feel comfortable talking with others about yourself and your experiences in small groups, *you should probably drop this course.*

If you don't feel comfortable with small group discussion and think it's a touchy-feely waste of valuable time, *you should probably drop this course.*

If you are not prepared to analyze your own and other people's experiences, *you should probably drop this course."*

Now let me add a few of my specific concerns in this course:

This course explores what we can learn when we engage issues of justice and reconciliation within a specifically Christian context.

This course is agnostic with regards to specific policy proposals. I believe that faith underlies all that we do, say, and believe, and therefore policies ought to flow from our convictions, rather than short circuit our thinking. You are welcome to bring your full and complete political stances into this class, with the exception of stances which in some way deny, abrogate, or break the commitments Luther Seminary has expressed in our [welcome statement](#), our [mission statement](#), and our [ABIDE document](#). We will create together a class covenant in our first session, and I will seek to support all of us in holding each other accountable to that covenant.

There are no questions which are "out of bounds," but we will need to be thoughtful with each other, and always remember that we are fundamentally bound together through the love and promises of God.

**Required books:**

S. Brookfield and M. Hess. *Becoming a White Antiracist: A Practical Guide for Educators, Leaders, and Activists* (Stylus Publications, 2021)

K. Haga, *Healing Resistance: A Radically Different Response to Harm* (Berkeley, CA: Parallax Press, 2020)

- V. McCracken, ed. *Christian Faith and Social Justice: Five Views* (New York: Bloomsbury, 2014)
- T. Sit, *Staying Awake: The Gospel for Changemakers* (Saint Louis, MO: Chalice Press, 2021)
- M. Stortz, *Blessed to Follow: The Beatitudes as a Compass for Discipleship* (Minneapolis, MN: Augsburg Fortress, 2018)
- D. Tutu and M. Tutu. *The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World* (New York: Harper, 2015)

There will also be short excerpts, blog posts, and other essays posted in moodle. Our moodle course site will always be the most authoritative place to look for assignments and other resources, as they will continue to evolve over the course of our learning together.

Recommended reading:

- L. Bell, *Storytelling for Social Justice* (Routledge, 2019)
- B. Holmes, *Crisis Contemplation* (Center for Action and Contemplation, 2021)
- M. Keely and B. Gurr, eds. *Feminist Research in Practice* (Rowman & Littlefield, 2020)
- L. Landreman, *The Art of Effective Facilitation: Reflections from Social Justice Educators* (Stylus Publications, 2013)
- D. Stevens and J. Cooper, *Journal Keeping: How to Use Reflective Journals for Effective Teaching and Learning, Professional Insight and Positive Change* (Stylus Publications, 2009)

## PEDAGOGICAL APPROACH

I believe that intersectionality is a crucial approach to all that we mean by “justice” and “reconciliation.” This commitment means that I believe all of us have to speak from a clear sense of our own situatedness, and the specific concerns that God is drawing us towards, with an awareness of the wider interconnected nature of our being. In this class you will need to choose a focus in our first week together. This focus does not have to be the only focus you care about, but it will be the primary touchpoint for your work in this course. The Good News of Jesus Christ impacts and pervades all of Creation. Your work with specific assignments will center on your focus, so please read through this syllabus before choosing a focus.

## BASIC RHYTHM

We will try to achieve the same rhythm each week.

By Monday afternoon I will post a presentation of some sort that contextualizes the readings, adds relevant information, and challenges you with specific questions to engage in the online forum, or in the Friday morning zoom precept (you can choose each week which is possible for you).

Beginning the week of October 10<sup>th</sup> there will also be presentations made available by classmates. I ask that each of you make one formal presentation during the semester. More

details for this presentation can be found below in this syllabus. You need to identify your area of focus by October 3<sup>rd</sup> so that I can group these presentations and assign dates for them.

In addition to watching/reading/engaging both my own and your colleagues' presentations, you will need to participate in one of the weekly discussion forums. If you truly cannot make the Friday morning time period work, then there will be an online forum that will serve as an alternative. One of the most essential elements of seminary is learning from and with each other – even in an asynchronous course I want to encourage that collaboration. And of course, you are always welcome to both discussions.

Finally, throughout the semester you will be working on a journal that records your responses to the ideas of the class, and a portfolio that organizes materials that you encounter this semester. The portfolio will be handed in twice during the semester, so that I can comment on it and offer you support. The journal will only be handed in at the close of the semester.

## CHOOSING AN AREA OF FOCUS

This course has to meet a number of different kinds of degree program needs. Some of you are MDIV students, some of you are MA students doing a J&R degree, some of you are taking the course simply because you are curious about the topics under consideration.

In order to help you organize your learning – and to help each other learn about a lot of issues without having to do all of the work alone – I ask that you choose an area of focus during the first week of class. Here are some of the kinds of issues in the arena of justice and reconciliation that have been voiced by students in the past: climate catastrophe, racial injustice, gender oppression, immigration and refugee support, animal rights, health equity, housing, income inequality, interfaith relationships, gun violence, nation state violence, civil rights, LGBTQIA+ advocacy, and so on. I'm happy to chat with you if you are unsure what would be a good focus, just dash me an email and we'll find a time to talk.

The focus you choose needs to be something which has a public impact and which has clear justice/reconciliation dynamics to it. This focus will guide your learning and is part of all of the required assignments. Please pick something you care about!

Once you've chosen an issue/area of course, choose an "audience" or specific context. Try to be very clear: perhaps a congregation in your town or city; perhaps a constituency served by a nonprofit you care about; perhaps a K12 school your children are enrolled in; perhaps a political constituency you are organizing; and so on. This choice will help you to focus the specific kinds of resources you look for, and the kinds of conflicts you might imagine having to engage.

Once you have both your area of focus and your audience/context, put it in the google spreadsheet linked in moodle. This is a shared google doc, and you will be able to see what areas your classmates are interested in studying – I hope this will energize you, and perhaps create space for collaboration. **Please do this by October 3<sup>rd</sup>**

## REQUIRED ASSIGNMENTS

### Reading

My expectation is that you will complete the assigned readings, and engage with them and with each other each week. If you must participate in an online forum instead, that has to be completed by Sunday evening, prior to the next week's unit starting on Monday. Your journal is also a great space in which to reflect on the readings, and to record questions, concerns, anything that puzzles you about them.

### Writing assignments

A major writing assignment for the semester is to develop a portfolio which will be handed in twice during the semester (deadlines: November 4<sup>th</sup>, December 12<sup>th</sup>). More details are available in moodle. This portfolio will have three sections: an annotated bibliography on your focus issue, a journal which reflects on your prayer life, and what you are picking up from engaging information media in the context of your chosen focus; and an essay/verbatim of a conflicted discussion, with annotations. See instructions in moodle.

### Collaborative participation

Each of you needs to prepare one presentation you can share with the class during the semester.

I would prefer if these presentations are made by a small group who has gathered around a shared focus, but if that is not possible we will simply have that many more presentations. If a small group is presenting, I imagine it might be a series of engagements that require us to spend an hour on the presentation (might be watching a slide deck or video, reading a short reflection, engaging in a short meditation, etc.). If a person is presenting by themselves, then I think it needs to be a much more contained presentation, perhaps 15 minutes.

Instructions for these will be available in moodle. I will assign a date for your specific presentation by October 7<sup>th</sup>. Presentations made earlier in the term will be evaluated with more grace than those whose authors have more time to get ready prior to their presentation.

## GRADING

Assignments will carry the following weight in my grading:

Discussion participation	20%
Class presentation on authentic action	40%
Portfolio assignment (including conflict essay)	40%

## COURSE SCHEDULE

<b>Introductions and Orientation</b>	<b>Week of September 26</b>
<p>Introduce yourself in the class flipgrid (link in moodle)</p> <p>Choose your area of focus and fill it into the google spreadsheet in moodle by Oct. 6</p> <p>Journal your reflections on one or more of the biblical texts:</p> <p style="text-align: center;">Oct 2 lectionary Habakkuk 1:1-4; 2:1-4 Psalm 37:1-9 (5) 2 Timothy 1:1-14 Luke 17:5-10</p> <p>Read: "Introduction" in V. McCracken, ed. <i>Christian Faith and Social Justice: Five Views</i> (New York: Bloomsbury, 2014)</p> <p>Read: "Introduction" and "why we need white anti-racism" in Brookfield &amp; Hess, <i>Becoming a White Antiracist</i> (Sterling, VA: Stylus, 2021).</p>	<p>How will we learn together this semester? Grounding dialogue and learning amidst global trauma</p> <p>Orientation to the course and assignments</p> <p>Developing a covenant for shared learning</p> <p>Authority, authenticity, agency – how to develop credibility and relationships within which to seek change</p> <p>How do Christians think about justice? A place to begin from</p> <p>Naming multiple elements of your own identity and confession, multiple roles in social justice</p>
<b>Biblical starting points</b>	<b>Week of October 3</b>
<p>Read: "The LORD is a God of justice" by Rolf Jacobson, link in moodle</p> <p>"How to read the Bible on homosexuality" by Walter Brueggemann, link in moodle</p> <p>M. Stortz, <i>Blessed to Follow: The Beatitudes as a Compass for Discipleship</i> (Minneapolis, MN: Augsburg Fortress, 2018)</p>	<p>What are the biblical texts that ground you in thinking about justice? which ones are hard to take in? which ones might you contest?</p> <p>How do you define justice? what are your current approaches? and what is your topic/passion interest?</p> <p>4 stories: stock, concealed, resistance, counter</p>

<p>Journal your reflections on one or more of the biblical texts:</p> <p style="text-align: center;">Oct. 9 lectionary 2 Kings 5:1-3, 7-15c Psalm 111 (1) 2 Timothy 2:8-15 Luke 17:11-19</p>	
<p><b>Philosophical grounding points</b></p>	<p><b>Week of October 10</b></p>
<p>Read: V. McCracken, ed. <i>Christian Faith and Social Justice: Five Views</i> (New York: Bloomsbury, 2014)</p> <p>Journal your reflections on one or more of the biblical texts:</p> <p style="text-align: center;">Oct. 16 lectionary Genesis 32:22-31 Psalm 121 (2) 2 Timothy 3:14—4:5 Luke 18:1-8</p> <p>Notice when your presentation has been scheduled (I put this calendar together using your stated foci)</p>	<p>There are five views presented in McCracken’s book – do you have examples from your own life of people who inhabit one or more of these? where do you find yourself? what is missing here? Or what would you like to emphasize?</p> <p>What are the mind traps we might fall into, when engaging these differing philosophical assertions (specific mind traps will be shared during my presentation)</p> <p>Grounding conversations that lead to dialogue</p> <p>Varieties of social virtues</p> <p>Student presentations begin this week</p>
<p><b>Reconciliation and conflict</b></p>	<p><b>Week of October 17</b></p>
<p>Read: K. Haga, <i>Healing Resistance: A Radically Different Response to Harm</i> (Berkeley, CA: Parallax Press, 2020)</p> <p>Journal your reflections on one or more of the biblical texts:</p> <p style="text-align: center;">Oct. 23 lectionary Jeremiah 14:7-10, 19-22</p>	<p>Varieties of conflict What is accountability? What are the principles of nonviolence?</p> <p>Conflict matters – it’s a learning resource, and again, how do you shape your own stance and your communities’ ability to engage conflict</p>



<p>Sirach 35:12-17 {alternate}  Psalm 84:1-7 (5)  2 Timothy 4:6-8, 16-18  Luke 18:9-14</p>	<p>Student presentations continue this week</p>
<p><b>Reconciliation and forgiveness</b></p>	<p><b>October 24</b></p>
<p>D. Tutu and M. Tutu. <i>The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World</i> (New York: Harper, 2015)</p> <p>Journal your reflections on one or more of the biblical texts:</p> <p>Oct 30 lectionary  Isaiah 1:10-18  Psalm 32:1-7 (6)  2 Thessalonians 1:1-4, 11-12  Luke 19:1-10</p>	<p>How do we think about forgiveness? And what are ways in which forgiveness is and is not part of processes of reconciliation?</p> <p>Student presentations continue this week</p>
<p><b>Action</b></p>	<p><b>Week of October 31</b></p>
<p>Read:  Sit, <i>Staying Awake: The Gospel for Changemakers</i></p> <p>Read:  F. Tripodi, "Searching for alternative facts," Data&amp;Society (link in moodle)</p> <p>Journal your reflections on one or more of the biblical texts:</p> <p>Nov. 6 lectionary  Job 19:23-27a  Psalm 17:1-9 (8)  2 Thessalonians 2:1-5, 13-17  Luke 20:27-38</p>	<p>All Saints and All Souls, Reformation, and more.</p> <p>Data, information, knowledge, wisdom – navigating varieties of media and discerning how to “read with the Bible in one hand and the newspaper in the other” (Karl Barth, Paul Tillich, etc.)</p> <p>Student presentations continue this week</p>

<b>Reconciliation amidst conflict</b>		<b>Week of November 7</b>
<p>Read: <i>Becoming a White antiracist</i>, Brookfield &amp; Hess (Sterling, VA: Stylus, 2021).</p> <p>Journal your reflections on one or more of the biblical texts:</p> <p style="text-align: center;">Nov. 13 lectionary Malachi 4:1-2a Psalm 98 (9) 2 Thessalonians 3:6-13 Luke 21:5-19</p>		<p>Be aware of the reality of mid-term elections in the US. (At the time of this writing I do not know if there may be disruptions.)</p> <p>Student presentations continue this week</p>
<b>Reconciliation: pragmatic approaches</b>		<b>Week of November 14</b>
<p>Journal your reflections on one or more of the biblical texts:</p> <p style="text-align: center;">Nov. 20 lectionary Jeremiah 23:1-6 Psalm 46 (10) Colossians 1:11-20 Luke 23:33-43</p>		<p>Living in hope -- a return and refresh of biblical themes</p> <p>By this week of the term I will more to offer you, but it will be spelled out in moodle</p> <p>Student presentations continue this week</p>
<b>Thanksgiving break</b>		<b>Week of November 21st</b>
<p>First Sunday of Advent lectionary Isaiah 2:1-5 Psalm 122 (1) Romans 13:11-14 Matthew 24:36-44</p>		<p>BREAK! REST! RECHARGE!</p>
		<b>Week of November 28th</b>
<p>Journal your reflections on one or more of the biblical texts:</p> <p style="text-align: center;">Second Sunday of Advent lectionary Isaiah 11:1-10 Psalm 72:1-7, 18-19 (7) Romans 15:4-13 Matthew 3:1-12</p>		<p>This is a week when we will think about all that we've done, and pick up things that we might have had to push off to later in the term.</p>

Concluding session	Week of December 5
Final portfolio submission, journal assignment, and conflict essay due December 12 <sup>th</sup> .	Closing rituals

## PORTFOLIO ASSIGNMENT

A portfolio is a way to keep track of a variety of materials which shape your learning. In this class you will collect pieces that demonstrate each of the areas highlighted below as a way of reflecting on and highlighting your learning. There are three areas in which you will curate elements for this portfolio, and two times that you will hand it in as it evolves over the semester.

The first deadline is November 4<sup>th</sup>, and by this time in the semester you should be well into this process. I will put specific minimums in each section's description below. The final deadline is December 12<sup>th</sup>.

You can use this portfolio to keep track of resources from existing work within your previous courses and contextual learning experiences. You can use it to remember pieces that highlight your current thinking or capacities, or pieces that will help you to grow into a more complex and nuanced stance. Think about this portfolio as a way to document what you are learning, and keep track of resources you might use in the future.

You have a lot of freedom to determine where and how you would like to house this portfolio, but it needs to be electronically available (for example, you could create a webpage using wordpress, you could create a collection of documents using google, etc.). At each assignment deadline you will provide me with a link to this portfolio.

By the close of the semester your portfolio should have three sections that you can make publicly accessible. You are welcome to have other sections you keep for yourself, or that you share only with me. These three sections are: (1) a description of and definitions for how you think about justice and reconciliation in relation to your focus, (2) a set of prayer/learning resources connected to the themes of justice and reconciliation, the lectionary texts under consideration, and your chosen focus; and (3) an annotated bibliography of resources connected to justice and reconciliation within your chosen focus.

### Description/definitions of justice and reconciliation

In this course your ability to articulate what you mean by “justice” and “reconciliation” is crucial. The goal for this section of your portfolio is to highlight your evolving sense of these words and the commitments you hold **in relation to the specific focus you have chosen**.

You are free to use whatever format is most helpful for you here, but keep in mind that this section of your portfolio should help me to understand how your core commitments impact your choice of definitions. By the close of the semester you should have a biblical and a philosophical perspective on each definition. Let me be explicit here: you should be quoting various of the readings, and I should be able to tell from your work whether your stance aligns with one of the five in the McCracken book, or is something else you choose to articulate. At a minimum this section should include a written statement of approximately 500 words which lays out these definitions, however I invite you to be as creative as you can be, and to include in addition to this short piece of writing other pieces that you curate that have been written by other authors, videos that help to contextualize your ideas, and so on.

### Prayer and learning resources

Translating learning and theory into practice is a competency that you hone over time. In this class I hope to support you by requiring that each week you turn to the lectionary texts for that week and consider both religious resources (hymns, classic theological statements, etc.) and resources in the wider culture (films, music, stories, and so on) that evoke, engage, or challenge those biblical texts.

I realize that not every Christian community uses the same lectionary – and some do not use a lectionary at all – but for the purposes of this course we will utilize the ELCA lectionary (found here: <https://www.elca.org/Our-Work/Congregations-and-Synods/Worship/Lectinary>).

By the close of the semester you should have at least a paragraph, if not a section, in your portfolio for each of the nine lectionary weeks we will engage. One way to do this is to use the journal assignment (see the next section of this syllabus) to reflect on one or more of these lectionary texts.

For each week of the class there should be links in your portfolio to pieces you have curated: (1) a hymn or other piece of music from your tradition, (2) a practice resource from a religious perspective (this could come from another faith tradition, but might be a prayer, a devotion, an embodied meditation, a political action from a faith stance, a petition you have written or participated in from your faith stance, etc.), and (3) a media piece (film, music, cartoon, meme, blog post, etc.) from the wider public sphere that does not utilize explicitly religious language but that connects in some way with the work of this course.

### Annotated bibliography with focus in your area of concentration

Create an annotated bibliography **for your chosen focus** by drawing together resources from the courses you have taken, and any other resources you might have collected during this semester. Use Chicago Style (the seminary has resources explaining this: <https://luthersem.libguides.com/wsg/citex>), and include brief annotations for each resource (perhaps 200 words for each).

Luther's library has information on how to create an annotated bibliography if you have never done this before.

These annotations should help you to remember the resource later in your ministry practice, and point you to specific elements that you found useful within them. Your bibliography should include at least **20 resources**, with a minimum of five theological/biblical sources that underline your definitions of justice and reconciliation more generally, five resources that focus **on your chosen area** within public discussions/debates, five prayer/practice resources **that engage your chosen focus**, and five resource websites **for your specific focus**.

There are likely to be resources which fit in more than one category, but please only list them once. Resources can (and should be) a mixture of books, articles, videos, websites, curricular materials, and so on.

## JOURNAL ASSIGNMENT

Throughout this semester I am requiring you to keep a journal of your reflections. I realize that this is not an assignment that everyone enjoys. It is, however, a practice that many pastoral leaders find particularly helpful and this is an opportunity to try it out and see what you can learn from it.

In this journal I would like you to do at least the following. These are practices that should help you to complete the portfolio assignment, as well as the presentations you will make to the class. Each week I ask that you:

- point to a song/hymn that connects to the lectionary texts AND to your chosen area of focus
- point to a pop culture show, film, or podcast that connects to the ideas of this course (it might be a stock story you want to contest, or a concealed, resistance, or counter story [these will be defined in class] explain why you chose it, and what category you think it inhabits); or it may simply be something you are listening to or watching that evoked this class
- point to an action that someone could take this week (this could be a specific prayer, it could be a legislative action, etc.) that is connected to justice and reconciliations
- jot notes on any reading you've been doing that provokes your insights – this could be from this class, from other classes, or from some other context entirely
- pray with the news (or whatever information resource you use)

If you are curious as to how professionals use journals, I commend to you the work of Dannelle Stevens and Joanne Cooper: *Journal Keeping: How to Use Reflective Journals for Effective Teaching and Learning, Professional Insight and Positive Change* (Stylus Publications, 2009).

To try to ensure that you are as honest and authentic in this writing as you can be. I likely won't read the entire journal, but will look to make sure that you wrote in it on a weekly basis, and that your reflections connected with themes from the class.

## **POLICIES OF LUTHER SEMINARY**

### **ADA Compliance Statement**

Reasonable accommodation will be provided to any student with a disability who is registered with the Office of Student Affairs and requests needed accommodation. If you are a student with a disability (e.g., physical, learning, psychiatric, vision, hearing, etc.) and think that you might need special assistance or accommodation in this class or any other class, please contact the Office of Student Affairs or contact your instructor directly.

### **Academic Honesty**

Members of the Luther Seminary community are expected to conduct themselves responsibly and honestly in academic matters. Cheating and plagiarism are serious offenses against this expectation and are subject to disciplinary action.

If instances of cheating or plagiarism are detected, one of the disciplinary actions shall follow: either the instructor records a failure for the assignment or examination, or the instructor records a failure for the course. In either case, the instructor shall bring the matter to the Office of the Academic Dean and the Office of the Dean of Students, and the question whether further disciplinary action should be considered will be determined in consultation with the instructor, the Office of the Academic Dean, and the Office of the Dean of Students. See the current Student Handbook for more details on this matter.

### **Plagiarism**

"Plagiarism is the dishonest act of presenting the words or thoughts of another writer as if they were your own.... If you quote from anything at all...you must put quotation marks around it, or set it off from your text. If you summarize or paraphrase an author's words, you must clearly indicate where the summary or paraphrase begins and ends.... In every instance you must formally acknowledge the written source from which you took the material." [Quoted from James A. W. Heffernan and John E. Lincoln, *Writing: A College Handbook* (New York: W. W. Norton, 1982), p.457.]

Some examples of plagiarism could include:

- Copying from a source text (whether online or offline) without proper acknowledgment.
- Turning in another student's work with or without that student's knowledge.
- Copying materials word-for-word from a source text, supplying proper documentation, but leaving out quotation marks.
- Paraphrasing materials from a source text without appropriate documentation.
- Turning in a paper copied from a website.
- Recycling your own work from a previous assignment, without permission of the instructor or proper citation

If instances of cheating or plagiarism are detected, one of the disciplinary actions shall follow: either the instructor records a failure for the assignment or examination, or the instructor records a failure for the course. In either case, the instructor shall bring the matter to the Office of the Academic Dean and the Office of the Dean of Students, and the question whether further disciplinary action should be considered will be determined in consultation with the instructor, the Office of the Academic Dean, and the Office of the Dean of Students. See the current Student Handbook for more details on this matter.

### **Title IX Statement**

Luther Seminary is committed to fostering a safe, productive learning environment. Title IX and Luther policy prohibits discrimination on the basis of sex. Sexual misconduct — including harassment, domestic and dating violence, sexual assault, and stalking — is also prohibited at Luther.

Luther Seminary encourages anyone experiencing sexual misconduct to talk to someone about what happened, so they can get the support they need and we can respond appropriately. If you wish to speak confidentially about an incident of sexual misconduct, want more information about filing a report, or have questions about school policies and procedures, please contact our Title IX Coordinator, Peter Susag, who can be found on our school's website.

Luther Seminary is legally obligated to investigate reports of sexual misconduct, and therefore it cannot guarantee the confidentiality of a report, but it will consider a request for confidentiality and respect it to the extent possible.

As a teacher, I am also required by Luther Seminary to report incidents of sexual misconduct and thus cannot guarantee confidentiality. I must provide our Title IX coordinator with relevant details such as the names of those involved in the incident.