**REL 113: Religion in America**

**Spring 2017**

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**Office Hours:** Wednesday 9-10 a.m., Thursdays 3-4 p.m. and other times by appointment

**Course Description:**

In this course, we will explore the history, development, and characteristics of religion in America from precontact to the present. Because I have designed this course to fulfill Gustavus’s theology requirement—one that stipulates the students should “demonstrate a basic understanding of selected historical, contemporary, and emerging expressions of the Christian faith”—REL 113 will focus on the history of Christianity in America. Yet because the story of American Christianity involves encounters with other faith traditions, we will consider how various religious traditions have interacted and adapted in the American context.

I will teach this course chronologically with particular attention to two related themes. The first theme involves the tension between unity and diversity. The United States seal bears the motto *E Pluribus Unum,* variously translated as “many uniting into one” or “out of many, one.” Though such a slogan makes diversity and unity sound easily compatible, religious people have not always thought them or found them so. We will, therefore, pay careful attention to the various ways Americans have negotiated the reality of religious diversity and the desire for cultural unity. The second theme involves religious pluralism. We will consider how and why religious people have made truth claims and the implications of such claims in a context of religious diversity.

In addition, we will focus on thinking theologically. We will consider how religious Americans have made arguments about issues that matter deeply to them. We will explore the sources of authority they use and how they use those sources. Through our explorations, you will have the opportunity to think critically about your own religious and/or ethical convictions.

**Books:** These are available at the bookstore. All other readings will be available on Moodle.

Griffith, R. Marie. *American Religions: A Documentary History.*

Koester, Nancy. *The History of Christianity in the United States.*

**Course Goals:**

By the end of this course, you should be able to:

1). Give an account of the history of Christianity in America.

2). Explain the tension between religious diversity and unity in American culture and articulate why and on what bases religious folks make truth claims.

3). Analyze religious arguments and explain how sources of religious authority are used in these arguments.

4). Read, analyze, and synthesize primary and secondary texts critically and sympathetically.

5). Make an argument.

**THEOL Student Learning Outcomes:**

1). Students will demonstrate a basic understanding of selected historical, contemporary, and emerging expressions of the Christian faith.

2). Students will evidence an awareness of critical textual interpretations of the Bible including the historical contexts in which it was written.

3). Students will be able to articulate a basic understanding of the nature of religious language and symbolism.

4). Students will be able to recognize and articulate the religious and theological dimensions of cultural, political, and intellectual issues.

5). Students will demonstrate a basic understanding of critical interpretations of religious claims.

6). Students will think critically about their own religious experience

**Class Format and Expectations**

This class will be a mixture of lecture and discussion. Your attendance and careful preparation are crucial for the success of the course. I expect you to complete the assigned readings before you come to class (although I do not expect you to understand everything in them). I also expect you to contribute thoughtfully to class discussions. Please note: thoughtful contributions are not the same as right answers. Learning demands taking intellectual risks and trying new ideas. Our discussions will be enhanced as we help each other think through new and difficult ideas and as we respectfully engage ideas with which we disagree.

Again, this course depends on your active participation in class. "Active participation" means responding to questions, asking questions of your own, and engaging with the observations, ideas, and opinions of your colleagues. I know that some of you find speaking in class scary. Others find it difficult to think of a response to a question or comment quickly. You will discover that I will often ask questions and then give everyone in the class a minute or two to write answers. If you are a person who needs time or needs notes in front of you in order to be comfortable speaking, these delayed response questions are your opportunity. Finally, remember that the point of speaking in class is not to demonstrate that you are right but to help all of us build our knowledge. Answers that turn out to be incorrect or that need some work are important in our communal building project.

Learning happens best with limited distractions. I expect you to be on time and you can expect me to dismiss you on time. Please turn off all cell phones, beepers, and any other devices that turn attention from our task. If you need to be accessible for reasons of child or elder care, please consult with me.

This classroom is a technology-free zone. After several semesters of allowing computers and e-readers, I have learned that the internet is too tempting. If printing out the documents is a financial burden for you, please talk to me about other alternatives.

Your written work should be typed and double-spaced. Please use Times New Roman 12 point font (yes, I know what Courier New does to a page count) and 1 to 1.25 inch margins. Any written work should be written in formal prose and should observe conventional English grammar rules.

**Assignments and Grading:**

1). Class Participation (5%): This class depends upon your attendance and engagement. You are allowed three absences for any reason. All absences after those three will be unexcused and will lower your final grade two percentage points (not just your participation grade, but your entire grade). I suggest, therefore, that you reserve your absences for actual emergencies such as illness, appointments, co-curricular, and extra-curricular activities. If you have an extended illness or a family emergency, please speak with me as soon as possible. Please note: absences for Gustavus related activities are still absences. I do not distinguish between excused and unexcused absences.

Attendance entails more than being physically present in the classroom. You need to attend to the class. I consider doing work for other courses, reading non-class material, surfing the internet, texting, and sleeping disrespectful to your colleagues and a sign that you are not attending to the course. If I see you doing anything of these during a class, I will mark you absent for the day. Bringing the assigned reading for the day is part of attending as well. If you do not have your reading materials, I reserve the right to mark you absent and/or to ask you to leave.

I also expect you to be on time to class. I know that emergencies occasionally arise. If you absolutely must come late, please enter unobtrusively as possible. If you are more than 10 minutes late, it will count as an absence. Repeated tardiness will result in a lowered grade.

2. Tests and Final Exam (60%): You will have a test covering the first half of the course, a test covering the second half of the course and a final take-home essay that will be comprehensive. The two section tests will be multiple choice. The first section test will also have a take-home essay component. The mid-term will cover all the material in the first half of the course. The grade breakdown is as follows:

* 15%--First section test multiple choice.
* 15%--First section test take-home essay.
* 15%--Second section test multiple choice.
* 15%--Comprehensive take-home essay.

3. Editorial Project (25%): You will also write an editorial (more details to come). For each day the final paper is late, your grade will be lowered by a third of a letter grade (an A becomes an A-; a B+ and B and so forth). A paper is late if it is turned in after the specified date and time (a paper is late at 5:01 p.m. if the turn in time is 5:00 p.m.). You must also complete the mandatory assignment about the articles for the editorial project. If you do not (or your work is not passing), the grade on the final paper will be lowered by three points (and you will not get those points back in the revision process).

4. Exploratory Writing Questions (10%): Every day that you have a reading assignment, you also have exploratory writing questions. I have designed the questions to focus your reading, to aid your synthesis of the material and to practice critical thinking. Each section has a required number of EWQs (see the schedule).

* You will do a total of 8 EWQs. Your EWQs should be 400 to 600 words total (if there are three sub-questions in the EWQ, you **do not** write 400 to 600 words per sub-question but 400 to 600 for all the sub-questions together), should answer all of the questions, and should reference each primary document assigned for that day (although you only need to reference the Bible readings when the questions requires it).
* Strong EWQs will include direct quotations along with your own analysis.
	+ You can use in-text citations for this assignment. You put an in-text citation in parentheses and include the author's last name and page number(s). Put the parentheses at the end of the sentence, before the end punctuation (Ruble 4).
* You are welcome to refer to the reading in the Koester textin your EWQs, but you do not need to do so. An answer that is only a paraphrase of Koester’s textwill not receive any credit.
* EWQs are academic work and must adhere to the rules of academic integrity.
* I will grade EWQs on a 5 point scale. Grades are as follows:

5=All questions addressed; all documents explicitly mentioned; answer reflects particular creativity and insight (I reserve these grades for particularly thoughtful, engaging and creative answers—these grades do not mean “good job, you completed the assignment and were basically correct but, "wow, that is a very insightful response to these questions").

4.4=All questions answered and all required documents addressed; all documents explicitly referenced; answer demonstrates a solid engagement with the text and a good (although not necessarily perfect) understanding of the documents.

4.2=All questions answered and all required documents addressed (although not deeply engaged); answer demonstrates some engagement with the text; answers explicitly references all texts thoughtfully but significantly misreads the texts.

3.5=Not all questions answered or texts engaged; answer reflects superficial engagement with the text.

3 or below=answer fails to meet the basic expectations of college level work.

Reading responses must be posted to Moodle before you come to class for the day. Please submit documents in .doc or .docx, or .rtf formats. **NO LATE RESPONSES WILL BE ACCEPTED.**

* I will calculate your final EWQ grade by dividing your total points by 27.
* You may do one extra EWQ and drop the lowest score (so a total of nine). I will not factor in more than 8 EWQs into your final grade.
* EWQs must be posted to Moodle before you come to class for the day. Please submit documents in .doc or .docx, or .rtf formats. **NO LATE RESPONSES WILL BE ACCEPTED.**

**Grading Scale and Rubric**

A= 95-100%; A-=92-94; B+=89-91; B=85-88; B-=80-84; C+=77-79; C=74-76; C-=70-74; D=65-69; F=Grades below 65

A-range: Exceptionally strong work; a creative thesis, well-supported by evidence; insightful analysis; solid transitions; lucid prose; few, if any, problems with style, grammar or citations. A work shows sophistication far beyond the basic expectations for a 100 level class. Such work is possible but it is also rare.

B-range: Thorough work; a strong thesis not adequately supported by evidence or an overly-broad thesis adequately supported by evidence; solid analysis; serviceable prose; some problems with style, grammar or citations. B work exceeds expectations for a 100 level course. B work is work of which you should be proud!

C-range: Acceptable work; a broad thesis; a lack of evidence; reliance on generalizations rather than analysis; poor prose; poor grammar, style or citations. C work is the basic expectation for college-level.

D and F-range: Unacceptable work; fails to meet the requirements of the assignment.

**Academic Integrity**

As Gustavus students, you have signed the following honor code: “As a community of scholars, the faculty and students of Gustavus Adolphus College have formulated an academic honesty policy and honor code system, which is printed in the Academic Bulletin and the Gustavus Guide. As a student at Gustavus Adolphus College I agree to uphold the honor code. This means that I will abide by the academic honesty policy, and abide by decisions of the joint student/faculty Honor Board.”

Any instance of academic dishonesty in this class will result in a “0” for the assignment and will be reported to the Academic Dean. A second instance of academic dishonesty will result in failing the course.

Plagiarism is a common form of academic dishonesty. Plagiarism involves using someone else’s words and/or ideas without giving that person credit. All of the following are examples of plagiarism:

* Turning in another student’s work as your own.
* Cutting and pasting any sections of text from another student’s work, an internet source, or a published source into your work without marking that text as a quotation and citing it properly.
* Using another author’s words or ideas without attribution in the text, even if you list that author in a bibliography.
* Changing only one or two words in a sentence that another author wrote, even if you footnote that author.

Claiming another person’s words or ideas as your own (whether by omission or commission) constitutes both theft and lying. Remember that in college, your professors are not only concerned with your ability to find good information but also with your ability to think well. Cutting and pasting someone else’s words tells us nothing about your ability to think and, in fact, indicates that you have decided not to. Changing one word in a sentence does not indicate whether you truly understand the information. Presenting yourself as someone who has birthed an idea or made information understandable when you have not is dishonest.

If you have questions about what you need to cite, how to summarize or how to quote, please ask me. Ignorance (“I didn’t know that was plagiarism”) is not a viable defense against a charge of plagiarism at the college level.

In my experience, most students commit plagiarism for one of two reasons. First, they panic about an assignment. You can avoid the panic by working ahead. Second, they do not understand the material. You can get help with the material by, again, working ahead and asking for help. Remember: a bad grade or even a late assignment is better than committing an act that will result in (at a minimum) failing an assignment and starting a record of your academic dishonesty in the Associate Provost’s Office.

**A Couple of Notes**

This syllabus reflects the assignments, activities, and policies I believe will facilitate learning and academic excellence. In exceptional circumstances, namely those in which I think learning and academic excellence are being undermined, I reserve the right to alter policies or assignments (it does not, I should add, take exceptional circumstances for me to slow our progression through the readings, but I will do everything possible to keep due dates for writing assignments as they are listed).

This spring, the Lindau Resident in Conservative Thought, Dr. Robert George, will be a guest in our class. Dr. George is an influential conservative thinker and academic. We will spend time in class preparing for his visit. I take registration in the course as a sign that you will participate actively, respectfully, and thoughtfully in the conversation with Dr. George (noting that respect does not mean agreement)

One final note. Please feel free to discuss any issues pertaining to this class—personal or academic—with me. That is what I am here for. And I look forward to getting to know each of you throughout the semester.

**Calendar of Lectures and Assignments**

*Reading on Moodle are marked with an (M).*

***Introduction***

***EWQ Requirment: 1 out of 2***

February 7 Class Introduction

February 9 Basic Vocabulary I

Reading Assignment: Prothero, "Christianity: The Way of Salvation" (M)

*EWQ: 1. According to Prothero, what are the most important Christian beliefs and practices? 2. What, according to Prothero, are the most significant differences between Catholics and Protestants? (Note: we will talk about these two groups frequently in the course so it is a good idea to gain familiarity with them now.) 3. What did you think about Prothero's description of Christianity? With what did you agree or disagree? Were there any surprises? (If everything was new, write about what most stood out to you.)*

February 14 No Class

February 16 Basic Vocabulary II

Reading Assignment: Biblical excerpt (M)

*EWQ: 1. What themes do you see in the biblical texts? (A strong answer will explicitly reference at least* ***three*** *Old Testament texts and* ***three*** *New Testament texts.) 2. What tensions do you see among the texts (e.g. different ways of characterizing God, different ethics etc.)? 3. What is one question you have after reading these texts? What is your best guess as to how to answer that question?*

***Section One: How Christians Make Moral Arguments***

February 21 Abortion Debate: Church Statements and Theological Thinking

Reading Assignment: ELCA Social Statement and Catholic Bishops Statement

*Freewriting (bring to Class): On what grounds does the ELCA argue that abortion should be legal (although regulated)? On what grounds do the Catholic bishops argue that abortion should be illegal?*

February 23 Abortion Debate: Theologians Debating

Reading Assignment: Harrison (M); Cooper (M); Kotva (M)

*Freewriting assignment (Bring to class): What arguments do these theologians bring to the debate that are different from what we read from the ELCA and Catholic Bishops?*

February 28 Abortion Debate:

Reading Assignment: George and Lee (M);

*Freewriting assignment: (Bring to class): 1. Summarize George and Lee’s argument; 2. What questions, challenges, or critiques might some of the people/groups we have read over the past few days bring to George and Lee’s argument? 3. What, if any, questions do you have George?*

March 2 Robert George Visit

***Section One: Establishing Christianity and***

***EWQ Requirement: 3 out of 5 (or 2 out 5 with new schedule)***

March 7 The European Background

Reading Assignment: Koester 1-3; Excerpts from the Council of Trent (M); Excerpts from Martin Luther (M)

*EWQ: The Council of Trent, a council called by the Catholic Church, and Martin Luther, a one-time monk who split with the Catholic Church, disagreed on issues of authority, particularly who has the authority to interpret the Bible, and on doctrine, particularly the doctrine of justification by faith. 1. According to each document, who has the authority to interpret the Bible? 2. Luther and the Council also disagree on the relationship between justification (when someone is declared “right” with God) and sanctification (the process in which someone grows in holiness). On page. 140, Luther uses a story about a sick man to explain his position. When, in the story, does the patient know he will be well (justification)? When does he actually get better (sanctification)? What does the man have to do to get better? 3. The Council’s position is laid out most clearly on page 176 (under “justification and works”) and on page 178, canon 9 (the canons outline which opinions the Council deems wrong or “anathema”). What is the Council’s position on the relationship between justification and sanctification? Does one come before the other? How are they related?*

March 9 &14 Communal Responsibility and Individual Conscience: Puritans, Baptists, and Quakers.

Reading Assignment: Koester, 9-26; Winthrop, “Model” (*AR*, 16-19); Penn, "A Persuasive" (*AR,* 76-80)

*EWQ: 1. What, according to the Puritan John Winthrop, is the relationship between the individual and the larger community? 2. According to Quaker William Penn, why should England allow religious toleration (note that religious toleration assumes that the state will support a church, but people who disagree with the church will be allowed to worship as they choose)? 3. Why might you want to live in a community who understands the relationship between the individual and the community like Winthrop does? Why might you want to live in a community that emphasizes individual conscience like Penn does?*

March 16 Native American and European Contact

Reading Assignment: Koester, 3-8; Sublimis Deus (*AR,* 2-3); Rowlandson, “Narrative…” (*AR,* 63-65; 70-73); Penn, “Letter…” (*AR,* 73-75)

*EWQ: 1. What similar attitudes toward Native Americans do you find in the AR documents (The similarities might only be between two of the documents.) 2. How do the documents differ? 3. Is a desire to convert people (which we see in some of these documents) compatible with religious toleration? Is it possible, in other words, to believe that people’s beliefs are wrong and still be tolerant of them?*

March 21 Evangelical Hegemony in the Early 19th Century: Politics and Society

Reading Assignment: Koester, 27-35& Koester, 61-69 and 108-112 and 116-123; de Tocqueville, “Democracy” (*AR*, 247-255); Jefferson, “A Bill” (*AR* 150-152)

*EWQ: These two documents tells us about different visions of the right relationship between religion and politics in the early U.S.. 1. Jefferson's bill disestablished religion in Virginia. That means that no church would be the "established" church or receive state support. Why, according to Jefferson, should people not worry that disestablishment will lead to people holding incorrect religious beliefs? In other words, what allows people to come to know the truth?*

*2. According to de Tocqueville, what role did religion (particularly evangelical Christianity) come to play in the early American republic? 3.How, according to de Tocqueville, did disestablishment contributed to the growth of American Christianity?*

March 23 Test 1

***Section Two: New Diversities***

***EWQ Requirement: 4 out of 10 (or 5 out of 10 if you only did 2 last section)***

April 4 Challenges to Evangelical Hegemony: Catholicism

Reading Assignment: Koester, 69-76; Seton, "Letters," (183-189); Brownson (M)

*EWQ: 1. Seton was a Protestant who converted to Catholicism. What did she find so compelling about Catholicism? What was missing in Protestantism? 2.Brownson was also a convert. His piece was written in response to Northern Protestants who refused to obey the Fugitive Slave Act (whereby people in the North were required to return slaves who escaped the South to their owners). Brownson is using the opportunity to make a case as to why a Catholic understanding of religious and political authority make more sense for a democracy than a Protestant understanding. What is his argument? 3. What do you think of Brownson’s argument about the relative strengths of Catholicism and Protestantism in a democracy?*

April 6 Challenges to Evangelical Hegemony: the Church of Jesus Christ of Latter-Day Saints (the Mormons)

Reading Assignment: Koester, 112-114; Smith, “Articles” (*AR*, 164-165) and “King Follett Sermon” (M)

*EWQ: 1. Given these documents, what do you take to be key beliefs and practices of Mormonism? 2. What might nineteenth-century Americans have found compelling about the Mormon faith, as outlined in these documents? 3. What might nineteenth-century Americans have found problematic or distasteful about the Mormon faith, as outlined in these documents?*

April 11 Biblical Interpretations and the Slavery Crisis

Reading Assignment: Koester, 79-86; Exodus 1-2 &12 (Old Testament); Ephesians 6:1-9 (New Testament); Colossians 3:18- 4:1 (New Testament); Galatians 3: 26-29 (New Testament); Philemon (New Testament: note that the book of Philemon is a letter written by the Apostle Paul to a Christian convert named Philemon. Philemon had had a slave named Onesimus, who ran away, found Paul and also converted. The letter is about what Paul wants Philemon to do about Onesimus.) (All texts on Moodle)

*EWQ: 1. All of these texts come from the Bible. Given what you have read, what do you think the Bible’s position on slavery is? 2. Do you think that these texts can be reconciled with each other? That is, can they be made to convey the same position about slavery? If so, how? If not, what (if any) problems do you think that presents for people who believe that the Bible is inspired scripture?3. What is your reaction to these texts?*

April 1 3 Biblical Interpretation and the Slavery Crisis: Some Protestant Approaches

Reading Assignment: Koester, 86-100; Douglass, "Narrative," (AR, 213-220), Grimke, “Appeal” (*AR*, 220-235); Armstrong, Christian Doctrine” (*AR*, 239-244)

*EWQ: 1.Both Grimke and Douglass argue against slavery, but in different ways. How does they make their arguments? 2. Both Grimke and Armstrong use the Bible in their arguments, but they take different positions on slavery. How does their reading of the Bible differ? 3. For many white evangelicals in the nineteenth-century, even those who did not like slavery and had little if any economic investment in it, Armstrong's argument seemed stronger than either Douglass's or Grimke's. Why might have people thought it such a strong argument?*

April 18 Judaism: History and Background

Reading Assignment: Heschel "God in Search," (*AR* 434-447)

*EWQ: 1. How does Heschel describe the purpose of law in Judaism? 2. Why, according to Heschel, it is important to obey the whole law, not just the parts that "work" for them? 3. What do you find compelling about Heschel's vision of the religious life? What do you find challenging or not compelling?*

April 20 Judaism in America: Immigration

Reading Assignment: Antin, “The Promised Land,” (*AR*, 352-365)

*EWQ: 1. How does Antin describe the religious world of her youth? 2. How does her religion change in America? Why does it change? 3. How do you read the end of her piece, when she eats the non-kosher food? What is the meaning of that passage?*

April 25 Fracturing Protestant Hegemony: Fundamentalists and Liberals

Reading Assignment: Koester, 134-145 and 147-154; Machen, “History and Faith” (M); Fosdick “Shall the Fundamentalists” (*AR* 418-423*)*

*EWQ: 1. What, for Machen, is essential to Christianity? 2. What, for Fosdick, is essential to Christianity? 3. What are the strengths and weaknesses of each understanding? 4. Do you think that these two understandings constitute different religions? Why or why not?*

April 27 America’s Religious Re-alignment

Reading Assignment: Koester, 154-169 and 174-182; Herberg, “Protestant-Catholic-Jew,” (*AR*, 517-533); Neihardt, “Black Elk Speaks” (*AR,* 341-352)

*EWQ: 1. What, according to Herberg, are the main characteristics of “The American Way of Life”? 2. What is Herberg’s criticism of the way religion fits with the American Way of Life? What do you think of his argument?3. What does “Black Elk Speaks” reveal about the relationship between Black Elk’s people and “The American Way of Life”?*

May 2 Civil Rights Movement

Reading Assignment: Koester, 171-174; King, “Letter” (*AR*, 502-514), King "Staying Awake" (M)

*EWQ: 1. In his Letter from Birmingham Jail, how does King use religious ideas and figures to make his case? 2. In "Staying Awake," what does King suggest that United States will need to do in order to address racism? 3. What differences, in content and/or tone, do you see between the two pieces?*

May 4 Contextual Theologies

Reading Assignment: Harding (M); Brown Douglas, “Marginalized People” (M)

*EWQ: 1. What, according to Harding, are the problems with traditional, white theology? 2. In what way does Harding suggest that the critique of traditional Christianity by Black Power could be redemptive for American Christianity? 3. According to Brown Douglas, how do we distinguish more faithful biblical interpretation from less faithful interpretation?*

May 9 Religious Realignment Redux: Rise of the Religious Right

Reading Assignment: Koester, 188-197; Hopkins (M); Schaeffer (M)

*EWQ: 1. What claims do these documents make about the historic role of Christianity in the United States? 2. Why do Hopkins and Schaeffer think it is important for Americans to acknowledge the existence of God? What difference does that make for legislation? 3. Evaluate the arguments. What are their strengths and weaknesses?*

May 11 Islam in America

Reading Assignment: Reading from the Qu'ran (M)

*EWQ: 1. What themes do you see in the Quranic readings? 2. What similarities do you notice with biblical texts and/or Christian theology and beliefs? 3. What differences do you notice between the Qu'ran and the biblical texts and/or Christian theology and beliefs?*

May 16 Conclusion

May 23 Final Exam

 3:30-5:30

 \*\*Please note this date. According to college policy, I am only required to help you find an alternative exam time if you have overlapping exams or three exams on one day. Plan travel plans around this date.

**College Policies and Information**

**Disability Services**

Gustavus Adolphus College is committed to ensuring the full participation of all students in its programs. If you have a documented disability, or you think you may have a disability of any nature (e.g., mental health, attentional, learning, chronic health, sensory, or physical) and, as a result, need reasonable academic accommodation to participate in class, take tests or benefit from the College’s services, then you should speak with the Accessibility Resources staff, for a confidential discussion of your needs and appropriate plans. Course requirements cannot be waived, but reasonable accommodations may be provided based on disability documentation and course outcomes. Accommodations cannot be made retroactively; therefore, to maximize your academic success at Gustavus, please contact Accessibility Resources as early as possible. Accessibility Resources (<https://gustavus.edu/advising/disability/>) is located in the Center for Academic Resources and Enhancement. Accessibility Resources Coordinator, Kelly Karstad, (kkarstad@gustavus.eduor x7138), can provide further information.

**Help for Multilingual Students**

Support for English learners and multilingual students is available through the Center for Academic Resources and Enhancement’s Multilingual Learner Tutor (<https://gustavus.edu/advising/>). The MLL tutor can meet individually with students for tutoring in writing, consulting about academic tasks, and helping students connect with the College’s support systems. When requested, the MLL tutor can consult with faculty regarding effective classroom strategies for English learners and multilingual students. If requested, the MLL tutor can provide students with a letter to a professor that explains and supports appropriate academic arrangements (e.g., additional time on tests, additional revisions for papers). Professors make decisions based on those recommendations at their own discretion. In addition, English learners and multilingual students can seek help from peer tutors in the Writing Center (<https://gustavus.edu/writingcenter/>).

**Title IX**

Title IX is federal legislation that makes clear that violence and harassment based on sex or gender are civil rights violations. Gustavus Adolphus College takes incidents of sexual misconduct seriously. Sexual misconduct includes the following: Non-Consensual Sexual Contact, Non-Consensual Sexual Intercourse, Sexual Exploitation (taking non-consensual or abusive sexual advantage of another), Intimate Partner Violence—physical, sexual, or psychological harm by a current or former partner or spouse, Stalking.

Please see the student sexual Misconduct Policy in the *Gustavus Guide* for more details and definitions or online at: <https://gustavus.edu/deanofstudents/policies/gustieguide/sexual-assault.php>

Not all college employees are mandatory reporters. However, all faculty are legally mandatory reporters and must make a formal report to the Dean of Students Office within twenty-four hours If you are unsure of your responsibility, contact the Title IX Coordinator Paula O’loughton (Associate Provost) at 507.933.7541 or Deputy Coordinators Stephen Bennett (Associate Dean of Students) at 507.933.7526 and Ken Westphal (Vice-President for Finance) at 507.933.7499.