

Dustyn Kainoa Ragasa, Ph.D.
dustyn.ragasa@chaminade.edu
(808) 739-8533

Office: Henry Hall 206 F
Office Hours: M F 11:30am – 1pm
and by appointment

Catalog Description

Students probe the nature of human experience and religious meaning, with special attention given to experience of the Judeo-Christian God. Contemporary Catholic-Christian faith is systematically analyzed in terms of its core concepts, values and visions. This study addresses the question and critique of God in the modern world and surveys contemporary theology in a spirit that is Catholic, Christian and Ecumenical. *Offered every semester. This course fulfills the Catholic Intellectual Tradition General Education Requirement.*

Learning Outcomes

The structure, content, learning experiences, and pedagogical philosophy of this course are informed by:

1. The Marianist Educational Philosophy: *Five Characteristics of a Marianist Education* (CME)
 1. Educate for formation in faith
 2. Provide an integral, quality education
 3. Educate in family spirit
 4. Educate for service, justice, peace, and the integrity of creation
 5. Educate for adaptation and change
2. The Catholic Intellectual Tradition: *General Education Core Outcome* (GECO)

The student will explain faith and reason as integral to developing a Catholic sacramental perspective of the cosmos that leads to responsible action supporting social justice.
3. The Religious Studies Program: *Program Learning Outcomes* (PLO)

Upon completion of the undergraduate B.A. program in Religious Studies, students will be able to:

 1. Utilize the key concepts of Catholic theology in a critical reflection on integral human experience.
 2. Engage in respectful dialogue on religious meaning in our globalized, multicultural society.
 3. Employ Christian moral imagination in moral reasoning and decision making that affirms and/or challenges secular and cultural values.
 4. Generate a substantive project that is animated by the Marianist Charism.
4. RE 205: The Christian God and Human Experience: *Student Learning Outcomes* (SLO)

Upon successful completion of this course, students will be characterized by the ability to:

 1. Correlate how the sacramental understanding of God is evident in human experience. (GECO, PLO 1, and CME 1)
 2. Describe the meaning of Jesus as foundational for the Christian response to human existence, human choices, and social justice. (GECO, PLO 3 and 4, CME 4 and 5)
 3. Explain the main themes of the relationship between humanity and God as expressed in the Judeo-Christian understanding of God. (GECO, PLO 1, CME 3)
 4. Define significant terms used to describe God not only in Christianity but also other religious traditions, particularly Judaism and Islam. (GECO, PLO 2, CME 2)

Required Materials

Ready access to required materials is necessary for continued success in our course. The course textbook is available for rent or purchase at the CUH Bookstore or from your choice of retailers. Other required articles are available for immediate download in .pdf format on Canvas. Hardcopies of all materials are also available on Library Reserve for in-library use, accessible at the Sullivan Family Library front desk; valid Chaminade student ID is required to peruse them. Please promptly inform the instructor if you encounter any difficulty accessing any of these materials.

1. Access to internet-capable technology
 - a. Important information and course materials have been posted onto our Canvas site and will be updated regularly as needed

2. Assigned texts
 - a. Textbook (available at CUH Bookstore, Library Reserve, etc.)
 - i. Mueller, J.J., ed. *Theological Foundations*, Alternate Edition. Winona: Anselm Academic, 2011. (ISBN-13: 978-1599821344)

 - b. Class Articles (available on Canvas and on Library Reserve)
 - i. Week 5:
 1. C.S. Lewis, "*Making and Begetting.*"
 2. C.S. Lewis, "*The Three-Personal God.*"
 - ii. Week 8:
 1. Vatican II, *Lumen Gentium*, chapter VIII (paragraphs 52-69).
 2. Letter from the Church of Smyrna to the Church at Philomelion in Phrygia, "*The Martyrdom of Polycarp.*"
 - iii. Week 11:
 1. Francis, *Fratelli Tutti*, chapters 1, 2, and 8.

 - c. Exam Articles (available on Canvas and on Library Reserve)
 - i. Packet A for Examination I:
 1. Harry L. Poe and Jimmy H. Davis, "*The Religious Way of Knowing.*"
 2. Đuro Šušnjić, "*The Dialogue Between Religion and Science: Truths, Ideas and Beliefs.*"
 - ii. Packet B for Examination II:
 1. Leonardo Boff, "*The Communion of the Trinity as Basis for Social and Integral Liberation.*"
 - iii. Packet C for Examination III:
 1. Richard Gula, "*Law and Obedience.*"
 2. Martin Luther King, Jr., "*Letter from a Birmingham Jail.*"

3. Three Bluebooks for Examinations (available at the CUH Bookstore)
 - a. Students must provide their own Bluebooks complete to their three in-class written examinations. Examinations will not be accepted in any other media except by prior arrangement with instructor. Each examination will require its own Bluebook; nothing is to be written in or on Bluebooks prior to the examination. Please note that Bluebooks are not readily available in off-campus stores and are most easily purchased from the counter at the CUH Bookstore at nominal cost (≈ \$1.00).

Student Requirements

1. Completion of Assigned Texts

A careful reading of assigned materials in a timely and conscientious manner is absolutely essential. Assigned readings are to be completed and ready to be discussed on the first session of the week, ordinarily Monday. Please see page 10 of this syllabus for a complete schedule of reading and discussion. Students are also strongly encouraged to independently perform additional research complementary to the course material to enhance their understanding of the texts.

2. Regular Attendance

This course emphasizes the skill of collaborative learning through sustained contribution to group discussion. Regular “attendance” is therefore a fundamental requirement. Six or more absences implies that the highest grade achievable is a “B.” Ten or more absences constitutes grounds for a recommendation to withdraw from the course. Students must register their absence with the instructor in writing via email to be excused from that day’s session prior to the beginning of class. It is the responsibility of the student to obtain pertinent materials from others in the event of an absence.

3. Active Participation

We will all strive to contribute to each other’s learning experience through the sharing of our understanding of course material and our own thoughts and ideas. Students best prepared to participate in sessions often:

- a. Create conditions conducive to classroom focus and attentiveness
- b. Thoughtfully and respectfully dialogue with others
- c. Pose insightful questions for the benefit of all
- d. Draw upon their own experiences to help illustrate and inform course concepts

4. Three Examinations

Students must prepare for and undertake the fifth, tenth, and fourteenth week short-essay examinations. These examinations will assess learning of course materials. All work is to be submitted in Bluebooks, legibly written in blue or black ink, employing university-level grammar and syntax. Oral recitation of illegible examinations may be scheduled during office hours. Make-up examinations for justified and excused absences communicated in advance may be administered orally during a scheduled meeting.

5. Final Collaborative Project and Presentations

The course culminates with an experiential learning assignment that entails a real-world application of our course themes and material on issues of justice through collaborative, project-based learning that encourages students to meaningfully engage our local community. Students will self-divide into small groups (4-6 students) for this project as the semester progresses. The full prompt for this collaborative project can be found on page 8 of this syllabus. A grading rubric used to score final projects will be distributed near the middle of the term.

Assessment

I do not ask that you *believe* the subject matter covered in our course; I ask that you *know* it. Final grades are calculated from the student’s regular attendance and active participation (40%), the three examinations (40%), and the final collaborative project (20%). Students are highly encouraged to regularly submit reflection papers on the week’s material. These reflection papers – *not required and not graded* – will be returned with instructor comments for further student engagement and improvement. These comments may be a valuable source of insight on the level of the student’s grasp of course material and will serve as an aid in preparation for the examinations and final project.

Grading Scale

Grades earned are to be interpreted as follows:

- A Outstanding scholarship and an unusual degree of intellectual initiative
- B Superior work done in a consistent and intellectual manner
- C Average grade indicating a competent grasp of subject matter
- D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F Failed to grasp the minimum subject matter; no credit given

Credit Hour Policy

As established by the Chaminade University of Honolulu Credit Hour Policy, this three-credit hour course represents a minimum of 135 hours of student engagement over one 15-week semester. Students enrolled in this course are expected to satisfactorily complete:

1. 40.66 hours of regularly scheduled in-person classroom instruction (e.g., lectures on course themes, weekly seminars on assigned readings, collaborative group discussions, and three midterm examinations)
2. 24.00 hours of Final Collaborative Project preparation (i.e., collaborative ideation, data collection, *in situ* immersive experiences, project refinement, and presentation development and revision)
3. 70.34 hours of ancillary work averaging 4.68 hours per week (e.g., course readings, midterm preparation, supplementary research and study, office hour visits and one-on-one support, optional reflection and clarification papers, and completion of additional assignments to address the unique needs of specific learning communities)

Course Policies

The Free Exchange of Thought

The university has long been a privileged place for the open and vigorous exchange of ideas and positions. This implies both the freedom to express one's thoughts *and* the responsibility to hear and respect the thoughts of others. Religious freedom and freedom of the conscience are central tenets of the Catholic Intellectual Tradition. While students are strongly encouraged to think about – and evaluate – the concepts covered in our course, academic achievement will be assessed solely by the ability to adequately demonstrate satisfactory competence in understanding, critical appropriation, and creative synthesis of the course content and materials.

Academic Honesty and Plagiarism

Academic honesty is the foundation upon which all institutional intellectual activity is built. The continued cultivation of a more robust sense of integrity must remain a priority for all members of our university community. It is incumbent upon a student's honor that they will undertake their own work under their own effort. The abuse of generative AI to misrepresent one's achievement and productivity is considered an egregious violation of academic honesty policies and is strictly prohibited. Furthermore, plagiarism might be broadly defined as the willful misrepresentation of another's work or ideas as one's own. In the first instance of alleged academic dishonesty and plagiarism, the instructor and student will agree to meet during office hours to review the evidence supporting the allegation and to discuss the appropriate use of technology and/or proper citation style and techniques. Subsequent offenses against this policy of academic honesty will not be tolerated. Withdrawal from this course and other disciplinary actions will be considered and pursued to the fullest extent afforded by university policy.

Style, Language, and Grammar

All work must be submitted in legible and intelligible Standard American English (AmE) or 'Ōlelo Hawai'i (by prior arrangement with instructor), according to the generally accepted standards of those languages. The Turabian style of citation and paper formatting has been traditionally preferred in the Humanities. However, students may choose to use a different citation method of their choice (APA, Chicago, MLA, etc.) so long as it is utilized accurately and consistently. Exceptions to the above guidelines may be made in consultation with the instructor for scholarly, academic expression in other formats (e.g., spoken word, song, dance, or visual art) as appropriate. In all cases, the judicious use of equitable, gender-inclusive language must always be observed.

Office Hours

Students are encouraged to establish a line of one-to-one communication with the instructor by selecting office hour formats according to their needs and preferences. In-person office hours are to be held regularly in the instructor's office (Henry Hall 206 F) during hours as posted and are subject to change. It is strongly requested that all visitors request an outdoor meeting or wear a face covering during in-office office hours if they are feeling unwell. Office hours at non-regular times, in different places, via Zoom, or by telephone are also available by appointment as scheduled through email. Students may send the instructor an email including a list of possible dates and times during which they are available to meet.

Instructor and Student Communication

All written communication between the instructor and student must take place through official Chaminade University email addresses or through our Canvas course site. Assignments must likewise be submitted through their designated channel, ordinarily through our course Canvas site. Please do not contact the instructor through other electronic media including personal email addresses. It is imperative that you check your email on a regular basis; rapidly developing important information (such as class cancellations, academic progress reports, or requests to meet during office hours) may and will be conveyed there.

Health and Safety Precautions

Our priority must be the maintenance of a safe and healthy learning environment for everyone in our university community. Every one of us has a profound personal responsibility to assess our mental wellbeing and health with utmost integrity prior to entering our classroom. You will never be penalized for missing class if you are feeling unwell or undergo emergency medical treatment, so long as you inform the instructor at the earliest opportunity. Repeated or prolonged absences may require a clinician's note or notice from the Dean of Students.

Classroom Decorum and the Use of Electronic Devices

Please remain seated for the duration of the course and refrain from offensive or distracting behavior including intentionally inflammatory discourse and extraneous speaking. The instructor will regularly pause to invite your questions; please reserve them until asked. Student-parents unable to secure childcare are welcome to bring their children to class on an emergency basis. Please monitor children so that they are not disruptive to others on campus. Our class sessions will conclude on time; there is no need to pack your belongings ahead of the session end. The use of electronic devices during periods of instruction, especially photographic retention and audiovisual recording of intellectual property, is strictly prohibited unless permission is granted by instructor. Electronic devices may be periodically employed by the instructor to augment the learning experience; use them only as directed. Please help to minimize interference with our learning by silencing your cellphones and/or push notifications during instructional time. Exceptions to this rule include emergency communication.

University Policies

For complete information regarding all university policies, including academic and personal entitlements, protections, and recourse for students, please refer to the Student Handbook annually updated on the following webpage: <https://catalog.chaminade.edu>.

Attendance Policy ([as codified in the Academic Catalog](#))

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades.

Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes.

Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

Academic Conduct Policy ([as codified in the Academic Catalog](#))

Campus life is a unique situation requiring the full cooperation of each individual. For many, Chaminade is not only a school, but a home and a place of work as well. That makes it a community environment in which the actions of one students may directly affect other students. Therefore, each person must exercise a high degree of responsibility. Any community must have standards of conduct and rules by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.

Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details. A copy of the Student Handbook is available on the Chaminade website under Student Life.

Student Accommodations ([as codified in the Academic Catalog](#))

Chaminade University of Honolulu offers accommodations for all actively enrolled students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990, and the ADA Amendments Act (2008). Students are responsible for contacting Kōkua 'Ike: Center for Student Learning to request accommodations. Verification of their disability will be requested through appropriate documentation. All required paperwork will be completed by the student before accommodations are approved.

Although ADA accommodations and/or modifications can be requested at any time, it is highly recommended that students notify Kōkua 'Ike prior to the start of the academic school year by completing the Kōkua 'Ike Online Registration/Request Form found on the Chaminade website. ADA accommodations are not retroactive.

For more information, contact ada@chaminade.edu or call 808-739-7459.

Notice of Nondiscriminatory Policy ([as codified in the Academic Catalog](#))

Harassment and discrimination are specifically prohibited by state and federal law and any instance of harassment or discrimination may result in both civil and criminal liability on the part of the individual harasser as well as the University.

Specifically, the University is committed to complying with the Title VI and Title VII of the Civil Rights Act of 1964, as amended, Title IX of the 1972 Education Amendments, the Equal Pay Act of 1963, Executive Order 11246, as amended the Age Discrimination Act of 1975, Titles VII and VIII of the Public Health Services Act, as amended, the Rehabilitation Act of 1973, the Equal Opportunities Employment Act of 1972, the Vietnam Era Veteran's Assistance Act of 1974, the Americans with Disabilities Act of 1990 and Hawaii Revised Statutes, Chapters, 76, 78, and 378.

Title IX makes it clear that violence and harassment based on sex and gender is a Civil Rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, etc. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office of the Vice President of Administration and General Counsel.

Chaminade University reserves the right to withdraw or modify courses of instruction at any time. Review of academic, financial, and other considerations may lead to changes in the policies, rules, and regulations applicable to students. The University, therefore, reserves the right to make changes at any time. These changes may affect such matters as tuition and all other fees, degrees, and programs offered (including the modification or possible elimination of degrees, tracks within degrees, and programs), degree and other academic requirements (such as prerequisites), academic policies, rules pertaining to student conduct and discipline, fields or areas of concentration, and other rules and regulations applicable to students.

While every effort has been made to ensure that this catalog is accurate and up-to-date, it may include typographical or other errors.

Changes are periodically made to this publication and will be incorporated in supplements and/or new editions.

As you will recall from our study of Catholic Social Teaching, an *encyclical* is a document written by the pope and is addressed to the whole of humanity. Fourteen social encyclicals were written between 1891 and 2020, each identifying issues of service, justice, and peace in their sociopolitical contexts. In these social encyclicals, popes have endeavored to help examine and address the most pressing social issues of their day by proposing strategies and solutions informed by the spirit of the Gospel.

Three exemplars of the Tradition demonstrate the practical significance of ongoing theological reflection. At the peak of the Industrial Revolution, Leo XIII authored an encyclical entitled *Rerum Novarum* (1891), which called upon the universal church and its members to stand against the exploitation of workers. In *Pacem in Terris* (1963), John XXIII outlines his plea for world peace during the Cold War under threat of global nuclear warfare. Most recently, Pope Francis has written *Fratelli Tutti* (2020), which urges a sense of goodwill so that the divisions caused by racism, sexism, and nationalism may be healed.

I. Project Prompt

Imagine your small group of 4-6 students as advisors to Pope Francis, the spiritual leader of over 1.34 billion Catholics across the world. You are being invited to propose a topic for a new encyclical.

1. First, identify an issue of service, justice, and peace in our present day. Examples include, but are not limited to, racial injustice, sex trafficking, speciesism, indigenous marginalization, social stratification, bullying, gender discrimination, migration, environmental degradation, economic inequalities, ideological fundamentalism, and so forth. Your group is especially encouraged to consider issues that particularly affect the people and islands of Hawai'i. Using real-world examples and data, demonstrate where it is present, whom it affects, and why it is problematic.
2. Next, draw upon key concepts of Christian theology that we have talked about in our course to help you propose a solution for the problem. Your successful encyclical proposal will provide a clear and compelling account of how and why the Gospel message is relevant for addressing the problems facing our world today.
3. Finally, carefully evaluate your project according to the criteria described on the grading rubric to ensure that all standards have been satisfactorily met. Groups will have opportunities to consult with the instructor throughout the semester and during the two designated Final Project Preparation sessions. Revise your projects if necessary.

II. Finals' Week Presentations

You will present your project to our class during our Finals Week session as assigned in the table below. Members may jointly share their project or choose to appoint a spokesperson for the presentation. Projects may be shared as short documentaries, a PowerPoint presentation, a collection of vlogs, or any other creative way that your group would like to present your work. At the conclusion of your presentation, you will field and answer questions about your project. Presentations should approximate, but must not exceed, 10 minutes. Documentation of your entire project, including slideshows, videos, written papers, or any other materials, must be submitted to the instructor by the end of the class period during which you had presented. No exceptions will be made except for exceptional circumstances.

Section	MWF 8:30 – 9:20	MWF 9:30 – 10:20	MWF 10:30 – 11:20
Final	December 6, 8:30 – 10:30	December 7, 11:00 – 1:00	December 6, 11:00 – 1:00

Date	Day	Class	Course Material
8/21	M	1.a	Course Introduction
8/23	W	1.b	Philosophical Anthropology I
8/25	F	1.c	Philosophical Anthropology II
8/28	M	2.a	The Experience of Israel I
8/30	W	2.b	The Experience of Israel II
9/1	F	2.c	The Experience of Israel III
9/4	M	x	Labor Day – Holiday
9/6	W	3.a	An Encounter with Jesus I
9/8	F	3.b	An Encounter with Jesus II
9/11	M	4.a	The Task of Theology I
9/13	W	4.b	The Task of Theology II
9/15	F	4.c	Conclusion and Exam I Review
9/18	M	5.a	Examination I
9/20	W	5.b	The Mystery of the Trinity I
9/22	F	5.c	The Mystery of the Trinity II
9/25	M	6.a	Ecclesiology I
9/27	W	6.b	Ecclesiology II
9/29	F	6.c	Ecclesiology III
10/2	M	7.a	Sacraments I
10/4	W	7.b	Sacraments II
10/6	F	7.c	Sacraments III
10/9	M	x	Discoverers' Day – Holiday
10/11	W	8.a	Mariology
10/13	F	8.b	Martyrology
10/16	M	9.a	Ecumenism and Interreligious Dialogue I
10/18	W	9.b	Ecumenism and Interreligious Dialogue II
10/20	F	9.c	Conclusion and Exam II Review
10/23	M	10.a	Examination II
10/25	W	10.b	Moral Theology I
10/27	F	10.c	Moral Theology II
10/30	M	11.a	Catholic Social Teaching I
11/1	W	11.b	Catholic Social Teaching II
11/3	F	11.c	Catholic Social Teaching III
11/6	M	12.a	Contemporary Theologies I
11/8	W	12.b	Contemporary Theologies II
11/10	F	x	Veterans' Day – Holiday
11/13	M	13.a	Film I: <i>Molokai: The Story of Father Damien</i>
11/15	W	13.b	Film II: <i>Molokai: The Story of Father Damien</i>
11/17	F	13.c	Film III: <i>Molokai: The Story of Father Damien</i> and Exam III Review
11/20	M	14.a	Examination III
11/22	W	x	Thanksgiving – Holiday
11/24	F	x	Thanksgiving – Holiday
11/27	M	15.a	Course Conclusion and General Review
11/29	W	15.b	Final Project Preparation I
12/1	F	15.c	Final Project Preparation II

Week	Discussion Date	Reading
1	x	<i>No reading assigned</i>
Philosophical Anthropology		Ongoing: 1. Poe and Davis, "The Religious Way of Knowing" 2. Šušnjić, "The Dialogue Between Religion and Science: Truths, Ideas and Beliefs"
2	8/28	Ready: Mueller, chapter 2
The Experience of Israel		Ongoing: Poe and Davis, Šušnjić
3	9/6	Ready: Mueller, chapters 3 and 4
An Encounter with Jesus		Ongoing: Poe and Davis, Šušnjić
4	9/11	Ready: Mueller, chapter 1
The Task of Theology		Prepared for Exam I: Poe and Davis, Šušnjić
5	9/20	Ready: 1. Lewis, "Making and Begetting" 2. Lewis, "The Three-Personal God"
The Mystery of the Trinity		Ongoing: Boff, "Communion of the Trinity as Basis for Social and Integral Liberation"
6	9/25	Ready: Mueller, chapter 5
Ecclesiology		Ongoing: Boff
7	10/2	Ready: Mueller, chapter 7
Sacraments		Ongoing: Boff
8	10/11	Ready: 1. Vatican II, <i>Lumen Gentium</i> , chapter VIII (pars. 52-69 only) 2. Letter from the Church of Smyrna, "The Martyrdom of Polycarp"
Mariology and Martyrology		Ongoing: Boff
9	10/16	Ready: Mueller, chapters 6, 10, and 11
Ecumenism and Interreligious Dialogue		Prepared for Exam II: Boff
10	10/25	Ready: Mueller, chapter 8
Moral Theology		Ongoing: 1. Richard Gula, "Law and Obedience" 2. Martin Luther King, Jr., "Letter from a Birmingham Jail"
11	10/30	Ready: 1. Mueller, chapter 9 2. Francis, <i>Fratelli Tutti</i> , chapters 1, 2, and 8
Catholic Social Teaching		Ongoing: Gula, King
12	11/6	Ready: Mueller, chapter 12
Contemporary Theologies		Ongoing: Gula, King
13	x	
Film		Prepared for Exam III: Gula, King
14	x	<i>No reading assigned</i>
Thanksgiving Week		
15	x	<i>No reading assigned</i>
Course Conclusion		