

## REL 1323-01 | Introduction to Interfaith Leadership | Sp 2021

**Instructor:** Dr. Chad J. Pevateaux

**Course modality:** Hybrid

**Phone:** 817.531.4904

**Meeting Times:** 1:30-2:45 Tues MCF 102 and Thursday virtually via Collaborate

**Email:** [cjpevateaux@txwes.edu](mailto:cjpevateaux@txwes.edu)

**Office:** PMC 310 or via Teams

**Office Hours:** On campus T 3-4 and W 10:45-1:30&3-5:15 & via Teams M/Th 3-6

### Course Introduction

Religious illiteracy hampers many of our efforts in the world today. This course will equip you with knowledge and skills for navigating dynamics deemed religious that not only will help you in your career but moreover will help make the world a better place.

### Course Description

How should we navigate religious dynamics in the workplace and the world? Come gain basic skills and knowledge for responsibly dealing with difference while at the same time seeking commonality across diverse religious and non-religious traditions, practices, and philosophies.

Course Learning Objectives: Students will	Degree Program Goals
Develop critical thinking skills to apply different theories and methods in the field of interfaith leadership	1.1 Students will be able to identify and explain key concepts arising from various religious systems 2.2 Students will be able to identify and evaluate significant philosophical and metaphysical claims made within varying religious systems.
Recognize both commonalities and differences of various religious practices	1.2 Students will gain an appreciation for the historical context that gives rise to the experience and claims 2.1 Students will gain an appreciation for the complex history associated with the development of primary religious texts 3.1 Students will be able to assess and respond to primary claims, practices and ideas associated with specific global religious systems.
Evaluate the importance and impact of engaging with religious differences on practitioners, society, and themselves	3.2 Students will be able to articulate a response in a well-reasoned essay to one or more key religious claims. 4.2 Students should acquire and enhance skills in analysis, research, critical thinking and communication, that will support them in further studies in any academic field or in their professional careers.

## Required Materials

*Out of Many Faiths: Religious Diversity and the American Promise*,  
by Eboo Patel (Princeton University Press, 2018)

*Comparing Religions: Coming to Terms*, by Jeffrey J. Kripal (Wiley-Blackwell, 2014) = CR  
Religious System Summaries from companion website (on Blackboard & [www.wiley.com/go/kripal](http://www.wiley.com/go/kripal))

## Learning Methods and Technologies

The learning methods used in this course include the following:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Discussion forums and/or wikis   | <input checked="" type="checkbox"/> Collaborative assignments        |
| <input checked="" type="checkbox"/> Synchronous (real-time) virtual meetings<br>with peers and/or the instructor | <input checked="" type="checkbox"/> Independent homework assignments |
| <input checked="" type="checkbox"/> Streaming video  | <input checked="" type="checkbox"/> Writing-intensive assignments    |
| <input checked="" type="checkbox"/> Quizzes  | <input type="checkbox"/> Clinical or field work                      |
| <input checked="" type="checkbox"/> Exams  | <input type="checkbox"/> Other:                                      |

## Student Workload Expectation

This is a 3-credit hour course, which means that, in addition to the scheduled class times, students are expected to do *at least 5 hours of course-related work each week* during the semester. This independent learning includes tasks like the following: completing assigned readings, preparing questions for class, completing written assignments, and studying for exams.

## Course Requirements

### Submitting and Returning Assessments

#### Assessment Submission

- Submit all of your assignments via Blackboard.
- Use the standard Microsoft® Office programs such as Word, PowerPoint, and Excel (available to you through your txwes.edu Office 365 account) to complete your assignments unless assignment directions specify that you should use a different file format.
- Use the following guidelines when formatting your documents:
  - All essays should use double-space, 12-point font, either Times New Roman or Arial
  - Do not upload Pages documents or any file formats that cannot be read by *SafeAssign*

#### Assessment Feedback

- I will provide feedback on assessments within 14 days after submission.
- My feedback will be provided in the form of notes in Grade Center and, when pertinent, comments directly in the uploaded documents.

#### Communication with the Instructor

- Feel free to contact me with any questions or concerns either by scheduling a meeting with me during my office hours or other times by appointment ([cjpevateaux@txwes.edu](mailto:cjpevateaux@txwes.edu)). I'm happy to talk by phone or over Teams, though email is always the best way to reach me. I strive to respond quickly to emails, but please allow up to two business days for a reply.

## Quizzes and Exams

- All Exam and quizzes will be administered in Blackboard. Tradition summary quizzes must be completed by due date for full points.

## Evaluation & Grading

The course will be graded on 5 components: (1) class participation and in-class assignments, 10% (2) five blackboard completion quizzes on religious traditions summaries, 10% [2% each], (3) a group presentation/discussion, 10%, (4) two exams, 30%, a midterm [10%] and final [20%], and (5) two essays, 40% [15% & 25%], for a total of 100%. *Bonus opportunity: 5 points on final grade for unfamiliar tradition (web)site visit.*

*Class participation –10%–* Students are expected to exhibit a high level of class participation, whether by asking questions, contributing to discussions, or actively listening. As much as positive participation counts toward your grade, conversely anything that distracts from active participation (e.g. texting, social media, or any negative behaviors) will detract from your participation grade. More than three absences may severely affect the student's final grade. Also, an essential aspect of getting a high mark for participation will be respectfully and attentively listening to other students' presentations.

*5 Religious Tradition Summary Quizzes –10%–* Based entirely on the religious tradition summaries found on the companion website for the textbook (Christianity, Hinduism, Buddhism, Judaism, and Islam, 2% each), these quizzes will be graded with one of two scores—either 100% or 0%. You can retake as many times as necessary to get all of the answers correct. For whichever ones you have not completed at 100% before the due date you will receive 0%.

*Group Presentation/Discussion –10%–* These presentations/discussions will be done in designated small groups. Basically, the assigned group will be primarily responsible for carrying discussion for that day. With Dr. Pevateaux helping, the group's goal will be illuminating the day's material for the other students who are not required to participate in that session. Groups will be graded on two main criteria: (1) did the students demonstrate that they had read and understood the material by giving accurate summaries of main ideas and key quotes, and (2) did the students demonstrate critical and creative thinking of their own by analyzing what's at stake in the material? Students should strive for their discussion to model our "great learning community" standards, seeking to help one another and promote mutual understanding. Adequate discussions will succinctly and clearly summarize the reading, whereas excellent ones will do so creatively, by offering particularly innovative critical insights and questions, and/or by conveying the material in a surprising and entertaining way. See the below rubric for more.

*Exams –30%–* The exams (10% Midterm, 20% Final) will be multiple choice/fill-in-the-blank/etc and based on textbook material, tradition summaries, and video content. The final exam be comprehensive.

*2 Essays (900-1500 words, approx. 3-5 pages) –40%–* The essays (15% first, 25% second) cover material from the corresponding sections of the course. The final essay should also include an articulation of your own approach to being an interfaith leader, with perhaps a retrospective view of the whole semester. See the below grading rubric for guidelines on attaining excellence with these papers. Each essay should have a comparative component and focus *almost entirely on course material*. Readings from the supplemental section of blackboard may also be used to enhance your discussion of required material.

*Bonus Unfamiliar Tradition (Web)Site Visit –up to 5 points on final grade–* Visit (virtually or in person if possible) the service or website of a religious tradition with which you are not familiar. Write a short 2-page summary and personal reflection.

## Guidelines for Grading Papers

- A paper—This paper contains insightful and original claims facilitated by class discussions rather than merely reproducing a line of argument that has been fully explicated in class. The A paper will have a clearly delineated thesis statement and must be logically organized. Individual paragraphs making up the body of the paper must have topic sentences that relate back to the thesis as well as transition sentences to help the reader smoothly move between paragraphs and follow the line of argument. The A paper makes use of relevant material from the textbook and other course readings. When textual evidence is used in the A paper, it is appropriately cited and its relevance is fully explicated and argued by the writer (i.e., it's not enough to just throw a quote in, you need to demonstrate why it's important to your argument). Few grammatical or other errors.
- B paper—This paper contains insightful or interesting claims facilitated by class discussions and has a clearly delineated thesis statement. There are slightly more problems with grammar, syntax, weak transitions, and there are likely problems with focus and organization. There are fewer instances of textual evidence or the use of less relevant textual evidence. Overall organization is still pretty clear, the argument and writing fairly strong, and properly cited evidence is utilized.
- C paper—This paper's argument reproduces, without adding anything substantially new or insightful, points already fully explicated in class or has an otherwise insufficiently sophisticated argument. The paper seems to demonstrate a lack of thought and effort as indicated by a deviation from the assignment (e.g., not following the prompt, not meeting page requirements), is technically sloppy (poor grammar, word choice, sentence structure), poorly organized, and tends to employ generalizations versus making specific claims based on textual evidence. This paper is not likely to contain enough supporting textual evidence.
- D paper—This paper either does not present an argument, or presents one that is logically flawed, unoriginal, and unsophisticated. This paper does not use adequate textual evidence and contains serious technical errors including poor organization, lack of topic and transition sentences, poor word choice, and bad grammar.
- F paper—Paper not turned in, contains plagiarism, or is less than ½ of the required length.

Some helpful resources:

*How To Write a Sentence: And How To Read One*, by Stanley Fish

*The Elements of Style*, by William Strunk and E.B. White

*A Manual for Writers: Chicago Style for Students and Researchers*, Kate L. Turabian

Final Grade	Final Points/Average
A	90% and above
B	80% - 89.99%
C	70% - 79.99%
D	60% - 69.99%
F	Below 60%

## Course Policies

### Academic Integrity

- Cheating, plagiarism (submitting another person's material as one's own), or completing assignments for another person who will receive academic credit are not permitted. This includes the use of unauthorized books, notebooks, or other sources in order to secure or give help during an examination, the unauthorized copying of examinations, assignments, reports, or term papers, or the presentation of unacknowledged material as if it were the student's own work. Disciplinary action may be taken beyond the academic discipline administered by the course instructor. [Read the University's Academic Integrity Policy.](#)

- More specifically, **plagiarism** is submitting another person's material as one's own or even re-submitting your own previous work without proper acknowledgement. This includes but is not limited to failing to cite when quoting, paraphrasing or summarizing someone else's work without citation, omitting quotation marks from a quote, giving incorrect information about the source of a quote, failing to cite when using another's ideas or concepts from online or elsewhere, or turning in any portion of someone else's work as your own. Plagiarism may result in a grade penalty, failure of the course, or more.

### COVID-19 Policies

- While the University plans to offer instruction face-to-face, due to Covid-19, some or all instruction for all or part of Academic Year 20-21 may be delivered remotely. Tuition and mandatory fees have been set regardless of the method of instruction and will not be refunded in the event instruction occurs remotely for any part of the Academic Year.
- Students are required to wear masks in the class at all times; should wash their hands frequently, watch and maintain adequate social distance from others.
- For your safety, you should sanitize your desk space before and after use.
- International students enrolled in hybrid courses are required to attend the in-person sections and attendance policies will be enforced.
- The University reserves the right to change the instructional modality of this course as needed in response to concerns related to COVID-19 or other public health/safety issues.

### Spring 2021 Attendance Policies

1. For the benefit of students, faculty will record the audio portion of all class lectures and make those recordings available to students.
2. Excluding online classes, all class meetings will either be face-to-face (FTF) or virtual.
3. Students are required to attend all FTF lectures either in-person or virtually with the following exceptions:
  - Some classes, labs, etc., require that students attend face-to-face lectures in-person. These classes are identified in the class schedule by the designation In-person.
  - With faculty approval, students may learn asynchronously. The asynchronous learning option is restricted and only applies to students residing abroad, or, have other circumstances which limit their ability to attend classes in-person or virtually. Approval for this option must be obtained from the faculty member prior to the first day of class.
4. International students should consult with the Office of International Programs and may be required by federal law to attend all FTF lectures in person.

### Instruction/Attendance definitions

- **Asynchronous** – students learning asynchronously are not attending class in-person or virtually. Asynchronous students will be provided recordings of class lectures (audio).
- **Face-to-Face** – faculty deliver live instruction in the classroom. Subject to the restriction noted above (#4) students may choose to attend a FTF class in-person or virtually.
- **In-person**- students are physically present in the classroom during the designated face-to-face (FTF) class lecture.
- **Virtual or virtually** – students attend class using an online platform such as Collaborate or Teams. Students are expected to be online and participate in class at the designated meeting time for the class period.

### Face-to-face Class Attendance

Regular and punctual attendance at all scheduled classes is expected of all students. University regulations authorize certain absences of students when representing the University (e.g. participation in intercollegiate athletic competitions, and student government, student development, or fine arts events). Absences that may be necessary to fulfill course requirements and are approved by the Provost are also considered to be authorized.

The maximum number of authorized absences during one semester is five for a Monday-Wednesday-Friday class, three for a Tuesday-Thursday class, and two for a class or laboratory meeting once a week. Additional authorized absences may be granted on an individual basis when extreme circumstances warrant (e.g. advancement to and representation of the university at regional or national level intercollegiate athletic, academic, or fine arts competition).

**Faculty Initiated Student Withdrawal from a Course.** Unauthorized absences may be excused when caused by illness or other emergencies and should be reported promptly to the instructor. When a student has a number of unauthorized absences equal to the number of days the class meets per week AND has not communicated with the instructor about the absences within 10 calendar days, the instructor must either drop the student from the class or give a grade of incomplete (I) as appropriate.

Individual faculty may not enforce a more restrictive policy than what is set by the University. Students are required to notify instructors prior to any missed class and will be held responsible for all class and laboratory assignments.

### **Other University Policies**

Links to selected University policies are available in [Blackboard under the Student Resources tab](#). The current Texas Wesleyan University [Catalog](#) and [Student Handbook](#) contain all University policies. *Note: Course syllabi are intended to provide students with basic information concerning the course. The syllabus can be viewed as a “blueprint” for the course. Instructors will inform students of any changes concerning examinations, the grading or attendance policies, or changes in project assignments.*

### **Regarding Masks and Caring for the Safety of Each Other**

Approved face masks must be worn at all times. Since masks are primarily about protecting the safety of others, purposely not wearing one will be treated as a violation of our University policies on the order of endangering or assaulting other students and will be handled accordingly, possibly resulting in being dropped from the class or suspended from the University.

### **Concerning Recommendations**

As you progress in your college career, which might eventually involve asking professors to recommend you for graduate programs, jobs, or internships, please be aware that professors are not obligated to write references for any student who asks us. I do not write a reference for a student unless I can write a very positive and specific one. Therefore, your job is to become the kind of student professors can rave about in recommendations—hardworking, collegial, intellectually inquisitive, and honest. Consider maintaining relationships over time with professors, so that they know you well enough to write for you. Many juniors and seniors tell me they wish they had thought about such aspects much earlier.

### **About the Professor**

Dr. Chad J. Pevateaux earned his PhD in Religion at Rice University in Houston, Texas (2013). His primary research was in history and philosophy of religions, with a focus on gender, race, class, species, and ethics in relation to comparative mystics. He also earned a MDiv from Harvard Divinity School in Cambridge, Massachusetts (2005), where he focused on Christian history and theology in dialogue with Asian traditions and philosophy. He earned his BA from Southwestern University in Georgetown, Texas, another Methodist-affiliated school, with a double major in English and history (1997). Before coming to Texas Wesleyan, Dr. Pevateaux taught for three years as a visiting assistant professor of religious studies at St. Mary's College of Maryland, the public honors college. Prior to graduate school, he worked for eight years as the director of youth and young adult ministries at St. Michael's Episcopal Church in Austin, Texas.

## Core Values of Student Conduct at Texas Wesleyan

- **Integrity:** Texas Wesleyan University students exemplify honesty, honor, and respect for the truth in all of their actions.
- **Community:** Texas Wesleyan University students build and enhance their community in a positive and healthy manner.
- **Social Justice:** Texas Wesleyan University students are fair, just, and equitable in their treatment of all members of the community and act to discourage and/or intervene to prevent unjust and inequitable behaviors.
- **Respect:** Texas Wesleyan University students show positive regard for each other, for property, and for the community.
- **Responsibility:** Texas Wesleyan University students are extended and accept a high level of responsibility to self, to others, and to the community.

## Cultivating a Scholarly, Equitable, and Empathic Learning Community

Because it is integral to the subject matter of the course, discussion of potentially volatile issues such as sexuality, gender, race, class, politics and religion will occur. By signing up for this course and accepting this syllabus, the student understands that this is a critically oriented, academic study of religion whose reading and discussion content may sometimes conflict with the present understandings of some contemporary adherents of these traditions. This is a crucial point, as the course's success will depend largely, if not entirely, upon how effectively we can all create together a learning environment of intellectual freedom, critical inquiry, and interpersonal honesty.

You may unavoidably encounter thoughts that challenge or upset you. The goal of the course is to think critically about complicated topics without disrespecting others. Thus, students are expected to maintain a high level of tolerance for other viewpoints and to work to promote mutual understanding wherever differences arise.

Texas Wesleyan students, faculty, and staff value diversity and inclusion. Hate speech is unacceptable. With respect to sex, gender, race, color, age, creed, national or ethnic origin, physical or mental disability, veteran status, pregnancy status, religion, sexual orientation, and other protected statuses, we strive, in keeping with our core values, not only to not discriminate according to such categories but moreover to promote social justice in regard to them by following the guidance of John Wesley to do "good of every possible sort and as far as is possible to all." In sum, be kind.

By remaining in this course and accepting this syllabus, you are expressing your understanding of and agreement with these vital conditions of open class discussion, critical thinking, and compassionate living. Put metaphorically but not inaccurately, this is a university classroom, not a church, temple, mosque, gurdwara, or synagogue. The rest follows from there.

## Schedule

*Subject to change as necessary or prudent*

Overview      Embarking on the Journey, Getting Lost, and (Hopefully) Finding Ourselves Again

### **Week 1      Introducing the Multiplicity and Messiness of "World Religions"**

Th 1.13      Starting the Journey: Introductions. Before class, read Pres. Slabach's "The  
Virtually      Relevance of Our Mission," and any two of the "I am a . . ." pages

*Students will recognize the value of doing good of every possible sort and as far as possible to all*

- Week 2      What Does the Story of Job Teach Us About Interfaith Leadership? The Skills of Interfaith Friendship**
- T 1.19 F2F      Before class, read “How the Story of Job May Help Us All Get Along” by Pevateaux
- Th 1.21 V      Finish discussing “How the Story of Job May Help Us All Get Along”  
*By end of the week, students will be able to identify six skills of interfaith friendship*
- Week 3      What is the American Promise? Skills of Embracing Diversity as a Strength**
- T 1.26 F2F      Read *Out of Many Faiths: Religious Diversity and the American Promise*, Ch. 1
- Th 1.28 V      Finish *Out of Many Faiths: Religious Diversity and the American Promise*, Ch. 1  
*Students will be able to identify types of pluralism and to apply the skills of embracing diversity as a strength*
- Week 4      The Skills of Turning Experiences of Difference Into Positives**
- T 2.2 F2F      Read excerpt from Patel’s *Interfaith Leadership: A Primer* and fill out worksheet at end of pdf to discuss in class
- Th 2.4 V      Read *Out of Many Faiths* Ch. 2 “Cordoba House” (pp. 33-44), the end of Ch. 3 “The Islamophobia in the White House” (pp. 62-65), and, if time, Ch. 4 “Toward and Interfaith American” (pp. 66-77)  
*Students will gain skills for turning experiences of religious and other differences into positives*
- Week 5      The Skills for Moving Toward an Interfaith America**
- T 2.9      Read pp. 92-94 of *Comparing Religions*, sections “The Problem and Promise of ‘World Religions’” and “Religion: Definitions,” and be sure you’ve read *Out of Many Faiths* Ch. 2 “Cordoba House” (pp. 33-44), the end of Ch. 3 “The Islamophobia in the White House” (pp. 62-65), and, if time, Ch. 4 “Toward and Interfaith American” (pp. 66-77). Recommended: Islam tradition summary
- Th 2.11      Read *Comparing Religions* Ch. 4 pp. 112-22 and 133-39  
*Students will understand the value of an interfaith America for themselves, our society, and for the world, especially countering Islamophobia and other fears of others*
- Week 6      Coldpocalypse: No Class. University Closed.**
- Week 7      The Challenge of Pluralism After the End of White Christian America**
- T 2.23      Approaches to difference: Exclusivism, Inclusivism, and Pluralism  
Read *Comparing Religions* Ch. 10 pp. 303-21 *Students will recognize various options for responding to religious diversity and be able to articulate their own viewpoint with an eye toward doing good for all*
- Th 2.25      Read *Out of Many Faiths* Ch. 8 “The Challenge of Pluralism after the End of White Christian America” *Students will understand how religious and racial differences intersect and be able to apply that knowledge toward promoting empathy, equity, and inclusion*



- Week 8      Embodying Religions: Skills of Respecting Differences of Gender & Religion**
- T 3.2      How Does the Paternity-Patriarchy Principle Help Explain Gendered Religious Power Dynamics? Read *Comparing Religions* Ch. 6 pp. 177-86
- Th 3.4      Why Are Sexuality and Spirituality So (Inter)Connected in World Religions? Read *Comparing Religions* 6 pp 186-197 (not concluding comparative section)
- Students will understand how religious and gender differences intersect and be able to apply that knowledge toward promoting equity, empathy, and compassion*
- Week 9      Plural America Needs Myths: Telling More Diverse, Inclusive, and Just Stories**
- T 3.8      Read *Out of Many Faiths* Ch. 10 “Plural America Needs Myths: An Essay in Foundational Narratives in Response to Eboo Patel”
- Th 3.11      Read King’s “Letter from a Birmingham Jail.” Recommended: *Comparing Religions* pp. 321-31 Justice: Liberation, Black, Feminist, & Queer Theologies
- S 3.14      *Islam and Christianity Tradition Summary Quizzes due w/score of 100% for credit*
- Week 10      The Way of Re-Creation**
- 3-15-19      **Spring Break—Be safe and take care**
- Week 11      Where Are You on Your Journey?**
- T 3.23      Review
- Th 3.25      **Midterm Exam**
- Sun 3.28      **Midterm Essay due successfully uploaded to Blackboard by 11:59pm**
- Week 12      From Plato to Play-Doh: The Skill of Accepting Vulnerability**
- T 3.30      Read excerpt on Buddhism from Todd May’s *A Fragile Life: Accepting Our Vulnerability*. Recommended: Buddhism Tradition Summary
- Th 4.1      No virtual meeting. Watch *The Life of the Buddha* BBC Documentary and take quiz We’ll be having mandatory individual essay tutorial meetings all this week and next
- Students will understand how contemplative practices help cultivate resilience in the face of various vulnerabilities by responding with empathy and cultivating compassion, which is empathy put in action to help others*
- Week 13      Emplacing Religions: Skills of Understanding Nature, Science, & Religion**
- T 4.6      Purity Codes and Food: What does seeing hierarchy as a system reveal? Re-read CR pp. 120-22 “Creation Myths”, and read CR 5 143-52 Recommended: Hinduism Tradition Summary
- Th 4.8      Talking Dirty: What Does Dirt Teach Us About Religious Systems? CR 5 153-64
- Students will be able to think critically about religious traditions through analyzing systemic interrelations*
- S 4.11      *Buddhism Tradition Summary Quiz Due*

**Week 14 Organizing Religions: The Skills of Sociological Analysis of Religions**

T 4.13 How Does Charisma Become Institutionalized? CR 7 209-21

Th 4.15 What Do the Totem and the Sacred Canopy Teach Us About Religious Dynamics?  
Émile Durkheim and Peter Berger CR 11 344-48

*Students will be able to perform sociological analyses of religious institutions and practices as well as their own participation in producing societal values with an eye toward doing good for all*

S 4.18 *Hinduism Tradition Summary Quiz Due*

**Week 15 Counseling Religions: The Skills of Psychological Analysis of Religions**

T 4.20 Projection Theories of Religion: CR p. 13 “Euhemerism,” pp. 337-40 Reductionisms,  
and pp. 350-55 Cognitive Science and Evolutionary Psychology

Th 4.22 William James and The Filter Thesis: CR 379-80; David Eagleman on Parable of  
Radio and Kripal’s Thoughts on Culture, Cognition, & Consciousness CR 388-92

*Students will be able to perform psychological analyses of religious dynamics as well as their own participation in producing individual values with an eye toward doing good for all*

**Week 16 Toward Your Own Ethic and/or Theology of Interfaith Cooperation**

T 4.27 Read Patel’s “The Vision of Interfaith Leadership,” the Pluralism Project’s “Rivers of  
Faith,” and IFYC’s resource on developing an ethic or theology of interfaith  
cooperation

Th 4.29 Read “Toward a Global Ethic” from the Parliament of World Religions

*Students will understand the value of an ethic or theology of interfaith cooperation*

S 5.2 *Judaism Tradition Summary Quiz Due*

**Week 17 Where Do We Go From Here?**

T 5.4 Read IFYC’s “Interfaith Cooperation and Civil Rights” and Patel’s “Why Interfaith  
Efforts Matter More than Ever”

Th 5.6 Martin Luther King’s “The World House”

*Students will be able to articulate their own ethic and/or theology of interfaith cooperation as well as to demonstrate it through specific actions to make the world a better place for all*

Sun 5.9 *Closing-Course Assessment Quiz and All Extra Credit Due by 11:59pm*

**Week 18 Using Your Interfaith Leadership Skills to Make the World a Better Place**

**Thurs 5.13** *Final Exam open at 1pm and available for 2 attempts until **Friday at 11:59pm**. (20%  
of course grade—if higher than midterm then replaces for full 30%)*

**Sun 5.16** **Final Essay (25% of course grade) uploaded to Blackboard by 11:59pm**



“When I marched in Selma with Rev. King, I felt like my feet were praying.”  
–Rabbi Abraham Joshua Heschel

“It may be that what is right and what is good consist in staying open to the tensions that beset the most fundamental categories we require, in knowing unknowingness at the core of what we know, and what we need, and in recognizing the sign of life in what we undergo without certainty about what will come.”  
–Judith Butler

“Though we cannot think alike, may we not love alike?”  
–John Wesley

# REL 1323-LEC (02): Intro to Interfaith Leadership

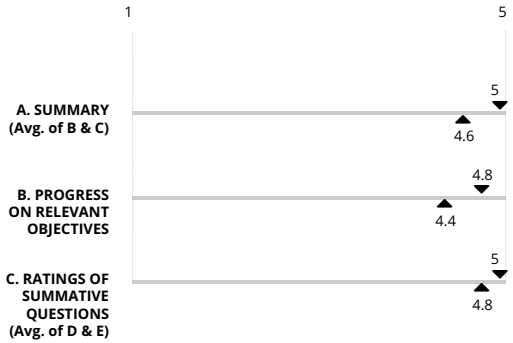
2021 Spring Reporting Term | Chad Pevateaux | Course CIP Code: 38

7   Students Enrolled
6   Students Responded
85.71%   Response Rate

## Summative

▼ | Adjusted  
 ▲ | Raw  
 □ | 3 Point Plus/Minus

**Your Average Scores**  
5 Point Scale



**Your Overall Mean Ratings**  
5 Point Scale

Ratings of Summative Questions	Raw	Adj.
D. Excellent Teacher	4.8	5
E. Excellent Course	4.8	5

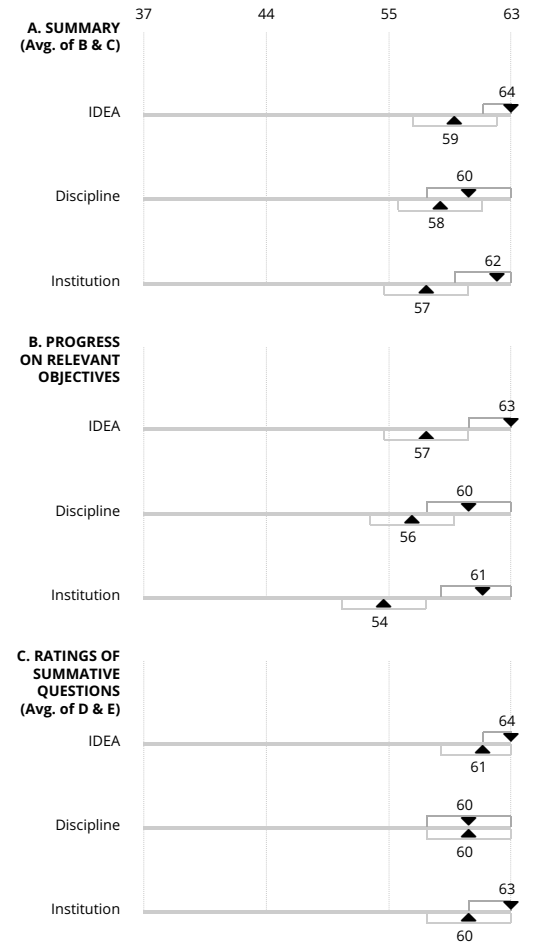
**Your Overall Converted Ratings**

Ratings of Summative Questions	Raw	Adj.
D. Excellent Teacher		
IDEA	59	61
Discipline	58	58
Institution	59	62
E. Excellent Course		
IDEA	62	66
Discipline	61	61
Institution	61	64

**Converted Average Buckets**  
Based on a Bell Curve

Much Lower (Lowest 10%) 37 or Lower	Lower (Next 20%) 38 - 44	Similar (Middle 40%) 45 - 55	Higher (Next 20%) 56 - 62	Much Higher (Highest 10%) 63 or Higher
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**Your Converted Average**



**Comments -**

- Dr.Pevateaux is a phenomenal professor.I would take this class over again with no problem.
- I enjoyed the growth in had while taking this class. Dr.P is an amazing instructor and has worked closely with each of us. The class discussions have been amazing.I never would of participated in UCD if it weren't for the confidence I gained from this class. I will definitely be in more Interfaith/ Religion courses next semester.

# REL 1323-LEC (01): Intro to Interfaith Leadership

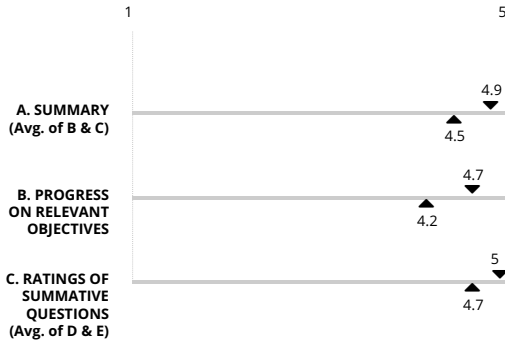
2021 Spring Reporting Term | Chad Pevateaux | Course CIP Code: 38

11   Students Enrolled
9   Students Responded
81.82%   Response Rate

## Summative

▼ | Adjusted  
 ▲ | Raw  
 □ | 3 Point Plus/Minus

**Your Average Scores**  
5 Point Scale



**Your Overall Mean Ratings**  
5 Point Scale

Ratings of Summative Questions	Raw	Adj.
D. Excellent Teacher	4.9	5
E. Excellent Course	4.4	5

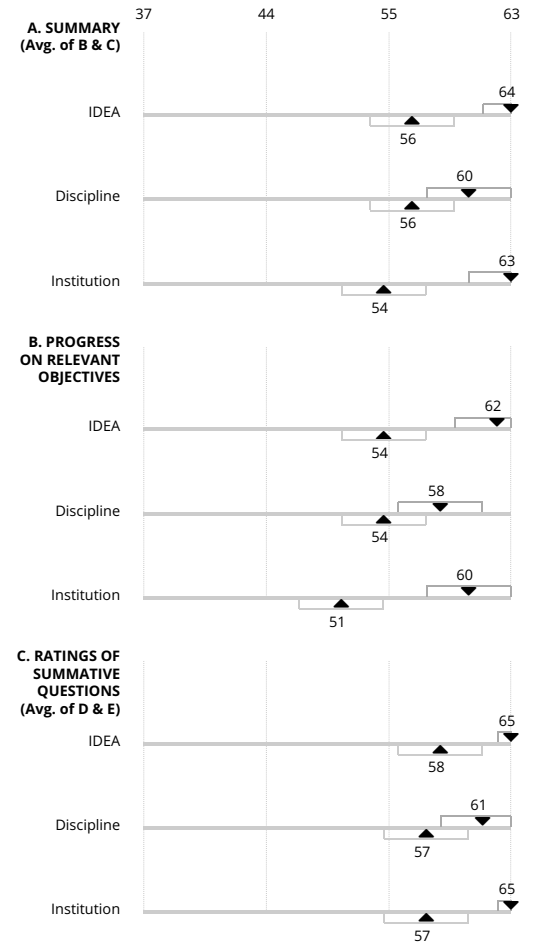
**Your Overall Converted Ratings**

Ratings of Summative Questions	Raw	Adj.
D. Excellent Teacher		
IDEA	60	65
Discipline	59	62
Institution	60	67
E. Excellent Course		
IDEA	55	65
Discipline	55	60
Institution	53	63

**Converted Average Buckets**  
Based on a Bell Curve

Much Lower (Lowest 10%) 37 or Lower	Lower (Next 20%) 38 - 44	Similar (Middle 40%) 45 - 55	Higher (Next 20%) 56 - 62	Much Higher (Highest 10%) 63 or Higher
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**Your Converted Average**



**Comments -**

- excellent instructor, but I don't think this class/course was for me.
- This class has showed and taught me a lot and not just the teacher but also the students because all of them have the same goal and that is to make the world better.
- Wonderful class to take. Very informative and helps us become better people
- Great professor, he is efficient and understanding as well. I highly recommend this course if your highly interested in learning about other religions.
- Dr. Pevateaux is an amazing intructor, this course was taught me very helpful wisdom that I use almost everyday of my life and he taught it in a way that encouraged students to think critically about the course information. In fact, it was so good, that I was inspired to minor in interfaith leadership from this course and Dr. Pevateaux alone.

# REL 1323-LEC (01): Intro to Interfaith Leadership

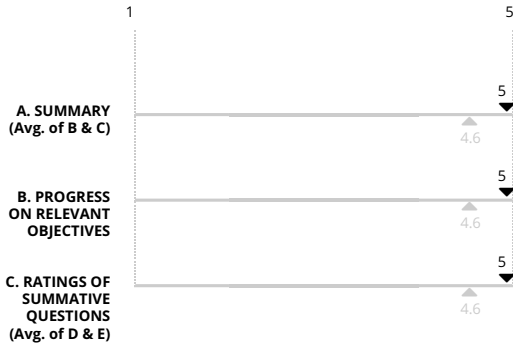
2020 Fall Reporting Term | Chad Pevateaux | Course CIP Code: 38

19 | Students Enrolled  
 15 | Students Responded  
 78.95% | Response Rate

## Summative

- ▼ | Adjusted
- ▲ | Raw
- ▭ | 3 Point Plus/Minus

**Your Average Scores**  
5 Point Scale



**Your Overall Mean Ratings**  
5 Point Scale

Ratings of Summative Questions	Raw	Adj.
D. Excellent Teacher	4.7	5
E. Excellent Course	4.5	5

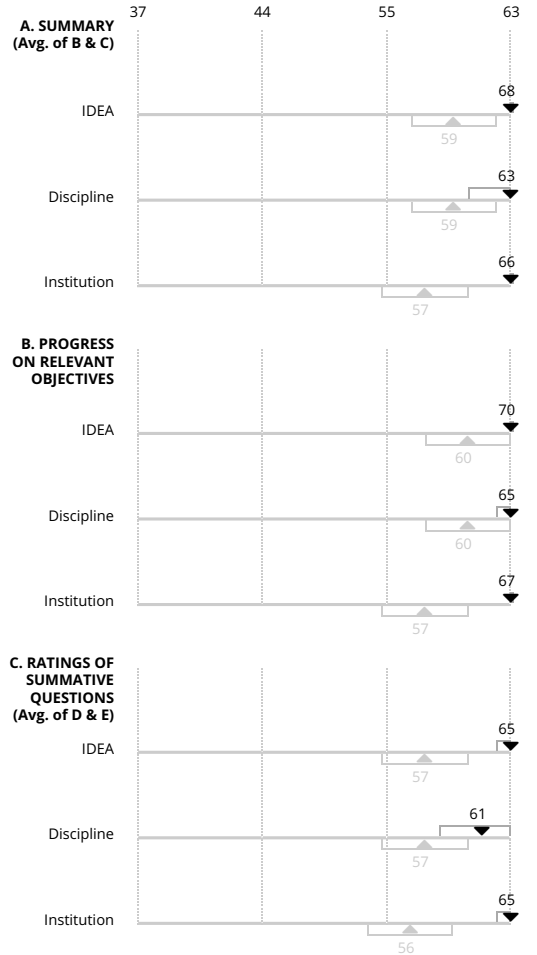
**Your Overall Converted Ratings**

Ratings of Summative Questions	Raw	Adj.
D. Excellent Teacher		
IDEA	57	62
Discipline	57	60
Institution	57	64
E. Excellent Course		
IDEA	57	68
Discipline	56	62
Institution	55	66

**Converted Average Buckets**  
Based on a Bell Curve

Much Lower (Lowest 10%)	Lower (Next 20%)	Similar (Middle 40%)	Higher (Next 20%)	Much Higher (Highest 10%)
37 or Lower	38 - 44	45 - 55	56 - 62	63 or Higher

**Your Converted Average**





**Comments -**

- Personally, I didn't think we needed the Comparing Religions textbook for this course. I definitely learned more with the Out Of Many Faiths book by Patel.
- Bless you!
- Good instructor. I recommend them for anyone religiously inclined
- I hope to have more courses with Dr. Pevateaux. He is very interesting and he makes his students interested wanting to learn more.
- Dr. Pevateaux did an excellent job navigating virtual and in-person teaching. Giving both audiences the attention and inclusion needed for a "dual" classroom - amazing. He met the challenge with energy and a great deal of patience with both person and technology. The care he shows to each individual, exhibits his love for teaching, academics, his desire to share knowledge with others - transforming lives to transform the world. He invests in each student desiring to see them succeed. I am an older student - probably entering with a more rigid and rooted point of view. However, he has opened my mind, expanded my thinking, and taught me to look at the difficult, not critically, but with compassion. Through conversations within the classroom discussions, Dr. Pevateaux shared the different chapters to his journey when it was applicable to the subject matter and upon our inquiries. It is remarkable with his academic background and resume, he is able to communicate with the college freshman, the graduate level student, and the senior adult such as myself. The classroom is always inclusive - demonstrating the main purpose of Interfaith Leadership - crossing lines, building bridges, to "embrace pluralism and choose community!" I am looking very forward to continuing my pursuit of a Religion Degree and privileged Dr. Pevateaux will serve a huge part in reaching that goal. To quote a graduating student who shared with me via email, "Dr. Pevateaux changed my life."
- helpful and inspiring teacher
- thank you for being an open teacher
- One of the two professors in the Religion department that has truly changed my life. Phenomenal teaching.