

Religion & World Politics

POLS 307 / JSISC 307
University of Washington
Autumn¹ Term 2016

Prof. Anthony Gill

Office Hours:

Tuesdays & Thursdays 10:35 – 11:35 a.m.² in By George (open office hours)

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Statement of Purpose

Until recently, the field of political science largely has ignored the study of religion, relegating it to the departments of sociology and anthropology. Among social scientists in the United States and Western Europe, the dominant line of thinking about religion was shaped by “secularization theory.” This theory claimed that as societies modernized – i.e., adopted scientific methods of inquiry, industrialized and democratized – religion would fade from the public arena and, by some accounts, from the private sphere as well. Church-state separation and the declining political influence of clergy were a natural progression in process of political “development.” Dramatic events in the past several decades have challenged this thesis – the Iranian Revolution of 1979, the influence of the Christian Right in American politics, religious leadership in the U.S. civil rights movement (1950s – 60s), religiously tinged violence in Algeria and India, Catholic influence on Solidarity in Poland, the role of the Muslim Brotherhood in Egypt, and the rise of liberation theology and evangelical Protestantism in Latin America. These are just a few examples. Despite greater scholarly attention to the political role of religion in recent years, religion has been a major player in politics for several millennia.



This course takes a panoramic view of religion and politics, focusing on several historical periods and world regions. Our goal is to understand how various religious institutions, actors and values affect political behavior, and, conversely, how the political actors and institutions affect religious practice.

¹ A fancy academic way of saying “football season.”

² Due to potential scheduling conflicts, office hours may change. If office hours change, an email will be sent to the course list, which is based upon your university email. Please check your UW email regularly.



Given the limitations of the 10-week quarter system, we will not be able to cover all the important questions raised in the study of religion and politics around the world, nor will we cover all religious traditions equally. Readings will be drawn largely from the Christian experience, though we will touch upon Islam and Judaism at points in class discussion. Nonetheless, the intention of the professor is to provide you with a basic familiarity with the literature *and, more importantly, the intellectual tools to pursue your own studies of the subject matter.* Trying to generalize (compare or contrast) beyond our studies of Christianity and politics to other religious traditions may prove to be a worthwhile senior or graduate thesis project. Also, if your knowledge extends to other religious traditions, please add your commentary to our class discussion. The theoretical perspective informing the majority of readings and lecture is “rational choice” and the “religious economies school.” While this theoretical framework is still in its infancy and generating heated debate among scholars, it has revealed some interesting theoretical predictions and empirical findings. More traditional approaches will also be studied, including cultural explanations that focus on norms, values and ideology. Students are encouraged to critique the approaches, offer alternative explanations and develop their own theoretical ideas.

In addition to examining various substantive themes, coursework and discussion will also be designed to provide you a better understanding of the research process. What motivates scholars to ask the questions they do? How do they find the answers? Understanding *how* researchers arrive at the answers they do is just as important as understanding their substantive answers.



Finally, given that this course involves a highly controversial subject matter (remember what your parents told you about talking about “religion and politics” at parties?), it is imperative that all discussion take place in a civil manner. Respect the beliefs, opinions and religious convictions of others. *De gustibus non est disputandum!* This is a course that examines how religious organizations and belief affect social and political behavior and vice versa. We are not trying to determine which religion is correct. Keep the discussion as objective as possible. The professor does not endorse any particular religious faith, nor does he seek to denigrate anyone’s religious practice. Students should do the same.

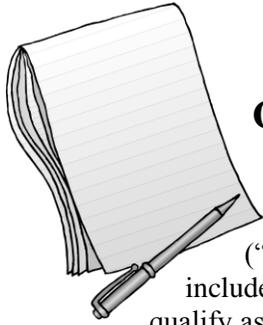
If you would like to request academic accommodations due to a disability, please contact Disabled Student Services, 448 Schmitz, 543-8924 (V/TDD). If you have a letter from Disabled Student Services indicating you have a disability that requires academic accommodations, please present the letter to the professor so accommodations you might need for class can be discussed.



Notice:

This course will involve discussion of various religious denominations, faith traditions, and societies. We will take a critical look at all of these institutions, which means examining their merits *and* flaws. **If you feel uncomfortable listening to and/or participating in such a discussion, you may want to consider enrolling in another course.** It is the underlying assumption of both the professor and many of the authors on the syllabus that humans are complex animals and have been known to do amazingly kind things as well as undertake horrific actions. This is true across time and space. We, as a species, set high standards of behavior through various systems of religious and secular moral codes. However, we frequently fall short of those expectations, and social science, in part, delves into the reasons for these shortcomings. This is not merely a characteristic of one particular culture, but is shared across all societies. Our desire to set high standards, and our inability to often achieve them, is what makes us uniquely human. Being prepared to hear and listen to critical approaches to institutions that one may hold dear to is part of the college experience. It is a place for you to challenge long-held notions and understand that in a world with 7.3 billion people, there may be some disagreement.

To enhance the learning experience for all students, **laptop computers, electronic tablets, and cell phones are prohibited during the class.** While some students are used to taking notes on computers, we are asking that you work with pen and paper during lectures. This rule has been enacted because of several complaints about students not taking notes in class, but surfing the web or doing other work. This distracts others in the class, is not an effective use of your own lecture time, and is disrespectful to the faculty and teaching assistants. Prof. Gill is implementing this rule based upon the suggestion of another faculty member.



Course Requirements

Grades are based upon one analytical paper, one midterm and a final exam. The course also requires a significant amount of reading. Deadlines for all work are strict. **Late assignments will not be accepted without prior approval of the professor except under conditions of extreme hardship.**

(“Extreme hardship” constitutes events outside of one’s control; this does *not* include sleeping late, forgetting to come to class, etc. Determining what cases qualify as “extreme hardship” will be left to the discretion of the professor and require proof on the part of the student.) If you anticipate a scheduling conflict, you must see me at least one week prior to the assigned due date to make alternative arrangements. The professor reserves the right to determine whether an alternative deadline will be scheduled.

Incomplete grades may only be awarded if you are doing satisfactory work up until the last two weeks of the quarter. Undergraduate students must not register for courses in which they have received an “incomplete,” since a grade earned in a repeat course will not be recorded as an “incomplete” conversion grade. To obtain credit for the course, an undergraduate student must convert an Incomplete into a passing grade no later than the last day of the next quarter. An “incomplete” not made up by the end of the next quarter (summer excluded) will be converted to the grade of 0.0 by the Registrar unless the instructor has indicated, when assigning the Incomplete grade, that a grade other than 0.0 should be recorded if the incomplete work is not completed. The original “incomplete” grade is not removed from the transcript.

You are expected to keep up with the weekly reading assignments. Even though lectures will not cover all of the readings, you will be responsible for the content of the readings on the midterm and final exam. The final exam will not be cumulative; it will cover material following the midterm.

Final grades will be determined accordingly (please note due dates):

		<i>Date</i>
Class/section participation	15%	Ongoing
Syllabus quiz	5%	Wednesday, October 5 (in section)
In-class examination	25%	Thursday, October 27 (in lecture room)
Short analytical paper	30%	Wednesday, November 23 (in section)
Final examination	25%	Thursday, December 15 (10:30 am - 12:20 pm)

Midterm and final examinations: The midterm and final examinations will be contain a mixture of short answer questions (approximately one paragraph) and one longer essay (approximately 4 paragraphs). The goal of these exams, particularly the midterm, is to give you an incentive to do the reading in a timely manner. It is also to test how well you understand the course material.

Short analytical paper: The take-home essay is designed to stretch your thinking on the course material by giving you a situation to think about and apply some of the theoretical arguments we have used in class. You will be graded on how well you can formulate, organize and present an argument.

Textbooks



The following required texts are on sale at the University Bookstore or online:

Witham, Larry. 2010. *Marketplace of the Gods: How Economics Explains Religion*. Oxford: Oxford University Press.

Stark, Rodney. 2003. *For the Glory of God: How Monotheism Led to Reformations, Science, Witch-Hunts, and the End of Slavery*. Princeton: Princeton University Press.

Gill, Anthony. 2007. *The Political Origins of Religious Liberty*. Cambridge: Cambridge University Press.

Berman, Eli. 2009. *Radical, Religious, and Violent: The New Economics of Terrorism*. Boston: MIT Press. (The 2011 paperback reprint is acceptable too.)

Kuran, Timur. 2004. *Islam & Mammon: The Economic Predicaments of Islamism*. Princeton: Princeton University Press.

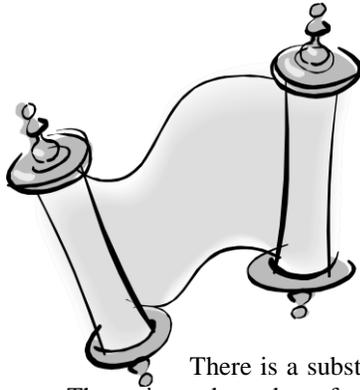
The “Thou Shalts” (i.e., Class Rules)

Due to unfortunate circumstances in the past, it is necessary for me to adopt a set of strict guidelines for classroom conduct (cf. Iannaccone 1992). These rules are designed to facilitate a civil environment conducive to learning for all students.

- ◆ Thou shalt **not** use a laptop computer, tablet, or cell phone during class.
- ◆ Thou shalt **not** eat food during the class period. Beverages are permitted.
- ◆ Thou shalt **not** read the newspaper, surf the web, or do other non-course related work during the class.
- ◆ Thou shalt **not** talk while others are talking.
- ◆ Thou shalt **not** “text” the professor; he strongly prefers proper capitalization and spelling.
- ◆ Thou shalt **not** make any audio or video recordings of the class without thy professor’s permission.
- ◆ Thou shalt put thy cell phone on silent mode or turn it off.
- ◆ Thou shalt also turn off thy electronic media devices (even if you are listening to *Research on Religion*).
- ◆ Thou shalt respect the opinions, beliefs, and comments of others in the class.
- ◆ Thou shalt make every effort to attend all lectures and section discussions. Going missing for several days or weeks makes it very difficult to pass the course.
- ◆ Thou shalt attend class on time. If you must arrive late or leave early for an important reason, please do so in the least disruptive manner possible.



Failure to abide by these rules will result in penalties to be determined by the instructor. Those acting in a disruptive manner during class will be asked to leave.



Course Plan and Reading Assignments

As this is not a lecture-based course, students are required to come to class prepared to discuss the assigned readings. The readings are intended as a springboard for discussion. Often the readings will inspire debate on issues that are not directly found in the texts. Important themes and concepts found in the readings may not necessarily be covered in class. Nonetheless, students are responsible for the content of the weekly reading assignments. Questions pertaining to the readings always are welcome in class.

There is a substantial amount of reading required for this course; some of it is rather “dense.” The estimated number of pages for each week are included in parentheses next to the weekly assignment. Budget your time accordingly and learn to be an “efficient” reader. This means reading for the general theme of the article, chapter or book. No one can memorize every detail in the readings; focus attention to the “details” (e.g., names, dates, places, events) that seem to come up repeatedly and understand those details are usually meant to illustrate an important theoretical point.

Included for most weeks are some suggestions for additional readings (or “listenings”) that will give you a deeper understanding of the material. These are for students who want to challenge themselves further. Also, you can save the syllabus and go back during spring break and read them. (Who wants to sit on some sunny beach anyways?) Please note that my TA’s are not required to do the additional readings as they have large reading loads for their graduate classes; if you want to discuss the alternative readings, please direct your questions to Prof. Gill or the class discussion board. The “listenings” are selected episodes from my podcast series called *Research on Religion* and can be found at www.researchonreligion.org. The podcasts are free and can be listened to via your computer, your iPod, or other mp3 player. You can subscribe to the series on iTunes.

The dates provided in the “weekly reading assignments” below are target dates. **Your TA will give you an indication of what readings you may be discussing in section, so be sure you are attending section and paying attention to email communications.** Sometimes you will be asked to read things earlier than the target date and you should defer to your TA’s instructions.

Note: **Readings may be subject to change at the professor’s discretion.** I typically set ambitious goals and often do not have sufficient time in a 10-week quarter to finish all that I assign. My philosophy is to set the bar high with the expectation that this will push us to our academic limits, as opposed to setting the bar too low and getting bored and/or overconfident. Due notice will be given if there are modifications to the reading assignments.



Weekly Reading Assignments

It is a good idea to read at least half of the weekly assigned readings by the first section meeting (Wednesday). Your teaching assistant may assign specific pages for given section meetings, so pay attention in class and on email. Some of the readings have explicit target dates to facilitate with class discussion.

I. Is God Dead? The Secularization Debate & Religious Economies Weeks 1 & 2

Topics:

- Defining religion, defining politics
- The classic secularization thesis
- Critiques of secularization – the religious economy approach
- Secularization and the resurgence of religious fundamentalism

Readings Week 1 (~135 pp):

September 29 – October 8

Stark, R. 2003. *For the Glory of God*. Introduction. (Read by 1/6)

Bruce, S. 2000. *God is Dead: Secularization in the West*. Oxford: Blackwell Publishers. Chpt. 1. Online. (Read by 1/6).

Witham, L. 2010. *Marketplace of the Gods*. Preface & chapters 6, 1, 2, (in that order).

In-Depth (Optional Readings & Listenings)

Gill, A. 2001. "Religion and Comparative Politics." *Annual Review of Political Science* 4: 117-38.

Witham, L. 2010. *Marketplace of the Gods*. Chapters 9 & 10.

Research on Religion Podcast with [Hunter Baker on Secularism](#).

Readings and Listenings Week 2 (~102 pp):

October 9 - 15

Witham, L. 2010. *Marketplace of the Gods*. Chapters 3, 4, 5, 7 & 8.

Research on Religion (RoR) Podcast with [Larry Iannaccone on Sacrifice & Stigma](#).

... OR ...

RoR Podcast (with EconTalk) with [Russ Roberts & Anthony Gill on Economics of Religion](#).

(You are only required to listen to one podcast during this term. Choose one of the two above. Click the hotlink in the e-version of this document or search for Larry Witham or Russ Roberts www.researchonreligion.org.)

In-Depth (Optional Readings & Listenings)

Stark, R. and L. Iannaccone. 1994. "A supply-side reinterpretation of the 'secularization' of Europe." *Journal for the Scientific Study of Religion* 33 (3): 230-53. Online. (Read by 10/10).

Stark, R. 1999. "Secularization, R.I.P." *Sociology of Religion* 60 (3): 249-73. Online.

Froese, P. and S. Pfaff. 2001. "Replete and Desolate Markets: Poland, East Germany and the New Religious Paradigm." *Social Forces* 80 (2): 481-507. Online.

Gill, A. and E. Lundsgaarde. 2004. "State Welfare Spending and Religious Participation: A Cross-National Analysis." *Rationality & Society* 16 (4): 399-436. Online.

RoR Podcast with [Rodney Stark on The Triumph of Christianity, Part III](#).

II. Christianity & Politics from the Beginning to 1800

Weeks 3 & 4

Topics:

- Christianity: From Upstart Sect to State Religion
- The Catholic Church as a Medieval Governing Entity
- Crusades, Witch Trials and the End of Slavery
- A ~~Protestant~~ Christian Ethic: Christianity's Role in the Rise of the West.

Readings Week 3 (~106 pp):

October 16 - 22

Stark, R. *For the Glory of God*. Chpt. 1.

In-Depth (Optional Readings)

Stark, R. *For the Glory of God*. Chpt. 2.³

RoR Podcast with [Rodney Stark on the Triumph of Christianity, Part I.](#)

RoR Podcast with [Sarah Bond on Church Funerals in Late Antiquity.](#) (Despite the title of this podcast, this is a fascinating interview showing how the Church's engagement with Constantine changed its institutional mission.)

Midterm Exam – Thursday, October 27

Start preparing for the exam now! Form a study group.

Readings Week 4 (~166 pp):

October 23 - 29

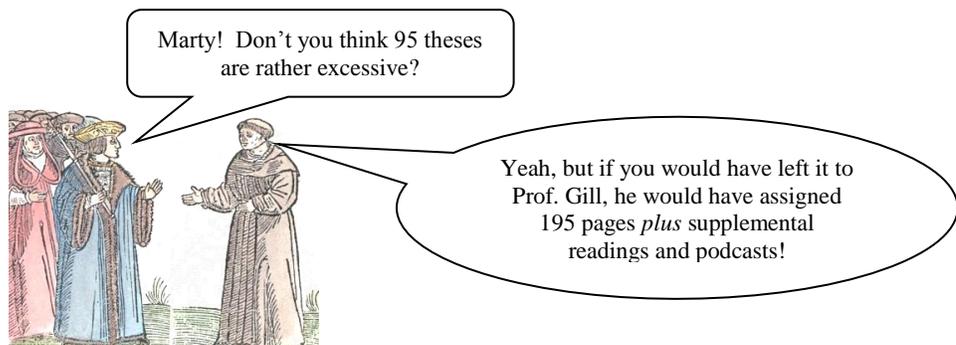
Stark, R. *For the Glory of God*. Chpts. 3 and 4. (Read chpt. 3 by 10/23 and chpt. 4 by 10/26).

Note: We will not be discussing these chapters in lecture, only in section. Be prepared to be tested on Chapter 3.

In-Depth (Optional Listenings)

RoR Podcast with [Rodney Stark on the Triumph of Christianity, Part II.](#)

RoR Podcast with [Rodney Stark on the Crusades.](#)



³ In Winter 2010, this chapter caused huge controversy. Nonetheless, I find it to be extremely interesting and challenging. It also helps set the stage for the last chapter in Kuran's *Islam & Mammon*. The controversy hinged around the definition of "science" (or the "scientific method"). To understand that chapter, it is critical to understand what is meant by "science" (see pp. 124-27) and how the scientific method was institutionalized in the form of Church-supported universities (circa 1100). Stark further makes the case that the European Dark Ages were not as "dark" (i.e., unenlightened), as many Enlightenment historians asserted (and subsequent historians accepted). One of the other common myths that Stark takes on relates to the Galileo Affair (see pp. 163-66), which is often depicted as religion (or, specifically, the Vatican) being antithetical to science. But if Galileo was only censured for his belief that the earth revolved around the sun, then why weren't Copernicus or Kepler similarly disciplined for the same ideas? Hmmm...

III. The Origins and Dimensions of Religious Liberty

Weeks 5 & 6

Topics:

- The emergence and growth of religious freedom
- The political economy of religious freedom
- Is contemporary Western Europe religiously free?

Readings Week 5 (~118 pp).

October 30 – November 5

Gill, A. 2008. *The Political Origins of Religious Liberty*. Preface and chpts. 1-3.

In-Depth (Optional Listenings)

Yang, F. 2006. "The Red, Gray, and Black Markets of Religion in China." *Sociological Quarterly* 47: 93-122.

RoR Podcast with [Karrie Koesel on House Churches in China](#).

RoR Podcast with [Anthony Gill on the Origins of Religious Liberty](#).

Readings Week 6 (~122 pp).

November 6 - 12

Gill, A. 2008. *The Political Origins of Religious Liberty*. Chpts. 4-6.

In-Depth (Optional Readings & Listenings)

Pfaff, S. 2011. "Religion under Communism: State Regulation, Atheist Competition, and the Dynamics of Supply and Demand," in *The Oxford Handbook of The Economics of Religion*, edited by Rachel M. McCleary. Oxford: Oxford University Press. Online.

RoR Podcast with [Bradley Murg on Religion in Russia](#).

Short analytical paper due Wednesday, November 23 at the beginning of section.

You should have started working on this right after the midterm exam.

V. Religious Extremism and Terrorism

Weeks 7 & 8

Topics:

- Explaining the rise of Political Islam
- The logic of religious terrorism

Readings Week 7 (~120 pp):

November 13 - 19

Berman, E. *Radical, Religious, and Violent*. Chapters 1-4 (Read chpts 1-2 by 1/17 and 3-4 by 1/20).

In-Depth (Optional Listenings)

Kalyvas, S. 2000. "Commitment Problems in Emerging Democracies: The Case of Religious Parties." *Comparative Politics* 32 (4): 379-99.

Krueger, A. and J. Maleckova. 2002. "Education, Poverty, Political Violence and Terrorism: Is There a Connection?" NBER Working Paper.

RoR Podcast with [Ron Hassner on Sacred Spaces and Conflict](#).

RoR Podcast with [Colleen Haight on Jewish Peddlers in 19th Century America](#).

Readings Week 8 (~120 pp.):

November 20 - 26

Berman, E. 2009. *Radical, Religious, and Violent*. Chpts. 5-8. Online. (Read chpts. 5-6 by 1/25 and 7-8 by 1/27).

In-Depth (Optional Listenings)

RoR Podcast with [Monica Toft on Religion, Terrorism, and Civil War](#).

RoR Podcast with [Sean Everton on Dark Networks](#).

Final exam is on Monday, March 14 at 8:30 am

The final exam includes all material since the midterm exam.

Start studying now. Organize a study group.

VI. Islam, Democracy & Development

Weeks 9 & 10

Topics:

- Can Islamic societies be democratic?
- The Political Economy of Islam

Readings Week 9 (~92 pp.):

November 27 – December 3

Kuran, T. 2004. *Islam & Mammon*. Preface and chpts 1-3.

In-Depth (Optional Readings)

Carvalho, J.P. 2013. "Veiling." *Quarterly Journal of Economics* 128: 337-70.

RoR Podcast with [Timur Kuran on Islamic Economics](#).

Readings Week 10 (~67 pp.):

December 4 - 10

Kuran, T. 2004. *Islam & Mammon*. Chpts 4-6.

In-Depth (Optional Readings)

RoR Podcast with [Timur Kuran on Islamic Law and Economic Development](#).

RoR Podcast with [Jared Rubin on Islamic and Christian Economic Development](#).

An Important Pedagogical* Note about this Class



POL S / RELIG 307 is an upper division course. As such, I expect that students have adjusted to the more rigorous intellectual demands of university life. Be aware that there is a heavier (and “thicker”) reading load for this course than many other courses. In general, I prefer not to teach directly from the text as I assume that students will keep up with the readings and will make a faithful effort to comprehend what is in the readings. Questions about difficult concepts or passages in the readings are always welcomed in lecture, section and/or office hours.

Do not expect that I will lecture on everything in the readings. You should expect that I will present the material in the text in a different way, or with my specific interpretation of the material. Hearing my interpretation of the reading material will allow you to view the readings in a slightly different light and provide you with a more robust understanding of the topic under discussion.

I enjoy being playful with ideas and like to incorporate humor into the class. You may incorrectly interpret this as a lack of seriousness on my part. Nothing could be further from the truth. I have developed a deep passion for the subjects that I teach and want to share that passion with you. I expect students in my course to have fun with the topic, but also to take the class seriously. This is especially important in a class on religion and politics, where intense beliefs can come to the fore quickly.

Sometimes I will tell a student that he or she is wrong. Sometimes students will point out that I am incorrect. **Making mistakes and being corrected is a crucial part of the learning process.** If you are afraid of being corrected or challenged in class, you should reconsider what you are doing in college. That sounds harsh, but it is the truth. A university agenda that caters exclusively to the self-esteem of students and avoids challenging them does a great disservice to the intellectual development of those students. I will not partake in this watered-down pedagogy. You should demand no less.



Sincerely,

Prof. Gill

* Pedagogy is a fancy schmaney way of saying “method or philosophy of teaching.”

An Important Note about Student Responsibility

You will learn a great many things in college, from anthropology to zoology and all things in between. However, the most important thing that any student should take away from college is the ability to set goals, develop the self-discipline to achieve them, and overcome obstacles along the way. College is an ideal environment to cultivate the fundamental skills that will be important to you in your future career, whether that be working for a law firm, being a manager in a large corporation, running your own small business, or working at a gas station. These fundamental skills include showing up on time, being able to learn from your mistakes, accepting corrective advice, and being able to overcome obstacles that temporarily divert you from your goals.

I often advise students to behave as if taking a course in political economy was their job. Would you expect to advance in your career, or earn a raise, if you consistently showed up late to meetings? Would you expect to gain favor with your employer if you blamed him or her for an error you made? How long would your employment last if you continually asked for special exemptions on exams and papers because you didn't get an early start on the assignment and you have other classes that have exams?

Given that personal responsibility and self-discipline are critical skills that need to be developed, I am going to challenge the students in this course to do the following:

- **Show up** for all lectures and discussion sections on time.
- **Plan ahead** for exams and assignments. Start studying earlier than the night before for an exam. Have your homework assignments printed out the night before they are due, not the morning of, and remember to turn them in on time.
- A **midterm and final exam** is not just a snapshot of what you happen to know on a specific date. Rather, it is an indication of how well you have been organizing your thoughts over time. As such, I frequently tell students that the exams begin not on the date and time listed in the syllabus, but they **really start on the first day of class**.
- **Participate** in section discussion and the online forum in a respectful manner and one that engages the material meaningfully. Be prepared when people debate your assertions.
- **Do NOT schedule early spring break** airline reservations and expect the professor to give you a personalized exam so that you don't have to pay a rebooking fee. (This course is about trade-offs and you will need to weigh whether missing the final exam is less important than getting an extra few days of beach time. It may be for some people, and that is fine.)
- **Do NOT consistently miss lecture/section**, fail to turn in assignments, and then expect that the professor will give you a "passing" grade because you need to graduate and/or it affects your financial aid status.
- **Do NOT expect private tutoring sessions**. I teach a large number of students, as well as having other professional duties. As such, I do not have the time to review an entire lecture or three weeks of lectures during office hours. Office hours are to be used for directed, clarifying questions or specific comments.
- **Do NOT ask for the professor's lecture notes or PowerPoint slides**. I won't give those out and they are not posted online. Period. Don't ask for them. Seriously.
- **I do NOT offer "extra credit"** to students who miss homework assignments or do poorly on exams. It is important to master the "regular credit" before asking for anything "extra." Do not ask for extra credit.

- **It is unwise to opt out of the course email list.** This is a major means of communication between the professor and students. *It is wise* to do a regular check of your university email account in the evening in the event of any announcements (e.g., class cancellations because of snow). The professor will try to post important notices no later than 9:30 pm.
- **If a problem arises** – and there are always surprises and emergencies in life – bring it to the attention of your teaching assistant and/or professor early in the process. Also, try to suggest a couple possible solutions to any problems that you might see arising. (Hint: A person who brings problems to an employer’s attention is typical employee; a person who identifies a problem and offers several solutions is a valuable employee.)
- **Communicate effectively** with your teaching assistants and professor. Proper grammar and spelling are always appreciated, as are informative “subject lines” in email communication. (True story: A student became upset with me for not being responsive after emailing me a problem with the subject line “hey.”)
- **Use your assigned UW email account.** I often get student emails from odd private domains (e.g., “fairietales.com”) and will usually consider those to be spam messages.
- **Use common sense** in all other areas of this class to cover anything that might have been missed on this list. Always ask yourself, “If I did this on the job, how would it affect my career?”
- **Playing computer games, texting, or surfing the Internet is distracting to those around you.** Don’t do it. Students often claim they are concerned about various negative externalities in society (e.g., air pollution), but often neglect to understand how their own personal actions affect those around them. Quiet attentiveness to lectures, when you are not asking questions or offering comments, will be considered the default option. If you must play video games during the regularly scheduled class period, do so elsewhere (recognizing that this means missing class).
- **Do NOT monopolize the professor’s time.** Your learning is important, but this is true for all other students in the class. Individuals who feel it necessary to ask questions every five minutes during lecture will be asked to cease and desist. I have had students who insisted class be taught a different way and in one that they designed themselves. While such creativity is admirable, there are students who enrolled in this class for the content and material designed by the current professor. Respect their choices.

The above advice may sound patronizing to some students who are well-prepared for class. However, you should know that a significant portion of students in a large lecture class will not have even looked at the syllabus by the third or fourth week of the term and then expect me to give them a special dispensation for their inaction. Managing these issues takes time and affects my ability to prepare for class, work with other students who are keeping up with assignments, or affects my other professional duties. In other words, an individual student can impose a negative externality on other students. I put in a great deal of effort into this course, more than I am required to. I do this because I have a passion for the class. However, students looking for a quick grade or who seek to manipulate the rules to avoid doing the requisite coursework diminish that passion.

With sincere concern for your academic and professional future,
 Prof. Gill