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Fall 2014  
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## GENDER, SIN, AND ADDICTION CT 659

### ***COURSE DESCRIPTION***

We will examine the traditional themes of sin and grace in light of the addiction recovery model. We will ask:

- What is sin and what is addiction?
- What is spirituality and what is religion?
- How is addiction sin or sickness?
- How relevant is the addiction recovery model for Christian theology?
- Does the model give us another way of talking about sin and grace?
- What is the role of victimization? Gender? Ethnicity? Race?
- What is the relationship of spirituality, religion, and addiction recovery?

Students will be asked to draw on both their analytical skills and their experiential knowledge. The course assumes some background in both theology and addiction studies. Those students who feel deficient in either area are advised to do some background reading early in the quarter.

### ***MEETING WITH THE INSTRUCTOR***

I will be glad to meet with you at a mutually convenient time. Email is the best way to reach me to set up a time or discuss an issue.

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### ***COURSE REQUIREMENTS***

#### **I Class Participation and Preparation of Each Set of Questions [10%]**

Readings and reflections must be completed prior to each class. Class participation should show evidence of serious engagement with the assigned material. Students are expected to take an active part in class discussion. Prepare some notes that show how our readings and your own reflection answer the questions in the set for the day. Be prepared to share these with the class. The more you can reflectively refer to the readings, the better will be your class participation credit. [Notes will not be collected, but they will aid in improving your class participation grade.]

***Missing 25% of class sessions results in a failing grade; attending only part of a weekly session will be counted as a partial absence. Habitual tardiness will also adversely affect your grade and may be considered a partial absence.***

**II One Written Report on Twelve-Step Meetings, 3-5 pages [15%]**

**(See instructions below) Due before class on 10/28**

**III One Session of Class Leadership [10%]**

We will choose our individual presentations on the first day, so start thinking of your areas of special interest right away. Within each topic, you will have a choice of readings [totaling from approximately 25-50 pages] from the “For Further Information” sections on the syllabus. Your goal for this exercise is to bring additional perspectives on the topic of the day. You are also expected to connect your special reading with the class readings for that day. You will receive a graded evaluation on Sakai. (See instructions below).

**IV Position Paper [15%]**

**Due at last class session [Dec. 2]. (See instructions below.)**

**V One Type of Written Assignment Choose A or B [50%]**

**A. *Short Reflection Papers* (5 pgs. each max.)** Choose five from the sets identified on the syllabus. Answer all the questions. Refer to the readings extensively, and pay special attention to the “for writers” questions. The more you work with, integrate and reflect specifically on our readings, the more credit you will receive. This option is best for people who need periodic evaluations or who have a wide-range of interests. **(See instructions below) Due on the appropriate date, before the start of class. No extensions.**

***Papers must be submitted through the “Assignment” section on Sakai. Do not use the “Dropbox” since it is not linked with the gradebook and you risk not getting credit for your work. Each paper is due before class on the date listed for that topic. In fairness to other students, informal extensions cannot be given. Late papers lower the grade and this practice is strongly discouraged.***

**B. *Research Paper* (15 pgs. max, double-spaced, with end or footnotes)** Students who have a special interest or plan to go on for further study are encouraged to choose the research paper option.

**(See instructions below) Due Dec. 9. No informal extensions.**

***Papers must be submitted through the “Assignment” section on Sakai, not the “Dropbox.” Final papers must be submitted by midnight on the assigned date. In fairness to other students, informal extensions cannot be given.***

**Students who need extensions beyond the due date are encouraged to apply through the Registrar’s office.**

**Please see the end of syllabus for standard procedures that must be followed at MTSO.**

## Daily Topics and Assignments

### 8/26 Introduction to the course

- Personal introductions.
- Examining our starting places, definitions, experience, and goals.
- Learning about the course.
- Questions about the syllabus.
- Choosing individual presentations.
- Beginning to define our terms:
  - What is addiction?
  - What is sin?
  - What is spirituality?
  - What is religion?
  - Can we separate all these things?

### 9/2 *What Are We Talking About?*

#### Your Research:

Further define your understandings of the terms from last week [sin, addiction, spirituality, religion]. Research these terms from reputable sources (academic articles, encyclopedias, textbooks, etc.) Come in with notes or short summaries of at least one reading on *each of the four topics*. Be prepared to discuss the various factors involved in sin and addiction. [e.g., personal responsibility, social aspects, biology]. Be prepared to discuss the various factors involved in spirituality and religion [e.g., belief, behavior, desire, transcendence, morality, organization]. **Follow-up debate.**

*Note: Since you won't know which terms you will have to defend in the debates, come prepared on all four of them.*

### 9/9 The Changing Discourse about Addiction

#### Read:

- a) Mercadante, Victims and Sinners, preface, and chapters 1 and 2 (pp.3-26)
- b) James E. Royce, "Sin or Solace? Religious Views on Alcohol and Alcoholism", in Journal of Drug Issues, Winter 1985, 51-61. [Sakai]
- c) Stanton Peele, "Addiction as a Cultural Concept," *Annals of the New York Academy of Sciences*, 602:205-220, 1990 [Read it at <http://www.peele.net/lib/cultconc.html>]

*Briefly answer the relevant reflection questions [Set One] and bring to class to aid our discussion.*

**For Further Information:**

- a) McCormick, chap. 1, pp.1-11 [Sakai]
- b) Robin Room, “‘Healing Ourselves and Our Planet’ The Emergence and Nature of a Generalized Twelve-Step Consciousness,” pp.717-740 [Sakai]
- c) Robin Room, “The Cultural Framing of Addiction” [Sakai]

**Reflection Questions: [Set One]**

Now that you’ve done some research and reading, how have your definitions of sin and addiction changed? Do you think that the addiction metaphor has become for some people a *functional* equivalent for the sin/salvation paradigm? Or is it at least a way contemporary persons talk of problems formerly believed to be sin?

**For writers and presenters:** Reflect on our readings, plus choose at least two more articles from “For Further Reflection.” Compare and contrast all these views, showing evidence you have understood the supplemental articles. In what ways do you agree or disagree with the authors you’ve chosen? What is your assessment of the seeming “discursive shift” from theology to therapeutics?

**9/16 Getting More Specific about Addiction**

**Your Research:**

Now that you’ve done more research and heard from others, come in with your best definition of addiction. What kind of problem is it? Is it essentially a moral, medical, spiritual, cultural, sociological, or other problem? Don’t say “yes, all of this” without being very clear how each aspect fits in. Which area(s) are most determinative? Find at least one reputable academic article, encyclopedia, or text-book chapter in addition to our resources below that expresses your views and be prepared to summarize it for other students.

**What kind of problem is addiction: Moral, Medical, Spiritual, Cultural, or Other?**

**Read:**

- a) “In Search of a Comprehensive Model of Addiction” by Anja Koski-Jannes [Sakai or read it at <http://www.nad.fi/pdf/44/Anja%20Koski-Jannes.pdf>]
- b) James Nelson, Thirst, chaps. 1-4
- c) Martins, Julian, et. al., “Addictions and Free Will: A Structured Exploration of the Boundaries of Personal and Social Responsibility,” Vol. 3, chap.4, in *The Praeger International Collection on Addictions*, pp.71-92. [Sakai]

*Briefly answer the relevant reflection questions [Set Two] and bring to class to aid our discussion.*

**For Further Information:**

- a) Ted Peters, Playing God, chap. 1 (pp. 1-26); and in chap. 2, pp. 27-34, 56-62, 75-78. [On reserve in library, or purchase]
- b) Ann N. Dapice, “Ethical Theory and Addiction,” in *The Praeger International*

- Collection on Addictions, Vol. 1, chap. 5, pp.77-93. [Sakai]*
- c) David E. Smith, Harvey B. Milkman, Stanley G. Sunderwirth, "Addictive Disease: Concept and Controversy, " pp.145-159. [Sakai]
- d) Dennis M. Donovan, "Assessment of Addictive Behaviors: Implications of an Emerging Biopsychosocial Model", in Dennis Donovan and G. Alan Marlatt, eds., Assessment of Addictive Behaviors, (New York: Guildford Press, 1988), pp.3-48. [Available in library]
- e) William R. Miller and Ernest Kurtz, "Models of Alcoholism Used in Treatment: Contrasting AA and Other Perspectives with Which It Is Often Confused," in Journal of Studies on Alcohol, March 1994, pp. 159-166. [Sakai]

**Reflection Questions: [Set Two]**

How do you balance the biological and volitional elements in addiction? How much is our behavior chosen and how much determined (and by what)? Where do genetics fit in? What about social and cultural factors? What about religion, morality and spirituality? In your opinion, what is the adequacy and usefulness of the disease model of addiction? How do you integrate the fact that, according to Levine, our understanding of volition and biology in "habitual drunkenness" has changed over time? How do you assess this theologically? How does it affect the church?

**For writers and presenters:** Reflect on our readings, plus choose at least two more articles from "For Further Reflection." Compare and contrast all these views, showing evidence you have understood the supplemental articles. From this research, discuss the moral, medical, spiritual and cultural factors in addiction.

**9/23 Addiction as Cultural Metaphor**

- a) Harry Gene Levine, "The Discovery of Addiction: Changing Conceptions of Habitual Drunkenness in America" [Sakai]
- b) Robin Room, "Sociological Aspects of the Disease Concept of Alcoholism," pp.47-91. [Sakai]

**Challenges to the Addiction Model**

- c) Herbert Fingarette, Heavy Drinking: The Myth of Alcoholism as a Disease, pp. 1-30. [Library reserve or purchase]
- d) Stanton Peele, *Journal of Studies on Alcohol*, 47:63-73, 1986  
"The Implications and Limitations of Genetic Models of Alcoholism and Other Addictions" [Sakai or read it at <http://www.peele.net/lib/genetics.html>]

**For Further Information:**

- a) Stanton Peele, "A Moral Vision of Addiction: How People's Values Determine Whether They Become and Remain Addicts" *Journal of Drug Issues*, Vol. 17(2) (1987): 187-215. [Sakai or read it at <http://www.peele.net/lib/vision.html>]
- b) Stanton Peele, *Psychology Today*, July/August 1995, pp. 50-53; 62-68, "My Genes Made Me Do It" [Sakai or read it at <http://www.peele.net/lib/genes.html>]
- c) Susan Sontag, Illness as Metaphor, pp. 3-87 [Library reserve]

- d) Mercadante, Victims and Sinners, from chaps 6 and 7, pp. 83-92; 97-110.
- e) Herbert Fingarette, Heavy Drinking: The Myth of Alcoholism as a Disease, chaps.2-5 [Library reserve]

*Briefly answer the relevant reflection questions [Set Three] and bring to class to aid our discussion.*

**Reflection Questions: [Set Three]**

How have we come to see problem behavior as more biological than volitional? How do you assess that shift? What are the strengths and weaknesses of a disease, genetic, or illness model of addiction? What are the challenges to this view and how do you assess them? How has the disease model been used in contemporary society? Explain how this metaphor is useful or harmful from a faith perspective, or in theology.

**For writers and presenters**, choose one: a) Assess Sontag's analysis of illness as metaphor. How is that relevant today? b) Compare all the writings here by Peele and Fingarette and evaluate them, showing strengths and weaknesses.

### 9/30 Getting More Specific: Sin

**Read:**

- a) Robert R. Williams, "Sin and Evil," in Hodgson and King, Christian Theology: An Introduction to its Traditions and Tasks [Sakai or library reserve] Plus questions and summary.
- b) Mercadante, Victims & Sinners, chap. 3

**For Further Information:**

- a) Andrew Sung Park, The Wounded Heart of God, chap. 4, 5 [Library reserve]
- b) Kelton Cobb, The Blackwell Guide to Theology and Popular Culture, chaps. 7, 8 [Library reserve]

*Briefly answer the relevant reflection questions [Set Four] and bring to class to aid our discussion.*

**Reflection Questions: [Set Four]:**

Where has your idea of sin come from? If possible, bring in a statement from your background or denomination. Do both assigned readings and then explain how your view of sin been changed, challenged or confirmed by these readings. What is your doctrine of sin at this point? What do you find difficult? What do you find newly resolved? See the questions listed on Sakai for the Williams chapter and come to class prepared to discuss them.

**For writers and presenters:** In addition to Williams, read Park or Cobb. Discuss your idea of sin. How have these readings challenged, changed, or confirmed your views? Be specific.

### 10/7 Is It Wrong to Talk About Sin When Dealing with Addiction?

**Read:**

- a) Mercadante, "Sin, Addiction and Freedom", in Chopp and Taylor, pp.220-

244. [Sakai]

- b) Mercadante, Victims and Sinners, chap. 4, 5 (pp.51-82)
- c) Patrick McCormick, *Sin as Addiction*, chaps. 7, 8. [Sakai]

*Briefly answer the relevant reflection questions [Set Four] and bring to class to aid our discussion.*

**For Further Information:**

- a) Kurtz, Not-God, chaps. 7-9, (pp.161-249). [Library reserve]
- b) Christopher C. H. Cook, Alcohol, Addiction and Christian Ethics, chaps. 4, 5, 6 [Library reserve]
- c) Mercadante, "The Religious and Theological Roots of Alcoholics Anonymous," in *The Praeger International Collection on Addictions*, Vol.1, chap. 6, pp.95-105. [Sakai]

*Briefly answer the relevant reflection questions [Set Five] and bring to class for discussion.*

**Reflection Questions: [Set Five]**

Write out a summary view of your understanding of the doctrines of sin and grace. How does addiction fit in or not fit in with this? Where might there be overlap? What would you say is a core behavior that undergirds sin? What about addiction? Explain how your views have or have not changed as a result of your readings and research this term.

What do you think of the theological roots of the addictive recovery model? What about the break with those roots? How does this affect our ability to talk about both sin and addiction?

**For Writers and presenters:** Read Kurtz or Cook, plus Mercadante, from "For Further Information" and then answer the questions above, referring to your additional reading as well as to the assigned reading.

**10/14 Recess**

**10/21 Getting Clear about Spirituality and Religion and their Relationship to Addiction**

**Addiction, Spirituality, Theology and Church**

**Read:**

- a) Robert Albers, "Unconditional Surrender," in Morgan and Jordan, pp.139-156 [Sakai]
- b) Oliver J. Morgan and Merle R. Jordan, "Addiction and Spirituality: A Clinical-Theological Reflection," in Morgan and Jordan, pp.251-265. [Sakai]
- c) Patrick McNamara, "Religiosity as Protective Against Addictions in Adolescents," in *The Praeger International Collection on Addictions*, Vol. 3, chap. 5, pp.93-107. [Sakai or Library reserve]
- d) Samuel R. Weber, Kenneth I. Pargament, Mark E. Kunik, James W. Lomax II, Melinda A. Stanley, "Psychological Distress Among Religious Nonbelievers: A Systematic Review" [Sakai]
- e) Abdoulaye Diallo, "Clients' Willingness to Incorporate Religion or Spirituality in

**For additional information:**

- a) Ronald Glasberg, "The Dynamics of Devaluation: The Spiritual Disease of Civilization," [December 2010] [Sakai]
- b) Robert Hughes, "The Spirituality of Recovery and the Twelve Steps of Alcoholics Anonymous," in *The Praeger International Collection on Addictions*, Vol. 3, chap. 3, pp.53-69. [Sakai]
- c) Harold E. Doweiko, "Substance Use Disorders as a Symptom of a Spiritual Disease," chapter 2 in Morgan and Jordan, pp.33-53 [Library reserve]
- d) Howard J. Gray, S.J., "Beyond Abstinence and Toward Spiritual Integration," chapter 11 in Morgan and Jordan, pp.215-233. [Library reserve]
- e) Mercadante, "The Church and Addiction Recovery," in Christian Networks Journal Summer 2005, pp.50-56 [Sakai]
- f) Lyn G. Brakeman, "By Love Possessed," in Morgan and Jordan, pp. 195-213 [Sakai]
- g) Brick Johnstone, Dong Pil Yoon, Daniel Cohen, Laura H. Schopp, Guy McCormack, James Campbell, Marian Smith; "Relationships Among Spirituality, Religious Practices, Personality Factors, and Health for Five Different Faith" [May 2012] [Sakai]
- h) "Measuring Spirituality as a Universal Human Experience" [Sakai]

*Briefly answer the relevant reflection questions [Set Six] and bring to class for discussion.*

**Reflection Questions: [Set Six]:**

How different is 12 Step spirituality from religious experience within an organized religious group? What is the difference between 12 step spirituality and a Christian approach to human dysfunction? Can a group be "spiritual but not religious?" Elaborate on this. What would such a model mean for the church? For other religious groups? For a believer? For a nonbeliever? Is it possible to "bracket" theology in dealing with addiction? Explain. Is it possible, or advisable, to separate theology and spirituality? What would be the costs and benefits of doing this? What has been, is and should be the role of the church regarding spirituality and addiction?

**For writers and presenters:** Choose two additional readings from "For Further Information" and answer these questions by referring to them as well as to the regular assignment.

**10/28 Attend Twelve Step Meetings and Present Report to Class**

Please turn in your paper on our Sakai course site in the "Assignments" section. Paper is due before the start of class on this date. Be prepared to discuss your analysis with the class. [See instructions below]

**11/4 Reconsidering Sin and Addiction in Light of Gender Issues**



**Read:**

- a) Nelson, Thirst, chaps. 5 (pp.79-96)
- b) Joy Ann McDougal, "Sin-No More: A Feminist Re-Visioning of a Christian Doctrine of Sin" [Sakai]
- c) Martha Romero Mendoza, "Gender Inequalities and Inequities among Women with Substance Abuse Problems," in *The Praeger International Collection on Addictions*, Vol. 1, chap. 4, pp. 53-75.[Sakai]
- d) Valerie Saiving "The Human Situation: A Feminine View", Journal of Religion 40 (April, 1960): 100-112; also in Christ and Plaskow, eds., Womanspirit Rising, (New York: Harper and Row, 1979) [Sakai or read it at <http://www.as.ua.edu/rel/pdf/rel101saiving.pdf>]

*Briefly answer the relevant reflection questions [Set Seven] and bring to class to aid our discussion.*

**For Further Information:**

**On Gender**

- a) Christine Smith, "Sin and Evil in Feminist Perspective," in Theology Today, July 1993 [Sakai]
- b) Susan Nelson Dunfee, "The Sin of Hiding: A Feminist Critique of Reinhold Niebuhr's Account of the Sin of Pride" (pp. 316-326) [Sakai]
- c) Mary Potter Engel, "Evil, Sin, and Violation of the Vulnerable" [Sakai]
- d) Charlotte Kasl, "Many Roads, One Journey: One Woman's Path to Truth," in Morgan and Jordan [Library reserve]

**On Co-Dependency**

- e) Bette S. Tallen, "Co-Dependency: A Feminist Critique," Sojourner: The Women's Forum, Jan. 1990, pp.20-21. [Sakai]
- f) Janice Haaken, "From Al-Anon to ACOA: Codependence and the Reconstruction of Caregiving," Signs: Journal of Women in Culture and Society, 1993, pp.321-345. [Sakai]

**Reflection Questions: [Set Seven]**

How have socio-cultural perspectives and changes influenced our theological or spiritual understandings of addiction? If there is one core behavior or problem that undergirds all of sin, are there variations for gender differences? What would those be? What about addiction? Can you determine one core behavior or problem that undergirds it? Are there variations for gender differences? How would you reinterpret, adjust, or explain the doctrines of sin and grace in light of gender issues? What about addiction?

**For Writers and Presenters:** Choose at least two additional articles. Reflect on the assigned reading as well as these additional articles from "For Further Reflection." For instance, how do Nelson's and Engel's interpretations fit in with the assigned readings and views of prior class readings?

## 11/11 Reconsidering Sin and Addiction in Light of Ethnic and Racial Issues

### **Read:**

- a) Sean Hogan, "Race, Ethnicity and Early U.S. Drug Policy," in *The Praeger International Collection on Addictions*, Vol. 1, chap. 3, pp.37-52. [Sakai]
- b) Cecil Williams (with Rebecca Laird), "No Hiding Place," *The Other Side*, Jan-Feb. 1993, pp.22-25. [Sakai]
- c) George L. West, "Addiction, Spirituality, and Recovery: The Role of the African-American Minister," *The Journal of Religious Thought*, Vol. 47, Summer/Fall 1990, pp.99-108. [Sakai]
- d) Alice B. Britt, "African Americans, Substance Abuse and Spirituality" [Sakai or read it at <http://www.minoritynurse.com/features/health/07-21-04d.html>]

*Briefly answer the relevant reflection questions [Set Eight] and bring to class to aid our discussion.*

### **For Further Information:**

Find at least one other academic article on ethnic and racial factors in sin and one academic article on these factors in addiction. Be prepared to summarize, explain, and evaluate your article(s). Email the instructor a copy of each article you've discovered.

### **Reflection Questions: [Set Eight]**

How have socio-cultural perspectives and changes influenced your theological or spiritual understandings? If there is one core behavior or problem that undergirds all of sin, are there variations for racial, ethnic, sociological or cultural differences? What would those be? What about addiction? Can you determine one core behavior or problem that undergirds it? Are there variations for racial, ethnic, sociological, or cultural differences? How would you reinterpret, adjust, or explain the doctrines of sin and grace in light of ethnic and racial issues? What about addiction?

**For Writers and Presenters:** Find at least one other academic article on ethnic and racial factors in sin and also one other academic article on these factors in addiction. Summarize them and answer the questions above referring to these articles. Attach to your assignment a copy of each article you've discovered.

## 11/18 Victimization and Its "Anguish"

A New Look at Being-Sinned-Against

### **Read:**

- a) Mercadante, "Anguish: Unraveling Sin and Victimization," in *The Anglican Theological Review*, (Spring, 2000) [Sakai or read it at [http://findarticles.com/p/articles/mi\\_qa3818/is\\_200004/ai\\_n8898755/pg\\_1](http://findarticles.com/p/articles/mi_qa3818/is_200004/ai_n8898755/pg_1)]
- b) Nelson, *Thirst*, chap. 6 (97-122)
- c) Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*, chaps. 2, 4 [Library reserve or purchase]

*Briefly answer the reflection questions [Set Nine] and bring to class to aid discussion.*

**For Further Information:**

- a) Leo Lefebure, "Victims, Violence and the Sacred: the Work of Rene Girard" in *The Christian Century* [Sakai]
- b) Christine Gudorf, Victimization, (Trinity Pr. Intern., 1992) [Library Reserve]
- c) Sharon Lamb, The Trouble with Blame, (Harvard Univ. Pr., 1996) [Library reserve]
- d) Rene Girard, chaps. 1-2 (9-29), chap. 5 (62-65); Epilogue, "The Anthropology of the Cross," (262-88) [Library reserve]
- e) Rene Girard, chaps. 10-13 (pp.145-210) [Library reserve]
- f) Keshgegian, chaps. 4-5, pp.134-98 [Library reserve]
- g) Michael Kirwan, Discovering Girard, (Cowley, 2005) [Library reserve]
- h) Andrew Sung Park, From Hurt to Healing: A Theology of the Wounded, (Abingdon, 2004), chaps. 1, 4, 5, 6 [Library reserve]

*Briefly answer the reflection questions [Set Nine] and bring to class.*

**Reflection Questions: (Set Nine)**

In what ways are addicts sinners and/or victims. Has society or religion scapegoated addicts, or have addicts scapegoated others? Are addicts victims of societal processes, or do they victimize others, or society in general? In addiction, what is the tension between power and powerlessness? Can the recovery process make further victims out of people or groups? If so, who? Does an understanding of victimization change your perspectives on sin and grace?

**For writers and Presenters:** Read at least one other article, or book section [your choice, at least one chapter] from the list above. Answer the questions by referring to your additional reading as well as to the assigned readings.

**11/25 Thanksgiving Break. No Class**

**12/2 How Can We Discuss All This Theologically?**

**Sin, Grace, and Addiction: Theological Analysis**

**Read:**

- Mercadante, Victims and Sinners, chaps. 8-12 (pp. 113-180)
- Nelson, Thirst, chaps. 7-9 (123-191)

**For Further Information:**

- Peters, Playing God, chap. 7 (pp.157-178) [Library reserve or purchase]

**Everyone:** Write a 2-3 page "position paper" on reframing, rethinking, or reconstructing your understanding of addiction and recovery from a theological perspective, incorporating insights you have gotten from our study of sin and grace. Agree or disagree with Nelson's theological "take" on addiction. Or, reframe, rethink or reconstruct your understanding of sin and grace from the perspective of addiction and recovery. Be prepared to discuss your insights with fellow students and, if selected, to read your paper to the class. The purpose of this is to help you incorporate and share the insights you have gained from our reading and

discussions.

**Research Paper Writers:** Come prepared to share the results of your work so far.

**Reflection Questions: [Set Ten]**

What is your evaluation of these theological analyses? Describe the benefits and problems, as you see them. Would they be useful, or not, to pastors, counselors, church members, or those in addiction recovery groups? In what ways could they affect church practices or believers' actions? In what ways can the beliefs of Christian theology help or harm in dealing with sin and addiction? What conclusions have you come to at this stage in the course?

**For Writers:** Read this and other relevant sections of Peters, as noted in earlier "For Further Information" lists. Compare this to the other theological analyses you've read on the relationship between sin, grace, and addiction.

**12/9 Final Papers Due.**

**Submit your paper in the designated Sakai "assignments" section no later than 11:59 p.m. Papers submitted in the "Dropbox" will not be recorded as received.**

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## Directions for Presentations and Written Assignments

### Class Leadership

**Helping the class get more perspectives on the day's material (30 minutes)**

- a) Students will choose a presentation topic, one student per day.
- b) Each individual must choose from among the articles on the list "**For Further Information**" under your topic. Reading should comprise about 25-50 pages. If entries are book-length, choose something relevant to the topic that is from 25-50 pages. Look on Sakai or check with the library for reserve copies of these readings.
- c) Prepare an outline of your presentation – write this on the board, use PowerPoint, or hand out paper copies. Include one or two salient quotes of *no more than a paragraph* to read aloud or display on the screen.
- d) Your presentation should last about 30 minutes. Summarize the highlights and insights of your readings. It is crucial that you also explain how these ideas relate to our class reading for the day. Be concise, interesting, clear and well-organized.
- e) Pose one salient question and lead a brief discussion.

### Twelve-Step Meetings Report

- a) Attend at least two different 12-step meetings and choose types or groups that are new to you. *If you attend 12-step meetings, do not use your "home" group for this assignment.* Possibilities include, e.g., Alcoholics Anonymous, Narcotics Anonymous, Codependents Anonymous, Al-Anon, Overeaters Anonymous.
- b) After attending and considering all the questions below, choose at least two questions

from the “descriptive” and two from the “theoretical” list and reflect in depth on them.  
c) Then write up a 4-5 (double-spaced) page report, answering the following questions.

### Questions

1. *Practical questions – 1 page:* What problems are presented? What ways do people deal with them? What are the group dynamics? What happens before and after the meeting and what impact does this have, if any? Compare the different meetings you attended.

2. *Descriptive questions—1-2 pages:* What do people mean by “addiction”? What are the views on sin/dysfunction? What stance do people take on the involvement of the will? What understandings are expressed about health/recovery? What are the attitudes toward society, church, family, government? What is the attitude and understanding of religion, spirituality, Christianity, the idea of “sin” that is spoken, or unspoken but implicit? Do people see themselves as victims?

3. *Theoretical questions—2-3 pages:* How is the addiction metaphor used, and how does it function for individuals and for the group? What is the balance between powerlessness and responsibility as it functions for individuals in the groups? What views of human nature are implicit? What theological issues did this raise for you, what new questions?

### Paper Options

#### Choose A or B [50%]

**A. Short Reflection Papers (5 pgs. each max.)** Choose five from among the sets listed in the daily assignments above.

**Due on the date listed for that topic before the class session. No informal extensions given.**

Prepare a thoughtful, theologically grounded paper answering the reflection questions for the day. Demonstrate that you have read and reflected on the class readings. You must also show evidence of having read **at least one selection** from the list “For Further Information.” Identify this selection in the paper. Throughout your paper, refer directly to the assigned and supplemental reading for that day. Use end- or foot-notes to indicate this as well as discussing the readings in your writing. Show how you integrate these readings into your own theological position(s).

Papers are due before class on the day this set will be discussed. Submit the paper in the “Assignments” section of our Sakai course site.

**or**

**B. Research Paper (10-15 pgs. max) Due Dec. 10**

Choose a research topic from the options below. The paper must be in acceptable research style, use foot- or end-notes and contain a comprehensive bibliography of all sources consulted. You can refer to our class readings, but you must also use at least five credible sources beyond our class readings. Books or serious academic articles are preferred. You may

use readings found in “For Further Information,” or from the bibliography in this syllabus, or from your own research.

To submit your paper, use the “Assignment” section of our Sakai course site and deposit it *no later than midnight on the due date*. ***Late papers are strongly discouraged and will receive a full grade reduction per day late.*** To avoid a penalty, if a medical, family emergency or other serious problem arises, please use the regular extension process through the Registrar.

**Choose Among These Options:**

**a) Addiction: Sin, Victimization, or Sickness?**

Present a well-researched and well-argued case. Be sure to give definitions for addiction, sin, victimization, and sickness. Integrate the relevant course material into your argument and also follow your own research interests for areas that concern you and are necessary to your argument. ***Show evidence and document your use of at least five sources, properly cited, beyond those covered in class.***

**b) Gender, ethnic, and/or racial critique**

Do a gender, ethnic, and/or racial theological critique of the doctrines of sin and grace, and of the addiction recovery model and movement. Critique both theology/theory and practice. ***Show evidence and document your use of at least five sources, properly cited, beyond those covered in class.***

**c) "Thought-piece" and constructive theology**

Present your ideas for reconstructing the doctrines of sin (a.k.a. human dysfunction, the human predicament) and grace for the contemporary context, paying special attention to the issues covered in the course. Draw on both recognized theologians and minor streams of thought from a tradition of your choice. ***Show evidence and document your use of at least five other sources, properly cited, beyond those read for class.***

**d) The Addiction Recovery Model and the Church**

Detail the *theological* reasons why this model is either useful or problematic for the contemporary Christian church. ***Show evidence and document your use of at least five sources, properly cited, beyond those covered in class.***

**e) Does the Addiction Recovery Model or Addiction as Disease/Metaphor translate?**

Choose one of the world great religions [e.g., Judaism, Islam, Hinduism, Buddhism, etc.]. Research whether or not the problem of addiction, the Twelve Steps, or the idea of addiction as disease and/or metaphor for human dysfunction works in this other religious context. Is the addiction recovery model more suited to a Christian context, or does it

travel well? Present the *theological* reasons why this model does or does not work in this other religious context. **Show evidence and document your use of at least five sources, properly cited, beyond those covered in class.**

**f) Reflective analysis of Twelve-Step Meetings**

Attend at least ten 12-step meetings of various kinds. Use the questions listed above (for the report on a meeting) and write a paper that considers all of them, but especially highlights the theological and theoretical aspects, dealing especially with sin, grace, and salvation, in relationship to the addiction recovery model. **Show evidence and document your use of at least five sources, properly cited, beyond those covered in class.**

**g) Addiction in Film**

Choose three films from the list on page 20 of the Morgan and Jordan text. See the list of films in Morgan and Jordan Addiction and Spirituality. Also, see lists at: <http://addictionflix.com/popmovies.aspx>  
<http://www.unhooked.com/film/index.htm>

Carefully read the video viewing guide, view your chosen films, and consider the questions below. Write a theological and theoretical analysis that considers all the questions listed below in Video Viewing Guide, with special attention to the last set. Explain whether the films chosen give a theologically useful view of addiction, or one which is inadequate (explain how). **Start by doing some general research on film and theology; see bibliography on Video Viewing Guide. Show evidence and document your use of at least seven sources, properly cited, beyond those covered in class.**

**Start with:** Kelton Cobb, "Introduction," pp. 1-25, in The Blackwell Guide to Theology and Popular Culture; Robert Ellis, "Movies and Meaning: An Introduction to Reading Films," pp. 7-23 in Anthony Clark and Paul Fiddes, eds., Flickering Images: Theology and Film in Dialogue.

**h) Topic of special interest for student**

Submit detailed 1-2 page proposal, including suggested bibliography, to instructor at least 2 weeks prior to due date. **Show evidence and document your use of at least five sources, properly cited, beyond those covered in class.**

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## **Video Viewing Guide**

**A. Descriptive:**

What is the view of addiction presented here? Is the portrait of addiction compelling (explain)? If AA meetings or other sources of help are presented in the film, how do they appear? Was there anything about spirituality or religion presented in the film? How was it done? What socioeconomic factors were involved in the story?

**B. Reactive:**

What did you like and dislike about this film? Were the characters believable? Did you

feel sympathetic to them or repelled (explain)? What stereotypes of addiction did it present, confirm or dispel (explain)? Was the film's story predictable in any way (explain)?

**C. Evaluative:**

How does the portrait of addiction, of AA, and/or of addicts fit or not fit with your knowledge/experience? How does it fit with the research and readings we have considered in this course? In your other courses?

**D. Theological Analysis:**

Was addiction presented as a disease (explain)? As a moral weakness (explain)? As a lack of will power (explain)? If you had to decide that some aspects shown here were clearly sin or the result of sin, and some were not, what aspects would you choose (explain fully)? Explain your understanding of sin. Was anyone sinned against (explain)? Did you see victimization presented here (explain)? How was grace presented (or was it not)? How was religion treated, if at all? If a distinction was made between spirituality and religion, how was it done and did it work?

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**Required Texts**

Linda Mercadante, Victims & Sinners: Spiritual Roots of Addiction and Recovery, (Westminster/John Knox Press, 1996)

James Nelson, Thirst: God and the Alcoholic Experience (Westminster John Knox 2004)

**Supplemental Texts [Required reading from these books]**

Kelton Cobb, The Blackwell Guide to Theology and Popular Culture (Blackwell, 2005)

Herbert Fingarette, Heavy Drinking: The Myth of Alcoholism as a Disease, (Berkeley: University of California, 1989)

Robert C. Fuller, Spiritual But Not Religious: Understanding Unchurched America (Oxford 2001)

Rene Girard, The Girard Reader, edited by James G. Williams, (New York: Crossroad Herder, 1996).

Peter Hodgson, Christian Theology: An Introduction to its Traditions and Tasks

Ernest Kurtz, Not-God: A History of Alcoholics Anonymous, (Center City, MN: Hazelden, 1979)

Oliver J. Morgan and Merle Jordon, eds., Addiction and Spirituality: A Multidisciplinary Approach, (St. Louis: Chalice, 1999)

Andrew Sung Park, The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin, (Abingdon, 1993)

Ted Peters, Playing God: Genetic Determinism and Human Freedom, (Routledge, 1997)

Sharon Lamb, The Trouble with Blame, (Harvard Univ. Pr., 1996)

Susan Sontag Illness as Metaphor

Vanhooser, et al. Everyday Theology: How to Read Cultural Texts and Interpret Trends (Baker 2007)

Paul F. M. Zahl Grace in Practice: A Theology of Everyday Life (Eerdmans, 2007)

**Recommended Reading [Useful for further research]**

Flora A. Keshgegian, Redeeming Memories: A Theology of Healing and Transformation, Nashville: Abingdon, 2000)

Mark Kline Taylor and Rebecca Chopp, eds., Reconstructing Christian Theology (Fortress Pr., 1994)

Christopher C. H. Cook Alcohol, Addiction and Christian Ethics (Cambridge, 2006)

Robert Wuthnow, The Restructuring of American Religion

-----, After Heaven



**By Linda Mercadante: Works on Addiction, Sin, Trauma, Victimization, and Recovery**

Linda Mercadante, **"Theology of Trauma,"** CAMBRIDGE DICTIONARY OF CHRISTIAN THEOLOGY, Cambridge University Press, (forthcoming 2010)

----- **"Helping Addicts Move Beyond the Spiritual Wading Pool: A New Approach to Religion and Spirituality in the Healing of Addictions,"** in *The Journal of Existential Psychology + Psychotherapy* (forthcoming 2010)

-----, "The Religious and Theological Roots of Alcoholics Anonymous," in The Praeger International Collection on Addictions: Volume 1, Faces of Addiction, Then and Now, Angela Browne-Miller, ed., (Westport, CT: Praeger, 2009)

**"Pelagian Theology Lives on in Science: Medical Model of Addictions Blames 'Religion'"** Interview with Linda Mercadante. In VITAL THEOLOGY: HELPING PEOPLE THINK THEOLOGICALLY, 11/07, 4:4

-----, "The Church and Addiction Recovery," in Christian Networks Journal Summer 2005, pp.50-56

----- **"'Winners or Whiners?': Victims Caught Between Anguish and Grace,"** *JOURNAL OF THEOLOGY*, Summer 2003.

----- **"Violence, Abuse, and Oppression,"** WOMEN'S BIBLE COMMENTARY, InterVarsity Press, 2001

-----, "Anguish: Unraveling Sin and Victimization," in The Anglican Theological Review, (Spring, 2000)

----- **"A Spirituality 'After'"** *THE ISTI SUN*, Journal of the Interfaith Sexual Trauma Institute, Win. 1998-9 <http://www.csbsju.edu/isti//ISTIArticles/after.html>

----- **"Addiction and Recovery"** *THE CHRISTIAN CENTURY*, March 18-25, 1998

[http://www.findarticles.com/p/articles/mi\\_m1058/is\\_n9\\_v115/ai\\_20460263](http://www.findarticles.com/p/articles/mi_m1058/is_n9_v115/ai_20460263)

----- Victims & Sinners: Spiritual Roots of Addiction and Recovery, (Westminster/John Knox Press, 1996)

----- **"Addiction"**, DICTIONARY OF FEMINIST THEOLOGIES, Westminster/John Knox Press, 1996

----- "Sin, Addiction and Freedom", in Mark Kline Taylor and Rebecca Chopp, eds., Reconstructing Christian Theology (Fortress Pr., 1994)

**ADDITIONAL BOOKS, ARTICLES AND ESSAYS [for further research]**

Michael J. Bader, "Looking for Addictions in All the Wrong Places", in Tikkun, Nov./Dec. 1988.

Dennis M. Donovan, "Assessment of Addictive Behaviors: Implications of an Emerging Biopsychosocial Model", in Dennis Donovan and G. Alan Marlatt, eds., Assessment of Addictive Behaviors, (New York: Guilford, 1988), 3-48.

Susan Nelson Dunfee, "The Sin of Hiding: A Feminist Critique of Reinhold Niebuhr's Account of the Sin of Pride", in Soundings, Vol. LXV, No.1, Spring 1982, 316-327.

Mary Potter Engel, "Evil, Sin, and Violation of the Vulnerable", in Susan Brooks Thistlethwaite and Mary Potter Engel, eds., Lift Every Voice: Constructing Christian Theologies from the Underside Harper & Row 1990

Christine Gudorf, Victimization, (Trinity Pr. Intern., 1992)

Janice Haaken, "From Al-Anon to ACOA: Codependence and the Reconstruction of Caregiving", Signs, 18/2, Winter 1993.

Michael Kirwan, Discovering Girard (Cowley 2005)

Harry Gene Levine, "The Discovery of Addiction: Changing Conceptions of Habitual Drunkenness in America", in Journal of Studies on Alcohol, Vol. 39, No. 1, 1978, pp.143-174.

Patrick McCormick, Sin as Addiction, (New York: Paulist, 1989)

William R. Miller and Ernest Kurtz, "Models of Alcoholism Used in Treatment: Contrasting AA and Other Perspectives with Which It Is Often Confused," in Journal of Studies on Alcohol, March 1994, pp. 159-166.

Andrew Sung Park, From Hurt to Healing: A Theology of the Wounded (Abingdon, 2004)

Robin Room, "Sociological Aspects of the Disease Concept of Alcoholism," in Research Advances in Alcohol and Drug Problems, Vol. 7, 1983, pp. 47-91.

-----, "'Healing Ourselves and Our Planet': The Emergence and Nature of a Generalized Twelve-Step Consciousness," in Contemporary Drug Problems, Winter 1992, pp. 717-740.

Valerie Saiving "The Human Situation: A Feminine View", Journal of Religion 40 (April, 1960): 100-112; also in Christ and Plaskow, eds., Womanspirit Rising, (New York: Harper and Row, 1979)

David E. Smith, Harvey B. Milkman, Stanley G. Sunderwirth, "Addictive Disease: Concept and Controversy", in The

Addictions: Multidisciplinary Perspectives and Treatments, Lexington Books, 1985, pp.145-159.  
 Bette S. Tallen, "Co-Dependency: A Feminist Critique," Sojourner: The Women's Forum, Jan. 1990, pp.20-21.  
 Carol Tavris The Mismeasure of Woman, Simon and Schuster 1992  
 John Wallace, "The New Disease Model of Alcoholism", Western Journal of Medicine, May 1990  
 George L. West, "Addiction, Spirituality, and Recovery: The Role of the African American Minister," The Journal of Religious Thought, Vol. 47, Summer/Fall 1990, pp.99-108.  
 Cecil Williams (with Rebecca Laird), "No Hiding Place," The Other Side, Jan-Feb. 1993, pp.22-25.  
 Robert R. Williams, "Sin and Evil," in Hodgson and King, Christian Theology: An Introduction to its Traditions and Tasks (Fortress)

### **ADDITIONAL RESOURCES FOR RESEARCH**

Stephen P. Aporthorp, Alcohol and Substance Abuse: A Clergy Handbook, (Toronto: Anglican Book Centre, 1985)  
 Wanda Warren Berry, "Images of Sin and Salvation in Feminist Theology", in Anglican Theological Review, Vol. LX, 1978  
 Joanne Carlson Brown and Carole R. Bohn, eds., Christianity, Patriarchy, and Abuse: A Feminist Critique 1989  
 Donald Capps, Deadly Sins and Saving Virtues, (Philadelphia: Fortress, 1987)  
 Howard J. Clinebell, Understanding and Counseling the Alcoholic, (Nashville: Abingdon, 1968)  
 Peter Conrad; Joseph W. Schneider, Deviance and Medicalization: From Badness to Sickness, (St. Louis: C.V. Mosby, 1980)  
 Paul F. Dell, "Violence and the Systemic View: The Problem of Power", in Family Process, Vol. 28, No. 1, March 1989, 1-14.  
 Wendy Farley, Tragic Vision and Divine Compassion: A Contemporary Theodicy, (Louisville: Westminster/John Knox, 1990)  
 Daniel Goleman, "As Addiction Medicine Gains, Experts Debate What It Should Cover", The New York Times, 3/31/92  
 Daphne Hampson, "Reinhold Niebuhr on Sin: A Critique", in Richard Harries, ed., Reinhold Niebuhr and the Issues of Our Time, (Grand Rapids, Michigan: Eerdmans, 1986)  
 John Hick, Evil and the God of Love, (San Francisco: Harper & Row, 1977 revised)  
 Bell Hooks, "Violence in Intimate Relationships: A Feminist Perspective", in Bell Hooks, Talking Back: Thinking Feminist, Thinking Black, (Boston: South End Press, 1989), 84-91  
 Anne L. Horton and Judith A. Williamson, Abuse and Religion: When Praying Isn't Enough, (Lexington, Mass.: D.C. Heath, 1988)  
 Henry L. Hudson, "How and Why Alcoholics Anonymous Works for Blacks", Treatment of Black Alcoholics (Haworth,1985)  
 Wendy Kaminer, "Chances Are You're Codependent Too", in New York Times Review of Books, 2/11/90, pp.1ff  
 Charlotte Davis Kasl Women, Sex, and Addiction, (New York: Harper & Row, 1990)  
 Charlotte Davis Kasl, "The Twelve-Step Controversy", in MS., Nov./Dec. 1990, 30-31  
 Dorothy Headley Knox, "Spirituality: A Tool in the Assessment and Treatment of Black Alcoholics and Their Families", in Treatment of Black Alcoholics (Haworth Press, 1985)  
 Karl Menninger, Whatever Became of Sin?, (New York: Hawthorn, 1973)  
 Reinhold Niebuhr, The Nature and Destiny of Man, 2 vols. Charles Scribner's Sons 1964  
 Stanton Peele, Love and Addiction, (New York: Taplinger, 1975)  
 -----, "A Moral Vision of Addiction: How People's Values Determine Whether They Become and Remain Addicts", in The Journal of Drug Issues, 17(2), 187-215, 1987.  
 ----- The Truth about Addiction and Recovery, Simon and Schuster, 1991  
 ----- The Diseasing of America, Lexington Books 1989  
 Virginia Perrot, "Many Women Struggle with the Issue of Powerlessness", in Hazelden News & Professional Update, 9/91.  
 Judith Plaskow, Sex, Sin and Grace: Women's Experience and the Theologies of Reinhold Niebuhr and Paul Tillich, University Press of America 1980  
 Presbyterian Church, (U.S.A.), Social Justice and Peacemaking Unit, "The Congregation: A Community of Care and Healing"  
 Rachel V., "The Formless Form: Buddhism and Twelve-Step Programs," in Tricycle: Buddhist Review, Summer 1992, 33-36.  
 Paul Ricoeur, The Symbolism of Evil, (New York: Harper & Row, 1967)  
 Robin Room, "The Alcoholic's Addiction", in Quarterly Journal of Studies on Alcohol, Vol. 33, 1972, pp. 1049-1059.  
 \_\_\_\_\_, "Dependence and Society," in British Journal of Addiction 80 (1985), 133-139.  
 James E. Royce, "Sin or Solace? Religious Views on Alcohol and Alcoholism", in Journal of Drug Issues, Winter 1985, 51-61.  
 Tim Stafford, "The Hidden Gospel of the 12 Steps," in Christianity Today, July 21, 1991, pp.14-21.  
 Carol Tavris The Mismeasure of Woman, Simon and Schuster 1992  
 Diane Tennis Is God the Only Reliable Father?, (Philadelphia: Westminster, 1985)  
 Gail Unterberger, "Twelve Steps for Women Alcoholics", in The Christian Century, 12/6/89  
 Utne Reader, "Are You Addicted to Addiction?" Issue, Nov./Dec. 1988  
 John Wallace, "Controlled Drinking, Treatment Effectiveness, and the Disease Model of Addiction: A Commentary on the Ideological Wishes of Stanton Peele", in Journal of Psychoactive Drugs, Jul-Sep 1990

-----"The New Disease Model of Alcoholism", Western Journal of Medicine, May 1990 William Willimon, Sighing for Eden: Sin, Evil, and the Christian Faith, (Nashville: Abingdon, 1985)  
Robert Wuthnow, "Small Groups Forge New Notions of Community and the Sacred," in Christian Century, Dec. 8, 1993, pp.1236-1240  
Michael Wyatt, "What Must I Believe to Recover? The Spirituality of the Twelve Step Programs," in Quarterly Review, 9/4 (1989), pp.28-47.

### Resources on Film and Theology

George Aichele and Richard Walsh, eds., Screening Scripture: Intertextual Connections Between Scripture and Film, (Harrisburg: Trinity, 2002)  
Lloyd Baugh, Imaging the Divine: Jesus and Christ-Figures in Film, (Sheed and Ward, 1997)  
Anthony J. Clarke and Paul S. Fiddes, eds. Flickering Images: Theology and Film in Dialogue (Smyth & Helwys, 2005)  
Louis Giannetti, Understanding Movies (Tenth Edition), (Prentice Hall, 2005)  
Stewart M. Hoover and Knut Lundby, Rethinking Media, Religion, and Culture, (Sage 1997)  
Robert K. Johnston, Reframing Theology and Film: New Focus for an Emerging Discipline (Baker 2007)  
Clive Marsh & Gaye Ortiz, Explorations in Theology and Film, (Blackwell, 1997)  
Clive Marsh Theology Goes to the Movies: An Introduction to Critical Christian Thinking (Routledge, 2007)  
Joel Martin and Conrad Ostwalt, Screening the Sacred, (Westview, 1995)  
John R. May, editor, New Image of Religious Film, (Sheed and Ward, 1997)  
Margaret Miles, Seeing and Believing: Religion and Values in the Movies, (Beacon, 1996)  
Mark I. Pinsky, The Gospel According to Disney: Faith, Trust, and Pixie Dust, (Louisville: Westminster John Knox, 2004)  
Eric G. Wilson, Secret Cinema: Gnostic Vision in Film, (New York: Continuum, 2006)  
W. Barnes Tatum, Jesus at the Movies: A Guide to the First Hundred Years, (Polebridge, 1997)  
Sarah Vaux, Finding Meaning at the Movies, (Abingdon, 1999)

### Some Useful Websites for Film Work

<http://cid.unomaha.edu/~wwwjrf/> See their Journal of Religion and Film for helpful articles and reviews.  
[www.movie-reviews.colossus.net](http://www.movie-reviews.colossus.net)  
<http://us.imdb.com/search.html> Internet Movie Database  
[www.film.com](http://www.film.com)  
<http://addictionflix.com/popmovies.aspx>  
<http://www.unhooked.com/film/index.htm>

## Important and Standard MTSO Policies

Please see Student Handbook for sections providing policy details on the following:

**ADA**—MTSO seeks to remove barriers to inclusion in its learning communities. Students who feel they may need an accommodation based on the impact of a documented disability should contact the instructor privately to discuss their specific needs at the beginning of the semester. Please contact the Director of Student Services to coordinate reasonable accommodations for students with documented disabilities. Any accommodation must be agreed upon prior to the due date of the affected course requirement.

**Class attendance**—Regular attendance is expected in all classes. During unavoidable absences, students are responsible for missed work. An excessive number of absences may result in grade reduction or course failure, despite successful completion of all assigned work. In most cases, a student will not be allowed credit for a course if he or she is absent for 25% of the class sessions. As it relates to blended courses, students may not be allowed credit if they are absent for 25% of class meetings or if 25% of online course work is not completed. Use of Skype or similar technology is not a substitute for attendance in class.

**Electronic Devices**—Turn mobile devices off or "vibrate only" during class. Browsing the Internet or engaging in email or social network conversations during class is discouraged. Instructors have the right to impose grading penalties for disruptions due to electronic devices.

**Human Subjects Research**—Research by MTSO faculty, students, or affiliated personnel that collects non-public information from and/or about living individuals or contemporary organizations/groups for purposes of publication or public presentation (including class assignments) must be approved by the Human Subjects Research Committee. MTSO faculty, students, or affiliated personnel should err on the side of caution and apply for committee approval of any activity that may fit this description.

**Inclusive Language**—In accordance with MTSO's policy on inclusive language, all students are expected to use gender inclusive or gender neutral language in their writing and in the classroom discussions when referring to human beings.

**Incompletes**—To receive a course grade of Incomplete, students must submit the petition form from the Registrar with all signatures to the Dean's Office before the last day of regularly scheduled classes. See Student Handbook for intensive term deadlines. Any petition submitted without a due date for outstanding work will be denied. If work is not complete by the due date the Registrar will record the grade of F for the course.

**Pass/Fail**—The decision to exercise this option must be made before the end of the second week of the course by completing the appropriate form available through the Registrar. To receive a grade of "pass" the student must do at least the equivalent of C minus work in the course.

**Plagiarism**—Plagiarism is a serious matter of academic, professional, and personal integrity. All students at the masters level are expected to understand the requirement to provide attribution when the work of others is used. Students are also expected to be familiar with and understand the school's policy on Academic Misconduct found in the Student Handbook. If students have questions about attribution, citation, and how to avoid plagiarism they should consult the course instructor, the school's writing instructor, or library staff. When in doubt it is better to provide attribution even if one is uncertain about the proper citation form. Plagiarism is a form of academic misconduct that results in disciplinary actions per the Student Handbook that may range from failing an assignment or course to expulsion.

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