



*School of Arts & Science  
Humanities*

**RELIGION 100**  
**World Religions of the West**  
**Winter, 2010**

*What is hateful to yourself, do not to your fellow man. That is the whole of the Torah and the remainder is but commentary. Go and study.*

**Rabbi Hillel** (ca. 30 BCE - 10 CE)

Course Description

An introductory survey of Judaism, Christianity, and Islam, this course explores the sources, beliefs (including representative texts), and practices of these religions. The traditions of each will be studied in their cultural and political contexts from both historical and contemporary perspectives.

1. Instructor Information

(a)	Instructor:	Clarence Bolt		
(b)	Office Hours:	MW -- 9:00-10:00, TuTh -- 1:30-2:20, Th -- 4:30-5:20		
(c)	Location:	Y323		
(d)	Phone:	370-3347		
(e)	Email:	cbolt@camosun.bc.ca		

2. Intended Learning Outcomes

Upon completion of this course you will be able to:

1. Explain the contexts/historical settings in which Judaism, Christianity, and Islam arose.
2. List major dates, events, and places central to each.
3. Describe the historical linkage/relationships among them.
4. Summarize their major beliefs, teachings, ideals, and practices.
5. Explain variations/splits/divisions in each tradition.
6. Analyze their similarities/differences.
7. Compare/contrast each religion's view of the others.
8. Evaluate their relationship to and impact on the world today.

3. Required Materials

- a. Willard Oxtoby, ed., *World's Religions: Western Traditions*
- b. CoursePack
- c. *Koran*, (Daewood edition is available in the bookstore)
- d. *Bible* (New International Version or Revised Standard Version recommended)
- e. Deborah Ellis, *Palestinian and Israeli Children Speak*.

The following website links to online scriptural sources:

<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/>

#### **4. Course Content and Schedule**

The Lecture component of the course will be based on the Oxtoby text, with occasional excursions into the CoursePack or the various scriptures. Read the assigned reading before class. The instructor will provide an outline for each lecture (to facilitate easy note-taking) as well as providing guide questions. In terms of studying from the book, note that each chapter's sections have titles in UPPER CASE letters with subheadings in lower case. To understand the book's approach more easily, ask yourself the following:

1. What is the main question of this section and how is it answered?
2. What are the main and the sub- themes of this section?

Questions for the quizzes and the final exam will reflect both the book's major themes/points and those emphasized in class. They will include items from the list of terms and study questions at the end of each chapter. Reading the book and attending the lectures will ensure good results.

The Seminar component of the course is for discussion of materials (mostly primary sources) assigned for those sessions. Please note that one seminar group meets on Tuesday, the other on Thursday. The instructor may require you to hand in short, concise responses to the questions on the seminar readings before the sessions start.

#### **Week 1**

##### **Lecture One – Jan. 7**

Introduction: Definitions, Religion/Religious Studies

#### **Week 2**

##### **Lecture One – Jan. 12**

The Ancient World Context, Zoroastrianism

Oxtoby, ch. 1 and pp. 159-164, 173-174, 178-182, 186-187

##### **Lecture Two – Jan. 14**

The Formation of Judaism – Origin Accounts

Oxtoby, pp. 33-50

Background Scriptures for the lecture [note that a number after a name indicates the chapter; number after colon (:) indicates verse]

Genesis 1-4, 6-9, 12, 15-17, 21-2

##### **Seminar:** From the Hebrew Scriptures

Keep the stories from the Background Scriptures (above) in mind when you read the following:

Exodus 1-7, 19, 20:1-20, 32

Deuteronomy 27-30

Questions to ponder for the seminar discussion:

With the Creation, flood, Abrahamic, Exodus, and Conquest accounts in mind, what precisely is the relationship between God and 'his people?'

What is meant by the 'covenant?'

#### **Week 3**

##### **Lecture One – Jan. 19**

The Formation of Judaism – Judges, Kings, Prophets, and Beyond (1)

Oxtoby, pp. 50-71

Background Scriptures for the lecture:

Joshua 1-8

Judges 1-2

**Lecture Two – Jan. 21**

The Formation of Judaism – Judges, Kings, Prophets, and Beyond (2)

Oxtoby, pp. 50-71

Background scriptures for the lecture:

I Kings 5, 12

II Kings 17, 24-25

Skim over I Chronicles 1-9 (what purpose would these chapters provide?)

Ezra 1, 3

**Seminar:** From the Hebrew Scriptures

Isaiah 1, 9:1-17, 11

Hosea 1-3

Esther (skim for the overall story)

Questions to ponder for the seminar discussion:

Bear in mind answers to previous seminar's questions: how do the prophets connect to the themes of 'god's people' and 'covenant?' What is the prophets' underlying purpose? What new twist does the story of Esther add?

**Week 4**

**Lecture One – Jan. 26**

Rabbinic Judaism

Oxtoby, 71-91, CoursePack 1

**Lecture Two – Jan. 28**

Medieval Judaism

Oxtoby, pp. 91-111

**Seminar:** From the Hebrew Scriptures

Job 1, 2, 38-42

Psalms 1, 8, 46, 47

Ecclesiastes 1, 2, 4, 6, 12

Song of Solomon (skim)

Questions to ponder for the seminar discussion:

What are the main themes of these passages? Are these themes surprising given the ones discussed in previous seminars? Are they more universal?

**Week 5**

**Lecture One – Feb. 2**

Judaism in the Contemporary World

Oxtoby, pp 130-157, 305-313, CoursePack 2, Essence of Judaism

**Lecture Two – Feb. 4 -- Quiz on Judaism**

**Seminar:** Jewish Observances

Oxtoby, pp. 111-130

Questions to ponder for the seminar discussion:

What is the purpose of 'ritual?' How do these Judaic rituals connect with the themes we have covered so far in this course?

**Project Proposal Due Feb. 2**

## First Journal Entry Due Feb. 2

### Week 6

#### Lecture One – Feb. 9

Christian Origins – New Testament

Oxtoby, pp. 201-14

Background Scriptures for the lecture:

Matthew 1-8, 26-8

Mark 1, 16

Luke 1, 2

John 1.1-18

#### Lecture Two – Feb. 11

Forming the Christian Tradition

Oxtoby, pp. 214-23

Background scriptures for the lecture:

Acts 1,2, 9:1-31

#### Seminar: From the Christian Scriptures

Galatians 3-6

James

CoursePack 3, Tertullian

Questions to ponder for the seminar discussion:

Do James and Paul contradict each other? Construct a defense of both positions (imagine that you are each). Can Christianity accommodate both positions or are they fundamentally different? What does Tertullian's perspective reveal about how this issue can be interpreted?

### Week 7

#### Lecture One – Feb. 16

Imperial Christianity

Oxtoby, pp. 223-244, CoursePack 4, Augustine

#### Lecture Two -- Reading Break

#### No Seminar

### Media project preliminary work due on Feb. 16

### Week 8

#### Lecture One – Feb. 23

Medieval Christianity

Oxtoby, pp. 241-269

#### Lecture Two – Feb. 25

The Protestant Reformation

Oxtoby, 269-285, 289-92

Background Scriptures for the lecture:

Hebrews 10:19-12:29

#### Seminar: Reformation Writings

Luther, CoursePack 5

Questions to ponder for the seminar discussion:

What is Luther's criticism of the church? Can both the Catholic and Lutheran positions be accommodated in the church? Think of the Galatians/James discussion.

## **Week 9**

### **Lecture One – Mar. 2**

Modern Christianity

Oxtoby, pp. 285-305

### **Lecture Two – Mar. 4**

Modernity and Christian Response

Oxtoby, 305-313

### **Seminar: Two Modern Responses**

Revelations 11-22. What is the overall theme here?

Fundamentalism -- Evangelicalism vs Atheism, Dawkins vs leHay/Jenkins. Details about sources will follow. An excerpt from Dawkins' book, *The God Delusion*, is on the web ([Google Books](#)).

--Questions to ponder for the seminar discussion:

What is 'fundamental' to each position? What makes them different/similar?

For the seminar, there are two background readings – two quite different perspectives -- chapter one of each book .

1. From Dawkins, *The God Delusion*

<http://richarddawkins.net/firstChapter.101>

2. LeHaye and Jenkins, *Left Behind*

<http://files.tyndale.com/thpdata/FirstChapters/978-0-8423-2911-8.pdf>

### **Article Review for those doing a paper -- Due March 4**

### **Second Journal Entry Due – Mar. 4**

## **Week 10**

### **Lecture One – Mar. 9**

Contemporary Christianity

Oxtoby, pp. 313-339

### **Lecture Two – Mar. 11 -- Quiz on Christianity**

Seminar: Open

## **Week 11**

### **Lecture One – Mar. 16**

The Formation of Islam

Oxtoby, pp 341-368, CoursePack 6, *The Collection of the Qur'an*

Background Scriptures for the lecture:

**Read the following *suras* -- Qur'an's view of Scriptures**

1

3:1-10

**Read the following *suras* -- ...view of Qur'an and Muhammad**

3:144

16:101-105

25:1-13, 32-39

**Read the following *suras* -- ...view of Creation**

24:41-46

**Lecture Two – Mar. 18**

The Caliphate, the Spread of Islam, and Splits in the Community  
Oxtoby, pp. 368-83

**Seminar:**

**Read the following *suras* -- Qur'an's view of Abraham**

2:124-140

3:67-71

4:125

14:37-9

**Read the following *sura* -- ...view of Noah**

71

**Read the following *suras* -- ...view of Moses**

20:14ff

26:1ff

**Read the following *sura* -- ...view of Commandments**

25:66-76

[Questions to ponder for the seminar discussion:](#)

Compare the passages above with what you know from the Old Testament. How different/similar are the Jewish and Qur'anic texts? How do you account for that?

**Week 12****Lecture One – Mar. 23**

Islamic Law

Oxtoby, pp. 383-394

[Background scriptures for the lecture:](#)

**Read the following *suras* -- Qur'an's view of *Jihad***

25:48-57 (esp. 52)

4:75-76

53:29-30 (stay aloof)

16: 106ff (dissimulation)

**Lecture Two – Mar. 25**

Islam and Related Traditions – Philosophy and Theology

Oxtoby, 394-420

**Seminar:**

**Read the following *suras* -- Qur'an's view of Jesus**

3:36-59

61:1-7

4:171-2

17:111

**Read the following *suras* -- ...view of Satan**

15:27-40

17:61-65

**Read the following *sura* -- ...view of Jews and Christians**

5:56-86

**Read the following *suras* -- ...view of Women**

4:1-35, 126-30

9:71  
16:58-9  
30:21  
33:35

Questions to ponder for the seminar discussion:

How does the Qur'an view Jesus and Satan? How does it see the relationship of Muslims to the other people of the book (Jews and Christians)? How are women written about?

**Students doing the Journal option – Article Review Due Mar. 23**  
**Paper due for those doing the Paper Option – Mar 25**

**Week 13**

**Lecture One – Mar 30**

The spread of Islam  
Oxtoby, pp. 420-437

**Lecture Two -- Apr. 1**

Modernity and Islam  
Oxtoby, pp. 437-61

**Seminar: From the Course Pack 7, Religion and Political Order**

Questions to ponder for seminar discussion:

Contrast and account for the views of Sayyid Qutb and Seyyed Hossein Nasr. Why is the role of sharia so controversial, especially for contemporary women?

**Media Project due Apr. 1**

**Week 14**

**Lecture One – Apr. 6**

The Baha'i and Modern Response  
Oxtoby, pp. 479-489, ch 7

**Lecture Two – Apr. 8**

Traditions in Contact/Conflict  
Oxtoby, ch. 7

**Seminar: Ellis (all)**

Questions to ponder for the seminar discussion:

Who/what is responsible for this state of affairs? Do you find room for hope?

**Final Journal Entry due Apr. 8**

**Cumulative Final** in the exam period.

**\*Seminars and Readings from the Scriptures of Each Tradition.**

Seminars will discuss the readings. Some points and guidelines about reading scriptures:

1. Scriptures are not historical works, academic treatises, analytical inquiries, or literary creations in the modern sense of these words. They are literary, written expressions of beliefs, values, teachings, lessons, and the like. Certainly, one can find contained in them history, reasoned

argument, and literature but they are religious expressions first of all, fundamental to the writers' existence as human beings. They record the 'deeds whereby [God] has made himself manifest.' They were writing 'religion,' not 'history,' 'philosophy,' or 'theology.'<sup>a</sup>

2. With that in mind, as you read each section, try to determine what is being said. Remove preconceived notions as much as possible. The scriptures employ various writing genres. Understanding how each genre works is vital to comprehending meaning and message. About each selection, ask the following:

- Why was it written?
- What was the message to its audience?
- What was being said about God?
- What was it telling humans about how they ought to live? not to live?
- What should the believer walk away with?

3. We are all outsiders to faiths, traditions, and belief systems not our own. Hence, because we are covering three 'religions' in this course, no matter what our belief and value systems, we will all be outsiders at most or all points this semester. Even if you do share the values/beliefs of any of these traditions, recognize that the scriptures in each tradition are sacred to adherents. These readings have been chosen to provide a sense of what is meaningful to large numbers of people.

#### Note on the Qur'an

For most Muslims, the Qur'an ('to read' or 'to recite' – 'a collection of things to be recited') is God's final revelation, God's single greatest sign. Behind the literal meanings and words they see an infinite reservoir of divine wisdom, containing all that is needed for salvation, whether instructions for how to live or ethical principles.

Most Muslims believe that God's word(s) is written on a tablet, one that resides in God's presence. They believe that the revelations in the Qur'an, the ones revealed to Muhammad, as well as the ones revealed to Jews and Christians before him, came from this original holy source. Hence, the Qur'an confirms the teachings of the older scriptures: the laws, the prophets, and the gospels. But the Qur'an's style differs from the other two 'books,' reflecting Arabic religious traditions, consisting of rhymed prose (rather than poetry) which is easy to memorize. And, for Muslims, it is the final revelation, to the final prophet, the completion of earlier revelations to earlier prophets.

The angel Gabriel is said to have revealed bits and pieces to Muhammad over many years. Muhammad went into trances before receiving these revelations, which, because he could neither read nor write, he recited to those around him. They wrote them down.

There are 114 chapters, known as *suras*. Some are long, others are short. They are not arranged chronologically but in terms of length, starting with longer the longer ones. The name for each *sura* is chosen from a word that appears somewhere at its beginning. Each *sura* has verses called *ayat* ('signs'). Twenty-nine *suras* begin with seemingly disjointed letters which may be a code or simply a filing system. From Sura 68, we read, 'By the pen and what they write.' Tariq Ramadan suggests:

...at the very moment when the creator swears 'by the pen' and confirms the necessity of the knowledge conveyed to human beings, He opens the verses with a mysterious letter, *nun*, expressing the limits of human knowledge. The dignity of humankind, conferred by knowledge, cannot be devoid of the humility of reason aware of its own limits and thereby recognizing the necessity of faith. Accepting, and accepting not to understand, the mysterious presence of the letter *nun* requires faith; understanding and accepting the unmysterious statements of the verses that follow require the use of a reason that is active

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<sup>a</sup> R. G. Collingwood, *The Idea of history* (Oxford: Clarendon Press, 1946), pp. 12-15



but necessarily – and indeed naturally – humbled. (Tariq Ramadan, *In the Footsteps of the Prophet*, pg. 31)

The Qur'an was compiled after Muhammad died. It was gathered from diverse sources such as bits of parchment, leaves, shoulder blades of camels, or memories of followers. Debate about the date of its final form ranges from two years after his death (634) to around 650, when a final version was commissioned by the Caliph Uthman. There are also unofficial versions to which scholars occasionally still refer. The Uthman version was written in a shorthand style, more as an aid to memorization than to create a modern, textually-precise version. Only consonants were written and the same letter shape could indicate more than one sound. By 705, the modern Arabic script had been created with vowels and the use of one-letter shapes per sound. Until modern times, Muslims resisted translating their 'Holy Book' into other languages.

Even if they do not understand Arabic, Muslim children across the world continue to learn the Arabic alphabet and to sound out the words of the Qur'an phonetically. Thus, the Qur'an is both a *source* of prayer and a *prayer* in its own right, highly venerated and shelved with other books but resting in its own bookstand. Muslims generally do not buy or sell it; gifts rather than money are often offered in exchange. An aesthetic consequence of such veneration is that calligraphy is a most highly developed art form in the Islamic world.

The recitation of the Qur'an is captivating and reciters have a high status. Simply reading it for content does not do it justice or capture its significance for Muslims.

## **5. Basis of Your Assessment (Weighting)**

<b>1. Two quizzes</b>	<b>10% each</b>
<b>Final</b>	<b>20%</b>

### **2. Media Project, Paper, or Journal**

<b>A. Media Project</b>	<b>40%</b>
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#### **B. Paper**

<b>Proposal</b>	<b>05%</b>
<b>Review</b>	<b>10%</b>
<b>Paper</b>	<b>25%</b>

**Or**

#### **C. Journal**

<b>Journal</b>	<b>30%</b>
<b>Review</b>	<b>10%</b>

<b>4. Participation</b>	<b>20%</b>
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- 1. Quiz/Final Exam** details will be handed out well in advance. They will consist of three types of questions:
- Terms to identify based on the list given at the end of Oxtoby chapters as well as ones provided in class.
  - Short paragraph-size answers to questions on themes and issues.
  - Longer essays from a list of topics handed out before the tests.

### **2. Media Project, Paper, or Journal**

## A. Media Project – Due April 1

How we see or understand 'religion is often shaped by what we read/see in books and media. Media tend to be quick and dirty, that is, they respond immediately (often superficially) to issues and events.

The assignment will examine the manner in which a selected group of media approaches religion.

### The Method.

You will collect items from the media listed below and organize the selections into a scrapbook/portfolio.

- i. **By January 19**, you will have selected either
  - a. Two newspapers – the Globe and Mail and the National Post
  - Or
  - b. Two networks – BBC (western) and Aljazeera (southwest Asia)
- ii. From each, pick out all stories which have a religious theme (of the 3 traditions we are covering), make significant reference to one of the 3 traditions, and/or comment on religion generally.
- iii. For each story, either copy/clip/print the whole piece or briefly summarize. In all cases, include the following
  - a. the article (story) or summary
  - b. the medium and/or the link
  - c. the date
  - d. the page (if applicable)
- iv. For five marks, for **February 16**, hand in what you have collected so far.
- v. The final project is due by December 3. The remaining marks will be divided up in the following way: 20 marks for the collection of articles/stories, 15 marks for analysis. The analysis will be an essay of no more than 300 words, consisting of the following:
  - a. How is each tradition presented/treated in each?
  - b. Who is the target audience of each?
  - c. Who owns/controls each?
  - d. What is the bias/tendency in each?
  - e. List and briefly explain 3 major insights you have gained from this exercise.

The final submission will be graded on comprehensiveness, presentation, and depth of analysis.

## B. Paper

The paper will be on a topic from the list below or one approved by me. It will focus on either

- a. key concepts/movements *within* one of the traditions or
- b. historically significant *contacts among* the traditions.

**You must consult with me before starting your work** and should continue to do so regularly to ensure staying on track.

For many topics, the *Encyclopedia of Religion* is a good reference work and starting point to define the topic. The *Catholic Encyclopedia* is also a great source and is on-line.

### i. Proposal (5%) – due February 2

Your proposal will

- a. Introduce the topic (who, what, when, where, etc.). Reference/source material is critical.
- b. Explain the question that the paper will answer.
- c. Lay out the approach/style of presentation, i.e., how you propose to answer the question. Note: do not formulate a thesis at this point; theses should arise from research rather than the reverse.
- d. Include a list of sources [a minimum of three books and two academic (journal) articles] specific to the topic. The sources must be listed in proper **bibliographic style**. Attach a photocopy of the title page and table of contents of each book and the first page of the article. Explain briefly why each source is appropriate for the paper.

Please note: there are times when you might not find a book completely focussed on your topic. In that case, the book's coverage of your topic must be significant. Consult with me to make that judgment. Primary sources are encouraged.

### ii. Review of one of the articles chosen (10%) – due March 4

You will write a review of one of the two academic articles chosen for the essay. Each review will be 300 words and consist of three paragraphs:

- paragraph one will define the theme (argument, thesis, main point)
- paragraph two will discuss style, sources, and method of argument
- paragraph three will give your opinion on the basis of the information in paragraphs one and two.

The complete article will be attached or a direct link provided.

### iii. Completed Essay (25%) – due March 25

Assignment Marking Conditions and Standards:

1. Each essay will be no longer than 2500 words (approx. 7-8 pp).
2. It will consist of a thesis, supported by evidence, analysis of alternative interpretations, and a conclusion summarizing why the chosen interpretation fits the evidence best.
3. The final submission must contain
  - a minimum of 20 footnotes documenting specific information, themes, ideas, quotes, or paraphrases
  - a title page
  - proper footnote and bibliographical style (see the Humanities web page, *History Style Guide*)
  - double spacing, with no headings and no extra space between paragraphs
  - justified margins
  - a copy of the original proposal, along with the article review
  - a second copy of the essay (one will be kept on file for five years)
4. Grammar, spelling, and syntax are critical to a good paper. Marks will be lost for deficiencies in these areas.
5. The final grade will be determined on the basis of quality of work and presentation (see 4 above), use of sources, a clear and strong thesis, consistent argument, proper transitions, and originality of approach.

## B. Journal

A journal is a record of personal reactions and responses over time. Subjects in journals can vary widely. An academic journal is a specialized form. It is not to be confused with a private diary. Entries in an academic journal, while personal, must be analytical, intellectual responses. They are focused on specific subjects and must meet established criteria. For this course, entries will be based on two foundations:

- the course material (that is, the texts, the readings, the lectures, and the discussions)

- previous knowledge, intuitive reactions, and feelings about the material

With respect to the latter, these must be solid, well-articulated positions. It is not adequate to say that you like or do not like something. Note this is not to be an award-winning document. This is neither a creative writing nor psychology course.

You must make a minimum of two entries per week, one responding to the material assigned for the upcoming classes, and a second after those classes (after the assigned reading material has been dealt with). Each entry should not exceed 500 words. Be precise and to the point but do not over-edit.

Your grade will be based on the following:

- engagement of material

- depth of response

- use of course material

- quality of writing (but not expected to be literary masterpieces)

The entries may be handwritten or printed but hard copies are due on the assigned dates.

**Due dates are – Feb. 2, Mar. 4, Apr. 8.**

For those choosing this option, you will also submit, by **Mar. 23**, an academic journal review. It will be based on one of your journal topics which has especially caught your interest. Please note the following:

- consult with your instructor when you have a topic that interests you

- find an article

- see **Paper ii** (above) for details on how an article review should be set up. You must include a Bibliographical citation, double space, and justify the margins.

**All work is due in class on the due date, before the class meets. Attendance for that class is mandatory. Failure to follow these rules forfeits the mark.**

**4. Participation** in classroom activities is an important component of the course. Seminar sessions will be devoted to discussion of assigned readings. Attendance is required. If you must miss one, your absence must be arranged/discussed with me ahead of time. Three absences will forfeit this component of the course, unless prior arrangements have been made.

In addition, for each seminar, select a news item on a religious topic, for the week prior to the seminar, from any media. Be prepared, just before the end of the seminar to present a (very) brief summary of the story and why it caught your attention

## **List of Possible Paper Topics**

Variant views of Monotheism in each tradition, or contrasts between two  
 Conception (nature) of God, in one, or a comparison of two  
 Dead Sea Scrolls, Essenes, Qumran  
 Jihad  
 Formation, gathering together of the ‘Scriptures’ in each tradition, or a comparison  
 Baha’i faith  
 Mormonism  
 Jehovah’s Witnesses  
 20<sup>th</sup> c fundamentalism – in any of the three traditions or comparison of two  
 Sufism  
 Politics and religion in any, or comparison of two  
 Free will vs. predestination in any, or comparison of two  
 Relationship of one faith community to non-faith community(-ties)  
 Modernism’s impact on one or a comparison of two  
 Black Muslims  
 How are Jews, Christians, Muslims identified (pick one)  
 Kabbalism  
 Wahhabism  
 Shi-ism  
 Shari a law  
 Science/culture and faith – are they compatible –pick one tradition or compare  
 Zionism  
 Basis for ethics in one of the traditions (or subset) – what is appropriate behaviour and why?  
 Nature of Christ, the debates, or as compared to Islam’s view of the nature of Muhammad  
 Creating the Talmud  
 Thinkers/philosophers/theologians’ relationship to other faiths and to secular thinkers  
 Augustine  
 Roman vs. Orthodox Christians

Note the dimension of time. Be sure to be clear about which time in history, which place, and about whom you are writing. **Context is crucial in writing accurate papers.**

#### Other

##### 1. Grading System

Percentage	Grade	Description	Grade Equivalency	Point
90-100	A+		9	
85-89	A		8	
80-84	A-		7	
77-79	B+		6	
73-76	B		5	
70-72	B-		4	
65-69	C+		3	
60-64	C		2	
50-59	D		1	
0-49	F	Minimum level has not been achieved.	0	

##### Temporary Grades

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy at [camosun.ca](http://camosun.ca) or information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description
<b>I</b>	<i>Incomplete:</i> A temporary grade assigned when the requirements of a course have not yet been completed due to hardship or extenuating circumstances, such as illness or death in the family.
<b>IP</b>	<i>In progress:</i> A temporary grade assigned for courses that are designed to have an anticipated enrollment that extends beyond one term. No more than two IP grades will be assigned for the same course.
<b>CW</b>	<i>Compulsory Withdrawal:</i> A temporary grade assigned by a Dean when an instructor, after documenting the prescriptive strategies applied and consulting with peers, deems that a student is unsafe to self or others and must be removed from the lab, practicum, worksite, or field placement.

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy E-1.5 at [camosun.ca](http://camosun.ca) for information on conversion to final grades, and for additional information on student record and transcript notations.

**2. Recommended Materials or Services to Assist Students to Succeed Throughout the Course**

**LEARNING SUPPORT AND SERVICES FOR STUDENTS**

There are a variety of services available for students to assist them throughout their learning. This information is available in the College calendar, at Student Services or the College web site at [camosun.ca](http://camosun.ca).

**STUDENT CONDUCT POLICY**

There is a Student Conduct Policy **which includes plagiarism**.  
It is the student's responsibility to become familiar with the content of this policy. The policy is available in each School Administration Office, at Student Services and on the College web site in the Policy Section.