

REL. 269A: LIBERATION THEOLOGY

INSTRUCTOR: Leslie R. James, Ph.D.

SEMESTER: Fall 2016

TIME: 2:20-3:50 PM TR

CLASSROOM: Julian Science Center 151

OFFICE: 306 Harrison Hall

OFFICE HOURS: MW: 9:30-11:30 AM, or by Appointment

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REQUIRED TEXTS:

1. Biko, Steve. *I Write What I Like: Selected Writings*. Chicago, The University of Chicago Press, 2002.
2. Boff, Leonardo, Clodovis Boff. *An Introduction to Liberation Theology*. Maryknoll, New York: Orbis Press, 2011.
3. Fanon, Frantz. *The Wretched of the Earth*. Commentary by John-Paul Sartre, Homi K. Bhabha. Trans. Richard Philcox. New York: Grove Press, 2004.
4. Freire, Paulo. *Pedagogy of the Oppressed*. New Revised 20th-Anniversary Edition. New York: Continuum, 1999.
5. Harding, Vincent. *Hope and History: Why We Must Share the Story of the Movement*. Maryknoll, New York: Orbis Books, 2009.
6. Books, articles, videos, and other resources as directed by the Instructor. ® signifies readings to be found under DePauw Libraries reserves or on hold at the library circulation desk, in the cases of video materials.

I. COURSE OBJECTIVES AND PROCEDURES:

This course examines the encounter between Western Christian culture and the indigenous cultures of what is known as the Third World, gender, and other forms of liberation movements which fall within the liberationist paradigm. Liberation Theology can be conceptualized as a

template within which Christian, and other faith traditions, dialogue with the conflicts and pains of human, and natural, existence, and propose solutions to make, maintain, and sustain life for all. Varieties of Liberation Theology include: Latin American and Caribbean, African American, African, feminist, gender, cultural, and environmental or ecological. Amongst other things, it seeks to empower students to hear the voices of those on the underside of history. The course also deals with issues such as the emergence of the liberationist paradigm, common perspectives shared by liberationist movements, relations between liberation movements and the Judeo-Christian tradition, and other religious traditions in the era of globalization. In the process, the course explores the relationship between religion, conflict, society, the public sphere, social challenges, and the construction of alternative views of humanity.

The hope is that students will appreciate the role of religion in social transformation, conflict and human struggle, reconciliation and resolution, democratization and the struggle against domination and hegemony, the construction of civil society, and the relevance of liberative, emancipatory discourse/s and praxis in the twenty-first century and beyond. The overall challenge of the course is to stimulate students to think differently, develop alternative visions of reality, and to recognize the correlation between oppression and the struggle for freedom in the modern world. Students should be empowered to recognize the power of religion in the making and re-making of the global order, and its importance in the life of humankind.

The image of the table, as used in this course, is a symbol or metaphor, to invite all to participate in discussions, to represent the marginalized and invisible, to break the culture of silence in which the voice of many are excluded, and to bridge the divide between the classroom and the world. The major sections of the syllabus are designed to elaborate on the course's learning objectives.

Instruction will consist of four basic components: (1) assigned readings; (2) lectures; (3) class discussions, exercises, videos, et al (4) writing assignments, course paper, class presentation, and exams as scheduled on the syllabus. Reading assignments are to be completed prior to the class period for which they are assigned. Class discussions and other activities will be based on the assumption that contents of readings are known. Class dialogues and exercises are designed to develop student's insights and to broaden their horizon of the communities and contexts that manifest varieties of Liberation. Each student is strongly encouraged to participate fully in class dialogues. Through these various learning components it is expected that students will understand the emergence of

religious thought from the "underside" of history, to generate her/his own religious worldviews/structures, to take a critical approach to religious worldviews, to define freedom in historically engaged ways, and to ask profound/radical questions that challenge the student to rethink previously held assumptions.

II. COURSE REQUIREMENTS AND GRADING POLICY:

1. Regular attendance and class participation are expected. Absences will be governed according to the University attendance policy. (See current Student Handbook). University policy requires that advance notice must be given only when an absence due to medical reasons will result in a student's inability to fulfill academic responsibilities such as papers and examinations. Notification is to be given by calling the departmental or instructor's office. Irregular attendance will result in the lowering of course grade.
2. The course grade will be assigned as follows: Class Participation=20%; Exams=45% [aggregate of all exams]; Paper=15%; Group Presentation=20%. Class participation includes engagement in class discussions, interest shown in classes/course, quality of comments made in class, evidence of reading assignments, and responses to written exercises/short papers assigned in class. Exams are as indicated in the syllabus. You are required to do all course requirements and assignments.

The grading scale for this course is as follows:

A= 95+
A- = 91—94
B+ = 87-90
B = 83-86
B- = 79-82
C+ = 75-78
C = 71-74
C- = 67-70
D+ = 63-66
D = 59-62
D- = 55-58
Fail = 54-

3. Students must scrupulously observe DePauw University policy regarding academic integrity (plagiarism, etc.). This is a serious matter and requires students' attention and careful consideration. See current Student Handbook on this matter. Students must also bear in mind DePauw University academic expectations.

4. Students' conversations/dialogues/discussions with the Instructor beyond prescribed class times are critical to their overall performance in course. They are an integral to the Instructor's pedagogy. Students are strongly advised to meet with Instructor at the commencement of the semester to discuss the course. In addition, students are required to keep set times for conferences with the Instructor and be co-operative in working with peers on collaborative projects such as group presentations.

5. Assignments are identified in the syllabus; others will be announced in class. Assignments are due on dates specified at the beginning of the class period. Late submission of assignments will result in the reduction of grade. You are required to pay attention to and respect dates specified in the syllabus as well as official dates in the DePauw calendar. Computer and other problems that may arise at the due date for assignments, including papers, will not be considered acceptable for late submission of work.

6. You are always welcome to make an appointment with Instructor to discuss problems you might have understanding any part of the course. This is not a substitute for you to do readings and reflect on them critically. It is critical that you address such areas in a timely fashion.

7. Pay attention to the widespread presence of religion in the public space. You will find much evidence of religion in the media, movies, in the public realm, and other spaces of contemporary life. In light of this course, reflect on the religious phenomena in these domains. Note the issues of conflict, their interpretation, approaches to dealing with them, and the motivations that underlie those issues. Ongoing dialogue between the classroom and the world will help you focus and define your papers and group presentations.

III. ADDITIONAL INFORMATION ON COURSE REQUIREMENTS:

1. Research Paper: Each student is required to submit a research paper, according to the terms specified and the date stipulated. The paper will be five (5) pages long, plus a one (1) page of bibliography made up of at least

ten (10) scholarly sources. The paper must be typed, double-spaced, using any major citation style (MLA, APA, Chicago, et al) on regular bond paper. One-inch (1") margin on left, right, and bottom sides; one-and-a-half inch (1.5") margin on the topside. Paper, including bibliography must be typed in 12pt font size. Sources listed in the bibliography must be cited in proper format. Type your name and the assignment due date at the top right hand corner of the first page. Do not use a title page! **Pages must be numbered and stapled together.**

The research paper must be on any topic related to specific section/topic/aspect of the course. The topic, focus, title (and subtitle) must be clear and well-defined, selected from the field and issues dealt with in **the first seven (7) weeks of the course: August 25-October 4/6, 2016.** It must be clearly situated within the liberation theology paradigm as defined by the course and emphasized by the Instructor. The Liberation Theology paradigm is historically, contextually, and socially located in time. Paper title will be centered in the upper portion of the first page of the paper below name of author, course title, Instructor's name, and date due.

Students are required to prepare and submit a paper proposal to the Instructor for his review prior to meeting with him for conference on the proposal. This procedure is preliminary to the Instructor's approval of the paper. The typed proposal must give (1) a tentative title and subtitle of the paper, (2) a brief description of the topic to be explored, (3) the main thesis to be made in the paper and its supporting arguments, (4) a brief conclusion, and (5) a bibliography. Remember that the bibliography, placed on a separate page, must have at least ten (10) sources. You are required to give clear evidence that you have used the sources in your paper.

The Instructor's approval is required before start of formal work on the paper. A paper will not be accepted from you, on due date or thereafter, if you do not meet with the Instructor to discuss your paper and have it approved. Observe deadlines. Students must follow any other guidelines the Instructor gives. **Paper proposal due date: October 4, 2016. Due date of paper: November 3, 2016.**

Use of the Internet in academic work requires critical and responsible use. Confine your use of Website references in bibliography to reputable and respected academic sites such as *JSTOR*. For further guidelines on the use of the Internet in doing research read, Charles Lipson, *Doing Honest Work in College: How to Prepare Citations, Avoid Plagiarism, and Achieve Real Academic Success. Second Edition* (Chicago and London: The University of Chicago Press, 2008), pp. 11-13. You are permitted to use a maximum of four (4) different Internet sources to compile your

bibliography. In the final analysis, your bibliography must be essentially made up of written, or literary, sources drawn from scholarly academic journals such as *The Journal of the American Academy of Religions*, scholarly textbooks, and articles directly related to the focus of your paper.

What does it mean to quote or refer to a source? Students must scrupulously observe DePauw University policy regarding academic integrity (plagiarism, etc.). This is a serious matter and requires students' attention and careful consideration. See current Student Handbook on this matter. Bear in mind that the academic expectations of DePauw University. For further guidance on the issue of cyber plagiarism/plagiarism read, Charles Lipson, *Doing Honest Work in College: How to Prepare Citations, Avoid Plagiarism, and Achieve Real Academic Success* (Chicago and London: The University of Chicago Press, 2008), pp. 42-53.

Take advantage of all available resources at DePauw, including the Academic Resources Center (ARC), located at Asbury Hall 115, to produce your work. Services include the W-Center (Writing), the S-Center (Speech), and the Q-Center (Quantitative Reasoning). The W-Center should be contacted well in advance of the paper's due date to maximize its assistance in producing the final draft of the paper. Bear in mind the extent of the ARC's responsibilities in writing papers. In the final analysis, you are responsible for what you have written. DePauw's Roy O. West Library, including the Inter Library Loan (ILL) facility, and the Media Center, are excellent resources to help you do quality work. Reserve facilities well in advance of the time you need them. **How does one identify the voices, discourses, and languages of the struggle for freedom in the modern world? How does the process of identification help you to discover and articulate your voice? How does recognition of your voice shape your sense of meaning, purpose, and your interpretation and relationship to the world?**

2. Group Presentation: Students will be divided into four (4) groups to do presentations. The group presentation is a collaborative project in which class members focus on significant issues in the course and connect and historicize them to concrete real world situations and crises in analytical, critical, creative, and imaginative ways that illuminate emerging and contemporary movements and struggles to deal with them. Focus the group presentation from week eight (8) to week twelve (12). This does not mean that insights gained prior to that week cannot be used to develop your project. It is important to see the interconnectedness of all aspects of the course. The project offers the opportunity for members of the class to

collaborate with each other and to relate insights from readings and the classroom with the real world. **Group presentation proposal deadline: November 10, 2016.**

After the groups are defined, the members of each group are required to meet, and observe the following procedures to develop your project:

(1). Each group will make an appointment to meet with the Instructor to discuss and have its presentation proposal, based on a specific theme in Liberation Theology, approved. After approval by the Instructor, each group will develop its proposal into a presentation to be delivered to the class on the date listed at the bottom of this section and in the “Schedule of Classes,” of the syllabus. **Presentation dates: (1) November 29, 2016: 1 & 2, (2) December 1, 2016: 3 & 4.**

(2). Each group is also required to identify a particular case study to correspond with their group presentation. This case study is an extra-classroom field study, project that brings specific course insights and theories into critical conversation with contemporary society and real world social contexts. Group members are required to visit related sites regularly (bi-weekly) during the course and to study how religious tradition, faith and action, education, praxis and reflection, are integrated into the project or activity, and relate their findings to the group presentation. Examples can range from prisons, crisis centers, community services provided by a specific church, masjid or synagogue, community outreach center, conflict resolution center, refugee center, legal aid clinic, recycling/environmental project, and environmental parks. The goal is to identify some institution, space or agency that is embedded in the conflicts, pains, problems, sufferings and struggles of humankind and the world, that is “grounded” in concrete situations and contexts, describe how through naming, specific practices and strategies, action and reflection those involved in a particular “cause” are engaged in the struggle to imagine or create a new humanity, environment, society, culture and world for all. You are required to critically evaluate the relationship between your case study and Liberation Theology as social transformation.

(3). A typed outline to describe the group’s work/project must be submitted at the beginning of the presentation. Each presentation will be at least thirty (30) minutes long, followed by a ten (10) minute period of class discussion to allow other members of the class to respond to the presentation, ask questions, and make comments. Groups are highly

encouraged to use technology to produce, develop, and present their projects. The following criteria will be used in evaluating presentations:

1. Clear statement of the title and focus of the presentation
2. Relevance (meaning, significance) of the topic to the course.
3. Meeting with Instructor to submit proposal and discuss presentation.
4. Clear demonstration of the conflict nature of subject.
5. Formal group outline of the presentation submitted at the beginning of the presentation on the date assigned.
6. Evidence of quality preparation and knowledge of the subject dealt with.
7. Organization, development, and method of presentation.
8. Quality of presentation, coordination between presenters and leading discussion with other class members.
9. Type and quality of material and other resources used in presentation.
10. Overall quality of the presentation, delivery, clarity, exposition and coherence in presentation, including introduction and conclusion/summary.

You are encouraged to use the S Center at DePauw to prepare their presentation. The S center is located in the Academic Resources Center (ARC), Asbury Hall 115. **What does it mean to identity the voices, discourses, and languages of the struggle for freedom in the modern world? How does recognition of your voice impact your collaboration with others to effect change and social transformation?**

3. Expectations for Class Discussion: Dialogue is a critical component of this course. The Instructor will facilitate the dialogical process of the course. Various liberation theologies arose from conversations, discussions, and debates between human beings as they encountered each other, and as they reflected on their place and status in the modern world. Through study of the various texts that emerged from those conversations you enter into the pain and problems of contemporary existence and are challenged to construct your responses to those problems. Your willingness to engage course material, to pursue dialogue, rather than avoid it, will enrich the class experience and open new horizons of understanding and imagination. You must be prepared to fulfill various assigned roles in discussions throughout

the course as requested and to meet with Instructor for preparation, when needed.

Preparation is essential to your participation in this course. Readings are fundamental to this process. **Liberation Theology emerged out of real life situations, out of the pains and conflicts of human beings in various situations throughout the world. Its re-imagination of the world is a profound expression of the desire for revitalization in religious traditions that can lead to the renewal of religious traditions, and the birth of New Religious Movements (NRMs). How does your engagement with the issues raised in this course in Liberation Theology help you to understand religion as response to humankind's ultimate concerns? Consequently, you are expected to be familiar with issues in the media, arts, events on campus, and contemporary events and movements in today's world. They will form part of the class discussions. Welcome to the class conversations!**

4. Syllabus: The syllabus is a trajectory or map to plot the movement of the course. Read your syllabus carefully at the commencement of the semester. Failure to read the syllabus initially and throughout the course can result in your failure to know course expectations, your responsibility to contribute to the life of the course, and integration of the different themes and sections of the course. The symbol ® in the syllabus indicates that the relevant reading is on the library course reserve site. To find, go to reserves under library services, and to course readings listed to find required reading. The symbol ® next to a reading or DVD/VHS indicates that it is on reserve at the library.

5. Disability Statement:

DePauw University is committed to providing equal access to academic programs and University administered activities and reasonable accommodations to students with disabilities, in compliance with the Americans with Disabilities Act and Amendments (ADAAA). Accommodations are determined on a case-by-case basis. Any student who feels she or he may need an accommodation based on the impact of a disability or learning challenge is strongly encouraged to contact Pamela Roberts, Coordinator of Academic Success and Student Disability Services for further information on how to receive accommodations and support. Academic Success and Student Disability Services is located at 101 E. Seminary St., [765-658-6267](tel:765-658-6267). It is the responsibility of the student to share the letter of accommodation with faculty and staff members.

Accommodations will not be implemented until the faculty or staff member has received the official letter. Accommodations are not retroactive. It is the responsibility of the student to discuss implementation of accommodations with each faculty and staff member receiving the letter and to coordinate the implementations with the Academic Success and Student Disability Services according to the prescribed regulations.

READ YOUR SYLLABUS CAREFULLY AND REGULARLY

SCHEDULE OF CLASSES

PART I: INTRODUCTION AND THEORETICAL FRAMEWORK

Week 1:

August 25: Introduction to the Course

Liberation and Destitution

Class Preparation:

Readings:

1. Buff, Leonardo, Clovis Buff. *Introducing Liberation Theology*. (Maryknoll, New York: Orbis Press, 2011). Preface, xi, Chap. 1, pp.1-10.

Week 2:

Aug. 30-Sep. 1: Liberation, Conflict, and Humanity

August 30:

Class Preparation:

Readings:

Part 1: Theology, Liberation, and Modernity

1. Gustavo Gutiérrez. *A Theology of Liberation*. pp. xiii-xv, xvii-xlvi, Chaps. 1-2, pp. 1, 3-12, 13-25. ®
2. Enrique Dussel. *Ethics of Liberation: In the Age of Globalization and Exclusion*, (Durham, London: Duke University Press, 2013), pp. 32-40. ®
3. Ralf Dahrendorf. "Toward a Theory of Social Conflict." In *The Journal of Conflict Resolution*, Vol. 2. No. 2 (Jun. 1959):170-183.®

September 1:

I. Liberation and the Human Crisis

Readings:

1. Fanon, Frantz. *The Wretched of the Earth*. vii-xli, xliii-lxii, Chaps. 1-2, pp. 1-62, 63-96.
2. DVD: *The Battle for Algiers*. PN 1997.B347b ®

II. Liberation and the New Humanity

Class Preparation

Readings:

1. Fanon, Frantz. *The Wretched of the Earth*. Chap. 3, pp. 97-144.
2. <http://www.pbs.org/wgbh/americanexperience/films/1964/>

Week 3:

Sep. 6-8: Liberation and the New Humanity

Class Preparation

Readings:

1. Fanon, Frantz. *The Wretched of the Earth*. Chaps. 4, pp. 145-180.

II. Liberation and the New Humanity

Class Preparation

Readings:

1. Fanon, Frantz. *The Wretched of the Earth*. Chap. 5, pp. 181-233, 235-239, 241-251.
2. Enrique Dassel. *Ethics of Liberation: In the Age of Globalization and Exclusion*, (Durham, London: Duke University Press, 2013), pp. 399-413. ®

Week 4:

Sep. 13-15: African American Freedom and Beyond the Boundaries

Class Preparation:

Readings:

1. Harding, Vincent. *Hope and History: Why We Must Share the Story of the Movement*. (Maryknoll, New York: Orbis Books, 2009.), ix-xii, xiii-xvi, Chaps. 1-6, pp.1-103.
2. James H. Cone. "Black Theology as Liberation." In Larry G. Murphy. Ed. *Down by the Riverside: Readings in African American Religion* (New York, London: New York University Press, 2000), pp. 389-413.

Week 5:

Sep. 20-21: African American Freedom and Beyond the Boundaries

Class Preparation:

Readings:

1. Harding, Vincent. *Hope and History: Why We Must Share the Story of the Movement*. Chaps. 7-13, pp.104-203.

Exam 1: September 21, 2016

**PART 2: LIBERATION AND CONFLICT:
REPRESENTATIVE LIBERATIONISTS**

Week 6:

Sep. 27-29: Leonardo Boff

Class Preparation:

Readings:

1. Boff, Leonardo, Clodovis Boff. *Introducing Liberation Theology*. Chaps. 2-4, pp. 11-65.

Class Preparation:

Readings:

1. Boff, Leonardo, Clodovis Boff. *Introducing Liberation Theology*. Chaps. 5-7, pp. 66-95.

September 28, 2016: DePauw Day of Dialogue 3.0

Week 7:

October 4-6: Liberation as an Ethical Process

1. Pedagogy of the Oppressed & The “Banking” Concept of Education

Class Preparation:

Readings:

1. Freire, Paulo. *Pedagogy of the Oppressed*. Introduction, pp. 1-27, Foreword, pp. 29-34, Preface, pp. 35-40, Chaps. 1-2, pp. 43-69, 71-86.

II. Dialogics: Education as the Practice of Freedom, Antialogics and Dialogics: Opposing Theories of Cultural Action

Class Preparation

Readings:

1. Freire. *Pedagogy of the Oppressed*. Chaps. 3-4, pp. 87-124, 125-183.

2. Dussel. *Ethics of Liberation: In the Age of Globalization and Exclusion*, (Durham, London: Duke University Press), pp. 303-320. ®

Paper Proposal Deadline: October 4, 2016

Week 8:

October 11-13: Varieties of Feminist Liberation Theologies: Gender and Liberation

Class Preparation:

Readings:

1. Judith Butler, “Performative Acts and Gender Constitution” An Essay in Phenomenology and Feminist Theory,” in Sue-Ellen Case, *Performing Feminisms:*

Feminist Critical Theory and Theatre (Baltimore, London: The Johns Hopkins University Press, 1990), pp. 270-282. ®

2. Patricia Hill Collins, “Coming to Voice, Coming to Power: Black Feminist Thought as Critical Social Theory,” in Patricia Hill Collins. *Fighting Words: Black Women and the Search for Justice*. Contradictions of Modernity, Vol. 7 (Minneapolis, London: University of Minneapolis Press, 1998), pp. 44-76. ®

3. Ada Maria Isasi-Díaz, “Hispanic Ethnicity and Social Locality in *Mujerista* Theology.” in Ada María Isasi-Díaz, *En La Lucha (In the Struggle): Elaborating a Mujerista Theology* (Minneapolis, Minnesota: Fortress Press, 2004), pp. 30-51. ®

5. Rigobertha Menchú in Dussel. *Ethics of Liberation: In the Age of Globalization and Exclusion*, (Durham, London: Duke University Press, 2013), pp. 399-413.

Fall Break/Recess: October 15-23, 2016

Week 9:

October 25-27: Locating the Self: Steve Biko and Black Consciousness in South Africa

Class Preparation:

Readings:

1. Biko. Steve. *I Write What I Like. Selected Writings*, (Chicago, 2002), pp. viixiii, xiv, xvi-xvi, xvii-xxxix, xxxii-xxxiii, Chaps. 1-12: pp.1-.79.

2. Movie. *Cry Freedom*. ®

Week 10:

Nov. 1-3: Liberation and Martyrdom: Steve Biko

Class Preparation:

Readings:

1. Biko, Steve. *I Write What I Like. Selected Writings*, (Chicago, 2002), Chaps.13-19: pp., 80-153, 154-216.

Paper Due: November 3, 2016.

Week 11:

**Nov. 8-10: Liberation Theology, Identity, and Community:
LGBT Issues**

Class Preparation:

Readings:

1. Wilcox, Melissa M. *Coming Out in Christianity: Religion, Identity, and Community*. ix-xii, Prologue, pp.1-34, Part 1: Identity, Chaps. 1, pp. 37-50. ®

II. LGBT Issues:

Readings:

1. Wilcox, Melissa M. *Coming Out in Christianity: Religion, Identity, and Community*. Parts 2,3: Community, Community and Identity in Community, Chaps. 3, 6, pp. 81-99, 153-168. ®

Group Presentation Proposal Deadline: November 10,2016

Week 12:

Nov. 15-17: Ecology and Other Liberation Traditions

Class Preparation:

Readings:

Readings:

1. Sallie McFague, "A New Sensibility." in *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1989), pp. 3-28. ®
2. Rosemary Radford Ruether. "Introduction." In *Gaia & God: An Ecofeminist Theology of Earth Healing*. (New York, New York: HarperCollins, 1992), pp. 1-12. ®
3. Gordon K. Lewis. "Jose Marti." In Gordon K. Lewis. *Main Currents in Caribbean Thought: The Historical Evolution of Caribbean Society in Its Ideological Aspects, 1492-1900* (Baltimore and London: The Johns Hopkins University Press, 1983): 294-303.
4. Sunanda Y. Shastri, Yajneswar S. Shastri. "Ahimsa and the Unity of All Things." In Daniel L. Smith, Ed. *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*. 10th Anniversary Edition (Maryknoll, New York, Orbis Books, Boston Research Center for the 21st Century, 2007), pp. 57-75. ®
5. Amir Hussain. "Life as a Muslim Scholar of Islam in Post-9/11 America." In Daniel L. Smith, Ed. *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*. 10th Anniversary Edition (Maryknoll, New York, Orbis Books, Boston Research Center for the 21st Century, 2007), pp. 128-143. ®

Week 13:

Nov. 22-24: AAR/SBL Annual Conference

Thanksgiving Recess: November 23-27, 2016

Week 14:

Nov. 29-Dec. 1: GROUP PRESENTATIONS -- 1 & 2--November 29

GROUP PRESENTATIONS--3 & 4—December 1

Week 15:

Dec. 6-8: Course Review—December 6, 2016

Thursday, December 8, 2016: Last Day of Classes

Final Exam: Monday, December 12, 2016: 1:00-4:00 PM