## New Course IN REL-R 394

### Course Request Key Fields

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<tbody>
<tr>
<td>1.</td>
<td>Requesting Campus: IN-IUPUI</td>
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<td>2.</td>
<td>Matching Course: No</td>
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<td>3.</td>
<td>School: LIBA-School of Liberal Arts</td>
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<td>4.</td>
<td>Subject: REL-Religious Studies</td>
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<td>5.</td>
<td>Course Number: R-394</td>
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<td></td>
<td>Has course number been reserved with, <a href="mailto:SES-CourseCatalog@exchange.iu.edu">SES-CourseCatalog@exchange.iu.edu</a>, Student Enrollment Services? Yes</td>
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<td>6.</td>
<td>Credit Type: Undergraduate</td>
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<td>7.</td>
<td>Is this a Purdue Course? No</td>
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<td>8.</td>
<td>Course Title: Militant Religion: Cosmic Warfare and the Apocalyptic Imagination</td>
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<td>Recommended Abbreviation (30 characters including spaces): Militant Religion</td>
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### Course Catalog Attributes

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<tbody>
<tr>
<td>9.</td>
<td>Academic Career: Undergraduate</td>
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<tr>
<td>10.</td>
<td>Effective Term (anticipated): Spring 2011</td>
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<tr>
<td>11.</td>
<td>Credit Hours: Fixed at 3</td>
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<td>12.</td>
<td>Contact Hours: Fixed at 3</td>
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<td>13.</td>
<td>Is S-F grading approval being requested? No</td>
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<td>14.</td>
<td>Is variable title approval being requested? No</td>
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<tr>
<td>15.</td>
<td>Prerequisites/Corequisites (Information Only): Examines the various ways Jewish, Christian, and Muslim apocalyptic literature has shaped, fostered and contributed to the current rise in global militant religion. Themes include cosmic warfare, just war traditions, jihad, and ancient and modern apocalypticism, messianism, millennialism, and the new wars of religion.</td>
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<td>16.</td>
<td>Course Description:</td>
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### Course Attributes for Scheduling

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<tr>
<td>17.</td>
<td>Equivalent Courses:</td>
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<tr>
<td>18.</td>
<td>Repeatable for Credit? No</td>
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<tr>
<td>19.</td>
<td>Total Career Credit Hours Allowed:</td>
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<tr>
<td>20.</td>
<td>Total Career Completions Allowed:</td>
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<tr>
<td>21.</td>
<td>Allow multiple enrollments in term?</td>
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<tr>
<td>22.</td>
<td>Type of Instructional Experience (Select primary component): Lecture</td>
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<tr>
<td>23.</td>
<td>Additional component(s) that apply: Discussion Lecture Readings Research Seminar</td>
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20. Instruction Mode (select all that apply):

21. Instructor Name: Matthew Condon

22. Estimated Enrollment: 40

23. Estimated Enrollment Percent Expected to be Graduate Students: 0

24. Frequency of Schedule: Every Other Year

25. Course Typically Offered: Spring Term

26. Will this course be required for majors? No

Additional Course Information

27. Justification for New Course: Given the current global climate, it seems both necessary and pertinent to offer such a course.

28. a. Does this course overlap with existing courses? No

   b. Please explain:

   c. Have you contacted the appropriate department, school, etc. affected by the overlap?

29. Are the necessary reading materials currently available in the appropriate library?

30. Do you anticipate this course will require a special fee? (Information Only) No

IUPUI Campus Specific Questions

IN1. a. PUL - Major emphasis (Mandatory): 5 - Society

   b. PUL - Moderate emphasis (Optional):

   c. PUL - Some emphasis (Optional):

Student Enrollment Services

SES 1. Course ID:

SES 2. Remonstrance List:
REL300: MILITANT RELIGION: COSMIC WAR AND THE APOCALYPIC IMAGINATION (25572)

Dr. Matthew G. Condon
Office: Cavanaugh Hall 335
E-mail: mgcondon@iupui.edu
Office Hours: TBA
Office: (317) 278-1326

Course Description:
Why, at this particular moment in history, is there a global resurgence of militancy among religious groups? Is there a connection between militant religion and apocalyptic hopes? What do religious groups that promote and exact extraordinary violence hope to achieve? This course seeks to examine the various ways the apocalyptic literature of Judaism, Christianity, and Islam has shaped, fostered, and contributed to the current rise in militant religion and religious terrorism. The primary focus of the course will be the social and political functions of apocalypticism, especially in the ways in which the three prophetic traditions anticipate the End Days or a new world order.

This class is divided into four sections: The first section introduces you to the sacred texts that foretell the end of the world. The second section addresses theological justifications for warfare. Section three addresses modern variations of apocalyptic thought. The final section considers the close relationship between the apocalyptic imagination and current militant forms of religion.

My hope is that, in the course of these explorations, you will gain more than a familiarity with a rich array of materials that are genuinely important to our times, but also an enhanced ability to think, assess, and write critically and constructively about the seemingly timeless interplay of religion and violence.

Skills and Expectations:
This course stresses analysis and interpretation of religious, ethical and anthropological arguments. These analytical and interpretive skills are crucial not only for the study of religion, but also for effective speaking, writing, and thinking. Students are expected to come to class having read the assigned material for that day and must also prepare questions and observations about specific texts. Submitted discussion questions and class discussions make up the bulk of the graded work in this class. In all written assignments, students are expected to engage the readings critically and to develop clear and compelling theses and arguments.

Course Objectives:
• To explore and to provide sufficient grounding in the dynamics of religious apocalyptic and militant religion so that students can sharpen their abilities to reason and argue persuasively about contemporary religious and political matters
• To investigate how sacred texts can give rise to religiously sanctioned violence and bloodshed
• To apply socio-historical awareness and interdisciplinary reflection in exploring, both appreciatively and critically, formative themes in our cultural heritage
• To sharpen students' abilities to reason and argue persuasively and clearly
• To improve students' analytical and interpretive skills as students of the humanities

Summary of Course Requirements:
• Regular attendance: 10%
• Active, informed participation in class discussion: 20%
• Five (5) sets of discussion questions: 50%
• Final Paper, 8-10 pages: 20%
The following percentile scale will be used to determine grades: 100-90 = A; 89-80 = B; 79-70 = C; 69-60 = D; 59 and below = F. The top and bottom two numbers within each grade bracket correspond to plus and minus grade designations (e.g., 89-88 = B+, 81-80 = B-).
REQUIRED TEXTS (copies of all required books are available at the Reserve Desk of University Library):
Norman Cohn, *Cosmos, Chaos, and the World to Come*
John L. Esposito, *Unholy War: Terror in the Name of Islam*
Bernard McGinn, *Antichrist: Two Thousand Years of the Human Fascination with Evil*

Recommended Texts (supplemental texts—highly recommended but not required)
Reza Aslan, *No God but God: The Origins, Evolution, and Future of Islam*
John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*
Bart Ehrman, *Jesus: Apocalyptic Prophet of the New Millennium*
Gershon Gorenberg, *The End of Days: Fundamentalism and the Struggle for the Temple Mount*
Thomas F. Madden, *The New Concise History of the Crusades*
Jessica Stern, *Terrorism in the Name of God: Why Religious Militants Kill*
Charles Townsend, *Terrorism: A Very Short Introduction*

ADDITIONAL REQUIRED READINGS:
Some of the readings for this course are available in either PDF files or Word documents, which I will make available to you in class (assigned readings are grouped and listed in the order they appear on the syllabus). You will need the appropriate software to open these files from home (Adobe Acrobat or Foxit; either is available to be downloaded at http://itware.iu.edu/list.aspx?id=131), as well as a relatively fast modem. It is highly recommended that you access these readings from campus and either print them out immediately or download them to a disk for later printing.

COURSE REQUIREMENTS:
This course expects a high level of engagement and personal responsibility for learning, questioning, drawing connections, and making distinctions. Careful preparation and critical reflection on the assigned readings, regular attendance, and active participation in class discussion is essential for your success. You are expected to engage and think about the issues this course raises. This course is one in which we will explore together challenging ideas. This requires, then, a respectful atmosphere in which all feel comfortable and in which all thoughtful contributions are welcomed.

Class time will involve lecture, discussion, and the occasional group interaction. Lectures will incorporate discussion questions submitted to me the night before we meet; the lectures will provide the necessary context (given the course objectives) and highlight issues for discussion and analysis. You must come to class prepared to discuss the readings, as I will routinely call on you to contribute to class discussions. The submission of discussion questions will assist in your preparation for the class.

You may find the assignments quite challenging at times. Class discussions are one forum in which we will grapple with many of the issues that the materials present. Your fellow classmates are a tremendous resource of support and knowledge, both inside and outside of class. Also, you are heartily encouraged to schedule an appointment with me to discuss any concerns or questions you may have about the assignments or the course in general. Periodically check the “Class Discussion Forum” under the “In Touch” tab of Oncourse to discuss issues and topics further.

1) Participation (30%). Participation in class involves two tasks: reading the assigned texts and class discussion.

   A) Assigned readings must be completed before class. Careful, critical reading of the assigned texts is essential for your understanding of the lectures. It is also necessary for productive class discussion. Some reading assignments have additional recommended material, which are just that—they are not required, but may be useful to you if you wish to pursue a particular topic in more depth.

   B) This class requires active discussion. Due to the necessity of having strong class discussions, all reading assignments are to be completed BEFORE the date in which they are assigned. As we will be discussing issues that probably everyone has some opinion, engaging the issues should be
relatively easy. I expect they will spark controversy, too. For these reasons, I anticipate lively discussion. But for it to be valuable, it must be informed and reflective. See "CLASS DISCUSSION GENERAL GUIDELINES" below for further information.

*If you prefer not to speak in class, then I strongly encourage you to make use of the OnCourse class discussion forum online.

**Attendance:** NOTE WELL—Regular and punctual attendance is mandatory, not optional. You should notify me well in advance if you have to miss a class, either by e-mail or by telephone. If you give me proper notice, your absence will count as excused; if you do not, it will count as unexcused. More than three absences (whether excused or unexcused) will result in your course grade dropping by one-half letter grade for each subsequent absence (A=B+, B+=B+, etc.)—except in cases of documented emergencies. Students who miss more than 50% of class meetings during the first four weeks of the semester will be administratively withdrawn from the course. In such cases the student will be notified.

2) **Discussion questions (50%).** Five times this semester you must submit two questions about the readings assigned for that day. You may skip one (1) of the six (6) days for which your group is responsible. You are assigned to Group A, B, C, or D:

- Group A: Last names beginning A-H
- Group B: Last names beginning H-L
- Group C: Last names beginning M-P
- Group D: Last names beginning Q-Z

*I recommend submitting extra sets of questions on your group’s day if you are shy about speaking in class.

I will try to use these questions in our discussions. I may ask why you raised a question or what you think about it. I will not expect you to be able to answer your own questions, but you should be ready to direct the class to a relevant passage. Your questions should seek to aid our discussions by helping us think more critically about the readings for that day. See "DISCUSSION QUESTIONS GENERAL GUIDELINES" below for more information.

Grades for these questions will follow this criteria: A = 5 credits; B = 4 credits; C = 3 credits, etc.

3) **Final Paper (20%).** One final research paper/project is due during exam week. More information will be available in class and on Oncourse.

**POLICIES ON DUE DATES AND PAPER SUBMISSIONS:**
All assignments must be submitted on or before the due dates. There will be no exceptions (other than extraordinary circumstances and with my prior approval). Students must turn in all reflection papers and the final paper on time to pass this course and should save hard copies of all the written work submitted (including discussion questions).

**PLAGIARISM AND THE INTERNET**

*University Statement on Plagiarism:* “Plagiarism is the use of the work of others without properly crediting the actual source of the ideas, words, sentences, paragraphs, entire articles, music or pictures. Using the work of other students, with or without their permission, is plagiarism if there is no indication of the source of the original work. Plagiarism, a form of cheating, is a serious offense and will be severely punished. When plagiarism is suspected, the instructor will inform the student of the charge; the student has the right to respond to the allegations. If a student is charged with plagiarism, procedures outlined in the IUPUI ‘Student Rights and Responsibilities’ statement will be followed. Students have
the right to appeal any charge to the Academic Affairs Committee.”

Today the most common abuses of plagiarism involve the use of the internet. The world-wide-web offers vast resources and information about the issues and readings discussed in class. But the quality of this information is uneven at best; much of it is dated, biased, or simply wrong. If you make use of any sources on the internet, you are responsible for evaluating the quality of the material. You should be aware that relying on flawed information will lower your grade on the discussion questions and the final paper. In addition to citing books and articles, you must also cite every website you consult in your assigned writings. If you fail to give proper documentation for all references you use, I will return your paper with “No Grade.” In order to get a grade for the paper, you will have to add the necessary references and sign a release form allowing me to use the anti-plagiarism software “Turnitin.com” to ensure that all the work in your paper is your own. For full information regarding student academic misconduct and the responsibilities of students, see http://registrar.iupui.edu/misconduct.html

Plagiarism will result in an “F” for the course and other necessary academic penalties.

USEFUL WEBSITES:
MEMRI, The Middle East Media Research Institute, http://www.memri.org/
Al-Jazeera, http://english.aljazeera.net/HomePage
Humanities Text Initiative, http://www.hti.umich.edu/index-all.html
“Oncourse,” http://oncourse.iu.edu/ (check often for any announcements)

READINGS AND ASSIGNMENT SCHEDULE:

A, B, C, D = assigned dates per Group to submit discussion questions
Reader = CD-Rom of reading assignments
REC = Recommended readings (supplemental texts highly recommended but not required)
Bible = You may use any Bible you may have, or go to http://www.hti.umich.edu/rsv/browse.html
Res = available for 24-hour check-out at the Circulation/Reserve Desk of University Library
Various handouts

Foundations
Wk. 1 Introduction to the Course

Interpretive Frameworks
Darren Oldridge, “The Case for Killing Heretics” (Reader)
Malise Ruthven, “Fundamentalism and Nationalism” I & II
(REC: Clifford Geertz, “Common Sense as a Cultural System” (Reader))

SECTION ONE: PRECEDES
Part One: Apocalyptic Scripture: Origins of the End
Wk. 2 (A) Norman Cohn, Cosmos, Chaos, and the World to Come, Chs 2, 4-5
PBS Frontline: “Apocalypse!” Hour 1, “Birth of a World View”

Wk. 3  (B) **Judaism**
Norman Cohn, *Cosmos, Chaos, and the World to Come*, chs. 7-8
Book of Daniel, chs. 7-12; Isaiah 24-27; Ezekiel 30, 37-39

(C) Norman Cohn, *Cosmos, Chaos, and the World to Come*, chs. 9-10
First Enoch (selections) (Reader)
War Scroll (Reader)

Wk. 4  (D) **Christianity**
Norman Cohn, *Cosmos, Chaos, and the World to Come*, chs. 11-13

(A) “Little Apocalypse”: Mark 13 (BIBLE)
Acts 5:1-11 (BIBLE)
The Book of Revelation (BIBLE)

Wk. 5  (B) **Islam**
*Qur’an*, selections (Reader)

(C) *Qur’an* (CONT)

**Part Two: Mitzvah War, Just War, Jihad**

Wk. 6  (D) Reuven Firestone, “Holy War in Modern Judaism? ‘Mitzvah War’ and the Problem of the ‘Three Vows’” (Reader)

Wk. 7  (A) Tertullian, Augustine on the “just war” (selections) (Reader)

(B) Jonathan Riley-Smith, “The Birth of the Crusading Movement” (Reader)
Pope Urban II, Council of Clermont speech 1095 (Reader)

Wk. 8  (C) Hadith Sunan Abu-Dawud, “On Cosmic War” (Reader)

(D) Hadith Imam Malik’s Muwatta, “Jihad” (Reader)

**SECTION TWO: MODERNITY**

**Part Three: Apocalypse Now and the Wrath of God**

Wk. 9  (A) **Jewish Messianism**
Gershom Scholem, “Toward an Understanding of the Messianic Idea in Judaism” (Reader)

(B) Aviezer Ravitzky, “The Messianism of Success in Contemporary Judaism” (Reader)
William Shaffir, “Jewish Messianism Lubavitch-Style” (Reader)

Wk. 10 (C) **Christian Apocalyptic Millennialism**
E. Randolph Danieli, “Medieval Apocalypticism, Millenialism and Violence” (Reader)
Paul Boyer, “The Growth of Fundamentalist Apocalyptic in the United States” (Reader)

(D) J.Z. Smith, “The Devil in Mr. Jones” (Reader)
Eugene V. Gallagher, “Theology is Life and Death: David Koresh on Violence, Persecution, and the Millennium” (Reader)
Wk. 11  (A)  *Muslim Apocalypticism*
David Cook, “Introduction to Muslim Apocalyptic” (Reader)
“Classical Muslim Apocalyptic Literature” (Reader)

(B)  Abbas Amanat, “The Resurgence of Apocalyptic in Modern Islam” (Reader)
David Cook, “Islam and Apocalyptic” (Reader)

**Part Four: The New Wars of Religion**

Wk. 12  (C)  *Wars for of God (de novo)*
Brenda E. Brasher, “When Your Friend Is Your Enemy” (Reader)

(D)  Ian Buruma & Avishai Margalit, “War Against the West” (Reader)
“The Wrath of God” (Reader)

Wk. 13  (A)  *War—Holy and Unholy*
John L. Esposito, *Unholy War*, ch. 1

(B)  John L. Esposito, *Unholy War*, ch. 2

Wk. 14:  (C)  John L. Esposito, *Unholy War*, ch. 3

(D)  George W. Bush, various speeches (Reader)
Osama bin Laden, various statements (Reader)
Thomas Schelling, “Apocalypticism, Innerwordly Eschatology, and Islamic Extremism” (Reader)

Wk. 15  *Religious Terrorism and Just War—Whose Justice, Which End Times?*
Abdulrahman al-Salimi, “The Arab World and the United States: A Just War?” (Reader)
Jean Bethke Elshtain, “Is the War Against Terrorism Just?” (Reader)

60 U.S. Intellectuals, “What We’re Fighting For: A Letter from America” (Reader)
Saleh Bashir, et al., “What We’re Fighting For: A Follow-up” (Reader)

**Wk. 16: Final Paper Due, CA335**

**CLASS DISCUSSION GENERAL GUIDELINES**

Discussion must be informed by the texts you are reading. Simply spouting off your own opinions is simply unhelpful. That is not to say that articulating your views is to be avoided. I hope that the critical analysis of the texts emphasized in this class sharpens your views and ethical imagination. Since informed discussion begins before class, you need to come to class prepared to raise questions and make observations about the authors’ views, arguments, approaches, ideas, and terms. Also you should be ready to think about how various authors relate to each other and to the religious and/or philosophical traditions in which they operate. Always be ready to point the class to relevant passages.

Discussion must also be reflective, both on the texts and on the contributions of other students. Discussion involves the exchange and development of ideas. That means you need to listen to other students and help support or clarify their contributions by making additional observations and connections or by raising critical objections and questions. In addition to reflecting on what
other students have to say, I want you to reflect on the texts by continuously asking questions of them as you read them. The task of submitting discussion questions is designed to facilitate this kind of reflection.

Here are general guidelines about how I will grade in-class contributions to discussion:

- A student who receives an “A” for her participation typically comes to class with passages to discuss and with questions about the readings already in mind. She introduces these passages and raises her issues for other members to discuss. She also listens to contrary opinions and engages other students in a discussion of ideas. She responds to the comments of others with ideas that carry the discussion to a higher level or more deeply into the text. She is under no obligation to change her opinions to fit the consensus of the class, but she respects the ideas of others and discusses the issues before the class with a mind to discovering areas of agreement and disagreement. An “A” student, in short, engages in a lively, cordial, and thoughtful exchange of ideas.

- A student who receives a “B” for her participation typically has completed all of the reading assignments on time, but does not always come to class with passages and questions in mind. She waits passively for others to raise interesting issues. Other “B” discussants are courteous and articulate, but they do not always engage other students in discussion of their ideas. Instead, they articulate their own ideas without relating their comments to the general direction of the discussion. A “B” student may occasionally participate in an exchange of ideas but sometimes frustrates that exchange either through silence or through a lack of engagement with other participants.

- A student who receives a “C” for discussion typically attends every class and listens attentively, but refuses to be drawn into discussion, even though she may have read the assignments in advance. A student who receives a grade lower than “C” fails to bring readings to class and/or is consistently unprepared and/or argumentative.
DISCUSSION QUESTIONS GENERAL GUIDELINES

• These questions will be graded on a credit/no-credit basis. They MUST demonstrate you have read the assignment (citing page numbers, for example) and must be at least three full sentences, followed by a clearly formulated question. You get credit for a good-faith effort that demonstrates reflective engagement with the assigned texts. I will reply to your e-mail within an hour of your submission. If one of your submissions does not merit credit, I will inform you, so be sure to check your e-mail afterwards.

• Reading a text always involves asking it questions, and a text always is designed to respond to a limited but precise set of questions. So, as you read, bear in mind the course objectives: what the material says about God's wrath, warfare, religious violence, apocalyptic expectations, or those who "belong" and those who do not? Also, you may want to think about who is the audience the text has in mind, or what are the essential points about religious life and violence the text is trying to convince you to accept.

• Good questions might ask about a key term or difficult passage, challenge an author on a particular point, offer a different example or raise a broader issue about a reading. In any event, these questions are meant to be reflective and thoughtful, so do not just submit to me the first ones that occur to you.

• If there is more than one reading for that day, you need to raise questions about at least two of them. Also, do not just ask questions about the first few pages of a reading.

• To receive credit, you must e-mail me your discussion questions by 9 am the morning of that day's discussion and you must attend the class. Late submissions will not be accepted, nor will submissions for days you miss a class. NO EXCEPTIONS.
ADDENDA

Religious Studies Department’s
Guidelines for the Evaluation of Tests and Papers

All college students are expected to possess basic writing skills, including paragraph and essay writing, sentence structure, grammar and usage, spelling, and punctuation. Written assignments that are seriously defective in any of these areas will be returned to the student for correction before a grade is assigned.

Assignments will be evaluated on the basis of the following criteria:

1. They must be accurate (with respect to the readings and other materials under discussion).

2. They must be complete (on matters of central importance, but not exhaustively detailed with respect to all matters).

3. They must show evidence of an ability to reflect critically upon issues raised in connection with the topic under discussion. Note that critical reflection does not imply simply negative evaluations and judgments. Rather, it means careful judgment or judicious evaluation (supported with reasons and well-considered arguments).

Grades

A = superior work which is not only accurate and complete, but also insightful and comprehensive; it demonstrates the ability to make critical judgments on one’s own part and skill in justifying such positions.

B = above average and good work which is accurate and complete, but also shows the ability to correlate facts and judgments involved in different “compartments” of a topic as well as indicating some development of a critical perspective.

C = adequate work which is accurate, but somewhat incomplete, lacking the fuller developments of above average work.

D = less than adequate work which is inaccurate and incomplete, but indicates some effort to deal with the issues at hand.

F = failing work which is inaccurate and incomplete and fails to fulfill the assignment.
**ADDENDA (cont.)**

**University Writing Center:** The UWC provides free assistance to students at any stage of the writing process. Please visit them for friendly advice about your writing assignments. Tutors will read over the student’s draft with him/her and then help that student to prioritize his/her concerns about the writing. Tutors help students recognize and solve organizational problems, answer questions about documentation, help the student brainstorm ideas for an upcoming paper, and much more. Each tutorial is planned around the specific, individual needs of that student. Call 274-2049 or stop by CA 427 to make an appointment. Visit them online at [http://www.iupui.edu/~writectr/](http://www.iupui.edu/~writectr/)

**Students with Special Needs:** If you have special needs because of some type of disability, I urge you to register with the Adaptive Educational Services office and use the assistance they offer. I am, of course, glad to work with AES. Visit their website at [http://life.iupui.edu/aes/](http://life.iupui.edu/aes/)

**The Student Advocate Office** will answer your questions, direct you to the appropriate departments and people, familiarize you with university policies and procedures, and give you guidance as you look at ways to solve problems and make choices. For more information, visit them in UC 002 or contact them at 278-7594, at stuadvoc@iupui.edu, or at [http://www.life.iupui.edu/advocate/](http://www.life.iupui.edu/advocate/)

**Disruptive students** may face disciplinary action according to University policy. Visit [http://www.jaguars.iupui.edu/handbook/2002/academicmisconduct.html](http://www.jaguars.iupui.edu/handbook/2002/academicmisconduct.html) for more information.