

HI-619 Muslim-Christian conflict or cooperation: The politics of interpreting our shared past

Hartford Seminary
Fall Semester 2021-2022
Asynchronous online

The Rev. Dr. David D. Grafton, PhD
Virtual Office Hours: Fridays 10.00-12.00; and evenings by appointment

The interpretation of Islam and Christian-Muslim encounters has become highly politicized, ideological, and controversial. Islam and Christianity have been described as either sibling children of Abraham sharing much in common or part of a monolithic clash of incompatible civilizations. This course will survey the history of Christian-Muslim relations, giving attention to the use and interpretation of historical sources by contemporary Christians and Muslims. Students will examine the origins of the encounter, the diversity of historical contexts, and how those encounters have been interpreted today. Students will engage with contemporary digital resources on specific topics to develop their own critical perspectives on Christian-Muslim relations for contemporary interpretation and public engagement.

Learning Outcomes [with respective to program degree Learning Outcomes]: Students will

1. explore the origins and major themes in Christian-Muslim relationships;
2. compare and analyze the wide variety of historical contexts between Christians and Muslims;
3. examine a specific Christian or Muslim interlocutor and apply their themes to a contemporary context; and
4. develop their own position on Christian-Muslim relationships for public engagement.

Teaching and Learning Strategies:

This online course will provide short presentations, assigned readings, and links to websites and resources that build upon the theme of the week. In addition to presented material, students will engage with each other for ten weeks in asynchronous written, audio, or video group discussions. Students are encouraged to engage with not only written responses but video or audio tools available through the course Canvas site. Assignments will include an initial personal introduction, a reflection essay, one short paper or video presentation, and a final research paper chosen by the student in consultation with the instructor. There will be at least two live voluntary “coffee hour” check-ins with Dr. Grafton throughout the semester.

Expectations for Discussion Boards:

Class Modules run from Tuesdays – Mondays each week, with deadlines normally at **9 pm**. Assessment for “preparation and contribution” during the 10 weeks of discussions will be based upon the timeliness, clarity, and substance of initial posts **by 9 pm Thursdays**, and engagement with fellow classmates that include two substantial responses – either written, audio or video – at the minimum, **by Sundays at 9 pm**. Additional individual posts of significant quality and depth will add to the student’s participation grade.

Students who miss posting deadlines will have their participation grade deducted for each module assignment, unless due to medical conditions or family emergencies and granted by the instructor. **It is important that students keep with the schedule of the class. If you fall behind, contact the instructor right away. Please, DO NOT try to catch up on your own.**

Late Papers: As per the Student Handbook, late papers will be marked down 1/3 of a grade for every two days. **Extensions:** Extensions for papers will be given for illnesses or family emergencies only in consultation with the instructor.

Rubrics for assessment will be posted on the course canvas site and with each assignment.

Religious Terminology:

It is expected that students will bring to the discussions their own theological, scriptural, and communal perspectives. Please, do not assume that other students or the instructor are privy to your perspectives. Define your terms! Students must take care to clearly articulate their own understanding of their tradition and perspective in response to the authors and in dialogue with fellow students.

Netiquette:

Most importantly, students should use care with their written responses so as communication is respectful. Written communication cannot express human inflection, tone, or any accompanying body language. It can be tempting to express ourselves in ways in which we might not be prepared to do in a face-to-face conversation. Video communication does help, but it is not the same as embodied communication. Appropriate communication involves the careful choice of words as well as clarification of intentions. If needed, the instructor may contact students privately for guidance regarding the use of language or the presentation of their views.

Required Texts:

Goddard, Hugh. *A History of Christian-Muslim Relations*. 2nd ed. Edinburgh: University of Edinburgh Press, 2020. [9781474466806]

Karabell, Zachary. *Peace be upon you: fourteen centuries of Muslim, Christian, and Jewish conflict and cooperation*. New York: Vintage Books, 2008. [978-1400079216 or Kindle version]

Smith, Jane Idelman. *Muslims, Christians, and the Challenge of Interfaith Dialogue*. Oxford University Press, 2007. [978-0195307313]

For those who would like further background reading in the history of Christian-Muslim Relations::

Griffith, Sydney H. *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*. Princeton: Princeton University Press, 2010. [ISBN: 978-0691146287]

Sharkey, Heather J. *A History of Muslims, Christian, and Jews in the Middle East*. New York: Cambridge University Press, 2017. [ISBN 978-0-521-18687-2]

For students who would like further background reading in the basics of Islam:

Ayoub, Mahmoud M. *Islam: Faith and History*. Oxford: OneWorld Publishing, 2013. [ISBN 978-1851683505]

Sedgewick, Mark. *Islam and Muslims: A Guide to Diverse Experience in a Modern World*. Boston, MA: Nicolas Brealey Publishing, 2006. [ISBN 978-1931930161]

For students who would like further background reading in the basics of Christianity:

McGrath, Alister. *Christianity: An Introduction*. Oxford: Blackwell, 2015. [ISBN: 978-1118465653]

Woodhead, Linda. *Christianity: a very short introduction*. Oxford: Oxford University Press, 2014. [ISBN 978-0199687749]

Course Assignments:

1. By Module 2, students should **introduce themselves to their other classmates in the “Introduce yourself” discussion board** as an audio, video, or text introduction, and review the other student introductions. (Also, if you have not uploaded an image of yourself to your Canvas profile, please consider doing this. This helps your classmates learn more about who you are.)
2. Read the assigned **required reading** and actively participate in class discussions boards for modules 3-14, with the exception of the week you submit a short paper/presentation. Students may also elect NOT to participate in one discussion without penalty. In other words, students will be assessed on 10 weeks of engagement with classmates (30%).
3. By Module 2, Students will read and reflect critically on Grafton, “Interesting, Varied, and Messy Lives: A People’s History of Christian-Muslim Relations,” in *Georgetown Companion to Interreligious Studies*, 232-42 and Tamimi, ‘Introduction,’ *Destiny Disrupted: A history of the world through Islamic Eyes*, xiii-xxii, then write a 500 word **Reflection Essay** OR 2-3 minute audio or video presentation. Students should include two of the following issues:
 - a) How do Ansary, Grafton and Smith understand “history,” and the history of Muslim-Christian relations;
 - b) At this point in your own understanding, how has the history of Muslim-Christian relations been framed or understood by you?

Papers are to be uploaded to the Canvas site by Monday, 19 September by 9:00 pm. (10% of grade).

4. Students should select one of the Christian or Muslim authors from the syllabus [*noted in brackets below in the class outline*] and write a 1,000 – 1,500 word paper, or 10-12 min. video presentation reviewing the following:
 - a) a short biography of the author;
 - b) the social-historical context in which the author lived;
 - c) provide an overview of the major work(s) of the author dealing with the other faith tradition (Islam or Christianity);
 - d) and, what contemporary question, challenge or opportunity is raised by the author’s point

of view.

Students should email their list of top three choices of Christian or Muslim authors [who are not from their own religious tradition] in the syllabus by 26 September no later than 9:00 pm. Final assignments will be made the following week.

The short paper/presentation should be posted to the Canvas course site by the Monday before the class session when the presentation will take place (25% of grade).

Students who submit papers/presentations are **NOT** required to engage in the discussion board that week.

To prepare the paper/presentation, students **should include following resources** located in the Case library or DTL, where appropriate:

Thomas, David. ed. *Christian-Muslim Relations: A Bibliographic History, 600-1500*. Leiden: Brill, 2009-2013.

OR

Thomas, David. ed. *Christian-Muslim Relations: A Bibliographic History, 1500-1900*. Leiden: Brill, 2014-2018.

5. Students will write one **Final Research Paper** based on a Christian or Muslim author or work, normally covered in the course. The paper should include the following items:
- a) a short biography of the author;
 - b) the social/cultural context of the event/writing/topic;
 - c) themes addressed in the Christian-Muslim encounter;
 - d) sources utilized for information; and finally
 - e) if possible, relate Bennett's concepts of confrontation-conciliation to the topic

Certificate students should submit a 2,000-3,000 word paper; MAIRS 3,000-4,000 (35% of the grade)

Proposals for the research topics should be emailed to the instructor by Monday, 21 November by 9 pm; thesis statement and working bibliographies should be posted on Canvas by Monday, 5 December. Please upload your final Paper to CANVAS by Thursday, 22 December by 7 pm.

Assignment	Due Date(s)	Course objective(s) fulfilled/Outcome(s) assessed by assignment	% of course grade
1. Introduce yourself to the class	By Monday, 19 September		NA
2. Weekly Class preparation (required reading) and contribution in discussions.	Each weekly Session (Students may elect to NOT participate in one week of discussions without penalty.)	Learning Outcomes #1 and #2 (In these sessions students will explore and describe the various historical contexts.)	30%
3. Reflection Essay	Monday, 19 September, 9:00 pm	LOs #1 and #4 (Based on the initial reading, students will begin to develop their own perspective on issues.)	10%
4. Short paper or presentation on assigned Christian or Muslim author	Proposals for authors are due by Monday, 26 September by 9:00 pm; Presentations TBD	LOs #3 and #4 (Students will take one particular author and apply their own perspectives on contemporary implications)	25%
6. Final research paper	Proposals for papers are due by Monday, 21 November by 9:00 pm; Thesis and Bibliographies are due Monday, 5 December ; Final submission of paper is Thursday, 22 December by 9:00 pm	LOs #3 and #4 (Based on the themes explored in the class, students will demonstrate their knowledge of a theme through a unique contribution and application of the topic for today.)	35%

CLASS OUTLINE:

Module 1: 6-12 September: Introduction to the Course and “How do we read our history?”

Students should: 1) log into to the course Canvas site, 2) watch the introductory video presentation, 3) introduce themselves, and review other student introductions.

Required Reading: [Tamim Ansary, ‘Introduction,’ *Destiny Disrupted: A history of the world through Islamic Eyes* \(New York: Public Affairs, 2009\), xiii-xxii \[available on the DTL.](#) If you do not have access to the [Digital Theological Library](#), please contact the library staff for assistance]; Grafton, “Interesting, Varied, and Messy Lives: A People’s History of Christian-Muslim Relations,” in *Georgetown Companion to Interreligious Studies*, 232-42; Smith, 24-40.

Module 2: 13-19 September: Who are the *Nasara*? Christianity in Pre-Islamic Arabia

Students should: 1) introduce themselves and review other student introductions, 2) watch Dr. Grafton’s presentation, 3) respond to the discussion prompt, and 4) **upload the reflection essay to the Canvas site by Monday, 19 September, 9:00 pm.**

Required Reading: Goddard, 1-16; David D. Grafton, “The Politics of Pre-Islamic Arab Christianity in Contemporary Western Scholarship,” *Theological Review* vol. 34, no. 1 (April 2013): 3-21 [available on [ATLA Serials](#). If you do not have access to the [ATLA Serials](#), please contact the library staff for assistance]; Ghada Osman, "Pre-Islamic Arab converts to Christianity in Mecca and Medina: an investigation into the Arabic sources," *The Muslim World* 95, no. 1 (January 2005): 67-8 [available on CANVAS].

Further resources: Irfan Shahid, *Byzantium and the Arabs in the Sixth Century* (Washington, D.C.: Dumbarton Oaks, 2001); Spencer J. Trimingham, *Christianity among the Arabs in Pre-Islamic Times* (New York: Longman, 1979).

Module 3: 20-26 September: Who is *Bahira*? Muḥammad’s Early Encounter with Christians

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) respond to the discussion prompt, 4) respond to at least two other student posts, and 5) **email the instructor three choices of authors listed throughout the syllabus in italics you wish to present, by Monday, 26 September by 9 pm.** (The instructor will pick the one of the three for the student to review and post the list of all presentations.)

Required Reading: Goddard, 17-29; Claude Gillot, 'Christians and Christianity in Islamic Exegesis' and Suleiman A. Mourad, 'Christians and Christianity in the *Sīra* of Muḥammad.' *Christian-Muslim Relations: A Bibliographic History (600-900)* vol. 1 David Thomas and Barbara Roggema, eds. (Leiden: Brill. 2009): 31-56, 57-71, respectively [CANVAS].

Recommended Reading: A. Guillaume, trans. *A Translation of Ishaq's Sīrat Rasūl Allāh* (Lahore: Oxford University Press), 79-81; Barbara Roggema, *The Legend of Sergius Bahīrā* (Leiden: Brill, 2009), 37-49.

Students celebrating **Rosh Hashanah** are not expected to participate during the Holy Days, but should plan to submit the required assignments. Please contact the instructor if you have questions.

Module 4: 27 September- 3 October: *Ahl al-kitāb*/“People of the Book”: Christians in the Qur’ān

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) respond to the discussion prompt, 4) respond to at least two other student posts.

Required Reading: Ayoub, 'Jesus the Son of God A Study of the Terms *Ibn* and *Walad* in the Qur'an and *Tafsīr* Tradition,' in Mahmoud Ayoub and Irfan A. Omar, *A Muslim View of Christianity: Essays on Dialogue* (Maryknoll, N.Y.: Orbis, 2007) [CANVAS].

Recommended Reading: Jaako Hämeen-Anttila, 'Christians and Christianity in the Qur’ān' in *Christian-Muslim Relations: A Bibliographic History, Vol. 1 (600-900)*, David Thomas and Barbara Roggema, eds. (Leiden: Brill. 2009): 21-30; David Marshall, 'Christianity in the Qur’ān,' in *Islamic Interpretations of Christianity*, ed. Lloyd Ridgeon (New York: St. Martin’s Press, 2001), pp. 1-3-29 [CANVAS].

Module 5: 4-10 October: *Dhimmi*: Second-class citizens or protected minorities?

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) respond to the discussion prompt, 4) respond to at least two other student posts.

Required Reading: Goddard 30-44; Karabel, 3-39; Muhammad Khalid Masud, "Minorities in Islamic history: an analytical study of four documents," *Journal for Islamic Studies* 20 (2000): 125-134 (available on ATLA).

Recommended Reading: Mark Cohen, “What was the Pact of ‘Umar? A Literary-Historical Study,” *Jerusalem Studies in Arabic and Islam* 23 (1999), 101-31; Heather J. Sharkey, *A History of Muslims, Christians and Jews in the Middle East* (New York: Cambridge University Press, 2017), 27-63.

Wednesday, 5 October – Yom Kippur – HIU Closed

Students celebrating **Yom Kippur** are not expected to participate during the Holy Days, but should plan ahead to submit the required assignments.

Module 6: 11-17 October: The Quest for the “Historical” Muhammad: Debates on the personality of the Prophet and Islam

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) read or watch any classmate’s short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts.

Required Reading: Kecia Ali, *The Lives of Muhammad* (New York: Palgrave, 2014), 6-40 (available on the DTL); F.E. Peters, ‘the Quest for the Historical Muhammad,’ in Mona Siddiqui, *The Routledge Reader in Christian-Muslim Relations* (New York: Routledge, 2013), 256-78.

Recommended Reading: Clinton Bennett, *In Search of Muhammad* (London: Cassell, 1998); Omid Safi, *Memories of Muhammad: Why the Prophet Matters* (New York: HarperCollins, 2014).

[*Ameer Ali, George Bush* (d. 1859), *Ibn Ishaq, Rahmatullah al-Kairanawi, Sayyed Ahmed Khan, Duncan Black Macdonald, William Muir, Omid Safi*]

Module 7: 18-24 October: Children of Ishmael or Children of Abraham? Christian Theological Responses to the Coming of “the Arabs”

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) read or watch any classmate’s short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts.

Required Reading: Alan M. Guenther, “The Christian Experience and Interpretation of the Early Muslim Conquest and Rule,” *Islam & Christian-Muslim Relations* 10 Issue 3 (October 1999), 363-378 [CANVAS]

Recommended Reading: Sydney H. Griffith, *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam* (Princeton: Princeton University Press, 2008) 1-44; Robert G. Hoyland, *Seeing Islam as Others Saw It* (Princeton: The Darwin Press, 1997).

[*Paul Alvarus, Martin Luther, Pseudo-Methodius, John of Damascus*]

Module 8: 25-31 October: Conversion or Assimilation to Islam? Timothy I and the “pastoral problem”

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) read or watch any classmate’s short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts.

Required Reading: Mark Beaumont, *Christology in Dialogue with Muslims* in Mona Siddiqui, *The Routledge Reader in Christian-Muslim Relations* (New York: Routledge, 2013), 49-64; Goddard, 45-70; Karabel, 40- 62

Recommended Reading: Sidney Harrison Griffith, "The monks of Palestine and the growth of Christian literature in Arabic," *The Muslim World* 78, no. 1 (January 1988): 1-28; Griffith, *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam* (Princeton: Princeton University Press, 2008), 45-76.

[*Abū Rā`īta, ibn Ishāq al-Kindī, Timothy I, Theodore Abū Qurra,*]

Module 9: 1-7 November: Do Christians believe in one God or Three? Muslim responses to Christianity

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) read or watch any classmate’s short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts.

Required Reading: Mark N. Swanson. “The Trinity in Christian-Muslim Conversation,” *Dialog: A Journal of Theology*, Vol. 44, No. 3 (Fall 2005), 256-63 [available on ATLA]; David Thomas, ‘Extracts from *Early Muslim Polemic Against Christianity* in Mona Siddiqui, *The Routledge Reader in Christian-Muslim Relations* (New York: Routledge, 2013), 65-71.

Recommended Reading: Mona Siddiqui, *Christians, Muslims, and Jesus* (New Haven:

Yale University Press, 2013).

[*al-Baqāllānī, al-Ghazālī, Ibn Ḥazm, al-Jāhiz, ‘Abd al-Jabbār, al-Ṭabarī, Abū ‘Īsā al-Warrāq* (d. 864)]

Module 10: 8-14 November: Constructing the Enemy: the Crusades and “alternative Crusade”

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) read or watch any classmate’s short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts.

Required Reading: Goddard, 71-126; Karabell, 87-135, 198-243

Recommended Reading: Khaled Beydoun, *American Islamophobia: Understanding the Roots and Rise of Fear* (Oakland: University of California Press, 2018); Amin Maalouf, *The Crusades Through Arab Eyes* (New York: Schocken Books, 1984); Osama Bin Laden, “Declaration of the World Islamic Front for Jihad against the Jews and the Crusaders (1998),” in ed. Bruce Lawrence, *Messages to the World: Statements of Osama Bin Laden* (New York: Verso, 2005) or see <http://fas.org/irp/world/para/docs/980223-fatwa.htm>.

[*Ibn Taymiyya, Francis of Assisi, Thomas Aquinas, Nicholas of Cusa, Raymond Lull, Ricoldo de Montecroce, al-Ṭurṭūshī*]

Module 11: 15-21 November: *Convivencia* = co-existence or co-habitation? Baghdad and Toledo

Students should: 1) watch Dr. Grafton’s presentation, 2) review all web links related to the presentation, 3) read or watch any classmate’s short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts, 6) **contact the instructor by to propose a topic for the final research paper by Monday, 21 November at the latest.**

Required Reading: Goddard, 127-175; Karabel, 63-86, 136-57

[*Alfonso X, al-Ma’mūn, Ibn ‘Arabī, Peter the Venerable, Hunāyn ibn Ishāq, Ibn Sina*]

22-28 November: READING DAYS and THANKSIGIVNG BREAK

Module 12: 29 November - 5 December: Christian-Muslim Polemics: Fear, Inc.

Students should: 1) watch Dr. Grafton's presentation, 2) review all web links related to the presentation, 3) read or watch any classmate's short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts,

Required Reading: Karabel, 244-85; Smith 41-100

Recommended Reading: [Answering Islam](#); [Answering Christianity](#)

[*Ahmed Deedat, Usama Bin Laden, Sayid Qutb, Robert Spencer, Samuel Zwemer*]

Module 13: 6-12 December: Christian-Muslim dialogue: The present and future of conciliation

Students should: 1) watch Dr. Grafton's presentation, 2) review all web links related to the presentation, 3) read or watch any classmate's short papers, 4) respond to the discussion prompt, 5) respond to at least two other student posts,

Required Reading: Goddard 157-205; Smith 3-21, 100-160

Recommended Reading: [Nostra Aetate](#); [Issues in Christian Muslim Relations: Ecumenical Considerations](#); [A Common Word](#); [Building Bridges Seminar at the Berkley Center](#); [The Marrakesh Declaration](#)

[*Mahmoud M. Ayoub, Ismā'il al-Farūqī, Louis Massignon, Moḥamed Ṭalbī, Hans Küng*]

Module 14: 13-22 December: Final Research Paper:

The paper should be uploaded to the course site by Thursday, 22 by December by 9 pm.

Policies and Miscellany:

All written assignments should follow the normal conventions as in Turabian 8th ed. Please include a title page on all papers more than one page, and make sure that your name is included below your name on the cover page. Number all pages. If you are turning in a hard copy and there is more than one page, please staple the pages together. *The instructor reserves the right to have students re-submit an assignment for reasons of poor grammar, mistakes, or poorly written work.* For those who would like assistance in how to write a proper research paper, there are a number of good guides at: <http://www.hartsem.edu/current-students/student-writing-resources/>.

Email Policy: The instructor will use the official Hartsem student email addresses for all communications. Please check your Hartsem email account regularly.

Wikipedia and other non-documented websites: Please do not cite *Wikipedia* or other non-documented websites. While these sites might direct one to documented sources (in the **Bibliography**) their authorship is unknown and cannot be considered authoritative as academic sources. Students will be marked down for referencing these public sites if they are used as primary sources.

Plagiarism and Academic Integrity: Academic honesty and integrity are expected of all students. Plagiarism exists when: a) the work submitted was done, in whole or in part, by anyone other than the one submitting the work, b) parts of the work, whether direct quotations, ideas, or data, are taken from another source without acknowledgement, or c) the whole work is copied from another source [especially a web based source]. See “Plagiarism” at <http://www.hartsem.edu/current-students/policies/>.

Late Assignments/Papers: As per the Student Handbook, late assignments or papers will be marked down 1/3 of a grade for every two days. Extensions for papers will be given for illnesses or family emergencies only in consultation with the instructor.

The following evaluation process will be utilized as a guideline: (based on a 4-point system and 100% scale)

A (4-3.8 / 100-96) Demonstrates excellent mastery of the subject matter, a superior ability to articulate this, and provides helpful connections to daily life or contemporary issues. Exceeds expectations of the course.

A- (3.7-3.5 / 95-90) Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.

B+ (3.4-3.1 / 89-86) Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets expectations of the course.

B (3.0-2.8 / 85-83) Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.

B- (2.7-2.4 / 82-80) Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course.

C+ (2.3-2.1 / 79-77) Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.

C (2.0-1.8 / 76-73) Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.

F (1.7-0.0 / 72 >) Unable to meet the basic requirements of the course.

DMin Grading Scale: High Pass (A) 4.0-3.5, Pass (B) 3.4-2.8, and Low Pass (C) 2.7-2.0.

For all other questions you might have regarding policies or procedures, please see:

<http://www.hartsem.edu/current-students/student-handbook/> and <http://www.hartsem.edu/current-students/policies/>