



**St. Joseph's College**  
**CHRTC 390 850: Neuroscience, the Person and Christian Theology**  
**Tentative and Incomplete Course Outline for Winter Term 2023**

**Instructor:** Dr. Paul Flaman, BA, STB, STL, STD

**Office:** St. Joseph's College, 1-24

**E-mail:** [pflaman@ualberta.ca](mailto:pflaman@ualberta.ca)

(On weekdays I generally respond within 24 hours; I generally do not respond on weekends until the following workday.)

**Office Hours:** you can arrange with me by email to talk on the phone or meet on zoom or in person.

**Course Location, Days & Time:** N/A Online Asynchronous

**Teaching Assistant Information:** N/A

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**Course Description:**(from the University of Alberta Calendar): Interdisciplinary study of personhood and related topics: animal/human consciousness; body/soul, mind/brain, sexuality/gender, relationship issues; religious and mystical experiences.

**Course Prerequisite:** None

**Community Service Learning component:** None

**Course Objectives and Expected Learning Outcomes:**

- to provide students with a basic knowledge of the data and perspectives from neuroscience and Christian theology on human persons;
- for students to gain a better critical understanding of the methodologies of neuroscience and Christian theology;
- to promote an interdisciplinary approach to the study of human persons which respects the integrity of each discipline while providing a more holistic and integrated understanding.

**Course Format:**

This online course will include an Introduction, 12 Modules (roughly one week each—see the Course Calendar below), and a Conclusion. For each module there is a limited amount of required reading as well as lecture equivalent material which will be specified on the Introduction to each Module on the E-Class. Each module will also include one or more video clips related to the topic. Students are expected to engage the required readings and other students in the class as indicated under the Reading Responses and Class Participation Component of the Grade below. After reading your responses for each module I will provide some feedback to the whole class (and to individual students if needed). Students are required to write a research and reflection paper. There will also be a take-home final exam as indicated under Components of the Course Grade below.

**Required Reading Materials (sold through the University of Alberta Bookstore):**

Custom Courseware: *Chrtc 390 (800 Fall Term 2021) Neuroscience, the Person, and Christian Theology*; Instructor: Dr. P. Flaman.

**Note:** This course pack includes both required readings and some additional recommended readings (the required readings range from 17.5 to 26 pages of 8 ½ by 11-inch pages per module / week for 12 modules / weeks with an average of 20.5 pages per module / week).

**Additional Course Fees:** None

**Important Dates:** See the University's Academic Schedule for 2022-2023:

<https://calendar.ualberta.ca/content.php?catoid=34&navoid=10332>

First Day of Class:

Add/Delete Date:

50% Withdrawal Date:

Withdrawal Date:

Last Day of Class:

Final Exam Date (if applicable): Take-home final exam emailed to students by 11 a.m. on the last day of Winter term. Must be returned to the Instructor by email by 1 p.m. on .

Date of Deferred Final Exam: to be determined if needed (must be within the University of Alberta's timelines).

**Lecture Schedule and Assigned Readings: 2023 (Dates, Modules, Course Topics and Related Required and Further Recommended Readings):**

**Note:** Required readings are in the course pack, and course pack page numbers are noted here. Some recommended readings are also in the course pack, and are so indicated by page number, and others are listed in the course Bibliography which is on this course's E-Class.

**Jan \_\_: Introduction:** of the course including expectations and requirements, of the instructor and of students to each other on the E-Class (see my Introduction to the Course on the E-Class and follow the directions); see also my Introductions to each of the Modules which will become available on the E-Class by the start date of each module, and the Conclusion, and follow the directions.

**Jan \_\_: Module 1:** An Introduction to Neuroscience and Christian Theology

- An overview of some of the significant developments, technologies, data and models of interpretation of neuroscience.
- An overview of some of the significant historical developments and methods in Christian theology.
- A comparison of the scope and approaches of neuroscience and Christian theology. What critiques and challenges does each discipline pose to the other? Are these disciplines complementary? Is there a unity of knowledge / truth?
- **Required Reading:** Looy (2004), R [Reading from the course pack] 1-7 (numbers refer to the pages of the course pack and not of the page numbers in the original articles); Polkinghorne (1999), R 18-29.

- **Further recommended reading** (see the course bibliography [Chrtc 390 Bibliography on the E-Class for readings not in the course pack](#)): Klein (2000); Gregersen and Van Huyssteen (1998); Conlan (1999); Brown, Murphy & Malony (1998), Ch. 1; Polkinghorne (1999), Ch. 6; Tkacz (2000).

**Jan \_\_: Module 2: An Overview of Perspectives on the Human Person**

- An overview of some of the significant historical philosophical, biblical and theological understandings of human nature, persons and personhood, with some reference to law and research ethics.
- **Required Reading:** “Person” (2012) R 8-10, Dorenkemper (2003) R 11-14; Ashley (1985), R 15; Rahner (1992), R 16-17; Von Balthasar (1991), R 30-32.
- **Further recommended reading:** VanLeeuwen (1985); Ashley (1985); Lonergan, (1975); Rahner (1975); Amen (2000); Carr (in LaCugna, 1993); John Paul II (1998); Haight (1990); Schindler/Von Balthasar (1983), 135-53; Howard (2013).

**Jan \_\_: Module 3: The Origin of Human Persons: Creation and/or Evolution**

- In our scientific age do the Bible and the Church have anything relevant to say about human origins?
- How strong is the evidence supporting an evolutionary hypothesis of human origins? Does an evolutionary view contradict or complement Christian teachings regarding creation, original sin and God’s providence? With regard to this what is the best way to understand the relationship of science and Christian theology?
- How do many contemporary biblical scholars interpret the biblical creation accounts? What do these accounts teach us regarding our nature as male and female persons and our relationships with God, each other and the rest of creation? Is the view of many contemporary biblical scholars compatible or in conflict with believing that the Bible is the inspired Word of God?
- **Required Reading:** Genesis 1-3, R 33; Barbour (1990), R 34-9; Barbour (1990), R 40-46; Howell (2003), R 47-60; John Paul II (1996), R 61-3.
- **Further Recommended Reading:** Van Huyssteen (2003); Eccles (1999); Polkinghorne (1999), Chs. 2-5; Brown, Murphy & Malony (1998), Chs. 2-3; Benedict XVI 2008 and 2009; Purcell (2012); Schonborn (2016); Flaman (2016).

**Feb \_\_: Module 4: Animal Consciousness and Status; Artificial Intelligence**

- Some relevant findings related to a comparison of animal and human brains;
- Some recent theories regarding the evolution of animal and human brains; theories of animal and human consciousness;
- An explanation of the context and content of some relevant biblical texts and Christian theological positions regarding the status of animals and human persons;
- Questions include: How can we understand and study animal consciousness? Is this qualitatively different from human consciousness? Should primates and other “intelligent” animals (e.g. dolphins) be considered persons? How should we define personhood? Should such animals have corresponding rights such as a right to life and the right not to be treated as a mere means for human good in human research, etc.? How should we treat sentient animals? Could a sophisticated computer/robot ever have real intelligence and consciousness? Does the related data of neuroscience conflict with the content of some biblical texts and Christian theological positions? Can these disciplines be seen as complementary regarding these issues?

- **Required Reading:** Zenit (2002), R 64-6; Roy et al. (1994), R 67; Ashley (1985), 70-1; Gallup (1985), R 72-80; The Associated Press (2002), R 83-4; Barbour (1999), R 85-92.
- **Further Recommended Reading:** Barbour in Russell (1999), pp. 249-80; Ashley (1985), pp. 307-32; Combe (1999), R68; Eccles (1989); Klein (2000), pp.19-24; Dawkins (1993); Watson (1999); Moltmann (1985); MacIntyre (1999); Flaman (2002); Purcell (2012); World Medical Association (2013).

**Feb \_\_: Module 5: When Does a Human Person Begin to Exist and Cease to Exist in this World?**

- An overview of human development from fertilization to birth and after birth with special attention given to brain “birth” and development with corresponding development of consciousness, self-awareness, and unique human / personal abilities (e.g., regarding creative thought, language and communication, development of technologies and manipulation of the world).
- An overview of some relevant biblical texts and Christian theological developments in context about the question when does a human person begin to exist?
- A comparison of “functional discrimination” (e.g., Kluge; Canadian Medical Association’s Ethics Committee) versus “equal nature” (e.g., Ashley and O’Rourke; May) models of human persons;
- Some consideration of the relevance of these and other models (e.g., legal) of persons with regard to ethical issues such as abortion and the treatment of anencephalic infants.
- An overview of the relevant data from neuroscience regarding whole brain death criteria and proposed ‘partial’ brain death criteria;
- An overview noting the contexts of some significant biblical texts and Christian theological developments and understandings of death of a human being including what happens to the ‘soul’;
- A consideration of some related ethical issues such as organ transplantation and how we treat the mentally disabled and human beings in an irreversible coma.
- **Required Reading:** Hepper & Shahidullah (1994), R 94-5; Jones (2004), R 99-103; Canadian Medical Association’s Ethics Committee (1991), R 104-6; Ashley & O’Rourke (1997), R 107-14; Taylor (1997), 115-19; Ashley & O’Rourke (1997), R 121-125.
- **Further Recommended Reading:** Hepper & Shahidullah (1994); Eberl (2000); National Conference of Catholic Bishops of the United States Doctrine Committee (1996); Kluge (1992), pp. 281-8; Levin et al. (1991); and May (2000), Chs. 5.2 and 8; Klein (2000), chapter 3; Maurer (1988), chapters 9 & 10; Shewmon (1998); John Paul II (2000); Jeeves (2004), 11-33; Flaman (1991); Condic 2018; Hanley 2020.

**Feb \_\_: Winter Term Reading Week Break**

**Feb \_\_: Module 6: Does a Human Person Continue to Exist after the Death of his/her Body / Brain?**

- Do present findings in neuroscience have anything to say regarding this question? Does death of the brain exclude the possibility of continued existence of the person after death in some real way?
- Some consideration will be given to research with regard to ‘near death’ experiences;
- An overview explaining the contexts and content of some relevant biblical texts and Christian theological developments with regard to questions such as the immortality of the spiritual soul, ‘consciousness’ after death, resurrection of the body, the ‘new heavens and earth’.

- As time permits, a discussion of other issues of interest to the students related to neuroscience, persons and Christian theology. Some consideration may also be given to how future developments in neuroscience and Christian theology might affect our understanding of human persons.
- **Required Reading:** van Lommel et al. (2001), R 126-131; Anderson (1998), R 133-6; Polkinghorne (1999), R 137-8; Ashley (1985), R 139-48.
- **Further Recommended Reading:** See the sources referred to in the above readings; Probst (1999); Cooper (2000); Ratzinger (2007).

**Mar \_\_:** **Midterm Exam** (take-home; available noon and to be returned no later than midnight the next day)

**Mar \_\_:** **Module 7:** Brain Disorders, Mental Illness, Therapeutic and Pastoral Approaches

- An overview of some mental disorders and therapeutic approaches; discussion of the implications of mental disorders for our understanding of personhood; discussion of the assumptions about personhood underlying various therapeutic approaches;
- Discussion of some of the theological / ethical issues presented by certain kinds of brain therapy and research;
- A consideration of whether or not, and to what extent, mental disorders can mitigate or eliminate personal moral responsibility and legal culpability for harmful / criminal behavior.
- **Required Reading:** Pinel and Barnes (2018), R 149-58; Parent (1999), R 159; Jeeves (1997), R 160-1; Garcia (2002), R 162-3 (just first column of 163); Ashley & O'Rourke (1997), R 164-76.
- **Further Recommended Reading:** Klein (2000); Cook (2002); Shorto (1999); Sacks (1985); Amen (2000); Horgan (1999); Conlan (1999), chapter 3; Flaman (2004 February); Tanzillo 2013.

**Mar \_\_:** **Module 8:** Human Brains, Gender Issues and Sex Roles:

- An overview of whether or not there are any relevant general differences in the brains of men and women (compare also genetics and fetal development). If so, are individual differences more significant?
- A discussion of the role of sexuality in human personhood: is it a fundamental, pervasive, essential, stable, aspect of personhood, a culturally-relative social construction, or something else?
- An overview of various Christian theological approaches on gender issues including traditional, feminist, and progressive. Which theological approach is most compatible with recent scientific data and human experience?
- **Required Reading:** Pringle (1992), R 304-12; Eph 5 and commentary, R 313; John Paul II (1988), R 314-15; Ostling et al. (1992), R 316-26; John Paul II (1994), R 327-29; Chervin (1986), R 330-31.
- **Further Recommended Reading:** McAnulty and Burnette (2001), pp. 119-25 and 331-8; Clark (1980); LaCugna (1993); Schüssler Fiorenza (1989); Chervin (1986); Behr-Sigel and Ware (2000); John Paul II (1988); Flaman (2004 Spring).

**Mar \_\_:** **Research and Reflection Paper is Due by midnight; please send to me the Word file of your paper by email.**

**Mar \_\_: Module 9: Human Brains and Sexual Issues Focusing on Sexual Orientation;**

- An overview of whether or not there are any relevant general differences in the brains of heterosexuals and homosexuals (compare also genetics and fetal development). Is sexual orientation caused by biological and/or environmental factors.
- A discussion of the role of sexuality in human personhood: is it a fundamental, pervasive, essential, stable, aspect of personhood, a culturally-relative social construction, or something else?
- An overview of various Christian theological / ethical approaches to sexual orientation and behavior. Which theological, ethical, and pastoral approaches are most compatible with recent scientific data and human experience?
- Conclusion:
- **Required Reading:** Satinover, R 278-86; Metropolitan Community Church (2004), R 287-90; Gagnon (2002), R 291-301; Catechism of the Catholic Church 302; Morrison (1996), R 303.
- **Further Recommended Reading:** Gagnon (2002), R 389-93, Looy (1995 and 2001); LeVay (1993); McAnulty and Burnette (2001), pp. 119-25, and 331-8; Behr-Sigel and Ware (2000); Congregation for the Doctrine of the Faith (1986); Harvey (1996); Catholic Medical Association (2004); NARTH (2004); Spitzer (2003); Jones and Yarhouse (2007); Flaman (2011).

**Mar \_\_: Module 10: Neuroscience and Religious / Spiritual Experiences,**

Part 1: Extraordinary

- An overview of neuroscientific research relevant to extraordinary human religious / spiritual experiences such as ‘visions’ and other extraordinary ‘charismatic’ / mystical phenomena;
- An overview explaining the contexts and content of some relevant biblical texts and Christian theological developments with regard to prophetic inspiration and other charisms, and extraordinary religious experiences;
- Questions include: If there is a supernatural dimension to reality, how does it relate to the natural dimension including human nature? Is it possible for human persons with their brains to encounter or experience other spiritual persons without bodies including angels?
- **Required Reading:** Acts 9, R 177; Sacks, case 20: Hildegard (1985), R 179-81; Saver & Rabin (1997), R 191-201; 1 Cor 12-14, R 204; Aumann (1980), R 206 (begin with “Types of Spirits”)-221 (up to “Revelations”).
- **Further Recommended Reading:** Regush (1995), R 184-90; other parts of Aumann (1980), R 205-23; Ashley (1985), Ch. 13.i-iii; Wiebe (1998); Shorto (1999); Brown, Murphy & Malony (1999), pp. 565-9; Jeeves (2004), 146-164.

**Mar \_\_: Module 11: Neuroscience and Religious / Spiritual Experiences, Part 2: Ordinary**

- An overview of neuroscientific research relevant to common human religious / spiritual experiences such as prayer, meditation, and a relationship/union with transcendent reality / God;
- An overview explaining the contexts and content of some relevant biblical texts and Christian theological developments regarding prayer, our relationship with God through Jesus Christ, and the indwelling of the Trinity.
- Questions include discussing the possibility of the interaction of human persons and their brains with transcendent reality / God, as well as Christian belief in the incarnation, that

Jesus of Nazareth is both fully human and fully divine.

- **Required Reading:** Newberg, D'Aquili & Rause (2002), R 224-29; Nelson (1999), R 230-33; Nouwen (1986), R 234-42; St. Francis de Sales (1975), R 243-4.
- **Further Recommended Reading:** James (1902); Polkinghorne (1999), sections of chapter 6; Edwards (1992); Ashbrook and Albright (1997); Russell et al. (1994); Aumann (1980), chapter 4 and chapter 12; Ashley (1985), chapter 11.i.1 and chapter 13.i.; Ramachandran & Blakeslee (1998), chapter 9; Newberg et al. (2000 and 2001).

**Apr \_\_: Module 12: Human Mind / Brain, Body / Soul, Personal Relatedness Issues**

- Some perspectives from neuroscience on understanding and explaining human consciousness, knowledge, memory, personal identity and relatedness, values and decision making;
- An overview of some significant developments and positions in philosophy and Christian theology, including a discussion of some relevant biblical terms and texts in context, with regard to mind / brain, body / soul questions, and interpersonal relations;
- Questions include: Do mental phenomena including human consciousness and self-awareness, as well as our common experience of being able to freely choose to do, pay attention to or recall certain things, require the existence of an immaterial or spiritual mind / soul interacting with one's brain / body? Do friendship, love, intimacy and communion between persons transcend bodies and brains and require a spiritual dimension to human persons? Which model(s) of mind-brain / body-soul interaction, and human persons in relationships, best fits human experience?
- Special attention given to Crick's reductionism; Murphy's nonreductive physicalism, Eccles' dualistic interactionism hypothesis, and Ashley's Aristotelian / Thomist / Radical Process synthesis.
- **Required Reading:** Crick (1995), R 245-50; Murphy (1998), R 251-59; Eccles (1994), R 260-68; Vatican II (1965), R 269-72.
- **Further Recommended Reading:** Crick (1995); Jeeves (1997); Wojtyla (1979), R 273-77; Polkinghorne (1999), chapter 3; Eccles (1994); Jeeves (1997); Ashley (1985), Parts III and IV; Clayton (1999); Gettenplan (1994); Russell (1999); Searle (1995; reviewing Dennett, Edelman, Crick, Penrose & Rosenfield); Damasio (1999); Brown et al. (1998), chapter 5; Ashley (1985), pp. 307-32, Bracken (2004); Green (2004); Crosby (1999 and 2004); Flaman (2008); Reimers 2015; Jensen 2018.

**Apr \_\_: Concluding Questions / Discussion:** further discussion of any specific course topics needing more discussion; open discussion regarding other issues related to the course.

**Apr \_\_: Take-home final examination:** will be emailed to you on the last day of Winter term classes by 11 a.m. You need to email me your completed exam at the latest by 1 p.m. on Apr. \_\_.

#### **Components of Course Grade:**

- 1) Reading Responses and Class Participation: 20 %
- 2) Midterm (short take-home): 15 %
- 3) Research and Reflection Paper and Short Oral Presentation: 35 %
- 4) Final Exam (take-home): 30 %

#### **Explanatory Notes on Assignments and Exams:**

**1. Reading Responses and Class Participation: (20 %)** This is an extremely important part of the online course experience. You are expected to check the course discussions on the E-Class a few times per course module / week. **For each of the 12 modules you are expected to post your response on the E-Class under “Student Posts” for the respective module to two (2) of the related Reflection and Discussion Questions as directed in the professor’s Introduction for that module** (approximately 25-75 words for each question) **by the last day of that module** (see the Course Calendar); **and** also for each module to **respond to at least one post each of two other students in the class** (that is, one comment per student, again approximately 25-75 words each) **within 1 day following the last day of the module to obtain a mark of 75 percent (approximately a B). Thoughtful responses and more responses**, either to more of the related Reflection and Discussion Questions or to more than two student posts, **and/or** providing brief information about a relevant source (e.g., an article, book, movie) related to part of the course, **and/or** briefly sharing a related experience (please respect any other person’s confidentiality by not sharing their names or personal identifying information unless this information is public such as in a publication) **can improve this part of your mark, that is, you can get more than 75 percent.** Over the course of the semester please respond to various students in the class including any with whom you may not fully agree (i.e., do not always respond to the same students or only to students with whom you agree). **There will be two assessments each worth 10 % of your final grade. The first assessment will relate to the introduction and first six modules of the course** and be sent to you within about a week following the midterm exam. **The second assessment will be related to modules 7-12 and the Conclusion** and again be sent to you about a week following the last day of classes. **Late responses** will be deducted 5 percent for each day late not including Sundays. If you have a reason beyond your control for your late response(s) such as a serious prolonged illness please inform the instructor as soon as you can.

**2. Midterm exam, 15%:** short take-home; will be emailed to you on Mar \_\_\_ at noon and you are to email your completed exam back to me by midnight the next day.

**3. Research and Reflection Paper and Short Oral Presentation (35 %);** written assignment (worth 30%) due: Nov. 2, 2021; oral presentation (worth 5%).

Write an 1800-2500 word typed paper (not including references) that engages both neuroscientific and Christian perspectives on a topic related to the course.

1. Select a topic. It must be related to the course. Ensure your topic is both sufficiently focused and formulated in a manner that facilitates writing the paper. The topic should be stated clearly and in about one-to-two sentences. For example, good topics are statements of a specific position on an issue or are pertinent questions that you intend to address / answer in your paper. If you are unsure about the suitability of your topic, please talk to the instructor. A clear, well-stated and properly focused topic will be an enormous help to you in selecting information, organizing, and writing your paper.
2. The paper should include a summary of research / scholarly discussion on your topic (you may include a discussion of related required readings—use at least 2 additional sources neuroscientific and 2 additional Christian theological sources, but probably not more than 10 scholarly sources).
3. You must include both neuroscientific perspectives and Christian theological perspectives on your topic. Your paper should also reflect on the interaction of these disciplines regarding your topic. If you are interested, you can compare another religious perspective



with a Christian perspective and show how each engages the neuroscientific research on your topic.

4. The paper must include not only a reflection of the work of other scholars, but also your own conclusions and insights on the topic. Provide your views and support them with well-reasoned arguments; respond to any likely objections to your views.
5. All references must be properly cited in your paper and properly listed at the end of the paper, consistently using an accepted, standard form of documentation (see, e.g., The Chicago Manual of Style or [www.wisc.edu/writing/Handbook/](http://www.wisc.edu/writing/Handbook/)).

You are welcome to consult with your instructor regarding your paper. You are encouraged (not required) to send the instructor an outline of your paper and the sources you intend to use for some feedback prior to submitting your completed.

**Short oral presentation of your paper** (using my zoom account): In about 5 minutes summarize your research and reflection paper (above) including your own personal conclusions and insights. Others in the class who are able to join your presentation will have several minutes each to ask you questions and to comment. This will be marked out of 20 and evaluated on the content, knowledge, and command of the subject matter (10), clarity of presentation (5), and delivery (5). Ideally these presentations will be done after you have received your marked written paper back. Your presentation must be done before the last day of classes. Ideally I will be able to arrange to have several of you present in the same time slots with zoom at a time that works for each of you.

**Evaluation of papers:** The papers will be judged based on the following criteria (some of which overlap somewhat; form and content work together) and marked out of 50:

1. Topic / thesis statement: clearly stated, appropriate for the course, and appropriately focused (3/50).
2. Research: paper researched appropriately: relevant, enough quality sources which cover the topic in a fairly complete and balanced manner (20/50).
3. Understanding / reasoning: evidence of good understanding of the topic, related issues, the content, conclusions, and implications of the relevant arguments/theories, valid reasoning, convincing argumentation, logical (10/50)
4. Organization / structure: paper flows well, structured so reader understands what to expect, sees how information relates to topic, paragraphs have a topic, paragraphs internally structured (7/50)
5. Writing quality: good grammar, sentence structure, spelling, clear, engaging, accessible (5/50)
6. Citing references: all sources of information cited throughout text of paper (whether paraphrases or quotes), consistently and accurately; sources appropriately listed at end of paper (5/50)

Below are descriptions of papers that fall into four general classes of quality. These categories are quite broad; whether a paper is at the low, middle, or high end of a category will determine its specific grade.

*poor:* Narrative paper showing familiarity with, but not command of, subject matter. Not well researched. Difficulty conveying information to the reader. Weak or illogical analysis. Disorganized format. Poor sentence and paragraph structure. Not adequately proofread. Marginal performance indicative of incomplete knowledge.

*average:* Descriptive paper revealing knowledge of accurate sources of information and acquaintance with relevant basic concepts. Conveys information clearly to reader. Attempts analysis and synthesis of the research, but remains at a superficial level. Good organization, moderate to good sentence and paragraph structure. Proofread.

*good:* Interpretive paper revealing an adequate command of the literature. Well written, well-argued, and structured. Incorporates sources, data, and differences in viewpoint but does not produce a completely convincing synthesis. Generally complete and containing no serious deficiencies. Stimulating and satisfying.

*excellent:* Analytic paper revealing a comprehensive, in-depth understanding and mastery of the literature. Extremely well-written; very tightly argued and logically structured. Good use of sources and data. Awareness of differences in viewpoint. Clarity of theme and development (intro., middle, conclusion) leading to resolution of a convincing synthesis. Reflecting initiative and originality. A markedly superior performance.

**Late Penalty on Paper:** If the essay is handed in late, two percent will be docked for each day late (not including weekends or holidays—days during Reading Week except for Remembrance Day will be docked one percent). Extensions without penalty will be granted only by notifying the instructor and only for a serious reason beyond your control such as serious illness. An essay not handed in at all will receive zero out of 50. If you wish to receive your marked paper back before the Withdrawal deadline you will need to hand it in to me allowing enough time for me to mark it by then. The essay will not be accepted after the final examination due date without proper written university authorization.

**4. Final Exam: 30%**, take-home, emailed to students by 11 a.m. on the last day of Winter term classes and to be emailed back to the instructor no later than 1 p.m. on Apr. \_\_.

**In this Course:**

**Grading:** Final course grades are determined according to the University calendar. Grades reflect judgments of student achievement made by instructors. These judgments are based on a combination of absolute achievement and relative performance in a class.

| Descriptor        | Letter Grade | Grade Point Value |
|-------------------|--------------|-------------------|
| Excellent         | A+           | 4.0               |
|                   | A            | 4.0               |
|                   | A-           | 3.7               |
| Good              | B+           | 3.3               |
|                   | B            | 3.0               |
|                   | B-           | 2.7               |
| Satisfactory      | C+           | 2.3               |
|                   | C            | 2.0               |
|                   | C-           | 1.7               |
| Poor Minimal Pass | D+           | 1.3               |
|                   | D            | 1.0               |

|                |                |            |
|----------------|----------------|------------|
| <b>Failure</b> | <b>F or F4</b> | <b>0.0</b> |
|----------------|----------------|------------|

**Past or Representative Evaluative Course Material Available:** Sample examination papers or questions that give a fair representation of the length, nature and level of difficulty of an actual examination in the course will be provided on the E-class.

**Attendance:** see under Reading Responses and Class Participation above.

**Policy for Late Assignments:** see under Reading Responses and Research and Reflection Paper above.

**Missed Tests and Assignments:** The percentage for missed term work will not be transferred to the final examination. If you are having serious difficulties finishing term work, please contact the instructor as soon as possible.

**Deferred Final Examination:** Students who for justified reasons (e.g., prolonged illness) cannot hand in the take home exam on time and “need to write a deferred examination” must present adequate proof of their inability to complete the take home exam as scheduled to the student's Faculty Office. The deadline for application for a deferred final examination is 2 working days after the missed exam. For a Fall term course, a deferred final exam must be written before the Winter Term Reading Week. Regarding a deferred final exam for this course the take-home exam will normally be due to the instructor by email no later than 1 p.m. on Jan. 17, 2022. For information on how to apply for a deferred exam see [“I Missed my Final Exam, Now What?”](#)

### **Student Responsibilities:**

**Academic Integrity:** The University of Alberta is committed to the highest standards of academic integrity and honesty. Students are expected to be familiar with these standards regarding academic honesty and to uphold the policies of the University in this respect. Students are particularly urged to familiarize themselves with the provisions of the [Code of Student Behaviour](#) and avoid any behaviour that could potentially result in suspicions of cheating, plagiarism, misrepresentation of facts and/or participation in an offence. Academic dishonesty is a serious offence and can result in suspension or expulsion from the University.

All students should consult [the Academic Integrity website](#). If you have any questions, ask your instructor.

An instructor or coordinator who is convinced that a student has handed in work that he or she could not possibly reproduce without outside assistance is obliged, out of consideration of fairness to other students, to report the case to the Associate Dean of the Faculty. See the [Academic Discipline Process](#).

**Recording of Lectures:** Audio or video recording, digital or otherwise, of lectures, labs, seminars or any other teaching environment by students is allowed only with the prior written consent of the instructor or as a part of an approved accommodation plan. Student or instructor content, digital or otherwise, created and/or used within the context of the course is to be used solely for personal

study, and is not to be used or distributed for any other purpose without prior written consent from the content author(s).

**Disclaimer:** Any typographical errors in this syllabus are subject to change and will be announced in class and posted on the E-Class. The date of the final examination is set by the Registrar and takes precedence over the final examination date reported in this syllabus.

### **Student Resources:**

The best all-purpose website for student services is: <https://www.ualberta.ca/current-students>.

### **Accessibility Resources: (1 – 80 SUB)**

The University of Alberta is committed to creating work and learning communities that inspire and enable all people to reach their full potential. Accessibility Resources promotes an accessible, inclusive, and universally designed environment. For general information to register for services visit the [Accessibility Resources](#) webpage.

### **The Academic Success Centre:(1-80 SUB)**

[The Academic Success Centre](#) provides professional academic support to help students maximize their academic success and achieve their academic goals. It offers appointments, advising, group workshops, online courses, and specialized programming year-round to students in all university programs, and all levels of achievement and study.

They also administer the University of Alberta's Duty to Accommodate procedure (<https://policiesonline.ualberta.ca/PoliciesProcedures/Procedures/Duty-to-Accommodate-Procedure.pdf>) for students and works with students, instructors, campus units, Faculties and departments, community and government agencies, and on and off-campus service providers to coordinate students' disability-related accommodation needs for participation in university programs.

### **The Centre for Writers: (1-42 Assiniboia Hall)**

The [Centre for Writers](#) offers free one-on-one writing support to students, faculty, and staff. Students can request consultation for a writing project at any stage of development. Instructors can request class visits and presentations.

The First Peoples' House (<https://www.ualberta.ca/current-students/first-peoples-house/index.html>) provides an environment of empowerment for First Nations, Métis, and Inuit learners to achieve personal and academic growth.

**Health and Wellness Support for Students:** outlines available mental and physical health resources that are offered on-campus and in the community. For more information visit the [Health and Wellness Support](#) webpage.

### **Office of the Student Ombuds:**

The [Office of the Student Ombuds](#) is a confidential service that strives to ensure that university processes related to students operate as fairly as possible. We offer information, advice, and support to students, faculty, and staff as they deal with academic, discipline, interpersonal, and

financial issues related to student programs.

**Learning and working environment:**

The Faculty of Arts and St. Joseph's College are committed to ensuring that all students, faculty and staff are able to work and study in an environment that is safe and free from discrimination and harassment. It does not tolerate behavior that undermines that environment. This includes virtual environments and platforms.

The University of Alberta acknowledges that we are located on Treaty 6 territory, and respects the histories, languages, and cultures of the First Nations, Métis, Inuit, and all First Peoples of Canada, whose presence continues to enrich our vibrant community.

It is the policy of the University of Alberta that sexual violence committed by any member of the University community is prohibited and constitutes misconduct. Resources and more information can be found at <https://www.ualberta.ca/campus-life/sexual-violence>

Policy about course outlines can be found in the Evaluation Procedures and Grading System section of the University Calendar.

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