



A M B R O S E

ED 501

Fall, 2013

October 14th-December 6th, 2013

Online Live Sessions-October 23rdth; October 30th, December 4th (6:00-7:30 p.m. Alberta time)

Course Description

After taking this course you will understand more about how people learn and how to design courses, programs and conditions in churches to help people learn. Throughout this course we will refer to research in learning and best practices in teaching and learning. We will refer to current teaching practices, both good and bad, in church settings. As well, we will refer to your current practices (behaviors, decisions, actions...) as a teacher and parent, and your reasons for the practices you have chosen. The content of the course then includes best practices in teaching and learning, models and principles of learning, and your current practices in teaching and learning.

The course provides you with an in-depth study of **ten** models of teaching, each a distinct but not separate ideational structure for how to design learning experiences. In addition, the course provides you with twelve learning principles, guiding ideas designers of learning experiences should use when making up courses and programs. The purpose for your study of the models and principles is based on an epistemological one, that people can come to 'know' through reflection on action.

The course is designed on a model of teaching called shared praxis. Together with your colleagues in the course you will study the ten models of teaching and identify how three (your choice) of the models and their core ideas affirm or disaffirm your current teaching practices and reasons for those practices. The goal of shared praxis is a choice of an ethical action, a reasoned, thoughtful and good decision of a new way of being in the world, in our case, teaching others. I expect to read three well thought out choices of new ways you will design learning experiences.

The course requires that you engage in independent research to complete the assignments. The course texts and readings will not provide you with enough information to adequately complete the assignments. This component of the course is part of the 'curriculum' of the course, an intended component designed to deepen and enhance your competency to be an independent and competent learner.

- The course's four requirements are: **daily participation** in online conversations; completion of one major paper called a **Concept Paper**, one major assignment called **Lesson Plan**, a 1-2 hour learning experiences intended for use in a church setting; and, **evidence of reading**. Each requirement is weighted 25%

This course will be the most challenging course you will take in Seminary. I expect you to think, consistently at the highest cognitive levels—analyses, synthesis and evaluation. You will be expected to think dialectically and hermeneutically. I will look for evidence of your ability to merge or integrate ideas from a model into your current practice of teaching, and to do so through carefully interpreting both your practice in the light of a model, and a model in the light of your practice.

I expect you to write with precision, be self-directed, engaged and creative. I expect you to be mature, professional and above all a risk-taker. Most of what is called teaching in our churches and homes is not based on good research, practice or common sense. Preaching, for example, challenges virtually everything we know about the architecture of memory, how short term and working memory works, how people remember and what they remember. We can do better! You need to feel free in this course to offer alternatives to what looks to be, at times, some elaborate form of trivial pursuit for spiritual credit. You will be expected to demonstrate creativity and freshness in how you think and write about this all important but all too often under-valued function—teaching for learning in churches. If you meet my expectations you will earn an A in the course. If you do not meet my expectations you will not earn an A.

I have posted in Moodle twenty essential questions that continue to challenge theorists and practitioners in the field of teaching and learning in churches. You will be upset at some of the questions; if you are not then you are not engaged nearly enough, at this point in time, with the questions, problems and issues regarding teaching and learning in churches. I expect that you will refer to the questions, as required, in your posts in Moodle

Class Schedules

You are expected to be online in Moodle, daily and with real engagement with your group members (Forum).

Instructor Information

I am reachable at bpotvin@ambrose.edu

Textbooks

Pratt, Daniel D. (1998). *Five perspectives on teaching adults in adult and higher education*. Malabar, FL: Krieger Publishing

Peat, D; Potvin, B. & Rehn N. (*at press*).*Don't waste your time teaching in an online environment: Edmonton. Brush Publications* (POSTED IN MOODLE)

Collation of articles by various authors will be posted on Moodle

Attendance

I expect daily participation in Moodle, in your Forum, with each of your group members in your Forum (see Rubric)

Course Outline

The course is designed for you to engage in two learning activities-Reading + Shared Praxis Reflections

Readings

You are expected to have completed the readings found in Pratt and/or Peat/Potvin/Rehn by the end of the assigned week, and on schedule for the days indicated:

Week 1: Direct Instruction (Monday), Guided Discovery (Wednesday), Training (Thursday) (Pratt/Moodle)

Week 2: Nurturing (Monday), Insight Generating (Wednesday), Shared Praxis (Thursday), Case Study (Friday) (Pratt/Moodle)

Week 3: Apprenticeship (Monday), Projects (Wednesday), Inquiry (Friday) (Pratt/Moodle)

Week 4: Principles of Learning (Wednesday) (Moodle)

Week 5: Principles of Learning (Wednesday) (Moodle)

Week 6: Developmental Perspective (Wednesday) (Pratt)

Week 7: Social Reform Perspective (Wednesday) (Pratt)

Week 8: Presentation of Draft #1 of Lesson Plan (December 4th)

Shared Praxis Reflections

You will be assigned to a group. Your group will be assigned to a Forum in Moodle. You will be required to choose five of the ten models (your choice from among the ten models presented in the course). For each model chosen, you will engage in six pedagogic movements, when used together are designed to guide you to engage in what we will call shared praxis. Shared praxis is systematic reflection with others regarding

one's current practices and reasons for those practices (assumptions beliefs, values, theories), both informed by best practices and research. Shared praxis is the pedagogic basis for the course. The shared praxis six movements should be followed for your group's work in each of your five models:

- Your current teaching practice (e.g. style of teaching, techniques used, strategies deployed...) vis a vis the model (e.g. in Direct Instruction/Transmission you prefer to use videos, or preaching using three points, or visuals....)
- Why? What are your assumptions about teaching and learning, your beliefs, values, theories that give rise to your practice?
- **What idea from your readings 'caught your attention,' engaged you enough so that you would like to share it with your group?**
- How does the idea (above) call into question your teaching practice? (e.g. How does the idea confirm or disconfirm your practice, affirm or disaffirm your practice....)
- How does your teaching practice with its assumptions, theories, values and beliefs call into question the idea from the readings?
- Now what? So what? What will your new teaching practice look like now?

Your postings each day is to offer a challenge to each other's decision regarding their new teaching practice? Please do so with respect, appreciation and information, either from best practices, or from research. You do not necessarily have to adjust or modify your decision regarding a new teaching practice, but I do expect that you will give due consideration to your group member's challenge. You are also free to post a rebuttal to your group member's challenge. All in all I will look for a daily posting that follows along the faithfully to the intent in the bulleted points (above), either in an initial posting or in a rebuttal. The goal is for you to come to a better, more ethical and learning enhancing way of teaching in the church.

I expect that you will read beyond the readings proposed in the course.

Expected Learning Outcomes

The goal of this course is for you to develop a capacity to synthesize understandings of learning into your ministry practices of teaching and preaching. Upon completion of this course, participants will be able to:

- Identify and draw from appropriate models and relevant learning principles to design teaching practices in church;
- Design learning experiences with attention given to how people learn
- Identify and describe your current practices as a teacher/minister with its attending assumptions, beliefs, theories and values;
- Assess and evaluate how models and principles examined in the course confirm/disconfirm your practice and its attending assumptions, beliefs, theories and values;

- Analyze how your current practice in turn affirms/disaffirms the course's models and principles of learning.
- Design a lesson plan for use in a church

Course Requirements

1. Concept Paper-25%-due December 1st, 2013

You will identify **one 'big'** concept you would like to see taught with a particular age group in a church setting. Your choice of concept is based on what is most important to you e.g. freedom, redemption, dignity, Christ, church, justice, atonement. Perhaps you believe that you have 'learned' misconceptions about some of our faith's most important tenets. Your concept paper would be that opportunity to correct the wrong and propose how you would design learning experiences so that the concept is accurate and true. Perhaps you are a parent and would like to ensure that your child makes right choices throughout her or his life. Perhaps you have an important interest in children and believe that what children understand conceptually serves as an important basis for what they can and do learn later on. Perhaps you have considered how best to design a longer program of learning, with multiple entry points into the learning (small groups, mentoring, Sunday services, reading...) and would appreciate an opportunity to design a universal, comprehensive and personalized program of learning on an important concept (e.g. hospitality in neighborhoods, marriage, sexual behavior...). The choice of concept is up to you and you must write about one concept only.

In no more than ten pages (maximum), single spaced, you are asked to describe how you would 'teach' the concept using each model (ten in total). The paper will be written in first person. Each section (ten in total) will include the following: **rationale** (**why** you would teach the concept in the way you propose, based on each concept); **intended learning outcome(s)**; **content** (themes, topics, sub-concepts, learner actions...), **assessment and evaluation**, what would successful learning look like and how would you know learning has in fact been successful; and, **context** (e.g. numbers, where learning will take place, how organised, what resources or equipment will be used).

<h2>Concept Paper</h2>				
Concept presented as required in the assignment-rationale intended learning outcomes, content, assessment and	The description of how to teach the concept is comprehensive . Evidence that each model is understood; design of learning experiences would be appropriate for the age and context selected. The paper is outstanding for its creative content, critical thought, synthesis and possibility for offering	The description of how to teach the concept is good . Evidence that 8-9 models only are understood. Content is satisfactory in terms of creativity, critical thought, synthesis and possibility for offering something new to teaching practices in churches	The description of how to teach the concept is adequate . Evidence that 6-7 models only are understood. Content is less than satisfactory in terms of creativity, critical thought, synthesis and possibility for offering something new to teaching practices in churches	The descriptions and content is inadequate .

evaluation and context	something new to teaching practices in churches			
	19-20 marks	16-19 marks	12-15 marks	<12 marks
Quality of writing	Quality is at the level expected of a graduate student. Almost no errors in grammar or spelling. Bibliography and in-text citation is APA format with almost no errors.	Quality is approaching the level expected of a graduate student. Almost no errors in grammar and spelling. Bibliography and in-text citation is APA format with almost no errors.	The message has been communicated but the quality of writing is not at the level expected of a graduate student. Bibliography and in-text citation is APA format but has errors.	The quality of writing makes the message difficult to interpret. Student does not use APA formatting.
	5 marks	4 marks	3 marks	<3 marks

2. Lesson Plan Design-December 4th 25%

Each participant will design one lesson plan, a designed learning experience for possible use in their church. I expect you to base the course/program on the concept you chose to develop throughout your Concept Paper. The lesson plan will be designed for an audience of the participant's choice (e.g. adult elective in Sunday school; home Bible study; children and youth club activity). You will be expected to submit drafts of their work on the lesson plan to group members in your Forum, on a regular basis throughout the course and after the completion of the course. The purpose of doing so is to receive feedback from colleagues in class regarding the lesson plan and its development. The lesson plan should be for 1-2 hours maximum, and presented in three parts:

- Description of goals, objectives, rationale, materials/resources, required, statements of course/program themes or content, instructional strategies chosen to deliver the content. Assessment procedures chosen to gather information to determine if your course/program has been effective;
- Clear identification of how your course/program is based on at least three of the models examined this week in this course;
- Clear identification, in writing in the actual lesson plan, where at least six principles of learning have been deliberately considered in the design of the course/program.

	Outstanding	Well Done	Satisfactory	Weak
LessonPlan				

Overall quality	Lesson plan clearly and explicitly considers context, aligns insightfully with models chosen, aligns with principles chosen, includes required components, uses a variety of instructional strategies and activities, , and is detailed and organized and meets the learning and development needs of the age group chosen. The plan is impressive.	Lesson plan considers context, aligns well (but not extraordinarily so) with models and principles chosen, uses at least 4 instructional strategies and activities, and meets the learning and development needs of the age group chosen in reasonable ways. The plan is well done but does not impress.	Lesson plan considers context, aligns adequately with models and principles chosen, uses normal, underwhelming instructional strategies, activities are satisfactorily detailed and organized. The plan offers little that would be described as impressive; the plan represents one more tired, traditional way of teaching in churches	The lesson plan is missing too many critical components required for designing effective instruction.
	18-20 marks	15-17 marks	12-14marks	<12 marks
Differentiated instruction	Lesson plan clearly and explicitly considers: multiple ways for participants to learn (auditory, visual, tactile); different ways to build community; use of technology to support learning.	Lesson plan considers diversity in its design but not persuasively so	Lesson plan rarely considers diverse learning needs	Lesson plan does not address considers diverse learning needs
	5 marks	4 marks	3 marks	<3 marks
Assessment	Multiple forms of assessment included, designed, and provide a comprehensive process for measuring learning. It addresses knowledge, skills and attitudes. Assessment connects to objectives and allows for differentiation.	Multiple forms of assessment included, designed, and provide a comprehensive process for measuring learning. It addresses knowledge, skills and attitudes.	Multiple forms of assessment included, designed, and provide a comprehensive process for measuring learning. but is somewhat disconnected from the objectives	Assessment is either missing or very weak.
	Non credit	Non credit	Non credit	Non credit

3. Course Participation Online-25%

You will be assigned to a group. Your group will be assigned to a Forum in Moodle. You will be required to choose five models (your choice from among the ten models presented in the course). Your initial work in each model (5 only) is to identify then briefly describe (in your Forum) the following:

- Your current teaching practice (e.g. style of teaching, techniques used, strategies deployed...) vis a vis the model (e.g. in Direct Instruction/Transmission you prefer to use videos, or preaching using three points, or visuals....)
- Why? What are your assumptions about teaching and learning, your beliefs, values, theories that give rise to your practice?
- **What idea from your readings ‘caught your attention,’ engaged you enough so that you would like to share it with your group?**

- How does the idea (above) call into question your teaching practice? (e.g. How does the idea confirm or disconfirm your practice, affirm or disaffirm your practice....)
- How does your teaching practice with its assumptions, theories, values and beliefs call into question the idea from the readings?
- Now what? So what? What will your new teaching practice look like now?

Your next work is to challenge each other's decision regarding their new teaching practice? Please do so with respect, appreciation and information, either from best practices, or from research. You do not necessarily have to adjust or modify your decision regarding a new teaching practice, but I do expect that you will give due consideration to your group member's challenge.

Your group needs to choose only five of the ten models.

Quality of daily posting You are expected to enter, daily, each of your group members posting and contribute to the construction of each group member's understanding around the topic. You may cite literature, best practice standards, and personal experience. You are expected to be critically reflective and to demonstrate engagement with one another in the group.	Your daily contributions are of the highest standard all the time . You often respond more than once.	Your daily discussion contributions are of the highest standard most of the time .	Your daily discussion contributions are acceptable all of the time .	Your daily discussion contributions are acceptable most of the time .	Your daily discussion contributions rarely build into the construction of understanding.
	25 marks	20-24 marks	15-19 marks	10-14marks	Less than 10 marks

4. Readings-25%

You will read the course textbook(s), handouts and study buddy's posts online. I will look for evidence of reading in the Concept Paper, Course/Program and in Moodle and in your response to your colleague's posting in Moodle.

Expectations 1. Presents in postings to group members a critical response to at least five of the 20 essential questions		Very good	Satisfactory	More engagement expected
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of the course, and does so with reflections evident from readings 2. Supplement the reading with links to other resources, if necessary. 3. Focus the discussion and move it forward. 4. Scaffold the discussion, if appropriate. 5. Give feedback & encouragement. 6. Sum up and debrief.	Outstanding			
	25marks	20-24 marks	15-19 marks	Less than 15 marks

The Big Questions of the Course

These questions are designed and fully intended to upset you, to cause you to jump deeply into the course and engage with shared praxis with me, your classmates and mentors, bosses and Pastors in churches.

1. Despite its many limitations vis a vis learning, Pastors continue to transmit information, Sunday after Sunday. Despite what we know what about learning, preachers and teachers continue to use direct instruction in classes and programs offered in buildings we call churches, Sunday after Sunday, and in courses and programs offered during the week. Why? Why do we continue practices of preaching and teaching in a largely ineffective ways, (at least when it comes to learning)? Is it good enough to proof text our practices with scriptures like ‘the word of God is sharper than a two edged sword’ (somehow justifying the 30 minute talk at people sitting quietly in their seats)? Is it good enough to claim to be a brilliant communicator, thereby justifying direct instructional approaches to teaching and preaching? For those of you who disagree (that preaching and teaching through transmission is largely ineffective), tell me what the message was about two weeks ago? Tell me what you learned? If you claim that you can tell me in more than mere macro propositional ways (i.e. one vague, main idea) I am going to call you into question; you do not remember in enough detail to make a difference what was ‘delivered’ to you two Sundays ago and you cannot honestly claim to have learned anything. Yet, why do we continue to offer courses like Alpha, in which there is at least some interaction and evidence of learning, yet not use some of the teaching learning principles used in Alpha in our Sunday or weekly preaching or teaching activities?

2. Why is it that we know a whole lot more about learning than we ever apply to teaching? Tell me, I forget; show me. I remember; involve me and I understand? Why is it that such simple, yet profound wisdom is ignored in our church teaching, even with children?
3. Why is it true that insight generating activities, through which people can actually have the learning opportunity to see sacredly, act justly, live faithfully, are neither understood nor practiced? (e.g. pouring real meaning into pain and suffering each of us has experienced, is experiencing or will experience).
4. Why is it that case studies, narrative/story ways of teaching are practiced with great success in learning and development in businesses, colleges and universities, but practiced in limited ways in teaching in our churches?
5. Why is it we believe that we 'come to know what we know' through some sort of listening to and practicing some elaborate form of spiritual trivial pursuit...some adherence to knowing facts. Is there going to be a multiple choice at the resurrection?
6. Why are so many people beguiled by the Joel Osteens of the teaching/preaching world, the 'it's all about the blessings' types?
7. Why is it that churches like Centre Street Church in Calgary will draw 6-7 thousand people every Sunday? Is this good or bad? Why? Is it possible that the real curriculum, the hidden curricular effect has nothing to do with good preaching there but with something else entirely...with learning outcomes that are unintentional and unavoidable (just sitting in a crowd of people for example may make me feel, even believe, that I am part of community)?
8. Why are people being drawn in increasing numbers, in North America, to "neighbourhood ways" of being the church (see Parish Collective)? Why are some of you threatened by this movement?
9. Why is it that we call a building a 'church?' (it is just a building, isn't it) Does this practice of calling a building 'the church' speak to the need for better teaching in these buildings?
10. The aim of education is to teach a few powerful ideas that explain and encompass everything (A.N. Whitehead). Is this true, generally, or specifically in and through churches?
11. Throw enough mud on the wall and some of it is bound to stick. This saying seems to apply to what we do in teaching in churches...agree...disagree?
12. The Catholic theologians and practitioners in teaching and learning have produced some of the best, most educationally sound and profound ways of designing learning experiences. For example, Thomas Groome's work on shared praxis has

- revolutionized Christian religious education in schools and Catholic educational practice. My opinion, as an educator is that evangelical educational practice, theory and implication is in the dark ages, comparatively. Are you troubled to hear that? Do you wish to ‘take me on’ for saying so?
13. What is it that you need to know, for sure, as human being who claims to be a follower of Christ? How would/should a person learn to be a follower of Christ?
 14. Why is it that once a man has given in to watching pornography it is very difficult for him to learn not to watch pornography? How can he learn not to watch pornography?
 15. Why is it that I raise my children with full yet tacit connection to how I was raised, unless I deliberately vow to not raise my children the way my father raised me? How can we learn to raise our children ‘better?’ What would ‘better’ look like?
 16. Why are inner vows so powerful? (e.g. I vow never to forgive the man who sexually abused me; I vow never to be like my father)?
 17. What is the difference between a fact and truth...have we got it right in our churches vis a vis the difference? For example, Jesus Christ’s death and resurrection is a fact; but, what is true about that fact?
 18. Why is it we ask kids to colour pictures of baby Jesus in Sunday school classes when they can do so much more, learn so much more, colour ‘outside the lines’ and inquire deeply into what is developmentally appropriate and profoundly interesting to them?
 19. What is that 15 -17 years really need in their youth group? More fourth rate poetry set to fifth rate music songs, more of the “my boyfriend Jesus ditties they hear Sundays,” that we honestly believe they want to sing? Do they need more hymns? Picnics? Pizza and movie nights? Mission trips? Adults telling their stories? Nelson Mandela examples? Jokes? Cool old guys (who aren’t actually that cool) being their friends? Mentors? Sports? Discussions about their sexuality? Beer and nachos?
 20. Why are the Latter Day saints keeping their kids...close... to their religious practices and culture (the way we do things around here)? What do they know about teaching and learning that we can learn more about?

Examinations:

There are no examinations in the course

Grading: The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>
A+	
A	Excellent
A-	
B+	
B	Good
B-	
C+	
C	Satisfactory
C-	
D+	
D	Minimal Pass
F	Failure

If you will be using percentages, please indicate a scale which indicates how percentages in your class will be translated to letter grades. These equivalencies are at the discretion of the instructor, but MUST be stated in the syllabus.

Because of the nature of the Alpha 4.00 system, there can be no uniform College-wide conversion scale. The relationship between raw scores (e.g. percentages) and the resultant letter grade will depend on the nature of the course and the instructor's assessment of the level of each class, compared to similar classes taught previously.

Please note that final grades will be available on your student portal. Printed grade sheets are no longer mailed out.

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Office of the Registrar in writing within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal to review final grades. If the appeal is sustained, the fee will be refunded.

Important Notes/Dates:

Include here such information as is relevant to the course but not listed above.

The last day to enter a weekend course without permission and /or voluntary withdrawal from a course without financial and academic penalty (**drop**): 4 PM of the first week of classes. These courses will not appear on the student's transcript. If you wish to drop a class, please drop by the Registrar's Office or send an email to registrar@ambrose.edu.

Students may change the designation of any class from credit to audit, or drop out of the "audit" up to the "drop" date indicated above. After that date, the original status remains and the student is responsible for related fees. Please note that this is a **new policy**, which began in the 2010-2011 academic year. If you wish to change to audit, please drop by the Registrar's Office or send an email to registrar@ambrose.edu.

Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. The last day to voluntarily withdraw from a course without academic penalty (**withdraw**): 4 pm on Friday of the sixth (6th) week of your class. A grade of “W” will appear on the student’s transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

Other

Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to engage in electronically-enabled activities unrelated to the class during a class session. Please turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Please do not use iPods, MP3 players, or headphones. Do not text, read or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Student Handbook and Academic Calendar. Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@ambrose.edu.

Extensions

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day as indicated in this syllabus, unless they have received permission for a “Course Extension” from the Registrar’s Office. Requests for course extensions must be submitted to the Registrar’s Office by one month prior to the final due dates for this course. Course

extensions are only granted for serious issues that arise “due to circumstances beyond the student’s control.”

Academic Integrity

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University College as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else’s ideas, words, or work as one’s own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to give credit to another person’s ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar and the Student Handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student’s permanent record.

Students are advised to retain this syllabus for their records.