Course ID:	Course Title:	Fall 2017
ED 501 OL	**Teaching and Learning**	Prerequisite: N/A
		Credits: 3

ONLINE CLASS

Class Information		Instructor Information		Important Dates	
Days:	Note that classes are eight instructional weeks long.	**Instructor:**	Rev. Arch Wong, D.Min., Ph.D.	**First day of classes:**	Mon, Oct. 16
		Email:	awong@ambrose.edu	**Last day to add/drop, or change to audit:**	End of first week of class
		Phone:	403-410-2909	**Last day to withdraw from course:**	Thu, Nov. 30
		Office:	L 2053	**Last day to apply for coursework extension:**	Fri, Dec. 1
		Office Hours:	By appointment: Fridays 3:30-5:00 pm via video-conference or phone	**Last day of classes:**	Fri, Dec. 15

Course Description

This course uses group and experiential learning to provide participants with growing confidence in their identity as communicators in diverse teaching situations, aware of the diversities in learners and instructional methodologies relevant to Christian educational ministry.

The online course is designed on two models of teaching called Shared Praxis and Project. The goal of these models are:

- Shared Praxis- Is a choice of an ethical action, a reasoned, thoughtful and good decision of a new way of being in the world;
- Project- To see the assumptions, theories, and beliefs that make up a learners' own knowledge and understand the values of others.

Expected Learning Outcomes

By the end of the course, learners should be able to:

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

Textbooks
Required Textbooks
Potvin, Bernie, Rehn, Nicki, & Peat, David (2014). *Ten strategies for building community with educational technology: A handbook for instructional designers and program developers.* Edmonton, AB: Brush Education Inc.

Linhart, Terry (Ed.). (2016). *Teaching the next generations: A comprehensive guide for teaching Christian formation.* Grand Rapids, MI: Baker Academic.

Recommended Textbook
LeFever, Marlene. (2013). *Creative teaching methods.* Colorado Springs, CO: David C. Cook Publishing.

Course Schedule
You are expected to have completed the assigned readings found in Linhart's book, Potvin, Rehn, and Peat's book, and other readings by the end of the assigned week, and on schedule for the days indicated. However, your group may decide to post and rebuttal the readings on a different time frame (see below under Discussion Forum):

Module 1		
Dates	**Models/Principles of Learning/Assessment**	**Readings**
Week 1: October 16-22	Live session and Introduction	
Week 2: October 23-29	Direct Instruction Model (Monday)	Potvin- pages 3-8, 47-51, 105-108
	Training Model (Wednesday)	Potvin- pages 27-29, 76-79, 122-123
Week 3: October 29-November 5	Nurturing Model (Monday)	Potvin- pages 9-13, 52-56, 109-112
	Shared Praxis Model (Wednesday)	Potvin- pages 30-34, 80-84, 124-126
Week 4: November 6-12	Apprenticeship Model (Monday)	Potvin- pages 35-38, 85-89, 127-129
	Guided Discovery Model (Wednesday)	Potvin- pages 14-18, 57-63, 113-115
Week 5: November 13-19	Insight Generating Model (Monday)	Potvin- pages 23-26, 70-75, 119-121
	Case Study Model (Wednesday)	Potvin- pages 39-41, 90-94, 130-132
Module 2		
Week 6: November 20-26	Developing Thinking (Monday)	Linhart- pages 67-85
	Principles of Learning 1 (Wednesday)	Watch Video on Moodle
Week 7: November 27-December 3	Multiple Intelligence and Learning Styles (Monday)	Linhart- pages 86-99
	Principles of Learning 2 (Wednesday)	Watch Video on Moodle
Week 8: December 4-10	Learning Objectives; Assessment 1 (Monday)	Read through PowerPoint on Learning Objectives, see Moodle; Leona English article, see Moodle
	Assessment 2 (Wednesday)	Linhart- pages 287-300
Module 3		
Week 9: December 11-15	Projects Model (Monday)	Potvin- pages 19-22, 64-69, 116-118
	Inquiry Model (Wednesday)	Potvin- pages 42-44, 95-99, 133-136

Live Sessions Dates
For the live sessions, we will be using Zoom. These are the dates of the live sessions:

- Monday October 16, 2017; 6:00-8:30 pm (Mountain Time)
- Thursday November 16, 2017; 6:00-8:30 pm (Mountain Time)

Requirements

Biographical Animoto (5%)

Purpose: An introduction is often your best chance to establish yourself as a distinct individual with something unique to offer the world. Most people default to the standard, "Hi my name is … I live in . . . I work at. . . ". For this assignment, you will move beyond such a typical introduction and create a one minute (minimum) animoto about you. (go to animoto.com and see the tutorial under resources on e-Learn or http://help.animoto.com/entries/415073). You will also write a paragraph to accompany the video. While a resume is a professional document consider how an animoto can be an innovative way of conveying the same information. What sort of audience would prefer this format? If you have done the animoto in a previous class, you may update it.

Instructions:
Step 1: Start by establishing the absolute essential information you think should be included when introducing yourself to others. Obviously, your full name is important, but you may also include your age, your field of study, ethnicity, home town, hobbies, some details of past experience, accomplishments and future goals, etc.
Step 2: For this assignment you must consider appropriate images and music that will highlight essential information about you while maintaining a professional look. Draft a few ideas, sort through your photographs or google images and arrange the "story."
Step 3: Write the text that highlights the images and/or helps put them in the proper frame.
Step 4: Select the music that best reflects the image of yourself that you want to send out to the world. You could always select the music first and let the rhythm and lyrics guide your story.

Submission guidelines: Post your biographical animoto and paragraph to the Introduction Forum **by 9:00 pm, October 20th.** Once you have finished your biographical animoto, copy the URL address and click the links button. Next, go to Moodle under the Introduction Forum labelled and click the "add a new discussion topic" button. The subject line must be filled out and in the Message section paste the URL link and highlight it. Click the Insert/edit link button. Also, in the Message section put the paragraph about yourself. Click the Post to forum button. You must watch all the animotos and respond to at least five other animotos (not the instructors) **by 9:00 pm, October 24th.** Your responses should be thoughtful, constructive and more than one sentence (minimum of 50 words per animoto). Comment on similarities, differences, enquiries, wonderings? Your name must appear in the discussion forum subject line. The assessment rubric is also posted on Moodle.

Assessment: Original post: Clarity 1pt, Organization 1pt, Style & Mechanics 1pt = 3pts
Five responses: 1pt for thoughtful, respectful responses, Style & Mechanics 1pt = 2pts
I have created a student account for each student on Animoto. Go to www.animoto.com/ and log in. The email is: ED501Fall2017+your first name and the first letter of your last name@gmail.com (i.e. ED501Fall2017+ruthc@gmail.com). The password is: ambrose1. Note: I used the first name that you register at Ambrose.

You can find a sample student animoto at: http://animoto.com/play/qVdu2nz84TU0Ts94XSPpfw. Also, I have put a link on Moodle to my biographical Animoto.

Discussion Forum (25%)

You will be assigned to a group. Each group will choose a group leader and let me know who it is (group leader will receive an additional 5%; job description posted on Moodle). Your group will be assigned to a **Discussion Forum** in Moodle. Your group 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/perspectives:

1. Your **current teaching practice** (e.g. style of teaching, techniques used, strategies deployed…) vis-à-vis the model (e.g. in Direct Instruction you prefer to use videos, or preaching using three points, or visuals . . .)
2. **Why?** What are your assumptions about teaching and learning, your beliefs, values, theories that give rise to your practice?

(Read assigned pages for the model from the Potvin textbooks).

3. **What idea from your readings 'caught your attention,'** engaged you enough so that you would like to share it with your group?
4. **How does the idea (above) call into question** your teaching practice? (e.g. How does the idea confirm or disconfirm your practice, affirm of disaffirm your practice….)
5. How does **your teaching practice** with its assumptions, theories, values and beliefs **call into question** the idea from the readings?
6. **Now what?** So what? What will your new teaching practice look like now? Maybe?

Your postings each assigned day is to offer a challenge to each other's decision regarding your new teaching practice using the shared praxis six movements. 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 (have two or more rebuttals for each teaching model). All in all, I will look for daily postings that faithfully follow along the intent in the six movements (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.

Again, you will post on Monday (using the shared praxis six movements) and rebuttal by Wednesday and then move onto the next model and post on Wednesday and rebuttal by Friday. Your rebuttals should be instructive, rich with feedback, helpful to your colleagues as they consider a new way of teaching, a better teaching practice regarding each of the five models your group has chosen. No "good post" comments from you to your colleagues will be accepted. Laziness is not a virtue. I expect to read posts/rebuttals that reflect your readings (including readings beyond those identified in the course); you must be prepared to search out articles, readings from books, documents that are helpful in your work in your group towards new and better teaching practices.

Also, after the posts and rebuttals for the week, one member of the group will write a group conclusion. This conclusion will:

1. Outline major points important to Christian Education and/or Discipleship;
2. Questions/issues sparked by them;
3. Practical ideas or applications.

This conclusion is due by 11:55 pm on Saturday evening of the week in question. Your group is responsible for establishing a schedule for conclusion writers (there will be a total of 5 group conclusions). Each student will at least write one of the group conclusions, and you will be graded on this (if your group has four members, one person will have to write twice—I will look favorably on that person).

To be clear about the Discussion Forum, I expect that you will read beyond the readings proposed in the course, especially the readings or websites that your colleagues point you to.

How might the forums look practically? I have given a suggested two models each week. Your group might want to follow the course schedule above. However, your group might want to decide on a different time frame to post and rebuttal. For example, your group might have decided on the five models and post and rebuttal in two and half weeks or your group might want to take five weeks. **The group leader will let me know how the group will proceed.**

Below, I have put twenty big questions of the course that might "prime the pump" for your postings as it relates to the models:

1. Despite its many limitations vis-à-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), share with your group what the message was about two or three 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 then 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 4-5 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. 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 each other 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-à-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?

The weeks (or half week) that you are not posting and giving rebuttals, I would strongly suggest that your group discuss, plan, and work on the Group Project Program Design together, or you might want to read (and perhaps respond) to the other groups' forums (you will have access to the other groups' forums on Moodle). The assessment rubric will be posted on Moodle.

Concept Paper _or_ Lesson Plan (25%)
Please choose _one_ of the following: Concept Paper _or_ the Lesson Plan.

1. Concept Paper

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 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 10 of the models. 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 objectives** (Under Resources for Concept Paper in Moodle there is a PowerPoint on Learning Objectives); **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 (Under Resources for Concept Paper in Moodle there is a PowerPoint on Assessment and Evaluation); and, **Context** (e.g. numbers, where learning will take place, how organized, what resources or equipment will be used). The assessment rubric will be posted on Moodle. I have put a sample of what I am looking for on Moodle. The due date for this assignment is **December 7th at 11:55 pm.**

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OR

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2. **Teaching Session with Lesson Plan (If you choose this assignment, you will have to use Marlene LeFever's book** *Creative Teaching Methods* **as a resource)**

Good teaching is founded upon sound theory but the craft of teaching is developed in the context of an actual class. You will develop a "lesson plan" using the following steps:

Step 1: Lesson Plan (1-2 pages, single spaced, in "point form," 10%)
   a. Select a passage from the Bible (most of you are probably teaching in your churches, so use the biblical passage assigned for that week);
   b. Specify age group of your learners (children, youth, or adults).
   c. Outline the key points of passage and what you want to focus on.
   d. Plan different teaching "segments" (with evidence of teaching-learning theory, see below).
   e. 1-2 "applications" for learners to take home

For youth or adults, your "lesson plan" should have a "didactic" segment, of key points from the passage (15-20 mins.). Your two "creative" segments are to engage your learners more deeply with the key points and LeFever (especially chapters 4-14) is your main resource (story, dramatic reading, role play, music, art, discussion, etc.). Overall, your lesson plan should demonstrate a clear presentation of the biblical content, good engagement with the learners, creative and educationally sound approaches.

For children, you have greater freedom to organize a variety of creative teaching segments (LeFever), but you need to demonstrate developmentally appropriate activities (theorists Piaget, Erikson).

Step 2: Reflection (one page, single spaced, 15%)
You will teach a class based on your lesson plan. Please arrange with your ministry context in advance, so you can teach your class before November 27th. Your reflection will be due **by December 7th (11:55 pm)**. You will reflect on your teaching experience using the following headings:

   a. Didactic: How was your biblical content presented? Why did you select this method? What theorist/s guided your approach? What went well? What could be improved?
   b. Creative: Why did you select these two creative elements? What theorist/s informed your approach? Did these engage your learners more deeply with the key ideas? What went well? What could be improved?

    c. Reflection: Did you feel you got through to your learners? Was there good learning dynamics between you, learners, subject matter? Overall, how do you feel? What lessons did you learn?

Due: Lesson plan is due **by November 27th at 11:55 pm**; Reflection is due **by December 7th at 11:55 pm** (Of course this can be submitted earlier. The Reflection must follow after the lesson plan 10 days apart).
Grading criteria: based on how well you answered the three questions above.

Group Project Program Design (25%)

Your group will form a pastoral/ministry team to design a program around a concept of your group's choice for the entire church/organization for children, youth, young adults, adults, seniors, and/or other ministry areas for a four-week time period (age groups/ministry areas can be negotiated with the instructor if the ministry context is different from a church or an intercultural context). The program design will have three parts:

1. Program description objectives, rationale, materials/resources required, statements of program themes or content, instructional strategies chosen to deliver the content. Assessment procedures chosen to gather information to determine your program has been effective;
2. Clear identification of how your program is based on at least two of the models examined in this course (each pastoral role may use a different teaching model);
3. Clear identification, in writing in the actual program, where at least six principles of learning have been deliberately considered in the design of the program.

The program design is **due on January 22nd at 11:55 pm.** I will put on Moodle, extra materials to help groups in areas such as: creating program and learning objectives, readings on assessment, and so on.

I would strongly encourage you to engage with one another on Zoom or a chatroom. Also, I would suggest that, for collaboration purposes, the group work on the Program Design using Google doc. or Dropbox. The assessment rubric will be posted on Moodle.

Readings and Class Participation (20%)
You will read the course textbook(s), handouts, posts online, other reading materials as assigned, check off the checklist, and participate in the live sessions. I will look for evidence of reading and participation in the Concept Paper/Lesson Plan, Group Project Program Design, and in Moodle and in your response to your colleague's posting in Moodle.

Attendance and Netiquette Guidelines
Learners are expected to attend and participate in all live sessions, chat rooms, group work, and discussion forums. Unexcused absences will negatively affect not only your comprehension of course content but also your participation. If you miss any of these sessions, it is your responsibility to borrow notes from a fellow learner, to acquire any handouts, and to discover whether any changes were made to the syllabus.

Netiquette Guidelines

Learners should be aware that their behavior impacts other people, even online. I hope that we will all strive to develop a positive and supportive environment and will be courteous to fellow students and your instructor. Due to the nature of the online environment, there are some things to remember:

1. **Always think before you write.** In other words, without the use of non-verbals with your message, your message can be misinterpreted. So please think twice before you hit submit.

2. **Keep it relevant.** There are places to chat and post for fun everyday stuff. Do not stray from the discussion in the assigned questions or prompts.
3. **Never use all caps.** This is the equivalent of yelling in the online world. It is not fun to read. Only use capital letters when appropriate.
4. **Make sure that you are using appropriate grammar and structure.** In other words, I don't want to see anyone writing "R U" instead of "are you". There are people in the class that may not understand this type of abbreviation, not to mention it does nothing to help expand your writing and vocabulary skills. Emoticons are fine as long as they are appropriate. A smile ☺ is welcome, anything offensive is not.
5. **Treat people the same as you would face-to-face.** In other words, it is easy to hide behind the computer. In some cases, it empowers people to treat others in ways they would not in person. Remember there is a person behind the name on your screen. Treat all with dignity and respect and you can expect that in return.
6. **Respect the time of others.** This class is going to require you to work in groups. Learn to respect the time of others in your group and your experience will be much better. Always remember that you are not the only person with a busy schedule, be flexible. Do not procrastinate! You may be one that works best with the pressures of the deadline looming on you, but others may not be that way. The same is true for the reverse. The key to a successful group is organization, communication and a willingness to do what it takes to get it done.
7. I will let you know if you have violated any of these netiquette guidelines.

Grade Summary
The available letters for course grades are as follows:

A+	96-100%	Excellent - superior performance showing comprehensive understanding of subject matter
A	91-95%	
A-	87-90%	
B+	78-86%	Good - clearly above average performance with knowledge of subject matter complete
B	74-77%	
B-	70-73%	
C+	67-69%	Satisfactory - basic understanding of subject matter
C	63-66%	
C-	60-62%	
D+	55-59%	Minimal pass - marginal performance
D	50-54%	
F	below 50%	Failure - unsatisfactory performance or failure to meet course requirements.

Because of the nature of the Alpha 4.00 system, there can be no uniform University-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 student registration system. Printed grade sheets are not mailed out.

Submission of Assignments
All assignments are due electronically via Moodle on the date specified. Please use a standard file format, such as MS Word (.doc or .docx) when uploading your document. Please do not use a PDF format.

I grant extensions infrequently and only when circumstances outside the learner's control will prevent the punctual submission of an assignment. However, if you have concerns about your assignment or the due date, please talk to me in advance. Please note that technical problems do not provide sufficient grounds for an extension: students should keep back-up copies of all assignments (digital, hard copy, or both) during composition and after submission.

Ambrose University Academic Policies

Communication
All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (cancelled class sessions, extensions, requested appointments, etc.) between class sessions. If students do not wish to use their Ambrose accounts, they will need to forward all messages from the Ambrose account to another personal account.

Registration
During the **Registration Revision Period** students may enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty or record. Courses should be added or dropped on the student portal by the deadline date; please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a "Request to Withdraw from a Course" form or by sending an email to the Registrar's Office by the **Withdrawal Deadline;** please consult the List of Important Dates on the my.ambrose.edu website. Students will not receive a tuition refund for courses from which they withdraw after the Registration Revision period. A grade of "W" will appear on their 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.

Exam Scheduling
Students, who find a conflict in their exam schedule must submit a Revised Examination Request form to the Registrar's Office by the deadline date; please consult the List of Important Dates. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; 2) the student has three final exams within three consecutive exam time blocks; 3) the scheduled final exam slot conflicts with an exam at another institution; 4) extenuating circumstances. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

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 use electronics for purposes unrelated to the course during a class session. Turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. 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. Some professors will not allow the use of any electronic devises in 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 Academic Calendar. Personal information (information about an individual that may be used to identify that individual) may be required 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 of the scheduled final examination period unless they have received permission for a course Extension from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the deadline date; please consult the List of Important Dates. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

Appeal of Grade
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 Registrar's Office in writing and providing the basis for appeal 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. If the appeal is sustained, the fee will be refunded.

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 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 acknowledge 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 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.

Note: Students are strongly advised to retain this syllabus for their records.