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**Religious Studies 2124G:**

**Introduction to New Testament**

**Winter 2022**

**Course Information**

The New Testament Writings / Religious Studies 2124G

Prerequisites/Antirequisites: None

Class Location/Time: Tuesday, 6:00-8:30 PM, W4

Instructor: Dr. Jennifer Quigley

Contact: jquigle9@uwo.ca

Office Location: A 218

Office Hours Tuesdays 11-12; Thursdays 11-12:30 <https://calendly.com/drquigley/officehours>. Need a different time? Email to set something up!

**Class Zoom:**  <https://westernuniversity.zoom.us/j/91436643974>

**Course Description** This course explores the texts of the New Testament, their earliest interpretations, and the historical contexts from which they emerge. Special attention will be given to what these texts say about poverty and wealth, status, slavery, gender, ethnicity, and empire. We will also learn to engage and evaluate varieties of biblical interpretation, including our own. We will consider the variety of ways in which persons remix and interpret New Testament texts and the social, theological, and ethical implications of those interpretations.

**Course Learning Outcomes**

1) To learn about the Roman Empire in which various New Testament texts were penned, including situating the gospels within both 1st and second century CE Judaism(s) and the Roman Empire.

2) To understand what is at stake in various contemporary approaches to New Testament texts whether by scholars, theologians, politicians, historians, ethicists, or cultural critics.

3) To investigate the texts of the New Testament as a record of struggle and debate over key social, political, ethical and theological issues, and to understand and articulate your own ethics of interpretation.

4) To come to your own understanding of what these writings reveals about first-century debates about key (overlapping) issues, including poverty and wealth, status, slavery, gender, ethnicity, and empire.

5) To practice reading and interpreting scripture and other sacred texts with cultural sensitivity,

ethical awareness, and a critical understanding of their histories, interpretations, and

applications in church and society. This course encourages you to look not only at contemporaneous literary evidence, but also to see what material evidence allow us to reconstruct more fully practices of religion, politics, and culture at the time. You will gain skills of historical analysis and critical inquiry which are helpful not only in your academic program, but in life.

**Textbooks and Course Materials**

Books in university are a significant and frequently burdensome expense. It is my goal for this course not to add to that burden. Thus, all readings for this course will be either in the reference section of the library, on reserve, or available online. You do not need to purchase any new books for this course.

If you are going to purchase anything, I would recommend:

1. You will need a close translation of the New Testament, with annotations. I recommend either the Harper Collins Study Bible or the Oxford Annotated New Testament, although if you already own a favorite bible, come ask me and I’ll let you know if it will work. Both of these and other Bibles are available in the library’s reference sections.

**Methods of Evaluation:**

1. Attendance and Participation: 25%
2. Scholarly journal (200-300 words/week). 25% Prompts will be provided for most weeks. Think of this as an academic diary that lets you explore. Entries are not individually graded. The purpose of this journal is a) to keep a running train of thought, b) to note questions and insights regarding readings, and c) to establish notes and other materials that are useful for the midterm, for your final project, and for your work beyond this class. Entries are due by the end of the day Monday.
3. 3) Midterm. 25% This will be taken in class. All possible questions will be provided well in advance. Taking good notes throughout the first half of the semester will prepare you for the exam!
4. 4) Final project. 25% There are two options.
	1. Choose an example of the use of a text from the New Testament in a contemporary political, ethical, or cultural text, speech, song, etc. Analyze the context of the contemporary use, and compare it with some of the historical context of the ancient text. 5-7 pages.
	2. Find a creative way to explain something about the ancient context of the texts of the New Testament to a community you care about. This could take the form of a blog, podcast, video, or something else. The length should be similar: 5-7 pages or its equivalent.

**Pandemic Policy Flexibility:** Okay, so we’re in a global pandemic, so we’ll all need to be patient and flexible with one another, as plans from the university may change given current conditions. For now, classes are **online only through January 31**, although this of course is subject to change. I commit to communicate with you as plans change, and you commit to keep me up to date on your end, especially if you are sick/absent/quarantining, etc.

**No Shame Policy:** When learning a language, you make mistakes. Lots of them. That’s OKAY! But educational systems often encourage you to speak up or try if you know you have the right answer. In this class, we have a no shame policy for errors in translation, pronunciation, or anything else in class.

**Tentative Class Schedule/Syllabus**

Tues 01/11 ZOOM **Introduction to Course, Review of Syllabus, Writing Letters & Telling Stories**

*After class, read* Krister Stendahl, “Why I Love the Bible,” Harvard Divinity Bulletin, [Why I Love the Bible | Harvard Divinity Bulletin](https://bulletin.hds.harvard.edu/why-i-love-the-bible/),

Kwok Pui-lan, “Reading the Christian New Testament in the Contemporary World,” in Aymer, Briggs Kittredge, and Sánchez, eds., *The Letters and Legacy of Paul*, 5-25.

Tues 01/18 ZOOM **Epistolography: What are we doing when we write letters?**

Letter to Philemon, 1 Corinthians

Selected letters from ancient Egypt (see course website).

Video: Introduction to Ancient Papyrus Letters with AnneMarie Luijendijk at Princeton

University ([Early Christianity: The Letters of Paul (yalepages.org)](https://lettersofpaul.yalepages.org/videos.html), through 13:25, Video under “Historical Context of Letter Writing Heading”) Take a look also at P46, an early manuscript fragment of the letters of Paul [[P46: Features of the Codex (umich.edu)](https://apps.lib.umich.edu/reading/Paul/features.html).](https://www.lib.umich.edu/reading/Paul/reading.html)

[Dr. Martin Luther King, Jr., “Paul’s Letter to American Christians”](https://kinginstitute.stanford.edu/king-papers/publications/knock-midnight-inspiration-great-sermons-reverend-martin-luther-king-jr-1)

Daniel Mallory Ortberg, “[First Letter to the Corinthians](https://www.shatnerchatner.com/p/first-letter-to-the-corinthians)”

Choose a letter to read from The Canadian Letters and Images Project: [Canadian Letters |](https://www.canadianletters.ca/) (BRING IT TO CLASS!)

Tues 01/25 ZOOM **Writings from Paul and writing as/about Paul**

Reread 1 Cor. 15:1-11; Galatians 2; Philippians 3; 2 Peter 3:15-16

Acts (esp.) 1-2, 9-10, 13-28

2 Thessalonians

Letters of Paul and Seneca http://wesley.nnu.edu/index.php?id=2220

Paula Fredriksen, *Paul: The Pagans’ Apostle*, Introduction

Laura Nasrallah, *Archaeology and the Letters of Paul*, Introduction

Howard Thurman, interview (read only response to the first question) [Mary E. Goodwin – Racial Roots and Religion: An Interview with Howard Thurman | Genius](https://genius.com/Mary-e-goodwin-racial-roots-and-religion-an-interview-with-howard-thurman-annotated)

Shelly Matthews, *The Acts of the Apostles: Taming the Tongues of Fire*, 1-23.

Tues 02/01 **Who Lives, Who Dies, Who Tells Your Story?**

The Gospel of Mark, The Gospel of Thomas ([Gospel of Thomas (marquette.edu)](https://www.marquette.edu/maqom/Gospel%20of%20Thomas%20Lambdin.pdf)), John 1

Read Mitzi Smith and Yung Suk Kim, “The Danger of a Single Story,” in *Toward Decentering the New Testament: A Reintroduction (TDNT)*, 75-83.

Read Matthew Larsen, *Gospels Before the Book*, “Reading Gospels Before the Book,” 1-9 and excerpts from “Reading Mark as Unfinished,” 121-123 and 127-145.

Tues 02/08 **The First Century: Jews, Roman Power, and the End of the World**

Josephus *Antiquities* 18.1;

“Letter of Paulus Fabius Maximus and Decrees by Asians Concerning the Provincial Calendar” (trans. Danker)

1 Thessalonians, Romans 13, Daniel 1-12, Mark 13

The War Scroll (selection: pp. 146-149 in Wise et al., trans.)

Before Class: Read Smith and Kim,*TDNT,* 39-51.

Read Jewish Annotated New Testament, Eric Orlin, “Revolts Against Rome,” 589-592.

Ashley Parker, “Make My Bed? But You Say The World’s Ending,” in the *New York*

*Times* http://www.nytimes.com/2011/05/20/us/20rapture.html

Tues 02/15 **The First Century: Situating the New Testament within the Diversity of Judaism(s)**

Matthew, John 9

Before Class: Read excerpts from Jewish Annotated New Testament: Shaye Cohen, “Judaism and Jewishness” and Joshua Garroway, “*Ioudaios*”, 592-599. David Goodblatt, “The Sanhedrin,” 602-604. Daniel Schwartz, “Jewish Movements of the New Testament Period,” 614-619. Lawrence Schiffman, “Pharisees,” 619-622.

Adele Reinhartz, “[Reflections on my Journey with John](https://www.ancientjewreview.com/articles/2018/2/24/reflections-on-my-journey-with-john-a-retrospective-from-adele-reinhartz)” *Ancient Jew Review*

Matthew Thiessen, *Jesus and the Forces of Death*, p. 9-42.

**NO CLASS Week of 02/19, READING WEEK (TAKE HOME MIDTERM DURING THIS WEEK)**

Tues 03/01 **Ending(s)**

Read: Revelation, Reread The War Scroll (selection: pp. 146-149 in Wise et al., trans.)

Jacqueline Hidalgo, *Revelation in Aztlán: Scriptures, Utopias, and the Chicano Movement*, 75-112.

Love L. Sechrest, “Antitypes, Stereotypes, and Antetypes: Jezebel, the Sun Woman, and Contemporary Black Women,” in *Womanist Interpretations of the Bible: Expanding the Discourse*, 113-138.

Avaren Ipsen, “The Whore Babylon: Violence Against Prostitutes” in *Sex Working in the Bible* (cw: sexual violence).

Tues 03/08 **The ancient 99%? How do those in Christ, and others, survive?**

Philippians, James, re-read Acts 1-5 , Luke 1:26-56,

Steven J. Friesen, “Poverty in Pauline Studies: Beyond the So-called New Consensus,”

*Journal for the Study of the New Testament* 26.3 (2004) 323-361.

Jennifer Quigley, *Divine Accounting: Theo-Economics in the Letter to the Philippians,* introduction.

Demetrius K. Williams, “The Acts of the Apostles,” in *True to our Native Land*, 213-243

Read: Amy Jill-Levine, *Short Stories by Jesus “*The Parable of the Laborers,” “The Rich Man and Lazarus,” “Lost Sheep, Lost Coin, Lost Son.”

Tues 03/15 **Whose slave/who’s a slave?**

Reread Philippians, 1 Corinthians 9, Philemon, 1 Timothy 1-3; reread Acts 8, Matthew 25:14-39

Sheila Briggs, “Can an Enslaved God Liberate? Hermeneutical Reflections on

Philippians 2:6-11,” *Semeia* 47 (1989) 137-152.

Aristotle, *Politics* I.1-13 (1252a-1260b).

Jennifer Glancy, *Slavery in Early Christianity* (New York: Oxford University Press,

2002) ch. 2: Body Work: Slavery and the Pauline Churches

Excerpt from Katherine Shaner, *Enslaved Leadership in Early Christianity.*

Tues 03/22 **Gender and the New Testament**

1 Corinthians, reread 1 Thessalonians, John 4

Musonius Rufus, lecture 4 and 12.

Renita Weems, “A Mistress, a Maid, and No Mercy,” in *Just a Sister Away*.

Antoinette Clarke Wire, *The Corinthian Women Prophets*, chapters 1-2.

Melanie Johnson-DeBaufre, "'Gazing Upon the Invisible': Archaeology, Historiography, and the Elusive Wo/men of 1 Thessalonians" in *From Roman to Early Christian Thessalonikē.*

Mitzi Smith, “Water is a Human Right, but it Ain’t Free,” in *Womanist Sass and Talk-Back*

Tues 03/29 **Sexuality and the New Testament**

Romans 1; 1 Corinthians 9, Matthew 5:27-31; 19:1-12; John 8

Stephen Moore, “Sex and the Single Apostle,” in *God’s Beauty Parlor and other Queer*

*Spaces around the Bible* (Stanford, CA: Stanford University Press, 2001) 133-72.

Tom Muyunga-Musaka and Adriaan Van Klinken, “ ‘Accused of a Sodomy Act’: Bible, Queer, Poetry, and African Biblical Hermeneutics,” *Journal of Interdisciplinary Biblical Studies* 2.2: 25-46.

Tues 04/05 **Who’s in Charge Here? A Case Study in Why Ethics of Interpretation Matter**

Reread Romans (especially Romans 13)

Jeff Sessions, excerpt of speech given in Fort Wayne, Indiana, June 14, 2018: <https://www.facebook.com/indianapolisstar/videos/10158072482414852/>

Margaret Mitchell, “The Apostle and the AG:” <https://divinity.uchicago.edu/sightings/apostle-and-ag>

Margaret Aymer and Laura Nasrallah, “What Jeff Sessions got wrong when quoting the Bible:” <https://www.washingtonpost.com/news/acts-of-faith/wp/2018/06/15/what-jeff-sessions-got-wrong-when-quoting-the-bible/?noredirect=on&utm_term=.a2abedfd7887>

<https://www.theatlantic.com/politics/archive/2018/06/romans-13/562916/>

Hector Avalos, “The Bible is Not a Friend To Immigrants,” *Biblical Interpretation:* <http://www.bibleinterp.com/PDFs/BiblenotFriendofImmgirants.pdf>

**Course Bibliography**

*Ancient Literature*

1 Corinthians

1 Timothy

1 Thessalonians

2 Thessalonians

2 Peter

Acts of the Apostles

Acts of Paul

Aristotle, *Politics* I.1-13 1252a-1260b

Daniel

Galatians

*Gospel of Thomas*

James

John

Excerpts from Josephus, *Antiquities*

*Letters of Paul and Seneca*

“Letter of Paulus Fabius Maximus and Decrees by Asians Concerning the Provincial Calendar” (trans. Danker)

Luke

Mark

Matthew

Musonius Rufus, lecture 4 and 12.

*P46* [P46: Features of the Codex (umich.edu)](https://apps.lib.umich.edu/reading/Paul/features.html)

Philemon

Philippians

Revelation

Romans

Select Letters from Roman Egypt

*The War Scroll*

*Contemporary Literature*

Avalos, Hector. “The Bible is Not a Friend To Immigrants,” *Biblical Interpretation:* <http://www.bibleinterp.com/PDFs/BiblenotFriendofImmgirants.pdf>

Aymer, Margaret and Laura Nasrallah/ “What Jeff Sessions got wrong when quoting the Bible:” <https://www.washingtonpost.com/news/acts-of-faith/wp/2018/06/15/what-jeff-sessions-got-wrong-when-quoting-the-bible/?noredirect=on&utm_term=.a2abedfd7887>

<https://www.theatlantic.com/politics/archive/2018/06/romans-13/562916/>

Briggs, Sheila. “Can an Enslaved God Liberate? Hermeneutical Reflections on

Philippians 2:6-11,” *Semeia* 47 (1989) 137-152.

Fredriksen, Paula. *Paul: The Pagans’ Apostle*, Introduction.

Excerpts from the *Jewish Annotated New Testament.*

Friesen, Steven J. “Poverty in Pauline Studies: Beyond the So-called New Consensus,”

*Journal for the Study of the New Testament* 26.3 (2004) 323-361.

Glancy, Jennifer. *Slavery in Early Christianity,* Body Work: Slavery and the Pauline Churches

Hidalgo, Jacqueline. *Revelation in Aztlán: Scriptures, Utopias, and the Chicano Movement*, 75-112.

Ipsen, Avaren. “The Whore Babylon: Violence Against Prostitutes,” *Sex Working in the Bible.*

Jill-Levine, Amy. *Short Stories by Jesus “*The Parable of the Laborers,” “The Rich Man and Lazarus,” “Lost Sheep, Lost Coin, Lost Son.”

Johnson-DeBaufre, Melanie. "'Gazing Upon the Invisible': Archaeology, Historiography, and the Elusive Wo/men of 1 Thessalonians" in *From Roman to Early Christian Thessalonikē.*

King, Jr., Martin Luther. “Paul’s Letter to American Christians.” Stanford University MLK Archives, 1956. [Paul's Letter to American Christians | The Martin Luther King, Jr., Research and Education Institute (stanford.edu)](https://kinginstitute.stanford.edu/king-papers/publications/knock-midnight-inspiration-great-sermons-reverend-martin-luther-king-jr-1)

Kwok Pui-lan, “Reading the Christian New Testament in the Contemporary World,” in Aymer, Briggs Kittredge, and Sánchez, eds., *The Letters and Legacy of Paul*, 5-25.

Larsen, Matthew. *Gospels Before the Book*, “Reading Gospels Before the Book,” 1-9 and excerpts from “Reading Mark as Unfinished,” 121-123 and 127-145.

Luijendijk, AnneMarie. “Historical Context of Letter Writing,” Early Christianity: The Letters of PaulX.

[Early Christianity: The Letters of Paul (yalepages.org)](https://lettersofpaul.yalepages.org/videos.html).

Matthews, Shelly. *The Acts of the Apostles: Taming the Tongues of Fire*, 1-23.

Mitchell, Margaret. “The Apostle and the AG:” <https://divinity.uchicago.edu/sightings/apostle-and-ag>

Moore, Stephen. “Sex and the Single Apostle,” in *God’s Beauty Parlor and other Queer*

*Spaces around the Bible* (Stanford, CA: Stanford University Press, 2001) 133-72.

Muyunga-Musaka, Tom and Adriaan Van Klinken. “ ‘Accused of a Sodomy Act’: Bible, Queer, Poetry, and African Biblical Hermeneutics,” *Journal of Interdisciplinary Biblical Studies* 2.2: 25-46.

Nasrallah, Laura. *Archaeology and the Letters of Paul*, Introduction.

Ortberg, Daniel Mallory. “First Letter to the Corinthians.” *The Chatner*, 2018. [First Letter To The Corinthians - The Chatner](https://www.thechatner.com/p/first-letter-to-the-corinthians)

Parker, Ashley. “Make My Bed? But You Say The World’s Ending,” in the *New York*

*Times* <http://www.nytimes.com/2011/05/20/us/20rapture.html>

Quigley, Jennifer. *Divine Accounting: Theo-Economics in the Letter to the Philippians,* introduction.

Reinhartz, Adele.“[Reflections on my Journey with John](https://www.ancientjewreview.com/articles/2018/2/24/reflections-on-my-journey-with-john-a-retrospective-from-adele-reinhartz)” *Ancient Jew Review*

Sechrest, Love L. “Antitypes, Stereotypes, and Antetypes: Jezebel, the Sun Woman, and Contemporary Black Women,” in *Womanist Interpretations of the Bible: Expanding the Discourse*, 113-138.

Sessions, Jeff. excerpt of speech given in Fort Wayne, Indiana, June 14, 2018: <https://www.facebook.com/indianapolisstar/videos/10158072482414852/>

Shaner, Katherine. *Enslaved Leadership in Early Christianity*

Smith, Mitzi and Yung Suk Kim. *Toward Decentering the New Testament: A Reintroduction*.

Mitzi Smith, “Water is a Human Right, but it Ain’t Free,” in *Womanist Sass and Talk-Back*

Stendahl, Krister. “Why I Love the Bible,” *Harvard Divinity Bulletin*. Winter 2007. [Why I Love the Bible | Harvard Divinity Bulletin](https://bulletin.hds.harvard.edu/why-i-love-the-bible/).

Weems, Renita. “A Mistress, a Maid, and No Mercy,” in *Just a Sister Away*.

Williams, Demetrius K. “The Acts of the Apostles,” in *True to our Native Land*, 213-243.

Wire, Antoinette Clarke. *The Corinthian Women Prophets*, chapters 1-2.

Thiessen, Matthew. *Jesus and the Forces of Death,* 9-42.

Thurman, Howard. Interview with Mary Goodwin. [Mary E. Goodwin – Racial Roots and Religion: An Interview with Howard Thurman | Genius](https://genius.com/Mary-e-goodwin-racial-roots-and-religion-an-interview-with-howard-thurman-annotated)

The Canadian Letters and Images Project: [Canadian Letters |](https://www.canadianletters.ca/).

**Huron Appendix to Course Outlines:**

**Academic Policies & Regulations 2021 - 2022**

**Prerequisite and Antirequisite Information**

Students are responsible for ensuring that they have successfully completed all course prerequisites and that they have not completed any course antirequisites. Unless you have either the requisites for this course or written special permission from your Dean to enroll in it, you may be removed from this course and it will be deleted from your record. This decision may not be appealed. You will receive no adjustment to your fees in the event that you are dropped from a course for failing to have the necessary prerequisites.

**Student Code of Conduct**

Membership in the community of Huron University College and Western University implies acceptance by every student of the principle of respect for the rights, responsibilities, dignity and well-being of others and a readiness to support an environment conducive to the intellectual and personal growth of all who study, work and live within it. Upon registration, students assume the responsibilities that such registration entails. While in the physical or online classroom, students are expected to behave in a manner that supports the learning environment of others. Please review the Student Code of Conduct at: <https://huronatwestern.ca/sites/default/files/Res%20Life/Student%20Code%20of%20Conduct%20-%20Revised%20September%202019.pdf>.

**Attendance Regulations for Examinations**

A student is entitled to be examined in courses in which registration is maintained, subject to the following limitations:

1. A student may be debarred from writing the final examination for failure to maintain satisfactory academic standing throughout the year.
2. Any student who, in the opinion of the instructor, is absent too frequently from class or laboratory periods in any course will be reported to the Dean of the Faculty offering the course (after due warning has been given). On the recommendation of the Department concerned, and with the permission of the Dean of that Faculty, the student will be debarred from taking the regular examination in the course. The Dean of the Faculty offering the course will communicate that decision to the Dean of the Faculty of registration.

Review the policy on Attendance Regulations for Examinations here: <https://www.uwo.ca/univsec/pdf/academic_policies/exam/attendance.pdf>.

**Statement on Academic Offences**

Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following website: <https://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf>. The appeals process is also outlined in this policy as well as more generally at the following website: <https://www.uwo.ca/univsec/pdf/academic_policies/appeals/appealsundergrad.pdf>.

**Turnitin.com**

All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism.  All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com (<http://www.turnitin.com>).

**Statement on Use of Electronic Devices**

It is not appropriate to use electronic devices (such as, but not limited to, laptops, cell phones) in the classroom for non-classroom activities. Such activity is disruptive and distracting to other students and to the instructor, and can inhibit learning. Students are expected to respect the classroom environment and to refrain from inappropriate use of technology and other electronic devices in class.

**Statement on the Recording of Class Activities**

Students may not record or distribute any class activity, including conversations during office hours, without written permission from the instructor, except as necessary as part of approved accommodations for students with disabilities. Any approved recordings may only be used for the student’s own private use.

**Statement on Use of Personal Response Systems (“Clickers”)**

Personal Response Systems (“clickers”) may be used in some classes. If clickers are to be used in a class, it is the responsibility of the student to ensure that the device is activated and functional. Students must see their instructor if they have any concerns about whether the clicker is malfunctioning. Students must use only their own clicker. If clicker records are used to compute a portion of the course grade:

* the use of somebody else’s clicker in class constitutes a scholastic offence
* the possession of a clicker belonging to another student will be interpreted as an attempt to commit a scholastic offence.

**Academic Consideration for Missed Work**

Students who are seeking academic consideration for missed work during the semester may submit a self-reported absence form online provided that the absence is **48 hours or less** and the other conditions specified in the Senate policy at
<https://www.uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_illness.pdf> are met.

Students whose absences are expected to last **longer than 48 hours**, or where the other conditions detailed in the policy are not met (e.g., work is worth more than 30% of the final grade, the student has already used 2 self-reported absences, the absence is during the final exam period), may receive academic consideration by submitting a Student Medical Certificate (for illness) or other appropriate documentation (for compassionate grounds). The Student Medical Certificate is available online at
<https://www.uwo.ca/univsec/pdf/academic_policies/appeals/medicalform.pdf> .

All students pursuing academic consideration, regardless of type, must contact their instructors no less than 24 hours following the end of the period of absence to clarify how they will be expected to fulfill the academic responsibilities missed during their absence. **Students are reminded that they should consider carefully the implications of postponing tests or midterm exams or delaying submission of work, and are encouraged to make appropriate decisions based on their specific circumstances.**

Students who have conditions for which academic accommodation is appropriate, such as disabilities or ongoing or chronic health conditions, should work with Accessible Education Services to determine appropriate forms of accommodation. Further details concerning policies and procedures may be found at: <http://academicsupport.uwo.ca/>.

**Policy on Academic Consideration for a Medical/ Non-Medical Absence**

1. **Consideration on Medical Grounds for assignments worth *less than 10%* of final grade: Consult Instructor Directly and Contact Academic Advising**

When seeking consideration on **medical grounds** for assignments worth *less than 10%* of the final course grade, and if the student has exceeded the maximum number of permissible Self-Reported absences, the student should contact the instructor directly. The student need only share broad outlines of the medical situation. The instructor **may** require the student to submit documentation to the academic advisors, in which case she or he will advise the student and inform the academic advisors to expect documentation. If documentation is requested, the student will need to complete and submit the [Student Medical Certificate](https://www.uwo.ca/univsec/pdf/academic_policies/appeals/medicalform_15JUN.pdf). The instructor may not collect medical documentation. The advisors will contact the instructor when the medical documentation is received, and will outline the severity and duration of the medical challenge as expressed on the Student Medical Certificate and in any other supporting documentation. The student will be informed that the instructor has been notified of the presence of medical documentation, and will be instructed to work as quickly as possible with the instructor on an agreement for accommodation.

1. **Consideration on Non-Medical Grounds: Consult Huron Support Services/Academic Advising, or email** **huronsss@uwo.ca****.**

Students seeking academic consideration for a **non-medical** absence (e.g. varsity sports, religious, compassionate, or bereavement) will be required to provide appropriate documentation where the conditions for a Self-Reported Absence have not been met, including where the student has exceeded the maximum number of permissible Self-Reported. All consideration requests must include a completed [Consideration Request Form](https://huronatwestern.ca/sites/default/files/Forms/Academic%20Consideration%20Request%20Form%202020.pdf). Late penalties may apply at the discretion of the instructor.

Please review the full policy on Academic Consideration for medical and non-medical absence at: <https://www.uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_illness.pdf>. Consult [Huron Academic Advising](https://huronatwestern.ca/student-life/student-services/academic-advising/) at huronsss@uwo.ca for any further questions or information.

**Support Services**

For advice on course selections, degree requirements, and for assistance with requests for medical accommodation, students should email an Academic Advisor in Huron’s Student Support Services at huronsss@uwo.ca. An outline of the range of services offered is found on the Huron website at: <https://huronatwestern.ca/student-life/student-services/>.

Department Chairs, Program Directors and Coordinators are also able to answer questions about individual programs. Contact information can be found on the Huron website at: <https://huronatwestern.ca/contact/faculty-staff-directory/>.

If you think that you are too far behind to catch up or that your workload is not manageable, you should consult your Academic Advisor. If you are considering reducing your workload by dropping one or more courses, this must be done by the appropriate deadlines. Please refer to the Advising website, <https://huronatwestern.ca/student-life/student-services/academic-advising/> or review the list of official Sessional Dates on the Academic Calendar, available here: <http://www.westerncalendar.uwo.ca/SessionalDates.cfm>.

You should consult with the course instructor and the Academic Advisor who can help you consider alternatives to dropping one or more courses. Note that dropping a course may affect OSAP and/or Scholarship/Bursary eligibility.

Huron Student Support Services: <https://huronatwestern.ca/student-life/student-services/>

Office of the Registrar: <https://registrar.uwo.ca/>

Student Quick Reference Guide: <https://huronatwestern.ca/student-life/student-services/#1>

Learning Development and Success: <https://www.uwo.ca/sdc/learning/>

Accessible Education: <http://academicsupport.uwo.ca/>

Western USC: <http://westernusc.ca/your-services/#studentservices>

**Mental Health & Wellness Support at Huron and Western**

University students may encounter setbacks from time to time that can impact academic performance. Huron offers a variety of services that are here to support your success and wellbeing. Please visit <https://huronatwestern.ca/student-life-campus/student-services/wellness-safety> for more information or contact staff directly:

Wellness Services: huronwellness@huron.uwo.ca

Community Safety Office: safety@huron.uwo.ca

Chaplaincy: gthorne@huron.uwo.ca

Additional supports for Health and Wellness may be found and accessed at Western through, <https://www.uwo.ca/health/>.