

RELS 360 BUDDHIST PRACTICE TRADITIONS
UNIVERSITY OF CALGARY
FACULTY OF ARTS
DEPARTMENT OF CLASSICS AND RELIGION

Winter 2020, TTH 11-12:15pm
ST 126

Instructor: Dr. Wendi L. Adamek
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Course Description

In this course we engage with different modes of Buddhist contemplative and ritual practice. The course is organized according to major fields of practice: Vipassana, Mahāyāna, Pure Land, Zen, Esoteric, Tibetan, and “modern”. We read translations of traditional texts with attention to historical context. We also engage with critical perspectives on the transformations of Buddhism in modernity. Methods of engagement include theory, practice, and reflection.

CORE AIMS

- Organizing and integrating knowledge gained from lectures, readings, and discussion
- Relating socio-historical contexts with religious thought and practice
- Discussing intercultural differences
- Analyzing rhetorical strategies (understand how arguments are constructed, different styles of writing are used, and appeals to sources of authority are made)
- Developing your own writing style

Required Readings, available through library links.

Some of these are “single-user,” so if you read them online, no one else can use them while you are reading. So please download pdfs of the daily available page range.

Bitbol, Michel (2008). “Is Consciousness Primary?” *NeuroQuantology* 6.1: 53-72.

<https://www.neuroquantology.com/data-cms/articles/20191023125505pm157.pdf>

Gethin, Rupert, trans. (2008). *Sayings of the Buddha: A Selection of Suttas from the Pali Nikāyas*. Oxford: Oxford University Press.

<http://ebookcentral.proquest.com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=430872>

Jiang, Tao (2006). *Contexts and Dialogue: Yogācāra Buddhism and Modern Psychology on the Subliminal Mind*. Honolulu: University of Hawai’i Press.

<https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=3413244>

Lopez, Donald S. Jr. (2012). “The Scientific Buddha.” Excerpt in *Tricycle* (Winter, 2012), pp.

1-8.

Posted in D2L

Germano, David (1997). "Death, Dying, and Other Opportunities." in Donald S. Lopez, Jr., ed. *Religions of Tibet in Practice*. Princeton, Princeton University Press, pp. 458-493.

<https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=5497181>

Loy, David R. (2010). "Healing Ecology." *Journal of Buddhist Ethics* 17: 253-267.

<https://link.gale.com/apps/doc/A256070540/AONE?u=ucalgary&sid=AONE&xid=61f5093a>

McMahan, David L. (2008). *The Making of Buddhist Modernism*. New York: Oxford University Press.

<https://www-oxfordscholarship-com.ezproxy.lib.ucalgary.ca/view/10.1093/acprof:oso/9780195183276.001.0001/acprof-9780195183276>

<https://ucalgary-primo.hosted.exlibrisgroup.com/permalink/f/1p0s7n7/>

[TN_pq_ebook_centralEBC3052967](#)

McRae, John, trans. (2004). *The Vimalakīrti Sutra*. Berkeley: Numata Center for Translation and Research. Public domain.

Posted in D2L

Sogyal, Rinpoche (2002). *The Tibetan Book of Living and Dying*. New York: PerfectBound (HarperCollins).

Takakusa, J., trans. (1894). *The Sutra of Contemplation on Buddha Amitayus*. Public domain.

<http://web.mit.edu/stclair/www/meditationsutra.html>

Tanahashi, Kazuaki, ed. (2000). *Enlightenment Unfolds: Essential Teachings of Zen Master Dōgen*. Boston: Shambhala.

Chapter 1 posted in D2L

Unno, Mark. (2004). *Shingon Refractions: Myōe and the Mantra of Light*. Boston: Wisdom Publications.

<https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=3417706>

Videos:

Bitbol, Michel (2010). "Interdependence: From Classical Causality to Quantum Entanglement."

Voices from Oxford podcast:

<http://www.voicesfromoxford.org/video/B-S-Bitbol/91>

Footprint of the Buddha (1977), BBC *Long Search* series (archival footage)

<https://archive.org/details/thelongsearch3buddhismfootprintofthebuddhareel1>

<https://archive.org/details/thelongsearch3buddhismfootprintofthebuddhareel2>

Japan Inter-Culture Foundation (2006). *A Zen Life -- D.T. Suzuki*. Documentary.

<https://www.youtube.com/watch?v=oopfETivfwk>

Takahashi, Banmei (2008). *Zen*. Drama, in Japanese with English subtitles, 127 min.

<https://www.youtube.com/watch?v=6ke7bvN6Tic>

Thompson, Liz (2002). *Cave in the Snow*. Documentary.

<https://www.youtube.com/watch?v=-Y57hlgN85o>

Wattananarong, Kritsaman (2007). *The Life of the Buddha*. Docu-drama, BBC/Discovery Channel, 50 mins.

http://www.dailymotion.com/video/x152cdb_the-life-of-the-buddha-bbc-documentary_people

COURSE REQUIREMENTS

Date	Assessment	Weight (%)	Notes
Mon. Feb. 3 & Mon. March 2	Two 4-5 pg. Reflection Essays: Early Buddhism & Mahayana <i>or</i> Zen	20% each	PDF document due via email by 11pm
Fri. April 17	Final 6-7 pg. Reflection Essay <i>or</i> Research Paper (Estoteric <i>or</i> Modernism)	25%	PDF document due via email by 11pm
Sat. April 4, 11pm: Exam due	Take-Home Essay Exam (see description below) Thurs. April 2, 11am: Take-home Exam Posted on D2L Sat. April 4, 11pm: Exam due	30%	PDF document due via email by 11pm
Ongoing	Participation (from March 19 onward, online participation)	5%	Attendance and participation noted

There will be no registrar-scheduled final exam.

In-class exams will be returned and discussed in class, then reclaimed at the end of class.

Students must fulfill all assignments in order to pass this course.

Assessments

Participation (5%)

Beginning Week Three: Attendance sheets will be circulated. Attendance is mandatory. If you miss more than 50% of the total classes (beginning from Week Three, not counting required reviews and tests), you will fail the course. **Beginning March 19, attendance in the online class will be noted.** Qualitative assessment will be based on your participation in discussion, highest marks for questions that show thoughtful reading of the material. If you wish to turn in written discussion questions or comments at the beginning of class, I will include them in the discussion. Your cumulative participation mark will be based on both attendance and qualitative assessment.

Take Home Exam (30%)

The exam is open-book, open notes. (Double-space, 12-point Times or similar font)

The exam will consist of two parts:

- 1) Essay between 500-750 words (2-3 pages).* You will have a choice of 3 questions.
- 2) Essay between 500-750 words (2-3 pages).* Identify and discuss two primary source text passages in relation to each other. You will have a choice of 3 pairs of passages.

*If you go over the word-count a bit, don't worry about it. The outer limit is 5 pages for each essay.

The exam tests your understanding of historical and conceptual concepts and contexts, so study as the course progresses. If you leave study of the readings and your lecture notes for the last week before the exam, you will not be able to do well.

Two 4-5 page Reflection Essays (20% each)

One final 6-7 page Reflection Essay *or* Research Paper (25%)

Essays should engage significantly with at least one of the **PRIMARY SOURCE READINGS** from the topic sections (Early Buddhism, Mahāyāna, Zen, Esoteric, Modern). While “reflection essays” are meant to be a flexible format, I have to use some general standard to apply to the entire class in order to assess whether or not someone is keeping up with readings. This doesn’t mean your essay has to “cover” each reading, but you should use at least one of them meaningfully. “Primary source” means a text from the tradition (like a sutra), not a secondary source *about* the tradition (like McMahan). **IF YOU ARE UNCLEAR ABOUT WHICH ARE THE PRIMARY SOURCES, ASK.**

- If you would like to do a research paper instead, please talk to me about your topic, thesis statement, and main primary source(s).

See **GUIDELINES** section for assessment criteria. You will get your Essays back with comments and writing suggestions.

- Essays due by 11pm of due-date to email (preferred: adamekw@gmail.com)
- PDF format
- PDF file title: Surname, course number, Essay number. (Example: **Smith 360 Essay 1**)
- Include your name and the date on the first page

Grading

A numerical mark will be given for each component of the course. Numerical marks are assigned on the following number and letter grade scheme, usually used within the Department of Classics and Religion:

A+	100 - 96	A	95 - 90	A-	89 - 85
B+	84 - 80	B	79 - 75	B-	74 - 70
C+	69 - 65	C	64 - 60	C-	59 - 55
D+	54 - 53	D	52-50	F	Under 50

Policy with regard to missed assignments/assessments

All exams, tests, presentations, and assignments are to be fulfilled on the assigned dates. Make-up exams/tests and deadline extensions will only be given in cases of documented emergency. In the case of a missed exam/test, students must contact the instructor no later than 24 hours after the missed exam. Make-up exams/tests will be entirely different from the exams/tests given on the regularly scheduled day.

Expectations for student conduct in this course

- Entering the classroom late, eating, private conversations, and talking or texting on phones signal lack of respect for the instructor and the other students. Abuses in this regard will be flagged in class, noted down, and will affect your grade. Disruptive behavior will result in expulsion from the class.
- If the class is scheduled during lunch-hour and you have no other time to eat lunch, you may eat in class. However, please try to choose items that do not make noise or smell strongly, and unwrap them before class begins.

- Announcements at the beginning of class often contain crucial information about class procedures and updates. If you will be late due to the distance of your previous class, please let the instructor know and make arrangements to get information from a classmate.

Electronic device policy

You may use electronic devices for taking notes only. You will be gently separated from your phone for the duration of class if I notice that you are tuned into it rather than what is happening in class. If you use your laptop to go online rather than focussing your attention on what is happening around you, you will not do well on the assessments. If you have a question, raise your hand and ask rather than going to Google! Other students may also have the same question, so if the instructor doesn't know the answer and we end up doing a search using the projected screen, this will be useful for the class.

ESSAY GUIDELINES

For Reflective Essays, focus on a particular work, topic, idea, or issue and convey your own responses or thoughts on your chosen theme. This is not a book report, although you are encouraged to refer to the assigned readings or your own outside reading. Assessment will be based on the quality of your writing, as follows:

WRITING ASSESSMENT CRITERIA

1) Aims

- You are not writing a journalistic general descriptive essay, you are writing an original reflective essay or a research paper focussed on specific texts, questions, topics of exploration, arguments, aims, etc. The essence of a reflective essay is following a particular thread or theme of inquiry and formulating your own responses to the reading or issue with clarity, directness, and attention to nuances. The essence of a research paper is providing valid support for your arguments, not simply stating opinions. In both styles of writing, avoid over-simplification and black-and-white arguments.
- You are not writing for the instructor, you are writing for an educated person who does not know your particular topic.
- All papers should show attention to structure: the introduction explains what the paper is about and outlines the writer's main points. For a research paper, this means having a thesis statement that proposes an argument and the evidence and methods that you will use. Throughout the paper there are good transitions between different sections, and the conclusion summarizes the main points of the paper.
- Regardless of what you may have been told, there is no reason to avoid first-person pronouns! It is not only acceptable but preferable to say things like "I intend to argue that..." or "my research has led me to the conclusion that..." or "This reading has led me to consider..." Use of first-person pronouns signals your intention to take responsibility for your thoughts and claims. Be sure to acknowledge any sources on which your claims are based.
- For graduate students, the benchmark to aim for is professional (publication quality) work.
- If you need help, discuss your paper with the instructors, and/or contact Writing Support <http://www.ucalgary.ca/ssc/writing-support>

2) Format

- Paper format: US Letter, double-spaced, one-inch margins, 12-point font. Include page numbers and title page.
- Pay attention to grammar, always spell-check and proof-read.
- Give a brief definition in parentheses the first time you use any foreign language term.
Example: *upāya* (skillful means).
- Give dates (if that information is available) for each person or period you discuss.
Example: Wuzhu (714-774). Tang Dynasty (618-906)
- Word limits, if applicable, include notes and bibliography.

3) Citations and Bibliographies

The Department of Religious Studies uses the most recent edition of the Chicago Manual of Style and requires references and bibliographies to adhere to the Chicago citation system. You can find a quick guide here: http://www.chicagomanualofstyle.org/tools_citationguide.html. Alternatively please consult with the library staff for help with using the Chicago citation style.

If you must cite online material (keep this to a minimum!) make sure they are academic sources with identified authors (not Wikipedia, etc.) and include the full url and date accessed.

4) Qualitative standards

Fail range (Below 50%)

Work may fail for any of the following reasons: plagiarism; not using appropriate sources; irrelevance of content; failure to address the specified question or treat the specified theme; lack of analysis or interpretation; unacceptable levels of paraphrasing; excessive reliance on quotations; presentation, grammar or structure so deficient that work cannot be understood; very late submission without an extension.

D range (50-54%)

Work meets basic requirements in terms of topic selection and demonstrates some understanding of the chosen topic. However, it has major gaps or inadequacies in research, comprehension, and grammar and spelling.

C range (55-69%)

Work may be reasonably well-researched or well-articulated and show signs of attempts to organize material, but remains weak in areas like the following: formulating a coherent line of thought or (for research papers) thesis statement; providing transitions; maintaining the thread of an argument or theme; summarizing relevant conclusions.

B range (70-84%)

Work has considerable merit; contains evidence of an accurate command of the subject matter and a sense of its broader significance, offers synthesis and evaluation of material, and demonstrates an effort to engage with challenging reading. It maintains clear focus on the principal issues and shows understanding of relevant scholarly arguments and diverse interpretations, though there may be some weaknesses in clarity or structure. Demonstrates articulate writing, with research or references properly documented.

A range (85-96%)

Work shows evidence of extensive reading and initiative in theorization and interpretation, sound grasp of subject matter, and appreciation of key issues and context. Work engages critically and creatively with questions, proposes an original and valid thesis, and attempts an analytical evaluation of material. There is demonstrable effort to critique various interpretations and/or offer a pointed and thoughtful contribution to an existing discussion. Work shows evidence of ability to think theoretically as well as empirically, and to conceptualize and problematize issues in terms of the relevant discipline. Well-written and well-documented.

A+ (96-100%)

Work is of a superior standard that demonstrates initiative and ingenuity, insightful analysis of material, and innovative interpretation of evidence. Makes contributions to debate or discussion in the relevant area, engages with values, assumptions and contested meanings in source texts, and develops abstract or theoretical arguments on the strength of detailed research and interpretation. Writing is characterized by creativity, style, and precision as well as proper documentation. Work may suggest that the author has advanced research potential in the following ways: critical insights into the work of established scholars; the proposal of a new perspective from which to view a problem; the identification of a problem not adequately recognized in the existing literature.

SCHEDULE (subject to change)

Week One

Tues. Jan. 14: Course Schedule, Introduction

I. EARLY BUDDHISM

Thurs. Jan. 16: *Bodhi* (Awakening) of the Buddha (Awakened One)

Gethin, trans., *Sayings of the Buddha*, pp. 173-194 (*Bodhirājakumāra-sutta*, Dialogue with Prince Bodhi)

The Life of the Buddha:

http://www.dailymotion.com/video/x152cdb_the-life-of-the-buddha-bbc-documentary_people

Week Two

Tues. Jan. 21: Objects of Mindfulness: Your Body, Dead Bodies

Gethin, trans., *Sayings of the Buddha*, pp. 141-151 (*Satipaṭṭhāna-sutta*, Establishing Mindfulness).

Mindfulness of breath practice session

Historical footage, Monks and Lay Buddhists practicing in Śri Lanka

Film: *Footprint of the Buddha* (1977)

<https://archive.org/details/thelongsearch3buddhismfootprintofthebuddhareel1>

<https://archive.org/details/thelongsearch3buddhismfootprintofthebuddhareel2>

Thurs. Jan. 23: What is Buddhism?

Discussion about writing a “Reflection Essay”

McMahan, “Buddhism and Modernity,” pp. 3-25.

Week Three

Tues. Jan. 28: What is Practice?

McMahan, “The Spectrum of Tradition and Modernism,” pp. 27-59.

McMahan, “Mindfulness, Literature, and the Affirmation of Ordinary Life,” pp. 215-240.

Thurs. Jan. 30: Friendliness (*Mettā*)

Gethin, trans. *Sayings of the Buddha*, pp. 251-256 (*Kesaputta*)

Mettā practice session

Week Four

Mon. Feb. 3: First Reflection Essay due (Early Buddhism)

II. MAHĀYĀNA

Tues. Feb. 4: Mahāyāna: Introduction

Thurs. Feb. 6: *Vimalakīrti Sūtra*

McRae, trans., *Vimalakīrti Sūtra*, pp. 59-62; 69-84 (Intro. and Ch. 1&2).

(Note glossary on pp. 183-188.)

Extra Attendance credit: Friday Feb. 7, Se-Woong Koo

Week Five

Tues. Feb. 11: *Vimalakirti Sutra*

McRae, trans., *Vimalakirti Sutra*, pp. 123-131; 165-169. (Ch. 7 & 12).

Thurs. Feb. 13: Interdependence

Takakusa, trans., *Sutra on the Contemplation of the Buddha Amitayus*, pp. 1-18.

McMahan, "Interdependence," pp. 149-181.

Visualization practice session

Break Feb. 18 & 20

Week Six

III. ZEN

Tues. Feb. 25: Japanese Zen and Dōgen

Tanahashi, trans., pp. 3-29 (*Journal of My Study in China*)

Film clip: *Zen* <https://www.youtube.com/watch?v=6ke7bvN6Tic>

Thurs. Feb. 27: Dōgen's Writings

Tanahashi, trans., pp. 32-39 (*Recommending Zazen to All People and Actualizing the Fundamental Point*)

Zazen practice session

Week Seven

Mon. March 2: Second Reflection Essay due (*Mahāyana or Zen*)

IV. ESOTERIC

Tues. March 3: Japanese Esoteric Buddhism and Myōe

Unno, *Shingon Refrctions*,

pp. 1-17 (Introduction)

pp. 21-44 (Background)

Recommended: pp. 129-144 (Ch. 5, Gender, Passion and Compassion)

Mudra practice and visualization

Thurs. March 5: Myōe's Writings

Unno, *Shingon Refrctions*,

pp. 73-110 (Ch. 3, Emptiness and Illusion)

pp. 211-219 (Excerpt, *Recommending Faith in the Sand of the Mantra of Light*)

Recommended: pp. 153-155 (*As Appropriate*; Rules for the temple); pp. 157-165

(*Commentary on the Significance*; Vocalization instructions)

Week Eight

Tues. March 10: Tibetan Buddhism: Introduction

Film: *Cave in the Snow* <https://www.youtube.com/watch?v=-Y57hlg85o>

Thurs. March 12: Death and Dying in Tibetan Buddhism

Germano, "Death, Dying, and Other Opportunities," pp. 458-493. (Includes translation of primary source text, *The Tantra of the Sun and Moon's Intimate Union*.)

Sogyal, Rinpoche, *The Tibetan Book of Living and Dying*, pp. 251-260.

Dream contemplation

Week Nine

V. MODERNITY

Tues. March 17: Buddhist Modernism

McMahan, "Buddhist Romanticism," pp. 117-147. (Optional: "Discourses of Modernity," pp. 61-87.)

Film: *A Zen Life -- D.T. Suzuki*

<https://www.youtube.com/watch?v=oopfETivfwk>

From this point, commencing online discussion and attendance during class-time

Thurs. March 19: Engaged Buddhism

Loy, "Healing Ecology," pp. 253-267.

David Loy Video: "Ecodharma, a New Buddhist Path"

<https://www.youtube.com/watch?v=EXxuPFuvCiY>

Wendi Adamek Video: "Rehumanizing the Dynamics of Exchange"

<https://www.youtube.com/watch?v=WoC7nqXPpu8>

Week Ten

Tues. March 24: Buddhism and Psychology

Jiang, *Contexts and Dialogue*, pp. 1-86.

Thurs. March 26: Buddhism and Psychology, cont.

Jiang, *Contexts and Dialogue*, pp. 87-154.

McMahan, "Meditation and Modernity," pp. 183-214.

Friday March 27: Exam Study Guide posted on D2L

Week Eleven

Tues. March 31: Online discussion based on Study Guide

Thurs. April 2, 11am: Take-home Exam Posted on D2L

Sat. April 4, 11pm: Exam due

Week Twelve

Tues. April 7: Buddhism and Science I

Bitbol, "Is Consciousness Primary?" pp. 53-72.

Oxford Podcast (32 mins): <http://www.voicesfromoxford.org/video/B-S-Bitbol/91>

Thurs. April 9: Buddhism and Science II

McMahan, "Modernity and the Discourse of Scientific Buddhism," pp. 89-115.

Discussion: What is science-compatible Buddhist practice?

Week Thirteen

Tues. April 14: Global Buddhisms

McMahan, "From Modern to Postmodern?" pp. 241-265.

Exams returned

Final Reflective Essay or Research Paper: Topic on primary source in Esoteric Buddhism or Buddhist Modernism

Due Friday, April 17, 11pm

Esoteric Buddhism Primary Sources:

Myoe and Shingon

Unno, *Shingon Refractions*,

pp. 211-219 (Excerpt, *Recommending Faith in the Sand of the Mantra of Light*)

pp. 153-155 (*As Appropriate*; Rules for the temple)

pp. 157-165 (*Commentary on the Significance*; Vocalization instructions)

Tibetan Buddhism

Film: *Cave in the Snow* <https://www.youtube.com/watch?v=-Y57hlg85o>

Germano, "Death, Dying, and Other Opportunities,"

pp. 558-493. (Translation of passages from *The Direct Consequence of Sound Tantra* and *The Tantra of the Sun and Moon's Intimate Union*. You can discuss both texts, but be sure to identify which one you are commenting on.)

Buddhist Modernism Primary Sources:

Buddhist Romanticism

Film: *A Zen Life -- D.T. Suzuki* <https://www.youtube.com/watch?v=oopfETivfwk>

Engaged Buddhism

Loy, "Healing Ecology," pp. 253-267, together with David Loy Video: "Ecodharma, a New Buddhist Path" <https://www.youtube.com/watch?v=EXxuPFuvCiY>

Psychology

Any chapter from Tao Jiang, *Contexts and Dialogue*.

Buddhism and Science

Bitbol, "Is Consciousness Primary?" pp. 53-72, together with Bitbol Video

Oxford Podcast (32 mins): <http://www.voicesfromoxford.org/video/B-S-Bitbol/91>

NOTIFICATIONS

Academic Honesty

Plagiarism is not tolerated at the University of Calgary and has serious consequences. Your essays/presentations must be your own work and inadequate referencing may be seen as plagiarism. Please see the relevant sections on Academic Misconduct in the current University Calendar (section K, which can be found here: <http://www.ucalgary.ca/pubs/calendar/current/k.html>.) If you have questions about correct referencing, please consult your instructor or librarian staff.

Student Accommodations

Students seeking an accommodation based on disability or medical concerns should contact Student Accessibility Services; SAS will process the request and issue letters of accommodation to instructors. For additional information on support services and accommodations for students with disabilities, visit www.ucalgary.ca/access/.

Students who require an accommodation in relation to their coursework based on a protected ground other than disability should communicate this need in writing to their Instructor.

The full policy on Student Accommodations is available at http://www.ucalgary.ca/policies/files/policies/student-accommodation-policy_0.pdf.

Desire 2 Learn (D2L) Help

Go to <http://elearn.ucalgary.ca/desire2learn/home/students> for Student Help and FAQ's about D2L. Troubleshooting tips and a tutorial are also available on this website.

Freedom of Information and Privacy

This course is conducted in accordance with the Freedom of Information and Protection of Privacy Act (FOIPP): <http://www.ucalgary.ca/secretariat/privacy>.

The Freedom of Information and Protection of Privacy Act indicates that assignments given by you to your course instructor will remain confidential unless otherwise stated before submission. The assignment cannot be returned to anyone else without your express permission. Similarly, any information about yourself that you share with your course instructor will not be given to anyone else without your permission. As one consequence, students should identify themselves on all written work by placing their name on the front page and their ID number on each subsequent page.

Student Ombudsperson and Students' Union Representative

The Student Ombuds Office provides independent, impartial and confidential support for students who require assistance and advice in addressing issues and concerns related to their academic careers. See <https://www.ucalgary.ca/ombuds/> for more information. The Students' Union Faculty of Arts representative can be reached at arts1@su.ucalgary.ca.

Emergency Evacuation Assembly Point

In case of an emergency evacuation during class, students must gather at the designated assembly point nearest to the classroom. The list of assembly points is found at www.ucalgary.ca/emergencyplan/assemblypoints. Please check this website and not the nearest assembly point for this course.

Safewalk

The Safewalk program provides volunteers to walk students safely to their destination anywhere on campus (including McMahon Stadium, Health Sciences, Student Family Housing, the Alberta Children's Hospital and the University LRT station). This service is free and available to students, staff and campus visitors 24 hrs/day, 365 days a year. Call 403-220-5333 or use one of the Help phones located throughout campus to request a walk.

Health and Wellness

There are services available to students to help with physical and mental health, including the SU Wellness Centre: <http://www.ucalgary.ca/wellnesscentre/>.

Learn more about the Campus Mental Health Strategy here: <https://www.ucalgary.ca/mentalhealth/>.

Supporting Documentation and the Use of a Statutory Declaration

Students who are absent from class assessments (tests, participation activities, or other assignments) should inform their instructors as soon as possible. Instructors may request that evidence in the form of documentation be provided and the student should provide the documentation they feel best supports their case. For information on possible forms of documentation, including statutory declarations, please see <https://www.ucalgary.ca/pubs/calendar/current/m-1.html>.