

**RGT3/6940HS Ignatian Mysticism in the World**  
**Reconciliation and Transitional Justice after a Secular Age**  
Regis College, Toronto School of Theology, Summer 2023

***Course Identification***

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Course Number: RGT3/6940HF  
Course Name: Ignatian Mysticism in the World: Reconciliation and Transitional Justice after a Secular Age  
Campus: Online

This class is delivered online through twelve one-hour pre-recorded lectures, six two-hour videoconference tutorials, and moderated bulletin board participation. Tutorials are scheduled from 4:00 pm to 6:00 pm eastern time on Saturdays (Jul 5, 7, 10, 12, 14, 17). Two additional tutorials will be scheduled for 6000 level students.

***Instructor Information***

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Instructor: Gordon Rixon, SJ, PhD  
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Phone: 416-922-5474 x225

***Course Prerequisites or Requisites***

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This course is available to second entry undergraduate (basic degree) students who have taken at least three introductory courses and to all graduate students.

***Course Description***

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This unit explores Ignatian mystical spirituality as a resource for the construction of religious narratives that contribute to intentional, social transformation in a post-secular context. Drawing principally on the Ignatian appropriation of monastic adaptation of rhetoric in the practice of mental prayer and the narrative theory of Paul Ricoeur, the course engages contemporary social theory to address issues of racism and other forms of systematic injustice. Students develop a transdisciplinary approach to ecological, social, cultural and ecclesial reconciliation. They learn to interrelate the evolution of religious affirmation and cultural recognition of the autonomous rights of indigenous peoples. Elements of recognition theory and transitional justice are introduced through a discussion of Canada's Truth and Reconciliation Commission on Indian Residential Schools. Authors include: Marie Battiste, Judith Butler, Glen Sean Coulthard, Cynthia Crysdale, Nancy Fraser, Priscilla Hayner, Axel Honneth, Bernard Lonergan, Ronald Niezen, Paul Ricoeur, and Charles Taylor.

## Course Methodology

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In advance of each tutorial students listen to a brief prelection, complete assigned readings, listen to two one-hour recorded lectures and post questions in at least two of the following four forms (approximately 150 words in total): What is the....

- central point?
- present point (relevance)?
- striking point (and why)
- sticking point (needs more explanation, or perhaps want to disagree)?

Bulletin board postings are due by the 11:59pm on the Thursday preceding each Saturday tutorial. Depending on the class size and composition (i.e. between 3000 and 6000 level students), students will be assigned to discussion groups. Students should read the postings by other students in their discussion group before the tutorial. The professor will read all postings and generally respond during the tutorial.

Following each tutorial, students complete approximately one additional hour of follow-up engagement.

Graduate students taking the course at the 6000 level will present twenty to thirty-minute seminar presentation on a topic approved by the professor and coordinated with their research paper.

### Written Assignments

Students will submit written work by the due dates noted below. Papers should be type-written, doubled spaced, left-justified, and have one-inch margins on all sides and no more than 12 characters per inch (ie, a standard font, size 10-12 is acceptable). Do not exceed the page limit. Extensions for assignments are to be negotiated with the professor prior to the due-date. All sources must be documented in accord with accepted academic practice such as that described in Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 9<sup>th</sup> Edition, Chicago: University of Chicago Press, 2018. An excellent guide to an academic writing style is presented in Joseph M. Williams, *Style: Toward Clarity and Grace*, Chicago: University of Chicago Press, 1990. For additional writing assistance, consult <http://www.utoronto.ca/writing/>

### 3000 Level Assignments

Six two-to-three-page reflection papers focused by a prompt on each unit (see the Assignments module on the Quercus website) and due as follows

- Unit A – due by beginning of tutorial for Unit B
- Unit B – due by beginning of tutorial for Unit C
- Unit C – due by beginning of tutorial for Unit D
- Unit D – due by beginning of tutorial for Unit E
- Unit E – due by beginning of tutorial for Unit F
- Unit F – due by the last day of exam week

### 6000 Level Assignments

- 1) A proposal for an analytic paper that identifies and briefly locates a research question for the analytic paper.
- 2) A 1,000-word book review that follows the “TS Book Review Guidelines” established by Theological Studies.
- 3) An annotated research bibliography identifies the relevance of 12-15 items for the analytic paper.

- 4) A twenty-to-thirty-minute seminar that workshops the research question, research bibliography, thesis statement, and an outline of the argument for the analytic paper.
- 5) An analytic paper addressing the research question in a fifteen to twenty-page essay (plus bibliography) by presenting and evaluating an argument supporting a thesis statement.

The book review, proposal, annotated research bibliography and a draft of the analytic paper in progress form the basis for the student's seminar presentation and the final submitted draft of the analytic paper. Overall, the five-step exercise is intended to cascade into a successfully completed paper.

Research Proposal	due by beginning of second tutorial
Book Review	due by beginning of third tutorial
Annotated Research Bibliography	due by beginning of fifth tutorial or as arranged individually
Seminar	due by beginning of fifth tutorial or as arranged individually
Analytic Paper	due by last day of exam week

## Evaluation

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### 3000 Level

The second entry undergraduate level semester score will be allocated as follows: class/bulletin board participation (10%), six two-to-three-page reflection papers (15% each).

### 6000 Level

The graduate research level semester score will be allocated as follows: class/bulletin board participation (5%), research proposal (10%), 1,000 word book review (10%), 12-15 item annotated research bibliography (10%), 20-30 minute seminar (15%), 15-20 page research paper plus bibliography (50%).

See below under policies for further matters pertaining to evaluation.

### Course Itinerary

Unit	TOPIC	Tutorial Date	Required Readings (Complete readings after listening to the recorded prelection but before the listening to the recorded lecture. Listen to the recorded lecture before the tutorials and the complete the "Followup Engagement" materials after the tutorials. URLs are embedded as appropriate)
A	Ignatian Mysticism in the World Lecture 1 – Ignatian Mysticism in the World Lecture 2 – Ignatian Agency  Brief recorded prelection, assigned readings, two	Jan 8	<u>General Reading for the Course (360min)</u> As part of your general reading for the course, select and read one or more novels by indigenous authors. Here are some suggestions of texts that are available for Kindle e-readers: <ul style="list-style-type: none"> <li>Tony Birch, <i>The White Girl</i> (St. Lucia, Qld: University of Queensland Press, 2015).</li> </ul>

	<p>one-hour-lectures, moderated bulletin board posting, one two-hour tutorial, (on average) one-hour follow-up engagement exercise.</p>		<ul style="list-style-type: none"> <li>• Cherie Dimaline, <i>The Marrow Thieves</i> (Toronto: Cormorant Books, 2017).</li> <li>• Stan Grant, <i>Talking to my Country</i> (Brunswick, Vic.: HarperCollins, 2016).</li> <li>• Bruce Pascoe, <i>Dark Emu</i> (Brunswick, Vic.: Scribe Pub, 2018).</li> <li>• Doris Pilkington Garimara, <i>Follow the Rabbit Proof Fence</i> (St. Lucia, Qld: University of Queensland Press, 2002).</li> <li>• Jesse Thistle, <i>From the Ashes</i> (Toronto: Simon &amp; Schuster, 2019).</li> <li>• Richard Wagamese, <i>Indian Horse</i> (Vancouver: Douglas &amp; McIntyre Publishers, 2012).</li> <li>• Tara June Winch, <i>The Yield</i> (New York: HarperVia, 2019).</li> <li>• Alexis Wright, <i>The Swan Book</i> (New York: Simon &amp; Schuster, 2016).</li> </ul> <p><u>Additional General Reading for 6000 Level Students</u> As part of your general reading for the course, select and read two or more of the following works:</p> <ul style="list-style-type: none"> <li>• Marie Battitste, <i>Decolonizing Education: Nourishing the Learning Spirit</i> (Saskatoon, SK: Purich Publishing, 2013).</li> <li>• Glenn Sean Coulthard, <i>Red Skin, White Masks: Rejecting the Colonial Politics of Recognition</i> (Minneapolis: University of Minnesota Press, 2014).</li> <li>• Paul Ricoeur, <i>Interpretation Theory: Discourse and the Surplus of Meaning</i> (Fort Worth, TX: TCU Press, 1976).</li> <li>• Paul Ricoeur, <i>Oneself as Another</i> (Chicago: The University of Chicago Press, 1994).</li> <li>• Paul Ricoeur, <i>The Course of Recognition</i> (Cambridge, MA: Harvard University Press, 2005).</li> </ul> <p><u>Complete before First Tutorial (54p/33min)</u></p> <ul style="list-style-type: none"> <li>• Sheila Humphries, "<u>My Stolen Childhood, and a Life to Rebuild,</u>" TedTalk, 2018. Runtime: 14:50 minutes.</li> <li>• Natan Obed, "<u>The Challenge of Our Time,</u>" Walrus Talk, 22 September 2016. Runtime: 9:14 minutes.</li> <li>• Stan Grant, Debate Presentation, "<u>Racism is Destroying the Australian Dream,</u>" IQ2 Stage, The Ethics Centre, 19 January 2015. Runtime: 8:34 minutes.</li> </ul>
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			<ul style="list-style-type: none"> <li>• Peter Henderson Bryce, <u>The Story of a National Crime being an Appeal for Justice to the Indians of Canada</u>. Ottawa: James Hope and Sons, Ltd., 1922.</li> <li>• Cindy Blackstock, <u>The Complainant: The Canadian Human Rights Case on First Nations Child Welfare</u>, <i>McGill Law Journal</i> 62/2 (2016), pp. 285-325.</li> <li>• Ignatius of Loyola, "Reminiscences or Autobiography of Ignatius of Loyola" in Joseph A. Munitiz, and Philip Endean. <i>Personal Writings: Reminiscences, Spiritual Diary, Select Letters Including the Text of the Spiritual Exercises</i>. London: Penguin Books, 1996), ##19-31. Scan.</li> </ul> <p><u>Followup Engagement (75min)</u></p> <ul style="list-style-type: none"> <li>• Scott Hamilton, "<u>Where are the Children buried?</u>" Report to the Truth and Reconciliation Commission of Canada, 2015. <u>Supporting Documentation</u>.</li> <li>• Legacy of Hope Foundation, Aboriginal Healing Foundation, and Library and Archives Canada, Travelling Exhibit, "<u>Where are the Children: Healing the Legacy of the Residential Schools</u>," 2009.</li> <li>• Legacy of Hope Foundation, Aboriginal Healing Foundation, and Library and Archives Canada, Travelling Exhibit, "<u>We Were So Far Away... The Inuit Experience of Residential Schools</u>," 2009.</li> </ul>
<p><b>B</b></p>	<p>Justice after a Secular Age Lecture 3 – Perspectives on Justice Lecture 4 – Going Deeper into Notions of Justice</p> <p>Brief recorded prelection, assigned readings, two one-hour-lectures, moderated bulletin board posting, one two-hour tutorial, (on average) one-hour follow-up engagement exercise.</p>	<p>Jan 22</p>	<p><u>Complete before Second Tutorial (157p)</u></p> <p>Note: This session's reading is the most substantial in the course. Please plan according.</p> <ul style="list-style-type: none"> <li>• Alister E. McGrath, "Justification: The Emergence of a Concept" in <i>Iustitia Dei: A History of the Christian Doctrine of Justification</i> (Third Edition. Cambridge: Cambridge University Press, 2005), pp. 1-21. Scan.</li> <li>• Risto Saarinen. Chapter 1: Introduction" in <i>Recognition and Religion: A Historical and Systematic Study</i> (Oxford: Oxford University Press, 2016), pp. 1-24. Scan.</li> <li>• Axel Honneth. "Chapter 4: Recognition and Socialization: Mead's Naturalistic Transformation of Hegel's Idea" in <i>The Struggle for Recognition: The Moral Grammar of Social Conflicts</i> (Cambridge, MA: MIT Press, 1995), pp. 71-91. Scan.</li> </ul>

			<ul style="list-style-type: none"> <li>• Nancy Fraser, "Chapter 2: Reframing Justice in a Globalizing World" in <i>Scales of Justice: Reimagining Political Space in a Globalizing World</i> (New York: Columbia University Press, 2009), pp. 12-29. Scan.</li> <li>• Charles Taylor, "Chapter 1: The Politics of Recognition" in <i>Multiculturalism: Examining the Politics of Recognition</i>, ed. Amy Gutmann (Princeton, NJ: Princeton University Press, 1994). (34p.) Scan.</li> <li>• Glen Sean Coulthard, "Chapter 1: The Politics of Recognition in Colonial Contexts" in <i>Red Skin, White Masks: Rejecting the Colonial Politics of Recognition</i> (Minneapolis: University of Minnesota Press, 2014). (~20p)</li> </ul> <p><u>Followup Engagement (62min)</u></p> <ul style="list-style-type: none"> <li>• Masood Raja, "<u>Redistribution and Recognition,</u>" Postcolonial Space, 31 January 2020. Runtime: 12:13 minutes.</li> <li>• Leanne Simpson, "<u>Dancing on Our Turtle's Back,</u>" Indigenous Governance Program, University of Victoria, 13 February 2013. Runtime: 49:59 minutes.</li> </ul>
<p><b>C</b></p>	<p>Memory and Narrative Lecture 5 – Social and Personal Trauma Lecture 6 – (Re)remembering: Metaphor and Symbol</p> <p>Brief recorded prelection, assigned readings, two one-hour-lectures, moderated bulletin board posting, one two-hour tutorial, (on average) one-hour follow-up engagement exercise.</p>	<p>Feb 5</p>	<p><u>Complete before Third Tutorial (86p)</u></p> <ul style="list-style-type: none"> <li>• Judith Butler, "Rethinking Vulnerability and Resistance" in <i>Vulnerability in Resistance</i>, eds. Judith Butler, Zeynep Gambetti, and Leticia Sabsay (Durham, NC: Duke University Press, 2016), pp. 12-27. Scan.</li> <li>• Hayner, Priscilla B. "Chapter 11: Healing from the Past" in <i>Unspeakable Truths: Transitional Justice and the Challenge of Truth Commissions</i>, Second Edition (New York: Routledge, 2011), pp. 145-162. Scan.</li> <li>• Diana Mille, <i>EMDR in Family Systems</i> (Routledge, 2018), pp. 1-21.</li> <li>• Pope John Paul II, "<u>Address to the Aborigines and Torres Strait Islanders in 'Blatherskite Park'</u>", 29 November 1986. 6p.</li> <li>• International Theological Commission, "<u>Memory and Reconciliation: The Church and the Faults of the Past,</u>" December 1996. 36p.</li> </ul> <p><u>Followup Engagement (73min)</u></p> <p>Note: The following podcast contains material that some people may find disturbing. Students are advised to self-regulate their level of engagement and may approach the instructor to discuss an alternate learning experience.</p>

			<ul style="list-style-type: none"> <li>Canadian Broadcasting Corporation, Other People's Problems, Series 2, Episode 2, "<a href="#">Layla Healing from Rape</a>," 30 October 2018. Runtime: 41:05 minutes.</li> </ul>
D	<p>Love, Justice and a Vision of Hope</p> <p>Lecture 7 – Living with Contention and Change</p> <p>Lecture 8 – Discerning the Path</p> <p>Brief recorded prelection, assigned readings, two one-hour-lectures, moderated bulletin board posting, one two-hour tutorial, (on average) one-hour follow-up engagement exercise.</p>	Feb 19	<p><u>Complete before Fourth Tutorial (55p)</u></p> <ul style="list-style-type: none"> <li>Massimo Borghesi, "The Polarity Model: The Influences of Gaston Fessard and Romano Guardini on Jorge Mario Bergolio" in <i>Discovering Pope Francis: The Roots of Jorge Bergolio's Thinking</i>, ed. Brian Y. Lee and Thomas L. Knoebel (Collegeville, MN: Liturgical Press Academic, 2019), pp. 93-113. Scan.</li> <li>Paul Ricœur, "Love and Justice," trans. David Pellauer, <i>Philosophy &amp; Social Criticism</i> 21 5/6 (1995), pp. 23-39. Scan.</li> <li>W. David Hall, "Chapter Six: The Economy of the Gift and the Poetic Imperative" in <i>Paul Ricoeur and the Poetic Imperative: Creative Tension between Love and Justice</i> (Albany: State University of New York Press, 2007), pp. 143-159. Scan.</li> </ul> <p><u>Followup Engagement (41min)</u></p> <ul style="list-style-type: none"> <li>Trudy Stewart and Janine Windolph, "<a href="#">RIIS from Amnesia</a>," Regina, SK: RIIS Media Project, 28 October 2015. Runtime: 47:10 minutes.</li> <li>Louise BigEagle, "<a href="#">I am a Boy: Thomas Moore Keesick</a>," Regina, SK: RIIS Media Project, 28 October 2015. Runtime: 11:53 minutes.</li> <li>"<a href="#">Regis Indian Industrial School Commemorative Powwow 2019 Saturday Grand Entrance</a>," Peigan Powwow Productions, 8 September 2019. Runtime: 14:21.</li> </ul>
E	<p>Cascading Ecologies</p> <p>Lecture 9 – Three Ecologies</p> <p>Lecture 10 – Indigeneity and the Church</p> <p>Brief recorded prelection, assigned readings, two one-hour-lectures, moderated bulletin board posting, one two-hour tutorial, (on average) one-hour follow-up engagement exercise.</p>	Mar 5	<p><u>Complete before Fifth Tutorial (80p)</u></p> <ul style="list-style-type: none"> <li>Pope Francis, "<a href="#">Evangelii Gaudium</a>," 24 November 2013, ## 1-8; 53-54; 115-118. 3p.</li> <li>Pope Francis, "<a href="#">Laudato Si'</a>," 24 May 2015, ## 62-64; 106-114; 137-162; 216-221. 16p.</li> <li>Pope Francis, "<a href="#">Querida Amazonia, Post Synodal Apostolic Exhortation</a>," 2 February 2020. 31p.</li> <li>Ronald Niezen, "Recognizing Indigenism: Canadian Unity and the International Movement of Indigenous Peoples" in <i>Comparative Studies in Society and History</i> 42:1 (2000), pp. 119-148. Scan.</li> </ul> <p><u>Followup Engagement (33p/10min)</u></p>

			<ul style="list-style-type: none"> <li>• Kairos Canada, "<u>Kairos Blanket Exercise.</u>"</li> <li>• <u>Statement by the Permanent Observer Mission of the Holy See, Economic and Social Council, United Nations</u>, New York, 27 April 2010. 3p.</li> <li>• Canadian Conference of Catholic Bishops, Communications Services Media Release, "<u>Catholic responses to Truth and Reconciliation Commission Call to Action 48 and Questions regarding the 'Doctrine of Discovery,'</u>" 29 March 2016. 1p.</li> <li>• Canadian Conference of Catholic Bishops et al., "<u>A Catholic Response to Call to Action 48 of the Truth and Reconciliation Commission (On Adopting and Implementing the United Nations Declaration on the Rights of Indigenous Peoples),</u>" 19 March 2016. 12p.</li> <li>• Canadian Conference of Catholic Bishops et al., "<u>The 'Doctrine of Discovery' and Terra Nullius: A Catholic Response,</u>" 19 March 2016. 15p.</li> <li>• Donald Bolen, Bishop of Saskatoon, "<u>The Catholic Church and the TRC,</u>" 29 March 2016. 2p.</li> </ul>
F	<p>Reconciliation as a Spiritual Gift and a Social Task Lecture 11 – Resistance and Surrender Lecture 12 – Concluding Reflections on Reconciliation as Spiritual Gift and Social Task</p> <p>Brief recorded prelection, assigned readings, two one-hour-lectures, moderated bulletin board posting, one two-hour tutorial, (on average) one-hour follow-up engagement exercise.</p>	Mar 19	<p><u>Complete before Sixth Tutorial (60p)</u></p> <ul style="list-style-type: none"> <li>• Cynthia Crysdale, "A Theological Model: Grace, Conversion and the Law of the Cross" in <i>Embracing Travail: Retrieving the Cross Today</i> (New York: Continuum, 1999), pp. 125-150. Scan.</li> <li>• General Assembly, United Nations, <u>Declaration on the Rights of Indigenous Peoples</u> (New York: United Nations, 61/295, 13 September 2007). 15p.</li> <li>• Truth and Reconciliation Commission of Canada. <u>Call to Action</u> (Winnipeg: Truth and Reconciliation Commission of Canada, 2015). 11p.</li> <li>• Gilles Mongeau, "<u>The Scandal of Sexual Abuse: A Moment of Radical Conversion for the Church,</u>" <i>Orthodoxy in Dialogue: An International Forum for Orthodox Christian Engagement with the Contemporary World</i>, blogpost, 19 September 2018. 3p.</li> </ul> <p><u>Followup Engagement (60min)</u></p> <ul style="list-style-type: none"> <li>• "<u>Regina Indian Industrial School,</u>" <i>Shattering the Silence: The Hidden History of Indian Residential Schools in Saskatchewan</i> eBook.</li> <li>• <u>Truth and Reconciliation Commission of Canada.</u></li> </ul>



			<ul style="list-style-type: none"> <li>• <u>National Centre for Truth and Reconciliation, University of Manitoba.</u></li> <li>• <u>National Inquiry into Missing and Murdered Indigenous Women and Girls.</u></li> <li>• <u>Shingwauk Residential Schools Centre, Algoma University and the Children of Shinwauk Alumni Association.</u></li> <li>• <u>Shingwauk Kinoomaage Gamig.</u></li> </ul>
<b>G</b>	6000 Level Seminars	TBA	<ul style="list-style-type: none"> <li>• Student Annotated Bibliographies Distributed</li> </ul>

## ***Course Outcomes***

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**Second Entry Undergraduate Program Level: At the successful completion of this course 3000 level students will be able to**

### *Depth and breadth of Knowledge*

identify and interrelate the principles of Ignatian spirituality and narrative theory with key moments in the development of Roman Catholic doctrine on ecological integrity, social justice, cultural diversity, religious freedom and indigenous rights;

identify and evaluate the characteristics of contemporary social theories, including recognition theory, distribution theory, abnormal justice theory, cultural resurgence theory and vulnerability theory;

explain different cultural notions of justice and the basic principles of transitional justice theory;

discuss at least three national and/or international initiatives for truth-telling and social reconciliation;

recognize the role of colonialism in indigenous experiences in Canada and/or Australia;

### *Knowledge of Methodologies*

identify the principles of spiritual care, social services, mission and leadership within the Ignatian tradition;

explain the principles of mediaeval monastic rhetoric in a discussion of mental prayer;

explain the principles of narrative theory in a discussion of mental prayer;

### *Application of Knowledge*

apply narrative and spiritual methodologies and skills in research, reflection, and communication to develop sound pastoral responses to complex social situations;

illustrate critical perspectives on, and practical expertise in, the task of spiritual and social leadership as applied to pastoral or social ministry;

demonstrate critical self-awareness with regard to one's own and others' faith perspectives, practices and theologies, including an integrated theological framework that promotes justice and appreciates beauty in the service of the Church's mission;

#### *Communication Skills*

plan and present initiatives and responses to diverse pastoral or spiritual contexts;

communicate, including, where appropriate, to proclaim with sympathy and conviction, information, arguments, and analyses accurately and reliably, orally and in writing to a range of audiences

#### *Awareness of the Limits of Knowledge*

recognize the complex cultural realities and structures within which the Church lives and carries out its mission;

#### *Autonomy and Professional Capacity*

express the intellectual flexibility, affective freedom, self-awareness and professional capacity required for a skillful life of pastoral practice and public leadership;

identify and respond to human needs with openness to diversity of contexts.

### **Advanced Programs**

**Master of Theology: at the successful completion of this course 6000 level students will be able to**

#### *Knowledge of the area of concentration*

discuss the principles of Ignatian spirituality, their application in the construction of an intentional religious narrative and their contribution to social transformation in a secular context;

discuss the sources and application of recognition and transitional justice theory;

identify and evaluate resources for a theological and transdisciplinary discussion of social issues.

#### *Ability with scholarly tools and skills*

employ library and electronic resources to construct a bibliography of sufficient scope to support the drafting of a research paper;

make informed judgments on complex interpretative issues;

employ standard conventions of style for scholarly writing;

#### *Ability to carry out specialized research*

identify a relevant research question or problem;

construct an appropriate method of investigation;

assemble and evaluate primary evidence and selected secondary sources;  
formulate a well-defined thesis statement elucidated by a reasoned argument;  
evaluate the evidence supporting a thesis statement;  
identify implications of research for public leadership;  
produce a substantial research paper and received constructive feedback;

*Preparation for further study or vocational occupation*

explore their aptitude for advanced research and teaching.

**Doctor of Philosophy in Theological Studies: at the successful completion of this course 6000 level students will be able to**

*Knowledge of the area of concentration*

illustrate transdisciplinary research by discussing and interrelating the resources of Ignatian spirituality and at least one other theory base;

discuss critically the sources and application of recognition and transitional justice theory;

employ critical and disciplinary resources in a theological and transdisciplinary discussion of social issues.

respond to basic questions about theological method and its relation to social issues as posed by peers and students in a research master level program;

*Ability with scholarly tools and skills*

create a scholarly bibliography to support original research;

conduct a research seminar with peers that compares and contrasts two theorists;

produce a substantial research paper and received constructive feedback for further development toward publication;

*Ability to carry out specialized original research*

discuss critically the principles and methods of Ignatian spirituality and at least one other theory base to support and guide self-directed research;

*Preparation for a vocation of theological scholarship*

recognize the importance of working with scholarly peers and associates in a collegial manner;

recognize the ecumenical character of theological scholarship and its place within the broader world of scholarly discourse;

evaluate their aptitude for advanced research and teaching.

## ***Policies***

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### **Course Website and E-Mail Communication**

This course uses Quercus for its course website. To access it, go to <https://q.utoronto.ca/> and login using your UTORid and password.

*Are you ready to manage the learning technology required by this course?*

In order to enjoy the learning opportunities offered by this course, and not get too focused on the learning technology that is assumed from the beginning, you will need to be able to manage the following:

- 1) PC Windows or Apple computing environment
- 2) Current version of a web browser such as Chrome, Explorer, Firefox or Safari
- 3) Logging onto UofT resources with your UTORid and password
- 4) Receive and send email on the University of Toronto's @mail.utoronto.ca system
- 5) Download course materials from Quercus
- 6) Post and read contributions to the course bulletin board (through Quercus)
- 7) Take quizzes and surveys on Quercus
- 8) Access written assignment questions, guidelines and rubrics on Quercus
- 9) Submit written assignments using a .doc or .pdf file on Quercus, using the appropriate link
- 10) Review instructor feedback and assigned grades for completed work on Quercus

If you are not familiar with the Quercus learning system software, please take some time to learn about its various functions, especially the bulletin board and assignment submission features. Using the links found under course materials on the course website to submit written assignments, facilitates receiving graded work in a helpful and timely manner. For information about using the assignment and other features of the course website, please see the help link on the bottom of the left sidebar on the Quercus website.

### **Grading System**

- A+ (90-100)
- A (85-89)
- A- (80-84)
- B+ (77-79)
- B (73-76)
- B- (70-72)
- Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

**Late work**—Second entry undergraduate programs, including MTS and MDiv. Students are expected to hand in assignments by the date given in the course outline. Instructors are not obliged to accept late work, except where there are legitimate, documented reasons beyond a student's control. In such cases, a late penalty is normally not appropriate. If accepted, all other late work may be subjected to a 5-mark penalty per day.

**Late work**—Graduate research programs, including MA, ThM, DMin, PhD. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered. The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Advanced Degree (AD) Director, not the instructor of the course. The instructor's signature is required for course extension requests to be processed. Students will petition their college AD Director for extensions, using a standard form provided by TST at: [www.tst.edu](http://www.tst.edu) (Academics> Resources & Forms). The deadline for requesting an initial extension is the college deadline for completion of course work and grade submission for courses offered in the relevant session. For more details, see the relevant section of the specific program handbook.

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted. Course grades may be adjusted where they do not comply with University of Toronto grading policy, which is found at <http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>

**Accessibility.** Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker they can obtain assistance.

**Maintaining Course Enrolment.** To complete registration, a student enrolls in course(s) and pay fees. Courses of students who have not paid fees will be automatically removed (FINCA – financially cancelled) on a specific date each term (see the College website for Dates to Note). If a student's enrolment record is financially cancelled, he or she is no longer entitled to attend classes.

**Library Resources.** Please be good stewards of shared library resources. Do not mark, underline, highlight or otherwise alter print materials found in the Regis Library and other libraries in the UT Library system. Students damaging library materials will be accountable for replacement and processing costs and other disciplinary measures, including suspension of library privileges and other sanctions. For more information, see <https://onereach.library.utoronto.ca/conduct-regulations>.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <https://www.tst.edu/academic/resources-forms/handbooks>) and the University of Toronto *Code of Behaviour on Academic Matters* (see link below).

Students will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges and available at the following link: <https://www.trinity.utoronto.ca/library/research/theology/avoiding-plagiarism-in-theological-writing/>

Normally, students will be required to submit their course essays to the University's plagiarism detection tool for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the tool's reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of this tool are described on the Centre for Teaching Support & Innovation web site (<https://uoft.me/pdtfaq>).

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters <http://www.governingcouncil.lamp4.utoronto.ca/wp-content/uploads/2016/07/p0701-coboam-2015-2016pol.pdf>

## ***Letters of Reference***

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If you may require a letter of reference from the professor of this course, please retain an example of graded work that you submit in this course. Requests for references should be accompanied by an informal printout of your Regis transcript, the example of graded work, a brief resumé and a letter of intent (or similar document) for the program to which you are applying. Please allow at least ten days for the letter to be prepared once you have provided the required materials.

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