PSYC 7810-01 Bertau — Measuring Human Complexity —

Theorizing Human Beingness:
Using informatics as interdisciplinary support to measure and interpret complex human psycho-physiological processes

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University of West Georgia — Department of Psychology — Fall 2017

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Note: This syllabus (DRAFT Ver. 0.3b)
is subject to changes!
> Check for updates! <

Theorizing Human Beingness: Using informatics as interdisciplinary support to measure and interpret complex human psycho-physiological processes

AIM OF UNDERSTANDING

The overarching aim of this class is to develop a reflective understanding for the limits and possibilities when theorizing human beingness, particularly in psychology, with contemporary scientific tools. This is undertaken on the basic ground of a non-individualistic framework: this immediately evokes more than one individual, movements of interaction between individuals and their cultural/physical environment as well as between body and mind, and processes as principal points of entry to our questionings. Complexity is the core issue to think about and discuss from several angles using different scientific approaches building up our common understanding of human beingness.

Exploring complexity and the limits of our understanding of reality, we are faced with a principal dilemma in our modern Western (formal) sciences: we usually separate interacting complexities into single elements, analyze them, and afterwards we make an attempt to rebuild the whole picture.

Although this Eastern philosophy is not the focus of our class, we will give some remarks since they are strongly connected to some formal, logical challenges we will be confronted with, when we try to characterize human beingness using modern, Western scientific concepts.

According to some older Eastern philosophies, e.g. the Mahayana school (cf. Madhyamaka[1]) founded by the Buddhist philosopher and logician Nāgārjuna (c. 150 – c. 250 CE), all "phenomena" (*dharmas*) are not separate self entities, they have no "own-being" (*svabhāva*), they have a dependent origination, a co-arising (*pratītya-samutpāda*). In the Madhyamaka, to say that an object is "empty" (*śūnya*) is same as saying that it is dependently originated, see *The Fundamental Wisdom of the Middle Way*[2]. The insight into *śūnyatā* ("emptiness") transcends the extremes of existence and non-existence and offers the dependent designation as middle or central way:

> Whatever is dependently co-arisen / That is explained to be emptiness.
> That, being a dependent designation, / Is itself the middle way. [Nāgārjuna, Mmk 24:18]

Examining highly complex processes we are often caught between designations as the *discrete* and the *continuous*, between *succession* and *simultaneity*, between *objective* and *subjective*; or, more specifically, between *intersubjective*, *subjective* and *transsubjective* or different *space* and *time* models, which swing between moments of *insights* and moments of *ignorance*. These cognitive oscillations may occur when we try to reassemble *correctly* two or more of these diametrically opposed positions at the same time in one formalized model: on the one hand they seem to be based on each other, we can not exclude any. On the other they seem to contradict each other, we can not use them all. A situation which seems to be impossible to be solved in classical, Western standard Logic and Philosophy.[3]

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[1]

> Madhyamaka (Sanskrit; also known as Śūnyavāda) refers primarily to a Mahayana Buddhist school of philosophy founded by Nagarjuna. According to Madhyamaka all phenomena (dharmas) are empty (śūnya) of "nature," a "substance" or "essence" (svabhāva) which gives them "solid and independent existence," because they are dependently co-arisen. But this "emptiness" itself is also "empty": it does not have an existence on its own, nor does it refer to a transcendental reality beyond or above phenomenal reality. (Wikipedia 2017a)
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> Svabhava (Sanskrit: svabhāva) literally means "own-being" or "own-becoming". It is the intrinsic nature, essential nature or essence of living beings. (Wikipedia 2017d)

[2] The Mūlamadhyamakakārikā (Sanskrit) or *Fundamental Verses on the Middle Way* is a key text of the Madhyamaka-school, written by Nagarjuna.(Wikipedia 2017b)

[3] There is a categorial trichotomy related to Plato's anthropocosmic *Timaios*, as the Western philosopher and logician U. Blau states: the physical-concrete is spatiotemporal and intersubjective; the psychic-mental is nonspatially temporal and subjective; and the purely formal is nonspatiotemporal and transsubjective. "All deep paradoxes originate at the categorial space|time fissures" (Blau 2016, p. 287). And there is another trichotomy at the objective surface of the natural science: physics is spatiotemporal, geometry is spatially nontemporal, and arithmetics is nonspatiotemporal. "Without

Many deep paradoxes of modern and ancient mathematics and logics evoke the so called Chatuskoti (Sanskrit; Greek: tetralemma, a dilemma with four – tetra - positions), an Indian logical tool[4] used by Nāgārjuna many times in different ways to refute any extreme (e.g. essentialist) conceptions.

> We do not assert "empty." We do not assert "nonempty." We neither assert both nor neither.
> They are asserted only for the purpose of designation. [Ocean 447; Nāgārjuna, Mmk 22:11]

According to J. Garfield 2012, analysing one of Nāgārjuna's negative tetralemmas (Ocean 447; Nāgārjuna, Mmk 22:11), "a nihilistic reading of Nāgārjuna is unjustified, and Nāgārjuna is in fact a robust realist, offering an *analysis*, not a *refutation* of existence". (2012, p.12) "From the standpoint of Madhyamaka, to be empty is hence not to be nonexistent, but rather is the only possible way to exist". (2012, p.12). He uses *Ocean of Reasoning: Tsongkhapa's Great Commentary on Nāgārjuna's Mūlamadhyamakakārikā* to add Tsongkhapa's (14th - 15th C CE) comment, following Candrakīrti (6th C CE) closely, as follows:

> [...] We do not assert both of these; nor do we assert neither that he exists nor does not exist because ultimately, none of these four alternatives can be maintained. On the other hand, if we did not assert these conventionally, those to whom we speak would not understand us. So, from the standpoint of the conventional truth and for conventional purposes, we say "empty" and "non-empty," "both empty and non-empty," and "neither empty nor non-empty." **We say these having mentally imputed them from the perspective of those people to whom we are speaking.** Therefore, we simply say that "they are asserted for the purpose of designation." [Ocean 448] [NB emphasis mine (aw)]

Sometimes it seems necessary from the standpoint of conventional truth to assert something conventionally (mentally tailored as expected by the Audience) even if this can not be maintained ultimately this way. Only for conventional purpose, to give those to whom we are speaking a chance to do the jump to ultimate truth their own and become fully aware of the dependent designation.

An object-subject interaction presupposing the "subjective-mental I-now center" to compel "objective formalism" seems necessary to get insight into highly complex indeterminacies and paradoxes, cf. Blau 2016, pp. 287. The same is stated in Mmk 24:19, furthermore things of "own-being" do not exist at all:

> Something that is not dependently arisen / Such a thing does not exist.
> Therefore a non-empty thing / Does not exist. [Nāgārjuna, Mmk 24:19]

Theorizing human beingness, we are interested in examining body, feeling, perceptions, mental formations and consciousness, cf. the five Skandhas[5] mentioned in *"The Heart of the Perfection of Wisdom"*:

> Form is emptiness, emptiness is form
> Emptiness is not separate from form, form is not separate from emptiness
> Whatever is form is emptiness, whatever is emptiness is form. [Prajñāpāramitāhdaya:2]

The five Skandhas are designated as "emptiness", so there could be a threat for all of us (teachers and students!) to get lost in never ending oscillations between metaphysical claims that things ultimately either exist or do not exist; or, for a more conventional purpose, can they formally be codified or not? To avoid this, we will respect the 'dependent co-arising' of all things, and our preferred method of dealing with such 'metaphysics' should be the "middle (or central) way", as Nāgārjuna suggests, because then:

> All is possible when emptiness is possible.
> Nothing is possible when emptiness is impossible. [Nāgārjuna, Mmk 24:14]

Keeping this in mind, we will try to touch some untouchable complexities in order to develop a reflective understanding for our limits and possibilities.

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these separations-and-connections in, with, by ourselves, however, there would not be any trace of self, sentience and consciousness". (2016, p. 287)

[4] a cycling of affirmation, negation, both, neither: ... **Yes** → **No** → **Yes** and **No** → neither **Yes** nor **No** → **Yes** ...

[5] "Skandhas (Sanskrit) means"heaps, aggregates, collections, groupings". In Buddhism, it refers to the five aggregates concept that asserts five factors constitute and completely explain a sentient being's mental and physical existence. The five aggregates or heaps are: form (or matter or body) (rupa), sensations (or feelings, received from form) (vedana), perceptions (samjna), mental activity or formations (sankhara), and consciousness (vijnana)" (Wikipedia 2017c). The Heart Sutra, new translation: "[...] Listen Sariputra, this Body itself is Emptiness and Emptiness itself is this Body. This Body is not other than Emptiness and Emptiness is not other than this Body. The same is true of Feelings, Perceptions, Mental Formations, and Consciousness. [...]" (Thich Nhat Hanh 2013, Prajñāpāramitāhdaya:2)

COURSE DESCRIPTION

This class seeks to examine to what extend a holistic understanding of human beingness is compatible with using complex system models in order to measure and interpret psycho-physiological processes. An important goal is to develop an awareness for difficulties and limited scopes in analyzing highly complex systems with common methods; thus, to gain a finer view of the impacts and advantages linked to modern methods in physics/informatics for our psychological theorizing of the human being. The theoretical science of Informatics will serve as underpinning interdisciplinary approach to study laws, limitations and phenomena of information processing in order to clarify key notions and techniques that are necessary to model complex (psychological) processes. We will read some texts related to Information Theory and Philosophy of Science in order to discuss their connection to our challenges: theorizing complex aspects of human beingness in a logically consistent way. We will have a look on critical texts in Logic and Philosophy of Science (see e.g. U. Blau[6]) to check out limits and possibilities in theorizing complex systems and set up a rigorous scientific working base for our ongoing research.

Some of the emerging questions will be: What kind of techniques can we use to visualize, simulate or semi-compute models from compiled data sets to describe complex psycho-psychological processes? Are there actual physical objects related to psychology (e.g. human brain, or even consciousness), which can, according to our physical theories, be adequately described in terms of computable mathematical structures? (see e.g. R. Penrose[7] and D. Ruelle[8]) Can we translate mathematically complex human processes using the creative aspect of Information Theory (see e.g. M. Li, P. Vitányi and G. Chaitin[9]) or Quantum Informatics (see e.g. J. Gruska[10] [11]) Where is the borderline between quantum uncertainty and specific knowledge? How can we use Informatics, a related science to Physics and Mathematics, as a tool to understand, imitate or algorithmically describe processes related to psychological phenomena such as the human brain, mind, consciousness and cognitive capabilities? (see e.g. J. Gruska[12]).

In 'hands-on' sessions (optional, at the end) we will try to set up simple measuring-experiments using open-source tools (e.g. R[13], PhysioNet[14]) and devices (e.g. TRNG, ECG) to analyze data streams, extracted from human (psycho-)physiological interactions in some particular chosen environments.

No deeper mathematical-logical or physiological-physical knowledge is needed.[15]
The students will get a background in

- information and algorithmic theory; this includes clarifying key terms, such as randomness, uncountable infinity, non-linearity, determinism, probability and causality;
- concepts of non-linearity, harmony, and randomness and project this understanding to the measurement of (psycho-)physiological effects; cf. the heart.
- the question whether there are any aspects in quantum physics/informatics missing in classical physics/informatics helping us to build up the link between body and mind/consciousness.

[6] *Grundparadoxien, grenzenlose Arithmetik, Mystik [Fundamental Paradoxes, unlimited Arithmethics, Mysticism]* (Blau 2016) "Oldest Paradoxes, Future Mathematics and Mysticism" (Blau 2013); "Raum, Zeit und Bewustsein [Space, Time and Conciousness]" (Blau 2017)

[7] *The road to reality: a complete guide to the laws of the universe* (Penrose 2007)

[8] *Chance and Chaos*, Ruelle 1991

[9] Information Theory (math. details!): *An Introduction to Kolmogorov Complexity and Its Applications, Third Edition.* (Li and Vitányi 2008) and creative aspects: *Proving Darwin: Making Biology Mathematical* (Chaitin 2012);

[10] *Quantum Informatics and the Relations Between Informatics, Physics and Mathematics: A Dialog* (Calude and Gruska 2007)

[11] "Quantum Computing." (Gruska 2008)

[12] *Informatics - a new perception* (Gruska 2010)

[13] *R: A Language and Environment for Statistical Computing* (R Core Team 2017)

[14] "PhysioBank, PhysioToolkit, and PhysioNet: Components of a New Research Resource for Complex Physiologic Signals" (Goldberger et al. 2000 (June 13))

[15] to come in touch with interesting mathematical-logical or physiological-physical aspects **without** any background I suggest (beside Ruelle 1991): *Satan, Cantor, And Infinity And Other Mind-bogglin*, Smullyan 2012.

ASSIGNEMENTS, REQUIREMENTS

The texts that we will read and talk about in class will be supplied as pdf on Course Den. If possible, the book sources will be placed on a book shelf at Ingram Library. Regarding attendance, we expect that you will be attending classes regularly, as well as participating actively. Specifically: all sessions: active participation and discussing in class; some sessions will work on the base of a given assignment: active reading in preparation or preparing notes to discuss; writing a final paper due by December 1. You are responsible for choosing a topic that is closely related to one of the class topics and the source here discussed; we will be happy to guide and counsel you. Extended guidelines will be provided, as well as a grading scheme for the paper oral presentation of your final paper (10 minutes), accompanied by a handout for the audience: December 5 or 7 (assigned) Overall grading is composed of participation, assignments, final paper, and oral presentation + handout

GRADING

Grading Scheme: (possible 400 points)

Grading Scheme:	(possible points)
- Course Participation	100 pts
- Assignments	100 pts
- Oral presentation + handout	100 pts
- Final paper	100 pts

Level	Grading Scale
A	[360 - 400] pts
B	[320 - 360 [pts
C	[280 - 320 [pts
D	[240 - 280 [pts
F	$<$ 240 pts

OVERVIEW: SCHEDULE OF CLASSES

Part I) Introduction into Theorizing Complex Systems

How can we investigate and interpret analytically not feasible systems, or even structures and processes, which cannot be (math./logic.) formally codified? We will outline open questions in several scientific domains, e.g. Physics, Mathematics and Logic (PHY/MAT/LOG) dealing with how to handle (i.e. inspect, measure and interpret) complex structures. Three piles of processing complexity will come in focus repeatedly, under different views, using different theories and notations:

A) inspecting complexity:

- discrete, finite, countable, continuum: *uncountable* infinite sets
- limits of computability / approximation / simulation / codification
- probability and determinism in Quantum-, Meso-, and Macro-Worlds
- different concepts of randomness: Statistics, Cryptography and TCS
- fractals, non-linearity and harmony: golden section & chaos

B) measuring (parts of) interacting complex processes:

- How can we extract information?
- How do we interact by measurements?
- Is there an interaction by interpretation?

C) handling complex information

- Information: its syntax, semantic and pragmatic aspects.
- selfreferences and entanglement: emptiness is form, form is emptiness.
- successive and simultaneous: different handling of different infinities.
- deep paradoxes originate at the categorial space and time fissures, cf. tetralemma in aim of understanding.

Many difficulties in formalizing complexity as known in PHY/MAT/LOG are closely related to theoretical Psychology (PSY) when we investigate human beingness from a holistic and non-individualistic standpoint. How can Theoretical Computer Science (TCS) / Informatics (INF) help us, to inspect, measure and interpret complex structures and processes?

Part II) Measuring & Theorizing Complex Structures — some Examples in Detail:

We will inspect concepts of non-linearity, harmony and randomness, or e.g. self-references in PHY/MAT/LOG models, see their limits and possibilities; we will project our understanding to the measurement of (psycho-)physiological effects emerging from complex psycho-physiological interacting ($\phi \iff \psi$) processes and environments, cf. the heart.

Part III) Borderlines: Touch the Untouchable

Measuring human complexity: Limits and Possibilities We will discuss some deep paradoxes and the question are there any aspects in quantum physics/informatics missing in classical physics/informatics helping us to build up the link between body and mind/consciousness.

Concluding and Presentation of Final Papers

Remarks: The first day (*Tue*) will be *more theoretical*, we will introduce key terms, basics, setting the conceptual ground according to the three piles A, B and C. At the second day (*Thu*) we will try to discuss the connections to human psychology and how we can (or can not) measure and theorize (special aspects) of human beingness. This day will be more interactive and going deeper, e.g. with examples of our research experiences. In 'hands-on' sessions (optional, at the end) we will try to set up simple measuring-experiments using open-source tools (e.g. R, PhysioNet) and devices (e.g. TRNG, ECG) to analyze data streams, extracted from human (psycho-)physiological interactions.

SCHEDULE OF CLASSES — DETAILS

	P00	**Introduction to the course**	Thu 08/10
Part I)		**Introduction into Theorizing Complex Systems** (10 x P01 - P10)	**08/15 - 09/21**
Week 1:		Science cultures: different ways to handle designations, open questions and limits.[16]	Thu 08/17
(P01+P02)		Philosophy of Science (PoS): intro into complex systems, *first* key terms + paradoxes.[17]	Tue 08/15
	ass.:	**Take one of the key terms and apply it to your research interest + open questions**[18]	
Week 2:		**Tokyo Break: — no classes —**	**08/22 + 08/24**
Week 3:		Physics, Maths, and Logic: some more key terms, open questions and limits.	Tue 08/29
(P03+P04)		Focus on A) inspecting differences and similarities in Quantum, Meso, and Macro-Worlds.[19]	Thu 08/31
Week 4:		Theoretical Computer Science/Informatics (TCS/INF) as *interdisciplinay support*.	Tue 09/05
(P05+P06)		Focus on B) *processing* complex systems. How to use TCS/INF to extract information.[20]	Thu 09/07
Week 5:		Borderlines of Measuring human physio.- and psychological processes.	Tue 09/12
(P07+P08)		Focus on C) *handling* information about complex systems.	Thu 09/14
	ass.:	**What kind of experiences do you have with measuring?**	
Week 6:	P09	First summary: scope of Measuring Human Complexity.	Tue 09/19
	P10	Outline of part II): Measuring & Theorizing Complex Structures	Thu 09/21
	mc:	**a non-individualistic perspective on self, consciousness, and interaction**	
Part II)		**Measuring & Theorizing Complex Structures** (9 x D11 - D19)	**09/26 - 10/26**
		Some examples in detail: We will inspect different PHY/MAT/LOG models using several techniques to analyze concepts of *non-linearity*, *harmony* and *randomness*, see their limits and possibilities; we will project our understanding to the measurement of (psycho-)physiological effects emerging from complex *(psycho-)physiological interacting* processes and environments, cf. the heart.	
Week 7:		— TBA —	Tue ../..
(D11+D12)		— TBA —	Thu ../..

[16] We will talk about our own scientific culture; compare Eastern and Western practice in handling designations; inspect the "**foundational crisis of mathematics**" in the early 20th century and talk about the necessity for ***reflected* designations** to enable ***interdisciplinary* research**; and elaborate a rigorous base for our ongoing studies about theorizing human beingness.

[17] We will introduce the terms **self-similarity**, **self-reference** and **(un)countable (infinite)**; and have a look on the related **Banach-Tarski-Theorem**, becoming paradox if we confuse the physical and mathematical designation of *space*. (Banach and Tarski 1924)

[18] cf. key terms used in the three piles A,B,C how to handle complex structures: e.g. discrete, finite, enumerable, continuum: (un)countable infinite sets; fractal dimensions, non-linearity and harmony; probability, determinism and randomness; limits of computability / approximation / simulation / codification; successive and simultaneous; space and time fissures, tetralemma or any other. Read handouts lesson P00 (aim of understanding and course description) again to get some inspirations.

[19] cf. *Chance and Chaos*, Ruelle 1991; *The road to reality: a complete guide to the laws of the universe*, Penrose 2007 and *Quantum Computing*, Gruska 1999.

[20] *Informatics - a new perception*, Gruska 2010.

[...]

Week 11:	— TBA —	Tue ../..
(D18+D19)	— TBA —	Thu ../..

Part III) **Borderlines: Touch the Untouchable** (6 X B20 - B25) **10/31 - 11/16**

Measuring human complexity: Limits and Possibilities We will discuss some **deep paradoxes** and the question are there any aspects in **quantum physics/informatics** missing in classical physics/informatics helping us to build up the link between **body** and **mind/consciousness**.

Week 12:	— TBA —	Tue ../..
(B20+B21)	— TBA —	Thu ../..

[...]

Week 14:	— TBA —	Tue ../..
(B24+B25)	— TBA —	Thu ../..
Week 15:	**Thanksgiving Break: — no classes —**	**11/21 + 11/23**
Week 16:	**Concluding** (2 x C26 + C27)	11/28 + 12/07
C26	complex systems - how to handle - information theorie as support	Tue 11/28
C27	measuring human complexity / remarks - open questions - outlook	Thu 11/30
!!!	**Final Papers due by December 1**	Fri 12/01
Week 17:	**Presentation of the Final Papers** (2 x F28 + F29)	**12/05 + 12/07**
F28	students present final papers (10'+5' each)	Tue 12/05
F29	students present final papers (10'+5' each)	Thu 12/07

Fall classes end Dec 1 — Term ends Dec 11 — PAPER DUE BY DEC 1

Note: schedule is subject to changes — look for updates!

BIBLIOGRAPHY

Just a selection of useful bibliography to get in touch with complex sytems. Some papers are old(er) but still fundamental, some are only in German (will try to extract and translate key-passages), and some work is new and therefor (or older and unfortunalty) still not published yet.

References

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COURSE POLICIES

CULTURE OF WORKING TOGETHER

Civility. We should work together to create a classroom atmosphere conducive to learning. While we may sometimes disagree with each other on topics discussed in class, it's important that we remember that appreciating diversity in perspectives is an important part of the learning process. With that said, all opinions are welcome. However, disagreements should be directed at an argument and not the person. It is expected that everyone will be treated with respect. If you ever feel that you are not being treated with respect in the classroom, please let me know.

Cell phones and other noisy things. Cell phones, pagers, iPods, headphones, etc. are not to be in use while in class or during exam days. Please refrain from texting, instant messaging, gaming, and emailing while in class. It is distracting to the instructor as well as to those around you. If you require an exception to this rule, come and talk to me about your situation asap. If any of these issues becomes a problem, you will be excused from the class.

Academic and Personal Integrity: As outlined by the University of West Georgia Honor Code, "West Georgia students pledge to refrain from engaging in acts that do not maintain academic and personal integrity." Violations of this policy will be met with sanctions and ignorance of its provisions is not an acceptable excuse. Make sure to read the university policy on plagiarism and academic dishonesty in your student handbook. Plagiarism involves the use of others' words and/or ideas without giving them proper credit, which includes passing another person's paper off as your own and failing to cite a source. If you copy a student's paper or copy a paper off the Internet, you will get caught. Plagiarism software can detect copied papers and copied text. You are responsible for knowing how to properly cite sources with APA formatting. (See also HONOR CODE below)

Communication Policy. As the instructor, I will endeavor to reply to all messages that conform to conventional standards of polite, respectful correspondence within 48 hours. I will reply to other (i.e., less than polite) messages as circumstances permit. Please note that I reserve the right (and have the responsibility) to purge offensive or excessively aggressive posts to Course Den. Although it should go without saying, please refrain from attacking, harassing, or threatening either fellow students or instructors via the Course Site (or any other means, for that matter).

Intellectual Property Rights. Course materials prepared by the instructor, together with the content of all lectures and notes presented by the instructor are the property of the instructor. Unless explicit permission is obtained from the instructor, course materials may not be modified and must not be transferred or transmitted to any other person, whether or not that individual is enrolled in the course.

ACADEMIC SUPPORT

Accessibility Services: Students with a documented disability may work with UWG Accessibility Services to receive essential services specific to their disability. All entitlements to accommodations are based on documentation and USG Board of Regents standards. If a student needs course adaptations or accommodations because of a disability or chronic illness, or if he/she needs to make special arrangements in case the building must be evacuated, the student should notify his/her instructor in writing and provide a copy of his/her Student Accommodations Report (SAR), which is available only from Accessibility Services. Faculty cannot offer accommodations without timely receipt of the SAR; further, no retroactive accommodations will be given. For more information, please contact Accessibility Services.

Center for Academic Success: The Center for Academic Success provides services, programs, and

opportunities to help all undergraduate students succeed academically. For more information, contact them: 678-839-6280 or cas@westga.edu University Writing Center: The University Writing Center assists students with all areas of the writing process. For more information, contact them: 678-839-6513 or writing@westga.edu

ONLINE COURSES

UWG takes students' privacy concerns seriously: technology-enhanced and partially and fully online courses use sites and entities beyond UWG and students have the right to know the privacy policies of these entities. For more information on privacy and accessibility for the most commonly used sites, as well as technology requirements visit the UWG Online site. Students enrolled in online courses can find answers to many of their questions in the Online/Off-Campus Student Guide. If a student is experiencing distress and needs help, please see the resources available at the UWG Cares site. Online counseling is also available for online students.

HONOR CODE

At the University of West Georgia, we believe that academic and personal integrity are based upon honesty, trust, fairness, respect, and responsibility. Students at West Georgia assume responsibility for upholding the honor code. West Georgia students pledge to refrain from engaging in acts that do not maintain academic and personal integrity. These include, but are not limited to, plagiarism, cheating, fabrication, aid of academic dishonesty, lying, bribery or threats, and stealing. The University of West Georgia maintains and monitors a confidential Academic Dishonesty Tracking System. This database collects and reports patterns of repeated student violations across all the Colleges, the Ingram Library, and the School of Nursing. Each incidence of academic dishonesty is subject to review and consideration by the instructor, and is subject to a range of academic penalties including, but not limited to, failing the assignment and/or failing the course. Student conduct sanctions range from verbal warning to suspension or expulsion depending on the magnitude of the offense and/or number of offenses. The incident becomes part of the student's conduct record at UWG. Additionally, the student is responsible for safeguarding his/her computer account. The student's account and network connection are for his/her individual use. A computer account is to be used only by the person to whom it has been issued. The student is responsible for all actions originating through his/her account or network connection. Students must not impersonate others or misrepresent or conceal their identities in electronic messages and actions. For more information on the University of West Georgia Honor Code, please see the Student Handbook.

UWG EMAIL POLICY

University of West Georgia students are provided a MyUWG e-mail account. The University considers this account to be an official means of communication between the University and the student. The purpose of the official use of the student e-mail account is to provide an effective means of communicating important university related information to UWG students in a timely manner. It is the student's responsibility to check his or her email.

CREDIT HOUR POLICY

The University of West Georgia grants one semester hour of credit for work equivalent to a minimum of one hour (50 minutes) of in-class or other direct faculty instruction AND two hours of student work outside of class per week for approximately fifteen weeks. For each course, the course syllabus will

document the amount of in-class (or other direct faculty instruction) and out-of-class work required to earn the credit hour(s) assigned to the course. Out-of-class work will include all forms of credit-bearing activity, including but not limited to assignments, readings, observations, and musical practice. Where available, the university grants academic credit for students who verify via competency-based testing, that they have accomplished the learning outcomes associated with a course that would normally meet the requirements outlined above (e.g. AP credit, CLEP, and departmental exams).

HB 280 (Campus Carry)

UWG follows University System of Georgia (USG) guidance: www.usg.edu/hb280/additional_information
You may also visit our website for help with USG Guidance: www.westga.edu/police/campus-carry.php