

<b>Course ID:</b>	<b>Course Title:</b>	<b>Fall 2022</b>
<b>CH 614</b>	<b>Christianity in Canada</b>	<b>Prerequisite:</b>
		<b>Credits: 3</b>

Class Information		Instructor Information		Important Dates	
<b>Delivery:</b>	In Class	<b>Instructor:</b>	Ken Draper, PhD	<b>First Day of Class:</b>	September 7, 2022
<b>Days:</b>	Thursday	<b>Email:</b>	kdraper@ambrose.edu	<b>Last Day to Add/Drop:</b>	September 18, 2022
<b>Time:</b>	2:30-5:30	<b>Phone:</b>	403 410-2916	<b>Last Day to Withdraw:</b>	November 21, 2022
<b>Room:</b>	L2100	<b>Office:</b>	L2085	<b>Last Day to Apply for Coursework Extension:</b>	November 23, 2022
<b>Final Exam:</b>	Thurs. Dec 15, 1:00-4:00 pm	<b>Office Hours:</b>	By appointment	<b>Last Day of Class:</b>	December 12, 2022

### Important Dates and Information

For a list of all important dates and information regarding participating in classes at Ambrose University, please refer to the Academic Calendar at <https://ambrose.edu/academic-calendar>.

### Course Description

A seminar course exploring the history of Christianity in Canada from European contact to the present. Particular attention will be given to the influence of renewal movements and historical-cultural factors on such matters as Canadian thought, evangelistic enterprise, politics, nationalism and social action.

### Expected Learning Outcomes

1. Nurture theological depth & breadth: To know what you believe and why it matters  
Students will apply theological and pastoral perspectives to understanding the interactions between Christianity and Canadian society.
2. Cultivate a heart after God: To know God - Father, Son & Holy Spirit - and to love as God loves  
Students will engage with the religious heritage of Canadian society and explore the contributions and the failings of the tradition in inspiring a life of communion with God and love of neighbor
3. Foster vocational clarity & effectiveness: To know who you are and what you are to do  
Students will evaluate the pastoral challenges that emerge as the Christian churches and their people interact with the social and intellectual transitions of a developing modern liberal society.



4. Inspire redemptive action: To know God’s mission and to live it fully  
 Students will be invited to respond to the historical experience of Christianity in Canada and integrate these learnings into a life of redemptive engagement wherever God leads them.




**Required and Recommended Textbooks and Readings**

There is no required textbook for this course. The Christie and Gauvreau volume indicated here is a recommended text that will be used quite extensively.






Christie, Nancy, and Michael Gauvreau. *Christian Churches and Their Peoples, 1840-1965: A Social History of Religion in Canada*. Toronto: University of Toronto Press, 2010.




**Course Schedule**

Date	Topic
Sept. 8	Intro to Christianity in Canada 1. Christie and Gauvreau, <i>Christian Churches and their Peoples</i> , Introduction.
	<b>Catholicism and Contact</b>
15	Contact and early missions 1. Timothy G. Pearson, “Evangelism: Indigenous Holiness.” In <i>Becoming Holy in Early Canada</i> . McGill-Queen’s Studies in the History of Religion. Series Two. Montreal: MQUP, 2014. 2. Peter A. Goddard, “The devil in New France: Jesuit demonology, 1611-50.,” <i>Canadian Historical Review</i> 78, no. 1 (March 1997): 40.   Allan Greer, <i>Mohawk Saint: Catherine Tekakwitha and the Jesuits</i> . Oxford; New York: Oxford University Press, 2006.
	New France 1. Peter Moogk, “The Liturgy of Humiliation, Pain, and Death: The Execution of Criminals in New France,” <i>Canadian Historical Review</i> 88, no. 1 (March 2007): 89-112. 2. Mary Dunn. “‘But an Echo’? Claude Martin, Marie de l’Incarnation, and Female Religious Identity in Seventeenth-Century New France.” <i>Catholic Historical Review</i> 100, no. 3 (Summer 2014): 459–85   Tracy Neal Leavelle. <i>The Catholic Calumet: Colonial Conversions in French and Indian North America</i> . Philadelphia: University of Pennsylvania Press, 2011.  Lisa J. M. Poirier, <i>Religion, Gender, and Kinship in Colonial New France</i> . Syracuse: Syracuse University Press, 2016.







	<b>Christianity and Imperialism</b>
Sept 22	<p>Catholicism after the Conquest</p> <ol style="list-style-type: none"> <li>1. Gilles Chausse, "French Canada from the Conquest to 1840," in Murphy and Perin, eds. <i>A Concise History of Christianity in Canada</i>, (Don Mills, Oxford University Press, 1996) p 56-108.</li> <li>2. Ollivier Hubert, "Ritual Performance and Parish Sociability: French-Canadian Catholic Families at Mass from the Seventeenth to the Nineteenth Century." In <i>Households of Faith: Family, Gender and Community in Canada, 1760-1969</i>, edited by Nancy Christie, McGill-Queen's University Press, 2002.</li> </ol>
22	<p>Christianity, Settlement and Colonialism</p> <ol style="list-style-type: none"> <li>1. Ruma Chopra. "Maroons and Mi'kmaq in Nova Scotia, 1796-1800." <i>Acadiensis</i> 46, no. 1 (2017): 5–23.</li> <li>2. Cecilia Morgan, "'The Joy My Heart Has Experienced': Eliza Field Jones and the Transatlantic Missionary World, 1830s-40s." In <i>Mixed Blessings: Indigenous Encounters with Christianity in Canada</i>, edited by Tolly Bradford and Chelsea Horton. UBC Press, 2016.</li> </ol> <p> Tolly Bradford, and Chelsea Horton, eds. <i>Mixed Blessings: Indigenous Encounters with Christianity in Canada</i>. UBC Press, 2016.</p> <p> Steve Heinrichs, Cheryl Woelk, and Mennonite Church Canada. <i>Yours, Mine, Ours: Unravelling the Doctrine of Discovery</i>. (Friesens, 2016).</p>
	<b>Christianity and Claim of Freedom</b>
29	<p>Popular Religion and Democracy</p> <ol style="list-style-type: none"> <li>1. Christie and Gauvreau, <i>Christian Churches and their Peoples</i>, ch 1.</li> <li>2. J.I. Little, "The Mental World of Ralph Merry: A Case Study of Popular Religion in the Lower Canadian-New England Borderland, 1798-1863.," <i>Canadian Historical Review</i> 83, no. 3 (2002): 338-363.</li> </ol> <p> William Westfall, <i>Two Worlds : The Protestant Culture of Nineteenth-Century Ontario</i>. MQUP, 1990.</p>
	<p>Church and State in Upper Canada/Canada West</p> <ol style="list-style-type: none"> <li>1. Michael Gauvreau, "Covenanter Democracy: Scottish Popular Religion, Ethnicity, and the Varieties of Politico-religious Dissent in Upper Canada, 1815-1841.," <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 55-83.</li> <li>2. Primary sources on Church and society</li> </ol>

	<ol style="list-style-type: none"> <li>I. John Strachan, "On Church Establishment" in H.D. Forbes ed. <i>Canadian Political Thought</i> (Oxford University Press, 1985) 10-17.</li> <li>II. Robert Baldwin "On Responsible Government" <i>ibid.</i> 26-33.</li> <li>III. Egerton Ryerson, "Clergy Reserves and Rectories, Letter No. I in <i>The Clergy Reserve Question, As a Matter of History--a Question of Law and a Subject of Legislation; in a Series of Letters to the Hon. W.H. Draper.</i> (Toronto: J.H. Lawrence, 1839) 1-4.</li> </ol> <p>📖 J.I. Little, <i>Borderland Religion: The Emergence of an English-Canadian Identity, 1792-1852</i>, (University of Toronto Press, 2004).</p>
	<b>Canadian Catholicism</b>
Oct 6	<p>The English-speaking Catholic Experience</p> <ol style="list-style-type: none"> <li>1. Brandon S. Corcoran and Laura J. Smith. "Bishop Macdonell and the Friends of Ireland: Mixing Politics and Religion in Upper Canada." <i>Etudes d'Histoire Religieuse</i> 79, no. 2 (June 2013): 7–23.</li> <li>2. Michael Wilcox, "'To Meet More Perfectly the Wants of Our People Here:' The Christian Brothers and the Process of Anglicization in Ontario, 1850-1925." <i>Etudes d'Histoire Religieuse</i> 79, no. 2 (June 2013): 57–78.</li> </ol> <p>📖 Mark G. McGowan, <i>Michael Power: The Struggle to Build the Catholic Church on the Canadian Frontier</i> (McGill-Queen's University Press, 2005)</p> <p>📖 Brian P. Clarke, <i>Piety and Nationalism: Lay Voluntary Associations and the Creation of an Irish-Catholic Community in Toronto, 185-1895</i> (McGill-Queen's University Press, 1993).</p>
	<p>The French-speaking Catholic Experience</p> <ol style="list-style-type: none"> <li>1. Mgr. L. -F. -R. LaFleche, "The Providential Mission of the French Canadians," in Ramsay Cook ed. <i>French Canadian Nationalism: an Anthology</i> (Macmillan of Canada, 1969) 92-106.</li> <li>2. Jean-Marie Fecteau and Eric Vaillancourt. "The Saint Vincent de Paul Society and the Catholic Charitable System in Quebec (1846-1921)." <i>In The Churches and Social Order in Nineteenth- and Twentieth-Century Canada</i>, edited by Michael Gauvreau and Ollivier Hubert, 195–214. McGill-Queen's University Press, 2006.</li> </ol> <p>📖 Frank A. Abbott, <i>Body or the Soul?: Religion and Culture in a Quebec Parish, 1736-1901.</i> (MQUP, 2015).</p>






	<b>Christian Diversity</b>
13	<p><b>Christianity and First Nations</b></p> <ol style="list-style-type: none"> <li>1. Jason Redden, “‘Boil Them Hearts’: The Role of Methodist Revivalist Piety in Indigenous Conversion and Evangelization in Late Nineteenth-Century Coastal British Columbia.” <i>Studies in Religion/Sciences Religieuses</i> 46, no. 1 (March 1, 2017): 50–74.</li> <li>2. Emma Anderson, ‘Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of the Carrier Nation’. <i>Church History</i> 89, no. 3 (September 2020): 592–632.</li> </ol> <p> John Webster Grant, <i>Moon of Wintertime: Missionaries and the Indians of Canada in encounter since 1534</i> (University of Toronto Press, 1984).</p> <p> Peggy Brock, <i>The Many Voyages of Arthur Wellington Clah: A Tsimshian Man on the Pacific Northwest Coast</i>. Vancouver: UBC Press, 2011.</p>
	<p><b>Catholics and Protestants</b></p> <ol style="list-style-type: none"> <li>1. Kevin Anderson. “‘The Cockroaches of Canada.’” <i>Journal of Religious History</i> 39, no. 1 (March 2015): 104–22.</li> <li>2. Ian Radforth, “Collective Rights, Liberal Discourse, and Public Order: The Clash over Catholic Processions in Mid-Victorian Toronto.” <i>Canadian Historical Review</i> 95, no. 4 (December 2014): 511–44.</li> </ol> <p> Kevin P. Anderson, <i>Not Quite Us: Anti-Catholic Thought in English Canada Since 1900</i>. Montreal: McGill-Queen’s University Press, 2019.</p> <p> Cassandra Yacovazzi. <i>Escaped Nuns: True Womanhood and the Campaign against Convents in Antebellum America</i>. Oxford University Press, 2018.</p>
	<b>Constructing Protestant Cultural Authority</b>
20	<p><b>Religion and Cultural Authority</b></p> <ol style="list-style-type: none"> <li>1. Christie and Gauvreau, <i>Christian Churches and their Peoples</i>, ch 2.</li> <li>2. Kenneth Draper, “Finishing Badly: Religion, Authority, and Clergy in Late Victorian London, Ontario,” in <i>The Churches and Social Order in Nineteenth- and Twentieth-Century Canada</i>, ed. Michael Gauvreau and Ollivier Hubert (McGill-Queen’s University Press, 2006), p 151-74.</li> </ol> <p> Marguerite Van Die, <i>Religion, Family, and Community in Victorian Canada: The Colbys of Carrollcroft</i> (McGill-Queen’s University Press, 2006).</p>

	<p><b>Faith and Healing</b></p> <ol style="list-style-type: none"> <li>1. James Opp, "The Word and the Flesh: Religion, Medicine, and Protestant Faith Healing Narratives in North America, 1880-1910," <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 205-224.</li> <li>2. Pamela E. Klassen, "Textual Healing: Mainstream Protestants and the Therapeutic Text, 1900-1925." <i>Church History</i> 75, no. 4 (December 2006): 809-48.</li> </ol> <p> James Opp, <i>The Lord for the Body: Religion, Medicine, and Protestant Faith Healing in Canada, 1880-1930</i> (McGill-Queen's University Press, 2007).</p>
	<p><b>Challenges to Cultural Dominance: Class and War</b></p>
27	<p><b>Churches in Working Class Hamilton</b></p> <ol style="list-style-type: none"> <li>1. Kenneth L. Draper, "A People's Religion: P. W. Philpott and the Hamilton Christian Workers' Church," <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 99-121.</li> <li>2. Edward Smith, "Working-Class Anglicans: Religion and Identity in Victorian and Edwardian Hamilton, Ontario," <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 123-144.</li> </ol> <p> Lynne Marks, <i>Revivals and Roller Rinks</i>. University of Toronto Press, 1996.</p>
	<p><b>Christianity and WW1</b></p> <ol style="list-style-type: none"> <li>1. Anna Branach-Kallas, "Canadians in the Manichean Universe of War: The Novels of Ralph Connor." <i>Studies in 20th &amp; 21st Century Literature</i> 41, no. 2 (June 15, 2017).</li> <li>2. Gordon L. Heath, "The Protestant Denominational Press and the Conscription Crisis in Canada, 1917-1918." <i>Etudes d'Histoire Religieuse</i> 78, no. 2 (June 2012): 27-46.</li> </ol> <p> Gordon L. Heath, <i>Canadian Churches and the First World War</i>. (McMaster Divinity College. Press), (Pickwick Publications, 2014).</p>

	<b>Christianity to the Political Left and Right</b>
Nov 3	<p>Religion and the Political Left</p> <ol style="list-style-type: none"> <li>1. Christo Aivalis, "In Service of the Lowly Nazarene Carpenter: The English Canadian Labour Press and the Case for Radical Christianity, 1926-1939." <i>Labour / Le Travail</i> 73 (Spring 2014): 97–126.</li> <li>2. Richard Allen, 'Salem Bland, the New Spirituality of the Social Gospel, and the Winnipeg Elite, 1903–1913'. In <i>Beyond the Noise of Solemn Assemblies: The Protestant Ethic and the Quest for Social Justice in Canada</i>, 135–52. Montreal ; Kingston: McGill-Queen's University Press, 2018.</li> </ol> <p>📖 Brian J. Fraser. <i>The Social Uplifters: Presbyterian Progressives and the Social Gospel in Canada 1875-1915</i>. (Wilfrid Laurier University Press, 2006).</p> <p>📖 Richard Allen, <i>View from the Murney Tower: Salem Bland, the Late-Victorian Controversies, and the Search for a New Christianity</i>, Volume 1. Toronto: University of Toronto Press, 2008.</p>
	<p>Religion and Alberta Politics</p> <ol style="list-style-type: none"> <li>1. Clark Banack, "Evangelical Christianity and Political Thought in Alberta." <i>Journal of Canadian Studies</i> 48, no. 2 (Spring 2014): 70–99.</li> <li>2. David Marshall, "Premier E.C. Manning, Back to the Bible Hour, and Fundamentalism in Canada," in <i>Religion and Public Life in Canada: Historical and Comparative Perspectives</i>, ed. Marguerite Van Die, 1st ed. (University of Toronto Press, 2001), 236-54.</li> </ol> <p>📖 David R. Elliott, <i>Bible Bill: A biography of William Aberhart</i> (Reidmore Books, 1987).</p> <p>📖 Brian Brennan, <i>The Good Steward: The Ernest C. Manning Story</i>. Calgary, Alta: Fifth House, 2008.</p> <p>📖 David Morton Rayside. <i>Religion and Canadian Party Politics</i>. (Toronto: UBC Press, 2017).</p>
Nov 7-11	Fall Break
	<b>The Churches, Residential Schools and the TRC</b>
Nov 17	<p>Residential Schools and their Legacy</p> <p>📖 <i>Honouring the Truth, Reconciling for the Future Summary of the Final Report of the Truth and Reconciliation Commission of Canada</i>, Truth and Reconciliation Commission of Canada, 2015.</p>

	<p><b>Residential Schools and Reconciliation</b></p> <ol style="list-style-type: none"> <li>1. Sarah Kathleen Johnson. "On Our Knees: Christian Ritual in Residential Schools and the Truth and Reconciliation Commission of Canada." <i>Studies in Religion/Sciences Religieuses</i> 47, no. 1 (March 1, 2018): 3–24.</li> </ol> <p> Steve Heinrichs, <i>Wrongs to Rights: How Churches Can Engage the United Nations Declaration on the Rights of Indigenous Peoples</i>. Mennonite Church of Canada, 2016.</p> <p> Steve Heinrichs, Jeff Friesen, and Mennonite Church Canada. <i>Quest for Respect: The Church and Indigenous Spirituality</i>. Friesens, 2017.</p> <p> J. R. Miller, <i>Shingwauk's Vision: A History of Native Residential Schools</i>. (University of Toronto Press, 1996).</p>
	<p><b>Christianity in Postwar Canada</b></p>
24	<p><b>United Church of Canada</b></p> <ol style="list-style-type: none"> <li>1. Christie and Gauvreau, <i>Christian Churches and their Peoples</i>, ch 4.</li> <li>2. Kevin Flatt, "The 'New Curriculum' Controversy and the Religious Crisis of the United Church of Canada, 1952-1965." In <i>The Sixties and beyond: Dechristianization in North America and Western Europe, 1945-2000</i>, edited by Nancy Christie and Michael Gauvreau. Toronto: University of Toronto Press, 2013.</li> </ol> <p> Phyllis Airhart, <i>A Church with the Soul of a Nation: Making and Remaking the United Church of Canada</i>. Montréal &amp; Kingston ; London ; Ithaca: McGill-Queen's University Press, 2013.</p> <p> Don Schweitzer, <i>The United Church of Canada : A History</i>. WLU Press, 2011.</p>
	<p><b>Religion in the suburbs</b></p> <ol style="list-style-type: none"> <li>1. Mary-Ann Shantz, "Centring the Suburb, Focusing on the Family: Calgary's Anglican and Alliance Churches, 1945-1969," <i>Histoire Sociale: Social History</i> 42, no. 84 (November 2009): 423-446.</li> <li>2. Nancy Christie, "Sacred Sex: The United Church and Privatization of the Family in Post-War Canada," in <i>Households of Faith: Family, Gender and Community in Canada, 1760-1969</i>, ed. Nancy Christie (McGill-Queen's University Press, 2002), p 348-76.</li> </ol> <p> Robert K. Burkinshaw, <i>Pilgrims in Lotus Land: Conservative Protestantism in British Columbia, 1917-1981</i> (McGill-Queen's University Press, 1995).</p>



Dec 1	<p><b>Catholicism and the Quiet Revolution</b></p> <ol style="list-style-type: none"> <li>Jean-Philippe Warren, "Some Thoughts on Catholicism and the Secularization Question in Quebec: Worldly and Otherworldly Rewards (1960-1970)." <i>Etudes d'Histoire Religieuse</i> 78, no. 2 (June 2012): 81–91.</li> <li>Michael Gauvreau, "'They Are Not of Our Generation' Youth, Gender, Catholicism, and Quebec's Dechristianization, 1950–1970." In <i>The Church Confronts Modernity Church Confronts Modernity: Catholicism since 1950 in the United States, Ireland, and Quebec</i>, 62–90. (Catholic University of America Press, 2007).</li> </ol> <p> Michael Gauvreau, <i>The Catholic Origins of Quebec's Quiet Revolution, 1931-1970</i> (McGill-Queen's University Press, 2008). .</p> <p> Leslie Woodcock Tentler, <i>The Church Confronts Modernity Church Confronts Modernity: Catholicism since 1950 in the United States, Ireland, and Quebec</i>. Washington: Catholic University of America Press, 2007.</p> <p> Gregory Baum, <i>Truth and Relevance: Catholic Theology in French Quebec since the Quiet Revolution</i>. (McGill-Queen's University Press, 2014.)</p>
	<p><b>Canada meets the 1960s</b></p> <ol style="list-style-type: none"> <li>Christie and Gauvreau, <i>Christian Churches and their Peoples</i>, ch 5.</li> <li>Gary R. Miedema, "An Inclusive State, a Servant Church, and the Waning of a Christian Canada." In <i>For Canada's Sake: Public Religion, Centennial Celebrations, and the Re-Making of Canada in the 1960s</i>, 41–64. Montreal: McGill-Queen's University Press, 2005.</li> </ol> <p> Gary Miedema, <i>For Canada's Sake: Public Religion, Centennial Celebrations, and the Re-making of Canada in the 1960s</i> (McGill-Queen's University Press, 2005).</p> <p> Brian P. Clarke and Stuart Macdonald. <i>Leaving Christianity: Changing Allegiances in Canada Since 1945</i>. (Montreal: McGill-Queen's University Press, 2017.)</p>
<b>Reconsidering the Place of Christianity in Canada</b>	
Dec 8	<p><b>Christianity and Canadian Culture</b></p> <ol style="list-style-type: none"> <li>Mark A. Noll, "What happened to Christian Canada?" <i>Church History</i> 75, no. 2 (June 1, 2006): 245-273.</li> <li>John G. Stackhouse, "What Has Happened to Post-Christian Canada?" <i>Church History</i> 87, no. 4 (2018): 1152–1170.</li> </ol>
Review and Discussion for Exam	

**Requirements:**

1. This course will be conducted as a seminar. Readings focused on a specific historical question will be discussed according to the class schedule provided. Each student is expected to be prepared for and to participate in every class session. Several times during the semester each student will be asked to present a summary of one of the articles from the required readings to facilitate class discussion.
2. Seminary students will write two book reviews. Book reviews will be presented according to the list of approved book titles included in the class schedule (look for the 📖 symbol). Your selection must be approved in advance. The review will be presented in class as part of the general discussion on the day it is due. Reviews are not to be book reports. A critical book review carefully analyses how the book raises questions of historical importance, identifies relevant sources, interacts with other interpretations, and represents a contribution to the field of study. To do this you will have to consult 3-5 other sources in the field. Reviews are to be no longer than 5 pages (approx. 1200 words). Your review is due one week after you present to the class.
3. Each student will prepare a research paper of approximately 4500 words. Ten to twelve sources beyond those provided in the required readings will support a more thorough development of the themes and arguments explored in the seminars. Topics for research papers including an annotated bibliography are to be submitted to the instructor by October 6, a first draft of the paper is due November 3, and papers are to be submitted in their final form by December 1. Students may be asked to present a 15 minute summary of their paper in a class session to be negotiated with the instructor.
4. The final exam will take place on Thursday December 15 from 1:00-4:00 pm. The exam will test your understanding of the key themes of the course. As part of the last class session these themes will be discussed and exam questions will be developed.

**Grade Distribution:**

Participation	10%
Book Reviews 15 x2	30%
Research Paper	30%
Exam	30%
	100%

**Attendance:**

Each student is expected to be present for and to participate in every class session.

**Submission of Assignments:**

All assignments are to be submitted in MS Word format to the appropriate assignment drop in Moodle. Please name your files as follows: lastnamefirstnametitle

## Grade Summary:

Grade	Interpretation	Grade Points
A+	Mastery: Complete Understanding of Subject Matter	4.00
A		4.00
A-		3.70
B+	Proficient: Well-Developed Understanding of Subject Matter	3.30
B		3.00
B-		2.70
C+	Basic: Developing Understanding of Subject Matter	2.30
C		2.00
C-		1.70
D+	Minimal Pass: Limited Understanding of Subject	1.30
D		1.0
F	Failure: Failure to Meet Course Requirements	0.00
P	Pass	No Grade Points

Because of the nature of the Alpha 4.00 system, there can be no uniform University-wide conversion scale. The relationship between raw scores (e.g. percentages) and the resultant letter grade will depend on the nature of the course and the instructor's assessment of the level of each class, compared to similar classes taught previously.

Please note that final grades will be available on student registration system. Printed grade sheets are not mailed out.

## Ambrose University Important Policies & Procedures:

### Communication

All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (cancelled class sessions, extensions, requested appointments, etc.) between class sessions.

### Exam Scheduling

Students who find a conflict in their exam schedule must submit a *Revised Final Exam Time Application* to the Office of the Registrar by the deadline noted in the Academic Calendar. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; or 2) the scheduled final examination slot results in three consecutive examination periods. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

### Standards of Behaviour in the Classroom Setting

Learning is an active and interactive process, a joint venture between student and instructor and between student and student. Some topics covered within a class may lead to strong reactions and opinions. It is important that Students understand that they are entitled to hold contradictory beliefs and that they should be encouraged to engage with these topics in a critical manner. Committing to this type of "active learning" significantly increases the learning experience for both teacher and student, and reflects the

Christian imperative to pursue truth, which lies at the heart of the Ambrose educational experience. However, active discussion of controversial topics will be undertaken with respect and empathy, which are the foundations of civil discourse in the Classroom Setting. Primary responsibility for managing the classroom rests with the instructor. The instructor may direct a student to leave the class if the student engages in any behaviour that disrupts the classroom setting. If necessary, Ambrose security will be contacted to escort the student from class. Please refer to your professor regarding their electronic etiquette expectations.

### Academic Integrity

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else's ideas, words, or work as one's own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to acknowledge to another person's ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university. Students are expected to be familiar with the policies in the current Academic Calendar that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are

reported to the Academic Dean and become part of the student's permanent record.

### Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. The academic calendar can be found at <https://ambrose.edu/academics/academic-calendar>

### Privacy

Personal information (information about an individual that may be used to identify that individual) may be required as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at [privacy@ambrose.edu](mailto:privacy@ambrose.edu).

### Coursework Extensions

Should a request for a time extension on coursework exceed the end of the term, a *Coursework Extension Application* must be completed and submitted to the Office of the Registrar. The extension (if granted) will be recorded on the student record. Extensions are granted at the discretion of the instructor and registrar. Normally, Course Extension Applications will be considered only when all of the following conditions are met:

- the quality of prior course work has been satisfactory;
- circumstances beyond your control, such as an extended illness or death of a family member, make it impossible for you to complete the course work on time; and
- you submit *Coursework Extension Application* to the Office of the Registrar on or before the deadline specified in the Academic Schedule.

If granted, time extensions do not excuse you from a final examination where one has been scheduled for the course. A temporary grade of TX will be assigned until a final grade is submitted in accordance with the new deadline. A final grade of F will apply to:

- all course work submitted after the end of the semester unless a coursework extension has been granted; and all course work submitted after the revised due date provided by an approved extension to coursework.

## Academic Success and Supports

### Accessibility Services

Academic accommodation is provided to Ambrose students with disabilities in accordance with the Alberta Human Rights Act and the Canadian Charter of Rights and Freedoms. Provision of academic accommodation does not lower the academic standards of the university nor remove the need for evaluation and the need to meet essential learning outcomes. Reasonable accommodations are tailored to the individual student, are flexible, and are determined by considering the barriers within the unique environment of a postsecondary institution. It can take time to organize academic accommodations and funding for disability-related services.

Students with a disability who wish to have an academic accommodation are encouraged to contact Accessibility Services as early as possible to ensure appropriate planning for any needs that may include accommodations. Staff can then meet with students to

determine areas to facilitate success, and if accommodations are required, ensure those accommodations are put in place by working with faculty.

### Ambrose Writing Services

Ambrose Writing services provides academic support in the four foundational literacy skills—listening, speaking, reading, and writing. It also assists students with critical thinking and the research process. Throughout the academic year, students can meet with a writing tutor for personalized support, or they can attend a variety of workshops offered by Academic Success. These services are free to students enrolled at Ambrose University. Academic Success serves all students in all disciplines and at all levels, from history to biology and from theatre to theology. To learn more, please visit <https://ambrose.edu/sas/writing-services>

### Ambrose Tutoring Services

Ambrose Tutoring Services provides support in specific disciplinary knowledge, especially in high-demand areas such as chemistry, philosophy, math and statistics, and religious studies. These tutors also coach students in general study skills, including listening and note-taking. During the academic year, Ambrose Tutoring Services offers drop-in tutoring for courses with high demand; for other courses, students can book a one-to-one appointment with a tutor in their discipline. These services are free to students enrolled at Ambrose University. To learn more, please visit <https://ambrose.edu/tutoring>.

### Mental Health Support

All of us need a support system. We encourage students to build mental health supports and to reach out when help is needed.

#### On Campus:

- Counselling Services: [ambrose.edu/counselling](https://ambrose.edu/counselling)
- Peer Supportive Listening: One-to-one support in Student Life office. Hours posted at [ambrose.edu/wellness](https://ambrose.edu/wellness).
- For immediate crisis support, there are staff on campus who are trained in Suicide Intervention and Mental Health First Aid. See <https://ambrose.edu/student-life/crisissupport> for a list of staff members.

#### Off Campus:

- Distress Centre - 403-266-4357
- Sheldon Chumir Health Care Centre - 403-955-6200
- Emergency - 911

### Sexual Violence Support

All staff, faculty, and Residence student leaders have received *Sexual Violence Response to Disclosure* training. We will support you and help you find the resources you need. There is a website with on and off campus supports – [ambrose.edu/sexual-violence-response-and-awareness](https://ambrose.edu/sexual-violence-response-and-awareness).

#### Off Campus:

- Clinic: Sheldon Chumir Health Centre - 403-955-6200
- Calgary Communities Against Sexual Abuse - 403-237-5888

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