

**Canadian Church History**
**3 credits**

Class Information		Instructor Information		First day of classes:	Wed., Sept 7, 2016
Days:	Tu / Th	Instructor:	Ken Draper, PhD	Last day to add/drop, or change to audit:	Sun, Sept. 18, 2016
Time:	4:00-5:15 pm	Email:	kdraper@ambrose.edu	Last day to request revised exam:	Mon, Oct 24, 2016
Room:	RE 104	Phone:	403 410-2916	Last day to withdraw from course:	Mon, Nov 14, 2016
Lab/Tut		Office:	L 2085	Last day to apply for time extension for coursework:	Mon, Nov 21, 2016
Final Exam 17-Dec 1:00 PM A2141		Office Hrs:	By appt	Last day of classes:	Mon, Dec 12, 2016

**Textbook:**
**Required**

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.

**Books on Reserve**

1. Mark G. McGowan and David B. Marshall, *Prophets, Priests and Prodigals : Readings In Canadian Religious History, 1608 To Present*, First Printing. (McGraw-Hill Ryerson, Limited, 1992).
2. Terrence Murphy, Roberto Perin, and Gilles Chausse, *A concise history of Christianity in Canada* (Oxford University Press, 1996).
3. Tolly Bradford and Chelsea Horton, eds. *Mixed Blessings: Indigenous Encounters with Christianity in Canada*. UBC Press, 2016.

**Course Description:**

A survey of the history of Christianity in Canada from colonialization 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 neighbour.




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.




<b>Course Schedule:</b>	
<b>Date</b>	<b>Topic</b>
Sept. 8	<p><b>Intro to Christianity in Canada</b></p> <ol style="list-style-type: none"> <li>1. Christie and Gauvreau, <i>Christian Churches and their Peoples</i>, Introduction.</li> </ol>
13	<p><b>Contact and early missions</b></p> <ol style="list-style-type: none"> <li>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.</li> <li>2. Daniel K. Richter, “Iroquois versus Iroquois: Jesuit missions and Christianity in village politics, 1642-1686.,” <i>Ethnohistory</i> 32, no. 1 (December 1, 1985): 1-16.</li> </ol> <p>📖 Allan Greer, <i>Mohawk Saint: Catherine Tekakwitha and the Jesuits</i>. Oxford; New York: Oxford University Press, 2006.</p>
Sept 15	<p><b>New France</b></p> <ol style="list-style-type: none"> <li>1. Peter A. Goddard, “The devil in New France: Jesuit demonology, 1611-50.,” <i>Canadian Historical Review</i> 78, no. 1 (March 1997): 40.</li> <li>2. 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.</li> </ol> <p>📖 Tracy Neal Leavelle. <i>The Catholic Calumet: Colonial Conversions in French and Indian North America</i>. Philadelphia: University of Pennsylvania Press, 2011.</p>
20	<p><b>Catholicism after the Conquest</b></p> <ol style="list-style-type: none"> <li>1. Jean-Pierre Wallot, “Religion and French-Canadian Mores in the Early Nineteenth Century,” in McGowan and Marshall, <i>Prophets, Priests, and Prodigals</i>, (Toronto: McGraw-Hill Ryerson, 1992) p 60-92.</li> <li>2. 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> </ol>


Date	Topic
22	<b>No class</b>
27	<p><b>Popular Religion and Democracy</b></p> <ol style="list-style-type: none"> <li>Christie and Gauvreau, <i>Christian Churches and their Peoples</i>, ch 1.</li> <li>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>
Sept 29	<b>Spiritual Emphasis Days</b>
Oct 4	<p><b>Church and State in Upper Canada/Canada West</b></p> <ol style="list-style-type: none"> <li>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>John Strachan, "On Church Establishment" in H.D. Forbes ed. <i>Canadian Political Thought</i> (Oxford University Press, 1985) 10-17.</li> <li>Robert Baldwin "On Responsible Government" <i>ibid.</i> 26-33.</li> <li>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>, 1st ed. (University of Toronto Press, 2004).</p>
6	<p><b>The English-speaking Catholic Experience</b></p> <ol style="list-style-type: none"> <li>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>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>

Date	Topic
11	<p><b>The French-speaking Catholic Experience</b></p> <ol style="list-style-type: none"> <li>1. Roberto Perin, "French-speaking Canada from 1840: Religious Revival 1840-1920," in Murphy and Perin, eds. <i>A Concise History of Christianity in Canada</i>, (Don Mills, Oxford University Press, 1996) p 190-228.</li> <li>2. 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> </ol>
13	<p><b>Christianity and First Nations</b></p> <ol style="list-style-type: none"> <li>1. Christie and Gauvreau, <i>Christian Churches and their Peoples</i>, ch 3.</li> <li>2. Susan Neylan, "'Eating the Angels' Food': Arthur Wellington Clah - An Aboriginal Perspective on Being Christian, 1857-1909," in <i>Canadian Missionaries, Indigenous Peoples: Representing Religion at Home and Abroad</i>, ed. Alwyn Austin and Jamie S Scott (University of Toronto Press, 2005).</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> Tolly Bradford, and Chelsea Horton, eds. <i>Mixed Blessings: Indigenous Encounters with Christianity in Canada</i>. UBC Press, 2016.</p>
18	<p><b>Religion and Gender</b></p> <ol style="list-style-type: none"> <li>1. Nancy Christie, "'On the threshold of manhood": Working-Class Religion and Domesticity in Victorian Britain and Canada," <i>Histoire Sociale: Social History</i> 36, no. 71 (May 2003): 145-174.</li> <li>2. Carmen Nielson Varty, "The City and the Ladies: Politics, Religion and Female Benevolence in Mid-Nineteenth-Century Hamilton, Canada West." <i>Journal of Canadian Studies</i> 38, no. 2 (Spring2004): 151–71.</li> </ol> <p> Marilyn Färdig Whiteley, and Elizabeth Gillan Muir. <i>Changing Roles of Women Within the Christian Church in Canada</i>. Toronto: University of Toronto Press, 1995.</p>
Oct 20	<b>CFH Conference (no class)</b>
25	<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-</i></li> </ol>


Date	Topic
	<p><i>Century Canada</i>, ed. Michael Gauvreau and Ollivier Hubert (McGill-Queen's University Press, 2006), p 151-74.</p> <p> Marguerite Van Die, <i>Religion, Family, and Community in Victorian Canada: The Colbys of Carrollcroft</i> (McGill-Queen's University Press, 2006).</p>
27	<p><b>Catholics and Protestants</b></p> <ol style="list-style-type: none"> <li>Kevin Anderson. "The Cockroaches of Canada." <i>Journal of Religious History</i> 39, no. 1 (March 2015): 104–22.</li> <li>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>
Nov. 1	<p><b>Churches in Working Class Hamilton</b></p> <ol style="list-style-type: none"> <li>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>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>
3	<p><b>Religion and the Political Left</b></p> <ol style="list-style-type: none"> <li>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>Mark Sholdice, "'Brotherhood Extended to All Practical Affairs': the Social Gospel as the Religion of the Agrarian Revolt in Ontario?" <i>Journal of Religion and Popular Culture</i> 25, no. 3 (2013).</li> </ol> <p> T. C. Douglas, Lewis Herbert Thomas, and C. H. Higginbotham. <i>The Making of a Socialist : The Recollections of T.C. Douglas</i>. Vol. 1st pbk. ed. Edmonton, Alta: University of Alberta Press, 1984.</p>
8	<p><b>Religion and Alberta Politics</b></p> <ol style="list-style-type: none"> <li>Clark Banack, "Evangelical Christianity and Political Thought in Alberta." <i>Journal of Canadian Studies</i> 48, no. 2 (Spring 2014): 70–99.</li> <li>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</i></li> </ol>

Date	Topic
	<p><i>Comparative Perspectives</i>, ed. Marguerite Van Die, 1st ed. (University of Toronto Press, 2001), 236-54.</p> <p> David R. Elliott, <i>Bible Bill: A biography of William Aberhart</i> (Reidmore Books, 1987).</p>
Nov. 10	<b>Fall Break</b>
Nov. 15	<p><b>Residential Schools and their legacy</b></p> <ol style="list-style-type: none"> <li>1. Sipiwe Dube, "Aporia, Atrocity, and Religion in the Truth and Reconciliation Commission of Canada." In <i>Mixed Blessings: Indigenous Encounters with Christianity in Canada</i>, edited by Tolly Bradford and Chelsea Horton. UBC Press, 2016.</li> <li>2. <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.</li> </ol> <p> J. R. Miller, <i>Shingwauk's Vision: A History of Native Residential Schools</i>. Toronto: University of Toronto Press, 1996.</p>
17	<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>
22	<p><b>Religion and Public Broadcasting</b></p> <ol style="list-style-type: none"> <li>1. Len Kuffert, "Tempest in the Tea Leaves: Broadcasting the Esoteric Arts and Mystic Sciences, 1937-1953." <i>Canadian Historical Review</i> 91, no. 1 (March 2010): 1-26.</li> <li>2. Mark G. McGowan, "The Fulton Sheen Affair: Religious Controversy, Nationalism, and Commercialism in the Early Years of Canadian Television, 1952-1958." <i>Etudes d'Histoire Religieuse</i> 75 (January 2009): 21-38.</li> </ol>
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> </ol>

Date	Topic
	<p>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.</p> <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>
29	<p><b>Religion in the suburbs</b></p> <p>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.</p> <p>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.</p> <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> <p>1. 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.</p> <p>2. Michael Gauvreau, "From Rechristianization to Contestation: Catholic Values and Quebec Society, 1931-1970.," <i>Church History</i> 69, no. 4 (December 2000): 803.</p> <p> Michael Gauvreau, <i>The Catholic Origins of Quebec's Quiet Revolution, 1931-1970</i> (McGill-Queen's University Press, 2008).</p>

Date	Topic
Dec 6	<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>
Dec. 8	<p><b>Christianity and Canadian Culture and Review and Discussion for Exam</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> </ol>

#### Requirements:

- 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.
- Seminary students will write two book reviews. Book reviews are due 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).
- 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 4, a first draft of the paper is due November 22, and papers are to be submitted in their final form by December 1. Students will 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 held Saturday, December 17 at 1 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	20%
Research Paper	30%
Exam	40%
	100%

### Attendance:

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

### Grade Summary:

Grade	Percentage	Grade Point	Description
A+	90+	4.0	Excellent: superior performance showing comprehensive understanding of subject matter.
A	85-90	4.0	
A-	80-85	3.7	
B+	77-79	3.3	Good: clearly above-average performance with knowledge of subject matter complete.
B	74-76	3.0	
B-	70-73	2.7	
C+	67-69	2.3	Satisfactory: basic understanding of subject matter.
C	64-66	2.0	
C-	60-63	1.7	
D+	56-59	1.3	Poor: marginal performance.
D	50-55	1.0	Minimal pass.
F	49 -	0	Failure: unsatisfactory performance or failure to meet course requirements.

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.

## Policies:

### 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. If students do not wish to use their Ambrose accounts, they will need to forward all messages from the Ambrose account to another personal account.

### Registration

During the **Registration Revision Period** students may enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty or record. Courses should be added or dropped on the student portal by the deadline date; please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a "Request to Withdraw from a Course" form or by sending an email to the Registrar's Office by the **Withdrawal Deadline**; please consult the List of Important Dates on the my.ambrose.edu website. Students will not receive a tuition refund for courses from which they withdraw after the Registration Revision period. A grade of "W" will appear on their transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

### Exam Scheduling

Students, who find a conflict in their exam schedule must submit a Revised Examination Request form to the Registrar's Office by the deadline date; please consult the List of Important Dates. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; 2) the student has three final exams within three consecutive exam time blocks; 3) the scheduled final exam slot conflicts with an exam at another institution; 4)

extenuating circumstances. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

### Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to use electronics for purposes unrelated to the course during a class session. Turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Do not use iPods, MP3 players, or headphones. Do not text, read, or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. Some professors will not allow the use of any electronic devices in class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

### Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. 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).

### Extensions

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a course Extension from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the deadline date; please consult the List of Important Dates. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

### **Appeal of Grade**

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Registrar's Office in writing and providing the basis for appeal within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal. If the appeal is sustained, the fee will be refunded.

### **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 college. 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.

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