



**Faculty of Arts  
Department of History  
Course Outline  
Fall 2022**

**HTST 435  
PROPHETS PRIESTS & PRODIGALS  
SELECTED TOPICS IN THE HISTORY OF RELIGION  
IN CANADA**

**Instructor:** Dr. David B. Marshall

**Email:** marshall@ucalgary.ca

**Office Hours and Location** MWF 10:00- 12:00 Social Sciences Building 638 or by appointment via Zoom

**Tel No.** 403 220-3837

**Class Room Location,** Science Theatre 64

**Days and Times:** MWF 1:00 – 1:50

*We would like to acknowledge the traditional territories of the people of the Treaty 7 region in Southern Alberta, which includes the Blackfoot Confederacy (comprising the Siksika, Piikani, and Kainai First Nations), as well as the Tsuut'ina First Nation, and the Stoney Nakoda (including the Chiniki, Bearspaw, and Wesley First Nations). The city of Calgary is also home to Métis Nation of Alberta, Region 3.*

**Course Delivery:** This course will be delivered in person. Only if the instructor is unable to be in-class will lecture material appear electronically on D2L.

## **Course Description**

The purpose of this course is to explore the history of religion in Canada from the Constitution Act of 1791 to the present. For the most part, it will focus on the Judeo-Christian tradition, but Native spirituality and the “religions of the world” will form an integral part of the course. This admittedly narrow scope reflects the history of religion in Canada up until the mid-twentieth century, when immigration from non-European countries began to have a significant impact on Canadian society. Christianity no longer dominated the public square. Moreover, this emphasis on the Judeo-Christian tradition reflects the historiography of religion and the churches in Canada, which has been

overwhelmingly Christian in its orientation. Indeed, the historiography of religion in Canada has been dominated by study of the historic mainstream churches (Roman Catholic, Anglican, Presbyterian, Methodist (the United Church of Canada) and Baptist. Only recently has this traditional emphasis been challenged and broadened by attention to non-western religions as well as religious movements outside of the historic mainstream, such as fundamentalism or Pentecostalism.

The narrative of the course will suggest that Canada has moved from an “age of faith” that was dominated by “historic” Christian churches –notably, Roman Catholic, Church of England (Anglican), Methodist, Presbyterian, and to a lesser extent Baptist- to a more recent “post-Christian” age. On the one hand, post-Christian Canada can be easily understood as the result of the massive immigrations of peoples from a multiplicity of religious backgrounds –Buddhist, Confucian, Hindu, Islam, Sikh etc.- since 1945. But the term “post-Christian Canada” signifies more than a multiplicity of faiths. It also indicates a decline of confidence in the mainstream churches and their Christian teachings. Sometime in the late nineteenth century, the seeds of religious doubt were planted in Canadian society. The historic mainstream churches have been losing their pre-dominance or quasi-Establishment status, since the late Victorian age. We now live in an age in which many churches are in retreat. Many Canadians claim that they are “spiritual but not religious”. They indicate to the census taker that they have “no religion”, meaning that they have no denominational (or church) affiliation. The religious landscape in Canada has changed profoundly and it is the purpose of this course to explore the nature of the changes and the reasons for them.

## **Learning Outcomes**

Through attending lectures, taking your own notes, reading the assigned text, and completing all written assignments, students should be able to:

- to understand how religion has shaped Canadian society
- to understand the history of religion as a particular genre within history -one that requires sensitivity to people’s beliefs in the unseen, the unknowable and the transcendent
- to appreciate the growing diversity of religious life in Canada and related to this how Canada has changed from an overwhelmingly Christian society throughout the nineteenth century to a post-Christian society in late twentieth and early twenty-first century. See Assignment #1
- to conceive, research, and write a paper based on as topic of the students’ own choosing. See Assignments #2 & Assignment #3
- to analyze and integrate primary sources into a research paper. See Assignment #3

## Course Policies

-Students MUST keep a 2nd copy of all their assignments.

-STUDENTS ARE EXPECTED TO TAKE THEIR OWN CLASS NOTES.

-Lap-Top Computers can be utilized by students for the purposes of note-taking. But students should be aware that there is a great deal of evidence to suggest that taking notes in the old-fashioned manner, handwriting, leads to better results in tests or examinations. Handwriting notes forces students to process the lectures into their own words, and as a result, students have a better command of the course content. In other words, the pen can be mightier than the keyboard or laptop computer.

-Office Hours: If you have any questions about the course material or the assignments, please visit the instructor during their scheduled office hours. MWF 10:00 – 12:00. If the office hours are not convenient, an appointment or zoom meeting can be arranged.

-E-mail protocol: When e-mailing, you must use your University of Calgary account. E-mails will be responded to in a timely manner, normally within 24 hours, except over the weekends.

## Course Requirements

### Reading Material (available at the U of C Bookstore)

\*Choquette, Robert, *Canada's Religions: A Historical Introduction* (University of Ottawa Press),

\*Noll, Mark *What Happened to Christian Canada?* (Regent College Publishing, 2007, pb)

### Assignments

**All written assignments are to be submitted via Dropbox, found under Assessments on the Navigation Bar of the D2L site for this course, as a Word Document.**

Assignment	DUE Date	Length (Approximate Guidelines)	% Final Grade
1. MID-TERM (BOOK REVIEW)	Fri. Oct. 7 <sup>th</sup> 2022	5-7 pp. Approx. 1,500-1,750 words (double-spaced 12-point font)	20%
2. PAPER PROPOSAL	Fri. Nov. 4 <sup>th</sup> 2022	2-3 pp. including Bibliography	20%
3. RESEARCH PAPER	Mon. Nov. 28 <sup>th</sup> 2022	10-12 pp. Approx. 2500-3000 words (double-spaced 12-point font)	40%

4. FINAL EXAM (TAKE HOME)	Distributed Fri. Dec. 7 <sup>th</sup> 2022  DUE Fri. Dec. 16 <sup>th</sup> 2022	No more than 10 pp. or 2500 words	20%
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**N.B. Detailed descriptions of each assignment are available under Content on the Navigation Bar of the Htst 435 D2L site.**

For all papers, details about **referencing and notes** are found in [The Department of History Essay Guide](#), which can be found on the Department of History website. For access click on Current Students and then click on Undergraduates. Click on Student Handbook and then click the Download Guide button.

[https://arts.ucalgary.ca/sites/default/files/teams/29/History%20Student's%20Handbook%20\(2022\).pdf](https://arts.ucalgary.ca/sites/default/files/teams/29/History%20Student's%20Handbook%20(2022).pdf)

## Grading Policies

Deadlines are Firm. Students seeking extensions **MUST** consult with the Instructor. Failure to follow these guidelines will result in a deduction of ONE LETTER GRADE PER DAY, i.e. from a B to a B- to a C+ etc.

Should students be dissatisfied with the grade, then they should discuss the paper with the course instructor. To receive a 2<sup>nd</sup> reading, students must outline their grounds for seeking redress in writing. If a 2<sup>nd</sup> reading is granted, the grade may stay the same, go up, or possibly go down.

**All assignments will receive a letter grade. For the purposes of calculating final grades the letter grades have the following assigned values A+ = 95; A = 87.5; A- = 82; B+ = 78.5; B = 75; B- = 71.5; C+ = 68.5; C = 65; C- = 61.5; D+ = 58; D = 52.5; F = 0.0. Each value is the approximate mid-point of the grade ranges based on the Departmental of History Grading System below.**

## Methods of Assessment

All assignments will be assessed based on completeness, depth of analysis, and writing style. All papers will be graded on the ability for students to **think historically**: that is to understand events and people in their historical context (through the reconstruction and understanding of the appropriate political, economic, religious, social, intellectual, artistic or cultural, moral, technological and geographical conditions of the period being studied). The opposite of historical thinking is **presentism**, which should be avoided in History courses. Presentism is the interpretation or judgement of the past through the imposition of today's values and standards. Respect for the past

and for historical figures is essential to good history. It requires analytical distance from present-day concerns and values.

## **Learning Technologies**

There is a D2L site for this course that contains all relevant class resources and materials, such as course outline, assignments sheets and the final examination. All notifications will also be posted on D2L. In order to successfully engage in learning experiences and complete assignments in this class, students will need reliable access to the following technology:

-a computer, tablet, or other device

-internet to access D2L.

-a computer microphone is necessary for the purposes of instructor-student meetings via **zoom**

## **Inclusiveness, Accommodation, Privacy, and Conduct**

I am committed to creating an inclusive learning environment for all registered students. If you have conditions or circumstances that require a formal accommodation, be sure to register with Student Accessibility Services as soon as possible. Such circumstances may include disability or illness whether temporary or permanent, visible or invisible. If you face circumstances that require an informal accommodation or adjustment, please contact the instructor by email or during office hours.

To protect the privacy of others, students may not record in any format any activity that occurs within the classroom or online. As outlined in the University Calendar, permission to sound-record lectures will only be given to students registered with Student Accessibility Services.

Part of creating an inclusive learning environment involves respecting your classmates. In meeting any university's mandate of encouraging free and open inquiry, we will occasionally discuss controversial topics about which you might be uncomfortable or have a set viewpoint. In such situations, it is essential that we understand that others have different experiences and perspectives, and that listening respectfully to and showing tolerance toward opposing viewpoints is part of the process of learning and emerging as active, engaged citizens.

## Lecture Schedule & Required Readings

The textbook, *Canada's Religions* by Robert Choquette, can be read along with the lectures. But this text is an overview and is very general and so the suggested timetable of reading is only approximate.

The following schedule for reading is recommended.

Preliminary Amerindian and European Background .....Choquette, Chapters 2-7

Weeks 1-3, Protestant and Catholic Foundations.....Choquette, Chapters 8 - 12

Weeks 4-5, Western Expansion and Missions.....Choquette, Chapter 13

Weeks 6- 8, Confronting the Modern World.....Choquette, Chapters 15 - 16

Weeks 9 -11, War and Its Consequences.....Choquette, Chapter 17

Weeks 12-13, a Multi-faith society..... Choquette, Chapters 18 -19

**There are more specialized Readings listed for each week in the Lecture schedule, immediately below. These readings will greatly enrich the lectures and in many cases, can serve as the basis for class discussion. All readings can be accessed through ReadingList under My Tools on the D2L site for this course.**

Date	Topic & Suggested Reading Posted on D2L	Important Dates
Week #1 Sept. 7-9	-Organization -The Established Church  Reading: Little, J.I. ““In the Desert Places of the Wilderness”: The Frontier Thesis and the Anglican Church in the Eastern Townships, 1799-1831”, <i>Histoire Sociale/Social History</i> , Vol. 36, No.71, (2003), pp. 31-53	
Week #2 Sept. 12-16	-Camp Meetings and Communion Season in Upper Canada -Catholic Church in Quebec & Ultramontanism -Irish Catholics and the Devotional Revolution  Reading: -Airhart, Phyllis, “What Must I Do to be Saved?”: Two Paths to Evangelical	

	<p>Conversion in Late Victorian Canada, <i>Church History</i>, Vol. 59, No.3, 1990, pp. 372-85</p> <p>-Miller, J.R., “Anti Catholic Thought in Victorian Canada”, <i>Canadian Historical Review</i>, Vol. 66, No. 4, (Dec. 1985), pp. 274-294</p> <p>-Radforth, Ian, “Collective Rights, Liberal Discourse and Public Order: The Clash Over Catholic Processions in Mid-Victorian Toronto”, <i>Canadian Historical Review</i>, Vol. 95, No. 4, (Dec. 2014), pp. 511-544</p>	
<p>Week #3 Sept. 19-23</p>	<p>-The Schools’ Question &amp; Minority Religious Rights</p> <p>-The Heroic Age of Missions to the Natives</p> <p>-Missions to Foreign Fields I</p> <p>Reading:</p> <p>-Bradford, Tolly, “Christianity, Missionaries and Plains Cree Politics. 1850s – 1870s”, <i>Manitoba History</i>, No.83, Spring 2017</p> <p>-Neylan, Susan, “Encountering Spirits: Evangelical and Holiness Revivals in Victoria, B.C. and the Colonial Project”, <i>Histoire Sociale/Social History</i>, Vol.36, No. 71 2003</p>	
<p>Week #4 Sept. 26-18</p>	<p>-Missions to Foreign Fields II</p> <p>-“The New Jerusalem”: Mennonites, Latter-Day Saints &amp; Doukhobors in the West</p> <p>Reading:</p> <p>-Ridout, Katherine, “A Woman of Mission: The Religious and Cultural Odyssey of Agnes Wintemute Coates”, <i>Canadian Historical Review</i>, Vol. 71, No. 2, (June 1990), pp. 208-244</p>	<p>Sept. 30 National Day of Truth &amp; Reconciliation, <b>No Class</b></p>
<p>Week #5 Oct. 3-7</p>	<p>-Darwin, Science &amp; Religion</p> <p>-Bible, Criticism &amp; Heresy</p> <p>-Sunday: From Holy Day to Holiday</p> <p>Reading:</p> <p>-Cook, Ramsay, “Spiritualism, Science of the Earthly Paradise”, <i>Canadian Historical Review</i>, Vol. 65, No. 1, (March 1984), pp. 4-27</p>	<p><b>Fri. Oct. 7, Book Review DUE</b></p>

	-Hardwick, Joseph, "Fasts, Thanksgivings, and Senses of Community in Nineteenth Century Canada and the British Empire", <i>Canadian Historical Review</i> , Vol. 98, No.4, (Dec. 2017), pp. 675-703	
Week #6 Oct. 12-14	-Grimsby Park: Religion & Recreation -Muscular Christianity  Reading: -Christie, Nancy, "Young Men and the Creation of Civic Christianity in Urban Methodist Churches, 1880-1914", <i>Journal of the Canadian Historical Association</i> , Vol. 17, No.1, (2006), pp. 79-105	Oct. 10 Thanksgiving Day <b>No Class</b>
Week #7 Oct. 17-21	-Social Gospel I: Urban Society, the Working Class & Poverty -Social Gospel II: "Strangers within Our Gates: Immigrants in the Cities" -Social Gospel III: J.S. Woodsworth, Heresy & Pacifism  Reading: -Allen, Richard, "The Social Gospel and the Reform Tradition in Canada, 1890-1923", <i>Canadian Historical Review</i> , Vol. 49, No.4, Dec. 1968, 381-99 -Wang, Jiwu, "Organized Protestant Missions to Chinese Immigrants in Canada, 1885-1923", <i>Journal of Ecclesiastical History</i> , Vol. 54, No.4, (2003), pp. 691-713	
Week #8 Oct. 24-28	-Impact of War on Religious Belief -Church Union -Rethinking Missions  Reading: -McGowan, Mark, "Harvesting the "Red Vineyard": Catholic Religious Culture in the Canadian Expeditionary Force, 1914-1919", <i>Canadian Catholic Historical Association, Historical Studies</i> , Vol. 64, (1998), pp. 47-70 -Airhart, Phyllis, "The Accidental Modernists: American Fundamentalists and the Canadian Controversy over Church Union", <i>Church History</i> , Vol 86, No.1, 2017, pp. 120-144	



<p>Week #9 Oct. 31 - Nov.4</p>	<p>-Fundamentalism I: Roots &amp; Institutions -Fundamentalism II: Faith Healing &amp; Pentecostalism -Fundamentalism III: Modern Media</p> <p>Reading: -Opp, James, "The Word and the Flesh: Religion, Medicine, and Protestant Faith Healing Narratives in North America, 1880-1910", <i>Histoire Sociale/Social History</i>, Vol. 36, No.71, (2003), pp. 205-224 -Burkinshaw, Robert, "Conservative Protestantism and the Modernist Challenge in Vancouver, 1917-1927", <i>BC Studies</i>, No.85, (Spring 1990), pp. 24-44</p>	<p><b>Fri. Nov. 4, Paper Proposal DUE</b></p>
<p>Nov. 7-11</p>		<p><b>Reading Week No Classes</b></p>
<p>Week #10 Nov. 14-18</p>	<p>-The Jewish Community in Canada -Anti-Semitism in Canada -Canadian Jewish Community &amp; the Holocaust</p> <p>Reading: -Abella, Irving &amp; Harold Troper, ""The Line Must Be Drawn Somewhere": Canada and Jewish Refugees", <i>Canadian Historical Review</i>, Vol. 60, No.2, (June 1979), pp. 178-209</p>	
<p>Week #11 Nov. 21-25</p>	<p>-New Evangelicalism in the Consumer Age -Post 1945 Immigration &amp; the Immigrant Church -Quebec, the Quiet Revolution &amp; Vatican II</p> <p>Reading: -Stranger-Ross, Jordan, "An Inviting Parish: Community without Locality in Postwar Italian Toronto", <i>Canadian Historical Review</i>, Vol. 87, No.3, (Sept. 2006), pp. 381-407 -Seljak, David, "Why the Quiet Revolution was "Quiet": The Catholic Church's Reaction to the Secularization of Nationalism after 1960", <i>Canadian Catholic Historical Association, Historical</i></p>	

	<i>Studies</i> , Vol. 62, (1996), pp. 109-124	
Week #12 Nov. 28 – Dec. 2	<p>-“The Comfortable Pew” Debate &amp; the Faltering of Mainstream Churches -The Religion Pavillion at Expo 67 &amp; the Rise of “Religious Right” -Charter of Rights &amp; Freedoms and the New Religious Order</p> <p>Reading: -Douville, Bruce, “Christ and Counterculture: Churches, Clergy and Hippies in Toronto’s Yorkville, 1965-70”, <i>Histoire Sociale/Social History</i>, Vol. 47, No. 95, Nov. 2014</p>	<b>Mon. Nov. 28, Research Papers DUE</b>
Week #13 Dec. 5-7	<p>-Religious Accommodation” in a Multi-Faith Society -Religious “Nones” &amp; Post-Christian Canada</p> <p>Reading: -Noll, Mark, <i>What Happened to Christian Canada?</i> also available in <i>Church History</i>, Vol. 75, (June 2006), pp. 245-273</p>	<p><b>Wed. Dec. 7, Take-Home Exam distributed (Last day of classes)</b></p> <p><b>Fri. Dec. 16 Take-Home Exam DUE</b></p>

**THE FOLLOWING INFORMATION APPEARS ON ALL DEPARTMENT OF HISTORY COURSE OUTLINES**

**Departmental Grading System**

The following percentage-to-letter grade conversion scheme is used in all Canadian Studies, History, and Latin American Studies courses, except for HTST 200. See the university grading system in the calendar: <https://www.ucalgary.ca/pubs/calendar/current/f-1-1.html>.

Percentage	Letter Grade	Grade Point Value	Description
90-100	A+	4.00	Outstanding performance
85-89	A	4.00	Excellent performance
80-84	A-	3.70	Approaching excellent performance
77-79	B+	3.30	Exceeding good performance

Percentage	Letter Grade	Grade Point Value	Description
73-76	B	3.00	Good performance
70-72	B-	2.70	Approaching good performance
67-69	C+	2.30	Exceeding satisfactory performance
63-66	C	2.00	Satisfactory performance
60-62	C-	1.70	Approaching satisfactory performance.
56-59	D+	1.30	Marginal pass. Insufficient preparation for subsequent courses in the same subject
50-55	D	1.00	Minimal Pass. Insufficient preparation for subsequent courses in the same subject.
0-49	F	0	Failure. Did not meet course requirements.

**Please Note:** Students are expected to reach the grade range to receive that letter grade (ie. to receive an A- a student will have earned an 80 or 3.7 in the course). Assume that there will be no rounding up unless a faculty member announces otherwise.

### Writing

All written assignments and written exam responses are assessed partly on writing skills. Writing skills include surface correctness (grammar, punctuation, sentence structure, etc.) and general clarity and organization. Research papers must be properly documented according to the format described in [The History Student's Handbook](#).

### Academic Misconduct

Academic Misconduct refers to student behavior which compromises proper assessment of a student's academic activities and includes: cheating; fabrication; falsification; plagiarism; unauthorized assistance; failure to comply with an instructor's expectations regarding conduct required of students completing academic assessments in their courses; and failure to comply with exam regulations applied by the Registrar.

For more information, please see the University of Calgary [Student Academic Misconduct Policy](#) documents, and visit the [Academic Integrity Website](#).

### Plagiarism

Plagiarism occurs when students submit or present the ideas and/or writing of others as if they were their own or when they submit their own work to two different classes. Please see [The History Student's Handbook](#) for more details, but to summarize, plagiarism may take several forms:

- Failing to cite sources properly
- Submitting borrowed, purchased, and/or ghostwritten papers
- Submitting one's own work for more than one course without the permission of the instructor(s) involved
- Extensive paraphrasing of one or a few sources, even when referenced properly, unless the essay is a critical analysis of those works

Plagiarism is a serious academic offence, and written work that appears to contain plagiarized passages will not be graded. All such work will be reported to the Faculty of Art's associate deans of students who will apply the penalties specified in [the university calendar](#).

### **Academic Accommodation**

It is the student's responsibility to request academic accommodations according to the [Student Accommodations policy](#). Students needing an accommodation based on disability or medical concerns should contact Student Accessibility Services (SAS) in accordance with the [Procedure for Accommodations for Students with Disabilities](#). Students who require an accommodation in relation to their coursework based on a protected ground other than Disability should communicate this need in writing to their Instructor.

SAS will process the request and issue letters of accommodation to instructors. For additional information on support services and accommodations for students with disabilities, visit [Student Accessibility Services](#).

### **Research Ethics**

Students are advised that any research with human participants – including any interviewing (even with friends and family), opinion polling, or unobtrusive observation – must have the approval of the [Conjoint Faculties Research Ethics Board](#) or the [Conjoint Health Research Ethics Board](#). In completing course requirements, students must not undertake any human subjects research without discussing their plans with the instructor, to determine if ethics approval is required. Some courses will include assignments that involve conducting research with human participants; in these cases, the instructor will have applied for and received ethics approval for the course assignment. The instructor will discuss the ethical requirements for the assignment with the students.

### **Instructor Intellectual Property**

Course materials created by instructors (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the instructor. These materials may NOT be reproduced, redistributed or copied without the explicit consent of the instructor. The posting of course materials to third party websites such as note-sharing sites without permission is prohibited. Sharing of extracts of these course materials with other students enrolled in the course at the same time may be allowed under fair dealing.

### **Copyright Legislation**

All students are required to read the University of Calgary policy on [Acceptable Use of Material Protected by Copyright](#) and requirements of [the Copyright Act](#) to ensure they are aware of the consequences of unauthorised sharing of course materials (including instructor notes, electronic versions of textbooks etc.). Students who use material protected by copyright in violation of this policy may be disciplined under [the Non-Academic Misconduct Policy](#).

### **Copyright of Educational Materials**

The University of Calgary has opted out of the Access Copyright Interim Tariff proposed by the Copyright Board. Therefore, instructors in all University of Calgary courses will strictly adhere to Copyright Act regulations and the educational exceptions permitted by the Act for both print

and digital course material. No copyrighted material may be placed on course D2L or web sites without the prior permission of the copyright holders. In some cases, this may mean that instructors will require you to purchase a print course pack from the University of Calgary bookstore or consult books on reserve at the library. Please see the [University of Calgary copyright page](#).

### **Freedom of Information and Protection of Privacy**

Student information will be collected in accordance with usual classroom practice. Students' assignments will be accessible only by the authorized course faculty and teaching assistants. Private information related to the individual student is treated with the utmost regard.

## **MEDIA RECORDING IN LEARNING ENVIRONMENTS**

### **Media Recording for Study Purposes (Students)**

Students who wish to audio record lectures for personal study purposes need to follow the guidelines outlined in [Section E.6 of the University Calendar](#). Unless the audio recording of lectures is part of a student accessibility requirement, permission must be sought by the course instructor to audio record lectures.

### **Media recording for lesson capture**

The instructor may use media recordings to capture the delivery of a lecture. These recordings are intended to be used for lecture capture only and will not be used for any other purpose. Recordings will be posted on D2L for student use and will normally be deleted at the end of term. Students are responsible for turning off their camera and/or microphone if they do not wish to be recorded.

### **Media recording for assessment of student learning**

The instructor may use media recordings as part of the assessment of students. This may include but is not limited to classroom discussions, presentations, clinical practice, or skills testing that occur during the course. These recordings will be used for student assessment purposes only and will not be shared or used for any other purpose. The recording will be destroyed as specified by [retention rule 2000.01](#) "Examinations and Student Assignments".

### **Media recording for self-assessment of teaching practices**

The instructor may use media recordings as a tool for self-assessment of their teaching practices. Although the recording device will be fixed on the instructor, it is possible that student participation in the course may be inadvertently captured. The recording will be destroyed as specified by [retention rule 98.0011](#) "Draft Documents & Working Materials".

### **Sexual Violence Policy**

The University recognizes that all members of the University Community should be able to learn, work, teach and live in an environment where they are free from harassment, discrimination, and violence. The University of Calgary's sexual violence policy guides us in

how we respond to incidents of sexual violence, including supports available to those who have experienced or witnessed sexual violence, or those who are alleged to have committed sexual violence. It provides clear response procedures and timelines, defines complex concepts, and addresses incidents that occur off-campus in certain circumstances. Please see [the sexual and gender-based violence policy](#).

### **Other Useful Information**

Please see the Registrar's [Course Outline Student Support and Resources](#) page for information on:

- Wellness and Mental Health
- Student Success
- Student Ombuds Office
- Student Union (SU) Information
- Graduate Students' Association (GSA) Information
- Emergency Evacuation/Assembly Points
- Safewalk
- Campus Security 220-5333

**Department of History Twitter @ucalgaryhist**