

SRS 2386:
Religion in Canada from First Contact to Modern Challenges

Prof. Emma Anderson
Winter 2021

Course Schedule:

Wednesdays, 1:00-2:20 pm and Fridays, 11:30 am-12:50 pm (via *Zoom*)

Professor's Contact Info:

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Office Phone: (613) 562-5800, X1176 (please leave me a message and I will call you back)

Office hours:

My plan is to stay on *Zoom* after each class so that you can ask me your individual questions, get assistance, etc. If there is something more personal or confidential you want to discuss with me, the best thing is to email me at eanderso@uottawa.ca. Then, if necessary, we can arrange a time to speak on the phone (or via *Zoom*).

Catalogue Course Description:

Study of religion as a key factor in creating competing collective identities and in motivating critical political and military developments, from the expulsion of the Acadians to the Riel rebellion.

Extended Course Description:

From early contact between Roman Catholic missionaries and Indigenous peoples, to the dramatic expulsion of an entire religious culture with the Grand Derangement of the Acadians, to the revivalism that punctuated the experiences of Canadian Protestants, the history of religion in Canada is fascinating and often tragic. This course will introduce students to some of the most riveting religious encounters, exchanges, and events in Canada from the seventeenth century to the present, focusing with particular intensity upon the tumultuous relationships between Canada's three founding groups: Indigenous peoples, French Roman Catholics, and English Protestants. Substantial attention will also be paid as to how assumptions of Christian normativity have negatively impacted non-Christian groups, such as native peoples, Jews, Muslims, Sikhs, and others.

This course addresses Canadian religious history in three distinctive ways. First, it introduces students to the religious self-understanding of a number of pivotal historical actors. Some of these (such as Jean de Brébeuf, Marie de l'Incarnation, Henry Alline, Catherine Tekakwitha, and Louis Riel) are relatively well-known. But this course will also acquaint students with little-known figures, such as Pierre-Anthoine Pastedechouan, one of the first Indigenous children to receive a French Catholic education overseas. Focusing on the lives and experiences of individual religious actors will give us a heightened appreciation of distinctively Canadian intellectual, theological, and devotional currents and the people that both shaped them and were shaped by them.

A second key feature of this course is that it explores the way in which these key figures' lives and legacies are continually revised, reassessed, and used by those who remember, revile, and revere them in the centuries after their deaths. This course will address the centuries-long evolution of the "cult" (or devotion to) Jean de Brébeuf and his fellow "North American Martyrs," exploring how successive

generations of their venerators interpreted the martyrs in the light of their own religious, cultural, and political circumstances. It will also explore how Canadians have responded to the “ghost” of controversial Metis Messiah Louis Riel since his 1885 execution with both adulation and condemnation. This analysis of memory and myth-making will also encompass influential fictional figures: such as Longfellow’s poetic heroine “Evangeline,” who came for many to epitomize the Acadian experience of loss and displacement. It will also explore how the identity and legacy of groups as well as individuals, such as the Loyalists, have been strategically reinterpreted and redefined, by their descendants among others, over the course of the centuries.

Finally, this course also highlights how intertwined the history of Canada has been with that of its neighbour and rival the United States as these two nations gradually formed alongside one another. Canada as it currently exists would not have been possible without the interjections – sometimes friendly, sometimes hostile – of Americas. American forces played a key and violent role in the expulsion of the Acadians from their ancestral homelands. Turmoil in the American colonies during their violent struggle for independence flooded Canada with waves of Loyalist immigrants whose Protestantism and avowed loyalty to the British throne changed the nature of Canada forever. Louis Riel, when a fugitive, took shelter in Montana. And yet it was American land-hunger, particularly in the fertile West, that played a key role in shaping the Western policy of John A. MacDonald, Canada’s first prime minister.

Required Texts:

All of the readings for this course will be available online, either as e-resources through the Morisset Library, or on our course website, on Brightspace (noted immediately after each reading is its provenance). There is thus no need to buy a Course Packet. The only books that students are required to buy (or to procure from Morisset Library, or their local library) are those needed to complete their two written assignments (details below).

Adaptions to the Course due to Covid 19:

Because of the ongoing health restrictions related to Covid 19, the course will be an online seminar. Lectures will be offered **synchronously** at the regular class times through Zoom, allowing students to ask me questions or clarify points in real time, making the experience more like an in-classroom course. However, I will also be recording these classes (or at least the audio portion thereof) and posting them to Brightspace for the convenience of students who miss a class, or are following our course from a different time zone. However, students are encouraged to participate live *as much as humanly possible* for an optimal experience.

Evaluation:

My goal with this class is to spread out the assignments evenly throughout the semester to avoid student burnout at the end of term, and burdening students with long research papers just when they are feeling most overwhelmed. Students will thus complete two take-home exams, a midterm and a final, as well as two writing assignments (one on the period in Canadian religious history prior to Confederation, the other on the period after Confederation). Students have a choice of which assignment to complete for which time period (that is, you can choose to do your Fact or Fiction Twinned Book Reflection on two pre-confederation books, and your Research Paper on a post-Confederation topic, or vice versa), as long as you hand in one Research Paper and one Fact or Fiction Reflection, and one is on a pre-Confederation, and the other on a post-Confederation era topic. **Students are STRONGLY URGED to**

embrace this philosophy of a “front-loaded” course and to GET MOVING on all of their assignments early in the term. The early due dates for the assignments in this class means that students will have earned 70% of their grade by Wednesday, March 17, 2021 (with only the final 30% of the Take Home Final to be completed after that date).

“Take-Home” Examinations:

1) “Take-Home Midterm” Examination - (20% of your final grade)

As this is an online course, you will have a “Take-Home” Midterm Examination in lieu of the traditional in-class exam written in class. The twin advantages of having a take-home Midterm is that your Final Exam will only cover the second half of the course, and you will have the opportunity to earn more of your grade for the class earlier in the term. In the Midterm, you will be asked to write a series of short essays in response to questions posed on material from the first half of the course (the seventeenth-century through the Conquest of Quebec). The exam questions will be posted on Brightspace sometime during the week before Winter Reading Week. You will have a choice of questions to which to respond. Your Midterm is due **before midnight** on **Wednesday, February 24, 2021, via Brightspace.**

2) “Take Home” Final Examination - (30% of your final grade)

Because you will already have written a Midterm on the material covered during the first half of the semester, your Final Examination will be non-cumulative, addressing only the second half of the semester. As with the Midterm, you will be asked to write a series of short essays addressing the advent of Loyalists to the religious developments in present day Canada. Once again, you will have a choice of questions to which to respond. As with the Midterm, your Final Examination questions will be posted on Brightspace during the final week of the course. Your Final Examination will be due **before midnight** on **Wednesday, April 21, 2021 via Brightspace.**

Writing Assignments:

In addition to their examinations, students will write two essays. Students have a choice of which assignment to do first (e.g. they can decide to do their Fact or Fiction Assignment for pre-Confederation materials OR to do their Research Paper on a pre-confederation topic, or the converse!). This allows students a little more flexibility to explore their own interests. Regardless of the order in which students decide to do the assignments, they must turn in one assignment on each due-date. Your first assignment, on pre-Confederation topics (regardless of the format of the assignment you are completing), is due **before midnight**, via Brightspace, on **Wednesday, February 10, 2021.** Your second assignment, on post-Confederation topics (again, regardless of the format of the assignment you are completing), is due on **Friday, March 19, 2021.**

1) Fact or Fiction? Twinned Book Reflection - (25% of your final grade)

Novels can often provide an incredibly stimulating and accessible “in” to the deep past, as fiction generally has a vividness and emotional vitality lacking in more academic writing that can make the people, attitudes, and events of the past seem more real. In this assignment, students will carefully read two books that address similar themes (one fiction and the other non-fiction) and then write a thoughtful essay of **eight (8) pages** (double-spaced, exclusive of title page, notes, or bibliography) that analyzes and assesses the works comparatively.

To begin, please pick one of the “twinned” titles below and start reading! Please note that students are also permitted to suggest their own book duo (with one fiction and one non-fiction, on the same topic) to the professor. However, please note that proposed books must directly involve the **history of religion in Canada** (i.e. they must not be primarily works of social, cultural, military, or political history). Students should also speak to me if they wish to swap out one of the suggested books (either the novel or the non-fiction work) for another work. While you may structure your essay as you wish, your essay must: 1) (very briefly) overview the works, 2) analyze points of difference in presentation and interpretation of similar incidents, people, or events and 3) reflect on how differences in presentation between fiction and non-fiction effected your appreciation or understanding of the material covered.

Suggested “Twinned” Books on *Pre-Confederation* Topics:

On the Multiple Meanings of Violent Death in Colonial Canada:

Nonfiction work: Emma Anderson. *The Death and Afterlife of the North American Martyrs*. Cambridge: Harvard University Press, 2013 (available as an e-book through Morisset).

and

Novel: Joseph Boyden, *The Orenda*. Toronto: Penguin Books Canada, 2014.

or

Novel: Brian Moore, *Black Robe: A Novel*. Toronto: McClelland and Stewart, 1985.

On the life and spirituality of Mohawk saint, Kateri Tekakwitha:

Non-fiction work: Allan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits*. Oxford: Oxford University Press, 2005 (available as an e-book through Morisset).

and

Novel: Louise Erdrich, *The Last Report on the Miracles at Little No Horse*. 2001.

or

Novel: Leonard Cohen, *Beautiful Losers*. Toronto: McClelland and Stewart, 1966.

On the lives of Europeans taken prisoner and assimilated into Indigenous cultures:

Non-fiction work: Ann M. Little. *The Many Captivities of Esther Wheelwright*. New Haven, CT: Yale University Press, 2016.

and

‘Novelistic’ non-fiction work: John Putnam Demos. *The Unredeemed Captive: A Family Story from Early America*.

For Further Reading:

James Axtell, “The White Indians of Colonial America,” in *William and Mary Quarterly*, Third Series, 32, 1975, p. 55-88 (available through Morisset library).

On the Grand Derangement:

Nonfiction work: Sally Ross and Alphonse Deveau, *The Acadians of Nova Scotia, Past and Present*. Nimbus Publishing, 2000 (available as an e-book through Morisset).

and

Novel: Genevieve Graham, *Promises to Keep*. New York: Simon and Schuster, 2017.

or

Epic Poem: Henry Wordsworth Longfellow, *Evangeline: A Tale of Acadie*. New York: F. A. Stokes, 1894 (available as an e-book through Morisset).

On the Black Loyalists:

Nonfiction work: James W. Walker. *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870*. Toronto: University of Toronto Press, 1992 (**available as an e-book through Morisset**).

and

Novel: Lawrence Hall, *The Book of Negroes*. Toronto: Harper Collins, 2007.

Suggested “Twinned” Books on *Post-Confederation* Topics:

On the Riel Rebellion:

Non-fiction work: Joseph Boyden. *Louis Riel and Gabriel Dumont*. Toronto : Penguin Canada, 2010
and

Novel: Maia Caron. *Song of Batoche*. Vancouver: Ronsdale Press, 2017.

On Nineteenth-century Anti-Catholicism:

Non-fiction work: Cassandra Yacovazzi, *Escaped Nuns: True Womanhood and the Campaign against Convents in Antebellum America*. Oxford University Press, 2018 (**available as an e-book through Morisset**).

and

Fictional Work: *The Awful Disclosures of Maria Monk* (**available as an e-book through Morisset**).

On the Hutterites:

Non-fiction work: Donald Kraybill and Carl Bowman. *On the Backroad to Heaven: Old Order Hutterites, Mennonites, Amish, and Brethren*. Baltimore: John Hopkins University Press, 2001.

and

Memoir: Mary-Ann Kirkby, *I am Hutterite: The Fascinating True Story of a Young Woman’s Journey to Reclaim her Heritage*.

On the Exclusion of the Chinese from Canada in the early Twentieth Century:

Non-fiction work: Lisa Rose Mar, *Brokering Belonging: Chinese in Canada’s Exclusion Era*, 2010 (**available as an e-book through Morisset**).

and

Novel: Yuen-Fong Woon. *The Excluded Wife*. Montreal: McGill-Queen’s University Press, 1998, p. vii-ix, 187-196 (**available as an e-book of Morisset Library**).

or

Novel: Sky Lee, *Disappearing Moon Café*. Vancouver: Douglas and McIntyre, 2006.

On the Japanese Internment during World War II:

Non-fiction work: Mona Oikawa, *Cartographies of Violence: Japanese Canadian Women, Memory, and the Subjects of the Internment*. 2012. Toronto: University of Toronto Press, 2012 (**available as an e-book of Morisset Library**).

and

Novel: Joy Kogawa, *Obasan*. New York: Anchor Books, 1993.

or

Novel: Terry Watada, *The Three Pleasures*. Vancouver: Anvil Press, 2017.

On Canadian Antisemitism in the Early Twentieth Century:

Non-fiction work: Irving Arbella and Harold Troper. *None is Too Many: Canada and the Jews of Europe, 1933-1948*. Toronto: Lester and Orpen Dennys, 1982 (**available as an e-book of Morisset Library**).

and

Novel: Armando Lucas Correa, *The German Girl*. New York: Atria Books, 2016.

On the experience of Modern Residential Schools:

Non-fiction work: J. R. Miller. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press, 2003 (**available as an e-book of Morisset Library**).

or

Non-fiction work: Roland D. Chrisjohn and Sherri L. Young, *The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada*

and

Novel: Thompson Highway, *The Kiss of the Fur Queen*. New York: Anchor Press, 2005.

or

Novel: Richard Wagamese, *Indian Horse*. Vancouver: Douglas and McIntyre, 2012.

or

Novel: Eden Robinson, *Monkey Beach*. Toronto: Vintage Canada, 2001.

On the Quiet Revolution:

Non-fiction: Michael Gauvreau, *The Catholic Origins of Quebec's Quiet Revolution, 1931-1970*. Montreal: McGill-Queen's University Press, 2005 (**available as an e-book of Morisset Library**).

and

Primary source: Jean-Paul Desbiens, *The Insolences of Brother Anonymous*. Montreal: Harvest House, 1962.

Obtaining your books: Some of the titles listed above are Morisset e-books (as indicated above), but my attempts to order more books in e-book versions have not been successful. If Morisset Library does not own the e-book, **students are responsible for accessing their own copies of their chosen books** through their local public library, or purchasing them through Chapters, Amazon, or Abe Books (a great online used bookstore with fast delivery). Students are responsible for finding their own copies of their chosen books. My strong suggestion with this assignment is to **BE FLEXIBLE** and, if necessary, go with your second or third choice of work if those books are more easily attainable.

2) Research Paper (25%)

Students are also required to write **an eight (8) page** research paper (double-spaced and exclusive of the scholarly apparatus, such as footnotes and bibliography) **on an issue, event, or person in Canadian religious history**. Although a formal Research Paper Proposal is not necessary, students **MUST** discuss their research topic with me (before or after class on Zoom, during our class "Coffee Break," or via email) to get my approval of their topic.

My Policies on Student Assignments:

All assignments are due on the dates indicated. Your work should be turned in through Brightspace. Late papers will be penalized 2% points (out of a possible 100%) for each day they are late. However, students experiencing personal difficulties (illness, bereavement, or other serious and debilitating family

problems) are encouraged to approach the professor to request an extension if necessary. Please note that students may request **only one (short!) extension per term.**

Plagiarism (the unattributed use of the work of others) is absolutely unacceptable and, if engaged in, will result in failure of the assignment, if not the course. For more information on plagiarism and its consequences, see www.uottawa.ca/plagiarism and the Appendix on Student Responsibilities and Services at the end of this Syllabus.

COURSE OUTLINE

Wednesday, January 13, 2021:

Introduction to the Course

Introduction to the course, exploration of its goals and format. Outlining of expectations for students, overview of practical details, question and answer session.

Section I: The Seventeenth Century: Fire and Blood (January 15-29, 2021)

The earliest recorded history of Canada, recounting the momentous encounter between Indigenous peoples and the predominantly Catholic French, is a dramatic and often bloody one. This first section of the course will introduce the beliefs, rituals, and life style of Indigenous peoples and overview the worldview, motivations, and conversion tactics employed by the Catholic missionaries of the era.

Friday, January 15, 2021:

Persons, Powers, and Gifts: Indigenous Religious Life in Early Colonial Canada

This section overviews Innu religious perceptions of self and community in early seventeenth century Canada. These perceptions formed the basis of Innu diplomatic relationships with Indigenous allies and rivals, the French, and the powerful “other-than-human-persons” of the Innu pantheon.

Readings:

Emma Anderson. *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Cambridge: Harvard University Press, 2007, “Thy God has not Come to Our Country: Innu Childhood,” p. 11-62 **(available on Brightspace)**.

Wednesday, January 20, 2021:

The Coming of the Catholics

Catholic missionaries to early Canada had radically different ideas about the nature of ultimate reality and the relationship between human beings and the natural world than did Indigenous peoples. European Catholicism was characterized by a series of stark dualisms (good and evil, heaven and hell, God and the Devil, saints and sinners) that sharply contrasted the more ambiguous and monistic character of Indigenous thought. Added to these marked contrasts in philosophical orientation was the language barrier. Finally, European’s “evangelical imperative” of sharing the “good news” of Christianity predisposed them towards a religious insistence that broke many unspoken Indigenous rules about good manners, leading to a heightened tensions between the communities.

Readings:

1) Emma Anderson, *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Cambridge, MA: Harvard University Press, 2007, “Prologue: Pierre-Anthoine Pastedechouan, Voyager Between Worlds,” p. 1-10 **(available on Brightspace)**.

2) Peter Goddard, “The Devil in New France: Jesuit Demonology 1611-1650” in *Canadian Historical Review*, 1997, Vol. 78, #1, p. 40-62 (**available as a Morisset e-resource**).

3) John Steckley, *De Religione: Telling the Seventeenth-Century Jesuit Story in Huron to the Iroquois*. Norman, OK: University of Oklahoma Press, 2004 (**available on Brightspace**).

Friday, January 22, 2021:

Reluctant Convert: Pierre Anthoine Pastedechouan

Early missionary attempts to reshape Indigenous culture focused predominantly on children and youth. Catholic missionaries (whether Recollet, Jesuit, or Ursuline) believed that children, because they were more malleable than their parents and grandparents, would be more easily convinced of the truths of Christianity and would, with their conversion, quickly spearhead a devotional revolution across Indigenous North America. But such expectations did not accord well with Indigenous veneration of the wisdom of experienced elders (rather than green children). Moreover, missionaries failed to account for the serious divisions that the conversion would ferment within Indigenous communities.

Readings:

1) Emma Anderson. *Betrayal of Faith, Chapter Two*, “Do Not Take Me Back to those Beasts, p. 63-121 (**available on Brightspace**).

2) Allan Greer. “Conversion and Identity: Iroquois Christianity in Seventeenth Century New France,” in *Conversions: Old World and New*, 2003, p. 175-192 (**available on Brightspace**).

Wednesday, January 27, 2021:

Kateri and her “Sisters:” Indigenous Female Spirituality in Early Canada

Catherine “Kateri” Tekakwitha, the only Indigenous Canadian saint yet canonized, remains the best-known Native convert to Catholicism. Exploring her story is instructive because it exhibits many of the important gendered differences in how Indigenous men and women, boys and girls responded to Christianity. And yet, there is danger in thinking of Tekakwitha as exemplifying the experience of female Indigenous converts, as in some important ways she was an unusual outlier.

Readings:

1) Nancy Shoemaker. “Kateri Tekakwitha’s Tortuous Path to Sainthood,” in *Negotiators of Change: Historical Perspectives on Native American Women*. New York: Routledge, 1995, p. 49-67. (**available as a Morisset e-book**).

2) Allan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits*. Oxford: Oxford University Press, 2005, “Catherine and her Sisters,” p. 125-146 (**available as a Morisset e-book**).

Friday, January 29, 2021:

The Way of Pain: War, Torture, and ‘Martyrdom’

The 1640s were a dark decade across native North America. Native societies, decimated by European illnesses to which they had no immunity, resorted to traditional strategies of survival through the forced adoption of their native neighbours through warfare. At the same time Catholic missionaries, despairing of their inability to achieve widespread native conversion, began to see martyrdom as a dark new tool of missionization. Thus, a key means of intercultural communication in mid seventeenth-century Canada was through the way of pain.

Readings:

1) Emma Anderson. *The Death and Afterlife of the North American Martyrs*. Cambridge: Harvard University Press, 2013, Chapter 1, “A Spectacle for Men and Angels,” p. 14-55 (**available as a Morisset e-book**).

2) Timothy Pearson, *Becoming Holy in Early Canada*. Montreal: McGill-Queen's University Press, 2014, "Evangelism: Indigenous Holiness," p. 62-83 (**available as a Morisset e-book**).

Section II. The Eighteenth Century: Exile and Conquest (February 3-26, 2021)

In the mid eighteenth-century, French-Canadian Catholics for the first time had to share power with another European cultural, linguistic, and religious force: English Protestantism. While inhabitants of the smaller Acadian settlements were deported starting in 1755, the large population of Quebec forced English Protestant victors into a strategy of toleration. This section explores the religious identity of Acadians pre- and post- expulsion, as well as discussing how the influx of new Loyalist Protestant immigrants from the United States, both black and white, would forever change the face of Canada.

February 3, 5, and 10, 2021:

The Acadians: Dispossession, Exile, and Renaissance

This three-class unit will explore the identity and turbulent history of the Acadians before, during, and after their tragic dislocation from their eastern homelands in what is now the Canadian Maritime provinces. We will explore how this rugged and fiercely independent people were molded by their particular historical and geographical circumstances and endured a horrifying, cataclysmic rupture which threw their lives, individually and collectively, into chaos. And yet, such was the strength of the Acadian people that they found ways of adapting to, and even thriving, in their new circumstances. Many eventually made their way back to a very different Acadie where (unexpectedly aided by a major American poet, Henry Wadsworth Longfellow), they articulated a powerful new sense of collective identity. **Reminders: Please note that: 1) Your first writing assignment is due, via Brightspace, by midnight on February 10, 2021 and 2) Your Midterm Questions will be posted on Brightspace sometime this week** (your Midterm covers the Seventeenth Century up to the Conquest of Quebec).

Readings:

- 1) Christopher Hodson. *The Acadian Diaspora: An Eighteenth-Century History*. New York: Oxford University Press, 2012, Introduction, "The Worlds of the Acadian Diaspora," p. 3-14 (**available on Brightspace**).
- 2) Carl A. Brasseaux, *The Founding of New Acadia: The Beginning of Acadian Life in Louisiana, 1765-1803*. Baton Rouge: Louisiana State University Press, 1987, "Acadian Anticlericalism," p. 150-166 (**available on Brightspace**).
- 3) Dean Jobb. *The Acadians: A People's Story of Exile and Triumph*. Mississauga: John Wiley and Sons, 2005, "A Scene of Woe and Distress," p. 117-130 (**available on Brightspace**).
- 4) Henry Wadsworth Longfellow, *Evangeline: A Tale of Acadie (6th edition)*, London: David Bogue, 1850, p. 1-11 (**available on Brightspace**).
- 5) Mark Niemeyer, "Henry Wadsworth Longfellow's *Evangeline: A Tale of Acadie* and the Ambiguous Afterlife of the History of the Acadians." *Canadian Review of American Studies*, 2018, Vol.48 (2), p.121-140 (**available as an e-resource of Morisset Library**).

Friday, February 12, 2021:

Religious Interpretations and Effects of the Fall of Quebec

This section will explore contrasting theological interpretations of the final defeat of French forces in 1759-1760 by the English Protestant victors and the defeated French Catholics, and examine the practical effects of the new English administration upon Catholic religious life, post-Conquest.

Readings:

1) Robert Choquette. *Canada's Religions: An Historical Introduction*. Ottawa, University of Ottawa Press, 2004, "The Church, the British Conquest, and the Quebec Act," p. 137-158 (**available as an e-book through Morisset Library**).

2) Anonymous nun, "Narratives of the Doings of the Seige of Quebec," 1759 (**available on Brightspace**).

*****Winter Semester Reading Break:** There will be no classes between February 14 and the 20th, 2021. Therefore, our **classes on Wednesday, February 17 and Friday, February 19, 2021 are cancelled** (as are office hours on those days)***

Wednesday, February 24, 2020:

Protestant Diversity in Post-Conquest Canada

Protestantism in eighteenth-century Canada was extremely diverse, ranging from the urbanity of high-brow Anglicanism to the emotional populism of Methodists and New Light Baptists. Loyalists, both black and white, traversed a difficult balance in attempting to combine a stress upon human spiritual equality in their religiosity with their preference for the hierarchy and authoritarianism of the English monarchy. Stressing the necessity of being born anew in Christ, Protestant Evangelicals' "camp meetings" often featured weeping, fainting, and emotional conversions. **Reminder: Your "Take Home" Midterm is due tonight, before midnight, via Brightspace.**

Readings:

1) Nancy Christie, "In These Times of Democratic Rage and Delusion:" Popular Religion and the Challenge to the Established Order, 1760-1815," in *The Canadian Protestant Experience, 1760-1990*, G. A. Rawlyk, ed., Burlington: Welch, 1990, p. 9-33 (**available on Brightspace**).

2) Henry Alline, *Selected Writings*. George Rawlyk, ed. New York: Paulist Press, 1987, p. 5-9, 84-89 (**available on Brightspace**).

3) G. A. Rawlyk, *The Canada Fire: Radical Evangelicalism in British North America, 1775-1812*. McGill-Queen's University Press, 2014, Chapter 9, "A Powerful Means of Awakening and Converting Souls: The Hay Bay Camp Meeting," p. 143-161 (**available as an e-book through Morisset Library**).

Friday, February 26, 2021:

The Coming of the Loyalists

The demise of *la Nouvelle France* and the ramping up of divisive, revolutionary rhetoric in the American colonies led to an important new demographic influx into eighteenth and early nineteenth-century Canada as anti-revolutionaries loyal to the British Crown rejected revolutionary ferment and fled north. But who were the Loyalists really? How far are we justified in thinking of them as a readily identifiable and homogenous group?

Readings:

1) Norman Knowles. *Inventing the Loyalists: The Ontario Loyalist Tradition and the Creation of Usable Pasts*. Toronto: University of Toronto Press, 1997, "The Loyalist Reality," p. 14-25 and "Conclusion," p. 163-171 (**available as an e-book through Morisset Library**).

2) James W. Walker. *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870*. Toronto: University of Toronto Press, 2017, Chapter 4, "Black Society in Loyalist Nova Scotia," p. 64-87 (**available as an e-book through Morisset Library**).

Section III: The Nineteenth Century: Rebellion and Imposed Control (March 3-19, 2021)

During the nineteenth century, Canada took on an almost numinous quality to those groaning under the yoke of a slavery still legal in many parts of the United States. Fleeing north along the underground railway, many ex-slaves attempted the long trek to Canada and to freedom. Also in the nineteenth century, with its vigorous expansion westward (facilitated by the construction of a cross-country railway) Canada began to assume its contemporary dimensions. This relentless Canadian expansion was due not just to domestic forces, but was also motivated by the fear of a restless American expansionism. The opening of the West had a myriad of implications for Canadian religious history. Western expansion allowed the continuation, in a new, Western venue, of entrenched rivalries, begun in the east, between English Protestants and French Catholics: a showdown which crested in the Metis rebellions (which themselves featured, arguably, the creation of a new, messianic religious culture focused on the person of Louis Riel). The determination of the Canadian federal government to populate its new territories with farming folk, moreover, led to the installation of some fascinating new religious groups, such as the Hutterites.

Wednesday, March 3, 2021:

Destination Canada: Slavery and the Underground Railway

The rejection of slavery in Britain and its colonies in 1834 (so almost three decades before Lincoln's 1863 Emancipation Proclamation) created a context in which Canada, as a foreign country, could offer runaway slaves significantly more legal protection than could even northern, free states of the United States. Coercive legislation passed in 1850 under the title of the Fugitive Slave Act was intended to intimidate those seeking to help fleeing slaves to escape with the prospect of prosecution. Despite this threat, many religious groups, particularly the Quakers, continued to assist slaves in their long journey northward to freedom.

Readings:

- 1) Renford Reese, "Canada: The Promised Land for U.S. Slaves," in *The Western Journal of Black Studies*, 2011, Vol. 35, #3, p. 208-217 (**available as an e-resource of Morisset Library**).
- 2) Greg Marquis, *In Armageddon's Shadow: The Civil War and Canada's Maritime Provinces*. Montreal: McGill-Queen's University Press, 1998, Chapter 3, "The Race Question," p. 59-84 (**available as an e-book through Morisset Library**).

March 5 and 10, 2021:

Rebellion in the West

In the nineteenth century, Western Canada took the stage as francophone Catholics and anglophone Protestants, as well as the Metis already resident there, attempted to define the West in their own image. Violent conflict inevitably followed, leading to the execution of Louis Riel in 1885. Seen as a martyr by francophone Catholics in the east, as a later-day Messiah by the Metis he led, Riel was reviled by many Ontario Protestants. One of the most famous Canadian figures, Louis Riel remains enigmatic and misunderstood even today. This two-class sequence will attempt to probe Riel's unique religious mentality and sense of mission, explore Riel's evolving religiosity, study his trial, and explore his ongoing impact on Canadian history.

Readings:

- 1) Joseph Boyden. *Louis Riel and Gabriel Dumont*. Toronto : Penguin Canada, 2010, « Quickening, » p. 79-87, "Ordained," p. 103-108, "Wilderness," p. 127-132, "Hunting," p. 165-173 (**available on Brightspace**).
- 2) J. M. Bumstead. *Louis Riel v. Canada: The Making of a Rebel*. Winnipeg: Great Plains Publications, 2001, p. 290-295, "Did Riel Get a Fair Trial?" p. 313-317 (**available on Brightspace**).

3) Thomas Flanagan, "The Sexual Politics of Louis Riel," *The Dorchester Review*, Fall/Winter 2013, p. 60-64 (**available on Brightspace**).

4) Thomas Flanagan, ed. *The Diaries of Louis Riel*. Edmonton: Hurtig Publishers, 1976, p. 57-73 (**available on Brightspace**).

Friday, March 12, 2021:

The Advent of the Anabaptists

The Metis defeat led to the rise of a religiously heterogeneous West as the Canadian federal government sought to populate the prairies with (predominantly Christian) farmers. The late nineteenth and early twentieth century thus saw a flourishing of religious diversity on the Canadian prairies. One of the most interesting and successful of these new immigrant groups were the Hutterites, Christian collectivists who established "colonies" throughout the Canadian West. This class will explore the unique history, belief systems, and lifestyle of the Hutterites and compare them with other Anabaptists.

Readings:

1) Rod Janzen and Max Stanton. *The Hutterites in North America*. Baltimore: John Hopkins University press, 2010, "Origins and History," p. 12-25, 45-50 (**available on Brightspace**).

2) Donald Kraybill and Carl Bowman. *On the Backroad to Heaven: Old Order Hutterites, Mennonites, Amish, and Brethren*. Baltimore: John Hopkins University Press, 2001, "The Hutterites," p. 20-59 (**available on Brightspace**).

3) David Flint. *The Hutterites: A Study in Prejudice*. Toronto: Oxford University Press, 1975, "Religious and National Conflict," p. 65-75 (**available on Brightspace**).

Wednesday, March 17, 2021:

Canadian Catholicism....

The Catholic Church reached the apogee of its power in the late nineteenth and early twentieth-century French Canada. Beginning in the 1840s, the Church asserted itself as the primary guarantor of French Canadians' (i.e. francophones residing within and outside of Quebec) identity, culture, and language. This new role was aided by clerics' providential interpretation of the French Revolution, now understood as God's means of separating them from a mother country – France - that had turned against the true faith. During this period, religious vocations across French Canada skyrocketed.

Readings:

1) Emma Anderson. *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2013, Chapter 3, "Souvenirs des Jésuites," section, p. 98-120 (**available as an e-book from Morisette library**).

2) Roberto Perin. "Elaborating a Public Culture: The Catholic Church in Nineteenth-Century Quebec" in *Religion and Public Life in Canada: Historical and Comparative Perspectives*, Van Die, Marguerite, ed. University of Toronto Press, 2001, p. 87-105 (**available as an e-book from Morisette library**).

Friday, March 19, 2021:

....and Anti-Catholicism

And yet the Catholic Church's social and cultural dominance in the province of Quebec and its fusion with nascent Francophone patriotism to form a kind of "clerico-nationalism," caused deep concern and resentment among many Anglophone Protestants, both in Canada and in the United States. The nineteenth century witnessed an outpouring of religious bigotry and paranoia through the publication of many false "tell all" accounts of coercion, rape, and infanticide in Catholic convents, most infamously

the “Awful Disclosures” of Maria Monk. **Reminder: Your second writing assignment is due by midnight tonight via Brightspace.**

Readings:

- 1) J. R. Miller, “Anti-Catholicism in Canada: From the British Conquest to the Great War,” in *Creed and Culture: The Place of English-Speaking Catholics in Canadian Society, 1750-1930*. Terrence Murphy and Gerald Stortz, eds. Montreal: McGill-Queen’s University Press, 1993, p. 25-48 (**available as an e-book from Morisset Library**).
- 2) Cassandra Yacovazzi. *Escaped Nuns: True Womanhood and the Campaign against Convents in Antebellum America*. Oxford University Press, 2018, Chapter 1, “An Escaped Nun: Maria Monk and her *Awful Disclosures*,” p. 1-25 (**available as an e-book from Morisset library**).
- 3) *The Awful Disclosures of Maria Monk* (19th century primary document **available through Brightspace**).

Into Modernity: Religion, Nationalism, and Canadian Collective Identity (March 24-April 14, 2021)

The twentieth and early twenty-first centuries also bore witness to a series of revolutionary changes to religious life in Canada. In the first half of the twentieth century, religion and nationalism became strongly intertwined as Canadians sought to forge a more independent sense of nationhood. Unfortunately, this new sense of religious nationalism often led Canadians to lash out at, exclude, or attempt to transform those whom they saw as religious “others.” The 1960s, however, brought two revolutionary changes to this trend: the “Quiet Revolution” in Quebec, in which the longstanding alliance between church and state was repudiated, and the adoption by the Canadian federal government of a new policy of multiculturalism and a new openness to the inclusion of non-white non-Christians in the Canadian family.

Wednesday, March 24, 2021:

Religion, Politics, and Nationalism in Twentieth-Century Canada

During the first half of the twentieth century (particularly during the two World Wars), Canada experienced a new sense of nationalism. This fervent Canadian patriotism expressed itself religiously in a myriad of ways, being particularly visible in the sense of pride felt by many Canadians (Protestant and Catholic alike) when the “Canadian Martyrs” were canonized in 1930 and declared the nation’s official patron saints a decade later. But, in this turbulent era, politics and faith were also connected in secret ways that were deliberately kept from public knowledge. Canada’s wartime (and still longest-serving) prime minister William Lyon McKenzie King, for example, was a fervent adept of “spiritualism:” participating in séances and other techniques to contact the dead, even as he ran the country.

Readings:

- 1) Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2013, Chapter 4, “For Canada and for God,” selections, p. 165-177, 202-213 (**available as an e-book through Morisset**).
- 2) Robert Keyserlingk, “Mackenzie King’s Spiritualism and his View of Hitler in 1939,” *Journal of Canadian Studies*, Vol. 20, #4, Winter 1985, p. 26-45 (**available as an e-resource from Morisset Library**).

Friday, March 26, 2021:

The Imposition of Identity on Indigenous Peoples

This new sense of Canadian Christian nationalism had a significant dark side. By linking collective identity so strongly with Christian faith, white Canadian Christians during this period often

systematically excluded or punished those who did not fit the mold. In the late nineteenth century, a range of new attempts had been made to wholly transform Indigenous cultures through legislation outlawed the practice of many traditional Indigenous rituals, such as the Sun Dance and the Potlatch, and the creation of reservations and the much hated “pass system” which required Indigenous people to seek formal, written permission of government officials for any off-reserve travel. But, just as in seventeenth-century Canada, the most popular way of systemically eradicating Indigenous cultural, linguistic and religious identity was through the assimilative education of children and youth. In the 1920s, Indigenous attendance at such institutions became the law of the land.

Readings:

- 1) Emma Anderson. *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Cambridge: Harvard University Press, 1997, Chapter 5, section, “Pastedechouan Now,” p. 218-232 **(available through Brightspace)**.
- 2) George Fulford and Louis Bird: “Who is Breaking the First Commandment?” Oblate Teachings and Cree Responses in the Hudson Bay Lowlands in *Reading Beyond Words: Contexts for Native History*. Jennifer Brown and Elizabeth Vibert, eds. Peterborough: Broadview Press, 2003, p. 293-318 **(available through Brightspace)**.
- 3) Emma Anderson, “Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of the Carrier Nation,” *Church History*, September, 2020, Volume 89, Issue 3 **(available as a Morisset e-resource)**.
- 4) Alan Morinis, “Persistent Peregrination: From Sun Dance to Catholic Pilgrimage among Canadian Prairie Indians,” in his *Sacred Journeys: The Anthropology of Pilgrimage*. Westport, CT: Greenwood Press, 1992, p. 101-113 **(available on Brightspace)**.

Wednesday, March 31, 2021:

Canadian Rage against Religious ‘Others’

Just as they had attempted to force Indigenous people to conform, Canadians also sought to impose their religiously inflected sense of Canadian collective identity on other groups, and to exclude those groups they saw as unassimilable into this strict sense of nationhood. Canada pursued baldly racist immigration policies that openly favoured the immigration of white, European Christians while banning or limiting the immigration of non-white and non-Christian groups. In some cases, as with Chinese immigration, Canadian policy was frankly predatory: seeking to temporarily exploit the cheap labour of Chinese men while refusing entry their wives and children so as to avoid the creation of a permanent Chinese presence in Canada. Moreover, even during the evident horrors unfolding in Germany during the 1930s, Canada persisted in limiting Jewish immigration on much the same grounds. During World War II, Canada turned on Japanese Canadians that they suspected of working with or for the enemy: dispossessing and imprisoning them during the war years, and beyond.

Readings:

- 1) Joe King, “A *Bas Les Juifs*: No Dogs or Jews Allowed” and “None is too Many: How Canada Denied Sanctuary to Endangered European Jews,” in *From the Ghetto to the Main: The Story of the Jews of Montreal*. Montreal: The Montreal Jewish Publication Society, 2001, p. 207-215 **(available on Brightspace)**.
- 2) Lisa Rose Mar, *Brokering Belonging: Chinese in Canada’s Exclusion Era, 1885-1945*. Oxford University Press, 2010, “Introduction,” p. 3-14 **(available as an e-book through Morisset)**.
- 3) Janet McLellan, *Many Petals of the Lotus: Five Asian Buddhist Communities in Toronto*. Toronto: University of Toronto Press, 2016, Chapter 2, “Japanese Canadians and the Toronto Buddhist Church,” p. 35-73 **(available as an e-book through Morisset)**.

4) Don Schweitzer, ed. *The United Church of Canada: A History*. Wilfred Laurier Press, 2012, “The United Church and Cultural Minorities” p. 67-69 (**available as an e-book through Morisset**).

*****Please note that Friday April 2, 2021 is Good Friday: there will be no class or office hours on that date*****

Wednesday, April 7, 2021:

The Quiet Revolution

In the 1960s, the Catholic Church worldwide (as well as French Canadian society more locally) underwent a series of unprecedented changes. Vatican II changed the relationship between clergy and laity, and fundamentally reoriented worship. The *révolution tranquille* dramatically changed the relationship between Church and State in the province of Quebec. Influenced by the revolution, many Quebecois in the 1960s began to perceive the Church less as a protector than as an oppressor, and to label its long period of power as “la grande noirceur.”

Readings:

- 1) Emma Anderson. *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2013, Chapter 5, “Bones of Contention,” selection, p. 214-231 (**available as an ebook from Morisset Library**).
- 2) Michael Gaurvreau. *The Catholic Origins of Quebec’s Quiet Revolution, 1931-1970*. Montreal: McGill-Queen’s University Press, 2005, p. 3-13, p. 307-327 (**available as an ebook from Morisset Library**).
- 4) Jean-Paul Desbiens. “Education for Heaven,” in *The Impertinences of Brother Anonymous*. Montreal: Harvest House, 1962, p. 36, 45-48 (**available on Brightspace**).

Tuesday, April 13, 2021 (today we follow the Friday course schedule):

Contemporary Canadian Multiculturalism

Also in the 1960s, the longstanding attempt to reinforce a distinctively *Christian* Canadian national identity through manipulating immigration, common in the first half of the twentieth century, abruptly gave way to greater openness to other religions and cultures as the federal government officially adopted a policy of multiculturalism. During this final class, we will explore current issues in our contemporary multi-religious, multi-cultural Canadian society.

Readings:

- 1) Paul Bramadat, “Beyond Christian Canada: Religion and Ethnicity in a Multicultural Society,” in *Religion and Ethnicity in Canada*, p. 1-19 (**available as an e-book from Morisset Library**).
- 2) Yousif, Ahmad. “The Impact of 9/11 on Muslim Identity in the Canadian National Capital Region : Institutional Response and Future Prospects.” in *Studies in Religion/Sciences Religieuses* Vol. 34, #1, 2005, 49-68 (**available as an e-book from Morisset Library**).
- 3) Anne M. Pearson, “Mothers and Daughters: the Transmission of Religious Practice and the formation of Hindu Identity Among Hindu Immigrant Women in Ontario,” in *Hindu Diaspora: Global Perspectives*. Montreal: Concordia University, 1999, p. 427-442 (**available on Brightspace**).

******Please remember: Your Take-Home Final Examination is due, via Brightspace, by midnight on April 21, 2021******

Appendix of Student Responsibilities and Student Services:

Regulation on Plagiarism and Academic Fraud

Academic integrity means being responsible for the quality of your work, preparing it honestly and respecting the intellectual community you are part of as a student. It is a core value in all scholarly work.

Academic fraud refers to “an act by a student that may result in a false academic evaluation of that student or of another student” ([Regulation 14 - Academic Fraud](#)). Here are some examples:

- Submitting work prepared by someone else or for someone else
- Using work you have previously submitted for another course, without your professor’s permission
- Falsifying or making up information or data
- Falsifying an academic evaluation
- Submitting work you have purchased on the Internet
- Plagiarizing (see below) ideas or facts from others

Plagiarism means using words, sentences, ideas and facts you have gotten from others and passing them off as yours, by failing to quote or reference them correctly. Plagiarism comes in many forms, including the following:

- Failing to place words or sentences you have taken from other authors in quotation marks (“...”)
- “Copying and pasting” information found on the Internet without providing a reference
- Translating texts without providing a reference for their sources
- Not providing a reference for a paraphrase or a summary

Academic integrity is a value that is fundamental to all scholarly activity. Every member of the University community has the moral obligation to learn and share knowledge with honesty and integrity. Students should be proud to show their diploma, knowing that they’ve earned it honestly and by respecting the principles of academic integrity.

<http://www.uottawa.ca/vice-president-academic/academic-integrity>

Academic regulation 14 - Academic fraud and other information

<http://www.uottawa.ca/administration-and-governance/academic-regulation-14-other-important-information>

Free Services Available to Students

Arts Bistro – Technical Help

Do you need technical help related to our class? Password help? Help with Brightspace? Help uploading an assignment or accessing your exam? Please visit the Virtual Help Desk where tech support is waiting to help you. Please visit Arts Bistro and click on Help Desk.

<https://arts.uottawa.ca/en/arts-bistro>

Student Mentoring Centre - Faculty of Arts Academic Support

Run by the Faculty of Arts - meet with a mentor, take workshops, get involved in university life. Visit the website for info on writing, studying, time management, and many other helpful and fun topics.

<http://arts.uottawa.ca/en/mentoring>

Writing Centre - Faculty of Arts Academic Support (Service in English only)

During the fall and winter terms, graduate assistants from the Department of English are on hand to assist students with everything from style to grammar and the structure of their writing assignments. In addition, computerized dictionaries and databases complement the Centre's small library of print material. Internet access is restricted to academic learning activities only.

<http://arts.uottawa.ca/writingcentre/>

**** For service in French, see SASS Centre d'aide à la rédaction**

<http://sass.uottawa.ca/fr/redaction>

SASS - Student Academic Success Service

A free network of services and programs designed to give you the tools and information you need to succeed. From their website you can access the *Aboriginal Resource Centre, Academic Writing Help Centre, Access Service, Mental Health & Wellness, Counselling and Coaching Service* and *Mentoring*.

<http://sass.uottawa.ca/en>

Academic Essentials

Information on everything you need to do throughout your studies is available on this webpage – admissions, events and activities, fees, student guides, deadlines, financial aid and much more.

<http://www.uottawa.ca/strategic-enrollment-management/>

Good2talk

Fee, **confidential and anonymous** helpline providing professional counselling on any issue, and information and referrals for mental health, addictions and well-being to post-secondary students in Ontario, 24/7/365

<http://www.good2talk.ca/> or 1-866-925-5454

Sexual Violence: Support and Prevention

The University of Ottawa does not tolerate any form of sexual violence. Sexual violence refers to any act of a sexual nature committed without consent, such as rape, sexual harassment or online harassment. The University, as well as student and employee associations, offers a full range of resources and services allowing members of our community to receive information and confidential assistance and providing for a procedure to report an incident or make a complaint.

www.uOttawa.ca/sexual-violence-support-and-prevention

