

9:00–10:00am – Interdisciplinary Session – “Interdisciplinary Conversations”

Moderator: Dr. Sherry Martens, Assistant Professor of Education, Associate Dean of Education

Canadian Naturalists, Faith, and Climate Change

- Allan Thacker

Understanding the **History of Ecology** is important because it can lead to more informed scholarly appreciation as well as higher quality management decisions. Therefore, good conservation policy requires specific awareness of cultural, social, and epistemological background knowledge regarding the history of ecology. In particular, the ecological history of Banff National Park is worth studying, as Banff National Park was Canada’s first National Park – established in 1885. One important collector in Banff National Park was Norman Bethune Sanson (1862–1949), who was the curator at Banff National Park’s Museum from 1896 to 1931. Norman Bethune Sanson was an important naturalist in Canada’s history, as he collected plants and insects, in addition to running the meteorological observatory on top of sulphur mountain, which he used to gather weather data from on a regular basis. Relying on his contributions to insect collection, geographical mapping, and meteorological data acquisition, he must be seen as a key figure in the development of ecology in Western Canada. Norman Bethune Sanson’s role as a collector and meteorologist can provide useful information on the historical ecology of Banff National Park, and thus offers insightful perspectives on past climate and how it affected Biodiversity. Norman Bethune Sanson actively attended St. George’s Anglican Church and the Canadian Bible Society (Alberta on record, n.d.), so understanding his Christian beliefs and how they related to conservation provides historical background on how a Christian university approaches climate change.

Improving Collective Practices through Collegial Conversations

- Dr. Christy Thomas and Amber Hartwell

During the pandemic, post-secondary institutions offered hybrid or fully online courses and recognized the need to mitigate the challenges faced by faculty in navigating this shift. This study was conducted at a Western Canadian university and followed a design-based research approach that included three phases and utilized mixed methods (interviews and surveys). The purpose of this research was to build faculty capacity for online teaching and learning. Overall, the findings show that while the need for capacity building and improving collective practice was heightened during the pandemic, it remains a persistent need as faculty are continually faced with adjusting to ongoing complexities related to teaching and learning. One of the areas identified to build faculty capacity in this study was ongoing professional development emphasizing peer support and

collegial conversations to aid faculty in adjusting teaching practices to various modalities including online learning. This study is significant for post-secondary institutions and researchers interested in building faculty capacity and improving collective teaching practices.

10:10–11:10am – Humanities Session 1 – “New Research in History”

Moderator: Dr. Ryan Wilkinson, Associate Professor of History

Keeping Ourselves in The White: Canada’s Ku Klux Klan and a Forgotten Racist Past

- Aaron Fraser

The rise of Canada’s Ku Klux Klan (KKK) belies the popular understanding of Canada as a tolerant and welcoming nation. Western Canada’s association with the KKK is especially problematic because it calls into question the popular notion of Indigenous collaboration and attitudes of indiscriminate immigration. This paper explores the factors of race and culture that attracted the KKK to the so-called tolerant and welcoming Canadian West. The KKK’s rise and tenure in Western Canada was the natural result of realities that were essential to how the Western Canadian identity was conceptualized. While the KKK may have been seen as a fringe movement, it nonetheless was sustained by an undercurrent of prejudice in Canadian society. Moreover, in exploring the truth about Canadian racial prejudices from the 1920s to the beginning of the 1980s, this paper seeks to understand the racial history of Western Canada that provides insight for race relations today.

The Gift of An Ojibway Christian Voice

- Sarah Herrington

This paper looks at the early historical mixing of North American Indigenous cultures with colonial Christian influences by focusing on the Methodist minister Peter Jones (Kahkewaquonaby) (1802-1856), who was born in Upper Canada (present day Ontario), and who was of both Ojibway and European descent. I argue that Jones’s unique upbringing and personal life, along with the influence of the cultural context of the time, led Jones to embrace a version of Christianity that was not widely practiced at the time of colonization. Historical records reveal that most Euro-Canadian Christians assumed that to be Christian meant to be European, but Jones challenged this idea and encouraged his Indigenous communities to embody the gospel without abandoning their Indigenous identities. I also assert that Jones was attracted to Methodism specifically because of its contempt for alcohol and its emphasis on equality and salvation for all people regardless of culture or skin colour.

Tsimshian Christianity and Westernization

- Sarah Johnson

In the mid-nineteenth century, an influx of Euro-Canadians in the Northern Pacific Coast resulted in many changes experienced in a few decades by the Indigenous Tsimshian people who lived there. Though much of Tsimshian culture was lost due to pressures from Euro-Canadian missionaries to abandon their Tsimshian identity, the Tsimshian people were able to adapt and retain their identity by expressing Christianity and 'modernity' in a way that was also Tsimshian. The diary of Arthur Wellington Clah (1831–1916), a Tsimshian missionary who lived during this period of change, shows the resilience of Tsimshian culture through these adaptations and ideas of identity. The result was neither entirely Tsimshian nor Western. Instead, the Tsimshian people retained their identity and adapted in a way that resulted in social conventions, politics, religious practices and understandings that were partly Euro-Canadian and partly Tsimshian.

2:10–3:10pm – Humanities Session 2 – “Humanities for our World”

Moderator: Dr. Ken Draper, Professor of History, Director of Planning and Assessment

HUM 485 Capstone class

Connection between humanities disciplines and the “real” world is one of the persistent complaints leveled against the humanities. On the other hand, humanities scholars argue that the humanities are essential to civil discussion in society, to the future of democracy, to human flourishing and even to the new post-industrial economy. This panel of senior humanities students will demonstrate that their disciplines can engage issues important in our current reality. They will also explore how the resources of their disciplines can be deployed to address these issues.