

# I teach chemistry - Dr. Matthew Clay

"I teach chemistry". That's the response I give when strangers ask me what I do, and to many individuals it means that I transfer my knowledge about the chemical world to my students. What isn't necessarily obvious, however, is that knowledge transfer is only a small part of teaching. Teaching is about facilitating the intellectual development of students, guiding them to become independent learners and critical thinkers. Chemistry is simply the medium I use to accomplish this.

I didn't always realize this, however, and for many years I focused heavily on teaching the chemical concepts. On the surface, this appeared to work quite well: generally speaking my students did well on exams and my course and professional evaluations were great. Yet it was distressing to observe that several of my students appeared to have been *brainwashed* to follow rigid procedures to find solutions to standard problems. When presented with a mildly novel problem they froze and simply couldn't, or wouldn't, proceed. As I tried to guide them through these difficulties, I often observed that they appeared afraid to even attempt solving the problem, and many seemed to assume they wouldn't succeed. They gave up. Collectively, there was a profound fear of failure, a frustrating absence of passion for learning and tackling exciting problems, and significant self-doubt about their intellectual abilities. Importantly, none of this appeared to be the result of the material or any unchangeable factor in my students, but rather seemed to be due to insufficient opportunity to explore *how* to learn.

It took a while, but I eventually realized that my traditional lecture-style of teaching wasn't helping, and thus I thoroughly revamped how I taught my upper-level courses. Where I once spent class time lecturing and teaching chemical concepts, I now provide my students with detailed readings, notes, and simple problems to learn the material on their own before class. Students then work in groups during class to apply this basic knowledge to complex problems while I circulate between groups, guiding them through difficulties with leading questions and challenging them to push past their perceived intellectual limits. It's analogous to learning to drive a car: before getting behind the wheel, students must know and understand all the signage and rules of the road, but rarely require help from someone to learn this. Applying that



knowledge to the actual act of driving, however, always requires assistance from a professional, and in the context of my chemistry classes, that's me.

The effect of this class format has been astounding. After a short period of adaptation my students thrive in the environment, relishing the opportunity to test their intellectual limits. As many have put it, "I love your class because we actually have to think!". Students who never before believed they could learn such difficult material are not only learning it, they're getting A's. They learn how to learn and develop a confidence in their intellectual abilities that they never before had. They realize that there are big differences between being taught and learning, and after a short time in this system strongly prefer learning chemistry over being taught chemistry. Most importantly, they learn to love learning and all the failures, struggles, and frustrations that come with it.

Seeing this transformation in my students has, understandably, considerably influenced how I view my role as a chemistry teacher. So when I say "I teach chemistry" what I'm really saying is that I help my students realize and expand their intellectual capacity, to discover what their minds are capable of, and to bring their natural excitement about learning out of hibernation. They'll leave my class with a solid understanding of chemistry too, of course, but that's just the medium I used to actually teach them.

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# Foundations of a Catholic University

by: Michael Duggan

As Catholic university, St. Mary's can make a unique contribution to community development in Alberta in the 21st century. This contribution derives from basic principles that shape the identity of such a university in the tradition of the Second Vatican Council during the era of Pope Francis. I refer to three elements in particular: first the root meaning of "catholic" and "university"; second the focus of personalism, conscience and freedom at Vatican II; and third, the new humanism as elaborated by Pope Francis.

## 1. The Terms: University and Catholic

The noun "university" derives from the Latin *universitas*, which refers to "the whole," or "the universe" and is a cognate of "universality." "Catholic" originates as a Greek adjective *katholokos*, which means "universal." In light of this background, Dr. Ilia Delio (a Franciscan sister and professor at Villanova University with PhDs in pharmacology and theology) offers this description: "Catholicity, like consciousness itself, is not static; it is not a fixed ideal. Rather it is an outflow of human awareness in relation to the surrounding world; it is like a connecting thread between the human person and the cosmos" (*Making All Things New: Catholicity, Cosmology, Consciousness*, Maryknoll NY: Orbis, 2015, p. 2)

From this perspective, "catholicity" refers to the capacity of a person, society or institution to perceive that everyone and everything is related to every other person and reality. Hence a "catholic" university forges connections among peoples, cultures and disciplines of study. A "Catholic university" is universal on two counts: in the adjective "catholic" and the noun "university."

## 2. Vatican II: Personalism, Conscience and Freedom

*The Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)* reoriented the theological enterprise to focus on the actual life experiences of human beings. The first chapter of the document identifies three focal points that are central to a Catholic university: personalism, conscience and freedom.

Personalism shines through the opening lines of *Gaudium et Spes*, which highlight affectivity as the energy that generates solidarity between the church and all people. Feelings of joy, hope, grief, and anguish are the experiences that bond the church with everyone else, beginning with those who are on the margins of society. Individuals may have different thoughts but they have common feelings. They may be separated by creeds but they are united by shared intuitions. Ideologies divide but love unites. Ultimately, suffering is the experience that binds each person to every other person and to God insofar as suffering calls forth compassion.

*Gaudium et Spes* identifies conscience as the source of being and action that defines each person and shapes the world. "Conscience is the most secret core and the sanctuary of the human person. There one is alone with God whose voice echoes in one's depths" (GS §16). It is the faculty through which we relate to ourselves and to other people. Conscience is the resource of both personal uniqueness and interpersonal connection because conscience is the habitation of the divine presence. Conscience is the common ground for all people, believers and atheists alike. Loyalty to one's conscience is the commitment all people have in common. Hence the council asserts that atheists will experience eternal life by adhering to the dictates of their consciences. This is why a Catholic university is blessed when its faculty and student body reflect the religious pluralism of society at large. The university is a meeting of equals who embody truth from a full spectrum of convictions related to belief and unbelief.

*Gaudium et Spes* emphasizes freedom as the single requirement necessary for the operation of conscience. "It is, however, only in freedom that people can turn themselves toward what is good... [Human] dignity therefore requires [people] to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by their own blind impulses or by external constraint" (GS §17). *The Declaration on Religious Freedom (Dignitatis Humanae)*, another document of Vatican II, insists that freedom of inquiry is essential to the discovery of truth. Such statements certify the centrality of academic freedom to a Catholic university.

### 3. Pope Francis: A New Humanism at the Margins of Society

On November 10, 2015, in the Church of Santa Maria del Fiore in Florence, Pope Francis addressed the fifth conference of Italian laity to reflect on the contours of a new humanism that would be adequate the 21st century. Under Filippo Brunelleschi's 15th century dome, Pope Francis grounded the new humanism in the Renaissance tradition as spearheading the human adventure while emphasizing a divergence in their respective reference points. Rather than focusing on the David, which Michelangelo had depicted as embodying prosperity, youth, vigor and strength for leadership, the new humanism focuses on Jesus of Nazareth, according to this description by Pope Francis: "...[his] face is similar to that of so many of our sisters and brothers, humiliated, rendered slaves, emptied. God took on their face. If we do not lower ourselves we cannot see the face [of God]." Every person who is marginalized, betrayed, and abused is the face of the new humanism. That person makes a claim on every other person to communicate solidarity and friendship with a commitment to work for social justice on her behalf.

Pope Francis emphasizes that this new humanism is embodied in action rather than in speculation or art alone. Relationships are the fabric of this humanism. Everyone will experience this humanism in the environs of people on the margins of society.

The artisan of this humanism is every person who becomes an agent of encounter and dialogue, especially with people who suffer social marginalization. Pope Francis's vision here describes the culture of a university, i.e. a place of encounter and dialogue that is a meeting ground for people of all traditions and no tradition. Their purpose is to enhance the lives of everyone beginning with people on the margins of society. The Catholic tradition compels St. Mary's University to be such an environment.



# New Exciting Indigenous Courses at St. Mary's University: Reconciliation in Action

Have you ever wondered why Indigenous matters are at the forefront of today's society or what Indigenous knowledge (IK) is? Why it is that IK is now increasingly accepted in academia and in global perspectives such as the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*. Have you ever questioned why Indigenous peoples are living in some of the worst conditions (social, justice, child welfare, etc.) in Canada? On the other hand, have you held assumptions like those that all Indigenous peoples have their education paid for, receive a large lump sum payment when they turn 18, and do not pay taxes?

In 2015, a group of dedicated individuals from St. Mary's University wanted to explore the best way to include Indigenous peoples and to acknowledge the traditional territory and peoples of the land that the University sits on. Eventually that group went on a special journey, one that took faculty, staff and students on the land to explore the development of what is now called INST 201: Introduction to Indigenous Studies and INST 301 Indigenous Knowledge Field Course. Not only did this group search for some understanding of the previously mentioned questions, they did so while exploring Indigenous knowledge and ways of knowing. In ceremony, and on the land, the answers revealed themselves. The instructor and Elders are guides, the land is a teacher, and the outdoors or the natural world is the real school, the "original school".

The Truth and Reconciliation Commission (TRC) gave Canada the "94 Calls to Actions" (2015), truly a gift to all Canadians. Within the pages and pages of information are the very personal stories of peoples who attended Residential schools. To understand where we are now, we first have to understand what happened and why. Not only in the Residential schools but the history of the First Nations in Canada the history that was not told in schools. One of the most common statements was that "Education got us to where we are today and education will help us out of it and allow Indigenous people to move forward" (Sinclair, personal communication, March 2016).

StMU now has its inaugural Indigenous Studies courses, two distinct courses created and taught by Dr. Michael Lickers. Dr Lickers has worked closely with Michelle Scott, Director of Indigenous Initiatives, Dr. Tara Hyland-Russell, VP Academic & Dean and Bob Hann, VP Student Services since 2015 helping to develop, guide, advise and co-lead various Indigenous pilot programs created for StMU. This has taken time - nothing good ever is rushed - and so the programs created serve as a marker for St Mary's University in its efforts to put reconciliation into action.

Dr. Lickers is a Mohawk educator from Six Nations of the Grand River, formally adopted into several communities, the Kwakiutl in Ft. Rupert, Nakoda/Stoney west of Calgary, and Inuit community of Rankin Inlet. Dr. Lickers is well

known for his work in outdoor education, holds a PhD in Social Sciences, with a focus on Indigenous youth leadership development, a Masters of Arts in Leadership and Training, and more stories than can fill a night around the fire. Dr. Lickers has taught courses in Canada and internationally, focusing on Indigenous ways of knowing and the history of First Nations in Canada. Founder and past Executive Director of the Ghost River Rediscovery program, Dr. Lickers has over 30 years of experience in leadership, outdoor education, community development and youth leadership development; he is continuously engaged in presentations, training seminars and conferences.

Dr. Lickers is author of *Urban Aboriginal Leadership: The Delicate Dance Between Two Worlds*, and has published several articles on youth leadership, international youth programs, and community development. Dr. Lickers brings a unique combination of rigorous professionalism, wide program development, including International teaching and work, outdoor education, cultural education and leadership experience, grounded in traditional cultural teachings.

INST 201 discusses the historical to current matters that all Canadians should know and be aware of, through the lens of an Indigenous professor. The opportunity to hear and learn from Indigenous academics is a wondrous opportunity discussed in the Royal Commission on Aboriginal Peoples (1996), and more recently in the TRC (2015). Conversations in the course are about regional differences and the diversity of Nations within this country. Initial contact and what happened on first contact in most of the areas in Canada. The development of the fur trade and eventually the treaty making process, why and how is that important to understand in today's context. The implementation of the 'Indian Act', the ramifications of the restrictive policies within the act itself and its implications to this day. Residential Schools, scoop of the 60's, Indian hospitals, to Bill C-31 and current matters, are discussed in a course like no other.

INST 301 is an opportunity to experience Indigenous ways of knowing in a special and sacred place, the land. The course is outdoors, where you will have the opportunity to attend and be part of ceremony, a sweat lodge, camp overnight in a tipi, eat simple and be full of life with stories of the land and its teachings. The Elders that are on site will be there to guide and share their knowledge, provide a safe experience while challenging you to think differently about your way of knowing. Crafts and daily chores are a regular part of daily life in a camp, helping in all aspects of camp life gives each student the opportunity to have one on one time with Elders, teachers, and knowledge holders.

— **Dr. Michael Lickers**

One day, Matthew Eaton was walking through an impromptu animal shelter display at his local pet store when suddenly an eight-month-old kitten dug his claws into Eaton's flesh. Eaton recognized that the "eyes of this cat and the curve of his claw" compelled a response analogous to those found in the writings of Buber, Levinas, and Derrida. And not just Eaton but a whole community of theologians have found themselves in an encounter with particular places and animals that demands rich theological reflection. Eaton enlisted fellow editors Harvie and Bechtel to collect the essays in this volume, in which theologians listen to horses, rats, snakes, cats, dogs, and the earth itself, who become new theological voices demanding a response. In this volume, the voice of the more-than-human world is heard as making theology possible. These essays suggest that what we say theologically represents not simply ideas of our own making subsequently superimposed onto the natural world through our own discovery, but rather flow from an expressive Earth.

"It is often said in hyperbolic praise of a book that it is 'a revelation.' *Encountering Earth* is in the most literal way a collection of revelations. At once deeply personal, rigorous, and erudite, there is no other collection like it. Rarely has a scholarly volume elicited such depth of affective response in me, not only provoking questions but evoking tears and laughter and, in their wake, joy!"

—AARON GROSS, Theology and Religious Studies Department, University of San Diego

"The original essays in this outstanding and wide-ranging book deserve a broad and global readership. When we encounter nonhuman animals—aka animals—and are open to the messages they clearly send to us about who they are and what they want from us, the more-than-human world opens widely and we are obliged to help them in all ways possible. Other animals help us to re-solid our hearts and remove us from a narrow and damaging anthropocentric view of the diverse community of beings with whom we are blessed to share our fascinating and magnificent planet."

—MARC BEKOFF, Author of *Rewilding Our Hearts*

"Our meetings with non-human creatures are both key motivations for academic work about them, and illuminative sites of reflection. The non-human creatures that we encounter in the pages of this volume lead the authors to vivid, engaging, and original insights, which together make an important new contribution to the field."

—DAVID CLOUGH, Professor of Theological Ethics, University of Chester

TREVOR BECHTEL is Creative Director of the Anabaptist Bestiary Project.

MATTHEW EATON is Postdoctoral Teaching fellow at Fordham University in New York.

TIMOTHY HARVIE is Associate Professor of Philosophy and Ethics at St. Mary's University in Calgary, Canada.

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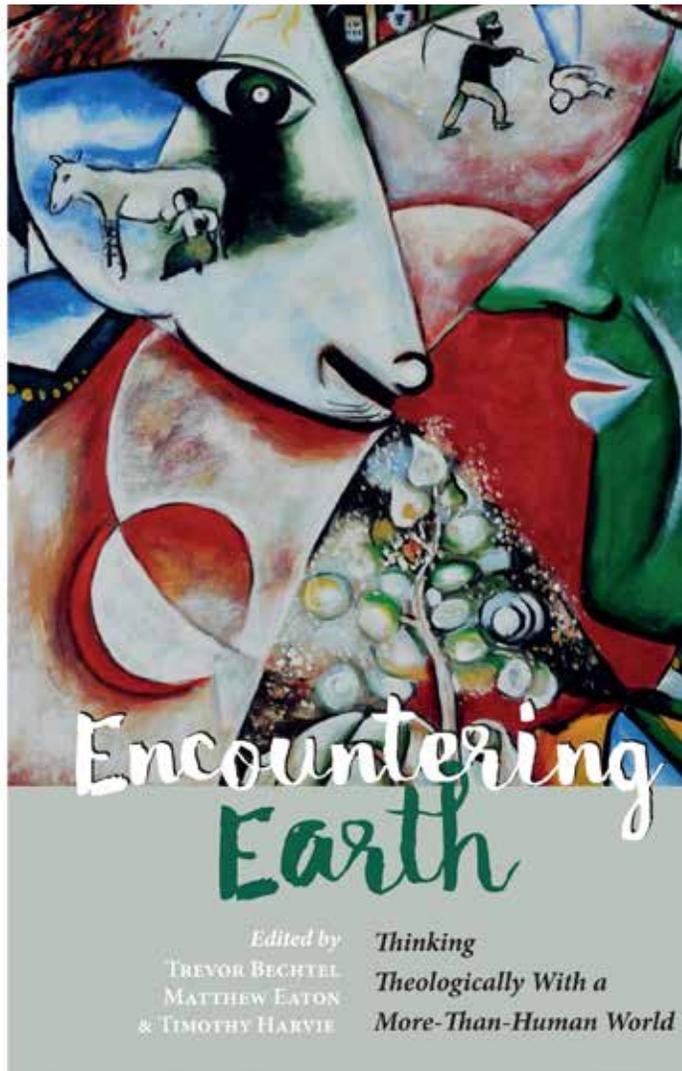
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Bechtel, Eaton, & Harvie

Encountering Earth



Encountering  
Earth

Edited by  
TREVOR BECHTEL  
MATTHEW EATON  
& TIMOTHY HARVIE

Thinking  
Theologically With a  
More-Than-Human World

## Tim Harvie Edits and Contributes to New Book on Ecological Theology

*Encountering Earth: Thinking Theologically with a More-Than-Human World* is a book in which scholars with varying theological, philosophical, and ethical perspectives address how personal, autobiographical encounters with the planet and its more-than-human inhabitants provide a foundation for shaping their theological understanding of Earth. As such, the essays within this collected volume construct theologies of a more-than-human world based on the affective encounters emerging between humans and their Earth-other neighbours. In this work, such encounters are understood as dialogical connections between human and more-than-human subjects, rather than one-way interpretive events, where humans comment on the passive existence of non-human objects. Thus, in this volume, non-

human bodies are understood as dynamic, active subjects rather than a collection of passive objects. Consequently, the authors address how the more-than-human world reveals something of it's being to humanity insofar as people are willing to hear and respond to voice of radical difference. Crucial to this project is the breadth and depth by which we understand such subjectivity, which we understand simply as the relational capacities of all things. These essays suggest that what we say philosophically and theologically represents not simply ideas of our own making subsequently superimposed onto the natural world through our own discovery, but rather flow from an expressive Earth.

# St. Mary's Faculty Research Grants for 2018

**Tim Harvie:** *Embodied Hope: Eschatology and the Evolved Flesh.*

This study builds upon the ongoing dialogue between science and religion and its intersectional connections with animal philosophy and ethology. It argues for an ethics of hope that reconceives of temporality as an embodied phenomenon in dialogue with French phenomenologist, Maurice Merleau-Ponty. In joining these ideas with eschatological themes in theology, this study will take a critical, liberationist approach to a politics of human relations with non-human animals. In doing so it reconceives a phenomenology of touch as a moral and transverse approach to an ethics of intersubjectivity as originally developed by Martin Buber and Emmanuel Levinas.

**Jocelyn Williams:** *Disarmed Pedagogy*

This project has grown out of my classroom experience. While to date my research has been on Canadian literature rather than teaching literature and on trauma rather than recovery, I am motivated to push past my (past) experience and scholarship: truly I see this book project as an academic rebirth. It has grown from my renewed passion for teaching after having been out of the classroom for a number of years and from an obvious urgency for cultural literacy, as well as, more specific to this institution with its Catholic tradition, a call to social justice. It began with a paper (and now conference presentation) on teaching Indigenous literature. My senior students struggled with voice appropriation, ethnographical reading practices, alarm and discomfort (out of difficult and painful subject material). I struggled to understand then meet their needs while maintaining academic freedom, securing a safe classroom, and covering socially diverse and literarily challenging texts. My objective is to share my experience teaching Canadian texts to Canadian students in an effort to increase empathy as we move inside and outside of the canon of Canadian literature.

**Cory Wright-Maley:** *An Exploration of StarPower Simulation's Impact on Preservice Teachers Views of Power and Inequality*

The purpose of this study is to determine whether the use

of Star Power Simulation can mediate effectively preservice social studies teachers' understanding of structural inequality, and to illuminate how they make sense of how the structural constraints in a society can lead to unequal outcomes as well as disaffection by those dislocated from the structure of economic power.



**Mary Ann McLean Receives Research Grants to Study Invasive Plant**

Mary Ann McLean has received a \$9995 grant from the Alberta Conservation Association and a \$6900 grant from the TD Friends of the Environment Foundation to study the role of ants in the spread of the invasive plant species, *Thesium Ramosum*.

## Carolyn Salomons wins Minnich Prize for best essay

Carolyn Salomons was awarded the Minnich prize for the best essay published in the Catholic Historical Review in 2017 for her essay "A Church United in Itself: Hernando de Talavera and the Religious Culture of Fifteenth-Century Castile." The essay examines the issue of conversion and variance in religious practice and how it engendered the establishment of the Spanish Inquisition, an institution deeply opposed by

some, including Hernando de Talavera, the first Archbishop of Granada. Rather than interpret this opposition as a sign of toleration for religious minorities, Dr. Salomons demonstrates that a close look at de Talavera's writings and actions show a man reacting to the ever-shifting social, religious, and political milieu in which he lived.

# A Research Note on the Scholarship of Teaching and Learning

Dr. Linda J. Henderson

In 1990, in response to the findings of a national study of the research activities and career goals and achievements of college and university faculty in the United States, Ernest Boyer made a passionate plea to the Academy to broaden its definition of “research” in his now renowned book *Scholarship Reconsidered*. He argued that there was an urgent need for “a more creative way to view the work of the professoriate” (Boyer, 1990: xii). He proposed that four different types of scholarship should be recognized and valued: (1) the scholarship of discovery – traditional research that contributes to the advancement of knowledge; (2) the scholarship of integration – synthesis of ideas across disciplines or time; (3) the scholarship of application – using research findings to address real life problems; and (4) the scholarship of teaching – the systematic study of teaching and learning processes. Boyer’s close colleague, Charles Glassick (2000: 879) points out that all four types of scholarship share common standards of clear research goals, adequate preparation, appropriate research methods, significant results, effective presentation, and reflective critique.

For the past twenty years (or so), my primary research interests have been centred on the fourth type of scholarship described by Boyer – the scholarship of teaching. Sometimes called the scholarship of pedagogy, the most current descriptor of this type of scholarship is the Scholarship of Teaching and Learning or SoTL. As Kathleen McKinney (2007:10) states, SoTL “goes beyond scholarly teaching and involves the systematic study of teaching and/or learning and the public sharing and review of such work.” She further indicates that SoTL can serve many functions in addition to enhancing classroom teaching and learning including involving students in research, adding publications, presentations and performances to faculty accomplishments, contributing to the development of teaching policies and procedures, and improving reflection on the importance of understanding teaching and learning processes at the post-secondary level.

SoTL is a multi- and inter-disciplinary endeavour, and one that in my own discipline of Sociology is practiced and embraced as a “field” of inquiry. The American Sociological Association has published SoTL research in their journal *Teaching Sociology* for over 40 years. They also have an online data base of teaching resources called TRAILS (including sample course outlines and classroom exercises and assignments), and along with the Canadian Sociological Association and many regional Sociological Associations, have special membership sections and organizational committees on teaching and learning.

The activities and products of SoTL are diverse and can include the following:

- studying effective teaching and learning processes by reviewing the extensive literature on SoTL and/or building on it by conducting original research

- producing or evaluating course resource materials such as writing or evaluating textbooks and/or supplementary textbook materials such as practice questions, test banks and web-links
- conducting book and or video reviews for academic journals
- creating and evaluating effective classroom practices and techniques including teaching and learning styles and strategies, course outlines, classroom exercises, writing assignments, examinations and other assessment tools
- contributing to academic program, policy and curriculum review and development
- taking or conducting teaching workshops
- training and advising teaching and research assistants
- becoming involved in a membership section or committee on teaching and learning in a professional academic organization
- organizing, presenting and/or participating in teaching and learning sessions at academic conferences
- giving public SoTL presentations in various academic and lay settings
- contributing to teaching and learning newsletters and online data bases
- writing a teaching workshop manual or a book on SoTL best practices
- publishing SoTL research in traditional academic journals

It is interesting to note, that in spite of the fact that all SoTL activities meet standard research criteria of public sharing and peer review, and Boyer’s advocacy for embracing the “mosaic” of research interests of university faculty almost 30 years ago, academic research on teaching and learning is still often dismissed or devalued in decisions about promotion and tenure and the awarding of research grants – even at post secondary institutions that claim to be “teaching focused.” It is encouraging that certain disciplines, post-secondary institutions and organizations, including CAUT (The Canadian Association of University Teachers), are joining in the call to recognize the importance of this vital area of scholarly research.

Boyer, Ernest L. 1990. *Scholarship Reconsidered: Priorities of the Professoriate*. San Francisco: Jossey-Bass.

Glassick, Charles E. 2000. “Boyer’s Expanded Definitions of Scholarship, Standards for Assessing Scholarship, and the Elusiveness of the Scholarship of Teaching.” *Academic Medicine* 75(9): 877-880.

McKinney, Kathleen. 2007. *Enhancing Learning Through the Scholarship of Teaching and Learning: The Challenges and Joys of Juggling*. San Francisco: Jossey-Bass.

# Recent Faculty Activity

**Baltutis, Peter.** "The Value of a Catholic Community." *The Torch*, vol. 1, Issue 3, Spring 2017.

**Bresky, Luke.** "'A Day-Dream, and Yet a Fact': Universal Emancipation in *The Blithedale Romance* in Martin Griffen and Christopher Hebert, eds., *Stories of Nation: Fictions, Politics, and the American Experience*. Knoxville: University of Tennessee Press, 2017.

**Davis, Trent.** "The Tears that a Civil Servant Cannot See: Emmanuel Levinas and the Conditions of Peace in the Time of the Refugee," *Pacific Northwest Region American Academy of Religion*, Calgary, May 2017.

**Duggan, Michael.** "Epiphanies: Cosmic Transcendence in 2 Macabees" in Michael Duggan, Stefan Reif, Renate Egger-Wensel, eds. *Cosmos and Creation in Duetreocanonical and Cognate Literature*. Berlin: Gruyter, 2018.

**Garrison, Jennifer.** "Handbooks for Confessors," Paul Szarmach, ed. *Oxford Bibliographies in Medieval Studies*. New York: Oxford University Press, 2017.

**Harvie, Tim and Macleod, Michael.** "'In God's Country': Spatial Sacredness in US" in Scott Calhoun, ed., *US and the Religious Impulse: Take Me Higher*. New York: Boomsbury, 2018.

**Henderson, Linda.** "Some Thoughts on Making Introduction to Sociology Sociological," *Pacific Sociological Association*. Long Beach, March 2018.

**Hill, Laurie.** "Negotiating Identity: Pre-Service Teachers Consider Conceptions of Learning and Teaching" in E.R. Lyle, ed. *At the Intersection of Selves and Subject: Exploring the Curricular Landscape of Identity*. Rotterdam: Sense, 2017.

**Knowles, Norman.** "'As Christ the Carpenter': Work Camp Missions and the Construction of Christian Manhood in late Nineteenth and Early Twentieth Century Canada" in Peter Gossage and Robert Rutherford, eds., *Making Men, Making History*. Vancouver: University of British Columbia Press, 2017.

**Macleod, Michael.** "Faith-Based Activism and Global Capitalism," *Pacific Northwest Region, American Academy of Religion*. Calgary, May 2017.

**McArthur, Alisa and Syrnyk, Corinne.** "Who are Animal-Assisted Therapy Volunteers? Characteristics and Motivations." *Association of Psychological Science*. Boston, 28 May 2017.

**McLean, M.A., McLeod, E., Pronovost, K.** A Clean Electricity Teaching Tool: Microbial Fuel Cells. Association for Biology Laboratory Education. Madison, WI: 2017.

**Porter, R.D. and Fabrigar, L.R.** "Factor Analysis" in Dana S. Dunn, ed. *Oxford Bibliographies in Psychology*. New York: Oxford University Press, 2018.

**Salomons, Carolyn.** "A Church United in Itself: Hernando de Talavera and the Religious Culture of Fifteenth Century Castile," *Catholic Historical Review*, vol. 103, 2018.

**Seitz, Paoline and Hill, Laurie.** "Truth and Reconciliation Calls to Action: Collaboration between Tsuut'ina Education and St. Mary's University," *Canadian Association of Teacher Education*, June 2017.

**Thrift, Gayle.** "'Has God a Lobby in Ottawa?': The Protestant Left in the United Church of Canada during the Vietnam War, 1966-68" in Paul Mojzes, ed., *North American Christian Community and the Cold War*. Grand Rapids: Eerdmans, 2018.

**Wright-Maley, Cory.** "Children Should Know Where Meat Comes From: Problematizing Meat-Eating in Elementary Schools," S.B. Schear, C.M. Tschida, E. Bellows, L.B. Buchanan, E.E. Saylor, eds. *(Re)Imagining Elementary Social Studies: A Critical Reader*. Charlotte, NC: Information Age Press, 2018.

## St. Mary's Research Grants for 2018

### Tim Harvie

Project Title: Embodied Hope: Eschatology and the Evolved Flesh of the Natural World.

### Jocelyn Williams

Project Title: Disarmed Pedagogy.

### Cory Wright-Maley

Project Title: StarPower Simulation's Impact on Preservice Teachers Views of Power and Inequality.