

College of the Humanities  
Carleton University

**RELI 3250:  
Evangelical Christianity  
in Social-Historical Perspective**

Mondays 6:05-8:55pm  
Canal Building 3101  
Winter 2020

**Instructor:** Christina E. Pasqua

**Office Location:** 310-A PA

**Email:** [christina.pasqua@carleton.ca](mailto:christina.pasqua@carleton.ca)

**Office Hours:** Mondays from 2:00-4:00pm and online by appointment

**Course Description:**

This course focuses on the social life and presence of Evangelical Christianities in North America and globally from the 18<sup>th</sup> century onward. Through a media history that integrates visual, material, and ethnographic methods to inform our discussion, we will ask: what does it mean to be a "Bible-believer" both historically and today? How are technologies of mass mediation such as the printing press, television, radio, and the internet implicated in the growth and perception of this religious movement (and its various global and historical iterations)? Further, how might race, gender, capitalism, and national politics inform our understanding of the many perspectives that shape what it means to be an evangelical Christian?

**Learning Goals:**

To begin answering these questions, the course is designed as both a lecture *and* a discussion seminar. Each week will begin with an "overview" lecture that grounds us in the historical context and theoretical tools necessary to analyse the readings and/or a particular case study (e.g., a short documentary or video, news clips, and other material artifacts, such as maps, photographs, or books) that will inform our group discussion during the second half of each class. The goal is that in balancing structured learning with active engagement we will learn that evangelical Christianity is not a singular nor an ossified religious identity but rather a reflection of its many, particular social-historical contexts. Each week, we will consider whether there a common thread that binds these evangelical Christianities — and, if so, what exactly is it?

**Required Texts:**

Most of the course readings will be available online (e.g., as links to web sources and electronic journal articles that are searchable and downloadable from the library catalogue or as PDFs that I have posted on cuLearn). Some of the readings are also on course reserve at MacOdrum Library. Please bring the readings or detailed reading notes with you to class as your discussion aids. Finally, if you encounter any issues accessing the reading material, please email me as soon as possible.

## Expectations and Policies:

While there are no pre-requisites for this course, keep in mind that it *is* at the **third-year level**. That said, the writing and thinking expected of your course work should be reflective of this fact. Not to worry, though — we will work together to build and improve your reading, writing, and thinking skills over the course of the semester, no matter what stage you are at in your degree program. Please note, however, that **independent preparation is necessary for each week**. How well you prepare will affect the overall quality of your contributions and learning outcomes for this course. For example, you are expected to **read in advance of each class** and **come prepared to discuss** and **share any questions or thoughts** raised from your own engagement with the assigned readings and world happenings (e.g., topical issues in the news or in popular culture).

As a **lecture-seminar hybrid**, this course is designed to prepare upper-year students for fourth-year discussion seminars while maintaining the structured lecture format to guide those in the earlier stages of their program.

\* Please note, many of the topics we will discuss are politically and emotionally charged, not just within the historical moments they are rooted in, but also still today. In this class, we are all encouraged to vocalize and share our opinions in a thoughtful manner and, in turn, we are all expected to listen to the critiques and analyses of others with care and respect. Maintaining an open dialogue with your peers and the course instructor is not just an intellectual task, but also an issue of sensitivity — in other words, being challenged and finding the material challenging is part of the academic process, but please reach out to the instructor if you feel uncomfortable, offended, or misunderstood. We can think through these issues together!

In terms of course policies:

*Participation* is necessary. *Punctuality* is crucial. Please arrive on time and prepared for each week.

Lectures will *not* be a summary of the readings, but a supplement to them. Lecture notes will *not* be posted online nor redacted over email. If you miss a class, it is your responsibility to seek help from your peers.

During class time, please put all cell phones and laptops on *silence*. Audio-visual recordings during class are *not permitted*. If possible, I encourage students to take handwritten notes (with pen and paper) and avoid the use of laptops, especially since personal devices can often be a distraction for yourself and for others.<sup>1</sup> Students who plan to check social media, email, or text during class time are encouraged to sit at the back of the room or leave.

When emailing the course instructor, please use your *Carleton email address only* (or the email function on cuLearn). As you write, consider proper email etiquette (e.g., a clear subject line, a formal greeting, asking a focused question) and avoid “texting” habits (e.g., casual language, short form, emojis). You can expect a response *within 48 hours*, or longer over the weekend. If you have not heard back from the instructor within this time frame, please resend your email.

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<sup>1</sup> There is convincing research on the topic! [https://www.npr.org/2016/04/17/474525392/attention-students-put-your-laptops-away?fbclid=IwAR1OVIE3VI9zbYWT\\_Tz4Iumva2HRH\\_9WsXDT7Ue46Enpd9FTWV-09I2Uft4#](https://www.npr.org/2016/04/17/474525392/attention-students-put-your-laptops-away?fbclid=IwAR1OVIE3VI9zbYWT_Tz4Iumva2HRH_9WsXDT7Ue46Enpd9FTWV-09I2Uft4#)

All written assignments must follow these formatting requirements: 12-point font, double-spaced, standard margins, number pages in bottom center, citation in Chicago Bibliography (footnote) Style ([http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)), no title page, but at the top of each assignment you must include the following information:

Name: Jane Smith

Course Code: RELI 3250

Date: October 25, 2018

**A descriptive title**

All assignments are due at the specified date and time. There will be a penalty of **5% per day** (including weekends) for work that is submitted late, with the exception of “position papers” for which no extensions may be granted.<sup>2</sup> Extensions for the final assignment must be arranged *before* the due date. In 2020, technological failures *are not* an acceptable excuse for lateness.<sup>3</sup> Retroactive extensions will be granted only according to the rules of the university: personal and family emergencies (for which documentation must be provided).

For course evaluation, you can expect a *two-week turnaround* from the date you submit an assignment to the date that it will be returned to you with a grade. If you wish to discuss your grades or any other concerns regarding your progress in the course, please book an appointment to speak with me in person.

**Course Evaluation:**

○ **Participation and Attendance: 15%**

- we will have 12 lectures over the course of the semester; regular attendance is necessary
- getting the “attendance” credit does not just mean showing up to have your name checked on a list, but also actively responding to various written and/or discussion prompts during class time that will occur at random (e.g., at the beginning of class, during the seminar portion, or as a “ticket out the door”)
  - some participation grades will also be available online, outside of class time — see cuLearn
  - these prompts may come in various forms:
    - short written reflections on the readings or case studies; raising discussion questions that you have prepared in advance; sharing thoughts in class; a pop quiz; or, giving written feedback on presentations
  - if you miss a class (or the timed “online” assessment), you miss the credit — in other words, there are no make-up assignments for your participation grade

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<sup>2</sup> For example: a paper that receives an A, or 85%, will drop down to an A-, or 80%, if it is submitted one day late, which works out to a letter grade per day.

<sup>3</sup> Save your work on multiple platforms and email copies of your work to yourself!

- I will allow *one* absence or “sick day” per semester, no questions asked
- **Position Papers (x3): 10% each, or 30%**
  - the purpose of a “position paper” is to critically reflect on the core themes and topics of each unit (see schedule below)
    - as we progress through the course, you may draw the broader connections between each unit in your writing
  - a critical response is *not* a summary of the course content (e.g., of lectures, readings, or seminar discussions), but rather a reflection that *synthesizes* your own ideas about the course content with what you have learned so far
  - each “position paper” should be 2-3 pages in length (double spaced, 12-point font, ~500-800 words) and is due *one week after we complete a unit*
    - submit a hardcopy of your position paper at the beginning of the class that follows the end of a unit (**dates marked in the schedule below**) — n.b., these are hard deadlines (i.e., no extensions)
- **Seminar Presentations: 15%**
  - on select weeks (**dates marked in schedule below**), a group of 5-6 students will be responsible for leading a 1-hour discussion on the reading material
  - the discussion is divided into two parts:
    - **1)** conduct a 25-30-minute presentation as a team
      - this is not a “group” presentation in the traditional sense — each presenter must prepare individually and will be given 5 minutes to share their thoughts
      - the team aspect stems from the idea that each presenter will be building on and responding to the points made by their co-presenters
    - **2)** for the last 30-35 minutes, the presenters will open up the conversation to the rest of the class and will continue to lead the discussion (e.g., by taking and answering questions and/or building on points made during the presentation)
  - each presenter will have a distinct role in developing the conversation (e.g., as initiator, questioner, informant, translator, challenger, and summarizer — see cuLearn handout for descriptions)
  - each presenter will be graded individually, however, the quality of the overall conversation will also be taken into account
  - all course members are expected to come prepared to participate, even if you are not presenting that week
- **Final Assignment Proposal: 15%**
  - this is a two-part process:
    - **Part I (5%):** a required visit to my office, where we will begin to discuss your topic, questions, necessary research, etc.

- if you cannot attend my office hours, I can offer Skype meetings as an alternative
- the final date for office visits is **March 2**
- **Part II (10%):** submit a formal written proposal with an annotated bibliography by **March 9**
- **Final Assignment: 25% — Due April 7**  
Full assignment details will be posted on cuLearn later in the term, but you can choose one of the following options:
  - **Option 1: Research Essay**
    - 8-10 pages in length
    - a historical analysis of a particular Evangelical group of your choosing
  - **Option 2: Artifact Analysis**
    - 8-10 pages in length
    - a cultural study of a particular media example of your choosing that is either produced by, responding to, or representing Evangelical Christianity
    - this option will not take the typical form of an essay, but should rather be presented in the format of a blog that integrates audio-visual media and/or other creative work

## WEEKLY SCHEDULE

**January 6**  
**NO CLASS — Epiphany**

## INTRODUCTION: RELIGION AND MEDIA

**January 13**  
**Week One: What is a Christian? What is an Evangelical? — A Preliminary Discussion**

**Readings:**

Fisher, Linford D. “Evangelicals and Unevangelicals: The Contested History of a Word, 1500-1950.” *Religion and American Culture: A Journal of Interpretation* 26 (2016): 184-208.

Robbins, Joel. “What is a Christian? Notes toward an anthropology of Christianity.” *Religion* 33 (2003): 191-199.

Kotsko, Adam. “The Evangelical Mind.” *n+1* 35, Fall 2019. <https://nplusonemag.com/issue-35/politics/the-evangelical->

[mind/?fbclid=IwAR2M\\_eQBIkksExrJbemGYuO0Tbk8tKncsbrte5F4hqhxQqpa0PYHt3jY5oc#rf1-11655](http://mind/?fbclid=IwAR2M_eQBIkksExrJbemGYuO0Tbk8tKncsbrte5F4hqhxQqpa0PYHt3jY5oc#rf1-11655)

**Recommended:**

“Gospel.” *The Bible Project*. <https://thebibleproject.com/explore/gospel-word-study/>  
Anonymous Academic, “Teaching Religion: My Students are Trying to Run My Course,” *The Guardian*, February 8, 2014: <https://www.theguardian.com/higher-education-network/blog/2014/feb/08/academics-anonymous-teaching-religion-student-experience>

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## UNIT ONE: MEDIA TECHNOLOGIES

**January 20**

**Week Two: The Printing Press as Colonial Agent**

**\*Presentations\***

**Readings:**

Klassen, Pamela E. “Textual Healing: Mainstream Protestants and the Therapeutic Text: 1900-1925.” *Church History* 75 (2006): 809-819.  
Fisher, Linford D. “Introduction: Bear Paws and Bible Pages.” In *The Indian Great Awakening: Religion and the Shaping of Native Cultures in Early America*, 5-12. Oxford: Oxford University Press, 2012.  
Bohaker, Heidi. “Indigenous Histories and Archival Media in the Early Modern Great Lakes.” In *Colonial Mediascapes: Sensory Worlds of the Early Americas*. Edited by Matt Cohen and Jeffrey Glover, 99-109. Lincoln: University of Nebraska Press, 2014.

**Recommended:**

Samuels, David W. “Bible Translation and Medicine Man Talk: Missionaries, Indexicality, and the ‘Language Expert’ on the San Carlos Apache Reservation.” *Language in Society* 35 (2006): 529-557.  
Morgan-Feir, Caoimhe. “History Painting for a Colonized Canada.” *Canadian Art*, January 26, 2017: <https://canadianart.ca/features/kent-monkman-critiques-canada-150/>  
Waking Up Ojibwe: <http://www.wakingupojibwe.ca>

**January 27**

**Week Three: Protestants and Pictures**

**\*Presentations\***

**Readings:**

Gutjahr, Paul. “American Protestant Bible Illustration from Copper Plates to Computers.” In *The Visual Culture of American Religions*, edited by David Morgan and Sally M. Promey, 267-285. Berkeley: University of California Press, 2001.  
Lund, Martin. “[A] matter of SAVED or LOST”: Difference, Salvation, and Subjection in Chick Tracts.” In *Comics and Power: Representing and Questioning Culture, Subjects and Communities*, edited by Rikke Platz Cortsen, Erin La Cour, and Anne Magnussen, 173-92. Newcastle upon Tyne:

Cambridge Scholars Publishing, 2015.

**February 3**

**Week Four: Charismatic Christians and the Body as Media**

**\*Presentations\***

**Readings:**

Klassen, Pamela and Kathryn Lofton. "Material Witnesses: Women and the Mediation of Christianity." In *Media, Religion, and Gender: Key Issues and New Challenges*, edited by Mia Lövhelm, 52-65. New York: Routledge, 2013.

Elisha, Omri. "Dancing the Word: Techniques of Embodied Authority among Christian Praise Dancers in New York City." *American Ethnologist* 45 (2018): 380-391.

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## UNIT TWO: MEDIA PERSONALITIES

**February 10**

**Week Five: The Prosperity Gospel in the Age of Television — Billy Graham and the Rise of American Evangelicalism**

**\*Position Paper #1**

**Readings:**

Wacker, Grant. "Billy Graham, Christian Manliness, and the Shaping of the Evangelical Subculture." In *Religion and the Marketplace in the United States*, edited by Jan Stieverman, Philip Goff, and Detlef Junker, 79-94. New York: Oxford University Press, 2015.

Coleman, Simon. "Prosperity Unbound? Debating the 'Sacrificial Economy.'" *The Economics of Religion: Anthropological Approaches* 31 (2011): 23-45.

Wallace, David Foster. Selections from *The Broom of the System: A Novel*. New York: Penguin Books, 2004.

**February 17**

**NO CLASS — Winter Break**

**February 24**

**Week Six: The Prosperity Gospel in the YouTube and Instagram Era — From Joel Osteen's Lakewood Church to Kanye's Sunday Service**

**\*Presentations\***

**Readings:**

Sødal, Helje Kringlebotn. "'Victor, not Victim': Joel Osteen's Rhetoric of Hope." *Journal of Contemporary Religion*, 25 (2010): 37-50.

Lofton, Kathryn. "Kardashian Nation: Work in America's Klan." In *Consuming Religion*, 164-193. Chicago: University of Chicago Press, 2017.

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## UNIT THREE: MEDIA PLATFORMS

March 2

**Week Seven: Motherhood Media — Homeschooling, Quiverfull, and the Gendered Blogosphere**

\*Position Paper #2; Final Chance for Proposal Meetings

**Readings:**

Hernández, Leandra Hinojosa. “Discursive Constructions of Motherhood: A Feminist Analysis of Social Media Discourses about Motherhood, Religion, and 19 Kids & Counting.” *Journal of Media and Religion* 18 (2019): 134-147.

Whitehead, Deborah. “The Evidence of Things Unseen: Authenticity and Fraud in the Christian Mommy Blogosphere.” *Journal of the American Academy of Religion* 83 (2015): 120–150.

March 9

**Week Eight: Child Sponsorship, Letters, and Maps — Building a Global Community I**

\*Proposal Due

**Readings:**

Kaell, Hillary. “How Distrust Begets Asking and Giving in Christian Child Sponsorship.” In *The Request and the Gift in Religious and Humanitarian Endeavors*, edited by Frederick Klaitz, 93-116. London: Palgrave Macmillan, 2017.

McAlister, Melani. “The Kingdom of God has No Borders: An Introduction.” *The Immanent Frame*. 19 July 2018. <https://tif.ssrc.org/2018/07/19/the-kingdom-of-god-has-no-borders-an-introduction/>

Oosterbaan, Martijn. “Virtually Global: Online Evangelical Cartography.” *Social Anthropology* 19 (2011): 56-73.

March 16

**Week Nine: Social Media and the Internet — Building a Global Community II**

\*Presentations\*

**Readings:**

Boerl, Christopher Wanye. “From Monologue to Dialogue: How the Internet is empowering the Evangelical Periphery.” *Information, Communication & Society* 16 (2013): 1223-1241.

Howell, Brian. “The Global Evangelical.” *The Immanent Frame*. 28 July 2008.

<http://tif.ssrc.org/2008/07/28/the-global-evangelical/?source=relatedposts>

Diaz-Ortiz, Claire. “Twitter’s Social Innovator: All in for God.” *Christianity Today*. 8 May 2014: <https://www.christianitytoday.com/ct/2014/may/twitters-social-innovator-all-in-for-god.html>



## CONCLUSION: MEDIA REPRESENTATIONS

March 23

**Week Ten: Evangelicals in Popular Culture — The “Jesus Movement,” Christian Bookstores, and Hillsong**

\*Position Paper #3

### Readings:

Graham, Ruth. “The Decline of the Christian Bookstore.” *Slate*. 11 July 2019.

<https://slate.com/human-interest/2019/07/christian-bookstores-closing-lifeway-family-christian-stores.html>

Wade, Matthew. “Seeker-Friendly: The Hillsong Megachurch as an Enchanting Total Institution.” *Journal of Sociology* 52 (2016): 661–676.

March 30

**Week Eleven: Evangelicals in the Public Sphere — Museum Spaces and Roadside Attractions**

\*Presentations\*

### Readings:

Ingram, Larry C. “Evangelism as Frame Intrusion: Observations on Witnessing in Public Places.” *Journal for the Scientific Study of Religion* 28 (1989): 17-26.

Bielo, James S. “Materializing the Bible: Ethnographic Methods for the Consumption Process.” *Practical Matters* 9 (2016): X-XXX.

Promey, Sally. “Testimonial Aesthetics and Public Display.” *The Immanent Frame*. 8 February 2018.  
<https://tif.ssrc.org/2018/02/08/testimonial-aesthetics-and-public-display/>

April 6

**Week Twelve: Evangelicals in the News Media — Law, Politics, and The Trump Administration**

### Readings:

Marshall, Ruth. “Christianity, Anthropology, Politics.” *Current Anthropology* 55 (2014): S344-S356.

Markofski, Wes. “The Other Evangelicals.” *The Immanent Frame*. 11 January 2018.

<http://tif.ssrc.org/2018/01/11/the-other-evangelicals/?source=relatedposts>

### Recommended:

*The Family* (2019). Netflix Miniseries.

April 7

**NO CLASS — End of Term**

\* Final Assignment Due



## University Regulations for All College of the Humanities Courses

### Copies of Written Work Submitted

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Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

### Academic Integrity at Carleton

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Plagiarism is presenting, whether intentionally or not, the ideas, expression of ideas, or work of others as one's own. Plagiarism includes reproducing or paraphrasing portions of someone else's published or unpublished material, regardless of the source, and presenting these as one's own without proper citation or reference to the original source. Examples of sources from which the ideas, expressions of ideas or works of others may be drawn from include but are not limited to: books, articles, papers, literary compositions and phrases, performance compositions, chemical compounds, art works, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, and material on the internet. More information can be found [here](#).

### Academic Accommodation Policy

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#### **Academic Accommodation**

You may need special arrangements to meet your academic obligations during the term. For an accommodation request the processes are as follows:

**Pregnancy obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Religious obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Academic Accommodations for Students with Disabilities:** The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at

613-520-6608 or [pmc@carleton.ca](mailto:pmc@carleton.ca) for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your Letter of Accommodation at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (if applicable). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made. Please consult the [PMC website](#) for the deadline to request accommodations for the formally-scheduled exam (if applicable).

### **Survivors of Sexual Violence**

As a community, Carleton University is committed to maintaining a positive learning, working and living environment where sexual violence will not be tolerated, and is survivors are supported through academic accommodations as per Carleton's Sexual Violence Policy. For more information about the services available at the university and to obtain information about sexual violence and/or support, visit: [carleton.ca/sexual-violence-support](http://carleton.ca/sexual-violence-support)

### **Accommodation for Student Activities**

Carleton University recognizes the substantial benefits, both to the individual student and for the university, that result from a student participating in activities beyond the classroom experience. Reasonable accommodation must be provided to students who compete or perform at the national or international level. Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. <https://carleton.ca/senate/wp-content/uploads/Accommodation-for-Student-Activities-1.pdf>

## **Grading System at Carleton University**

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Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points and the percentage conversion is below. Grade points indicated are for courses with 1.0 credit value. Where the course credit is greater or less than one credit, the grade points are adjusted proportionately.

[Grading System](#)

## **Course Sharing Websites and Copyright**

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Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or

distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).

## Statement on Class Conduct

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The Carleton University Human Rights Policies and Procedures affirm that all members of the University community share a responsibility to:

- promote equity and fairness,
- respect and value diversity,
- prevent discrimination and harassment, and preserve the freedom of its members to carry out responsibly their scholarly work without threat of interference.

## Deferred Term Work

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In some situations, students are unable to complete term work because of illness or other circumstances beyond their control, which forces them to delay submission of the work.

Students who claim illness, injury or other extraordinary circumstances beyond their control as a reason for missed term work are held responsible for immediately informing the instructor concerned and for making alternate arrangements with the instructor and **in all cases this must occur no later than three (3.0) working days after the term work was due.**

The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule. Normally, any deferred term work will be completed by the last day of term. More information is available [in the calendar](#).

## Deferred Final Exams

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Students who are unable to write a final examination because of a serious illness/emergency or other circumstances beyond their control may apply for accommodation. Normally, the accommodation for a missed final examination will be granting the student the opportunity to write a deferred examination. In specific cases when it is not possible to offer a deferred examination, and with the approval of the Dean, an alternate accommodation may be made. [More information](#).

The application for a [deferral](#) must:

1. be made in writing or online to the Registrar's Office no later than **three working days** after the original final examination or the due date of the take-home examination; and,
2. be fully supported by appropriate documentation and, in cases of illness, by a medical certificate dated no later than one working day after the examination, or by appropriate documents in other cases. Medical documents must specify the date of the onset of the illness, the (expected) date of recovery, and the extent to which the student was/is incapacitated during the time of the examination. The University's preferred medical form can be found at the Registrar's Office [forms and fees page](#).

Any questions related to deferring a Final Exam or Final Assignment/Take Home Examination should be directed to the [Registrar's Office](#).

## Withdrawal From Courses

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Withdrawn. No academic credit, no impact on the CGPA. WDN is a permanent notation that appears on the official transcript for students who withdraw after the full fee adjustment date in each term (noted in the Academic Year section of the Calendar each term). Students may withdraw on or before the last day of classes.

Important dates can be found [here](#).

## Financial vs. Academic Withdrawal

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**Make sure that you are aware of the separate deadlines for Financial and Academic withdrawal!**

Making registration decisions in Carleton Central involves making a financial and academic commitment for the courses you choose, regardless of attendance. If you do not attend – you must withdraw in Carleton Central within the published deadlines to cancel your registration. [More information](#)

## Department Contact Information

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**College of the Humanities** 300 Paterson Hall (613)520-2809

[CollegeOfHumanities@cunet.carleton.ca](mailto:CollegeOfHumanities@cunet.carleton.ca)

Drop box for CLCV, HUMS LATN GREK Term Papers and assignments is outside 300 P.A.

**Greek and Roman Studies** 300 Paterson Hall (613)520-2809

[GreekAndRomanStudies@cunet.carleton.ca](mailto:GreekAndRomanStudies@cunet.carleton.ca)

Drop Box is outside of 300 P.A.

**Religion** 2A39 Paterson Hall (613)520-2100

[Religion@cunet.carleton.ca](mailto:Religion@cunet.carleton.ca)

Drop box for RELI and SAST Term Papers and assignments is outside of 2A39 P.A.

**Registrar's Office** 300 Tory (613)520-3500

<https://carleton.ca/registrar/>

## Student Resources on Campus

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[CUKnowHow Website](#)

[Academics: From registration to graduation, the tools for your success.](#)