

DOWNLOAD PDF CATHOLIC POST-SECONDARY EDUCATION IN ENGLISH-SPEAKING CANADA, A HISTORY

Chapter 1 : Project MUSE - Education

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Apply for Post-Secondary Education What are the language requirements for post-secondary education? You may have to take an English language test to study at a college or university or enter a licensed profession or trade. If you are planning to study at a college or university, or enter a licenced profession or trade, and your first language is not English, you might need to take a test to demonstrate your English ability. Usually, you need to get a minimum score on an approved English test. Each institution sets the minimum score it will accept. Here is a list of some tests that many colleges, universities and licensing and certification bodies accept. Check first with the institution to verify what test s and test scores they will accept. You usually have to pay a fee to write the test. It provides information about your ability to communicate and participate in an academic setting. The PBT uses multiple-choice questions. The test has 3 sections: You must also take a test of written English TWE , which is a writing test. You can find information about both tests, including a list of test centres, test dates, registration and test preparation on the TOEFL website. It is available in 2 formats: Academic and General Training. All candidates take the same listening and speaking modules. For reading and writing, you can choose Academic or General Training. IELTS is recognized by universities and employers in many countries. It is also recognized by some professional bodies, immigration authorities and other government agencies. It tests the 4 basic language skills. Preparation workshops, study guides and tests for people with disabilities are available. Other Tests The institution you want to apply to might accept other tests, too. Check with each institution to find out which tests they accept and what score you need. For More Information Search for programs at Canadian Universities - Use this databse to seach for programs by location, field, language of instruction and more. Search for programs at Ontario Colleges - Use this database to search for programs by location, program length, availability and more. You can also apply for programs online. Studying in Canada - Information for people planning to come to Canada as international students. From Immigration, Refugees and Citizenship Canada.

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Chapter 2 : History of Education in Canada | The Canadian Encyclopedia

*Catholic Post-secondary Education in English-speaking Canada: A History (Study in Higher Education) [Laurence K. Shook] on www.nxgvision.com *FREE* shipping on qualifying offers.*

Religious schools[edit] The first schools in New France were operated by the Catholic church as indeed were schools in France itself. In the early nineteenth century the colonial governments moved to set up publicly funded education systems. Protestants and Catholics were deeply divided over how religious and moral education should be delivered. In Upper Canada the Catholic minority rejected the Protestant practice of Biblical study in schools, while in Lower Canada the Protestant minority objected to the education system instilling Roman Catholic dogma. Thus in both these areas two schools systems were established, a Catholic and a Protestant. Both Quebec and Ontario were required by section 93 of the BNA Act to safeguard existing educational rights and privileges of the Protestant and Catholic minorities. Thus, separate Catholic schools and school boards were permitted in Ontario. However, neither province had a constitutional requirement to protect its French- or English-speaking minority. British Columbia established a non-sectarian school system in . In the three Maritime provinces, schools were mainly Protestant, and a single Protestant oriented school system was established in each of them. Eventually the major Protestant boards merged into an integrated school system. Over time, the originally Protestant school boards of English Canada, known as the public schools, became increasingly secularized as Canadians came to believe in the separation of Church and state , and the main boards became secular ones. In Ontario all overt religiosity was removed from the public school system in . In two provinces the sectarian education systems have recently been eliminated through constitutional change. Newfoundland and Labrador eliminated its tri-denominational Catholic-Protestant-Pentecostal system after two referendums. Religious colleges are attached to numerous universities. Few of the teachers at these schools were fluent in English, so they had to shut down. French-Canadiansâ€™ growing rapidly in number in eastern Ontario because of migration, reacted with outrage, journalist Henri Bourassa denouncing the "Prussians of Ontario"--a stinging rebuke since Canada was at war with Prussia and Germany at the time. It was one of the key reasons the Francophones turned away from the war effort in and refused to enlist. It demonstrated the deep divergence of cultural, religious and language values and became an issue of national importance. The Catholic Franco-Manitobains had been guaranteed a state-supported separate school system in the original constitution of Manitoba, such that their children would be taught in French. However a grassroots political movement among English Protestants from to demanded the end of French schools. In , the Manitoba legislature passed a law removing funding for French Catholic schools. The Catholic community, under the control of Irish, joined the British Protestant community in these new policies, despite the complaints of the French-Canadian minority. Predominantly francophone communities in Alberta maintained some control of local schools by electing trustees sympathetic to French language and culture. An additional problem francophone communities faced was the constant shortage of qualified francophone teachers during ; the majority of those hired left their positions after only a few years of service. After school consolidation largely ignored the language and culture issues of francophones. Large numbers headed to the attractive free farms in the Prairie Provinces. Education was a central factor in their assimilation into Canadian culture and society. From to , the governments of the Prairie Provinces faced the formidable task of transforming the ethnically and linguistically diverse immigrant population into loyal and true Canadians. Many officials believed language assimilation by children would be the key to Canadianization. However, there was opposition to the direct method of English teaching from some immigrant spokesmen. English-language usage in playground games often proved an effective device, and was systematically used. The elementary schools especially in rural Alberta played a central role in the acculturation of the immigrants and their children, providing, according to Prokop, a community character that created a distinctive feature of Canadian schools glaringly missing in the European school tradition. Academic

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versus vocational education[edit] Historic educational ideals in Canada, contrasted to the United States, have been more elitist, with an emphasis on training church and political elites along British lines. In , for example 9. Even at the secondary level, enrollments were higher in the United States. Furthermore, the United States has long led in vocational, technical and professional education, while the Canadian schools resist their inclusion. Canadians, as a group, assigned considerably higher priority than did Americans to knowledge, scholarly attitudes, creative skills, aesthetic appreciation, and morality , as outcomes of schooling. Americans emphasized physical development, citizenship, patriotism, social skills, and family living much more than did Canadians. Goodson and Ian R. Dowbiggin have explored the battle over vocational education in London, Ontario, in the era, a time when American cities were rapidly expanding their vocational offerings. MacKay and Michael W. A History University of Toronto Press, Cecillon, Prayers, Petitions, and Protests: The Alberta Experience, ". Historical Studies in Education. Role of the Rural Elementary School in Alberta, ". Dowbiggin, "Vocational education and school reform: Donald Wilson eds, Canadian education: A history pp: The Promise of Schooling: Education in Canada, Bennett, Paul W. Myth and Reality in Nova Scotian Education, Higher Education in Nova Scotia: Where past is more than prologue The dominion of youth: Adolescence and the making of modern Canada, to Building the educational state: Canada West, England, Ireland, and Canada West, Fleming, Thomas, and B. Schooling and scholars in nineteenth-century Ontario U of Toronto Press, Higher education in Canada: Different systems, different perspectives Routledge, Higher Education in Canada , pp; comprehensive history Llewellyn, Kristina. Randhawa, and Neil A. Education and Social Change: Schools in the West: A history Stamp, Robert M. The schools of Ontario, U of Toronto Press, Two eras in Alberta schooling. Trends in twentieth-century Canada and the United States. Trends in educational opportunity in Canada, " A history , wide range of essays by scholars. The sociology of education in Canada: Historiography[edit] Axelrod, Paul. The Transformation of Canadian Experience.

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Chapter 3 : Career Opportunities

Is it because sectarian indoctrination is no longer a serious threat to education (p.), and, if so, is this really so? Have all Catholic bishops, administrators, and teachers become as liberal as Charles Davis? Such questions remain unanswered.

Kindergarten maternelle is available province wide for children that have attained 5 years of age on September 30 of the school year. Students are 12 to 17 years old age of September 30 , unless they repeat a grade. Upon completion of grade 11, students receive their high school diploma from the provincial government. Language in schools[edit] Quebec has publicly funded French and English schools. In primary and secondary schools, according to the Charter of the French Language , all students must attend a French language school, except: Many attend publicly funded English schools. These rules do not apply to temporary residents of Quebec or First Nation children. If a parent had the right to attend English schools, but did not, they do not lose the right for their children. English is taught as a second language in French primary schools from grade 1 onward, and a few schools also offer English immersion programs for advanced students. English schools offer a large range of programs that include French as a second language, French immersion , and fully bilingual programs that teach both English and French as first languages. Religion in schools[edit] Formerly, school boards were divided between Roman Catholic and Protestant called "confessional schools". Attempts were made to set up a Jewish school board before the Second World War, but it failed partly due to divisions within the Jewish community. This confessional system was established through the British North America Act, today the Constitution Act, , which granted power over education to the provinces. Article 93 of the act made it unconstitutional for Quebec to change this system. Consequently, a constitutional amendment was required to operate what some see as the separation of the State and the church in Quebec. The Quebec Education Act of provided a change to linguistic school boards. In , a unanimous vote by the National Assembly of Quebec allowed for Quebec to request that the Government of Canada exempt the province from Article 93 of the Constitution Act. This request was passed by the federal parliament , resulting in Royal Assent being granted to the Constitutional Amendment, , Quebec. In the school year, Quebec had school districts including Catholic districts, 18 Protestant school districts, and three First Nations districts. The school districts operated 2, public schools, including 1, primary schools, general or professional secondary schools, and combined primary and secondary schools. Article 5 of the Quebec Public Education Act had been modified in so as to allow minority religious groups to be allowed religious education classes of their faith where their number were large enough, but this was removed in Then, in order to prevent court challenges by these same minority religious groups wanting specialist religious education in schools, the government invoked the notwithstanding clause , which expires after a maximum of 5 years. In the government of Premier Jean Charest decided not to renew the clause, abrogate Article 5 of the Public Education Act, modify Article 41 of the Quebec Charter of Rights and then eliminate the choice in moral and religious instruction that existed previously and, finally, impose a controversial new Ethics and religious culture curriculum to all schools, even the private ones. Several court challenges have been launched against its compulsory nature. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. December Learn how and when to remove this template message Quebec has the highest proportion of children going to private schools in North America. The phenomenon is not restricted to the well-to-do. Many middle class , lower middle class and even working class families scrimp and save to send their children to private schools. Most of the private schools are secondary institutions, though there are a few primary schools, most of them serving precise religious or cultural groups such as Armenian Orthodox Christians or certain Jewish faiths. Private secondary schools usually select their students by having them go through their own scholastic exams and by making a study of the entire primary school record. They claim 1 that private schools select only the brightest and most capable students and reject children with learning difficulties; and argue 2 that by doing this they leave a burden to the public sector. The debate over the subsidies has been

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going on for several decades. Polyvalentes[edit] A polyvalente English: The difference between a polyvalente and a regular high school is that a polyvalente also contains a section dedicated to vocational training, in addition to general training. However, the term has not been officially used since February 10,

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Chapter 4 : Education in Quebec - Wikipedia

Shook, Laurence K. Catholic Post-Secondary Education in English-Speaking Canada: A History (University of Toronto Press,). Stamp, Robert M. and J. Donald Wilson eds., Canadian education: A history () Stamp, Robert M. The schools of Ontario, (U of Toronto Press,). von Heyking, Amy.

History[edit] Brennan Hall St. Basil of Annonay , France. The Basilians received a large estate in from John Elmsley, son of the Chief Justice of Upper Canada and a prominent philanthropist. The incorporation of the college was granted Royal Assent in On December 8, , St. The college maintained autonomy in faculty hiring and teaching in liberal arts subjects, while the University of Toronto governed examinations and the granting of degrees in all subjects except theology. Graduate training based on the German-inspired American model of specialized course work and the completion of a research thesis was introduced. In , the last lectures for women were held at Loretto and St. Thereafter, all teaching was conducted coeducationally in the classrooms of St. This source of income gradually disappeared as new faculty members were hired with mainly secular backgrounds, compelling the college to seek new revenue. The Basilian Fathers of St. In , the college marked the sesquicentennial of its founding with an anniversary mass held in St. The oldest buildings of St. The present grounds of St. The main quadrangle of St. The cornerstone was laid at Clover Hill on September 16, , for the college building and the college parish of St. This building is the oldest building at the University of Toronto in continuous academic use. A further addition, designed by William Irving, was constructed between and to house an auditorium, classrooms and student residence. In , the original building was completely renovated by Carlos Ott Partnership Architects and renamed Odette Hall, and a modern religious art gallery donated by Rev. Daniel Donovan was installed on the two lower floors. Brennan Hall in the north-central section of campus contains a dining hall, faculty dining room, common rooms, and guestrooms. A student-faculty centre was built in as an extension of Brennan Hall. The brutalist concrete building of the John M. Kelly Library was opened in , at the southern portion of the college on St. The former Ontario Research Council building next to the library has been redesigned with classrooms and offices as the Muzzo Family Alumni Hall. After a reorganization in , degrees in theology have been through the Faculty of Theology of St. In , the Faculty of Theology became one of the founding colleges of the Toronto School of Theology , an ecumenical federation of the theological colleges at the University of Toronto. Carr Hall, built in , is among the first post-war buildings at the college. Marshall McLuhan was hired as a member of faculty at St. During this time he became famous and influential for his books *The Mechanical Bride* , *The Gutenberg Galaxy* , and *Understanding Media* , in addition to his oft-quoted aphorisms on communications and media such as " the medium is the message ". Kelly Library is the main library at St. Although the library building was opened in , the library collection dates back to the earliest days of the college. In addition to more than , bookform volumes, the library maintains subscriptions to almost journals and magazines and has the largest suite of public computers on the east side of the University of Toronto campus. The theological collection emphasizes patristics, early and medieval church history, Thomism, the Bible especially Canon, Johannine literature, and the history of criticism , liturgical renewal, religious education, and Catholic missions. There are also extensive archival special collections including substantial holdings of G. Residences and student life[edit] Sorbara Hall, a student residence built in Historically strong in athletics, St. Alumni Hall contains classrooms, offices and a theatre. Unlike the coeducational residences at other colleges of the university, male and female students at St. Women students may choose to live at the single-sex Loretto College residence; men are permitted to visit Loretto during designated guest hours. The residences for St.

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Chapter 5 : University of St. Michael's College - Wikipedia

Catholic Post-Secondary Education in English-Speaking Canada: A History by Shook, Laurence K. Toronto, Canada: University Of Toronto Press. Good+ with no dust jacket.

Last Edited March 4, The Canadian insistence on the collective concerns of peace, order and good government has meant that state projects such as schooling are seen in terms of their overall impact on society. Prairie classroom at Bruderheim, Alberta. Prairie schools were to be the vehicles by which immigrants would be assimilated courtesy Glenbow Archives. Painting by Robert Harris, oil on canvas. Previous Next The Canadian insistence on the collective concerns of peace, order and good government has meant that state projects such as schooling are seen in terms of their overall impact on society. Education in New France During the French regime in Canada, the process of learning was integrated into everyday life. While the French government supported the responsibility of the Catholic Church for teaching religion, mathematics, history, natural science, and French, the family was the basic unit of social organization and the main context within which almost all learning took place. In the labour-intensive economy of the 17th and 18th centuries, families relied on the economic contributions of their children, who were actively engaged in productive activity. Children learned skills such as gardening, spinning and land clearing from other family members. Young males were trained for various trades through an apprenticeship system. Schooling in Rural New France Similarly, because the population was small and dispersed, it was usually the family that provided religious instruction and, in some cases, instruction in reading and writing. However, the majority of the population in New France, particularly in the rural areas, could not read and write. In the early 17th century, about one-quarter of the settlers were literate, but by the turn of the 18th century, the preoccupation of survival had taken its toll on the literacy rate and only one person in seven could sign his or her name. Schooling in the 17th Century In the towns of New France, formal education was more important for a variety of purposes. More advanced instruction was available for young men who might become priests or enter the professions. Formal instruction for females was quite limited and usually did not extend beyond religious instruction and skills such as needlework. However, girls who lived in the countryside may have been better educated than boys as a result of the efforts of the sisters of the Congregation of Notre Dame, who established schools in rural areas as well as in towns, and travelled as itinerant teachers. Education as Mission While only a minority of colonists in New France received instruction in an institutional setting, Catholic missionaries played an important role in formal education. The Jesuits, who also embarked on an ambitious program to assimilate aboriginal people into French culture, compiled translations of the aboriginal tongues and established various schools. Other groups, such as the Ursulines, focused their educational efforts on aboriginal girls. Schooling after the British Conquest of During the 18th and early 19th centuries, the family remained the unrivalled setting for education; few children in what was then British North America received formal instruction either from tutors or in schools. The pattern began to change during this period, however, as the British government looked to education as a way of promoting cultural identification with Protestantism, the English language, and British customs. In the years after the Conquest of , the British authorities were exceedingly concerned about the strong French Canadian presence in the colony, and they tried repeatedly to assist in the establishment of schools that were outside the control of religious authorities. These efforts were undermined by the Catholic Church and, more importantly, by the disinterest of local communities, in which education was associated more with households than classrooms. However, the concept of schooling became more widespread among social leaders during the early 19th century. In these years, politicians, churchmen and educators debated questions of educational financing, control and participation, and by the s the structure of the modern school systems can clearly be discerned in an emerging official consensus. The establishment of school systems across Canada during the 19th century followed a strikingly similar form and chronology due to the complex and often competing ambitions of both official educators and parents. Within this similarity,

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however, were some notable differences related to important social, cultural and political distinctions. The general similarity among school systems in Canada emerged from the ambitions of educational leaders appropriately described by historians as "school promoters" throughout the mid-th century, and the willingness of many parents though certainly not all to send their children to school whenever material conditions made it possible. In turn, these school promoters operated in an international context. For example, Egerton Ryerson visited more than 20 countries during and when he was developing his proposals for a public school system. Leading educators, or school promoters, argued that mass schooling could instill appropriate modes of thought and behaviour into children. In their minds, the purpose of mass schooling did not primarily involve the acquisition of academic knowledge. School systems were designed to solve a wide variety of problems ranging from crime to poverty, and from idleness to vagrancy. Educators related these potential and actual problems to 3 main causes: While all 3 of these causes played key roles in the minds of school promoters across Canada, the relative importance that each educator attributed to them depended on the regional and cultural context in which the school promoter functioned. The Mid-th Century In mid-th century Ontario, the predominantly rural population with only smaller commercial cities meant that fears about the impact of massive economic change were based on developments elsewhere rather than immediate experience. However, massive immigration and the importance of state formation were very visible at the local level. During the Rebellions of , rural and village leaders in a variety of communities in central British North America took up arms in pursuit of political change. To many community leaders, the various uprisings supported the argument that school systems were needed to form the rising generation of citizens. School promoters in Ontario often opposed the employment of teachers or textbooks from the United States. Instead, they imported certain components of Irish schools; most notably, the Irish readers which had been written to accommodate a Protestant and Catholic population. This strategy also made sense in that Irish immigrants formed the majority in mid-th century Ontario. Given the leadership role of the Catholic Church, however, the construction of an educational state lagged behind while secular and religious leaders debated the division of power and responsibility. Education on the West Coast On the West Coast, for example, immigration was the primary factor in shaping the mass schooling movement, but it did so in ways quite different from those on the East Coast of the continent. In the case of British Columbia, the key distinction was the arrival of substantial numbers of Asians, beginning with Chinese men who worked in the mines of the Cariboo and then as labourers for railway building. In the early 20th century, Japanese immigrants became a significant group in the fishing industry and to a lesser extent in other forms of commerce and farming. In the context of a predominantly British-origin population, significant Asian immigration fuelled fears about the future of British Columbia as a "white province" and about immediate economic competition. Anti-Asian riots and pressure by groups such as the Asiatic Exclusion League resulted in legislation to curtail Asian immigration including a closed door to the Chinese. During the Second World War continued racism led to the uprooting from coastal villages of those considered to be "Japanese," including Canadian-born residents of Japanese ancestry, and their forced relocation to internment camps. Religion and Minority-Language Education A great deal of educational conflict and controversy has involved religion and language. The establishment of schools brought local practice under official scrutiny and forced communities to conform to prescribed standards of formal instruction which did not accord with the reality of a diverse society. These developments were legally guaranteed by the Constitution Act, , which not only assigned education to the provinces but also enshrined the continued legitimacy of denominational schools that were in place in the provinces at the time that they joined Confederation. In the context of higher levels of Asian immigration and rising prejudice, schooling developed somewhat differently on the West Coast than in the rest of Canada. One noteworthy difference was the emergence of a trend for examinations, especially the first standardized "intelligence tests" during the early 20th century. The consistent finding that Asian-origin students scored very well astounded educational officials and inspired them not only to concoct explanations based on the selective nature of immigration, but also to continue testing in the pursuit of educational "progress" for the

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British-origin population of the province. Growing acceptance of public education Changing parental strategies help explain why children were sent to school in increasing numbers and for longer periods during the course of the 19th century. The development of agrarian, merchant and industrial capitalism heightened perceptions of economic insecurity. Everyone became aware that while great fortunes could be made, they could also be lost just as quickly. The obvious insecurity of even well-paying jobs or successful businesses came to loom increasingly large in the minds of parents planning for their children. One response was to have fewer children and to invest more in their education. By the mid-century, many parents across English Canada were practising contraception in an attempt to raise a smaller number of children with a better quality of life. Some resistance to schooling did develop, particularly from those reluctant to pay extra taxes, from those who did not approve of the local teacher, and from those who wished to maintain the connection between formal religious instruction and mass schooling. In cities, truant officers rounded up children particularly from working-class and immigrant backgrounds and sent them to residential "industrial" schools. However, this resistance was generally focused on the form and cost rather than the need for mass schooling; thus, compromises such as the acceptance of parochial schools those funded by religious bodies resolved some of the conflicts. For the most part, the attendance requirements of the compulsory laws were met well before the actual legislation was introduced. Motivation and patterns of use Why many parents believed that schooling would improve the prospects of their children was primarily connected to the value attributed to academic training. Unlike the emphasis of school promoters on character formation, the shaping of values, the inculcation of political and social attitudes, and proper behaviour, many parents supported schooling because they wanted their children to learn to read, write and do arithmetic. Interestingly, the perceived value of this academic training was not necessarily dependent on finishing any particular level. While some parents sent their children to school to obtain credentials, many simply sent them whenever other priorities permitted. For example, the attendance of male teenagers declined in communities where industrial jobs were plentiful. There was no neat transition from school to work at any point in growing up. Rather, many children worked and attended school with changing frequencies during the year and from year to year; and, in most cases, their final departure from school was not strongly related to the acquisition of a diploma. Although francophones did begin practising contraception by the mid-century, they did so with much less intensity than any other group. In the same way, francophone children increasingly attended school, but to a considerably lesser extent than the average elsewhere. Literacy rates among francophones remained far below the Canadian standard through the early 20th century. Overall, most francophones did not seek to raise a smaller number of children in the same way as most other groups after and before the mid-century. The distinct family reproduction strategies of francophones was a result of many factors, but one important element was the continuing importance of child labour to familial economic activities. To a somewhat greater degree than other groups, francophones continued to seek material survival and security by combining the labour of family members. Only in the period following the Second World War would a new relationship between school and society take hold among francophones. In many rural areas, children of different grade levels shared a single one-room schoolhouse. The Liberal government of Jean Lesage saw the need for change and appointed a major commission of inquiry of inquiry on education, which was chaired by Msgr. Alphonse-Marie Parent, at the start of what came to be called the Quiet Revolution. Catholic Church leadership was rejected in favour of government administration and vastly increased budgets were given to school boards across the province. First, leaders emphasized that a legacy of high illiteracy and low attendance rates had to be rejected in order to achieve an appropriate societal level of modernity. Education was promoted as an inherently valuable possession required in contemporary civilization. Better skills in mathematics and science were particularly seen as an important strategy for overcoming British-origin oppression dating from the Conquest of The long-established emphasis on religion and the humanities in the francophone schools was not immediately abandoned, but their importance steadily eroded after the early s. The most controversial specific strategy was the language legislation of the s, Bill , that insisted on French-language schooling for the children of

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immigrants to the province. This legislation was designed to reverse the traditional pattern in which immigrants integrated more into the anglophone than the francophone population of the province. Parents also began embracing the ambition to raise a smaller number of children in whom greater educational investment could be made. Despite this opposition, parents continued to limit family size to an unprecedented extent as part of their changing strategies of family reproduction. Changing Approaches to Education Across Canada

The development of public school systems in the 19th century was marked by the standardization of textbooks, teacher training, classroom organization, and curriculum. Children were viewed as clay to be molded in desired forms, but over time a view of children as inherently distinct with varying levels of potential that is, as seedlings that had to be cultivated according to their individual natures came to prevail. The changing view of children contributed to the growth of new educational programs especially at the secondary level designed to accommodate the differing abilities and potential of different students. Most importantly, technical and vocational courses were developed for students who were deemed unsuitable for further academic study. Not surprisingly, the criteria used for assigning children to various courses reflected cultural and social prejudices more than intellectual assessments. Measures such as IQ tests, developed by the s, revealed unintentionally more about the school administrators than the students, but they were nevertheless used to place different students in different courses of study after the elementary years. This approach has been constantly revised during the 20th century, especially after the Second World War, when the expansion of post-secondary institutions provided a new way of sorting different students into different programs.

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Chapter 6 : Figure of Speech: Catholic values drive universities'™ goals

Review of "Catholic post-secondary education in English-speaking Canada" Font Size. Review of "Catholic post-secondary education in English-speaking Canada".

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Thenin Williamson put pressure on John A. The rebelshavefinallybeendrivenfrom the flanksof the field and have not withdrawnfromthe centre. The younglieutenanthadofferedto leada bayonet charge, but thechargehadbeenheldoff. A proud butalarmedfatherthanks Godandsends theletteron to hissister in Kingston. Althoughsomeof the letterspublished in Affectionately Yoursand written byJohnA. Harrispoints outin theforeword, thisbookisthesixthin a series on highereducation financed by a i CarnegieCorporationgrantto the Association of Universities andColleges of Canada. Three bibliographies mainly by Professor Harris and a studyof Protestantcolleges by D. Mastersand of graduatescience educationby W. Professor Shookhimselfis an accomplished scholar, who hashad a distinguished career as a Catholicpriest,teacher,and administrator, servingas president of the prestigious Pontifical Institute of Mediaeval Studies at theUniversity ofToronto from 1961 to 1970. It is nevereasyto write aboutany subjectwhich hasnationaldimensions in a federated state. Thisisespecially truein the case of highereducation which ultimately involves eleven jurisdictions in Canada including thefederalgovernment in recentyears. The problemof organization becomes crucialand is seldom satisfactorily resolved. Asa result,apartfromthefirstandlastchapters onorigins andfuture REVIEWS 89 directions which are general , his bookchronicles the development of more thanthirtyCatholicpost-secondary institutions in threeregions: Not surprisingly, the work suffers from a surfeitof dates,places,and obscure names the most notableexceptions beingEtienneGilsonand Jacques Marlrain , and, though verywell written,is unfortunately rathertediousat times. Althoughan excellent reference source on any single institution, it, like somanyeducational histories ,cannotbe considered interesting generalreading. Far too muchattention ispaidtothefounding ofthemanymanybuildings whichinvariably cometoconstitute mostcolleges and universities. The above,however,needsto be qualifiedwhere the institutionchronicled has a particularfeaturefor which it is especially well known. Most readers, accordingly, will probablyfind the followingaccounts mostinteresting: The bookisstrangely silentononeof themostimportantrecentdevelopments in highereducation,namely,the impact of studentactivismon the curriculum and administration of Catholiccolleges and universities. In the west,asin Ontario,we are informed p. Is it because sectarian indoctrination is no longer a serious threatto education p. Have all Catholicbishops, administrators, and teachers becomeasliberal as CharlesDavis? Such questions remain unanswered. Other questions, however, are treatedverywell. The highschool Basilians lostthe practical ,disillusioning butcomforting contact with college professors and research scholars. The college priests sawslipawaymuchof theoldwarmpersonal way of lifewith theirownstudents whichhadlongbrushed off on themfromtheir highschool colleagues. Now,withouthighschool priests tohelpwiththecollege You are not currently authenticated. View freely available titles:

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Chapter 7 : What are the language requirements for post-secondary education?

English-speaking Catholic universities mentioned above, there were sixteen Catholic colleges affiliated in a variety of different patterns: four in the maritime provinces, seven in central Canada, and four on the western prairie.

Canada-wide[edit] Elementary, intermediate, secondary, and post-secondary education in Canada is a provincial responsibility and there are many variations between the provinces. Pupils attend classes at Nemegos near Chapleau, Ontario. In many places, publicly funded high school courses are offered to the adult population. The ratio of high school graduates versus non diploma-holders is changing rapidly, partly due to changes in the labour market [20] that require people to have a high school diploma and, in many cases, a university degree. Canada spends about 5. According to an announcement of Canadian Minister of Citizenship and Immigration, Canada is introducing a new, fast-track system to let foreign students and graduates with Canadian work experience become permanent eligible residents in Canada. Social promotion policies, grade inflation, lack of corrective feedback for students, teaching methods that slow the development of basic skills compared to past decades, reform mathematics, and the failure to objectively track student progress have also forced high schools and colleges to lower their academic standards. The Constitution Act, contains a guarantee for publicly funded religious-based separate schools, provided the separate schools were established by law prior to the province joining Confederation. Court cases have established that this provision did not apply to Nova Scotia, New Brunswick, Manitoba, British Columbia, and Prince Edward Island, since those provinces did not provide a legal guarantee for separate schools prior to Confederation. The provision did originally apply to Ontario, Quebec, Saskatchewan, Alberta, and Newfoundland and Labrador, since these provinces did have pre-existing separate schools. This constitutional provision was repealed in Quebec by a constitutional amendment in 1997, and for Newfoundland and Labrador in 2001. The constitutional provision continues to apply to Ontario, Saskatchewan and Alberta. There is a similar federal statutory provision which applies to the Northwest Territories. Section 23 of the Canadian Charter of Rights and Freedoms guarantees the right of citizens who were educated in the minority language in a particular province to have their children educated in the minority language in publicly funded schools. In practice, this guarantee means that there are publicly funded English schools in Quebec, and publicly funded French schools in the other provinces and the territories. Quebec students must attend a French school up until the end of high school unless one of their parents qualifies as a rights-holder under s. 23. Length of study[edit] Most education programs in Canada begin in kindergarten which is age five or grade one age six and go to grade twelve age 17 or 18, except in Quebec, where students finish a year earlier. After completion of a secondary school diploma, students may go on to post-secondary studies. Authorities[edit] Normally, for each type of publicly funded school such as Public English or Public French, the province is divided into districts or divisions. For each district, board members trustees are elected only by its supporters within the district voters receive a ballot for just one of the boards in their area. Normally, all publicly funded schools are under the authority of their local district school board. These school boards would follow a common curriculum set up by the province the board resides in. Only Alberta allows public charter schools, which are independent of any district board. Instead, they each have their own board, which reports directly to the province. Pre-university[edit] Primary education, Intermediate education, and secondary education combined are sometimes referred to as K Kindergarten through Grade 12. Furthermore, grade structure may vary within a province or even within a school division and may or may not include middle school or junior high school. Kindergarten or its equivalent is available for children in all provinces in the year they turn five except Ontario and Quebec, where it begins a year earlier, but the names of these programs, provincial funding, and the number of hours provided varies widely. At French schools in Ontario, these programs are called Maternelle and Jardin. Quebec offers heavily subsidized preschool programs and introduced an early kindergarten program for children from low-income families in 1997. Students in the Prairie provinces are not required by statute to attend kindergarten. As a result, kindergarten often is not

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available in smaller towns. Dependent on the province the age of mandatory entry to the education system is at 4â€”7 years. Starting at grade one, at age six or seven, there is universal publicly funded access up to grade twelve age seventeen to eighteen , except in Quebec, where secondary school ends one year earlier. Children are required to attend school until the age of sixteen eighteen in Manitoba, Ontario, and New Brunswick. Quebec is currently the only province where Grade 12 is part of postsecondary, though Grade 11 was also the end of secondary education in Newfoundland and Labrador prior to the introduction of grade 12 in Ontario had a Grade 13, subsequently, known as Ontario Academic Credit OAC year, but this was abolished in by the provincial government to cut costs. As a result, the curriculum has been compacted, and the more difficult subjects, such as mathematics, are comparatively harder than before. However, the system is now approximately equivalent to what has been the case outside of Quebec and Ontario for many years. Students may continue to attend high school until the ages of 19 to 21 the cut-off age for high school varies between provinces. Those 19 and over may attend adult school. An increasing number of international students are attending pre-university courses at Canadian high schools.

Chapter 8 : SJC History | St. Joseph's College

This has necessitated a change in our plan for these pages, which was to deal with two works only, L.K. Shook's Catholic Post-Secondary Education in English-Speaking Canada: A History and W.G. Fleming's Ontario's Educative Society.

Chapter 9 : The Canada Post-Secondary Education Act - HESA

It was not until that Catholic girls, either French- or English- speaking, were able to continue their education at the post-secondary level. Prior to , Catholic girls wishing a post-secondary education had two.