

HISTORY

Honours Major

By the end of the Honours History program, a successful student will be able to:

- I. Knowledge
 - A. Knowledge of the main features of Western history
 - Identify the main phases in the history of Western civilization from the dawn of civilization to the present day;
 - Describe *and illustrate in depth* the significant features and trends of each era of Western history;
 - Distinguish and describe *in detail* the dominant worldviews *and historically significant minority movements* from every era of Western civilization, and demonstrate their influence in the history of the West and the world;
 - B. Depth and breadth of historical knowledge
 - Give a *thorough* overview of the modern history of two or more major geographical regions within Western civilization (such as Canada, the United States, and Western Europe), identify and describe the historical significance of key people, events, and concepts from that history, and explain how that history continues to shape that region in the present;
 - Give an overview of the history of all or part of Western civilization during one or more pre-modern eras (Ancient, Medieval, and Early Modern), identify and describe the historical significance of key people, events, and concepts from that era, and explain how the events of that era contributed to the overall development of Western civilization;
 - Give a *thorough* overview of the history of *two or more* major non-Western cultures or regions (such as Africa, Eastern Europe, the Middle East, and East Asia), identify and describe the historical significance of key people, events, and concepts from that history, and explain how that history continues to shape that region in the present;
 - Give a *thorough* overview of *one or more* thematic topics in history that cut across regions and eras (such as church history, the history of science, and so on), and identify and describe the historical significance of key people, events, and concepts for that theme, incorporating interdisciplinary perspectives where appropriate;
 - Articulate *with a high degree of detail and sophistication* their specialized knowledge of the history of *three or more* regions, eras, or themes they have developed through research and writing in multiple courses, *including in a senior seminar at a level that prepares them for work on that topic at the graduate level*;
 - Identify and explain concepts and perspectives from other disciplines (whether social sciences, creative arts, humanities, or natural sciences) that are useful for the understanding of the history they have studied, and apply those concepts and perspectives *with sophistication* in their own work;
 - C. Understanding of a Christian perspective rooted in the Reformed tradition
 - Articulate the grand narrative of human history in terms of Creation, Fall, and Redemption—God’s creation of the world and human beings, our fall into sin and subsequent brokenness, and God’s redemptive work through Jesus Christ and his church—and apply this narrative in the interpretation of history using the concepts described in the rest of this section (1.3);
 - Identify and describe the cultural mandate—God’s gift and charge to human beings to care for, cultivate, and explore the potential of creation for our flourishing and his glory—and *articulate* that the historical development of all human cultures and civilizations is a response to this mandate, however misdirected;

- Identify and describe the created complexity of human beings as the basis for the many aspects of human experience and culture (political, economic, intellectual, artistic, and so on), and *articulate* that all of these aspects are legitimate areas of historical study and important for historical explanation;
 - Identify and describe the antithesis—the struggle between good and evil that exists within every culture and every human heart as a result of the Fall—and *articulate* that therefore no person or culture is untouched by evil, nor is the line between good and evil a line between “good” and “evil” people or cultures;
 - *Articulate* that everyone worships or puts ultimate trust in someone or something (whether God or an idol or the self), that these fundamental commitments shape every aspect of human life, and that the worldviews that reflect these commitments are therefore important tools for understanding human history
 - Identify *and articulate* the presence of God’s work of redemption in various historical periods, from the calling of Abraham in ancient times, to the life, death, and resurrection of Jesus Christ, to the mission of the church in subsequent eras, and to recognize God’s signs of common grace throughout history wherever sin was restrained and good was done;
- D. Knowledge of major approaches and developments in the discipline
- Summarize the central historical debates about the people, events, and concepts they have studied, and the arguments used to support the differing interpretations, *and develop a detailed examination of one of those debates in a major historiographical paper*;
 - Identify and describe the major theoretical and methodological approaches in the discipline of history as a whole, *and identify the influence of these approaches in the work of historians they have studied in senior seminars*;
 - Recount an overview of the history of the discipline situating major theoretical and methodological approaches within that history and the history of Western culture;
 - Discern the underlying worldviews, loves, and religious commitments implicit or explicit in the discipline’s major theoretical and methodological approaches, and articulate how those theories and methodologies are shaped by those worldviews;
 - Articulate an appreciative and critical Christian perspective on the major theoretical and methodological approaches in the discipline as a whole, and develop that perspective *to a high level of detail and insight* with respect to one or more of those approaches;
 - Describe modern and postmodern theories concerning the reliability of historical knowledge, and identify points of agreement and disagreement between these theories and a biblical understanding of historical knowledge;
- II. Skills
- A. Listening, reading, and research
- Listen carefully to and understand what people from other eras and cultures, as well as fellow students, professors, and other historians, have to say, even when this differs from what the student expects or wants them to say;
 - Empathize with and imaginatively enter into the shoes of people from other eras and cultures, through appreciation of historical fiction or in other ways;
 - Accurately *and sensitively* read and understand primary sources in their setting, explicitly identifying the authors and historical contexts of documents and using this information in their interpretation of the documents;
 - Find reliable sources of information on a given topic, including *a large number of important* scholarly secondary sources, and evaluate their usefulness and credibility;

- Accurately understand the content of secondary sources, including their main arguments *and relation to other works on the subject*;
 - Recognize and identify other types of sources used by historians, such as archaeological artifacts, comics, film, maps, music, oral accounts, quantitative data, or visual art, and use interpretative methods appropriate to some of those sources;
 - Clearly and accurately credit the sources of information used in written work according to the referencing standards of the discipline;
- B. Argumentation and critical thinking
- *Astutely* recognize and understand arguments advanced by others, the evidence used to support those arguments, and the underlying presuppositions they take for granted;
 - *Perceptively* discern the underlying worldviews, loves, and religious commitments that are explicit or implicit in arguments made by others, and critically evaluate them from a Christian perspective;
 - *Insightfully* identify strengths and weaknesses of historical arguments in terms of their logic, evidence, and presuppositions;
 - Compare the major approaches historians have taken to a historical question or problem, evaluate them, and formulate an answer to the question or problem that builds on *or supersedes* them;
 - Construct a persuasive and logically sound argument, well grounded in all the relevant available evidence, to prove a thesis that answers a historical question;
- C. Communication
- In written work, summarize information and present arguments clearly, precisely, persuasively, and in a well organized manner, using correct and *stylistically pleasing* language and correct formatting, in documents of a variety of genres and lengths;
 - In oral presentations, summarize information and present arguments clearly, precisely, persuasively, and in a well organized manner, with confidence and in a clear voice, without excessive reliance on written notes, and making effective use of visual aids where appropriate;
 - In discussion, participate *regularly and confidently*, clearly conveying *complex* ideas, bringing them to bear on the subjects under discussion, and demonstrating critical but respectful interaction with other participants;
 - In all kinds of communication, including assignments and quizzes/tests/exams, concisely and accurately convey *a rich amount of* information under time and space constraints.
 - In written assignments and on quizzes/tests/exams, correctly spell key terms and names.
- D. Work habits
- Choose appropriate topics or projects from a list of options or range of possibilities;
 - Plan out their work time to accomplish short-term and long-term projects in time to meet deadlines;
 - Work independently to accomplish short-term and long-term projects;
 - Work with peers in partnerships or groups to accomplish major projects, *and exercise decision-making and leadership in those contexts*;
 - Follow complex instructions regarding the precise nature of work to be done and accurately meet specifications for the finished product;
 - Seek advice and learn from peers and professors inside and outside the classroom;
- III. Virtues, Attitudes, and Character
- A. Speaking the truth in love
- Respect differences of cultural expression across times and places as a legitimate aspect of human complexity, creativity, and historical development;

- Demonstrate an attitude of love and concern in interactions with peers, professors, and people from different time periods and cultures, even those with whom they deeply disagree;
- Practice biblical discernment in evaluating ideas and actions, prizing the good and rejecting the bad, remembering the pervasive effects of sin in all times and places;
- B. Awareness of the limits of knowledge
 - Recognize *and articulate* the limits to historical knowledge and explanation imposed by limited historical evidence, human capabilities, the complexity of people and society, and the influence of the Fall;
 - Recognize *and articulate* that “value-neutral” historical work is impossible, since all thought proceeds from fundamental commitments that shape the selection of topics and evidence, the interpretation of evidence, and the presentation of conclusions;
 - Recognize *and articulate* that by God’s grace, the Fall has marred but not destroyed human capabilities of knowing, so we can have proper confidence in our ability to obtain partial, but genuine, historical knowledge, and therefore to distinguish between more or less plausible historical accounts and arguments;
- C. Service to the Lord in all things
 - Display ethical conduct in methods of research and attribution, as well as in all other interactions with peers and professors, as befits representatives of Christ;
 - Pursue lifelong excellence through attention to feedback, self-examination, and continuous improvement in understanding, skills, and character;
 - Begin to identify a calling at the intersection of their gifts, their passions, and the needs of the world, and in community select a further program of study if appropriate;
 - Reach an informed awareness of humanity’s created potential and current brokenness, and in particular an awareness of the lost, the poor, the oppressed, the marginalized, and all those who suffer;
 - Maintain a deep sense of responsibility to promote shalom, or flourishing, for all people, by obeying and spreading the gospel of Jesus Christ in word and deed in every area of life.

General Major

By the end of the General History program, a successful student will be able to:

- I. Knowledge
 - A. Knowledge of the main features of Western history
 - Identify the main phases in the history of Western civilization from the dawn of civilization to the present day;
 - Describe the significant features and trends of each era of Western history;
 - Distinguish and describe the dominant worldviews from every era of Western civilization, and demonstrate their influence in the history of the West and the world;
 - B. Depth and breadth of historical knowledge
 - Give an overview of the modern history of two or more major geographical regions within Western civilization (such as Canada, the United States, and Western Europe), identify and describe the historical significance of key people, events, and concepts from that history, and explain how that history continues to shape that region in the present;
 - Give an overview of the history of all or part of Western civilization during one or more pre-modern eras (Ancient, Medieval, and Early Modern), identify and describe the historical significance of key people, events, and concepts from that era, and explain how the events of that era contributed to the overall development of Western civilization;

- Give an overview of the history of *one or more* major non-Western cultures or regions (such as Africa, Eastern Europe, the Middle East, and East Asia), identify and describe the historical significance of key people, events, and concepts from that history, and explain how that history continues to shape that region in the present;
 - Give an overview of *one or more* thematic topics in history that cut across regions and eras (such as church history, the history of science, and so on), and identify and describe the historical significance of key people, events, and concepts for that theme, incorporating interdisciplinary perspectives where appropriate;
 - Articulate *in some detail* their specialized knowledge of the history of *two or more* regions, eras, or themes they have developed through research and writing in multiple courses;
 - Identify and explain concepts and perspectives from other disciplines (whether social sciences, creative arts, humanities, or natural sciences) that are useful for the understanding of the history they have studied, and apply those concepts and perspectives in their own work;
- C. Understanding of a Christian perspective rooted in the Reformed tradition
- Articulate the grand narrative of human history in terms of Creation, Fall, and Redemption—God’s creation of the world and human beings, our fall into sin and subsequent brokenness, and God’s redemptive work through Jesus Christ and his church), and apply this narrative in the interpretation of history using the concepts described in the rest of this section (1.3);
 - Identify and describe the cultural mandate—God’s gift and charge to human beings to care for, cultivate, and explore the potential of creation for our flourishing and his glory—and *recognize* that the historical development of all human cultures and civilizations is a response to this mandate, however misdirected;
 - Identify and describe the created complexity of human beings as the basis for the many aspects of human experience and culture (political, economic, intellectual, artistic, and so on), and *recognize* that all of these aspects are legitimate areas of historical study and important for historical explanation;
 - Identify and describe the antithesis—the struggle between good and evil that exists within every culture and every human heart as a result of the Fall—and *recognize* that therefore no person or culture is untouched by evil, nor is the line between good and evil a line between “good” and “evil” people or cultures;
 - *Recognize* that everyone worships or puts ultimate trust in someone or something (whether God or an idol or the self), that these fundamental commitments shape every aspect of human life, and that the worldviews that reflect these commitments are therefore important tools for understanding human history
 - Identify the presence of God’s work of redemption in various historical periods, from the calling of Abraham in ancient times, to the life, death, and resurrection of Jesus Christ, to the mission of the church in subsequent eras, and to recognize God’s signs of common grace throughout history wherever sin was restrained and good was done;
- D. Knowledge of major approaches and developments in the discipline
- Summarize *some of* the central historical debates about the people, events, and concepts they have studied, and the arguments used to support the differing interpretations;
 - Identify and describe the major theoretical and methodological approaches in the discipline of history as a whole;
 - Recount an overview of the history of the discipline situating major theoretical and methodological approaches within that history and the history of Western culture;
 - Discern the underlying worldviews, loves, and religious commitments implicit or explicit in the discipline’s major theoretical and methodological approaches, and articulate how those theories and methodologies are shaped by those worldviews;

- Articulate an appreciative and critical Christian perspective on the major theoretical and methodological approaches in the discipline as a whole, and develop that perspective *in some detail* with respect to one or more of those approaches;
- Describe modern and postmodern theories concerning the reliability of historical knowledge, and identify points of agreement and disagreement between these theories and a biblical understanding of historical knowledge;

II. Skills

A. Listening, reading, and research

- Listen carefully to and understand what people from other eras and cultures, as well as fellow students, professors, and other historians, have to say, even when this differs from what the student expects or wants them to say;
- Empathize with and imaginatively enter into the shoes of people from other eras and cultures;
- Accurately read and understand primary sources in their setting, explicitly identifying the authors and historical contexts of documents and using this information in their interpretation of the documents;
- Find reliable sources of information on a given topic, including scholarly secondary sources, and evaluate their usefulness and credibility;
- Accurately understand the content of secondary sources, including their main arguments;
- Recognize and identify other types of sources used by historians, such as archaeological artifacts, comics, film, maps, music, oral accounts, quantitative data, or visual art, and use interpretative methods appropriate to some of those sources;
- Clearly and accurately credit the sources of information used in written work according to the referencing standards of the discipline;

B. Argumentation and critical thinking

- Recognize and understand arguments advanced by others, the evidence used to support those arguments, and the underlying presuppositions they take for granted;
- Discern the underlying worldviews, loves, and religious commitments that are explicit or implicit in arguments made by others, and critically evaluate them from a Christian perspective;
- Identify strengths and weaknesses of historical arguments in terms of their logic, evidence, and presuppositions;
- Compare the major approaches historians have taken to a historical question or problem, evaluate them, and formulate an answer to the question or problem that builds on them;
- Construct a persuasive and logically sound argument, well grounded in all the relevant available evidence, to prove a thesis that answers a historical question;

C. Communication

- In written work, summarize information and present arguments clearly, precisely, persuasively, and in a well organized manner, using correct language and formatting, in documents of a variety of genres and lengths;
- In oral presentations, summarize information and present arguments clearly, precisely, persuasively, and in a well organized manner, with confidence and in a clear voice, without excessive reliance on written notes, and making effective use of visual aids where appropriate;
- In discussion, participate regularly, clearly conveying ideas, bringing them to bear on the subjects under discussion, and demonstrating critical but respectful interaction with other participants;
- In all kinds of communication, including assignments and quizzes/tests/exams, concisely and accurately convey information under time and space constraints.
- In written assignments and on quizzes/tests/exams, correctly spell key terms and names.

D. Work habits

- Choose appropriate topics or projects from a list of options or range of possibilities;
- Plan out their work time to accomplish short-term and long-term projects in time to meet deadlines;
- Work independently to accomplish short-term and long-term projects;
- Work with peers in partnerships or groups to accomplish major projects;
- Follow complex instructions regarding the precise nature of work to be done and accurately meet specifications for the finished product;
- Seek advice and learn from peers and professors inside and outside the classroom;

III. Virtues, Attitudes, and Character

A. Speaking the truth in love

- Respect differences of cultural expression across times and places as a legitimate aspect of human complexity, creativity, and historical development;
- Demonstrate an attitude of love and concern in interactions with peers, professors, and people from different time periods and cultures, even those with whom they deeply disagree;
- Practice biblical discernment in evaluating ideas and actions, prizing the good and rejecting the bad, remembering the pervasive effects of sin in all times and places;

B. Sensitivity to the limits of knowledge

- Recognize the limits to historical knowledge and explanation imposed by limited historical evidence, human capabilities, the complexity of people and society, and the influence of the Fall;
- Recognize that “value-neutral” historical work is impossible, since all thought proceeds from fundamental commitments that shape the selection of topics and evidence, the interpretation of evidence, and the presentation of conclusions;
- Recognize that by God’s grace, the Fall has marred but not destroyed human capabilities of knowing, so we can have proper confidence in our ability to obtain partial, but genuine, historical knowledge, and therefore to distinguish between more or less plausible historical accounts and arguments;

C. Service to the Lord in all things

- Display ethical conduct in methods of research and attribution, as well as in all other interactions with peers and professors, as befits representatives of Christ;
- Pursue lifelong excellence through attention to feedback, self-examination, and continuous improvement in understanding, skills, and character;
- Begin to identify a calling at the intersection of their gifts, their passions, and the needs of the world, and in community select a further program of study if appropriate;
- Reach an informed awareness of humanity’s created potential and current brokenness, and in particular an awareness of the lost, the poor, the oppressed, the marginalized, and all those who suffer;
- Maintain a deep sense of responsibility to promote shalom, or flourishing, for all people, by obeying and spreading the gospel of Jesus Christ in word and deed in every area of life.

Minor

After completing a minor in History, a successful student will be able to:

I. Knowledge

A. Knowledge of the main features of Western history

- Identify the main phases in the history of Western civilization from the dawn of civilization to the present day;
- Describe the significant features and trends of each era of Western history;

- Distinguish and describe the dominant worldviews from every era of Western civilization, and demonstrate their influence in the history of the West and the world;
 - B. Depth and breadth of historical knowledge
 - Give an overview of the modern history of one or more major geographical regions within Western civilization (such as Canada, the United States, and Western Europe), identify and describe the historical significance of key people, events, and concepts from that history, and explain how that history continues to shape that region in the present;
 - Give an overview of the history of all or part of Western civilization during one or more pre-modern eras (Ancient, Medieval, and Early Modern), or of one or more major non-Western cultures or regions (such as Africa, Eastern Europe, the Middle East, and East Asia), or of one or more thematic topics in history that cut across regions and eras (such as church history, the history of science, and so on), and identify and describe the historical significance of key people, events, and concepts from that era/culture/topic;
 - C. Understanding of a Christian perspective rooted in the Reformed tradition
 - Articulate the grand narrative of human history in terms of Creation, Fall, and Redemption—God’s creation of the world and human beings, our fall into sin and subsequent brokenness, and God’s redemptive work through Jesus Christ and his church), and apply this narrative in the interpretation of history using the concepts described in the rest of this section (1.3);
 - Identify and describe the cultural mandate—God’s gift and charge to human beings to care for, cultivate, and explore the potential of creation for our flourishing and his glory—and *recognize* that the historical development of all human cultures and civilizations is a response to this mandate, however misdirected;
 - Identify and describe the created complexity of human beings as the basis for the many aspects of human experience and culture (political, economic, intellectual, artistic, and so on), and *recognize* that all of these aspects are legitimate areas of historical study and important for historical explanation;
 - Identify and describe the antithesis—the struggle between good and evil that exists within every culture and every human heart as a result of the Fall—and *recognize* that therefore no person or culture is untouched by evil, nor is the line between good and evil a line between “good” and “evil” people or cultures;
 - *Recognize* that everyone worships or puts ultimate trust in someone or something (whether God or an idol or the self), that these fundamental commitments shape every aspect of human life, and that the worldviews that reflect these commitments are therefore important tools for understanding human history
 - Identify the presence of God’s work of redemption in various historical periods, from the calling of Abraham in ancient times, to the life, death, and resurrection of Jesus Christ, to the mission of the church in subsequent eras, and to recognize God’s signs of common grace throughout history wherever sin was restrained and good was done;
 - D. Knowledge of major approaches and developments in the discipline
 - Summarize *some of* the central historical debates about the people, events, and concepts they have studied, and the arguments used to support the differing interpretations;
- II. Skills
- A. Listening, reading, and research
 - Listen carefully to and understand what people from other eras and cultures, as well as fellow students, professors, and other historians, have to say, even when this differs from what the student expects or wants them to say;

- Accurately read and understand primary sources in their setting, explicitly identifying the authors and historical contexts of documents and using this information in their interpretation of the documents;
 - Find reliable sources of information on a given topic, including scholarly secondary sources, and evaluate their usefulness and credibility;
 - Accurately understand the content of secondary sources, including their main arguments;
 - Clearly and accurately credit the sources of information used in written work according to the referencing standards of the discipline;
- B. Argumentation and critical thinking
- Recognize and understand arguments advanced by others, the evidence used to support those arguments, and the underlying presuppositions they take for granted;
 - Identify strengths and weaknesses of historical arguments in terms of their logic, evidence, and presuppositions;
 - Compare the major approaches historians have taken to a historical question or problem, evaluate them, and formulate an answer to the question or problem that builds on them;
 - Construct a persuasive and logically sound argument, well grounded in all the relevant available evidence, to prove a thesis that answers a historical question;
- C. Communication
- In written work, summarize information and present arguments clearly, precisely, persuasively, and in a well-organized manner, using correct language and formatting, in documents of a variety of genres and lengths;
 - In discussion, participate regularly, clearly conveying ideas, bringing them to bear on the subjects under discussion, and demonstrating critical but respectful interaction with other participants;
 - In all kinds of communication, including assignments and quizzes/tests/exams, concisely and accurately convey information under time and space constraints.
 - In written assignments and on quizzes/tests/exams, correctly spell key terms and names.
- D. Work habits
- Choose appropriate topics or projects from a list of options or range of possibilities;
 - Plan out their work time to accomplish short-term and long-term projects in time to meet deadlines;
 - Work independently to accomplish short-term and long-term projects;
 - Follow complex instructions regarding the precise nature of work to be done and accurately meet specifications for the finished product;
 - Seek advice and learn from peers and professors inside and outside the classroom;
- III. Virtues, Attitudes, and Character
- A. Speaking the truth in love
- Respect differences of cultural expression across times and places as a legitimate aspect of human complexity, creativity, and historical development;
- B. Sensitivity to the limits of knowledge
- Recognize the limits to historical knowledge and explanation imposed by limited historical evidence, human capabilities, the complexity of people and society, and the influence of the Fall;
- C. Service to the Lord in all things
- Display ethical conduct in methods of research and attribution, as well as in all other interactions with peers and professors, as befits representatives of Christ;
 - Pursue lifelong excellence through attention to feedback, self-examination, and continuous improvement in understanding, skills, and character;

- Reach an informed awareness of humanity's created potential and current brokenness, and in particular an awareness of the lost, the poor, the oppressed, the marginalized, and all those who suffer;
- Maintain a deep sense of responsibility to promote shalom, or flourishing, for all people, by obeying and spreading the gospel of Jesus Christ in word and deed in every area of life.