Course Description

This course introduces you to Native American religions and Native American religious history. As such, this class is taught from both a religious studies perspective and a historical perspective. We will be investigating various Native American religions and analyzing the interactions between Native American groups and between Native Americans and Euro-Americans.

This course is organized with three themes in mind—those being perspective, power, and persistence. The typical telling of American history casts Native Americans either agency-less victims or simply pushes them to the background. Therefore, beginning the course with attention to Native American perspectives reorients our narrative.
We'll investigate sovereignty, colonialism, and indigenous identity/culture. Power is the second thematic section for the course and will be used broadly to include politics, conflict, kinship/community, and Christian conversion. Power creates a language that best explains native conversions to Christianity and native conflict with Christianity and Euro-Americans. And Persistence combats the typical story of American religious history more generally. Native Americans today are relatively absent from popular culture outside stereotypical portrayals, and persistence notes how they combated Euro-American imperial perspectives.

**World/Comparative Religion Core Course Learning Outcomes**

1. Students will identify the sacred texts, traditions, and theological developments of one or more religious communities, attentive to insider perspectives, debates, and scholarly methods of analysis.

2. Students will categorize the theological language in one or more traditions concerning, for example, images of the divine or sacred, religious art, the human condition and liberation, sex and gender, community, worship, practice and ritual, ethical responsibility, and marginality, attending to intercultural competence and human diversity in the study of religion.

3. Students will evaluate the potential of religious teachings and practices to both empower and suppress social justice in the cultural contexts of human life.

**Native American Studies Learning Outcomes**

1. Recognition that Native American arts (fine arts, literature, music, drama, film, material culture objects) and cultural practices illustrate individual and tribal identities, and also represent acts of cultural sovereignty.

2. Thorough comprehension of tribal homelands as locations of Native American spirituality, identity, culture, and sovereignty.

**How to Succeed in this Course**

1. Come to class, arrive on time, and stay for the entire meeting. Make-up quizzes will only be offered for documented University approved activities, major illness (doctor's note), or family emergencies.

2. Regularly check your email. I frequently email about grades, housekeeping issues, and more.

3. Complete assigned readings, in their entirety, on schedule. Engage with your reading. Consider coming to class with 3 Qs about the reading (a rich quote to unpack, a discussion question for the class, and a quandary that the reading left with you.) And bring the readings to class.
4) Contribute to class discussions. You should come to class with questions and comments, prepared to participate in a lively discussion.
5) Complete all assignments, in a timely manner. Due dates are firm but I allow requested extensions if requested 12 hours before due date. Otherwise late papers will be deducted a full letter grade for every day it is late.
6) Ask for help when you need it. I am happy to assist you in your attempts to master course materials and successfully complete course assignments (Really, I am). Come to my office hours and I am always available via email.

Course Policies

RESPECT FOR MATERIAL, OUR SUBJECTS, AND YOUR PEERS
This course is not confessional in nature; that is, we are not here to promote a particular religious viewpoint or to debate religious “truth.” Rather, we will be engaging religious materials in order to understand their meanings for the people who have produced and used them. You may have your own religious commitment; if so, throughout this course you will likely encounter opinions and religious beliefs and activities with which you do not agree. This does not make them unworthy of your study, consideration, and respect. I ask you to imagine yourself in the shoes of someone else whose practices and beliefs may differ from your own and yet carry immense meaning and value for that person. Furthermore, you will be expected to communicate in a civil manner at all times, both in and out of the classroom. This means that interactions are to be carried out in a polite, courteous, and dignified way. Treat your peers and the subject material with respect.

COURSE POLICY ON RACE AND ETHNICITY
This class and classroom is one that respects and welcomes each other. Many of my classes cover topics related to race, colonialism, religion, and racism. These conversations and readings are difficult for some students, and I encourage you to live in that space of productive discomfort and allow yourself to be challenged. Gonzaga’s Mission Statement emphasizes a commitment to intercultural competence, diversity, and social justice. Let’s live that mission in the classroom. Through these sometimes-uncomfortable conversations, we will learn and grow together.

PLAGIARISM POLICY
I do not tolerate plagiarism or cheating. We are an intellectual and academic community, and all of us
are responsible to act with integrity. All violations of the Gonzaga Academic Honesty Policy will result in a zero on the assignment. Plagiarism is the act of passing another’s work off as your own. Whether intentional or not, all plagiarized assignments will receive a zero. If you have questions or concerns about plagiarism, consult the guide on blackboard. Click here for more on Academic Citizenship at Gonzaga.

SCREEN POLICY
You are welcome to use your computer or tablet in class to take notes and refer to pdf readings you did not print out. Screens are not to be allowed for other purposes during class. If you have your screen open, you have agreed that I can cold-call on you at any time. The only exceptions to this rule are those with relevant disability accommodations.

DISABILITY ACCESS POLICY
Students with disabilities who need academic accommodations should:
1. Register with and provide documentation to the Disability Access.
2. Bring a letter to me from the Disability Access Office indicating the need for accommodation and what type. This should be done within the first two weeks of class. The sooner I know, the sooner we can work together.
For more information about services available to GU students with disabilities, contact: disability@gonzaga.edu; 313-4134.

ATTENDANCE POLICY
According to the Gonzaga University attendance policy, if you miss more than 6 class meetings (so 7 or more), you will receive a “V” for this class, which is the same as a “F.”

A NOTE ON HARASSMENT, DISCRIMINATION AND SEXUAL MISCONDUCT
Consistent with its mission, Gonzaga seeks to assure all community members learn and work in a welcoming and inclusive environment. Title VII, Title IX and Gonzaga’s policy prohibit harassment, discrimination and sexual misconduct.
Gonzaga encourages anyone experiencing harassment, discrimination or sexual misconduct to talk to someone from the Campus and Local Resources list found in the Student Handbook: www.gonzaga.edu/studenthandbook about what happened so they can get the support they need and Gonzaga can respond appropriately. There are both confidential and non-confidential resources and reporting options available to you. Gonzaga is legally obligated to respond to reports of sexual
misconduct, and therefore we cannot guarantee the confidentiality of a report, unless made to a confidential resource. Responses may vary from support services to formal investigations. As a faculty member, I am required to report incidents of sexual misconduct and thus cannot guarantee confidentiality. I must provide our Title IX coordinator with relevant details such as the names of those involved in the incident. For more information about policies and resources or reporting options, please visit the following website: www.gonzaga.edu/titleix. My office is a safe space but I am legally required to report sexual misconduct.

Assignments and Grading

1) Reading Quizzes. There will be 11 pop quizzes each worth 20 points. These quizzes will cover the day’s reading assignment. At the end of the semester your lowest quiz grade will be dropped and your total quiz score determined from the remaining quizzes. Make up quizzes will only be offered for students with excused (documented) absences. Worth 200 points.

2) Perspective Paper. A 1000-word essay answering the question: What is at stake in our perspective when studying Native American religions and cultures? A full prompt is on blackboard. Worth 250 points. (A general rubric for essays in this class is on blackboard in the Prompts/Guides area.)

3) A Digital Humanities group project involving the archives of the Jesuits of the Oregon Province in Foley Library. After first digitizing a collection of archives, you will then create digital exhibits to analyze the documents and write a group reflection on the process. Worth 350 points.

4) Symposia Plan. In small groups of 3 or 4, you will envision a 1-day symposia on Native American Religions and present their idea to the rest of the class. Worth 100 points.

5) Final Essay. You will create a narrative of Native American religions by selecting the three most significant persons, groups, trends, communities, and/or events from the course. Worth 350 points.

5) In-Class Participation: The least boring and most effective way to learn is to participate fully in the process. You are expected to contribute to the success of this course by: Reading the assigned materials, attending every class, taking notes, listening respectfully, staying on task, and actively contributing to class discussions. Worth 150 points. (A rubric for class participation is on blackboard in the Prompts/Guides area.)

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REL1356/NTAS322: Native American Religions

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Important: You need to come to class having already read the assigned reading for that day. In other words readings are due the date listed.

Week 1: Introductions
Wednesday, Aug 30: Syllabus; Class Expectations
Friday, Sept 1: Defining Indigenous Identity
Reading: “Indigenous Identity” on blackboard

Week 2: Perspective
Monday, Sept 4: No Class. Labor Day
Wednesday, Sept 6: Reorienting our Perspectives
Reading: “Indians’ Old World” on blackboard
Friday, Sept 8: Reorienting Theology
Reading: “God is Red” on blackboard

Week 3: Perspective
Monday, Sept 11: Reorienting Religion
Reading: “Is Religion Possible?” on blackboard
Wednesday, Sept 13: No Class. Mass of the Holy Spirit (morning) and Learning Outcomes
Assessment Day (Afternoon).
Friday, Sept 15: Reorienting our Perspectives
Reading: “Facing East” on blackboard

Week 4: Power
Monday, Sept 18: Colonial Contact and Conflict in New Spain
Reading: “Pueblo World of the 16th Century” on blackboard
Wednesday, Sept 20: Colonial Contact and Conflict in New England
Friday, Sept 22: Colonial Contact and Conflict in New England
Perspective Paper Due. Upload to Turnitin link before class begins
Week 5: Power
Monday, Sept 25: The Algonquian
Reading: “Algonkian Folklore, Jesuit Missionaries, and Kiwakwe, the Cannibal Giant” on blackboard
Wednesday, Sept 27: The Hurons and the Jesuits
Reading: “Jesuit Relations” on blackboard
Friday, Sept 29: Moving West and Manifest Destiny
Reading: Plateau Indians, Introduction and Chapter 1

Week 6: Power on the Plateau
Monday, Oct 2: Power on the Plateau
Reading: Plateau Indians, Chapter 2
Wednesday, Oct 4: Revitalized Power in the Southeast: A Comparison
Friday, Oct 6: Power on the Plateau
Reading: Plateau Indians, Chapter 3

Week 7: Power
Monday, Oct 9: Power on the Plateau
Reading: Plateau Indians, Chapter 4
Wednesday, Oct 11: Power on the Plateau
Reading: Plateau Indians, Chapter 5
Friday, Oct 13: Power on the Plateau
Reading: Plateau Indians, Conclusion

Week 8: Power
Monday, Oct 16: Power and Dialogue(?)
Reading: “Sacred Encounters in the Northwest” on blackboard
Wednesday, Oct 18: No Class. Dr. Clark will be out of town. Watch Episode 4: Geronimo of We Shall Remain in lieu of class. You’ll turn in a short reflection connecting the video to class content.
Friday, Oct 20: No Class. Dr. Clark will be out of town.

Week 9: The Beginning of our Field trip to the Jesuit Archives!
Monday, Oct 23: No Class. Founder’s Day
Wednesday, Oct 25: Meet in Cowles Rare Books Reading Room in Foley.
Dr. Angela Davis will be giving a lecture this evening in Hemmingson Ballroom. This will be a once in a lifetime experience. I encourage you to go.
Friday, Oct 27: Foley Library and Digitizing
Week 10: Jesuit Archives  
Monday, Oct 30: Foley Library and Digitizing  
Reading: “Decolonizing Native American Archives” on blackboard  
Wednesday, Nov 1: Foley Library and Digitizing  
Friday, Nov 3: Foley Library and Creating Digital Exhibits  
Reading: Finish your reading group’s archival documents  

Week 11: Digital Exhibits  
Monday, Nov 6: Foley Library and Creating Digital Exhibits  
Reading: Begin Ceremony (on your own pace this week, but note next week’s schedule)  
Wednesday, Nov 8: Foley Library and Creating Digital Exhibits  
Reading: Continue Ceremony  
Friday, Nov 10: Foley Library and Creating Digital Exhibits  
Reading: Continue Ceremony  

Week 12: Power and Persistence  
Monday, Nov 13: Presentations of Digital Exhibits  
Wednesday, Nov 15: Discussing Ceremony  
Reading: Continue Ceremony (be at least at the part where Caterpillar gives Hummingbird and Fly the tobacco)  
Friday, Nov 17: Discussing Ceremony  
Reading: Finish Ceremony  
Digital Exhibits and Archive Reflections Due by 11:59 pm  

Week 13: No Class.  
Nov 20 - Nov 24: No Class. Dr. Clark will be out of town at a conference, and then Thanksgiving!  

Week 14: Power and Persistence  
Monday, Nov 27: The Ghost Dance  
Reading: “Ghost Dance Religion” on blackboard  
Wednesday, Nov 29: The Ghost Dance  
Reading: “The Lakota Ghost Dance” on blackboard
Friday, Dec 1: Native American Religions Today
Reading: “Political Activism as Ceremony” on blackboard

Week 15: Persistence
Monday, Dec 4: Native American Religions Today
Reading: “Our Ancestors Paddle With Us” on blackboard
Wednesday, Dec 6: Symposia Planning
Friday, Dec 8: Symposia Flash Talk Presentations

Final Exam Week
10:00 am Section: Tuesday, December 12 from 1-3 pm
11:00 am Section: Thursday, December 14 from 8-10 am