

## HUM 353/REL 304: Indigenous Peoples and Christianity

Princeton University

Fall 2023

Prof. Emma Anderson, Pathy Visiting Professor of Canadian Studies

### Course Schedule:

Tuesdays, 1:30-4:30 pm, 34 McCosh Hall (use Door 3 to access the classroom).

### Contact Information:

Prof's email: [ea3921@princeton.edu](mailto:ea3921@princeton.edu) (this is the best way to get ahold of me).

**Office Hours:** I have decided to make my Office Hours sign-up rather than drop-in. Please just let me know via email if you are interested in meeting me any time during the hour before class each week (so anytime from 12:20 pm to 1:20 pm) in 205B Woolworth Building (the Music Centre). I am also available to you during our class break and after class for questions or advice.

### Course Description:

When Europeans and Indigenous peoples met for the first time, this momentous encounter had shattering consequences for the worldview and identity of both groups. The existence and behaviour of these heretofore unknown strangers raised a host of existential questions which seemed to demonstrate the inadequacy of each culture's traditional religious models of the world. These first, tentative, confusing, and sometimes violent contacts would shape centuries of religious encounter throughout colonial North America. This course explores the effects of these complex, unfolding religious encounters upon the lives and worldviews of both European and Indigenous peoples. Although its primary focus is on the early modern period in New France and New England (roughly 1600-1800) many of the themes that the course highlights will be traced forward through time into the present.

This course will be comprised of six two-class units: one exploring European and Indigenous cultures during pre- and early contact, one contrasting their understanding of the nature of religious change, and one exploring the perilous conceptual bridges that existed between cultures. Three others will trace, respectively, the tendency of missionaries to target Indigenous children and youth for conversion through assimilative education, the role of gender in religious contact, and the devastating impact of European preconceptions of Indigenous cultures as demonic. The course will conclude with a consideration of the pervasive yet generally unacknowledged conceptual influences of Indigenous North America on Christianity and on European intellectual history, the topic of professor's current monograph-in-progress.

In addition to our thirteen Tuesday afternoon classes (one of which will feature an **invited guest speaker, David D. Hall of Harvard Divinity School**, and will open our class to the wider University community), the professor has organized special events related to her research speciality to which students are of course invited, including a **public lecture entitled "Perilous Bridges: Baptism and Adoption in Early Modern North America," to be held on Wednesday November 29, 2023 at 4:30 pm** (location to be announced). If other events relevant to the course are organized by your professor (or others on campus) they will be announced in class. While attendance at out-of-classroom events is not mandatory, it is **highly recommended**.

### Required texts:

All class readings will be posted on "**Canvas**" as **PDFs** (broken down by week **under the "Modules" tab**, except when they are readily available as e-books through the Princeton University Library). If no readings appear on Canvas for the week (e.g. Week 9) this doesn't mean that none are assigned: it simply means that you should access them through the Library, rather than through Canva. The reading load for this course is an average of sixty-eight (68) pages per week (with the lowest number being 49 pages (for Class 8) and the highest page count being 93 pages (for Class 12). Primary sources are designated in the syllabus with a star (\*).

## **Evaluation:**

### **1) Weekly Response Papers (30%)**

Each week, students will prepare a two-page (typed, double-spaced) response to the required readings for that week. Students are responsible for writing a total of **ten (10)** Weekly Response Papers for the term. Given that there are thirteen class sessions – but no paper is expected for the first class - this means that student can take off two weeks of their choice during the semester. However, please do let me and that week’s Forum Leader know of your plans, so that we aren’t waiting for your submission.

Response Papers present the student’s considered views on the readings by responding to and critiquing their arguments and/or linking their ideas to those of other theorists and historians we have studied. At the end of each paper, students should pose several thought-provoking questions for discussion during the Forum. Students must upload their weekly paper to Canvas in the weekly portal provided under “Assignments” by each **Monday at 9 am at the latest** to allow them to be graded in time for Tuesday’s class, read by your peers, and consulted by that week’s Forum leader. **This should be considered a strict deadline, so please start your reading and thinking early in the week.**

### **2) Leadership of “The Forum” and Forum Participation (20%)**

In addition to the lecture, during each week’s class students will engage in a Forum, in which they will discuss the assigned readings for the week. Leadership of the Forum will rotate between students. Forum Leaders will utilize their review of their peers’ Response Papers to lead debate and discussion of the pertinent questions raised by the readings. Forum Leaders should feel free to generate their own questions and angles of debate in addition to drawing upon those supplied by other students in their Response Papers. Even when not leading the Forum, it is expected that each student will come to class prepared to engage in informed discussion. Signup for Forum leadership sessions will be arranged during the first couple of classes, once enrollment stabilizes.

**3) Research Paper Proposal (5%), Due Date: September 26, 2023** (please submit through the Canvas portal by midnight) and

**4) Research Paper (25%), Due Date: December 15, 2023** (please note that the due date for this assignment has changed because of the “Dean’s Date” policy. Please submit through the Canvas portal by midnight).

Throughout the term, students will independently conduct research for the seventeen-to-twenty page formal Research Paper that is due on the last day of class. Independent research is the ideal way for students to pursue their own particular interests, topics, and periods of specialization and to explore issues not addressed in the course. To be suitable, your topic should deal with **some aspect of specifically religious encounter between European colonists and Indigenous peoples in the Americas** (e.g. while political, demographic, or military information can be included, the main focus on the paper must be on *religious* exchange). Students are encouraged to start thinking about possible topics for their research as early as possible and are encouraged to discuss their ideas with me as they evolve. The Research Paper Proposal need not be a long document: it can be comprised of only one or two pages. It should include one paragraph describing your proposed topic, another describing your working thesis, and an annotated bibliography of 8-10 academic books and articles (with a sentence or two explaining the significance of each work for your research). At least one of your chosen sources must be a primary source.

### **5) Research Presentation (20%)**

Students are required to make a fifteen-minute formal presentation of their research to the class and afterwards to respond to questions from other students and the professor. Students should endeavor to present their research in a class that most closely fits, thematically or chronologically, with their own chosen topic. Signup will take place during the first couple of classes, once enrollment has stabilized. Grading of students’ Research Presentations will, of course, be sensitive to the fact that the presentations made earlier in the semester will, of necessity, reflect more preliminary stages of research.

## Course Map:

*Class 1 - Tuesday, September 5, 2023:*

### **Introduction to the Course/The “Trauma” of the New World (“Beginnings” 1)**

This class will have two distinct sections. The first section will consist of the classic course overview, which will introduce the course as a whole: overviewing its themes, goals, structure, and requirements and taking student questions. Then, after a break, I will give the first, introductory lecture, exploring European perceptions of the so-called “New World.”

To understand the behaviour of European colonists towards the Indigenous peoples of the colonial Americas, it is essential that we comprehend the contested religious beliefs and practices of European Christianity in both its Catholic and emergent Protestant forms, as colonists’ spiritual commitments profoundly affected their encounter with Native peoples and with neighbouring European colonists of other nations and confessions. Contact with the Americas took place during an intensely turbulent period in European history – a period which challenged what it was to be both “Christian” and “European.” The sixteenth and seventeenth centuries were a time of geographical exploration, unprecedented scientific discoveries, and religious division and warfare, as Europeans soaked the soil of their respective countries with the blood of those who did not share their understanding of religious leadership, their interpretation of the Bible, or their conception of the Eucharist.

**Please note that no weekly Reflection Paper is due today, and no Forum will be held.**

**Readings** (these readings are **optional**. All of them are available on Canvas).

- Emma Anderson. *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Cambridge, MA: Harvard University Press, 2007, “Pierre-Anthoine Pastedechouan, Voyager Between Worlds,” p. 1-10.
- Allan Greer and Kenneth Mills. “A Catholic Atlantic” in Canizaries-Esguerra, Jorge, and Seeman, Eric, eds. *The Atlantic in Global History, 1500-2000*. Pearson/Prentice Hall: Upper Saddle River, NJ, 2007, p. 3-13.
- James Axtell, “Colonial America without the Indians: Counterfactual Reflections,” in *The Journal of American History*, Vol. 73, #4, March, 1987, p. 981-996.

*Class 2 – Tuesday, September 12, 2023:*

### **Pastedechouan’s People: Innu Life-Worlds (“Beginnings” 2)**

The Indigenous nations of northeastern North America were strikingly diverse, both linguistically and culturally. And yet they were also united by a characteristic way of thinking, by important cultural values, and by congruent spiritual beliefs. This class will introduce some of these characteristically Indigenous ways of thinking and being in the world through an intimate case study of the early-contact childhood of Pierre-Anthoine Pastedechouan, the subject of my first book, *Betrayal of Faith*. We will explore, through his experiences, his culture’s conceptions of the gendered human being, and the social and ritual means through which interplay between insiders and outsiders and human beings and “other than human beings” was carefully controlled.

**Required Readings** (available through Canvas):

- Emma Anderson. *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Cambridge, MA: Harvard University Press, 2007, Chapter 1, “Thy God has not come to our Country: Innu Childhood,” p. 11-62.
- J. R. Miller. *Shingwauk’s Vision : A History of Residential Schools*. Toronto: University of Toronto Press, 1996, Chapter 1, “The Three Ls: The Traditional Education of the Indigenous Peoples,” p. 15-38.
- \* Naomi Adelson. *Being Alive Well: Health and the Politics of Cree Wellbeing*. Toronto: University of Toronto Press, 2000, “This is the story of an Iiyuu.”
- \* Lawrence Millmann, ed. *Wolverine Creates the World: Labrador Indian Tales*. Capra Press, 1993, “Give me Back my Father” and “The Ice Baby.”

*Class 3 – Tuesday, September 19, 2023:*

**Conceptualizing Conversion** (“*Conversion*” 1)

Although exposure to European Christianity often precipitated unprecedented religious change among Indigenous cultures, this change frequently led in directions that were surprising to colonizers. While Christian missionaries, Protestant and Catholic alike, sought to inspire or compel Native people’s acceptance of Christianity (and rejection of Native traditional spiritualities), Indigenous peoples themselves often perceived a much broader range of religious options than simply “one or the other.” This class will explore the narrow Christian concept of conversion and how this ideal of a dramatic, one-way, and permanent religious change was sometimes accepted and sometimes challenged by Native peoples. Additionally, this class will illuminate the profound linguistic and conceptual difficulties in translating religious ideas from one culture to another, particularly in when each cherished quite different base-line assumptions about the nature of reality.

**Required Readings:** (available on Canvas)

- Allan Greer, “Conversion and Identity: Iroquois Christianity in Seventeenth-Century New France,” in Mills, Kenneth and Grafton, Anthony, eds. in *Conversion: Old Worlds and New*. Woodbridge, U.K.: University of Rochester Press, 2003, p. 175-192.

- Rebecca Kugel, “Of Missionaries and their Cattle: Ojibwa Perceptions of a Missionary as Evil Shaman,” in *Ethnohistory*, Vol. 41, #2, Spring, 1994, p. 227-244.

- Cornelius Jaenen, “Amerindian Views of French Culture in the Seventeenth Century,” *Canadian Historical Review*, Vol. 55, #3, June 1974, p. 261-291.

\* John Steckley, *Des Religiones: Telling the 17<sup>th</sup>-century Jesuit Story in Huron to the Iroquois*. Norman, OK: University of Oklahoma Press, 2004, p. 55-61 (Please note: this is a primary source. As you read it, try to guess what the reading is talking about so circuitously).

*Class 4 – Tuesday, September 26, 2023:*

**Education of the Young as a Means of Conversion** (“*Education*” 1)

Catholics and Protestants, French and English alike were convinced that the way to win Indigenous cultures for Christ was by controlling the education of its rising generation. Missionaries often felt that if were they able to win the allegiance of children and young adults, Indigenous cultures would start to change organically. However, not only was this perception false, but this technique often had serious consequences for those subjected to it. Unfortunately, however, these stark lessons would stay stubbornly unlearned, to be tragically repeated in later centuries (as we will see in a later section of the course). This class continues our case-history of Pastedechouan, the young Innu, by following him on his 1620 journey overseas to France in the company of Recollet missionaries. **Please note: your Research Paper Proposal is due today by midnight (submission through Canvas).**

**Required Readings:** (available on Canvas)

- Emma Anderson. *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Cambridge, MA: Harvard University Press, 2007, Chapter Two, “Do Not Take me Back to Those Beasts who Do Not Know God: Transformation in France,” p. 63-121.

- Emma Anderson, “The Road not Taken: Reexamining Pierre-Anthoine Pastedechouan and the Recollets.” in *Les Récollets en Amérique: Traces et Memoire*, Paul-André Dubois and Jean-François Plante, eds., Quebec City, QC, Les presses de l'Université Laval, December 2018, p. 127-144.

\* Tammy Schneider, “This Once Savage Heart of Mine:” Joseph Johnson, Wheelock’s Indians, and the Construction of a Christian/Indian Identity, 1764-1776,” in Colin Calloway and Neil Salisbury, eds., *Reinterpreting New England Indians and the Colonial Experience*. Boston: The Colonial Society of Massachusetts, 2003, p. 232-246.

Class 5 – Tuesday, October 3, 2023:

**Comparing Missionary Approaches and Indigenous Responses in New France and New England**  
(“Conversion” 2)

Protestants and Catholics shared a common goal of winning Indigenous souls for their own “brand” of Christianity. But their missionary approaches, of course, were shaped by their distinctive theological preconceptions, including their different understanding of the priestly or ministerial role, their conceptualization of the roles of literacy and ritual to salvation, and their assumptions about the nature of the link between “civilization” and “Christianization.” All of these contrasts will be considered in this class during a **unique back-and-forth between your professor and an eminent guest: David D. Hall of Harvard Divinity School, a leading expert on Puritanism.** We are honoured to host him in our class as he shares with us his new research on Daniel Gookin, a lesser-known Puritan missionary to the so-called “Praying Indians” of early colonial New England. The first part of today’s class will be open to the rest of the University community, as Prof. Hall and I together explore the intriguing similarities and differences in French and English, Catholic and Protestant missionary approaches.

**Required Readings:** (available on Canvas)

- David D. Hall and Adrian Weimer. *Daniel Gookin: “Introduction.”*

\* Michael P. Clark. *The Eliot Tracts, with Letters from John Eliot to Thomas Thorowgood and Richard Baxter.* Westport, CT: Praeger, 2003, two selections:

A) “The Clear Sunshine of the Gospel Breaking Forth upon the Indians in New England,” by Thomas Shepard, p. 101-139 and

B) “Tears of Repentance: Or, a Further Narrative of the Progress of the Gospel Amongst the Indians of New England,” John Eliot and Thomas Mayhew, Jr., p. 249-295.

- Dominique Deslandres, “*Exemplo aequae ut verbo* : The French Jesuits’ Missionary World,” in John O’Malley et al, *The Jesuits: Cultures, Sciences and the Arts.* Toronto: University of Toronto Press, 1999, p. 258-268.

- Dominique Deslandres, “In the Shadow of the Cloister: Representations of Female Holiness in New France,” in Allan Greer and Jodi Bilinkoff, eds. *Colonial Saints: Discovering the Holy in the Americas.* New York: Routledge, 2003, p. 129-147.

Class 6 – Tuesday, October 10, 2023:

**Mary and Her Mother: The Popularity of Imported Female Saints among Indigenous Communities**  
(“Gender” 1)

Catholic missionaries in New France and New Spain alike often remarked upon the intense popularity of female saints among Indigenous peoples, particularly the Virgin Mary and her mother, Saint Anne. In New France, “la bonne Sainte Anne” was (and still is) much venerated by Native Canadian Catholics from coast to coast to coast (indeed, this is one of the reasons why Pope Francis chose to schedule his “penitential pilgrimage” to Canada, in which he atoned for the sins of residential schools, during this saint’s festival). However, these Catholic saints were not simply adopted wholesale by their Indigenous clientele but were gradually adapted and indigenized to the extent that they came to represent and reify important Indigenous values. Pilgrimage to landscapes newly numinized by female Catholic saints, moreover, became a way of resisting religious repression in the late nineteenth century, as more and more traditional Indigenous rituals were outlawed, providing a kind of “protective colouration.”

**Required Readings:** (available on Canvas)

- Charlene Villesenor Black, “St. Anne Imagery and Maternal Archetypes in Spain and Mexico,” in Allan Greer and Jodi Bilinkoff, eds. *Colonial Saints: Discovering the Holy in the Americas, 1500-1800.* New York, Routledge, 2003, p. 3-24 (**NOT on Canvas: available as an e-book through Princeton Library**).

- Alan Morinis, “Persistent Peregrination: From Sun Dance to Catholic Pilgrimage among Canadian Prairie Indians,” in his *Sacred Journeys: The Anthropology of Pilgrimage.* Westport, CT: Greenwood Press, 1992, p. 101-113.

- Laura Peers, "The Guardian of All: Jesuit Missionary and Salish Perceptions of the Virgin Mary," in *Reading Beyond Words: Contexts for Native History* (2<sup>nd</sup> ed). Jennifer Brown and Elizabeth Vibert, eds. New York: Broadview Press, 2003, p. 217-234.

\*\*\***Fall Reading Week October 14-22, 2023:**

**Please note that there will be no classes and no office hours this week\*\*\***

*Class 7 – Tuesday, October 24, 2023:*

**Catherine "Kateri" Tekakwitha: Life and Afterlife** ("Gender" 2, "Bridges" 1)

Catherine "Kateri" Tekakwitha was an exemplary Indigenous convert to Roman Catholicism in the late seventeenth century and was canonized in 2012 as North America's first Indigenous saint (being preceded in that honour by Rose of Lima, a Peruvian, and the semi-legendary Nahua convert Juan Diego, seer of Our Lady of Guadalupe). Recent scholarship, however, explores Tekakawitha's extraordinary spirituality as much for what it retains of her natal Haudenosaunee/Algonquin culture. Tekakwitha's profound embrace of asceticism - voluntary physical suffering - had strong symbolic valence in both her natal and adopted conceptual worlds. Thus, while studying Catherine's brief life serves as an intriguing counterpoint to that of Pastedechouan, it also exposes the first of three perilous conceptual bridges between Indigenous culture and early modern Roman Catholicism: the courageous endurance of suffering. As we will see, Tekakwitha serves as a dominant and influential model for other aspiring Indigenous saints, notably the twentieth-century figure Rose Prince.

**Required Readings:** (available on Canvas)

- Emma Anderson, "Kateri Tekakwitha: Life and Afterlife" (unpublished book chapter from my monograph-in-progress, *Rich and Strange: Catholic Relics and Modernity*), p. 1-60.
- Emma Anderson, "Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of the Carrier Nation," *Church History*, Volume 89, 2020. For this class, please read p. 592-599 and p. 614-631 (the rest of the article will be read for Class 12).

*Class 8 – Tuesday, October 31, 2023:*

**Adoption and Baptism** ("Bridges" 2)

Despite the many differences between Indigenous and European cultures, there were nevertheless conceptual bridges that facilitated communication between them. As we saw in the last class, one bridge – exemplified in the unique spirituality of Catherine "Kateri" Tekakwitha – was that of asceticism and voluntary self-torture. Arguably, another meaningful link was the existence of rituals that both cultures believed could transform an individual's identity in a permanent and meaningful way. Across the Christian communion, this ritual was baptism. Baptism was seen as a symbolic new birth: marking both the beginning of a new Christian life and the acceptance of the individual into a powerful collective: the body of Christ. Many Indigenous polities in the colonial northeast, however, also had powerful religious ceremonies that both marked and effected broad changes to an individual's identity and, like baptism, often featured the taking of a new name. Indigenous adoption was believed to bring back the spirits of the beloved deceased to live anew in the stolen bodies of war captives or those who voluntarily joined the collective through birth or marriage, or in the tiny forms of newly born babies. Moreover, both of these ceremonies – adoption and baptism – were effectively colour-blind, making Indigenous, black, and white individuals alike a part of the beloved community.

**Required Readings:** (available on Canvas)

- James Axtell, "The White Indians of Colonial America," in the *William and Mary Quarterly*, Vol. 32, #1, 1975, p. 55-88.
- Emma Anderson, "Thine Own by Adoption: Conversion, Integration, and Fictive Kinship in the life of Therese Oionhaton, Seventeenth-Century Wendat Convert," in *Religious Intimacies: Intersubjectivity in the Modern Christian West*. Mary Dunn and Brenna Moore, eds. Bloomington, IN: Indiana University Press, 2020, pages 46-62 (**NOT on Canvas: available as a Princeton Library e-book**).

Class 9 – Tuesday, November 7, 2023:

### **Sacrifice and Martyrdom (“Bridges” 3)**

A third conceptual “bridge” between Indigenous cultures and their would-be Christian colonizers was a profound overlap in what they believed to constitute a “good death.” European Christians believed in the redemptive power of martyrs’ innocent suffering (and, in the case of Catholics, saw the Eucharist as a sacrificial feast in which celebrants ritually ingested the flesh and blood of Christ). These ideas found powerfully echoes in Native societies, many of which also affirmed the spiritual significance of suffering and perceived a victim’s courageous suffering under torture as noble, defiant, and ultimate life-affirming. But ironically, even as structural similarities in their worldviews made violent encounters mutually comprehensible, they also ensured that Indigenous peoples and Europeans viewed the same violent incidents in markedly different ways.

#### **Required Readings:**

- Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2013, Chapter 1, “A Spectacle for Men and Angels,” p. 14-53 (**not on Canvas: available as an e-book at Princeton Library**).
- Timothy G. Pearson, *Becoming Holy in Early Canada*. Montreal: McGill-Queen’s University Press, 2014, Chapter 3, “Evangelism: Indigenous Holiness,” p. 62-83 (**not on Canvas: available as an e-book at Princeton Library**).

Class 10 – November 14, 2023:

### **The Demonic Hypothesis**

Both Protestants and Catholics tended to view Indigenous religious practices through the theological lens of demonism: perceiving Native peoples as the “slaves of Satan.” Such a characterization encouraged their perception either as active agents of the Devil, and as the hapless, passive victims of demonic intrusion, and painted the evangelization of the New World as an apocalyptic struggle between the forces of good and evil. In New France, male religious orders often identified Indigenous shaman, their chief competitors for the religious affiliation of Indigenous nations, with the Evil One. Though nuns were safer from physical attack under cloister, their perception of Indigenous people as demonic nevertheless had subtle but profound implications for their mystical experiences. For their part, Puritan colonists frequently perceived Native peoples as demon-like hordes unleashed by God to punish them for their sinfulness, and strongly associated them with much-feared human servants of the devil: witches. This was particularly evident during the infamous Salem Witch Trials, which Mary Beth Norton theorizes were occasioned largely by the trauma and paranoia engendered by colonial warfare with Indigenous antagonists. Indigenous peoples proved to be “quick studies” in the military application of theology: adeptly turning the Puritan beliefs of colonists against them in the ‘psyche ops’ that accompanied the pervasive warfare of the period.

#### **Required Readings:**

- Peter Goddard, “The Devil in New France,” *Canadian Historical Review*, vol. 78, #1, 1997, p. 40-62.
- Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2013, Chapter 2, “The Blood of Martyrs is the Seed of Christians,” (selection) p. 54-89 (**NOT on Canvas: available at Princeton Library as an e-book**).
- Mary Beth Norton. *In the Devil’s Snare: The Salem Witchcraft Crisis of 1692*. New York: Knopf, 2002, “Introduction,” p. 3-12 and “Conclusion: New Witch-land,” p. 295-304.
- Jill Lepore. *The Name of War: King Phillip’s War and the Origins of American Identity*. New York: Knopf, 1998, Chapter 4, “Where is your God?” p. 97-121.

#### **Suggestions for Additional Readings (e.g. these readings are not mandatory):**

- Jorge Canizaries-Esguerra, “The Devil in the New World: A Transnational Perspective,” in Jorge Nanizaries-Esguerra and Eric Seeman, eds. *The Atlantic in Global History, 1500-2000*. Pearson: Upper Saddle River, NJ, 2007, p. 21-34.
- \* Evan Haefeli and Kevin Sweeney, eds. *Captive Histories: English, French, and Native Narratives of the 1704 Deerfield Raid*. Amherst, MA: University of Massachusetts Press, 2006, “Partridge’s Lament, 1704,” p. 72-77.

**Tuesday, November 21, 2023**

*Per the Dean's Office Memo about the cancellation of Tuesday classes on Thanksgiving Week, we will not meet today.*

*Class 11 – Tuesday, November 28, 2023:*

**Ghosts of the Past, and a Future Saint?: The Return of Residential Schools (“Education” 2)**

Although Pierre-Antoine Pastedechouan’s experiences in early modern France had definitively demonstrated that the isolation and re-education of Indigenous children was inefficacious as well as cruel, intellectual laziness and confessional chauvinism ensured that this lesson remained stubbornly unlearned. In the nineteenth century, all across North America, the agonizing cycle began again, but on a far larger scale. Once again, Indigenous children were wrenched from their families and communities. This class will comparatively explore the similarities and differences between early modern and modern residential schools, and between such institutions in Canada and the United States. It will foreground the lived experiences of Rose Prince (introduced in Class 7) Louis Bird, and Fred Kelly, all of whom attended residential schools in Canada in the twentieth century.

**Required Readings:** (available on Canvas)

- Emma Anderson. *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*. Cambridge, MA: Harvard University Press, 2007, “Pastedechouan Now,” p. 218-234.

- Emma Anderson, “Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of the Carrier Nation,” *Church History*, Volume 89, 2020, for this class please read p. 599-615.

- Andrew Woolford, *This Benevolent Experiment: Indigenous Boarding Schools, Genocide, and Redress in Canada and the United States*. Lincoln, NB: University of Nebraska Press, 2015, Chapter 5, “Discipline and Desire as Assimilative Techniques” (selections), p. 139-159, 167-176.

\* George Fulford and Louis Bird: “Who is Breaking the First Commandment?” Oblate Teachings and Cree Responses in the Hudson Bay Lowlands in *Reading Beyond Words: Contexts for Native History*. Jennifer Brown and Elizabeth Vibert, eds. Peterborough: Broadview Press, 2003, p. 293-318.

\* Fred Kelly, “Confessions of a Born-Again Pagan” in *From Truth to Reconciliation: Transforming the Legacy of Residential Schools* (eds. Castellano, Archibald, Degagne). Ottawa: Aboriginal Healing Foundation, 2008, p. 14-21.

**\*\*\*Save the Date: Out of Class Event\*\*\***

A public lecture entitled **“Sinews of the Soul: Comparing Christian Baptism and Indigenous Adoption”** will be given by your professor

*Wednesday, November 29, 2023 at 4:30 pm, Betts Auditorium.*

*Class 12 – Tuesday, December 5, 2023:*

**The Impact of Indigenous Thought: Then and Now**

Though Indigenous peoples are often seen as having been vanquished by Europeans, there is an excellent argument to be made that the Native peoples of early modern northeastern North America actually presaged, in their social, cultural, political, and spiritual beliefs, many of the developments that are a familiar part of contemporary culture: thus ultimately winning a cosmological war of ideas. In this, our concluding class, we will explore this, the subject of your professor’s current monograph-in-progress.

**Required Reading:** (available on Canvas)

- Emma Anderson, “The First Philosophes: The Impact of Indigenous Thought upon Christianity and Modernity,” in *U.S. Catholic Historian*, Volume 41, #3, Summer 2023 (blue line posted on Canvas).

**\*\*\*December 15, 2023 (e.g. “Dean’s Date):** Today is the due date for your Research Paper: please submit it through the Canvas portal by midnight tonight\*\*