



Course Syllabus
20219 WYH2872HF
Indigenous and Settler Christianities
in Canada
Wycliffe College
Toronto School of Theology
Fall 2021

This syllabus may be revised before or during the course in accordance with, and subject to the restrictions of, the policies and procedures of the TST *Basic Degree Handbook*.

The land

Most of the activity of the Toronto School of Theology takes place on the traditional land of many Indigenous peoples, particularly Haudenosaunee, Wendat, and Anishinaabe peoples. This land was shared by Indigenous peoples under the Dish with One Spoon wampum treaty. It remains home to many peoples from across Turtle Island. Settlers make use of it under the terms of Upper Canada Treaty 13 of 1805, as renegotiated and amended in 2010. We are grateful for the opportunity to live and work on this land.

As this course will be taught remotely, many participants will live on different lands. An opportunity will be given each week for a student to acknowledge with gratitude the land on which they live and work.

Instructor Information

Instructor: Alan L. Hayes, Mark Macdonald
E-mail: alan.hayes@wycliffe.utoronto.ca
Office Hours: Email Alan Hayes to set up “zoom” appointments
Or use Microsoft Bookings
<https://outlook.office365.com/owa/calendar/WycliffeAlanHayes@utoronto.onmicrosoft.com/bookings/>

Course Identification

Course Number: WYH2872HF
Course Format: Remote, synchronous
Course Name: Indigenous and Settler Christianities in Canada

Course Location: Wycliffe College
Class Times: Thursdays 7 – 9 p.m.
Prerequisites: At least one course in the history of Christianity is advisable. E.g. –H1010H

Course Description

The settler churches in Canada were deeply involved in the devastation of Indigenous cultures through processes of land dispossession, repressive legislation, residential schools, and racist child welfare systems, among other things. One might therefore expect that most Indigenous people would reject Christianity. Perhaps surprisingly, however, the 2011 Canadian census found that 63% of Indigenous people in private households identified as Christian. What stories can help us understand this outcome? This course will survey the history of Indigenous/settler religious encounter, consider important themes, names, and stories, identify significant issues of interpretation, and reflect on possible future paths for Indigenous/settler Christianities in Canada. As the instructors are a settler Anglican and an Indigenous Anglican, the course will use many Anglican examples but not to the exclusion of other denominations.

Course Resources

Required Course Texts

The following three books have been ordered at U of T Bookstore. The Neylan and Miller book are available on-line through Roberts Library, subject to some restrictions. Sanaaq and the Miller book are available in Kindle editions from Amazon.)

Susan Neylan, *The Heavens Are Changing: Nineteenth-Century Protestant Missions and Tsimshian Christianity* (Montreal and Kingston: McGill-Queen's, 2003).

Mitiarjuk Nappaaluk, *Sanaaq* (Winnipeg: University of Manitoba Press, 2014)

J.R. Miller, *Shingwauk's Vision: A History of Native Residential Schools* (Toronto: University of Toronto Press, 1996)

In addition, assigned weekly readings are available on-line

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>.

- <http://individual.utoronto.ca/hayes/indigenous>. This is a public website.

Course Learning Objectives/Outcomes

A student successfully completing this course will be able:

1. To discuss and answer questions about representative texts in the history of Indigenous and settler Christianities in Canada.
2. To explain 23 key terms by identifying each of them, indicating any contestation of its meaning, and evaluating its significance for an understanding of Indigenous and settler Christianities in Canada;
3. To describe in a general way sources for, approaches to, and difficulties in interpreting the history of Indigenous and settler Christianities in Canada;
4. To tell stories of at least four Indigenous and settler people who have been influential in Indigenous Christianities in Canada; these four people should represent diversity in respect of region, nationality, gender, and time period;
5. To apply learnings from the course by composing a statement recommending a way forward for the Church in Canada

Evaluation

Requirements (see details later)

- Class attendance (no more than one unexcused absence)
- Questions and observations (Q&O) on some of the weekly readings as specified (see details below), 10%. (This requirement addresses Learning Outcome #1 above.)
- On-line, open-book quizzes, six true/false and multiple-choice questions a week, 15%. The quiz for each week must be completed one hour before the class for which it's due (i.e., 6 p.m. on the Thursday.) (This requirement addresses Learning Outcome #1 above.)
- Key word exercise, due October 21, 30%. (This requirement addresses Learning Outcome #2 above.) (An automatic extension of deadline is given to November 1. If you submit the paper on October 21, it will be returned to you before the end of reading week.)
- Historiographical assignment, of about 1000 words, due November 11, 15%. (This requirement addresses Learning Outcome #3 above.)
- Statement on the way forward for the Church in Canada, with reference to readings and topics from the course; about 1500 words (six pages), due December 9, 20%. (This requirement addresses Learning Outcome #4 above.)
- Summative interview, scheduled individually before the end of the academic session, 10%. (This requirement addresses all Learning Outcomes above.)

Details on the assignments

Q&O's

Most weeks, you are to post on the Discussion board of Quercus a Q&O ("Question and Observation") on each of the assigned readings for the week. The question should focus on one point in the reading, and express a puzzle about its meaning or significance; it should not ask a question of fact (of the kind that can be easily googled). The observation should be a reflection or insight or a surprise that might be helpful for others to read. In addition, please note any terminology about which you have questions. Each week's Q'O's are due by 9 a.m. on the Tuesday before the class for which the readings are assigned. We prefer that you put all your Q&O's for all the week's readings into one posting.

Your Q&O's should be quite brief. Each week's readings raise lots of points about many things, so you may well have plenty of things that you'd like to say, but just make ONE observation and raise ONE question on particular points in each of the readings, in addition to any curiosities you have about terminology. The purpose of this restriction is to avoid overwhelming students with a large amount of weekly reading. So a sentence on each Q and two or three sentences on each O will be fine. If you REALLY want to write more, reduce the font size, which will signal to other students that they don't need to feel obliged to read the whole.

IN ADDITION, you are also to respond in some substantive way on the Quercus discussion board to ONE "Q" or ONE "O" of ONE other student. The response is due by 7 p.m. on the night before the class meeting. The response, like the Q&O, should either be brief, or should relegate the excess discussion to a smaller font size. If you want, you can respond to more than one Q&O. You're also welcome to respond in non-substantive ways to other students as well, such as "I agree" or "that's worth discussing more!"

Time will be given in most classes to follow up the discussions that are started on the Discussion Board.

Evaluation. You'll receive full marks simply for meeting the minimum requirement of a timely, substantial, concise Q&O on each reading and a timely, substantial, concise response. The supposition is that all observations are worth making and all questions are worth asking.

Quizzes

The weekly quizzes are linked from the "Quizzes" section of the course site on Quercus. You'll receive five or six questions (randomized from a larger pool). You will have ten minutes to answer them, and you are free to consult the texts on which you're being quizzed. These are multiple-choice questions that test a plain reading knowledge of the assigned texts. The questions don't ask for your analysis or interpretation. The weekly quiz must be completed an hour before class time, that is, by 6 p.m. on the Thursday for which the quiz is assigned.

Key word exercise

Write a paragraph on each of 23 terms. Twenty of them will be the following; you can choose the remaining three.

The required terms are “Indigenous,” “settler,” “settler colonialism,” “Indigenous ways of knowing,” “inculturation,” “terra nullius,” “doctrine of discovery,” “First Nations,” “Inuit,” “Métis,” “Royal Proclamation of 1763,” “Indian Act,” “Indian residential school,” “unilinear evolution,” “social Darwinism,” “salvage ethnology,” “Royal Commission on Aboriginal Peoples,” “Truth and Reconciliation Commission,” “treaty,” “gospel-based discipleship.”

The paragraph on each term should include the following information:

(1) Indicate the meaning of the term. In the majority of cases, the meaning of the term is contested, and you should briefly flag any ambiguities or issues.

(2) A few terms are connected with dates and/or places; these should be noted.

(3) Give a reason why the term is a significant one for the historical study of Indigenous and settler Christianities.

Most or all of these terms can be found on Wikipedia, and you’re welcome to use that as a source. At least occasionally, though, please consult another source instead, or in addition. In any event, remember that secondary sources are fallible; always read them critically, asking how you might test their truth-claims. If you use Wikipedia without an appropriate qualification when it’s wrong, you’ll be wrong. In particular, don’t copy-and-paste. Your paragraph should evidence your independent thought, reflection, and expression.

A marking rubric is on Quercus.

Historiographical assignment

This assignment is your evidence that you have achieved Learning Outcome #3 above: that you are able to “describe in a general way sources for, approaches to, and difficulties in interpreting the history of Indigenous and settler Christianities in Canada.” We’ll be talking about this matter in class. In general, a point to note is that Indigenous ways of knowing and settler ways of knowing aren’t the same, even though after centuries of contact they reflect overlaps and mutual influences. How sources are chosen, the reasons for trusting them, the role of story, the role of analysis, and the situatedness and spirituality and premises and agenda of the interpreter, are all matters worth noting.

Your essay or reflection should be about 1000 words.

A marking rubric is on Quercus.

The churches and the way forward

This assignment is your evidence that you have achieved Learning Outcome #5 above: that you are able to apply learnings from the course to “compose a statement recommending a way forward for the Church in Canada” in respect of Indigenous and settler Christianities, justice, and reconciliation. A marking rubric will be posted to indicate the elements that this statement should include. It should be about 1250 words (five double-spaced pages). A marking rubric is on Quercus.

The summative interview

Students in groups of three or four will meet with the instructors for about twenty minutes during the week of December 13 (in some cases, earlier), and discuss their principal learnings from the course and any plans or ambitions they may have for further study, experience, or work in the area of Indigenous and settler Christianities. In addition, they should be prepared to speak about four people, including both Indigenous people and settlers, diverse in respect of region, nationality, gender, and time period, who have been influential in Indigenous Christianities in Canada. You will name your four choices at the summative interview, and the instructors will pick one of them for you to talk about.

SUBMITTING ASSIGNMENTS

The key words assignment, the historiographical assignment, and the Way Forward assignment should be written in .doc or .docx format, as produced by Microsoft Word. If you use another word-processing program, such as WordPerfect or Pages, please export it in .doc or .docx format. Then submit it via Quercus. (Go to “Assignments,” and look for the clickable link from the name of the assignment.) If you have trouble with that, you can attach your file to an email to alan.hayes@utoronto.ca, but the advantage of submitting via Quercus is that it gives you evidence that you’ve submitted the assignment on time.

WORKLOAD CONSIDERATIONS

In preparation for nine of the classes (#2 through #10), you are expected to complete assigned readings. The amount of reading for which you will be held responsible through quizzes generally ranges from 50 to 100 pages per week. For weeks #4, #5, #6, and #7 we hope that you’ll read the entirety of the very fine, very important books that we’ve assigned, but we won’t be monitoring whether you do. Thus this course probably requires less reading than the average TST basic degree course. However, a greater than average amount of writing is required, roughly the equivalent of 20 double-spaced pages plus weekly postings on the Discussion Board. All these writing assignments are designed to draw you into a close engagement with important issues and encourage you to reflect on them.

Weekly meetings

Our “Zoom” class meetings on Thursday will normally follow this format:

- Opening prayer
- Land acknowledgment by a class member
- A “five-minute talk” by a class member of a personal experience, personal background, or personal learning relevant to Indigenous and settler peoples in Canada
- A Powerpoint talk by Alan Hayes
- A breakout group
- A break of five to ten minutes
- Teaching and discussion from Mark Macdonald

Standard course information and expectations

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. [The instructor should stipulate the penalty for late work.] The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as> The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges https://www.trinity.utoronto.ca/library_archives/theological_resources/theological_guides/avoiding_plagiarism.html

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Class # 1. Introduction

September 16 (2021)

Plenary:

- Introduction to the course. Introducing the instructors. Our “situatedness”.
- Powerpoint talk on the Canadian historical context since 1967.

- Archbishop Mark on Vine Deloria Jr.; responses to your Q&O's.

Break-out groups: "Situatedness;" the Custer reading.

Please read for today:

- Vine Deloria, Jr., *Custer Died for your Sins* (New York, 1969), on line at <https://mvlindsey.files.wordpress.com/2015/08/custer-died-for-your-sins-deloria-jr-1987.pdf>, chapter 5.
- Course webpages 1-6

Assignment (if possible, please post by September 15 at 6 p.m.). Please introduce yourself in the "Discussions" section of the Quercus course website. Among other things, what brings you to this course, and what are you hoping to find in it? What lenses do you bring to it? Feel free to upload an image. ***(This assignment is unmarked.)***

Class #2. Approaches and key concepts

September 23

Plenary:

- Powerpoint talk on settler colonialism and other key concepts; western historiography and Indigenous ways of knowing; constructing the story of Indigenous and settler Christianities: turning-points (the Treaty of Paris; the American Revolution; the War of 1812; the movement to colonial self-government).
- Archbishop Mark on Indigenous ways of knowing; responses to your Q&O's.

Break-out groups: The colonial lens.

Please read for today:

- *Report of the Royal Commission on Aboriginal Peoples*, 1996. Part 1, Chapter 3, "The Relationship in Historical Perspective." <http://data2.archives.ca/e/e448/e011188230-01.pdf>, 36–46
- Allan Greer, "Settler Colonialism and Beyond," *Journal of the Canadian Historical Association* 30 (2019): 61–86. If you have UTL access this is at <https://www-erudit-org.myaccess.library.utoronto.ca/en/journals/jcha/2019-v30-n1-jcha05408/1070631ar/>
- Royal Proclamation, 1763, <https://exhibits.library.utoronto.ca/items/show/2470>

Please write before class:

- ***Q&O's.*** At least one "question and observation is due at 9 a.m. on Tuesday, September 21; at least one response is due at 7 p.m. on Wednesday, September 22. (This timing of Q&O deadlines will be standard throughout the course; see "Requirements" above.)

Quiz: On the RCAP reading and the Greer reading.

Class #3: Survey of Indigenous and settler Christianities to 1876.

September 30

Plenary

- Powerpoint talk on Indigenous encounters with French, British, and American Christianity (i) in the St. Lawrence and Atlantic areas; (ii) in the Great Lakes; (iii) in the Northwest; (iv) in the Pacific area. Thayendanegea, Kah-ke-wa-quo-na-by, and other early Indigenous Christian leaders. The Indian Act and its precursors.
- Archbishop Mark's responses to your Q&O's.

Break-out groups: inculturation and missions.

Please read for today:

- Reuben Gold Thwaites, ed. *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France 1610–1791*, 26: "Lower Canada, Hurons 1642–1644)." Cleveland: The Burrows Brothers, 1898. http://moses.creighton.edu/kripke/jesuitrelations/relations_26.html. Read pages 257–291.
- Kah-ke-wa-quo-na-by (Peter Jones). *Life and Journals*. Toronto: Anson Green, 1860. "Mr. Jones' Brief Account of Himself." https://en.wikisource.org/wiki/Life_and_Journals_of_Kah-ke-wa-quo-n%C4%81-by/Autobiography
- Ibid., "Chapter 1," journal entries for July 3–14, 1825, https://en.wikisource.org/wiki/Life_and_Journals_of_Kah-ke-wa-quo-n%C4%81-by/Chapter_1
- John F. Leslie, "The Indian Act: An Historical Perspective." *Canadian Parliamentary Review* (summer 2002): 23–27. http://www.revparl.ca/25/2/25n2_02e_Leslie.pdf
- Course webpages 7–9

Please write before class: Q&O on Jesuit Relations, Peter Jones (one Q&O to cover both the introduction and chapter 1), and "Indian Act" reading.

Quiz: on "Mr. Jones' Brief Account of Himself" and the Indian Act.

Class #4. Chronological survey, 1876–1967

October 7

Plenary:

- Powerpoint talk on processes of Christianization among Indigenous peoples; settler church involvement in treaties and Indigenous displacement; British Columbia land claims. Métis Catholicism. Arctic Christianity.
- Archbishop Mark on inculturations of Indigenous Christianities; your Q&O's.

Break-out groups: Sanaaq.

Please read for today:

- Mitiarjuk Nappaaluk, *Sanaaq*

Please write before class: Q&O on *Sanaaq*.

Quiz: *Sanaaq*, foreword and chapters 44–48

Class #5. Chronological survey, since 1967

October 14

Plenary:

- Powerpoint talk on The White Paper. Mixed signs of a more respectful attitude of settler church leaders towards Indigenous Christians among the mainline denominations; ecumenical task forces and Indigenous social justice. Pentecostals. The churches and modern treaties; RCAP; the TRC. Efforts towards Indigenous self-determination in church and society.
- Archbishop Mark on your Q&O's.

Break-out groups: The churches and pipelines; the churches and the Calls to Action

Please read for today:

- Indigenous Foundations at UBC, “The White Paper, 1969,” at https://indigenousfoundations.arts.ubc.ca/the_white_paper_1969/
- Roger Hutchinson, *Prophets, Pastors and Public Choices: Canadian Churches and the Mackenzie Valley Pipeline Debate* (Waterloo: Wilfrid Laurier University Press, 1992). If you have UTL access this is at <http://go.utlib.ca/cat/10521868>
- TRC, Calls to Action, http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

Please write before today: Q&O

Quiz: Hutchinson, pp. 9–16, 42–62, 73–99, 125–137

Class #6: Theme 1, Indigenous inculturations of Christianity

October 21

Plenary:

- Powerpoint talk on recent studies of Indigenous inculturations of Christianity
- Archbishop Mark on examples of inculturation
- Guest: Susan Neylan

Due today:

- Key words assignment

Please read for today:

- Susan Neylan, *The Heavens Are Changing* (McGill–Queen's, 2003): introduction; chapter 7 (“Prophets, Revivals, and Evangelists”), and conclusion. (Read more if you have time!)

Please write before today: Q&O on *The Heavens are Changing*

Quiz: *The Heavens Are Changing*, introduction and conclusion

Reading week

October 28

Class #7: Theme 2, the churches and assimilation

November 4

Plenary

- Powerpoint talk on the policies and strategies of assimilation. Is assimilation genocide? The targeting of children and residential schools; day schools; public schools; band schools; walking back the policy of assimilation
- Archbishop Mark on residential schools; your Q&O's

Break-out groups: Shingwauk's Vision

Please read for today:

- J.R. Miller, *Shingwauk's Vision: A History of Native Residential Schools* (Toronto: University of Toronto Press, 1996)

Please write before today: Q&O on *Shingwauk's Vision*

Quiz: *Shingwauk's Vision*, chapters 5, 7, 13

Note. A really good short podcast from the NYTimes is at

https://www.nytimes.com/2021/07/16/podcasts/the-daily/canada-indigenous-residential-schools.html?campaign_id=50&emc=edit_cnda_20210717&instance_id=35598&nl=canada-letter®i_id=22881854&segment_id=63740&te=1&user_id=363b61945fcb98b401f97c99348c1d40.

Class #8: Theme 3, the churches' discourse of reconciliation and decolonization

November 11

Plenary

- Powerpoint talk on the churches' apologies, their defences against lawsuits, their participation in the IRSSA, their follow-up to the IRSSA, their involvement in and response to the TRC
- Archbishop Mark on the churches and reconciliation; your Q&O's

Break-out groups: the churches and reconciliation; the churches' way forward

Please read before today:

- The United Church apologies at <https://united-church.ca/sites/default/files/apologies-response-crest.pdf>
- The Presbyterian "confession" and study guide at [file:///C:/Users/alanh/Downloads/Confession Study Guide online.pdf](file:///C:/Users/alanh/Downloads/Confession%20Study%20Guide%20online.pdf)
- The Anglican Church apologies at <https://www.anglican.ca/tr/apology/english/> and <https://www.anglican.ca/news/an-apology-for-spiritual-harm/30024511/>
- Some Roman Catholic apologies: Oblates at https://www.cccb.ca/wp-content/uploads/2017/10/oblate_apology_english.pdf, Bishop Chatlain's apology at https://www.cccb.ca/wp-content/uploads/2017/10/Apology_Inuvik_May_2_2009.pdf, Jesuit apology at <https://jesuits.ca/wp-content/uploads/sites/16/2021/06/Jesuit-Statement-of-Reconciliation-English.pdf>,

- Bishop Jon Hansen, C.Ss.R., "What Does Pope Francis' 'No Apology' Mean for Reconciliation?" website, April 2018. <https://jonhansencssr.com/2018/04/11/what-does-pope-francis-no-apology-mean-for-reconciliation/>
- Glen Coulthard, *Red Skin, White Masks : Rejecting the Colonial Politics of Recognition* (U. Minn., 2014), chapter 4: "Seeing Red: Reconciliation and Resentment." If you have UTL access you can read this at <http://go.utlib.ca/cat/11950619>.
- [Melanie Delva,] Anglican Church of Canada, "One Step on a Journey: Lessons Learned" report, 2019, at <https://www.anglican.ca/wp-content/uploads/All-Parties-Lessons-Learned-ACoC-FINAL.pdf>

Please write before today:

- Q&O on Coulthard chapter 4;
- Q&O on the church apologies as a group (not on each one)
- Q&O on Delva

Quiz: Coulthard chapter 4

Class #9: Theme 4, churches and Indigenous self-determination

November 18

Plenary:

- Powerpoint talk on movements towards, and resistance against, Indigenous self-determination in the churches
- Archbishop Mark on self-determination; your Q&O's

Break-out groups: Indigenous self-determination

Please read for today:

- Anglican Church of Canada, National Indigenous Ministry, "Our Story of Self Determination," [2019,] at <https://www.anglican.ca/wp-content/uploads/All-Parties-Lessons-Learned-ACoC>
- United Church of Canada, 43rd General Council, Caretakers of our Indigenous Circle, "Calls to the Church" (July 2018), at <https://united-church.ca/community-faith/being-community/indigenous-ministries/calls-church>

Please write before today: Q&O

Quiz: Anglican documents, pp. 10–32; United Church document, pp. 1–4.

Class #10: Theme 5, Indigenous Christianities and the arts

November 25

Plenary:

- Powerpoint talk on Pauline Johnson, Norval Morisseau, and other Indigenous writers, artists, and musicians; examples of Christian themes in Indigenous art
- Archbishop Mark on the arts; your Q&O

Break-out groups: Christianity in Indigenous arts; your own explorations, discoveries, experiences

Read for today:

- Pauline Johnson, “As It Was in the Beginning” (1913), <https://www.d.umn.edu/cla/faculty/tbacig/cst1030/1030anth/epauline.html>
- Explore authors, artists, musicians on your own, with a view to sharing in break-out groups

Please write before today a Q&O on the Johnson short story.

Quiz: On Pauline Johnson, “As It Was in the Beginning”

Class #11: Conversations on Calls to Action #60

December 2

Plenary: Conversations with guests

- Ray Aldred, Director, Indigenous Studies Program, Vancouver School of Theology. (Ray is a member of the Cree nation, and a ThD graduate of Wycliffe.)
- Another guest to be confirmed.

Calls to Action #60. *We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.*

No Q&O or quiz is due this week.

Class #12: Student papers

December 9

Plenary and/or break-out groups: Sharing of student papers by volunteers

Write for today: Your papers on “the churches and the way forward” are due today.

No Q&O or quiz is due this week.

Week of December 13: Summative interviews