



# Course Syllabus Wycliffe College Toronto School of Theology

This description is intended to assist in the course approval process and to assist students in determining whether this course will help them achieve their educational objectives and the learning goals of their program. It is not a learning contract. The details of the description are subject to change before the course begins. The course syllabus will be available to the class at the beginning of the course.

## ***Course Identification***

Course Number : WYH2871HS  
Course Name: Christianity and Indigenous Peoples in Canada  
Campus: St. George

## ***Instructor Information***

Instructor: Alan L. Hayes  
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Office Hours:

## ***Course Prerequisites or Requisites***

None.

## ***Course Description***

The presentation of Christianity to the Indigenous peoples of Canada, and their response, were complex realities that depended on the nationalities involved on all sides, denominational traditions and priorities, personalities, geography, era, and the political, military, and economic contexts, among other things. This diversity has often been obscured by grand narratives, which began to be created immediately on contact and in turn influenced perceptions and realities on the ground. This course will explore this history, in four steps: (1) general cultural considerations; (2) historiographical issues; (3) engagement with representative historical Indigenous Christians; (4) themes to be determined by the class.

## ***Course Methodology***

Lectures, readings, discussions, quizzes, essay, summative interview

## ***Course Outcomes***

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students	This outcome will be achieved through these course elements:	This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)
• will be able to give an accurate	quizzes	MTS: 1.4

account of representative readings in the subject;		<b>MDiv:</b> 1.4
• will be able to discuss these readings sympathetically, critically, and constructively with peers;	Class discussions	<b>MTS:</b> 1.4 <b>MDiv:</b> 1.4
• will be able to articulate some significant strengths and weaknesses of various research methods for understanding the history and character of Christian faith and discipleship among Indigenous peoples in Canada;	Essay # 1	<b>MTS:</b> 1.4, 2.3 <b>MDiv:</b> 1.4, 2.2
• will be able to write an effective research paper on a focused topic relating to Christianity and Indigenous peoples in Canada;	Essay #2	<b>MTS:</b> 1.4, 2.3 <b>MDiv:</b> 1.4, 2.2
• will be able to demonstrate a summative understanding of Christianity and Indigenous peoples in Canada; to articulate a view of the importance of this subject both as an academic study and as window on Christianity in Canada; and to give evidence of their personal integration of this subject (e.g., with their faith, discipleship, sense of justice, activism).	Summative interview	<b>MTS:</b> 1.4, 2.3, 3.2 <b>MDiv:</b> 1.4, 2.2

## ***Course Resources***

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### **Required Course Texts**

- To procure:
  - Robert J. Muckle. *Indigenous Peoples of North America: A Concise Anthropological Overview*. Toronto: University of Toronto Press, 2012.
  - Mitjarjuk Nappaaluk. *Sanaaq*. Winnipeg: University of Manitoba Press, 2014.
- For class readings:
  - Various articles and websites identified in the “Class Schedule” below.

### **Course Website(s)**

- [individual.utoronto.ca/hayes/indigenous](http://individual.utoronto.ca/hayes/indigenous)

- Blackboard <https://weblogin.utoronto.ca/>

To access Blackboard, go to the UofT portal login page at <http://portal.utoronto.ca> and login using your UTORid and password. Once you have logged in to the portal using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Blackboard-based courses. (Your course registration with ROSI gives you access to the course website at Blackboard.) Note also the information at <http://www.portalinfo.utoronto.ca/content/information-students>. Students who have trouble accessing Blackboard should ask Thomas Power for further help.

## ***Class Schedule***

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**Week 1 (January 14)** Introduction to the course; expectations; outcomes. Overview of Canadian Indigeneity and Native/Newcomer history.

**Week 2 (January 21)** Overview of North American Indigenous cultures, 1.

*Readings for today:*

- Muckle, xiii–83. **[Quiz]**
- Course website.
- Vine Deloria, Jr. *Custer Died for Your Sins*. New York: Macmillan, 1969. Chapter 4. Reprinted at [http://www.albany.edu/~scifraud/data/sci\\_fraud\\_4455.html](http://www.albany.edu/~scifraud/data/sci_fraud_4455.html) (begins at the seventh paragraph).

**Week 3 (January 28)** Overview of North American Indigenous cultures, 2.

*Reading for today:* Muckle, 84–182. **[Quiz]**

**Week 4 (February 4)** (1) Methodologies. (2) The Indian Act.

*Readings for today:*

- Canada. *Report of the Royal Commission on Aboriginal Peoples*, 1996. Part 1, Chapter 3, “The Relationship in Historical Perspective.” [http://www.collectionscanada.gc.ca/webarchives/20071211050944/http://www.ainc-inac.gc.ca/ch/rcap/sg/sg4\\_e.html#20](http://www.collectionscanada.gc.ca/webarchives/20071211050944/http://www.ainc-inac.gc.ca/ch/rcap/sg/sg4_e.html#20).
- James Dumont. “Journey to Daylight-Land: Through Ojibwa Eyes.” *Laurentian University Review* 8, 2 (1976), 31–43. Available on course Blackboard site.
- Martin Nakata, Victoria Nakata, Sarah Keech, Reuben Bolt, “Decolonial goals and pedagogies for Indigenous studies.” *Decolonization: Indigeneity, Education & Society* 1,1 (2012): 120–40. **[Quiz]**
- James R. Miller, “Which ‘Native’ History? By Whom? For Whom?” *Canadian Issues* (Fall 2008): 33–35.
- 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](http://www.revparl.ca/25/2/25n2_02e_Leslie.pdf) **[Quiz]**
- The current Indian Act is at <http://laws-lois.justice.gc.ca/eng/acts/i-5/>. Students aren’t expected to read all of it.

**Week 5 (February 11)** The Seventeenth Century. (1) Christine Tsorihia. (2) Kateria Tekakwitha.

*Reading for today:*

- On the *Jesuit Relations*: Micah R. True, *Writing Amerindian Culture: Ethnography in the Seventeenth Century Jesuit Relations from New France* (Ph.D. Thesis, Duke University 2009), pp. 1–65. [http://dukespace.lib.duke.edu/dspace/bitstream/handle/10161/1088/D\\_True\\_Micah\\_a\\_200904.pdf?sequence=1](http://dukespace.lib.duke.edu/dspace/bitstream/handle/10161/1088/D_True_Micah_a_200904.pdf?sequence=1).

- Reuben Gold Thwaites, ed. *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France 1610–1791*, vol. 26: “Lower Canada, Hurons 1642–1644.” Cleveland: The Burrows Brothers, 1898. 257–291. Available on course Blackboard site.
- Allan Greer, *The Mohawk Saint. Catherine Tekakwitha and the Jesuits*. Oxford, New York: Oxford University Press, 2005. Chapter 5. (Available at UTL with UTORid.) **[Quiz]**

**Week 6 (February 18)** Reading Week.

**Week 7 (February 25)** Upper Canada. (1) Thayendanegea, Joseph Brant. (2) Kahkewaquonaby, Peter Jones.

*Readings for today:*

- James O'Donnell, “Thayendanegea Joseph Brant.” In *American Indian Leaders: Studies in Diversity* (Lincoln: University of Nebraska Press, 1980): 21-38.
- Barbara Graymont, “Thayendanegea.” In *Dictionary of Canadian Biography* (University of Toronto / Université Laval, 2003—). [http://www.biographi.ca/en/bio/thayendanegea\\_5E.html](http://www.biographi.ca/en/bio/thayendanegea_5E.html). **[Quiz]**
- Kah-ke-wa-quo-na-by (Peter Jones). *Life and Journals*. Toronto: Anson Green, 1860. “Mr. Jones’ Brief Account of Himself” and “Chapter 1.” **[Quiz on “brief account of himself”]**  
[https://en.wikisource.org/wiki/Life\\_and\\_Journals\\_of\\_Kah-ke-wa-quo-n%C4%81-by/Autobiography](https://en.wikisource.org/wiki/Life_and_Journals_of_Kah-ke-wa-quo-n%C4%81-by/Autobiography) and  
[https://en.wikisource.org/wiki/Life\\_and\\_Journals\\_of\\_Kah-ke-wa-quo-n%C4%81-by/Chapter\\_1](https://en.wikisource.org/wiki/Life_and_Journals_of_Kah-ke-wa-quo-n%C4%81-by/Chapter_1)
- Donald B. Smith, “Jones, Peter.” *Dictionary of Canadian Biography*, vol. 8. University of Toronto / Université Laval, 2003. [http://www.biographi.ca/en/bio/jones\\_peter\\_8E.html](http://www.biographi.ca/en/bio/jones_peter_8E.html).
- Recommended: Donald B. Smith, *Sacred Feathers: the Reverend Peter Jones (Kahkewaquonaby) and the Mississauga Indians*. Toronto: University of Toronto Press, 2013. (Available at UTL online with UTORid.)

**Week 8 (March 3)** The North West. (1) Sakachuwescam, Henry Budd. (2) François Beaulieu and other Métis.

*Reading for today:*

- Henry Budd, *The Diary, 1870–1875*. Ed. Katherine Pettipas. Manitoba Record Society Publications, vol. 4. Winnipeg: Hignell, 1974. Available at <http://www.mhs.mb.ca/docs/books/mrs04.pdf>.
- George Van Der Goes Ladd, “Going-up-the-Hill: the journey of Henry Budd.” *Journal of the Canadian Historical Society* 33, 1 (1991): 7ff.
- Recommended: Justin Tolly Bradford, *Prophetic Identities: Indigenous Missionaries on British Colonial Frontiers, 1850-75*. UBC Press, 2012. Available at UTL on-line with UTORid.
- Lawrence Barkwell, “François Beaulieu (1771–1872: Métis Patriarch of the NWT.” Louis Riel Institute, n.d. <http://www.metismuseum.ca/media/db/10588>.
- Emile Petitot, *En route pour la mer Glaciale*. Paris, 1887. Trans. and excerpted R.D. Laloche. Blogspot <http://portagelaloche.blogspot.ca/2012/03/francois-beaulieu-of-salt-river-nwt.html>.
- Brenda Macdougall, *One of the Family: Metis Culture in Nineteenth-Century Northwestern Saskatchewan*. Vancouver, Toronto: UBC Press, 2010. xi–50. **[Quiz]**  
<http://www.ubcpress.ca/books/pdf/chapters/2010/OneOfTheFamily.pdf>
- Canada. Senate. Standing Committee on Aboriginal Peoples. “The People Who Own Themselves”: *Recognition of Métis Identity in Canada*. June 2013. 1–35.  
<http://www.parl.gc.ca/Content/SEN/Committee/411/appa/rep/rep12jun13-e.pdf>.

**Week 9 (March 10)** Early 20<sup>th</sup> century literary figures

Reading for today:

- Tekahionwake, Pauline Johnson (1861—1913), “As It Was in the Beginning,” from *The Moccasin Maker*, 1913. <http://www.d.umn.edu/cla/faculty/tbacig/cst1030/1030anth/epauline.html> [Quiz]
- E. Pauline Johnson, “Brier: Good Friday,” from *Flint & Feather: The Complete Poems*, 7<sup>th</sup> ed., Toronto, 1912, <https://tspace.library.utoronto.ca/html/1807/4350/poem1093.html>.
- Marilyn J. Rose, “Johnson, Emily Pauline,” in *Dictionary of Canadian Biography*, vol. 14, University of Toronto/Université Laval, 2003– , [http://www.biographi.ca/en/bio/johnson\\_emily\\_pauline\\_14E.html](http://www.biographi.ca/en/bio/johnson_emily_pauline_14E.html)
- Library and Archives Canada, “Emily Pauline Johnson,” <http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/first-nations/Pages/pauline-johnson.aspx>
- Recommended: Charlotte Grey, *Flint & Feather: the Life and Times of E. Pauline Johnson, Tekahionwake* (Harper, 2003)
- Nehiyawak, Edward Ahenakew (1885-1961), *Voices of the Plains Cree*, ed. Ruth M. Buck, Toronto: McClelland & Stewart, 1973.
- W.F. Payton, *An Historical Sketch of the Diocese of Saskatchewan of the Anglican Church of Canada*, Prince Albert: The Anglican Diocese of Saskatchewan, 1974, chapter 21, <http://anglicanhistory.org/canada/sk/payton1974/21.html>.
- Deanne Reder, “Understanding Cree Protocol in the Shifting Passages of ‘Old Keyam,’” *Studies in Canadian Literature* 31 (2006), <https://journals.lib.unb.ca/index.php/scl/article/view/10199/10546>.
- Recommended: David R. Miller, “Edward Ahenakew's Tutelage by Paul Wallace: Reluctant Scholarship, Inadvertent Preservation,” in Peers, Laura L., and Carolyn Podruchny, *Gathering Places: Aboriginal and fur trade histories*, Vancouver: UBC Press, 2010. Available on-line at UTL with UTORid.
- Recommended: Edward Ahenakew, “The Story of the Ahenakews,” ed. Ruth Matheson Buck, *Saskatchewan History* 17 (1964):: 12-23.

#### **Week 10 (March 17)** Residential schools.

Readings for today:

- Canada. Truth and Reconciliation Commission. *They Came for the Children: Canada, Aboriginal Peoples, and Residential Schools*, 2012. [Quiz on pp. 21-54, 71-76.] [http://www.myrobust.com/websites/trcinstitution/File/2039\\_T&R\\_eng\\_web%5b1%5d.pdf](http://www.myrobust.com/websites/trcinstitution/File/2039_T&R_eng_web%5b1%5d.pdf).
- Recommended: Canada. Truth and Reconciliation Commission. *The Survivors Speak*. 2015. [http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Survivors\\_Speak\\_2015\\_05\\_30\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Survivors_Speak_2015_05_30_web_o.pdf)

#### **Week 11 (March 24)** Christianity among the Inuit.

Reading for today:

- Mitiarjuk Nappaaluk, *Sanaaq*, University of Manitoba Press, 2014. [Quiz.]
- Recommended: Frédéric Laugrand, “Peck, Edmund James,” in *Dictionary of Canadian Biography*, vol. 15, University of Toronto/Université Laval, 2003– , [http://www.biographi.ca/en/bio/peck\\_edmund\\_james\\_15E.html](http://www.biographi.ca/en/bio/peck_edmund_james_15E.html) .

#### **Week 12 (March 31)** Mark MacDonald

Readings for today:

- Karen Diepeveen, “A Time of Renewal for First Nations People: a Conversation with Bishop Mark MacDonald.” Citizens for Public Justice. <http://www.cpj.ca/content/time-renewal-first-nations-people-conversation-bishop-mark-macdonald>.
- Mark MacDonald, “The Surprising and Improbable Mission of God among the Indigenous Peoples of Canada.” In John Bowen, ed., *Green Shoots out of Dry Ground*, Wipf and Stock, 2013. [Quiz.]

**Week 13 (April 7)** . Student projects, and conclusion.

## ***Evaluation***

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### **Requirements**

Quizzes on required reading, on-line: 20%

Note: the materials on which the weekly quiz will be based are indicated in the class schedule by the notation “[Quiz]”.

Class participation: 10%

Essay, preliminary: thesis statement, preliminary bibliography, brief discussion, due Feb. 11, 20%.

Essay, complete: on a subject of the student’s choosing, due April 7, 40%.

*Please check subject with the instructor before writing.*

Summative oral interview, 10%, scheduled in examination week.

### **Grading System**

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter
A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR	Designates credit; has no numerical equivalent or grade point value
NCR	Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation
SDF	Standing deferred (a temporary extension)
INC	Permanent incomplete; has no numerical equivalent or grade point value
WDR	Withdrawal without academic penalty

AEG May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

### ***Policy on Assignment Extensions***

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.

**One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.**

**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. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

### ***Introduction class sessions***

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**Week 1.** The Canadian Constitution identifies three groups of Aboriginal peoples: First Nations, Metis, and Inuit. These distinctions originate in Newcomer politics, social perceptions, and law, and the meanings and distinctions aren’t always clear or consistent in different contexts. The 2011 census reported 1.4 million Aboriginal persons in Canada, or 4.3% of the population. (The number is a “false precision.”) About half live in metropolitan centres. A recent estimate based on census data is that about 43% of Aboriginal peoples identify as Roman Catholic; about 80% of Inuit identify as either Anglican or Roman Catholic (Jamie S. Scott, *The Religions of Canadians*, U of T Press, 2012).

A theme for the course is the relation of faith and culture. Have Christian Indigenous people been Europeanized? Or have they inculturated their Christianity? Or are cultural terms like “Indigenous” and “Western” unhelpful?

**Weeks 2 and 3.** I think that Muckle’s anthropological overview gives us a very useful orientation to North American Indigenous cultures. But I should note that anthropologists have sometimes had a poor reputation in Indian-land; I’ve given you a link to Vine Deloria, Jr.’s, very funny, very pointed critique of anthropologists. This was written in 1969, and, in fairness, things have changed; a lot of anthropologists working with Native peoples today are themselves from Indigenous backgrounds, and a great many anthropologists are advocates, not just observers. Vine Deloria, Jr. (1933–2005) taught at the University of Arizona and the University of Colorado, and was the son of Archdeacon Vine Deloria, Sr., an Episcopal Church missionary at Pine Ridge Indian Reservation.

**Week 4.** The topic of Indigenous peoples and Christianity is intimately connected with Native/Newcomer history and relationships. There is no perspectively neutral place from which to view these realities. Hence methodological issues are of great importance. A classic reading, often quoted, is Jim Dumont’s “Journey to Daylight-Land”. An Ojibway from Shawanaga First Nation, he



reportedly studied Christian theology in Toronto before re-discovering his traditional Native spiritual roots in the 1970s. He has achieved 4<sup>th</sup> degree Midewiwin. He was one of the founding faculty members of the Native Studies department at Laurentian University, about which he later published a critical article. This reading takes a “binary” approach, clearly contrasting modern Western thought with Native ways of seeing. Against this, the article by Nakata *et al.* challenges the binary approach and takes a “post-colonial” view.

This week we’ll also look at the Indian Act in Canada, which, though it has been revised many times, has served since the 1870s to define legal Indian status and to impose federal wardship on Indians. Through modern treaty-making, however, a number of First Nations have escaped some of its provisions.

**Week 5.** This week we begin engaging several identifiable Christians from Indigenous Canada. Generally we engage them through the eyes of Newcomers, which raises methodological issues, and even when we read their own words, we realize that they are writing for a Newcomer audience. So often it’s best to read these documents “against the grain”. My rationale for focusing on individuals comes from Allan Greer’s *Mohawk Saint*, where he notes that “until now the history of Native Americans of the colonial period has been written largely in terms of faceless collectivities,” and that missionaries have typically been presented as “the embodiment of Christian European civilization”. I wanted to give faces to these stereotyped figures; and, indeed, to show that often Christianity spread not because of European missionaries at all, but because of Indigenous people, whose contributions were typically minimized in mission reports. Nevertheless, despite the individual focus, we can treat these documents as case studies that get us to a wider context.

This course therefore doesn’t attempt to give a general historical overview of Christianity in Indigenous Canada. John Webster Grant’s *Moon of Winter-time* does a great job of doing this, though since it was written in 1984, more information is available, and different approaches and conclusions have been offered.

The Jesuit missionaries to New France in the seventeenth century are often (rightly or wrongly) seen as proto-ethnologists, and their observations of Indigenous life, culture, and customs have been hugely influential in shaping our understanding of the early contact period. The doctoral thesis by Micah True gives a very helpful introduction to the *Jesuit Relations*, though one might quibble with details. Since then he has published *Masters and Students: Jesuit Mission Ethnography in Seventeenth-Century New France* (McGill-Queen’s UP, 2015), which is available from UTL on-line with a UTORid; but since only one person can download this at a time, I’ve suggested reading the thesis, which is readily available for free.

The reading from vol. 26 of the *Jesuit Relations* ends with a couple of paragraphs on Christine Tsorihia (d. about 1644), a Wendat (Huron) convert, about whom nothing is otherwise known.

Kateria Tekakwitha (1656–1680), who was canonized by Pope Benedict XVI, is the most documented Indigenous person of the seventeenth century in any of the Americas, and Allan Greer of McGill University has written a very readable and insightful study of her life and religious situation.

**Week 7.** Tyendaneagea or Joseph Brant (1743–1807), a bicultural Mohawk chief with an amazing gift for languages, became an Anglican before the American Revolution, when the Mohawk homeland was in the Mohawk River Valley (part of what’s now called New York State). After the Revolution many of the people of the Six Nations moved to the Grand River area, where Brantford is located now. Brant is a controversial figure: perhaps he’s a great leader of his people or perhaps he’s something of a traitor to his people, or perhaps something else, depending on whom you believe. He took a lead in translating parts of the New Testament and the *Book of Common Prayer* into Mohawk, and in establishing Anglicanism in the Grand River Valley.



Kahkewaquonaby or Peter Jones (1802–1856) was Ojibwa on his mother's side, and was converted at a Methodist camp meeting in Ancaster Township in 1823. He then evangelized the group that Europeans called the Mississauga Indians, and within two or three years almost the entire population (which numbered only several hundred) had become Christian.

**Week 8.** Sakachuwescam or Henry Budd (ca. 1812–1875) was the first Native American to be ordained in the Anglican communion, and was an effective evangelist and pastor among the Cree people in the North West.

We also look at François Beaulieu (1771–1872), a Métis who in 1848 (check his birthdate! He was pushing 80!) was baptized and became a devout Roman Catholic. Through and with him, we also look at Métis Catholicism in the North West. Recent studies suggest that the Church was in some ways a counterweight, both culturally and morally, to the Hudson Bay Company, and Roman Catholic identity became a typical characteristic of the Métis. Although originally the term Métis simply pointed to the biological offspring of a mixed marriage, such as a French Canadian father and a Cree mother, it has been a much more contested description as the centuries have worn on, and our reading from the Senate Standing Committee on Aboriginal People will fill that out for us.

**Week 9.** Tekahionwake or Pauline Johnson (1861–1913), from Chiefswood on the Six Nations reserve, was, in her day, the unofficial “poet laureate” of Canada, and a writer, speaker, entertainer, and celebrity on both sides of the Atlantic. Her literary style went out of favour after her death, though she was somewhat rediscovered and promoted in our own time by Margaret Atwood, who wrote the opera *Pauline* about her (2013). She grew up an earnest member of the Church of England, though her later religious views are hard to identify, partly because her author's voice was often a literary one. I've given you a poem with a Christian flavour and a short story which is pretty bitter about racist missionaries.

Nehiyawak or Edward Ahenakew (1885–1961) was a Plains Cree, born on the Sandy Lake Reserve, who went to Wycliffe College and was ordained to service in Saskatchewan, where he became an archdeacon. He was intensely interested in Cree tradition as well as in Christianity, a combination which his bishop didn't appear to appreciate. *Voices of the Plains Cree* was created after his death from his papers.

**Week 10.** The theme this week is residential schools, and here we hear the voices of many survivors, as shared with the Truth and Reconciliation Commission.

**Week 11.** Mitiarjuk Nappaaluk (1931–2007) was an Inuit Roman Catholic. Her priest asked her to help him learn the Inuktitut language, and she began writing. The result is called the first Inuit novel — she reinvented the form, since she had never read a novel. After writing a number of chapters or episodes, she put it to one side, until a French anthropologist encouraged her to continue. The later chapters, written with the anthropologist in mind, are notably racier than the earlier chapters, with the missionary in mind. Note how the missionaries begin to try to make converts, though the real agency appears to be more on the Inuit side. Also, note how the rivalries between the evangelical Anglican minister and the Roman Catholic priest. The novel was published in Inuktitut in 1987, in French translation in 2002, and in English translation last year.

For a look at the missionary side of the equation, consider the patient Edmund Peck (1850–1924, a very influential figure in the North.

**Week 12.** It's a great pleasure to welcome today Mark MacDonald, the National Indigenous Anglican Bishop, who has had a remarkable and encouraging impact on both Native and Newcomer Anglicans, and others.

**Week 13.** Students will be invited to share their term research with the class.

## ***Policies***

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**Accessibility.** Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. 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* (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges ([http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm)).

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

**Writing Style.** The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 7<sup>th</sup> edition (Chicago: University of Chicago Press, 2007), which is available at Crux Books.

## ***Bibliography***

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Belanger, Yale D. *Ways of Knowing: An Introduction to Native Studies in Canada*. Toronto: Nelson Education, 2010.

Dickason, Olive Patricia, with William Newbigging. *A Concise History of Canada's First Nations*. 2nd ed. Don Mills, Ontario: Oxford University Press, 2010.

Dumont, James, et al. *NATI/RLST 2285 EL-10 Selected Readings, North American Native People: Tradition & Culture*. Sudbury: Laurentian University Press, 1995.

Grant, John Webster. *Moon of Wintertime: Missionaries and the Indians of Canada in Encounter since 1534*. Toronto: University of Toronto Press, 1984.

Kovach, Margaret. *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. Toronto: University of Toronto Press, 2009.