

Native Ministries Consortium Summer School at the Vancouver School of Theology (Session 2: July 18-22, 2016)

Course website: <https://mylearningspace.wlu.ca/local.asp>

Dr. Susan Neylan (History, Wilfrid Laurier University)

First Contacts in Contexts (HISX600)

The Vancouver School of Theology, NMC, & the course instructor acknowledge that we are situated on the traditional territory of the Musqueam people.

Course Description: *Any understanding of Christianity should include the concrete ways in which a community embodies the faith at the local level. Through conversation and research the student will collect and record their memories of the individuals, institutions, and rituals, both Native and Euro-American that have shaped the Christian identity of their community. “First Contacts in Contexts” adopts two approaches for doing this. First, centred on case studies from across Canada, students will examine the Indigenous-Christian encounter in historical perspective using primary documents, interpretative literature, and personal reflection. Second, we will engage in an oral history of the NMC summer school itself, and explore it as a manifestation of Christianity at the community level.*

Course Competencies: *The course is designed to encourage students to:*

- *Describe the ways in which faith is embodied or expressed at the community/cultural level both pre- and post-contact in the student’s home community.*
- *Identify several people, institutions, and rituals that influenced the community after contact.*
- *Situate the circumstances of contact and missionary influence within the larger North American (or Hawaiian) context and the forces at play internationally during that time.*
- *Demonstrate pastoral listening skills during the research-gathering interviews with community members about first contact in the student’s context.*
- *Investigate and summarize primary and secondary literature relating to early missionary activity in the student’s region.*
- *Present an oral or written history of the impact and effects of first contact on student’s own context.*

Course Assessments:

- *Personal Reflections (Journal Entries)*
- *Reading and Research Work (in afternoons with tutors required for MDiv students)*
- *Interviews & Presentations re: Living Memory of the NMC Summer School (see description below)*

An Oral History Class Project: The Living Memory of the NMC Summer School

It's hard not to consider the Native Ministries Consortium Summer School as a manifestation of Christianity at the Indigenous community level. Our goal with this class project is to begin to construct (orally and in writing) a living memory of the NMC Summer School. How does an ecumenical, multi-Indigenous approach relate to one's home practices? What kind of Indigenous Christian community is formed and renewed by the experiences in July at VST? Using the attendees and instructors of the summer school, alongside your personal reflections and experiences, our class project will be to identify key people, institutions, and rituals that have influenced the summer school since its inception in 1985, and contextualize it within ongoing Indigenous-church relations.

Who am I? (Instructor Biography)

Dr. Susan Neylan is an Associate Professor of History at Wilfrid Laurier University (Waterloo, ON) who specializes in Canadian History. I have BA (English & History) and MA (History) degrees from the University of Toronto, and in 1999 I received my PhD in History from the University of British Columbia. I have been in a member of Laurier's History department since 2000. I am particularly interested in Indigenous-Missionary encounter and Indigenous/non-Indigenous relations more generally on Northwest Coast of North America in the 19th and 20th centuries. My first book, *The Heavens are Changing*, examined 19th-century Protestant mission work among the First Nations of British Columbia's north coast. I concentrated on the first generation of Tsimshian (Ts'msyen) Christians (1857-1901), when considerable agency and resistance to unwanted mission forms were still possible to examine the Indigenous role in mission work. I found not only their important contributions to local churches but how such forms were indigenized and made more relevant to First Peoples' cultures despite ongoing Christian colonialism. Recently my interests have turned to social histories focused on forms of cultures that may have been first introduced by missionaries that have since taken on a distinctive life of their own meaningful expressions of Aboriginal identities — marching bands and sports such as basketball. I strive towards developing more collaboratively based history projects done in conjunction with and participation by Indigenous individuals and communities. The daughter of two school teachers and single mother to two children, I am of Settler-descent, originally from Toronto and was raised as a member of the United Church of Canada. **Contact information while at the Summer School:** sneylan@wlu.ca or text to my cell phone: 519-781-0201.

Tentative Class Schedule: Topics, Activities, & Readings

All readings (i.e. “voices,” “optional background,” and “afternoon reading”) are available online via email and in hardcopy on VST Library reserve.

Monday 18 July 2016	Required Readings for Class Conversations
<p>Story: Turtle Island’s Encounters with 17th Century French Roman Catholicism</p> <p>Optional Background Reading: Allan Greer “Kahnawake: A Christian Iroquois Community,” in Allan Greer, <i>Mohawk Saint: Catherine Tekakwitha and the Jesuits</i> (Toronto: Oxford University Press, 2005), Chapter 4: p. 89-110 + notes: p. 224-27.</p>	<p>Voices from the Past: Selections from Jesuit Relations [Emphasis is on perceptions of spiritualities and healing; missionary vs. their spiritual counterparts; most readings, except for the biography of Catherine Tekawitha, are a few paragraphs in length with editor’s introductions]</p> <ul style="list-style-type: none"> • François du Peron, “At the village of la conception de Nostre dame, 1639,” in S.R. Mealing, ed. <i>The Jesuit Relations and Allied Documents: A Selection</i> (Ottawa: Carleton University Press, 1985), 53-56. • Paul le Jeune, “On the Good Things Which are Found among the Indians, 1634,” in Allan Greer, ed., <i>The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America</i> (Boston & New York: Bedford/St. Martin’s 2000), 32-34. • François le Mercier, “Of the Hurons Baptized this Year, 1638,” Jérôme Lalemant, “Of the Persecutions Excited against Us, 1640,” and Claude Allouez, “Of the Mission to the Potawotamis, 1666-1667,” in Allan Greer, ed., <i>The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America</i> (Boston & New York: Bedford/St. Martin’s 2000), 89-93. • Optional Reading: P.F.X. de Charlevoix, “Catherine Tegahkouita: An Iroquois Virgin, 1744,” in Allan Greer, ed., <i>The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America</i> (Boston & New York: Bedford/St. Martin’s 2000), 172-185.
<p>Afternoon Reading and Research Work: <u>Conversations (Arguments? Monologues?) about Spirituality</u> James P. Ronda “‘We Are Well As We Are’: An Indian Critique of Seventeenth-Century Christian Missions” in <i>William and Mary Quarterly</i>, Third Series, 34:1 (Jan 1977): 66-82.</p>	

Tuesday 19 July 2016	Required Readings for Class Conversations
<p>Story: Great Awakenings or Darkenings? Indigenous-Christian Contacts the 18th and 19th Centuries</p> <p>Optional Background Reading: Linford D. Fisher, “Native Americans, Conversion, and Christian Practice in Colonial New England, 1640-1730,” <i>The Harvard Theological Review</i>, Vol. 102, No. 1 (Jan., 2009): 101-124.</p>	<p>Voices from the Past: Selected biographies of Indigenous Christian Leaders from 19th centuries (<i>students will read 2-3 and we’ll work in share-pairs</i>)</p> <ul style="list-style-type: none"> • Henry Budd/ (Cree/Métis): http://www.biographi.ca/en/bio/budd_henry_10E.html • Kahkewaquonaby/Peter Jones (Mississauga): http://www.biographi.ca/en/bio/jones_peter_8E.html • Nahnebahwequay/Catherine Sutton (Mississauga): http://www.biographi.ca/en/bio/nahnebahwequay_9E.html • Shahwundais/John Sunday (Mississauga): http://www.biographi.ca/en/bio/shah_wun_dais_10E.html • Sister Marguerite Marie/Sara Riel (Métis): http://esask.uregina.ca/entry/riel_sara_1848-83.html and https://www.scribd.com/doc/58298837/Sister-Marguerite-Marie-Sara-Riel-b-1848-Grey-Nun • Sowengiski/Henry Bird Steinhauer (Anishinabe/Ojibwa): http://www.biographi.ca/en/bio/steinhauer_henry_bird_11E.html • Omushkegowak (Swampy Cree) ca 19th-20th century: Louis Bird with George Fulford (interviewer), “Indian Sickness” (#0123-Our Voices), 15 April 2003. Listen to Louis Bird tell the story or read the transcription (14 pages): http://www.ourvoices.ca/index/ourvoices-story-action/id.0123
<p>Afternoon Reading and Research Work: <i>Dual Identities and the Cree Missionary Askenootow (Charles Pratt)</i></p> <p>Winona Wheeler, “The Journals and Voices of a Church of England Native Catechist: Askenootow (Charles Pratt), 1851-1884,” in Jennifer S. H. Brown and Elizabeth Vibert, <i>Reading Beyond Words: Contexts for Native History</i>, 2d Ed. (Toronto: Broadview Press/University of Toronto Press, 2003), 237-62</p>	

Wednesday 20 July 2016	Required Readings for Class Conversations
<p>Story: The 19th Century Indigenous-Missionary Encounter in British Columbia</p> <p>Optional Background Reading: Nancy Christie and Michael Gauvreau, “‘Their Advance in Christian Civilization’: Missionaries and Colonialism at Home,” in Nancy Christie and Michael Gauvreau, <i>Christian Churches and their Peoples, 1840-1965</i> (Toronto: University of Toronto Press, 2010), Chapter 3: 107-141, 204.</p>	<p>Voices from the Past and Present: Explorations and discussions on your home community’s encounters and experiences with Christianity.</p> <ul style="list-style-type: none"> • Student generated content or possible research in library/internet readings
<p>Afternoon Reading and Research Work: <i>Mission Life on BC’s North Coast</i> Neylan, Susan. "Longhouses, Schoolrooms, and Workers' Cottages: Nineteenth Century Protestant Missions to the Tsimshian and Transforming Class Through Religion," <i>Journal of the Canadian Historical Association</i>, new series, vol. 11 (2001): 51-86.</p> <p>Work on Living Memory of the NMC Summer School</p>	

Thursday 21 July 2016	Required Readings for Class Conversations
<p>Story: Before the Apologies/Before the TRC: Church Policy and Practice towards Indigenous People in Postwar Canada. Is this era characterized by a kind of “first contacts?” Do we see the beginnings of Indigenizing the Church? Or persistent failures to see the “truth(s)”?</p> <p>Optional Reading: Michael McNally, “The Uses of Ojibwa Hymn-Singing at White Earth: Toward a History of Practice,” in <i>Lived Religion in America: Toward a History of Practice</i>, edited by David D. Hall (Princeton, NJ: Princeton University Press, 1997), 133-159.</p>	<p>Voices from the Past and Present: Selections from Beyond Traplines (i.e. The Hendry Report) and its reception by Indigenous and non-Indigenous Anglicans.</p> <p>Charles E. Hendry, <i>Beyond Traplines: Does the Church Really Care? Towards an Assessment of the Work of the Anglican Church of Canada with Canada’s Native Peoples</i> (Toronto: Ryerson Press, 1969), p. 21-27, 41-43, [45, 47], 49-50, 89, 91-92.</p> <p>Assorted Documents from Anglican Church of Canada, <i>Bulletin 201: Recent Statements by the Indians of Canada, General Synod Action, 1969, Some Government Responses, and Suggested Resource</i> (Toronto: Anglican Church of Canada, 1970):</p> <ul style="list-style-type: none"> • Dave Courchene, President Manitoba Indian Brotherhood, “Address to General Synod,” 7-14. • Alanis Obomsawin, “Commentary which accompanied the songs she sang to General Synod, 1969,” 15-17. • Rev. Ernest Willie, Diocese of New Westminster, “Address to General Synod,” 18-19. • General Synod Resolutions, 21-22. • “What do Indian Leaders ask of the Church Now?” 40.
<p>Afternoon Reading and Research Work:</p> <p>Work on Living Memory of the NMC Summer School</p>	

Friday 22 July 2016	Required Readings for Class Conversations
<p>Story: Presentations of our Project on “The Living Memory of the NMC Summer School”</p> <p>Optional Background Reading: Alf Dumont and Roger Hutchinson, United Church Mission Goals and First Nations Peoples, in Don Schweitzer, ed. <i>The United Church of Canada: A History</i> (Waterloo: Wilfrid Laurier University Press, 2012), 221-238.</p>	<p>Voices from the Past and Present: Indigenous Christian Leadership Today; Resonances with the “First Contacts” of the Past? (students will read one of these and we’ll work in share-pairs before discussing as a group):</p> <ul style="list-style-type: none"> • Dr Jessie Prettyshield Saulteaux in Joyce Carlson and Alf Dumont, eds. <i>Bridges in Spirituality: First Nations Christian Women Tell Their Stories</i> (Toronto: The United Church Publishing House/Anglican Book Centre, 1997), 39-72. • Gladys McCue Taylor in Joyce Carlson and Alf Dumont, eds. <i>Bridges in Spirituality: First Nations Christian Women Tell Their Stories</i> (Toronto: The United Church Publishing House/Anglican Book Centre, 1997), 73-100. • William Baldrige, “Reclaiming Our Histories,” in James Treat, ed. <i>Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada</i> (New York: Routledge, 1996): 83-92. • Stanley McKay in Joyce Carlson and Alf Dumont, eds. <i>Bridges in Understanding: Aboriginal Christian Men Tell their Stories</i> (Toronto: ABC Publishing/Anglican Book Centre, 2003), 73-122.
<p>Afternoon Reading:</p> <p>Here’s an opportunity for concentrating on a single “optional background reading” in more detail with your tutor (i.e. Greer, Fisher, Christie & Gauvreau, or McNally). Please decide on which reading you’d like to focus on by Thursday so you and your tutor can prepare accordingly.</p>	

Note: This is a full-day class for MDiv students; afternoon tutorials are required for them.

To the students,

I've printed out all the readings for the "First Contacts in Context" NMC Summer School and copies are available in reserve at the VST Library. I know it looks like a lot, but it includes the required readings, the optional background readings (for historical context or to go into further detail on a topic related to what we're covering, but entirely optional), and the afternoon readings required for the MDiv students/work with tutors. Furthermore for two days students will have a choice on which required readings they should do (for Tuesday read only two or three biographies; for Friday choose one of four possibilities). I will send you digital versions for all of these, but again I have put hardcopies on reserve in the library. If you have any questions about reading material, please consult the syllabus for this class, which includes full bibliographic citations for each reading.

I look forward to working with you all this summer.

Warmly,
Susan Neylan