

**Title: ISP-EDX500: CHRISTIAN EDUCATION: TEACHING THE TRADITIONS**

**Summer Term – 2023**

**July 10-14, 2023**

**Time: 9:00 a.m. – 12:00 p.m.**

**Class location: University of BC – Room # 218**

**Instructor: Emma Stothert (nee Kathy Bedard Sparrow)**

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**Office Hours: By appointment**

**Course Description and Objectives**

Welcome to EDX500. The purpose of this course is to examine Indigenous worldviews by presenting the importance of oral teachings, traditions and how knowledge sharing is integral to North American Indigenous cultures. While there is great diversity among Indigenous Peoples, there are also many commonalities in Indigenous worldviews and ways of being. Indigenous worldviews see the whole person (physical, emotional, spiritual, and intellectual) as interconnected to land and in relationship to others (family, communities, Nations). Fundamentally, Indigenous worldviews provide a historical example of the complexity of the beliefs and understanding of the world. Emphasis will be drawn on local First Nations communities and culture. Also, while we focus on Indigenous world views, it is also important to look back at the complex, destructive, and tragic history and relationship Canada has had with Indigenous People. Today, Indigenous people are reclaiming voice, reconnecting, and reordering – those ways of knowing! An important principal of study that values knowledge, wisdom, traditions, and histories that reflect the lived experiences of Indigenous people and community. Thus, advancing the important step toward reconciliation with the goal of mending the broken relationship between Indigenous and non-Indigenous people, communities, and organizations.

Through lectures, class discussion, guest speaker (to be announced) and assigned readings, students will have an opportunity to examine how Indigenous knowledge relates to particular people and their understanding of the world.

**The course has the following goals:**

- To demonstrate an awareness of a variety of Indigenous ways of knowing and being and show willingness to engage the Indigenous community locally and advocate for Indigenous issues globally.
- To develop critical and reflective thinking skills in researching and implementing aspects of indigenous world views and a western worldview.
- To experience how Indigenous stories carry knowledge from our ancestors into the present day.
- To gain an understanding of the concept of culture, community, cultural diversity among Indigenous peoples, and to understand the context and legacy of colonization.
- Demonstrate knowledge of and sensitivity to religious traditions other than one's own.

### **Required Text/Readings:**

Woodley, Randy S. (2022) *Indigenous Theology and the Western Worldview*. Baker Academic, Division of Baker Publishing Group, Grand Rapids, Michigan.

### **Recommended Texts:**

Miller, Bruce Granville (2006) *Bringing Culture In: Community Responses To Apology, Reconciliation, and Reparations*. American Indian Culture and Research Journal. 30 (4): 1-17.

Wall Kimmerer, R. (2013) *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Minneapolis, MN: Milkweed Editions.

Miller, J. R. (2000) *Skyscrapers hide the heavens: A history of Indian-white relations in Canada* (3<sup>rd</sup> ed). Toronto: University of Toronto Press.

Miller, J. R. (2000) *Shingwauk's vision: A history of Native residential schools*. Toronto, ON: University of Toronto Press.

Stewart-Harawira, Makere (2005) *Cultural Studies, Indigenous Knowledge and Pedagogies of Hope*. Policy Futures in Education, 2 (3) 2005.

Course Organization: Course material is organized into several units/themes with assigned readings. Class activities will include individual presentations, guest speaker/s, and lectures. Each student is expected to engage in broad participation in each other's presentations.

### **Class Assignments & Evaluation Criteria:**

Class attendance & daily journal – (ConEd)

- Attendance
- Daily journal

A daily journal will help you develop a deeper appreciation for documenting your ideas and thoughts gleaned from course material.

### **Class presentation/participation 30% - Reading presentation assigned on first day of class.**

Student/s will develop a presentation on a topic relating to the class reading/s and materials. The presentation will be accompanied by a group interaction exercise to create a process learning experience based on the reading/s. (Such as divide up into small groups and have us focus on one question, arrange a debate, design starter statements to initiate discussion).

A one-page outline of presentation is to be submitted during class.

Approximate time for presentation and question and answers – 60 minutes long.

**Short Paper 30% (3-4 typed, double-spaced pages) Due last day of class. (M.Div, diploma)**

Write a book review of Randy Woodley's book *Indigenous Theology and Western Worldview*. What major themes, or terms does the book introduce, and how effective are they? Does his work fulfil its purpose/support his argument? Did the book appeal to you on an emotional or logical way?

**Research Paper 40% (8-10 typed, double-spaced pages). Due October 15, 2023. (M.Div, diploma)**

*Aboriginal Ways of Knowing*, that is rooted in North American stories, brings to light their voices of integral components of culture, and world view of Indigenous past and present. Discuss why this knowledge is essential to sustaining and nurturing Indigenous people into the future, and why we should consider the differences between Indigenous Worldviews and Western Worldview, and how that may influence your own understanding of Christian theology.

Your discussion should include course themes of narrative, historical factors, policy, contemporary issues, and the continuity of North American Indigenous ceremonial life in the context of external constraints.

Paper Guidelines: Provide a clear thesis, that is, a statement of the issue you are writing about and your position on it. Provide supporting evidence for your view and include a summary conclusion.

**Course Timeline:**

(Please note that the course timeline may be modified to meet the dynamic nature of course development.)

**Class One: July 10<sup>th</sup>, 2023**

**Cultural Competency**

Introduction

Talking circle introduction activity.

Course Organization – Reading presentations assigned.

Land acknowledgement – Where are you?

Cultural Diversity

Traditional lands

Social orders – Leaders/Clan system/Families

World view of Indigenous past and present

**Readings:** Woodley, S. Woodley (2022) *Indigenous Theology and the Western Worldview*. Baker Academic, Division of Baker Publishing Group, Grand Rapids, Michigan.

**Class Two: July 11<sup>th</sup>, 2023**

**Contact Period – massive change**

Settlement & Missionization

Haida Nation

Salish Nations

Traditional Cultural Knowledge Systems

**Readings:** Woodley, Randy S. (2022). Ch. 2 pp.53-74.

**Class Three: July 12<sup>th</sup>, 2023**

**Christopher Columbus & the Doctrine of Discovery  
Colonization and its Legacies – The beginning of Policy**

Treaties

Reserves

Indian Act

Residential Schools

Outlawing Cultural Practices

Role of Church

**Readings:** Woodley, Randy S. (2022). Ch. 1 pp. 9-43.

**Class Four: July 13<sup>th</sup>, 2023**

**Indigenous Worldviews**

Looking Back, Looking Forward (Interest in indigenous cultural life most heightened!)

NWC Potlatch System

Reciprocity

Histories – Stored within Oral Traditions/narratives - Supernatural Worlds.

**Readings:** Woodley, Randy S. (2022). Ch. 3 pp 89-134.

**Class Five: July 14<sup>th</sup>, 2023**

**Dismantling the Doctrine of Discovery**

Healing/Reconciliation

Negotiation/Ceremony

Coast Salish concept of apology

**Readings:** Woodley, Randy S. (2022). Guest Speaker (To be announced.)

### **Other Suggested Readings:**

Little Bear, L. (2002). Jagged worldviews colliding. In M. Battiste (Ed.), *Reclaiming indigenous voice and vision* (pp. 78-85). Vancouver: UBC Press.

Miller, J. R. (2000). *Skyscrapers hide the heavens: A history of Indian-white relations in Canada* (3<sup>rd</sup> ed). Toronto: University of Toronto Press.

Miller, J. R. (2018) The Doctrine of Discovery: The International Law of Colonialism. *The Indigenous Peoples' Journal of Law, Culture & Resistance*, 5 (1)

Miller, J. R. (2004). Left Hanging in the Middle: Assimilation. In J. R. Miller, *Lethal Legacy: Current Native Controversies in Canada* (pp. 215-266). Toronto: McClelland and Stewart, 215-266.

Miller, J. R. (2004). Making Our Way Forward. In J. R. Miller, *Lethal Legacy: Current Native Controversies in Canada* (pp. 267-284). Toronto: McClelland and Stewart.

Wright, Robert (1993) *Stolen Continents: The "New World" Through Indian Eyes*. Marina Books; Reprint edition.

Voyageur, C., Brearley, L., & Calliou, B. (Eds.) (2015) (2<sup>nd</sup> ed.). *Restoring Indigenous Leadership: Wise Practices in Community Development*. Banff, AB: Banff Centre Press.

### **Additional Readings:**

Boelscher, Marianne (1989) *The Curtain Within: Haida Social and Mythical Discourse*. Vancouver: University of British Columbia Press.

Bedard Sparrow, Kathy (1998) Correcting the Record: Haida Oral Tradition in Anthropological Narratives. *Anthropologica* XL: 215-222.

Bringhurst, Robert (1999) *A Story as Sharp as a Knife: The Classical Haida Mythtellers and Their World*.

Cruikshank, Julie (1990) *Life Lived Like a Story. Life Stories of Three Yukon Native Elders*. In Collaboration with Angela Sidney, Kitty Smith, and Annie New. Lincoln: University of Nebraska Press; and Vancouver: University of British Columbia.

Deloria, Vine (1995) *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*. New York: Scribner.

Miller, Bruce Granville (1998) The Great Race of 1941: A Coast Salish Public Relations Coup. *The Pacific Northwest Quarterly*. Vol. 89. No 3 pp. 127-135 University of Washington.

Ritchie, Morgan and Bruce Granville Miller (2021) Social Networks and Statagems of Nineteenth-Century Coast Salish Leaders. *Ethnohistory* 68:2 American society for Ethnohistory.

Robinson, Harry and Wickwire, Wendy (1989) Write it on Your Heart: The Epic World of an Okanagan Storyteller. (Compiled and edited by Wendy Wickwire) Talon books/Theytus. Vancouver.

Turner, Nancy J. (2004) Plants of Haida Gwaii. *Xaadaa Gwaay gud gina k'awas* (Skidegate) *Xaadaa Gwaayee guu giin k'aws* (Massett). Sononis Press Winlaw. British Columbia.

### **Education:**

Archibald, Jo-ann (1995) Honoring What They Say. In *Canadian Journal of Education*, Vancouver: UBC Press. Pp. 11-247.

Battiste, M. (2002). Maintaining Aboriginal identity, language, culture in modern society. In M. Battiste (Ed.), *Reclaiming indigenous voice and vision* (pp. 78-85). Vancouver: UBC Press.

Cajete, G. (1994). Final thoughts: Indigenous education and its role in individual transformation (Chapter 9). In G. Cajete, *Look to the Mountain: An Ecology of Indigenous Education* (pp. 209-222). Skyand, NC: Kiviaki Press.

King, L & Schielmann. (2004) *The Challenge of Indigenous Education: Practice and Perspectives*. France: UNESCO Publishing.

Miller, J. R. (2000). The three L's: The traditional education of the indigenous peoples. (Chapter 1). In J. R. Miller, *Shingwauk's vision: A history of Native residential schools*. Toronto, ON: University of Toronto Press.

Ward, Angela. (2001). Changing Perspectives on Intercultural Classrooms. In Angela Ward and Rita Bouvier (Eds.), *Resting Lightly on Mother Earth: The Aboriginal Experience in Urban Educational Settings* (pp. 37-46) Calgary: Detsilig Press.